

American Jewish Year Book 115

Arnold Dashefsky
Ira Sheskin *Editors*

American Jewish Year Book 2015

The Annual Record of the North
American Jewish Communities



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

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

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University of Connecticut
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Preface

In the editorial preface to Volume 113 of the *Year Book*, we cited the work of Jonathan Sarna and Jonathan Golden (2000) who wrote the following in their outstanding review of a century of the *American Jewish Year Book* (1899–1999):

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.

Now, as of June 2015, we have quantitative evidence of this assertion: According to Google, more than 115,000 citations of the *Year Book* (including 6700 in scientific publications) have been documented since 1970 across its 114 volumes to date!¹ Furthermore, our publisher, Springer, reports that more than 2800 chapter downloads from the Springer website of the first volume (2012) and over 2600 chapter downloads of the second volume (2013), edited under our joint auspices, have accrued over the approximately 30 months and 18 months since the publication of each volume.

The dependable quality noted above by Sarna and Golden can be seen in the chapters assembled for the current volume. In Part I, Steven J. Gold (Michigan State University) has authored a thorough review, utilizing the available quantitative and qualitative data, on recent Jewish migrants to the USA, including Russian, Israeli, Cuban, and Latin American Jews, as well as brief accounts (given the lack of data)

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

on Syrian, Iranian, South African, and Ethiopian Jews. Annette Koren, Leonard Saxe, and Eric Fleisch (Brandeis University) have produced a timely review of the contemporary campus experience of American Jewish college students, covering the topics of Israel, anti-Semitism, religious and spiritual life, academic and intellectual life, social and cultural life, as well as community service.

In addition, the usual regular features appear in the current volume with some changes. This year, Mark Silk (Trinity College) joins Ethan Felson (JCPA) to provide an excellent review of national affairs as they affected American Jewry over the past year, while Lawrence Grossman (AJC) has provided the same masterful coverage of Jewish communal affairs. The population chapters on US Jews by Ira M. Sheskin (University of Miami) and Arnold Dashefsky (University of Connecticut), as well as Sergio DellaPergola (Hebrew University) on world Jewry, provide comprehensive, updated statistics on demographic changes. These two chapters are complemented by what we hope will be a regular feature on the Canadian Jewish population by Charles Shahr (The Jewish Community Foundation of Montreal).

Following the reorganization last year, Part II consists of four chapters covering Jewish institutions, the Jewish press, academic resources, and transitions, which reports on major events, honorees, and obituaries. The provision of a variety of Jewish lists harkens back to the earliest volume of the *Year Book*.

Each year the lists in Part II are checked to make certain that all contact information is current. In addition, this year we added more than 25 Jewish organizations and Jewish publications to these lists that were either new or ones of which we were unaware in the past. A new list of Israeli consulates in the USA appears this year as well.

While much of the information in Part II is available on the Internet (indeed we obtain most of it from the Internet), we believe that collating this information in one volume helps to present a full picture of the state of North American Jewry today. Part of this picture is its demographics; part is the extensive infrastructure of the Jewish community (the organizations and the publications), and part is the enormous contributions made by the less than 2 % of the population that is Jewish to the culture and society of the USA and Canada.

In addition, while, for example, a list of Jewish Federations will probably always appear on the Internet, a list current as of 2015 will not be there forever. A historian in the year 2525, wishing to examine the history of American Jewry, will have that history preserved in one volume. Indeed, preserving that history is part of the *raison d'être* of the *Year Book*.

We hope that the initiatives that we have undertaken over the past 4 years of our editorship since 2012 will uphold the traditional quality of the *Year Book*, whose existence spans three different centuries.

Hopefully as well, reviewers in 2099 will be as praiseworthy as Sarna and Golden were in 1999!

Storrs, CT, USA
Coral Gables, FL, USA

Arnold Dashefsky
Ira Sheskin

Reference

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

Acknowledgments

Since we began our term in 2012, our efforts as editors were motivated by the need to restore the *American Jewish Year Book*, which had ceased publication in 2008. As social scientists, we had turned many times to consult previous issues for relevant population statistics, timely review articles, and useful organizational lists. For example, we noted that the population of our home states has grown dramatically since the first *Year Book* appeared in 1899: Connecticut has increased from 3000 to about 118,000 in 2015, and Florida has mushroomed from 2500 to more than 650,000 today. Having access to such information is valuable for scholars and practitioners now, but we are mindful that these volumes which we assemble will prove invaluable resources for documenting North American Jewish life for future generations—or centuries!

Thus, we are grateful to our publisher Springer for their support over the past 3 years of our editorship (2012–2014) and for renewing our contract for three more years (2015–2017). Therefore, we wish first to express our thanks to our editors Cristina Alves dos Santos, Anita van der Linden-Rachmat, Elvire Verbraak, Deepthi Vasudevan, S. Madhuriba, and their associates at Springer who have shared our enthusiasm for the publication of the *Year Book* once again.

We would also like to express our sincere appreciation to Larry Grossman, the former editor of the *American Jewish Year Book*, for his encouragement and support of our initiative and for the continuation of his review of communal affairs in the American Jewish community. Our gratitude is extended to the other authors, including Ethan Felson and Mark Silk for their chapter on US national affairs as well as Sergio DellaPergola on world Jewish population. Special thanks are extended to Steven Gold for his chapter on recent Jewish migrants to the USA and to Annette Koren, Len Saxe, and Eric Fleisch for their chapter on US Jewish campus life. In addition, we are also very appreciative of the contribution of Charles Shahrar for his new chapter on the Jewish population of Canada. We expect this chapter to continue in the future so as to more accurately represent our efforts to provide “the annual record of the North American Jewish communities.” We would also like to express our appreciation to the several reviewers who provided helpful advice on the

chapters in Part I, including Mitchell Bard, Joshua Comenetz, J. J. Goldberg, Uzi Rebhun, Chaim Waxman, and Morton Weinfeld.

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Contributors

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

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

Ethan Felson Jewish Council for Public Affairs (JCPA), New York, NY, USA

Eric Fleisch Lehigh University, Bethlehem, PA, USA

Steven J. Gold Department of Sociology, Michigan State University, East Lansing, MI, USA

Lawrence Grossman American Jewish Committee, New York, NY, USA

Annette Koren Cohen Center for Modern Jewish Studies, Brandeis University, Waltham, MA, USA

Leonard Saxe Cohen Center for Modern Jewish Studies/Steinhardt Social Research Institute, Brandeis University, Waltham, MA, USA

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

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

Mark Silk Center for the Study of Religion in Public Life, Trinity College, Hartford, CT, USA

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

Part I

Review Articles

Chapter 1

Patterns of Adaptation Among Contemporary Jewish Immigrants to the US

Steven J. Gold

The current era of international migration is marked not just by unprecedented numbers of migrants, but also by an especially varied range of origins and characteristics. Globally, a wide variety of social, political, economic and environmental events have prompted human beings to cross international borders in search of survival, physical security, economic opportunity, and broader horizons. These numerous and diverse migrants travel under a host of legal statuses, including without papers, as temporary laborers and refugees, on student and tourist visas, as family unification migrants, and in the role of skilled workers and investors.

Drawing on technological, economic, social, and political innovations like low cost and high speed transportation and communication, dual citizenship, global culture, and cross-national agreements, contemporary migrants maintain myriad connections such that people living in distant locations retain ties to their former residence to a degree far outstripping connections available in earlier eras.

Jews, a group noted for their high levels of education and geographic dispersion, and for their multiple engagements in social, political, cultural, economic, and religious life, are involved in many of these processes. Pew (2012) notes that while only 5 % of Christians and 3 % of Muslims globally have migrated internationally during their lifetime, 25 % of living Jews no longer reside in their country of birth.

Applying world system theory, Sergio DellaPergola (1992, 1994) showed that the post-WWII migration of Jews has followed a pattern of movement from less developed areas of the world to more economically central, advanced regions, demonstrating that economic improvement ranks with nationalism as a major force behind Jewish migration. (Chapter 7 in this volume shows that this pattern of movement continues to this day.) Since the US is among the most economically developed

S.J. Gold (✉)

Department of Sociology, Michigan State University, East Lansing, MI, USA

e-mail: gold@msu.edu

countries globally, migration from the Former Soviet Union (FSU), Iran, Latin America, South Africa, and Israel is consistent with this general trend.

While most migrants to the US prior to the mid-twentieth century were from Europe, the recent era reveals a much larger percentage from Asia, Africa, Latin America, and the Middle East. The same pattern is evident among Jewish migrants to the US, with growing numbers of arrivals from Israel, Iran, South Africa, Latin America, and elsewhere. Contemporary Jewish migrants to the US are diverse in language, culture, religious outlook, and occupational profile. They maintain extensive contacts with their countries of origin, with Israel, and with coworkers, friends and relatives worldwide. Finally, like migrants globally, their numbers include a broad array of legal statuses. New Jewish immigrants bring energy, diversity, imagination, youth, and numbers to the American Jewish community, while allowing another generation of Jews born abroad to partake in an environment conducive to Jews' achievements and well-being.

At the same time, it is important to note that the meeting of minds, cultures, and communities required for Jewish immigrants, US Jews, and the larger American population to develop constructive and salutary relations is not an easy endeavor. Rather, this process is challenging for both newcomers, hosts and, in some cases, bystanders as well. It requires time, effort, tolerance, resources, and respect.

This chapter reviews Jewish migrants' motives for migration, social and demographic characteristics, outlines of economic adaptation, community formation, social and religious practices, and their integration into the American Jewish community. In addition, it explores patterns of contention and collaboration between the host communities and newly-arrived Jewish groups. A review of American history suggests that the appearance and partial resolution of such intragroup conflicts—like those occurring between German and Yiddish-speaking Jews during the late nineteenth and early twentieth century—are near universal aspects in the history of American ethnic groups (Jewish and non-Jewish) and inform us about the processes of growth and accommodation that are central features of life in a diverse, dynamic, and ever-changing society (Goldscheider and Zuckerman 1984; Howe 1976; Castles et al. 2014).

1.1 Jewish Migrants to the US

From the mid-nineteenth century until the formation of Israel in 1948, the US was the number one destination for Jewish migrants. From 1881 to 1928, 2,414,989 Jews entered the US. During those same years, 112,611 Jews (5 %) departed, yielding a net increase of 2,302,378 (AJYB 1929, pp. 326–327). The overwhelming majority derived from Russia and other areas of Eastern Europe, including Romania and Austria-Hungary. Even those entering the US from other locations (Germany, France, the UK, Canada, and Africa) were largely “transmigrants from Eastern

Europe” (Rischin 1970, p. 270). Hailing from the “Pale of Settlement,” they shared many commonalities in culture, religion, diet, and language (Yiddish). These similarities acknowledged, this group was also stratified by considerable differences in terms of urban experience, political outlook, religiosity, work experience, cultural orientation, and time of arrival.

In addition to the great preponderance of Eastern European Ashkenazi Jews, smaller numbers of Jews did arrive from other regions, including Sephardim (those tracing their origins to Spain, Portugal and the Middle East). Twelve thousand Sephardic Turkish Jews entered the US between 1899 and 1914 (Rischin 1970, p. 270). According to Thomas Archdeacon’s (n.d.) statistics, the 1.8 million “Hebrews” were the second largest immigrant group to enter the US from 1899 to 1924, their numbers surpassed only by Italians.

Between 1924 and 1965, immigration to the US from regions outside of Western Europe was heavily restricted by the Johnson-Reed Act. Nevertheless, approximately 500,000 Jews were able to enter the country. Many were admitted as refugees, and as such were exempt from the Johnson-Reed Act’s restrictions (Goldscheider and Zuckerman 1984, p. 174).¹ From 1954 through 1995, HIAS (formerly the Hebrew Immigration Aid Society) assisted 519,750 Jewish arrivals. The largest numbers were from the FSU (367,021), North Africa (61,430), other countries (80,496), and Iran (10,803). While HIAS claims to have assisted fewer than 11,000 Iranians, the 1997 Los Angeles Jewish Population Survey estimated almost 17,000 Iranian Jews in that city alone (HIAS 1997; Herman 1998, p. 14). Finally, substantial numbers of Jewish migrants from other nations were not assisted by HIAS and hence do not appear in their counts. The largest of these, Israelis, comprise something on the order of 175,000–250,000 persons (Cohen 2009a, b). Latin American Jews are the fastest growing recent Jewish immigrant group in the US, and have been the subject of a burgeoning body of research. While they have a presence in several US locations, their largest settlement is in Miami, the major American city with the largest percentage of foreign-born persons as well the largest percentage of foreign-born Jews. Israelis and FSU Jews, together with Latin Americans and other immigrants, account for about one-third of adults in Miami’s Jewish population—a percentage slightly larger than New York’s 29 % (Jewish Community Study of New York 2011) and more than double that of the national percentage of foreign-born Jews, which is about 15 % (NJPS 2000–2001, United Jewish Communities 2003; Pew Research Center 2013). Finally, in addition to those mentioned above, there are several smaller groups, about which relatively little data are available: Syrians, Iranians, South Africans, and Ethiopians.

¹ Immigration restrictions from the 1920s through 1940s did exclude thousands of European Jews seeking refuge from the Nazis (Breitman and Kraut 1987, p. 9; Goldscheider and Zuckerman 1984, p. 174).

1.2 Data Sources

Studying Jews and Jewish immigrants in the US presents a significant challenge due to definitional matters and the cost of obtaining large, high-quality quantitative data sets. The first obstacle is definitional since both “Jew” and “immigrant” have multiple meanings which vary depending on context and location, and self-reported definitions are subjective (Pew Research Center 2013; Kosmin 1991). Since much of the data used in this chapter are from secondary sources, the best we can do is to be aware of the definitions originally used and be cognizant of when they are incompatible or contradictory.

A second issue involves how to access data on Jews—however they are defined. Demographers and students of migration often rely on government sources such as the US Census as the basis for their enumerations of migrant populations. However, the Establishment Clause in the First Amendment of the US Constitution prohibits the collection of religious data. Accordingly, government statistics, which rarely report religion, are of limited utility for identifying Jews.

Census and Quantitative Data

Creative researchers have developed procedures for estimating some populations from US Census data. “Russian” nationality has been a proxy for Jews, since Jews have been well over half of all immigrants from Russia to the US (Simon 1997; Lieberman and Waters 1988; Chiswick and Larsen 2015). Moreover, since relatively few non-Jews from the USSR entered the US between the 1950s and about the mid-1990s, persons from the USSR can be counted as Jews during these years (ORR 2007). [Armenians also received FSU refugee status during the 1980s and 1990s. Accordingly, researchers using Census data to enumerate Soviet Jews excluded Armenian speakers from their calculations (Chiswick 1993)].

A language-based approach has also been used in US Census-based tabulations of Israelis who were born outside of Israel. Nearly 30 % of the population of Israel was born elsewhere. However, because Israel is the only nation where Hebrew is commonly spoken, a person’s fluency in Hebrew suggests Israeli nationality and Jewish religion.

While language and nationality offer a means of selecting Russian or Israeli Jewish respondents from US Census data, other Jewish immigrants are much harder to identify. For example, Latin American, Iranian, European, Syrian, and South African migrant populations include some number of Jews; but no means exist to enumerate these groups.

While the US Census is unable to collect information about the religious affiliation of respondents, other government data sources do sometimes include religious information. Among these are data collected by the US Office of Refugee Resettlement about groups who receive refugee or asylee status due to their being

members of religions that are targets of hostility in their country of origin—a category that includes Jews from the FSU and Iran. Accordingly, some data on Jewish migrants have been released by HIAS, an agency that works with the US government to resettle refugees, including Jews, and by the Office of Refugee Resettlement (ORR 2007). However, as noted above, not all Jewish immigrants in the US receive refugee or asylee status or immigration assistance from HIAS. For example, few if any Israeli or Latin American Jewish migrants receive assistance from HIAS. Accordingly, HIAS lacks data on such groups.

Because of the relatively large numbers of Jewish migrants in local communities, several community-level Jewish population studies have collected data on immigrant populations, including Israelis, Russian-speaking Jews, Iranians, Syrians, Latin American Jews, and Holocaust Survivors. Communities that have done so include New York, Miami, and Los Angeles. In addition, National Jewish Population Studies establish definitional parameters as well as collect population data (Kosmin 1991; United Jewish Communities Report 2003). Since these studies were professionally done for the specific purpose of learning about Jewish populations, they tend to be high quality and include a wide range of useful data including family composition, socioeconomic status, religious involvement, philanthropic giving, communal participation, Jewish identity, and a number of other factors.

Academic studies offer another source of information about Jewish immigrants. These vary in size, sophistication, and focus. Finally, there have been a number of ethnographic, historical, and community studies conducted with Jewish immigrants. While few offer large representative samples of immigrant communities, they do provide detailed information about migrant groups' history, identity, patterns of social and economic adaptation, collective concerns, politics, and many other issues.

Qualitative Data on Russian-Speaking Jews and Israelis

Much of the interview and fieldwork data on Russian-speaking Jews cited in this chapter were collected by the author between 1982 and 1994, primarily in the San Francisco Bay Area and Los Angeles (Gold 1992, 1995a, 2013a, b). In-depth interviews were completed with 68 Soviet Jewish émigrés and 25 non-refugee service providers. Extensive participant observation data were acquired while the author worked as a volunteer English teacher in émigré homes, businesses, and other settings in the San Francisco Bay Area. Additional observations were made as the author served for 2 years as a board member of a Los Angeles agency that assisted Soviet Jewish immigrants.

To learn about the experience of Israeli immigrants, the author employed five Hebrew-speaking research assistants who collected several forms of data between June 1991 and July 2004 (Gold and Hart 2013). A major source was 194 in-depth interviews (conducted in both Hebrew and English) with Israeli immigrants and others knowledgeable about their community in the Los Angeles area. Additional interviews were collected in suburban Detroit, Silicon Valley, and New York City, as

well as London and Paris. Other interviews were completed with returned emigrants in Israel.

Referrals to Israeli respondents were obtained from a variety of sources, including Jewish communal agencies, the Israeli Consulate in Los Angeles, representatives of various Israeli associations, research assistants' acquaintances, and snowball referrals. Questions were selected from prepared lists of interview topics (Gold 2002).

In addition to data collected by the author, this chapter relies on a wide variety of additional sources including official statistics, communal reports, academic publications, and journalistic accounts.

1.3 Migrant Populations: Jews from the Former Soviet Union (FSU)

The following section discusses the experience and social characteristics of recent Jewish immigrant groups. Most attention is devoted to the largest and best documented groups: Russian-speaking Jews followed by Israelis and Cuban/Latin American Jews. In addition, smaller and less well-studied groups including Iranians, Syrians, South Africans, and Ethiopians are also examined.

Motives for Migration

From 1975 until 2007, 605,100 refugees (including Jews and non-Jews) from the FSU arrived in the US, making them the second largest refugee nationality to enter the country (after the Vietnamese) during the last quarter of the twentieth century (ORR 2007, p. 71). The peak year of arrival was 1992, when HIAS resettled 45,871 refugees from the FSU and the US Office of Refugee Resettlement (ORR) (2007, p. 71) reported the arrival of 61,397 persons from the same location. Since 2000, about 7500 refugees have come into the US annually from the FSU, but only a small percentage have been Jewish. In addition to those with refugee status, a number of FSU immigrants have also arrived in the US under various other migrant statuses.

Most had refugee status that was conferred as a consequence of the Cold War (Gold 1992). This made them eligible for permanent resident status as well as citizenship, and entitled them to cash assistance and social benefits, such as housing, job training, and health care. Such benefits, which varied considerably according to the time and place of their arrival in the US, were often supplemented by services from Jewish and other non-profit agencies.

Soviet Jews' exit was motivated by blocked mobility, anti-Semitism, and restrictions on travel—as well as the desire for family unification and free religious and cultural expression. Following the fall of the Soviet Union, Jews continued to leave the FSU in record numbers, fleeing a hostile and unstable environment.

Russian Jews' Demographics

Unlike most immigrant and refugee groups who are characterized by youthful populations, Russian-speaking Jewish families include many elderly individuals. According to the 2000 Census, 40.4 % of persons born in the FSU living in the US were age 45 and over. Of the 67,458 persons age 18 and over born in Russia who became naturalized in the US between 2003 and 2010, more than 40 % were age 45 and over. Of these, 66 % were married. Only 35 % were male (US Department of Homeland Security 2011).

Refugee families experience problems because the elderly have difficulties learning English, finding employment, and making their way in the US. At the same time, aged relatives provide social benefits, as they assist with childcare and build stable and interconnected communities as they interact in parks, agencies, and apartment buildings (Markowitz 1993; Gold 1995a).

Family and Gender Patterns

Patterns of family composition that have their roots in the FSU reinforce intimacy and mutual involvement among FSU émigrés in the US. Because of Soviet housing shortages and the desire to maximize available resources for promoting children's mobility, family size was typically small. Families rarely had more than one or, at the most, two offspring. Soviet grandparents retired early (women at age 55, men at age 60) and were often extensively involved in the lives of their children and grandchildren, with whom they lived. Russian families often migrate with their aged members so that the family remains intact, so that the aged members can care for children, and to provide the older generation with an environment more secure than that of the FSU. Women outnumber men and are significantly older, indicating their greater life expectancy as well as the effects of WWII (Shlapentokh 1984).

Jews in the FSU often were married and had children at a much younger age than is common in the US. As a consequence, both in the FSU and in the US, parents and children tend to be much closer in age than among American families who are characterized by higher educational profiles. It is not uncommon to find four generations residing together in FSU households. The labor force participation of parents and children overlaps for many more years than among the American middle class, allowing employed parents to be actively involved in shaping their children's careers (by offering advice, exercising influence, or working together in family businesses) and facilitating multiple earner households (Kasinitz et al. 2009). In the US, many Russian-speaking Jewish families retain their Soviet-based ideas about marriage. This continued emphasis on early marriage for women maintains Soviet-based patterns of family closeness, but in the American context can thwart a young woman's ability to obtain a higher education and adversely affect her career options.

According to the 2000 US Census, the early age of marriage and child bearing in FSU households has been sustained in the US. The percentage of women born in the FSU residing in the US who are unmarried by age 40 (4 %) is less than one third (14 %) of that for all US women and substantially lower than that for other migrant populations, including women born in China and Latin America (US Bureau of the Census, 5 % PUMS 2000).

Jews from the FSU who have relocated to the US tend to feel satisfied with their life here. Although they retain cultural and linguistic patterns associated with their country of origin, and enjoy interacting in coethnic settings, they are content to fit into the widely-accepted pattern of “hyphenated American” ethnic membership. Their white skin, legal status and high educational profile grants them a privileged position in the new setting, which contrasts quite favorably with the centuries of oppression that their group had endured in the FSU.

Adaptation of Russian-Speaking Jewish Children

Reflecting their access to family and community resources, Russian-speaking Jewish immigrant children and the children of Russian-speaking Jewish immigrants who have entered the US since the 1970s generally have a strong educational background and do well in American schools. For example, in a 1991 comparison of the 12 largest immigrant groups attending New York City public schools, grades 3–12, who had been in the country 3 years or less, students from the FSU ranked first in reading scores, second in math, and fifth in English. Their reading and math scores were much higher than the average for all students, including the native born. In addition, their mean increase in score over the previous year was the highest of all groups, in both reading and English, and among the highest in math (New York City Public Schools 1991).

Russian immigrants’ educational accomplishments make sense because many described America’s educational opportunities as a major reason for their families’ immigration (Kasinitz et al. 2009). They also have high rates of attending college (over 70 % for a sample of New York residents between age 18 and 32 who had been in the US for at least 6 years). However, they often choose their college or university on the basis of location rather than prestige. A New York-based study found that only about 10 % go away to college. This is lower than the rates of residential college attendance maintained by other highly-educated US migrant groups (Zeltzer-Zubida and Kasinitz 2005).

Economic Adjustment

Russian-speaking Jews who have entered the US since 1970 have very high levels of education, often in technical and professional fields. As such, their economic progress has been impressive. According to the 2000 Census, 59.9 % of FSU-born

persons residing in the US age 24–64 had a bachelor's degree or higher. Thus, they are much better educated than all foreign-born, of whom 26 % have a bachelor's degree or higher. Their educational achievements also outstrip those of the native-born population. Of employed Russian-born persons age 18 and over who became naturalized between 2006 and 2010, 15 % are in management, professional, and related occupations (US Department of Homeland Security 2011).

Reflecting their high levels of education, recent Russian immigrants experience rapid economic mobility. According to the 2000 Census, FSU-born men in the labor force age 25–64 were earning a median income of \$38,000 in 1999, compared to \$27,000 for all foreign-born men age 25–64 in the US who were in the labor force. According to the 2000 Census, FSU-born women in the labor force age 25–64 were earning a median income of \$24,500 in 1999, compared to \$19,400 for all foreign-born women age 25–64 in the US labor force.

According to the 2000 US Census, 73 % of immigrants from the FSU age 25–64 and in the labor force were employed as managers, administrators, sales, professionals, or technical specialists, compared to 54 % of all foreign-born persons in the US age 25–64 and in the labor force. Other important occupational categories are gender-based: craft work (frequently in construction and jewelry) for men and service occupations for women (US Bureau of the Census, PUMS 2000).

One economic asset of recent Russian immigrants over natives and other immigrant groups is the high percentage of women with professional and technical skills—a product of the FSU's egalitarian educational system. As of 1981, 67 % of Soviet women in the US were engineers, technicians, or other kinds of professionals prior to migration, whereas only 17 % of American women worked in these occupations. According to the 2000 Census, 31 % of Soviet-born women in the US were college graduates. This is more than double the 15.1 % figure of college graduation for all foreign-born women. As of 2000, 47.1 % of Soviet women in the US were employed as managers or professionals. In contrast, the figure for all foreign-born women is 33.2 %. A smaller percentage of Russian immigrant men (45.5 %) were employed as managers or professionals.

The 2000 Census reports that 12 % of Russians/Former Soviets (14.9 % of men and 9.5 % of women) are self-employed. The rate of self-employment for all foreign-born is 10.8 %, 11.9 % for all foreign-born men, and 9.3 % for all foreign-born women. Of the 29,278 Russian women age 18 and over who became naturalized in the US between 2006 and 2010, 19 % had no occupation or were not working outside the home. Of these, about 12 % (or 2.2 % of all recently-naturalized Russian women) were homemakers. Fourteen percent of Russian-born men had no occupation or were not working outside the home (US Department of Homeland Security 2011).

The most recent summary of this group's adaptation is available from research conducted by Chiswick and Larsen (2015) based on the 5-year cumulative 2005–2009 American Community Survey (ACS) conducted by the US census. They found that while Russian adults had relatively low levels of English skill and earnings upon arrival, they experienced rapid improvement over time and obtained parity or better than other immigrants. In fact, “they appear to obtain greater earnings

(compared to other immigrants) in the US labor market from their schooling, their time in the United States, and their English proficiency.” In this, the experience of the most recently arrived Russian-speaking Jewish immigrants mirrors the impressive rates of economic mobility associated with earlier waves of the same population, including those who arrived from 1980 to 2000, as well as the cohort who entered the country during the late nineteenth and early twentieth centuries. While the average income of Russian migrants suggests a generally successful merger into the American middle class, the economic adjustment of this population covers a wide range, from poverty to significant wealth.

Relations with American Jews

The migration and resettlement of several hundred thousand Jews from the FSU to the US was in many ways an impressive undertaking. The American Jewish community and US government provided prized refugee status and a generous package of services and benefits for rebuilding émigrés’ lives (Eckles et al. 1982; Gold 2013a, b). The resettlement is notable not only for its size, but for the rapid adjustment made by a population which included a particularly large percentage of elderly persons.

Despite its general success, the migration to and resettlement in the US of Soviet Jews also involved certain forms of conflict and contention among the migrants, the host community and other interested parties. The most significant issues concerned the extent to which Soviet Jews were expected to conform to the broader Jewish community’s perspective on where and how they should live their lives.

The international Soviet Jewry movement, which began in the early 1960s, sought to permit members of this group to leave the oppressive and atheistic Soviet Union so that they could escape anti-Semitism, move to Israel, and freely practice their religion. From the late 1960s until the middle 1970s, the majority of Soviet Jews granted exit visas did settle in Israel. However, between 1976 and 1989, at least half opted instead to move to the US and by the late 1980s, fewer than 10 % each year chose Israel (Gitelman 2012, pp. 245–247).

Émigrés’ desire to live in the US caused considerable consternation among Soviet Jewry activists as they appeared to be favoring material comfort and affluence over religion and Zionism. In response, there was a growing call to deny Soviet Jews US refugee status, thus directing their resettlement exclusively to Israel (Gold 1995a; Orleck 1999). According to journalist J.J. Goldberg, “The first Soviet Jewry activists in the 1960s hardly intended their work to result in Jewish immigration to the US. The movement was from the start a Zionist enterprise, conceived by Israelis and driven by activists who wanted the world’s second largest Jewish community ‘repatriated’—brought en masse ‘back’ to Israel, their ancestral homeland”(Goldberg 1996, p. 180).

In 1976, an effort to implement such a policy, led by Max Fisher, the powerful Detroit philanthropist, was rejected at the General Assembly of the Council of

Jewish Federations and Welfare Funds (now The Jewish Federations of North America). Nevertheless, Russian Jews who wished to come to the US had to endure delays of weeks or months in transit while those opting to live in Israel encountered no such detours (Beckerman 2010, p. 363).

Following the loosening of emigration restrictions by the USSR in late 1989, a middle ground position was adopted. The Bush administration revoked Soviet Jews' universal refugee status, and instead provided US resettlement on a case-by-case basis, favoring those with relatives already here (Ungar 1989; Woo 1989, p. B12; *New York Times*, Nov. 24 1989, p. 4; Tress 1991). By the 1990s, Israel received far more Soviet Jewish arrivals than the US, ultimately equaling a million persons, even as the US resettled several thousand (Gold 1994a). Despite this compromise, conflicts over Soviet Jews' place of resettlement continued to disrupt relations between the Soviets, American Jews, and Israel (Lazin 2005).

Members of the Russian-speaking Jewish community in the US resented efforts to compel their resettlement in Israel and described it as a source of their own alienation from American co-religionists. Saying "let my people go, indeed," they pointed out the hypocrisy of Jews who enjoy the wealth, freedom, and security of the US, telling them to live in Israel. In the words of a Russian-born activist in Los Angeles:

This is a very sensitive problem, but we have to face it and be honest, because unfortunately, I have to say that I've heard a lot of statements on behalf of American Jews, okay, which I can only describe as a double standard. Why should they sit in Beverly Hills and accuse me of not going over to Israel and I left Russia with \$120 and he has all the money in the world? I accept criticism on behalf of those who are in Israel. But I am absolutely reluctant to accept any criticism on behalf of those who live in the US. If we are accused of making it easy for ourselves (by not moving to Israel), they can be accused of twice as much.

A second major source of conflict between Soviet Jews and their American hosts involved disagreement about the manner in which Russian Jews should express their Jewish identity. Primed by decades of anti-Soviet/Russian propaganda and having heard numerous tales about religion-seeking Soviet Jewish *refuseniks* from the Soviet Jewry movement, American Jews assumed that Russian speakers came to the US to re-establish their religious identities; would graciously accept their instructions on how to become American Jews; and would rapidly repudiate their linguistic, cultural, and sentimental attachments to the FSU. Reflecting this perspective, during the 1970s and 1980s several articles in *The Journal of Jewish Communal Service* provided resettlement staff with patronizing hints on how to bring Soviet émigrés into the American Jewish community for their own good. For example, one article asserted:

It is absolutely essential to exploit ESL (English as a second language) classes ... where they are actually a captive audience ... for inculcating Jewish attitudes and values ... to foster a positive Jewish self-concept while developing Jewish cognition, Jewish language expression and Jewish life skills (Schiff 1980, pp. 44–49).

Russian-speaking Jewish immigrants are grateful for the benefits and services they receive from American Jews. However, they have very different outlooks and

life experiences than their hosts. Accordingly, they sometimes lock horns with members of the host community with regard to the nature of group identity, religious involvement, social and political behavior, and location of settlement. American Jews were often taken aback to find that the newcomers were more interested in finding jobs and attending to their children's futures than frequenting synagogues or keeping kosher; have their own ideas about religious and national identity; prize the Russian language, culture, and landscape; take pride in the accomplishments of the FSU; and retain elements of a Russian identity in the US (Remennick 2007).

According to anthropologist Fran Markowitz, "As American Jews found some of the ways that Soviet Jews act to be alien, they came to label these behaviors and the individuals associated with them not 'Jewish' but 'Russian'" (Markowitz 1988, p. 84). A Soviet Jew active in communal life in the San Francisco Bay Area explained the Russian Jews' outlook:

I remember, even when I didn't know the language so well, I could hear the question "How do you know you are a Jew if you didn't do this and you didn't know that? And "why didn't they go to Israel?"

I tell you, each family have some that died in the Ghetto. That's the kind of experience that you grow up with as a kid. Not long ago, we had a discussion on Jewish religious education with American Jews and we told them, "We are Jewish enough and sometimes more than enough."

By the late 1980s, professional and lay members of the American Jewish community finally began to acknowledge that most Soviet Jews in the US were not interested in becoming religious in the manner planned by their hosts. Initial hopes for rapid religious assimilation were replaced by a more realistic acknowledgment of Soviet émigrés' secular and ethnic (rather than religious) identification (Carp 1990, pp. 366–374). An American rabbi who worked with Soviet Jews reflected on this realization: "One of the disappointments that many rabbis felt was that most of the Soviet Jews did not find a need to express their Jewishness. We should have understood this, because they come from a secular, atheistic country, but it was difficult to accept" (Barber 1987, p. 41).

Communal Lives

Russian and American Jews maintain distinct attitudes and social habits. Accordingly, emigrants gravitate toward their own enclaves where they can interact in a familiar environment and maintain a measure of control over their adaptation to the US. This tendency is enhanced by the fact that the population includes many elderly people who are limited in their ability to adjust to American life and speak English and, hence, are highly dependent upon coethnic settings.

Because Russian immigrants have relatively high rates of self-employment, their neighborhoods feature numerous ethnically-oriented shops, restaurants, service providers, and media industries that present a venue for socializing, maintaining

Russian cultural practices and identity reconstruction. While these communities have geographic, cultural, religious, and economic links with those of American Jews, the co-national preference often predominates. Russian immigrant enclaves have a strong attraction for the broader nationally defined population, who often commute long distances to and from work to live among coethnics. As has been the case among various immigrant enclaves both during the early twentieth century and more recently as well, a fairly high level of institutional completeness exists. For example, in West Los Angeles or Brooklyn, a Russian immigrant can interact with neighbors; shop for food, clothes, appliances, or medication; see a doctor or dentist; attend religious services; read a newspaper; watch satellite or cable TV; visit a local park to play dominoes; spend an evening in a nightclub; and interact with numerous acquaintances, all without speaking a word of English.

Coming from large cities, accustomed to living in apartment buildings and dependent on public transport and co-ethnic shops and services that assist the elderly, Russian-speaking Jews are much more attached to urban locations than are native-born Jews and other Jewish immigrants like Israelis, who often gravitate toward suburban communities (Gold 2002). While some number who originally settled in New York City have moved to suburban communities in New Jersey and Connecticut, only 10 % of Russian-speaking Jews in the greater New York City area live in suburban counties (UJA-Federation of New York 2004).

Russian Jews' shared discomfort with American values and cultural patterns is one reason some turn away from their American co-religionists. Even those born in the US often maintain a preference for fellow Russians as friends and marriage partners. The authors of a New York-based study of émigré youth found that as they approach adulthood, the children of Russian-speaking Jewish immigrants frequently develop a new appreciation for co-ethnic interaction and make efforts to improve their Russian language skills to facilitate interactions with fellow émigrés (Zeltzer-Zubida and Kasinitz 2005).

The political affiliation of most American Jews tends to be Democratic (Rebhun and Lev Ari 2010: 148; Sheskin 2013). In contrast, having been admitted to the US with refugee status from the discredited and now defunct FSU, many Russian-speaking immigrants are politically conservative and, when they become naturalized citizens, identify with the Republican Party. A New York-based survey of Russian-speaking Jews' voting patterns in the election of 2004 found that 77 % favored George W. Bush (Kliger 2004).

Some of the greatest differences between American Jews and Russian Jewish immigrants are found in their patterns of religious and ethnic identification—apparent commonalities that would seem to bring these groups together. This is because, for most American Jews, Judaism is rooted in religious knowledge and practice. In contrast, Judaism was regarded as a nationality in the atheistic FSU.

Further separating American Jews from Russian immigrants is the fact that they are not very comfortable with the Western denominations with which the vast majority of American Jews associate. Only 28 % of New York Russian Jews identify with Reform, Conservative, or Orthodox Judaism. In contrast 55 % of non-Russian Jewish New Yorkers identify with one of these denominations (Jewish

Community Study of New York 2011, p. 236). Instead, many Russian-speaking Jewish migrants affiliate with Chabad, an ultra-orthodox, Hasidic sect.

Although they lack religious training, Russian immigrants are drawn to Chabad's familiar ambiance and make use of its extensive immigrant-oriented programming, including "Russian synagogues" in major places of settlement. Finally, as refugees from a society without traditions of volunteerism, Russian-speaking Jews are highly individualistic and tend to avoid participating in communal organizations—which are central to the philanthropic and collective lives of American Jews (Goldscheider and Zuckerman 1984).

Despite Russian immigrants' feelings of distance from American Jews, most see their eventual amalgamation with coethnic hosts as both positive and inevitable. They are also more strongly attached to Israel than American Jews. Sociologist Paul Ritterband argued, "In many ways, the new immigrants, despite their lack of religious training and with few exceptions, score as high—or higher—on the religious, secular, and affiliational dimensions of Jewishness as do other New York Jews" (Ritterband 1997, p. 333; Jewish Community Study of New York 2011; Sheskin 2010a).

As larger numbers of immigrants from different parts of the FSU established themselves in the US, they built their own sub-communities reflecting regions of origin, educational level, religious orientation, ideological outlook, cultural styles, and other factors. Historian Annalise Orleck (1999) contrasted the adaptation of Bukharan and Georgian Jews from the eastern regions of the FSU to that of Jews from the European FSU. The former, she found, were far less "Sovietized" than their co-nationals from Moscow, St. Petersburg, or Kiev. Accordingly, they were able to retain entrepreneurial occupations, more traditional gender roles, and a much higher degree of religiosity than the latter. These ethnic resources have been put to use in the development of a prosperous enclave in Queens.

Transnationalism

Russian-speaking Jews are aware of Russian Jewish communities on three continents and several nations including Russia, Ukraine, Israel, the US, Germany, and Canada. Some percentage of the population makes regular trips to these locations for business and political activities, as well as vacations. A growing body of evidence suggests that Russian-speaking Jews in Russia, Ukraine, and Israel maintain transnational ties (Tolts 2011). Despite these trends, relatively few Russian-speaking Jews appear to retain a transnational lifestyle according to the rigorous definition used by Alejandro Portes and colleagues: "Occupations and activities that require regular and sustained social contacts over time across borders for their implementation" (Portes et al. 1999, p. 319).

1.4 Israelis

Motives for Migration

Since the 1960s, approximately 200,000 Israelis have entered the US as voluntary immigrants. They came in search of economic and educational opportunities, to broaden their horizons, and because of their disenchantment with Israeli society. Few planned to stay permanently and a significant percentage do eventually return.

Demographics

The number of Israelis in the US has been a subject of intense controversy. Estimates drawing from the 2000 US Census, the Israeli Census, and Israeli Border Police data suggest that approximately 153,000–175,000 Israelis (including those born in Israel and elsewhere) reside in the US (Cohen 2009b, pp. 115–125). Rebhun and Lev Ari (2010, p. 15) estimate the total population of Israelis, including their US-born children and American spouses, to be 250,000.

Israelis in the US tend to be relatively young. Of the 21,661 persons born in Israel age 18 and over who became naturalized in the US between 2003 and 2010, fewer than 27 % were age 45 and over (US Department of Homeland Security 2011). According to the 2000 US Census, Israeli immigrants' median age in 2000 was 37 and only 4.4 % were age 65 and over. In 2000, the population was 55 % male and 45 % female. The percentage of Israelis living in the US who are married is quite high: about 71 % in 2000. Of the 21,661 persons born in Israel age 18 and over who became naturalized in the US between 2003 and 2010, 74 % were married and 56 % were male (US Department of Homeland Security 2011).

Patterns of Gender and Family Adaptation

In nearly every study of Israelis in the US, we find that while migration was a “family decision,” and the family as a whole enjoys economic benefits as a result of migration, the decision to migrate was generally made by the men for the expanded educational and occupational opportunities available in the US (Rosenthal and Auerbach 1992; Lev Ari 2008). Once in the US, men often enjoy the benefits of such expanded opportunities, and accordingly, feel more comfortable with the new country. Women, however, especially those with children and established careers, have more negative views of migration. Even when Israeli women work in the US,

they have less of a professional identity than men and would prefer to return home (Kimhi 1990, p. 95). In the words of Rachel who lived in Los Angeles:

For most of the people that came here, the men came and the women came after them. Like when I came, my husband came for a job. I had to leave my job and I had to find a new job and it was very painful. I think more and more now there are women coming on their own, but if you look at most cases, it is the men coming after jobs and it means that the women are the ones that have to take care of finding apartment, finding schools for kids and they get depressed, very badly depressed (Gold 2003, p. 137).

In reflecting on their experience in the US, Israelis contrast the nation's positive economic and occupational environment to its communal and cultural liabilities: Immigrants almost universally regard Israel as a better place for children. At least prior to the start of the Al Aqsa Intifada in 2000 (which involved suicide bombings in public settings), it was considered to be safer, had fewer social problems, and did not impose the manifold generational conflicts Israelis confront when raising children in the US. Further, in Israel, Jews are the culturally and religiously dominant group. The institutions of the larger society teach children Hebrew and instruct them in basic national, ethnic, and religious identity, as well as Jewish history. In the US, however, Israelis become a minority group and lose communal networks based upon family, friendship, and neighborhood, which provided a social life and assistance in raising children.

The presence of young or school-age children in Israeli immigrant families often heightens their ambivalence about being in the US. Role reversals sometime occur between parents and children, with the younger generation gaining power versus the older. This is because children generally become Americanized and learn English much faster than their parents.

Economic Adaptation

The 2000 Census shows that Israelis in the US are relatively well-educated. Forty-three percent have a bachelor's degree or higher. Half the population age 24–64 is employed as managers or professionals, while 31.4 % are in technical/sales or administrative occupations. About 6.7 % are in service and 11.9 % are operators or laborers (US Bureau of the Census 2000). Of employed Israel-born persons age 18 and over who became naturalized between 2006 and 2010, almost 24 % are in management, professional, and related occupations (US Department of Homeland Security 2011).

Israeli-Americans' rate of self-employment (33.4 %) is among the highest of all nationality groups recorded in the 2000 US Census. The earnings of Israelis in the US are considerable. The median household income of Israelis in the US was \$60,000 in 2000. However, significant gender differences exist in Israelis' economic activity. The median income of Israeli men was \$38,000, exceeding that of all foreign-born men by \$15,000. In contrast, the median income of Israeli women in the US was little more than half that of men: \$20,000, and only about \$2200 more

than the median income for all foreign-born women in the US. As native speakers of Hebrew who are often trained as educators, Israeli women frequently find employment as instructors in American Jewish synagogues and schools. Others work as professionals, managers, and administrators, and in clerical jobs (Gold 2002).

While men attain high rates of labor force participation, a surprisingly large percentage of Israeli women are not in the labor market. Despite their relatively high educational profiles, their labor force participation rate (about 54 %) is below that of all foreign-born women in the US (59 %) (US Bureau of the Census 2000). This can be considered an indicator of Israelis' economic advancement over their status in Israel because in the country of origin, a single income could not support the family, while it can in the US.

A survey of naturalized Israelis in New York found that only 4 % of the women indicated "housewife" as their occupation in Israel, while 36 % did so in the US. This makes Israelis distinct from many other contemporary immigrant groups, which maintain higher labor force participation rates for women in the US than in their countries of origin (Gold 1995b). Of the 6440 Israeli women age 18 and over who became naturalized in the US between 2006 and 2010, 20 % had no occupation or were not working outside the home. Of these, about one-third were homemakers; 7.8 % of Israel-born men had no occupation or were not working outside the home (US Department of Homeland Security 2011).

Relations with American Jews

As seen above, Soviet Jews' resettlement in the US provoked conflicts within the global Jewish community about where Jews should live. Debates regarding Israelis' settlement abroad were even more heated. From Israel's formation in 1948 until the 1980s, the country explicitly condemned emigration as a personal failing and a threat to its military, economic, and demographic survival (Goldscheider 1996). While emigration was illegal for only a brief time, it remained heavily stigmatized and, until recently, emigrants were often depicted in political discourse, social science research, journalism, and popular culture as disillusioned, lonely, impoverished, subject to family breakdown, loss of Jewish identity, and alienated from co-religionists in points of settlements (Shokeid 1988; Sobel 1986, p. 55; Sabar 2000; Cohen 2010).

As a consequence, they were condemned as *Yordim*—a stigmatizing Hebrew term which describes those who "descend" from the "higher" place of Israel to the Diaspora, as opposed to immigrants, the *Olim*, who "ascend" from the Diaspora to Israel (Rosen 1993). In the 1970s and early 1980s, Israeli politicians such as Prime Minister Yitzhak Rabin were especially vitriolic on this issue, calling Israeli emigrants "moral lepers," "the fallen among the weaklings," and "the dregs of the earth" (Kimhi 1990; Cohen 1986). Moreover, Israeli agencies published reports which wildly exaggerated the number of Israelis residing overseas as a way of demonstrating

the seriousness of the problem (Herman 1988). Following suit, the American Jewish community, which had a long tradition of assisting newly-arrived co-religionists, offered few services or programs to Israelis living in the US (Gold 2002).

Accordingly, Israeli emigrants largely accepted the *Yordim* stereotype and, as a result, remained marginal both to Israel and the American Jewish community. While they tended to reside in Jewish neighborhoods and became involved in traditionally Jewish occupations, they seldom utilized communal services or maintained a collective voice in local Jewish life. Summarizing Steven M. Cohen's (1986, p. 114) analysis, sociologist Paul Ritterband asserts that the American Jewish community's response to "the Israeli abroad is handled in part by denial and in part by outrage."

By the late 1980s, however, the country's increased involvement in the global economy—much of it a product of links established by Israeli emigrants in global centers of innovation and commerce—made Israel more tolerant of its citizens living abroad. Having changed its views regarding emigration, the Israeli government endorsed and financed various services for them, including outreach programs, cultural activities, and communal celebrations. Summer-in-Israel experiences for emigrant youth allowed Israeli parents living overseas to provide children with forms of Israeli socialization. Following the lead of Israel, American Jewish organizations also created outreach and integration activities for Israeli immigrants.

The decision of the Israeli government and the American Jewish community to encourage rather than prohibit affiliation and outreach between American Jews and Israeli immigrants resulted in the creation of a variety of programs and activities and improved relations among the two groups. Nevertheless, American Jews and Israelis remained distinct in many of their attitudes, behaviors, cultural and religious activities, language use, patterns of socialization, and identities.

While both populations share the same religion, and a sizeable percentage have common ancestral origins in Eastern Europe, Israeli and American Jewish notions of group membership often contrast because the basic group identities associated with being either Israeli or American Jewish are rooted in distinct cultural and national contexts. For many Israelis, ethnic identity is secular and national. While they are knowledgeable about Jewish holidays and speak Hebrew, they often connect these behaviors to "Israeliness" rather than Jewishness.

A significant percentage of Israelis do not actively participate in organized religious activities and are accustomed to relying on the larger society and public institutions to socialize their children, free of charge. Hence, they often complain about paying fees to join a synagogue or attend holiday services (Gold 2002). Moreover, Reform and Conservative Judaism, with which the great majority of American Jews affiliate, are all but unknown in Israel. Finally, while American Jews are accustomed to life as a sub-community in a religiously pluralistic society, Israelis were raised in an environment where religion and nationality were one and the same.

Because of Israelis' lack of participation in typically American forms of Jewish involvement, some pundits decry their assimilation into non-Jewish cultural patterns. They assert that the Israelis' very exit from Israel signifies a traitorous move away from the Jewish ideal, and that their participation in and contribution to Jewish

activities is limited and oriented toward secular pursuits with little religious content: meals, parties, Israeli folk dancing, and sports (Shokeid 1988).

Other observers argue that Israelis are able to participate actively in American Jewish life while simultaneously maintaining links to Israel. They note that Israelis speak Hebrew, are involved in a variety of Jewish institutions, and visit Israel frequently. A growing body of survey data on Israelis reveals that Israeli immigrants engage in many religious and cultural Jewish behaviors at higher rates than native-born Jews, and also are more likely to live in neighborhoods characterized by high Jewish population density (Herman 1998; Cohen and Veinstein 2009; Rebhun 2009).

When comparing Israeli immigrants' observance of Jewish religious practices—including lighting candles on Shabbat and Chanukah, attending synagogue on the High Holy Days and Shabbat, and fasting on Yom Kippur—with their patterns in Israel, data collected during both the 1990s and more recently reveal that among naturalized Israelis in New York and Los Angeles, ritual behaviors have actually increased over time and far exceed US Jews. Indeed, with the exception of giving to Jewish Federations, Israeli emigrants—including the non-Orthodox—are more Jewishly connected than most US Jews (Sheskin 2010b).

Enhanced rates of ritual practice may reflect the efforts of these Jewish migrants to retain their religious identity within a predominantly non-Jewish country (Gold and Phillips 1996; Herman 1998; Cohen and Veinstein 2009). Finally, a growing number of Israeli-American parents seek to maintain or re-establish connections with Israeli and/or Jewish behaviors through special family activities of their own creation or involvement in various Israeli-American programs, such as after-school Israeli Hebrew courses and Hebrew language scouting activities.

Communal Patterns

Most Jews who entered the US during the past 300 years have been *de jure* or *de facto* refugees, with few opportunities for returning to their countries of origin. By contrast, Israelis retain the real possibility of returning to Israel; indeed, American Jews, Israel, and even the immigrants themselves generally agree that they should return. This distinguishes Israelis from most other Jewish entrants in US history.

While most Jews immigrating to the US have become staunchly patriotic soon after their arrival, Israelis in the US often discuss their desire to return home, and many make frequent trips to Israel, sometimes culminating in permanent repatriation. In the words of a community leader in Los Angeles:

Israelis would always suffer a certain touch of nostalgia because they are missing the things that they grew up with. Psychologically, most Israelis did not come here to be Americans. They did not come here to swear to the flag; to sing the national anthem and to go to Dodgers games. They came here to have the house and the swimming pool and the two cars and the job and the money (Gold 2007, p. 187).

Despite their ambivalence about living in the US, however, Israelis have been active in building a life for themselves and in becoming US citizens. In fact, Israeli immigrants have developed many organizations to resolve their misgivings about being abroad. Community activities include socializing with other Israelis; living near co-ethnics (and within Jewish communities); consuming Hebrew-language media (produced in both the US and Israel); frequenting Israeli restaurants and nightclubs; attending co-ethnic social events and celebrations; joining Israeli associations; working with other Israelis; consuming goods and services provided by Israeli professionals and entrepreneurs; keeping funds in Israeli banks; sending children to Israeli-oriented activities; raising money for Israeli causes; calling family and friends in Israel; and hosting Israeli visitors.

In the course of fieldwork in Los Angeles during the early 1990s, we identified some 27 Israeli organizations—ranging from synagogues, Hebrew schools, and political groups to scouting programs, sports teams, business associations, and even a recreational flying club (Gold 1994b; Sichel 2015). This number of organizations exceeds that created by other middle class immigrant groups in Los Angeles, including Iranians and Soviet Jews.

Prior to the late 1980s, American Jewish organizations delivered few (if any) resources to Israeli emigrants. More recently, these organizations have come to view Israelis as providing a vital, new, Jewish-identified population to an otherwise shrinking and aging community. The Israeli presence is especially appreciated in older urban neighborhoods, where large numbers of local Jews have recently departed for more family-friendly suburban locations or retirement communities. Accordingly, American Jewish organizations now supply Israeli newcomers with various services. Jewish population studies in New York (1991, 2002, 2011), Los Angeles (1997), Miami (1994, 2004, 2014) and elsewhere enumerate Israelis, and note their presence as one of the few positive tendencies in a general trend of shrinking Jewish demographics.

The Israeli community in the US reflects much of the social diversity that exists in the country of origin. As such, the population reveals numerous subgroups defined in terms of age, social class, religious outlook, occupation, ethnicity, educational level, ideology, lifestyle, time in the US, and other factors. While members of these diverse subgroups occasionally interact, they are much more likely to spend time among those with whom they share similar backgrounds, outlooks, and resources (Gold 2002).

Transnationalism

Israelis are more likely to engage in transnational lifestyles associated with frequent international travel than are Russian-speaking Jews. They often have access to networks in both countries that can provide a broad variety of resources ranging from pre-travel information to job opportunities, childcare, housing, and a social life. While some Israelis in the US lack legal resident status, as a group they are very

likely to become naturalized and are among a select few nationalities allowed to maintain dual citizenship.

A whole series of factors surrounding Israelis makes their movement to the US relatively easy. Well-educated, they possess occupational and cultural skills useful in both countries. Even prior to migration, many Israelis feel familiar with American society from their exposure to popular culture, American visitors, and intergovernmental relations. Suggesting this, an Israeli newspaper recently reflected on the visibility of Israeli emigrants in American reality TV programs, including *Survivor*, *American Idol*, *Ultimate Fighter*, and *Miami Ink* (Kupfer 2009). As Israeli social scientist Zvi Sobel (1986, pp. 192–193) put it, “America, it might be posited, has become the alter ego of Israel in political, economic and cultural terms.”

A substantial percentage of the Israeli population has resided within Israel for fewer than two or perhaps three generations. Accordingly, their family lore and cultural baggage is rich with stories of—and techniques for coping with—life in other settings. Many émigrés we interviewed had lived in other nations, ranging from Japan and Hong Kong to Switzerland, England, South Africa, Australia, France, Italy, and Latin America, prior to their settlement in the US. And while professionals and high-level entrepreneurs had dwelled overseas, so had less-skilled and less-educated immigrants such as carpenters and restaurant workers. Hence, many Israeli Americans possess a cultural orientation and life experiences compatible with an existence beyond the borders of Israel.

We have already noted a variety of Israeli-oriented activities that allow migrants to maintain a semblance of Israeli life in the US. Travel between the two nations is easily arranged. Israeli immigrants often report making frequent trips from the US to Israel, and it is not uncommon for children to return to Israel to spend summer vacations with relatives.

Israeli sociologist Zvi Sobel (1986, p. 196), in his 1981–1982 pretravel survey of 117 Israeli emigrants (most of whom planned to enter the US), found clear evidence of a transnational outlook. About one-half of respondents denied “that leaving Israel and moving to the US was an act of emigration.” Instead, they defined the travel as “temporary” or “commuting.” Moreover, “almost all interviewees denied that their leaving meant a cessation of contributing to the development of Israel ... Almost all saw their departure as ... to Israel’s good.”

Despite national, ideological, and religious differences between Israeli and American Jews, Israelis do feel connections to other Jews and see themselves, Jewish migrants from other countries, and native-born Jews in settlement countries, as members of the same ethnic and religious group. It would appear that the whole notion of being an Israeli versus an American is not nearly as clear-cut a distinction as the literature on international migration suggests. Instead, such factors as flexible notions of ethnic and national identity, access to and participation in social and occupational networks, and the ability of people to sustain cultural competence and legal status in more than a single society allow Israelis to maintain meaningful forms of involvement in multiple national settings.

Many of these sentiments are reflected in the activities and goals of the Israeli American Council (IAC). Founded in 2013 as the outgrowth of previous activist

endeavors among Israeli-Americans, the organization is dedicated to strengthening future generations of Israeli-Americans, the American Jewish community and the State of Israel, and fostering mutually beneficial collaboration among the three entities. Headquartered in Los Angeles, the IAC maintains 6 regional offices and offers a variety of programming focusing upon culture, politics, philanthropy and the Israeli-American community's needs, desires and values (www.israeliamerican.org; Sichel 2015).

1.5 Cuban and Latin American Jews

Latin American Jews began entering the US in the 1970s with numbers increasing around 2000. Their areas of settlement include New York, San Diego, Los Angeles, and especially Miami, all of which are home to both sizeable Jewish and Latino communities. All but New York are also adjacent to Latin America.

Culturally, linguistically, religiously and in terms of their collective identity and behavior, Latin American Jews are in various ways distinct from the vast majority of US Jews, who trace their origins to Eastern Europe. Such differences challenge American Jewish demographers, social scientists, and Jewish communal personnel who seek to identify, count, understand and develop constructive relationships with Latin American Jewish communities in the US.

According to several authors (Bejarano 2014; Bokser Liwerant 2015; Green 2012), Latin American Jews are often affiliated with and retain ties to a wider range of groups and national settings than do most American Jews. Even prior to their settlement in the US, they were accustomed to travelling internationally for business, family visits, or vacations. Further, they often obtain higher education abroad, and retain ties to Jewish groups with whom they share pre-Latin American origins (in Europe or the Middle East). In contrast to the established US Jewish population, the Latin American Jewish population includes a greater number of Sephardim. Further, Latin American Jews often maintain links to non-Jews in their countries of origin and are socially, politically, economically, and culturally involved with the burgeoning Latino population in the US. Finally, their community exhibits significant ties with, and recurring travel to, Israel.

Because few Latin American Jews entered the US with refugee or asylee status based upon religion—which was the case for Jewish migrants from the Soviet Union, Eastern Europe, and Iran—they are without resettlement services, legal status, governmental verification of religious or ethnic membership, and demographic information collected in the course of resettlement activities (HIAS 1997).

According to Bokser Liwerant (2015), Latin American Jewish migration to the US is associated with a series of regional migration crises. The first of these, the Cuban Revolution of 1959, played a major role in establishing the Hispanic presence in Miami that would attract successive migrant populations from Latin America and the Caribbean, Jewish and non-Jewish alike. Because of the important role of Cuban Jews in establishing this context, the following examination of Latin American Jews in the US will begin with a summary of the Cuban Jews' experience.

The Arrival and Adaptation of Cuban Jews

Historical evidence suggests that a Jewish presence existed in Cuba by the early 1600s and that Jews and persons of Jewish heritage played a major role in developing the island's sugar industry (Levine 2010). By 1959, the Jewish population of Cuba was 11,000–14,000, and consisted of five subgroups—Sephardim, Yiddish-speaking Ashkenazim, American Jews, German-speaking WWII refugees, and post-war Displaced Persons. One-quarter of these, generally with more humble occupations, small town residence, and more assimilated to Cuban social patterns, were Sephardic (Levine 2010, p. 236; Kaplan et al. 1990, p. 298). Most Cuban Jews resided in Havana, but about 3000 lived in small towns or regional cities (Levine 2010, p. 236).

Approximately 10,000 Jews arrived in Miami between 1959 and 1962 as part of the Cuban exodus of 120,000 who entered the US following the establishment of the Castro regime (US Bureau of the Census 2000, 5 % PUMS, cited in Pedraza 2007, p. 6). Jews' departure is attributed to economic concerns, not anti-Semitism. The American Jewish Committee (AJC) in Miami and other Jewish organizations repeatedly asserted that it was 'not a factor' in the flight of Jews from Cuba (Levine 2010, p. 245). Rather, economic policies drove out affluent Cubans of all backgrounds. "By the early 1960s, all private holdings were expropriated, including factories, banks, and all retail establishments with four or more employees." A survey conducted by the Jewish Chamber of Commerce in Cuba shortly before the revolution found that nearly the entire population was self-employed. Seventy-five percent were in small scale retail trade, 15 % owned larger stores, and 10 % were involved in the production of consumer goods (Levine 2010, p. 236).

Accordingly, a large percentage of all Cuban Jews exited the island by the early 1960s, with about 85 % settling in Miami. Smaller segments fled to Puerto Rico and other US locales. A few hundred went to Israel with their travel paid by the Cuban government (Levine 2010). Regardless of their religion, first-wave Cuban entrants to the US benefitted from a series of fortuitous circumstances that facilitated their rapid and positive adjustment. Fleeing a Communist revolution during the height of the Cold War, they received legal status, government assistance, service from voluntary organizations, and the support of powerful allies and benefactors. As the elite of Cuban society, they were highly educated, entrepreneurial and, racially white [An analysis of US Census data collected in 2004 found that 86 % of Cubans identified themselves as white. This far exceeds the white-identified percentage of other Latino groups in the US such as Mexicans (60 %) and Puerto Ricans (50 %) (Pew 2006).].

In addition, their shared class origins, political commitments and dislike of Castro's policies contributed to the group's political mobilization and economic collaboration, which, according to Cuban-born sociologist Alejandro Portes (1987), advanced the development of an extensive array of co-ethnic businesses that generated both income and jobs. Reflecting their high rates of pre-migration involvement in manufacturing, banking, and commerce, and their ties with economically

successful co-religionists in Miami, Cuban Jews played important roles in the Cuban community's economic adjustment to the US.

As refugees who planned to return home following Castro's hoped-for demise, Cubans had a strong commitment to preserving their national cultural and linguistic traditions. At the same time, they also quickly mastered US culture and English. This reinforced in-group solidarity while also enhancing their ability to function in the larger society. The bilingual and business savvy Cuban community's financial achievements were accelerated by beneficial economic trends during the 1960s and 1970s, including growing commerce with Latin America and the demographic and industrial expansion of the Sunbelt. Immersed in this array of growth-fostering circumstances, a sizeable percentage of Jewish and Catholic Cubans, who had arrived without assets and worked odd jobs just to survive, quickly became successful in banking, manufacturing, the professions, and other endeavors.

By 2005, about 60 % of all foreign-born Cubans became US citizens. This allowed the group to wield political power by voting, for which citizenship is mandatory (Pew 2006). Their large numbers, ideological uniformity, and concentrated population in South Florida (home to nearly a million people of Cuban descent—68 % of the entire Cuban-American population), granted them political power (Pew 2006). The long period of their migration, from 1959 to the present, also provided benefits. Among these were increasing population size, continued immersion in the culture of origin, and links to a new generation of immigrant workers who helped to sustain the Cuban-American economy as older workers retired, and the American-born second generation found employment in the larger economy (Portes 2010).

Currently, about 40 % of all persons of Cuban ancestry in the US are US-born. Suggesting Cuban-Americans' security and mobility, the group reveals higher standing than other Latin American nationalities on a wide variety of socioeconomic measures including education, income, and home ownership. Cuban adults born in the US have social characteristics close to those of native-born whites (Pew 2006). So successful was their adjustment that they are often referred to as Golden Exiles.

Cuban Jews and the Miami Jewish Community

The economic and political adjustment of Cuban Jews reflects the success and mobility of the larger first wave Cuban American population of which they were part. However, Cuban Jews' experience of joining the American Jewish community was generally more challenging than their economic adaptation. Cuban Jews received little assistance from the local Jewish American population in building a life in America. Indeed, veterans of that migration still remember their reception with bitterness and resentment one-half century later.

The literature offers several explanations for the host community's dyspeptic welcome. First, research describing the period of their arrival suggests that US Jews felt little connection with the newly arrived Cuban Jews, whose language, culture,

diet, and social patterns were unlike their own. Several observers suggest that the native population maintained an “anti-Latin sentiment,” “anti-Cuban mentality,” and disdained the use of Spanish (Bettinger-Lopez 2000). According to Margalit Bejarano (2014, p. 172), “For the English-speaking Jews, it was almost inconceivable that Hispanics could also be Jews.” Easy relations with American Jews were especially difficult for Cuban Sephardim, as they were often unfamiliar with Yiddish, which was commonly regarded as the fount of authentic Judaism (Benz 2005, p. 70).

The local Jewish community’s indifference is further indicated in its efforts to avoid the financial burden of assisting Cubans. As a case in point, Arthur Rosichan, Executive Director of the Greater Miami Jewish Federation (GMJF), issued a statement to the US Senate committee that addressed Cuban refugee problems contending that Cuban Jews, like Cubans more generally, were ill-suited for surviving in Miami. Accordingly, Cuban resettlement needed to be financed through the allocation of extensive Federal Government resources and should involve the Cubans’ relocation to other parts of the US (Bejarano 2014, p. 173; Bettinger-Lopez 2000, p. 27).

In contrast to Rosichan’s contention that the resettlement needs of Cubans were beyond the resources of the GMJF, other accounts maintain that Miami Jews, who had become accustomed to the annual summertime “invasion” of Cuban Jewish tourists during the 1940s and 1950s, believed that since their Cuban coreligionists were of middle class standing and eligible for government benefits, they needed little support. Despite the contrasting logic of these assessments, each reflects local Jews’ reluctance to devote resources to the newly arrived (Benz 2005, p. 70; Bettinger-Lopez 2000; Liebman 1977).

In fact, many Cuban Jews were in poor financial straits as they were unable to transfer assets and even professional diplomas to Florida. Historical accounts and more recent interviews describe how Miami synagogues and day schools were unwilling to reduce their membership fees so that the newly arrived could participate. American Jews “did not welcome their co-religionists from Cuba and showed little interest in their plight. Many Cuban Jews remember with bitterness their encounters with the host community and emphasized that they had been rejected from synagogues because they were unable to pay membership fees. Testimonies reflect their resentment as middle class people who have lost their property but not their pride and have to bargain for a seat in a synagogue or scholarship in a day school” (Bejarano 2012, p. 151). Having access to co-nationals with whom they developed an array of entrepreneurial activities, Cuban Jews were able to survive. “Nevertheless, the indifferent welcome of their coreligionists and the uninviting attitude of most religious institutions have not been forgotten” (Bejarano 2012, p. 151; Portes 1987).

A positive exception to this trend was the action of Rabbi Meyer Abramowitz of Temple Menorah who made special efforts to include members of the recently arrived population, offering the refugees free synagogue memberships until they could become settled in their new home (Heisler Samuels 2001). His generosity

was repaid, as a contemporary observer claims, “today, Cuban Jews are among the mainstays of the synagogue” (Bejarano 2014, p. 173).

American Jews’ lack of empathy for their Cuban co-religionists’ plight is surprising given that only a few years later, they would be mobilized for a decades-long movement to liberate and resettle Soviet Jews (Gold 1995a; Beckerman 2010). Perhaps their shared origins in Eastern Europe endowed Americans with greater concern about the impact of Communism on Russian as opposed to Cuban coreligionists.

Despite the cool welcome received by Cuban Jews and the group’s enduring ties with non-Jewish countrymen, Cubans Jews hoped to retain their Jewish orientation by settling in heavily Jewish Miami Beach, rather than Little Havana, which was the central address of the non-Jewish Cuban community. Cuban Jews often call themselves “Jewbans.” According to historian Margalit Bejarano (2014, p. 169), while the moniker refers to their two identities, it also suggests their separation from both gentile Cubans and Anglo Jews.

Finding membership in established Jewish organizations beyond their reach, members of the Cuban Jewish community began to re-create country of origin institutions in Miami Beach relatively soon after their arrival. These included the *Círculo Cubano-Hebreo*. Created in 1961, it was a US version of the *Patronato*, Havana’s social and recreational center during the 1950s. A Cuban division was added to Miami’s Jewish Federation by 1966. For their part, Cuban Sephardim of humble social standing—many had been peddlers and street vendors before exit—who arrived in Miami in 1968 and found themselves rebuffed by established Sephardim, created their own organizations, including a Sephardic synagogue located in a basement (Benz 2005, p. 73). Liebman (1977, p. 302) asserts that Sephardim attended services more frequently than Ashkenazim. Moreover, despite the creation of separate ethnic organizations by migrants, ethnic differences among young Cuban Jews growing up in Miami were “quickly disappearing in all fields of activities” by the 1970s (Liebman 1977, p. 303).

The Cuban community in Miami adapted rapidly in the US, establishing significant political and economic power, as well as a variety of communal organizations. As a consequence, the mushrooming Spanish-speaking community became a magnet for other migrant populations, especially those from Latin America, but from other countries as well (Aranda et al. 2014). As the immigrant and Latin American population increased in Miami, non-Hispanic whites—including English-speaking Jews—shrank by nearly 23 % between 1990 and 2012 (Aranda et al. 2014, p. 22). As whites left, Cuban and other Latin American Jews became a major component of the local Jewish population. Sharing cultural, linguistic, and social ties with the larger Latin American population, they became a group of significant social, economic, political, and demographic importance to the Miami Jewish community.

In 1997, Cuban-born garment entrepreneur Isaac Zelcer, who had arrived in the US in 1960, became the first Cuban president of the GMJF (Heisler Samuels 2001). Despite Cubans moving into the ranks of leadership among Miami’s Jewish community, many still resented having been treated as outsiders. This is revealed in Bettinger-Lopez’s (2000, pp. 115–117) account of the meeting when Zelcer was

named GMJF President. She notes that while an especially large number of Spanish-speaking people attended the event and gave the new president a thundering ovation, nearly half in attendance departed as soon as the applause ended—well before the program was over. This demonstrated both the extent to which Cubans have become part of the American Jewish community, as well as the degree that they remember—and begrudge—the icy reception provided by the Jewish establishment of Miami when they arrived some 55 years prior (Benz 2005, p. 75).

The Arrival of Latin American Jews

The first wave of Latin American Jewish migrants entered the US in the 1970s and 1980s due to political and economic crises in their countries of origin. In 1970, about 514,000 Jews lived in Latin America. By 2010, the number was reduced to 390,000, with the major destinations of emigrants being the US and Israel. In addition, Latin American Jews also moved to Canada and Spain (Bokser Liwerant 2015). Drawing on data from DellaPergola (2011) and Sheskin and Dashefsky (2011), Bokser Liwerant (2015) estimates between 100,000 and 150,000 Latin American Jews in the US.

Similarities and Differences among Cuban and Latin American Jewish Immigrants

Speaking the same language, hailing from a common region, and having arrived in the US relatively recently, Cuban and Latin American Jews have much in common. At the same time, Cuban and Latin American Jews also have distinct outlooks, reflecting their disparate national origins and times of arrival. These shape their patterns of adaptation to the US, their interactions with each other and their connections to their countries of origin. Finally, even groups with common national origins are not uniform and may reveal considerable diversity.

Both Cuban and Latin American Jews tend to understand their identity as a collectivity or ethnic group, stressing membership in community centers and Jewish schools rather than the synagogue-focused outlook of American Jews who are commonly regarded as a religious group. However, this varies according to nationality. For example, in Mexico, Jews' connection to national identity is limited by the country's strong Catholicism and the notion of *mestizaje*—which holds that Mexicanness is rooted in the intermingling of indigenous and Spanish heritage (Gleizer 2014). Accordingly, Jewish Mexicans express their identity through participation in Jewish activities and visits to Israel, yielding rates of participation that far exceed those of Jews in the US. In contrast, Argentina maintains more inclusive notions of civic participation, as well as a substantially larger Jewish population.

This provides Jews with greater opportunities to identify with the nation and yields rates of participation in communal activities and visits to Israel that are considerably lower, approximating those maintained by US Jews (Bokser Liwerant 2015; Cohen 2014).

As compared to Latin American Jewish migrants in the US, the Cuban Jewish population is large in number, came to the US during a short period between 1959 and the mid-1960s, received refugee status, and was generally unable to retain financial assets from their country of origin. In contrast, Latin American Jews arrived one decade or more later, in smaller numbers, were seeking security and business opportunities, and lacked refugee status. Their adaptation to Miami was eased by the presence of an established Spanish-speaking population which arrived after 1960, when only 5 % of Miami-Dade County's population was Hispanic. Finally, Latin Americans were able to retain ties to their countries of origin and transfer assets internationally (Bokser-Liwerant 2015; Bejarano 2014).

Latin American Jews have a high educational and occupational profile and are active in trade, commerce, and the free professions. Unlike Cubans, a considerable percentage of Latin American Jews continue to maintain residences and economic activities in both the US and Latin America. Frequent travel allows their immersion in multiple national contexts to take advantage of economic opportunities, maintain family togetherness and have access to a safe harbor should their Latin American home be rendered uninhabitable by political turmoil, crime, or economic crisis.

Like Jews from Canada and the northeastern US, Latin Americans have a pattern of seasonal residence in Miami. Their regular visits to Florida provided a high degree of familiarity which facilitated easy resettlement when conditions in their countries of origin became intolerable. According to Bettinger-Lopez (2000), a number of Cuban Jews did visit Miami each summer during the 1940s and 1950s, but this was so long ago that its current impact on the community is likely minimal.

Due to the two groups' differing financial status upon arrival and the evolution of social norms with regard to women's involvement in the labor market associated with the time and place of their departure, patterns of gender and family adaptation contrast. Cuban Jewish women, who had not worked in Cuba, often found employment in the ethnic economy shortly after arrival to assist their families to reestablish middle class standing (Fernandez-Kelly and Garcia 1990). In contrast, financial assets from the country of origin allowed Latin American women to be less concerned with income generation. Like recently arrived Israeli women in the US who have children, they often concentrate on assisting familial and community adaptation. Also like Israeli women, Latin American women found jobs as teachers in Jewish schools. Having access to jobs in the US provided not only income and a social orientation, but the additional benefit of helping their families establish legal resident status in the US, something that for Cuban, Russian, and Iranian Jewish immigrants was often unnecessary due to their refugee or asylee status (Bejarano 2014; Gold 2014).

Latin American Jews' entry to Miami is seen as part of a more general multidirectional movement of members of the Latin American middle classes to other

locations, in search of secure, Spanish-speaking surroundings (Bokser Liwerant 2015; Bejarano 2014). Popular stereotypes depict Latin American migrants as a low-skilled population. However, thousands of skilled and educated Latin Americans have also traveled abroad. As a group, Latin American Jews can be considered as part of this migration (Bokser Liwerant 2015; Bejarano 2014).

Latin American Jews are a pan-ethnic category, representing a wide range of nationalities, ethnicities, cultures, migration streams, religious outlooks, class backgrounds, and other factors which unify and separate members of this population along national as well as religious, ethnic, and cultural lines (Espiritu 2013). Some come from countries that include only a handful of Jews, while those from Argentina and Brazil hail from sizeable communities.

Accordingly, no single category accurately includes all members of the Latin American Jewish population now residing in Miami. Instead, its members identify with multiple, often overlapping categories. “Hispanic Jews” includes the largest number. However, other categories such as Sephardic Jews, and various nationalities, such as Cuban or Argentinean Jews are also meaningful bases of identification among Latin American Jews in the US.

According to Ira Sheskin’s (2015) Miami Jewish population study, 14.9 % of Miami’s adult Jewish population (or 14,730 persons) consider themselves to be Hispanic Jews. Suggesting their diverse identities, 38 % of Hispanic Jewish adults in Miami also identify as Sephardic Jews and 9 % of Hispanic Jews also consider themselves to be Israelis, while 14 % of Israeli Jews in Miami consider themselves to be Hispanic Jews (Sheskin 2015, pp. 4-20–4-21). Green (2012, p. 130) notes that Sephardic French Jews have also moved to Miami in recent years, sometimes via Montreal, and that some percentage consider themselves to be Hispanic Jews.

Reflecting on-going migration, the size and ranking of Latin American Jewish nationalities in Miami has changed over the past decade. As of 2004, there were 9531 Hispanic Jewish adults in Miami. Twenty-eight and one-half percent were Cuban, followed by 18.0 % Argentinean, 16.2 % Columbian, 15.2 % Venezuelan, and 1.4 % Peruvian. The remaining nationalities each accounted for less than 2 % of the Hispanic Jewish population.

As of 2014, 14,730 Hispanic Jewish adults lived in Miami. Accordingly, the population increased by approximately 54 % in a decade. Twenty-three and one-half percent were Cuban, followed by 18.4 % Argentinean, 16.1 % Venezuelan, 14.0 % Columbian, 6.1 % Peruvian, 4.4 % Spanish, 3.6 %, Mexican, 2.7 % Honduran, and 1.9 % Panamanian. The remaining nationalities each accounted for less than 1.5 % of all Hispanic Jewish adults in Miami in 2014.

Relatively uninvolved with Miami’s English-speaking Jewish establishment, Sephardim play a more significant role among non-Jewish Hispanics, with whom they feel considerable connection. For example, according to sociologist Henry Green, emphasizing ethnicity over religion, “in 1989, South Floridian Hispanic/Sephardic Jews were directly responsible for sending a Catholic Cuban to Congress rather than a Jew” (Green 2012, p. 140). Given their linguistic, cultural, and political connections, Hispanic Sephardim have encouraged other Latinos to support Israel and American Jewish causes (Green 2012, p. 140). In this way, their political

behavior is consistent with the goals of the Latino-Jewish Congressional Caucus that has been recently established to allow the two groups to pursue a wide range of common goals, especially those concerning immigration (Guttman 2011). The numbers of Sephardim are expected to increase in the future. They are younger, more likely to follow Jewish rituals, less likely to intermarry, more Orthodox, less affiliated with Reform Judaism, and are more attached to Israel than are local Ashkenazi Jews (Green 2012).

Outreach and Incorporation into the Miami Jewish Community

By the 1990s, the American Jewish community's awareness of high rates of assimilation, intermarriage, and aging among the native Jewish population made its leaders appreciate the social, economic, and demographic value of recent Jewish immigrants. In this light, they understood that the GMJF's Cuban/Latin Division was a promising location for fundraising, community building, and the promotion of Zionist activities (Bokser Liwerant 2015). Accordingly, just as user-friendly outreach programs were increasingly devoted to Russian-speaking Jews and Israelis living in the US since the 1980s, so too was programming devoted to incorporating Latin American Jewish migrants (Gold 2013a). The declining number of Miami's Anglo Jewish population had the effect of transforming immigrant Jews from marginal outsiders to a valuable human resource.

As they adjusted to the US, Cuban and Latin American women contributed to Jewish activism and continuity as they established social and philanthropic organizations that resembled those in their countries of origin. For Cubans, this was a Spanish language chapter of Hadassah. Latin American women created a chapter of WIZO (Women's International Zionist Organization), an Israel-focused service and fund raising organization that is most prevalent outside of the US (Gold 2002; Bejarano 2014).

In fact, several social-service, recreational and educational institutions in Miami began to offer immigrant-oriented programming. LAMP (Latin American Migration Program) was created by Jewish Community Services of South Florida to provide support and assistance to both recently arrived and established members of the Latin Jewish community. High on its agenda was helping persons with tourist visas to obtain legal permission to work in the US. This is because Latin American Jews' lack of legal status in the US posed a problem not only for themselves, but for Jewish communal agencies as well.

Without legal standing, newcomers had no means of support and faced deportation. Yet, if Jewish agencies provided assistance, they risked violating increasingly strict immigration laws imposed after 9/11. In this way, Miami become a way station, as well as a point of settlement for Latin American Jews. Despite LAMP's efforts, some Argentinean clients were unsuccessful and compelled to return to their homeland or to make aliyah (Bejarano 2014, p. 175; Yudewitz 2003, p. 136).

Its difficulties notwithstanding, Bejarano (2014, p. 175) contends that the creation of LAMP marks the changing attitude of the Jewish establishment in Miami toward Jews from Latin America. Following this model, established congregations have worked to incorporate newcomers by hiring Spanish-speaking rabbis and staff. Jewish day schools have recruited Latin American students by reducing their emphasis on strictly religious training and being more open to the use of Spanish. [Some members of the Latin American community prefer to send their children to schools associated with the Reform stream of Judaism, stressing social involvement over adherence to religious rules (Bokser Liwerant 2015; Bejarano 2014)]. Websites of Miami-area Jewish organizations now list a variety of activities and programs directed toward Latin American Jews and draw upon the Spanish Language and Latin American culture in creating events such as “Hebraica’s Survivor Weekend,” and the “Verbena Purim Carnival” for the entire population (www.marjcc.org 2015).

A social/recreational organization that reflects the perspective of Latin American Jews is a chapter of Hebraica housed in the Michael-Ann Russell Jewish Community Center (MARJCC) in northeastern Miami-Dade County, a community with a sizeable Latin American Jewish population. Largely secular and oriented toward sports activities, the Hebraica program celebrates the Maccabiah Games, an international sports competition for Jews and Israelis held every 4 years in Israel, to which Latin American Jews are devoted. While the English-speaking clientele of the MARJCC are elderly, the participants of the Hebraica program are young families. This is seen as a positive demographic trend in a locality long identified as a retirement community.

Finally, Jewish day schools, such as the Reform-focused Sinai Academy in North Miami Beach, have also cultivated Latin American constituencies. As recently as 1990, its student body included only a handful of Latin American students and speaking Spanish was discouraged by assimilation-oriented administrators. Currently however, the school offers a Spanish immersion preschool class where both English-speaking and Spanish-speaking children are exposed to Spanish at an early age. In addition, Spanish-speaking staff members help immigrant children and their parents feel welcome, and the temple affiliated with the school features a Latin culture committee.

The school’s efforts to include the Latin American community have been rewarded. Sinai Academy’s student body is currently estimated to be 75 % Latin American and despite tuition in excess of \$16,000 per year, it has a waiting list of 50. School administrators and Latin American families have ambitious plans for the institution’s growth, including the creation of the only Reform Jewish senior high school in the US (Heilman 2014).

According to Sheskin’s 2015 Report (Table 6.2), the denominational preference of Hispanic Jews in Greater Miami is 14.6 % Orthodox, 36.6 % Conservative, 0.4 % Reconstructionist, 18.7 % Reform, and 29.7 % Just Jewish. Research suggests that over time, the population may become more observant. This is especially true for those involved in Chabad’s Latin American programming, which has developed an array of outreach activities and immigrant programs that appeal to diverse groups of recent Jewish immigrants in the US and elsewhere in a context highlighting their

own language, culture and diet (Gold 2013a, b; Limonic 2015; Sheskin 2015, Chapter 7). Since, as noted above, Sephardic/Hispanic Jews tend to be younger, more Orthodox, and more likely to practice Jewish rituals than Ashkenazim, and almost 40 % of Hispanic Jews consider themselves to be Sephardic, we may soon see an increased demand for more strict forms of observance.

The numbers of Latin American Jewish migrants continue to increase in Miami as well as Los Angeles, San Diego, New York, and other locations. Having been in the US for 50 years, Cuban Jews are becoming elderly and their US-born or raised children have increasingly adopted the cultural and religious behaviors of the English-speaking Jewish community. According to Bejarano (2014), their high rates of economic mobility, ties with the non-Latino community and propensity to attend universities beyond the Miami area have made Cuban American Jews assimilate to Anglo American culture more rapidly than is commonly the case among non-Jewish Cubans. Consequently, the youthful, energetic, and recently arrived Latin American Jewish population is now ascendant among Miami Jews and increasingly influential elsewhere.

Having avoided the inhospitable treatment to which Cuban Jews were initially subject, Latin Americans may find it easier to participate in communal life. Their numbers, activity, and relations with both American Jews and fellow Latinos will contribute to the growth and transformation of US society.

1.6 Other Jewish Migrant Groups

Syrian Jews

Approximately 3700 Syrian Jews entered the US between 1992 and 1994. They were assisted by NYANA (New York Association for New Americans), a resettlement agency that provided extensive services to Soviet Jews (Zicht 1996). Recently arrived Syrians joined a long established community of 12,000 households (including about 38,000 people) in the New York metropolitan area. The largest number of Syrian Jews resides in Brooklyn, Nassau County, and the Upper East Side of Manhattan. According to the 2011 New York Jewish Population Survey, this population is of Sephardic origin and despite its name, incorporates multiple nationalities including Lebanese, Egyptian, and other Middle Eastern groups. Many spend the summer on the Jersey Shore in Deal, Monmouth County, New Jersey (Sheskin 1998).

The group is relatively young, includes few elderly persons and is comprised of families with children. A large percentage of its members are Orthodox in their religious identification and send their children to Jewish day schools. Syrian men have somewhat lower levels of education than the average for all Jewish men in New York, but Syrian families' earnings approximate those of the local Jewish population and their rates of public assistance use are lower. By 1996, almost all

working age men had found jobs (Zicht 1996, p. 262). Syrian women have a much lower rate of labor force participation than do co-ethnic men and are often involved in a homemaker role.

Iranian Jews

Iranian Jews, who began to enter the US in significant numbers in the mid-1970s, are among the oldest Jewish communities in the world. Their presence goes back some 2700 years (Sarshar 2011, p. 170). As a group, they tend to be affluent, educated, and accustomed to surviving as a minority group in a hostile location. The latter fostered the practice of investing money overseas, which was beneficial to their adaptation to the US.

Their total numbers prior to migration in 1979 are estimated as 85,000–100,000 (Sarshar 2011, p. 170). Protected by the Shah, they were relatively secure until the 1979 Islamic revolution, shortly after which approximately 60,000 fled. Along with Jews, Iranians of other religious traditions (Muslims, Baha'is, Armenians, and Zoroastrians) also escaped from the Islamic Republic. Jews have on-going patterns of interactions with these co-nationals in the US (Kelley and Friedlander 1993). Iranian Jews' major points of settlement in the US are in West Los Angeles and New York City.

By the mid-1970s, Iranian Jews in the US had created a women's organization, a cultural group, and had established make-shift synagogue arrangements for the celebration of the High Holidays. During the spring of 1979, Habib Elghanian, a prominent member of the Jewish Community in Iran, was arrested by the Revolutionary Court of the Islamic Republic, subjected to a show trial and summarily executed. This mobilized Persian Jews in the US and prompted the creation of the Iranian American Jewish Federation (IAJF) as an umbrella group to represent imperiled Iranian Jews and call attention to their predicament (Sarshar 2011, p. 173). During this period, community members worked to ensure the safe passage of Iranian Jews to the US.

Shortly thereafter, as a consequence of the Iranian hostage crisis of November 1979, the Carter administration revoked the visas of more than 3000 Iranian students in the US, about one-half of whom were Jewish. Iranian Jewish leaders, the IAJF and US and Israel-based Jewish refugee aid agencies redoubled their efforts with US government officials to annul the deportation orders for Iranian Jewish students and to ensure the continued safe passage of Iranian Jews to the US (Sarshar 2011, pp. 173–174; Weingarten 2010).

Iranian Jews generally prefer to interact with co-nationals and speak Persian. They continue to create a wide variety of religious, political, social, and cultural activities, synagogues, philanthropic projects and media industries. In addition, the group has achieved a very high level of self-employment. Business owners include retailers, real estate developers, professionals and those involved in manufacturing.

A percentage of its members have gone on to success in fields of science, commerce, industry, and the arts (Bozorgmehr et al. 1996).

Several Iranian Jews who entered the US as teenage refugees have created products and trademarks widely recognized by the American public, including the Hot Pockets snack foods and Bratz dolls. Iranian Jewish real estate developers created the Los Angeles garment district and owned the Sears (now Willis) Tower from 2009 to 2015 (Sarshar 2011, p. 178). Jimmy Delshad, an Iranian Jew who entered the US in 1958, served two terms as mayor of Beverly Hills, California, a city whose population is about 20 % Iranian (Geis 2007).

Although many of the accomplishments of Iranian American Jews are impressive, members of this population continue to confront difficulties. Despite being victims of the Islamic revolution, they are subject to racial profiling based upon their Middle Eastern nationality and appearance.

Some percentage of young Iranians and Iranian-Americans were traumatized by their quick exit and their adaptation to the US experience, leading to long term difficulties in the realm of mental health and social adjustment. These difficulties are addressed by organizations and programming established by the Iranian Jewish community as well as American Jewish agencies (Feher 1998).

South African Jews

While the presence of South African Jews in the US is noted in journalism, little detailed information on the community is available (Teicholz 2013). More extensive evidence describes the shrinking of the origin community due to political changes, violence, and social instability. While there were nearly 120,000 Jews in South Africa as of 1980, the number had shrunk to approximately 80,000 by 1998. While their favored destination is Australia, about 20 % of emigrants have come to the US. Others have settled in Israel, the UK, and Canada (Horowitz and Kaplan 2001, p. 8).

Ethiopian Jews

According to journalistic coverage, there are approximately 1000 Ethiopian Jews in the US, with about half that number in the New York area.² Ethiopian Jews came to the US from Israel and experience life in New York in much the same way as other working class Israelis. The unique aspect of their experience concerns the fact that they are both black and Jewish, social categories that are seen as mutually exclusive in the US (Spiegel 2012; Mozgovaya 2009).

²Both *Haaretz* and the Narrative.ly website have published profiles of Avishai Mekonen, an Ethiopian-Israeli Jewish filmmaker living in New York (Mozgovaya 2009; Spiegel 2012).

1.7 Conflict and Amalgamation Among Immigrant and Host

As the case studies of Russian-speaking, Israeli, Cuban/Latin American and other Jewish migrants suggest, a significant record of conflict exists between Jewish immigrant groups and the host community. Such patterns were observed during the early twentieth century in the US, France, and England (Pollins 1984; Hyman 1998). In addition, disputes between the established and recently arrived have been documented among a wide range of religious and ethnic groups throughout US history (Pedraza 2007; Gold 1992; Min 2008; Mormino 1986; Colic-Peisker 2008).

In retrospect, we see that conflicts among Jewish immigrants of Russian, Israeli, and Cuban/Latin American origins with the US Jewish community were linguistic, cultural, political, economic, religious, and identificational. Soviet Jews were condemned for settling in the US rather than Israel as well as expressing their Jewish identity in ways that members of the host community found to be inappropriate. Israelis' presence outside of Israel and their secular and nationalistic notions of identity were disturbing to many American Jews. Finally, first-wave Cuban Jews in Miami were seen as more of a social and financial burden than as fellow Jews in need.

Despite these significant obstacles, with the passage of time, relations between migrant populations and the host Jewish community improved. Drawing on relatively high levels of education and economic mobility, newcomers obtained social and political resources, established their own institutions and began to enjoy a degree of confidence and respect within the larger community. Their contributions—demographic, economic, religious, and philanthropic—were increasingly valued by their hosts, who had become concerned about communal decline due to locals' assimilation, intermarriage, aging, fragmentation, and weakening attachment to Israel.

The growing diversity in American Jewish life facilitates the adaptation of immigrant groups by allowing them to establish organizations and activities of their own choosing. In addition, a wide range of Jewish institutions and synagogues—ranging from Jewish Federations, Jewish Community Centers, and Reform Jewish day schools to Chabad—offer cultural, linguistic, social, religious, and culinary activities that appeal to immigrants.

The presence of disparate enclaves and networks in various points of settlement—complete with familiar shops and cultural institutions—reveal the diversity of Jewish migrant communities. For example, New York City includes networks of both ultra-Orthodox and secular bohemian Israelis, enhancing the prospects for easy adjustment among disparate segments of the émigré population (Bleyer 2003; Gold 2011). Similarly varied communities of Russian-speaking Jews have been noted in New York, Israel, Germany, Russia, Ukraine, and Los Angeles (Remennick 2007; Gold 1995a; Tolts 2011). Miami, New York, and several locations in California include synagogues, Jewish Community Centers, schools, and other settings that reflect the interests, needs and ambiance favored by various Latin American Jews.

Differences related to language, culture, religious outlook, politics, philanthropy and many other factors continue to divide the American Jewish community. At the same time, relations between the different ethnicities, nationalities and lifestyles of American Judaism are increasingly addressed in communal planning and accepted as part of the status quo (Shneer and Aviv 2005). In this, the increasing diversity of the US Jewish population mirrors the cultural multiplicity of the larger society. While certainly difficult to mobilize and coordinate, such variety fosters self-determination and a degree of equality.

In the following quote, a Los Angeles-based Israeli real estate developer and communal activist elaborates on his approach to the integration of American and immigrant Jews. Rejecting separation, he favors the incorporation of newcomers into the Jewish Federation. Pointing out that locals have similar origins and outlooks to Israelis, he encourages the many Israeli subcontractors that he employs on his jobsites to join local Jewish organizations.

The Israelis have to come into the Jewish community. I don't like the fact that some of them want to be independent. I'm not against them organizing, but we should become a part of the mainstream of Jewish-American life because we are not separate. Take for example my own family. I don't see that just because somebody's grandmother left the same village in Poland that my grandmother lived in 80 years ago and came to New York, and my relatives came to Israel, that I'm that different from that person.

These two communities need each other. And I'm not saying the Israelis should assimilate into the Jewish community and become Americans, because they won't. Their children probably will, but they won't.

I think that instead of having a divisive or divided Jewish community, we need to have one strong united community. This is not a process that will happen overnight, but it will happen (Gold 2007, p. 195–196).

1.8 Conclusions

These observations indicate that a welcoming and tolerant approach should be maintained by the American Jewish community toward new Jewish immigrants. This will hopefully foster their smooth adaptation to US society and their development of positive relations with American Jews while also retaining ties to the world Jewish community and with co-nationals regardless of their religious identification. The diverse and resource-rich American Jewish community is well positioned to encourage this practice which would maximize new immigrants' feelings of comfort while also allowing them to retain existing ties.

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Chapter 2

Jewish Life on Campus: From Backwater to Battleground

Annette Koren, Leonard Saxe, and Eric Fleisch

Until the current century, Jewish life on American college campuses was a sleepy backwater for Jewish communal interest and investment. Although Hillel on campus had some support, and there had been substantial philanthropic investment in Jewish Studies programs and occasional expressions of concern about anti-Israel activities on campus as early as 1969 (Bard 2012), until recently campuses were not regarded as central foci for Jewish communal effort. This lack of focus contrasted sharply with the importance that Jewish families had long placed on higher education. Neither discriminatory quotas nor the financial constraints of being first generation Americans impeded the educational aspirations of young adult Jews (Fejgin 1995; Synnott 1979), and today Jewish students are believed to represent more than 20 % of Ivy League undergraduates (based on Hillel estimates). In the past two decades, however, prompted by concerns about continuity, anti-Semitism, and anti-Zionism and partly in reaction to the second Intifada, college campuses have become a focal point for communal interest. No longer a backwater, campuses are now a center for contested ideas and activity about Judaism, Jewish culture, and Israel.

The level of interest, notwithstanding, there is a long history of certain types of involvement. The first Hillel campus organization was founded at the University of Illinois in the mid-1920s. But Hillel grew very slowly and, even when it was adopted by B'nai B'rith, "it remained the undernourished step-brother" of the Anti-

A. Koren (✉)

Cohen Center for Modern Jewish Studies, Brandeis University, Waltham, MA, USA

e-mail: akoren@brandeis.edu

L. Saxe

Cohen Center for Modern Jewish Studies/Steinhardt Social Research Institute,

Brandeis University MS 014, Waltham, MA 02454-9110, USA

e-mail: saxe@brandeis.edu

E. Fleisch

Lehigh University, Bethlehem, PA, USA

e-mail: erf315@lehigh.edu

Defamation League (Jick 2005, p. 5). Until World War II, Hillel had a presence on only a dozen campuses. The organization was resource starved and, on many campuses, principally served the religious needs of those who were the most engaged. Jewish communal interest in the academy before the 1950s, aside from this limited support for religious life, was centered on countering anti-Jewish discrimination. Jewish Studies programs were seen as the exclusive province of seminaries. As a secular field, Jewish Studies developed on American campuses only after the founding of Brandeis University's graduate program in Near Eastern and Judaic Studies in 1953 (Jick 2005). Since 1970, however, the Jewish Studies field at secular universities has grown rapidly. Today, Jewish philanthropists support the development, not only of Jewish Studies programs, but of centers and programs in Israel Studies as well (See Chap. 10a).

There is, however, a shift in both interest and funding. Concern, not only about anti-Semitism, but also about assimilation as well as attitudes and knowledge about Israel, has prompted philanthropists to develop a host of new initiatives. These efforts reflect an emphasis on the importance of sharing Jewish civilization and dedication to Israel with the next generation of Jews. Philanthropists and the Jewish community, therefore, are now making campus life a focus of organizations and programs to ensure Jewish continuity and support of Israel. But it has not been an uncontroversial development and, increasingly, college campuses have become the battleground for the Jewish community's commitment to engaging young adults with Judaism and Israel.

Superficially, judging by coverage in the Jewish and non-Jewish press, it would seem that fighting anti-Israel activity and the Boycott, Divestment, and Sanctions (BDS) movement (Nelson and Brahm 2014) has received the bulk of the community's investment in Jewish campus life. These efforts are important developments and need to be examined, but as detailed below, the commitment to promoting Jewish identity and culture is wider and deeper. Efforts on campus also seek to provide students with exposure to the vibrancy of Jewish religious, cultural, ethnic, social, and educational life.

This chapter explores the context in which Jewish engagement on campus is occurring: temporally, in the years of emerging adulthood, and spatially, in the colleges and universities of 21st century North America. It then discusses the growing opportunities for college students to engage with their Jewish identity through religious and spiritual exploration, cultural and social activities, academic study, community service and social justice, and the state and people of Israel.

2.1 The Context: Time and Place

Developmental Stage

Students on US campuses are both "emerging adults" and part of a "generation on a tightrope" (Arnett 2004, 2007; Levine and Dean 2012). They are, according to scholars who assess social trends, individuals who experiment with premarital sex

and cohabitation, but are neither financially independent nor sure what they want to do with their lives. These emerging adults enjoy the freedom of being self-focused without the substantial burdens of responsibility for others. While recognizing that they are not yet adults, they believe that the sociological transitions typically associated with adulthood—graduation from college, marriage, working full-time jobs—do not define being an adult. Rather, they will be adults when they have assumed responsibility for their own actions, can make their own decisions, and have become financially independent. Jewish students are no exception.

Almost all Jewish high school graduates go on to college (Chap. 5, Sect. 5.6), and almost half who graduate college continue on to professional and graduate school (Pew Research Center 2013). For emerging adults who are Jewish, college has become a stepping stone to a stepping stone. They stay in the academic bubble much longer than their parents did and avoid “settling down.” Their lives may feel unstable, and they may struggle with feelings of being in-between, but they also have time to explore who they are and who they want to become. They experiment with different identities, make decisions and change their minds about career paths, explore different majors and internships, and take advantage of community service opportunities and travel experiences (Arnett 2004, 2007; Levine and Dean 2012).

Although the current generation of students is, in many ways, much like their parents, and every generation believes it is different from its predecessors (Smith and Snell 2009), today’s college students are distinctive because they are “digital natives” (Levine and Dean 2012; Palfrey and Gasser 2010). This generation of college students never knew a time without cell phones, iPods, or the internet. In college, they profess the desire to live meaningful lives, but must balance that with the soaring cost of attending college (Uecker et al. 2007) and uncertainty about the country’s financial stability. Not surprisingly then, two-thirds of these “generation on a tightrope” students identified increased earning power as the chief benefit of college, and more than two-thirds were disengaged politically. They may “act locally” by being involved in community service and have a passion for global change, but they are not confident that meaningful change can be achieved through the political system. Their social relationships are carried out via texting, Facebook, blogging, and other forms of non-face-to-face conversations (Levine and Dean 2012). Whether that is good or bad is debated (Ellison et al. 2007; Turkle 1995, 2011), but it differs from how previous generations built and maintained friendships. In the midst of this environment, however, students, including Jewish students, make choices about their values, their identities, and their futures (Sales and Saxe 2006).

Arum and Roksa (2014) describe the current generation as “aspiring adults adrift.” They have endless choices, driven by consumerism and by a sense that the world is filled with opportunities. Perhaps unwittingly, college faculty and administrators, as well as parents, have contributed to the extension of emerging adulthood into the early thirties. While Levine and Dean (2012) deplore some of the ways students socialize, Arum and Roksa (2011) focus on the time spent socializing (46 % of the average week) as opposed to being in class or studying (16 %), and they document and express concern about students’ lack of intellectual development while in college. Many Jewish students may also be adrift in this sense, but they are

more likely than their peers to graduate and go on to professional or graduate school (DeAngelo et al. 2011). Whether this means that Jewish students develop better reasoning and communication skills in college is not known, but they, like their peers, are still emerging adults when they leave college.

The years on campus are a time for students to experiment with different identities, and growing numbers of Jewish and non-Jewish students have multiple racial, ethnic, and religious backgrounds from which to select (Renn 2012). Although the Pew Research Center's (2013) *A Portrait of Jewish Americans* found relatively few Jewish respondents who thought of themselves as Black, Hispanic, or something other than "White, non-Hispanic," conversion, intermarriage, and transracial adoption have increased these numbers particularly for millennials (Blumenfeld and Klein 2009; Tobin et al. 2005). Cousens (2007) highlights the many different religious categories with which students who identified as Jewish said they affiliated: agnostic or atheist, non-affiliated, "none of the above," and Protestant, Catholic, Buddhist, Mormon, Muslim, Greek Orthodox or "other."¹ American Jewry continues to move from clearly delineated to ever more blurred boundaries between Jewish Americans and the majority culture (Alba 2006). As a result, Jewish educators—and campus leaders—have begun to embrace the conversation around multiple identities. Further, Charmé and Zerkowicz (2011) suggest that an important strength of Judaism is its ability to sustain itself without religious observance. Jewish students can self-define as atheists or secular humanists and do not necessarily have to abandon their Jewish identity in doing so.

In a study of Jewish life on campuses conducted nearly 10 years ago, Sales and Saxe (2006) found that the majority of students had friendship circles that were at least one-half Jewish. "Eight Up" (Keysar and Kosmin 2004) and Cousens' Hillel report (2007) asked their questions differently, but the implications of the findings are similar. Most Jewish college students have Jewish friends in their social networks, and many have mostly Jewish friends. In their actual dating practices, the questions were asked in ways that make comparison difficult. Sales and Saxe (2006) found that almost 40 % dated "mostly or only Jews." Kosmin and Keysar (2014), asking questions about previous dating patterns and current relationships, found that only a small minority of college students dated only Jews (18–20 %). Almost 20 % had "never been in a relationship," and 3–4 % either preferred not to say or responded that they "didn't know" the religion of the people they had dated. It would have been instructive to be able to compare the two surveys since their administration was separated by more than a decade, but this was not possible due to differences in the manner in which the questions were asked. Cousens (2007) reported that 48 % of the Hillel survey respondents considered marrying another Jew "very important." Sales and Saxe (2006) found a "widespread preference"

¹According to Cousens, "Hillel's strategic planning process included the largest ever student survey of randomly selected Jewish undergraduate and graduate students conducted by pollsters Penn, Schoen and Berland, Inc. (PSB). PSB had emailed 500,000 individuals and screened for Jewish by religion or ethnicity. This produced 603 responses (502 undergraduates and 101 graduate students). Cousens does not report how the email list was constructed.

among their respondents to marry someone Jewish, even though these same students might have been dating non-Jewish students and their parents may have been intermarried.

At one time, Jewish educators assumed that Jewish identity was fixed by the end of adolescence. Jewish organizations on campus were designed to help those who had already formed their Jewish identity to survive the challenges that college might pose to their affiliation. Jewish communal efforts concentrated on supporting Jewish education through early childhood education, part-time schools, day schools, youth groups, and summer camps. The understanding of emerging adulthood and identity exploration has helped the Jewish community widen its focus to the college years.

University Life

Strength in Numbers

More than 350,000 Jewish emerging adults attend public and private institutions, small and very large, elite and less prestigious colleges and universities (Tighe et al. 2013). For a discussion of some of the problems of estimating the Jewish student population, see Hartman and Sheskin (2013). Each campus has its own culture and climate, and variability rather than similarity is the rule, which makes generalizations about Jewish life on campus difficult (Sales and Saxe 2006). Jewish students, however, are clustered at certain schools, particularly the more selective colleges. Table 2.1, drawn from the UCLA College Institutional Research Program (CIRP) study of college freshman, shows religion by categories of university selectivity. Jewish students are estimated as comprising 6–10 % of the student bodies of “very high” selective private universities, colleges, and public universities. However, because many of the schools with large populations of Jewish students and the more selective schools are excluded from the CIRP sample, these numbers likely underestimate the proportion of Jewish students at the most selective schools.

Although no systematic data exist about highly selective schools’ efforts to target Jewish students for recruitment, news reports suggest that this is a common practice (Fishkoff 2009; Golden 2002; Redden 2008). Thus, for example, *The Wall Street Journal* in 2002 described Vanderbilt University’s pursuit of Jewish students to

Table 2.1 Percent of Jewish students by school type and selectivity

	Public universities			Private universities			Private/nonsectarian			
							4-year colleges			
	Low	Medium	High	Medium	High	Very high	Low	Medium	High	Very high
Jewish	0.6 %	3.1 %	6.1 %	1.3 %	1.9 %	10.0 %	0.6 %	2.0 %	2.3 %	6.2 %

^aData from (Eagan et al. 2014)

enhance its academic standing. According to its website, Hillel International estimated that Vanderbilt in 2015 had the 23d largest population of Jewish students among colleges and universities, and that these students represented 15% of its undergraduate population. Other universities, such as Southern Methodist University and Texas Christian University, were also described as “avidly pursuing” Jewish students. Efforts to attract Jewish students have involved recruitment efforts at Jewish day schools, establishment of Jewish Studies programs, support for Hillel, and provision of kosher meal plans. These efforts have extended even to smaller schools, such as those that are part of Hillel’s “Small and Mighty.”^{2,3}

At the other end of the spectrum are schools known for having large Jewish populations, both in actual numbers and percentages of total undergraduate enrollments.⁴ These include some of the most prestigious and sought after schools in the country: Columbia University, University of Pennsylvania, Cornell University, the University of Michigan, and New York University all have more than 2000 Jewish undergraduates; Harvard, Yale, Northwestern, and Brown, among others, have over 1000 Jewish students each. Some students may feel less need for active Jewish engagement living on a campus with a large Jewish population. In earlier focus group research, Ukeles and Baker (1994) suggested that low Jewish density could sometimes strengthen Jewish identity. Kadushin and Tighe (2008) however, reanalyzing the survey data from eight of the 20 campuses studied earlier by Sales and Saxe, demonstrate that denser Jewish social networks and larger Jewish populations on campus make it easier to be Jewishly involved (Kadushin and Tighe 2008).⁵

Atmosphere on Campus

The Jewish community is concerned about the atmosphere on campus, but it appears more noise than information exists about what is happening and how to characterize the climate in reference to Israel, anti-Semitism, and their effect on Jewish life. Sales and Saxe were able to classify the 20 campuses in their study according to survey respondent viewpoints. Students rated their campuses along a series of different political orientations: “pro-Israel, pro-Palestinian, inter-group tensions, political protest and activism” (2006, p. 23). Of the schools that were politically active, some were pro-Israel, others were pro-Palestinian, and some were neither. Information about individual campuses is gathered by several national groups; however, aside from Sales and Saxe, few research efforts allow for classification of universities. Hyperbole reigns in campus newspapers and reports of campus activists on both sides. As a case in point, the Freedom Center compiled a list of the “10 Campuses with the Worst Anti-Semitic Activity” (Jew Hatred on Campus 2015). The Jewish community is concerned about anti-Semitism and anti-Israel activity on

²<http://www.hillel.org/college-guide>

³<http://www.hillel.org/about/what-is-a-hillel/small-campus-hillels>

⁴http://www.reformjudaism.org/sites/default/files/Col_TopCharts_f14_F_spreads.pdf

⁵http://www.reformjudaism.org/sites/default/files/Col_TopCharts_f14_F_spreads.pdf

campus; nonetheless, until recently, there was little research about Jewish students' experience of these activities on campus. What contributes to students' characterization of a campus as pro- or anti-Israel? Are specific campuses anti-Semitic and uncomfortable—or unsafe—for Jewish students? To what extent do university professors present biased, intentionally misleading courses, or create intimidating environments for differing viewpoints? Which side is winning the Boycott, Divestment, and Sanctions (BDS) battle that rages on campus, and are students even aware that a struggle is occurring?

Israel

In August 2014, following Israel's Operation Protective Edge, almost all observers thought that anti-Israel and anti-Semitic activities on campus would increase dramatically (ADL 2014), and both systematic and anecdotal evidence suggests that it did. In December 2014, Jacob Baime, the executive director of the Israel on Campus Coalition (ICC), stated that an increase had occurred, but that there had been a commensurate increase in pro-Israel activity (Baime 2015). An October 2014 Anti-Defamation League (ADL) report cited Operation Protective Edge as the cause of a 100 % increase in the number of anti-Israel events in September and October 2014 over the previous year. This increase is of particular concern because almost 40 % of the events focused on BDS. The ADL also reported that more than 50 "extremely one-sided" programs were sponsored by academic departments in the 2012–2013 and 2013–2014 academic years. The authors were careful to clarify when discussing instances of analogies between Nazis and Israelis, the demonization of Israelis, and stereotypes about Jews that "[n]ot all criticism of Israel is anti-Israel in nature, and not all anti-Israel rhetoric and activity reflect anti-Semitism" (2014, p. 3). ADL maintains that respect, rather than bigotry, is the norm on American college campuses.

In addition to ADL, at least three other Jewish organizations collect data on Israel activities on college campuses: the American-Israeli Cooperative Enterprise (AICE), the Israel on Campus Coalition (ICC), and Amcha. These organizations arrive at different numbers because each defines events and activities differently. The ICC focuses not only on anti-Israel events such as Apartheid Wall events, rallies, demonstrations, and lectures, but also includes cultural events, tabling, training sessions, and organizational meetings. The ICC numbers are therefore much higher than those of the ADL. The ICC also collects information on the number of pro-Israel events.

In their AICE report, *Israel on Campus: The Real Story*, Bard and Dawson (2012) described the situation during the 2011–2012 school year. The events they tracked were concentrated on a limited number of campuses (one-third occurred on 10 campuses, of which four were in the University of California system) and even these campuses had strong pro-Israel organizations and activities. The ICC Fall 2014 *Campus Activity Report*, reflecting on the changes in activity before and after Operation Protective Edge, showed modest increases in detractor

and support events from 2012 to 2013 and a “staggering” increase in both from 2013 to 2014. The number of campuses affected by these events also increased with anti- and pro-Israel events occurring at more than 150 institutions in 2014. The ICC, like the ADL, found many more events sponsored by university departments: 75 “anti-Israel” and 27 “pro-Israel” in the Fall 2014 semester—an increase of over 40 % in detractor events from Fall 2013.⁶

Amcha is a relatively new website meant to serve as a resource on anti-Israel activity, specifically the BDS movement, and enable students and parents to avoid campuses, or at least the courses, of professors who are sympathetic to BDS. Amcha also posts a “divestment scorecard” which tracks the outcomes of BDS petitions on campus that may be useful in following the activities of the movement.

Researchers in the Jewish community have also conducted surveys with students to understand their perceptions of anti-Israel activity on their campuses. Weinberg (2011), in a report for the Institute for Jewish & Community Research (IJCR),⁷ found that more than 40 % of Jewish students heard professors in class making anti-Israel remarks, and almost one-third of Jewish students believed that anti-Israel protests targeted Jews, at least sometimes. A 2015 study from the Cohen Center for Modern Jewish Studies (CMJS) found that most Jewish students were unaware of the current Israeli political scene, paid scant attention to the elections of March 2015, and over 60 % were undecided about the political bloc that they would want to see form a government. Furthermore, fully two-thirds of undergraduate respondents had “no information at all” (46 %) or “not much information” (20 %) about BDS (Saxe et al. 2015b). CMJS also found that support for Israel among Jewish students increased as a result of the 2014 Gaza War. Several systematic surveys of applicants to Birthright Israel (Saxe et al. 2015b; Shain et al. 2014), found overwhelming support for Israel – both among those who participated in Birthright Israel and those who did not. Even those Jewish students who described themselves as “liberal” or “very liberal” were highly supportive. Furthermore, support among the respondents increased significantly after the war. The percentage of applicants who indicated that they were “very much” or “somewhat” connected to Israel increased from 59 to 69 % from 2014 to 2015. The findings were in contrast to surveys of the broader American public which showed that young adults were not very supportive of Israel (Pew Research Center 2014). The surveys suggest a reason for the contentiousness of incidents on campus: The 2014 conflict exacerbated the differences in the views of Jewish and non-Jewish students; as a result, perhaps, continued conflicts on campuses are inevitable.

⁶<http://israelcc.org/>

⁷Weinberg surveyed undergraduates from 4-year colleges and universities “from across the country,” using university student lists and cell phone lists purchased from private firms. He over-sampled for Jewish (300) and Muslim (150) students and had 1400 total respondents.

Anti-Semitism

Scholars in the field of Jewish Studies have attempted to define anti-Semitism and its relationship to anti-Zionism (Halpern 1981; Marcus 2015; Wistrich 2003, 2004). Surveys of students have asked about perceptions of hostility toward Jews on campus. Bard and Dawson (2012) reported on a joint survey sponsored by AICE and The Israel Project (AICE/TIP) which found that close to 80 % of Jewish students indicated that they had witnessed (66 %) or personally been subjected to (46 %) anti-Semitism.⁸ The authors found that students nonetheless feel safe on campus. They cite the University of California (UC) President's Advisory Council on Campus Climate, Culture, and Inclusion, which described Jewish students in the University of California system as more concerned about their perception of a "double-standard" for inclusion of Jews versus other minorities and an insensitivity of faculty and administrators to the repercussions of anti-Zionist attacks and accusations of genocide. Students do not feel "unsafe" in the UC system, according to the report, but Jewish faculty and students feel that university administrators failed to understand the extent to which anti-Zionist activities can be perceived as an attack on their "individual and personal identity." The report also noted a frustration with "institutional insensitivity" in regard to accommodating dietary needs and holiday class exemptions for the observant Jewish community (Barton and Huffman 2012). This is not unique to the UC system. A small-scale qualitative study of a Midwestern university found that students there also had dissatisfaction with the exclusion of Jews from the school's diversity considerations (MacDonald-Dennis 2006).

The Hillel study (Cousens 2007) found that slightly more than half of respondents experienced anti-Semitism in 2004–2005 toward the end of the Second Intifada. Weinberg (2011) reported that over two-thirds of Jewish students had heard offensive jokes about Jews on their campuses. Kosmin and Keysar, in their 2014 Distinctive Jewish Names (DJNs) survey of college students, found a similar proportion who said they had experienced or witnessed anti-Semitism in the previous year. The percentage reporting such events, however, differed according to whether they were active in Jewish or Israel-related organizations. For example, in reporting whether they had been subject to or witnessed anti-Semitism: American Israel Public Affairs Committee (AIPAC) members were 80 % more likely than non-members to agree; Hillel-involved students were 50 % more likely than non-Hillel students to agree; and female students were 40 % more likely than men to say that they had such experiences (Kosmin and Keysar 2015).⁹ In the spring of 2014 Birthright Israel pre-trip survey of all applicants in the United States, 41 % felt that

⁸The survey was conducted by Public Opinion Strategies, but the report does not discuss the sampling frame or response rate except to say that there were 800 respondents and that Jewish students were oversampled to produce 400 Jewish student responses and 400 from non-Jewish students.

⁹Kosmin and Keysar used a non-probability sampling frame based on Distinctive Jewish Names (DJNs). No information is provided about how many invitations were emailed, the response rate, etc. Such information is critical for understanding the potential for bias and the utility of the findings.

anti-Semitism was a “fairly big” or “very big” problem in the United States, but most students were reluctant to characterize their campuses as anti-Semitic (Saxe et al. 2015b). Kosmin and Keysar found that the source of the incidents were individuals rather than classrooms, lectures, or the university administrative system. This may explain why students witness anti-Semitic speech or consider anti-Semitism a big problem, but do not necessarily consider their campuses to be anti-Semitic institutions.

Saxe et al. (2015b) in their comparison of 2014 and 2015 applicants for Birthright Israel summer trips found that physical anti-Semitic harassment is rare among American and Canadian Jews, whether they are in college or not, but verbal harassment is still a fact of life for a substantial portion of North American Jews and is more common among current undergraduates than among those who graduated. It is important to note that verbal harassment occurs in face-to-face encounters but is increasingly common in online social media platforms and particularly in university-sponsored anonymous social media sites and digital “bulletin boards” such as Yik Yak.¹⁰ Saxe et al. listed six forms of anti-Semitic verbal harassment ranging from “Jews have too much power in America” (most frequently experienced) to “Jews are not capable of integrating into American society” (least frequently experienced). Over 73 % of respondents reported being exposed to at least one of these six anti-Semitic statements at least occasionally in the past year. When undergraduates were specifically asked about their subjective assessment of hostility toward Jews and toward Israel on their campus, they reported that hostility by students was significantly more common than hostility from professors. As found by other studies, it is not the professors or the institutions that are identified as antagonistic to Jews, it is the hostile expressions coming from individual students.

Despite differences in samples, methodology, and questions asked, studies agree on fundamental aspects of the context of campus life. Jewish emerging adults represent a much higher percentage of college students than Jews as a percentage of the total US population, and Jews are concentrated in some of the most competitive colleges and universities. Some schools appear to have adopted strategies to attract more Jewish students. Finally, despite the anguish in the Jewish news media about the dangers of anti-Semitism on campus, students say they feel safe.

2.2 The Heart: Religious and Spiritual Life

Although a Jew can remain a Jew without religious commitment, Judaism is at the heart of Jewish life. For many young adults, however, Jewish identity is no longer attached to religion. The 2013 Pew report, *A Portrait of Jewish Americans*, indicates that almost one-third of Jewish millennials described themselves as Jewish by ancestry, ethnicity, or culture, but not by religion, and that the proportion of “no

¹⁰ <http://www.adl.org/anti-semitism/united-states/c/campus-anti-semitic-incidents-2015.html#.VXcQqM9VhBc>

religion” is the same for the Millennial generation as a whole. In their analysis of Pew data, Saxe et al. (2015a) found that the millennial children of intermarriage are more likely to have been raised Jewish, been exposed to Jewish education, and celebrated bar/t mitzvah when compared to the children of intermarriage of earlier generations. Nonetheless, the increase in the share of “Jewish not by religion” among Millennials “is due, almost entirely, to the retention of children of intermarriage in the Jewish fold, albeit disproportionately as Jews of no religion” (p. 14). Despite the fact that they identify as Jews of no religion, many of them attend services, fast on Yom Kippur, and consider it important to be Jewish. Further, CMJS has documented the crucial role that college programs and organizations (e.g., Birthright, Chabad, and Hillel) can play in engaging the children of intermarriage in Jewish life (Sasson et al. 2015).

Excepting those who identify as Orthodox, Jews are the least religiously observant religious group—at least by traditional measures—among those studied by Pew (2013). Smith reported similar findings in his longitudinal study of teens moving into emerging adulthood. Few Jews in the sample said that faith was “extremely or very important,” and few of the Jewish emerging adults, who identified as Jewish as teens reported that they attended services once per week or more in their college years. Almost two-thirds indicated that they never attended services—up from one-third in 13 years. As well, 20 % of Jewish students reported diminished personal importance of religion compared to 10 % of all students (Smith and Snell 2009). Other research shows that Jews were among the lowest scoring religious groups among college students in terms of spiritual identification, spiritual quest, religious commitment, and religious engagement (Astin et al. 2011).

These findings suggest a fairly pessimistic view of college campuses as places for Jewish religious and spiritual development. But, as Arnett notes, for emerging adults religious beliefs are a reflection of their “resolve to think for themselves and decide on their own beliefs” (2004, p. 166–7). One-third of the students in Arnett’s survey of emerging adults attended religious services once per month or more, and most attended rarely or never. They drew on other philosophies, religions, and ideas to formulate “their own individualized belief systems” (2004, p. 171). The extent to which Jewish students engage in such religious and spiritual development is not known. Sales and Saxe (2006, p. 16–17) found that 25 % of students identified as atheists or agnostic and “their religious beliefs tend[ed] not to change during college.” Most continued to identify with the denomination in which they were raised, and only a small percentage said that college had caused them to question their religious beliefs.

Scholars of religious life on campus have tried to distinguish between religion and spirituality and to demonstrate that the decline of the former does not preclude the development of the latter (Bryant and Astin 2008; Cherry et al. 2001; Hartley and Harold 2004; Uecker et al. 2007). Jewish students, however, exhibit the lowest scores on almost all measures of spirituality. A 2003 survey administered to 3700 college juniors from 46 colleges and universities who responded to the CIRP survey three years earlier, found that Jews scored poorly on measures of spiritual identification and religious commitment. Conversely, Jewish students had high scores on the

measure of religious skepticism. Regarding religious practice, Sales and Saxe (2006) found that a plurality of Jewish students reported becoming less observant while in college. Nonetheless, they also found that almost 90 % were doing something—either participating in a Passover Seder, fasting on Yom Kippur, or lighting Hanukkah candles. The Cousens' study (2007) reported similar findings.

Even if Jewish students are not observant, they have a wealth of options for exploring Jewish life in college. They can engage socially and culturally at Hillel and Chabad; educationally through “pay-to study programs” such as those offered by Aish Campus (<http://aishinternational.com/aish-campus/>) or Meor (www.meor.org); and they can join Jewish fraternities or sororities, women's groups, or LGBT groups, or pursue Jewish ideals of social justice through community service and alternative spring breaks. Evidence suggests that they take advantage of these opportunities. In fact, Schmalzbauer (2013, p. 120), in describing contemporary religious life on campus, counts the “reinvention” of Judaism on campus among the significant signs of an improved climate. For Jewish students, revitalization of religious life is evidenced in the tremendous expansion of Hillel and Chabad. He cites Hillel's “campaign for Jewish Renaissance,” successful fundraising, new construction, staff professionalization and the success of Chabad in creating a “distinctive brand...repackage[ing] Jewish tradition in the language of popular culture.” Other examples include the growing popularity of Jewish Greek houses such as Alpha Epsilon Pi and Alpha Epsilon Phi. Jewish life is on the rise on college campuses, largely as a result of the Jewish community's investment, a changing culture on campus, and a reinterpretation by student affairs professionals of the role of the academy as a place of religious and spiritual development.

Hillel

When Richard Joel became head of Hillel International in 1988, the organization was very much a backwater of Jewish communal attention. Its finances were strained and its relationship with its sponsoring organization, B'nai B'rith, was deteriorating. The organization and Joel were “otherwise ignored” by the rest of the Jewish community (Rosen 2006, p. 29). Focusing on concern generated by the 1990 National Jewish Population Study (NJPS 1990) findings on intermarriage, Joel was able to raise funds from the Council of Jewish Federations (now The Jewish Federations of North America) and from philanthropists, several of whom became central funders of Birthright Israel. Joel created a vision and assembled a staff of professionals. Hillel's mission became “maximizing the number of Jews doing Jewish with other Jews” (Rosen citing Joel, p. 35). During Joel's leadership, the budget rose from \$14 million to more than \$50 million. More than 50 Hillel centers worldwide were constructed or renovated between 1995 and 2010 (Nathan-Kazis 2010). The new buildings replaced “rickety old houses, far removed from campuses....with million-dollar structures...complete with pool tables, rooms for meetings and studying, coffee-houses, and computer workstations” (Jacobson 2001).

From 2001 to 2014, the number of campuses in which Hillel had a presence increased from 110 (Jacobson 2001) to more than 500 worldwide.¹¹ In 2004–2006, Hillel, under Wayne Firestone, developed a new strategic plan aimed at reaching unengaged students. The plan was created within a conceptual framework that posited that as Jewish college students move through emerging adulthood, they focus on finding meaning and developing their identities, and Jewish tradition should play a central role in helping students explore those issues. Specifically, Hillel’s strategy included (Cousens 2007):

- Helping students identify and develop their talents and interests with the goal of developing Jewish meaning for their own world
- Attracting students outside the Hillel building
- Creating “high-contact,” “high-visibility,” and “high-impact” programs and immersive experiences
- Exposing students to Jewish tradition and learning
- Engaging students through social networks, conversations, and interactions
- Nurturing a “community of communities” and collaborating with other organizations¹²

The emphasis of the strategy was, and continues to be, on meeting students where they are rather than proselytizing to them to become more religious, spiritual, or observant. This seized on a phenomenon Kushner would later describe as Jews moving away from an institutional-based Jewish community toward non-institutionalized “communities of belonging” (Kushner 2009).

Today, Hillel campus organizations field sizeable staffs and host many large-scale initiatives as well as smaller, grassroots programs. A large public university may have an executive director, a rabbi, a program director, a development associate, a director of Jewish Student Life, an Israel Fellow (supported by Hillel International and the Jewish Agency for Israel), Jewish Learning Initiative Campus Educators, and an engagement associate to reach students beyond the usual Hillel regulars. One large private university has twenty staff members, but a staff of this size is rare. Smaller schools, schools with smaller Jewish undergraduate populations, and schools with fewer deep-pocket alumni usually have no more than one or two staff members.¹³

In the past decade, Hillel has developed national initiatives to facilitate:

- Engagement¹⁴ with Jewish peers and Judaism through the Senior Jewish Educators and Campus Entrepreneurs Initiative (CEI) in partnership with the Jim Joseph Foundation (McLeod Grant and Bellows 2012)

¹¹ http://web.archive.org/web/20070526144037/http://www.hillel.org/about/facts/who_what/default

¹² http://web.archive.org/web/20070526144037/http://www.hillel.org/about/facts/who_what/default

¹³ <http://bronfmancenter.org/staff>

¹⁴ “Engagement” has become the buzzword of campus student groups and is used to refer to developing identity, knowledge, and attachment to Judaism, Jewish life, and Israel.

- Development of student leadership skills through campus internship programs such as CEI and the Hillel Institute (Cohen et al. 2010)
- Engagement with Israel through the Israel Fellows and the Israel Engaged Campus Pilot in partnership with the Jewish Agency for Israel (Chertok and Koren 2014), and Boston's IACT (Inspired, Active, Committed, and Transformed) program (Sasson et al. 2010)

CEI replaced the Steinhardt Jewish Campus Service Corps Fellowship (JCSC), an earlier effort to engage unengaged students through Hillel. The fellowship served two purposes—to develop recent college graduates for professional careers in Hillel and to engage unengaged students. According to an article about the change, Hillel leadership assumed that undergraduates “with minimal Jewish involvement” could be more effective than Jewishly engaged young professionals at reaching out to students who would otherwise never come to Hillel (Schoenholtz 2008).

Local Hillel staff used the principles laid out in the strategic plan to design their own, locally based programs. A practitioner research study discussed two programs. At Northwestern University, ‘Ask Big Questions’ has reached unengaged Jews because it was not directly offered under the aegis of Hillel, although it received funding from Hillel International and the Jewish Outreach Initiative (JOI). The second, ‘Jethro Initiative’ at the University of Chicago, successfully engaged uninvolved Jews by avoiding ritual, practice, and learning and focusing on personal connections, Jewish-based spiritual activities, yoga, or spiritual conversations instead (Aaron et al. 2012). The latter program was not continued, but Ask Big Questions is now a signature program of Hillel. Other examples of “locally grown” programs are:¹⁵

- Camp-Us Corps Fellowship (UMD), a program that creates a leadership corps of former campers to bring together camp alumni through camp-like programming¹⁶
- The Collegiate Leadership Internship Program (CLIP)—“a paid summer internship experience in New York City that seeks to foster and develop professional and lay leadership in the Jewish community” (Herman 2013)
- Jewish Artists’ Laboratory—a collaboration of the local Hillel, an arts project, and two Jewish community centers “to assist Jewish artists and the regional Jewish community in finding meaning, community, identity, and spirituality through the arts”¹⁷
- P180 Leadership Classes at Indiana University—undergraduate one to three credit courses on topics such as: Business and the Israel Connection; Jewish Cooking; Love, Sex and Judaism; Elements of Success in the Non-Profit World; and Jews in Sports¹⁸

¹⁵ <http://askbigquestions.org/about/why-hillel>

¹⁶ <http://www.marylandhillel.org/campuscorps/>

¹⁷ http://uwhillel.org/home/studentlife/Jewish_Artists_Laboratory.aspx#.../.../Libraries/Artists_Lab/Event_017.jpg

¹⁸ <http://iuhillel.org/clubs/p180/>

- The Harvard Hillel Innovation Grant Program—funding for students to “engage, express, and celebrate their Jewish identities” though programming they initiate and run themselves¹⁹

These programs and many others like them represent communal investment in Hillel and Hillel’s investment in the Jewish lives of undergraduates. They also represent the creativity of many young professionals and students in developing bottom-up programs. An inventory of such efforts could serve as a valuable resource to Hillel planners and funders.

Chabad

Chabad on Campus opened its first center at UCLA in 1969. It added one new house per year and, by 2000, had houses on 30 US campuses. Chabad on Campus then launched the Rohr initiative, a program dedicated to expanding the reach of Chabad to Jewish college students worldwide. Through the Rohr initiative, Chabad planned to combat what it perceived as a disturbing decline in the number of Jewish students involved in Jewish life (Solomont 2005). From 2000 to 2004, Chabad doubled its on-campus presence, establishing centers at 35 additional campuses.²⁰ The Chabad on Campus approach to student outreach followed the Chabad model for community outreach (Fishkoff 2009) resulting in continued expansion on campuses. In 2014, Chabad served more than 150 colleges and universities worldwide. In the 2013–2014 year, 33 new couples began their *shlichus* (mission) on campuses, and some of the more established centers added *shlichim* (missionaries) to augment programming and educational services. New *shlichim* receive no more than three years of seed grants from the initiative to help them establish their centers. After that, they are expected to establish a local base of donor support²¹ and become financially self-sufficient.

According to their own statistics,²² Chabad on Campus owns more than 100 buildings, and several new buildings are dedicated each year. Data from the study of Birthright Israel suggest that almost 30 % of applicants attended at least one Chabad event. Between 2012 and 2014, Chabad’s Mayanot took, on average, over 4000 students a year on Birthright Israel trips. Although Chabad is a centralized organization, many of its programs are created locally. Some of these initiatives are

¹⁹ <http://hillel.harvard.edu/harvard-hillel-innovations-grant>

²⁰ <http://chabad.edu/media/pdf/367/vbWs3673701.pdf>

²¹ Private interview with Avi Weinstein, Director of Administration, Chabad on Campus International, January 20, 2015.

²² These numbers are taken from annual reports and an interview with the director of operations of Chabad on Campus.

designated as “signature programs” and have been disseminated to other campuses. Examples include: Shabbat 1000, Sinai Scholars Society, and Pizza n’Parsha.²³

Given Chabad’s rapid growth, it is useful to consider their engagement strategy. In a 2006 study of Chabad’s most popular campus program—its weekly Shabbat dinner with the rabbi and his family—Chazan and Bryfman (2006) explored the ‘Shabbat experience.’ Students considered the program successful in providing a “home away from home” experience. They said they were attracted by the home-cooked food, the rabbi’s family, and Shabbat candle lighting and singing. The report documented the appeal of the program to a broad range of students, cutting across denominational lines, and reaching many Jewish students who were otherwise uninvolved in organized Jewish programming. Chabad leadership attributes its success to emphasis on relationship-building with students. Rather than focusing on the development of student leaders or young professionals, Chabad rabbis and their wives work with every student directly—sometimes as surrogate parents, but still within the framework of their traditional roles as rabbi and rebbetzin (Rosen et al. [forthcoming](#)).

Orthodox

The Orthodox Union, in partnership with local Hillel organizations, supports the Jewish Learning Initiative on Campus (JLIC). The program, initiated in 2001, has situated JLIC rabbis and rebbetzins and/or young Orthodox couples on more than 20 campuses with high concentrations of Jewish students. The JLIC is charged with creating Jewish learning opportunities and hosting Shabbat and holiday meals and celebrations. The initiative also offers an intensive study program, Winter Break Beit Midrash. The program continues to expand slowly. In contrast to Chabad, JLIC focuses its outreach efforts on the already Orthodox student population.^{24,25}

Aish Campus, a division of Aish HaTorah International, has nine branches across North America. Some are campus-based (e.g., Indiana University, Ohio State University), but others are located in communities (e.g., Boston, Pittsburgh). Aish Campus claims it has “direct access” to 300,000 students through these facilities. Its mission includes, “developing, training, and empowering the next generation of Jewish leaders” through its ‘Jerusalem Fellowships’ for travel to Israel, as well as campus-based Jewish learning opportunities. Aish Campus appears to be a decentralized body, allowing its local leadership to assess the needs of local communities, and offer the most appropriate programming to meet student needs.²⁶

²³ http://www.psujew.com/templates/articlecco_cdo/aid/387558/jewish/Signature-Programs.htm

²⁴ <http://jliconline.org/>

²⁵ <http://www.jta.org/2005/11/16/archive/what-do-students-want-on-campus-outreach-program-serves-orthodox-students-needs>

²⁶ <http://www.aishinternational.com/aish-campus>

Meor, an affiliate of the Israel-based Olami Worldwide, claims to provide, “innovative and sophisticated Jewish learning” opportunities to college students. Founded in 2006, Meor is active on 21 campuses (17 in the northeast). According to its 2011 annual report, it engages approximately 4000 students annually in classes and one-on-one study of traditional Jewish sources. The Maimonides Program, a weekly education program in which students receive a stipend to study, is a central initiative of Meor. As of 2013, more than 5000 students had completed the Maimonides program. Meor also offers trips to Israel and weekly Shabbat meals. More recently, Meor initiated an annual trip to Poland and a Women’s Initiative. The organization reports that it enjoys a fruitful, collaborative relationship with Hillel on the campuses it serves. The only published study of Meor, however, a bachelor’s honor’s thesis from Emory University (Gever 2013), describes a program of indoctrination through “selective scripturalism.”^{27,28,29}

Conservative

Koach, the college outreach organization of the Conservative movement founded in 1990, was disbanded in 2013 after failing to raise sufficient funds (Winick 2013). To fill the void, Masorti on Campus (MoC) was established in 2013. The MoC website describes its mission as helping to organize groups and individuals across campuses to promote a “shared vision” and provide students with “meaningful opportunities to connect religiously, intellectually, and culturally” within the framework of Conservative Judaism. MoC’s key initiative is an annual leadership development and community building Shabbaton. Its second annual Shabbaton in 2015 was co-sponsored by the Jewish Theological Seminary (JTS) and the University of Maryland Hillel.³⁰

Reform

Similar to Koach, Keshet was the Reform movement’s college arm. In 2010, The Union for Reform Judaism (URJ) terminated Keshet’s operations, other than its Birthright Israel trips. URJ now offers Reform on Campus (ROC) grants to students who want to offer Reform programming on their campuses. ROC aims to provide resources for communities of Reform Jewish students on campuses while empowering them to create their own events and communities.³¹

²⁷ <http://olamiworldwide.com>

²⁸ <http://meor.org/wp-content/uploads/2011/11/MEOR-2011-Annual-Report.pdf>

²⁹ <http://meor.org/wp-content/uploads/2013/13/MEOR-2013-Annual-Report.pdf>

³⁰ <http://masorticampus.org>

³¹ <http://urj.org/college>

Efforts by Hillel, Chabad on Campus, Aish Campus, Meor, and the denominational organizations may not necessarily lead to richer religious life or observance for university students, but they do present opportunities for less involved Jewish students to explore many other aspects of Jewish life and create their own paths. These organizations have extended opportunities for Jewish involvement. They, and the funders who support them, have taken the campus and transformed it into a place where religious and spiritual exploration can happen and Jewish identity can be enriched.

2.3 The Mind: Academic and Intellectual Life

Jewish and Israel Studies are not just for Jewish students. They are academic areas in which students learn about Judaism and the modern State of Israel as areas for academic inquiry. For Jewish students, however, these studies are an opportunity to learn about their heritage and explore their relationship to Jewish culture and thought. Both Jewish Studies and Israel Studies are taught by Jewish and non-Jewish faculty, and these individuals express a number of varying opinions about the place of their teaching in fostering Jewish identity development.

Jewish Studies

Jewish Studies, a “province of seminaries and yeshivot, and Hebrew teachers colleges” prior to World War II (Sales and Saxe 2006, p. 20), grew into a ‘contemporary field of Jewish Studies’ by the last decade of the 20th century (Band 1966; Loveland 2008; Wechsler and Ritterband 1983). The number of Jewish Studies positions increased tenfold between 1966 and 1989 (Band 1989), and membership in the Association for Jewish Studies (AJS) increased from 272 individuals in 1972 to 1800 in 2013 (Baskin 2014; Loveland 2008). This increase occurred in the context of the growth of higher education and the rise of area studies, identity studies, and ethnic pride (Loveland 2008; Sherwin 1989). The field expanded from Hebrew language and Bible to include modern Hebrew, Aramaic, Yiddish, and Ladino, as well as Jewish history, modern Hebrew literature courses on Israel, and more recently, issues of gender (Baskin 2014; Kamel 2014).

Jewish communal leaders perceived the field of Jewish Studies as an opportunity to build the Jewish identity of college students, and they hoped faculty would contribute to that mission (Wechsler and Ritterband 1983). Despite their reliance on Jewish community funds for enhancing the field, faculty resisted becoming an arm of Jewish education. Most believed that their primary focus should be adherence to a scholarly, rigorous presentation of material. Scholars “sought to satisfy academic colleagues, and only secondarily, if at all, to serve the needs of the Jewish community” (Meyer 2004). While students may take Jewish Studies courses to satisfy their

Table 2.2 US and Canadian Jewish Studies programs, centers, and departments^a

Degree offered	Number of institutions ^b	Percent of institutions (%)
Minor/certificate only	99	48
BA only or BA and minor or certificate	60	29
BA and any graduate degree with or without minor or certificate	32	15
Minor or certificate with graduate degree but no BA	10	5
MA and/or PhD only	7	3
All programs centers and departments	208	100

^aCompiled from the AJS directory of programs in Jewish Studies <http://www.ajsnet.org/programs.php>

^bExcludes seminaries and the 13 Jewish colleges and universities listed on the site

desire to do something Jewish and define their personal Jewish identity, faculty view such benefits as unintended consequences rather than the goal of Jewish Studies (Baskin 2014).

Writing in 2011, Baskin, a former president of AJS, noted that there were no precise data on the “number of positions, programs, and departments in Jewish Studies,” although the AJS had records of over 230 endowed chairs in Jewish Studies at 80 colleges and universities (Baskin 2011, p. 659). According to the AJS website, there are now 195 colleges and universities in the United States (excluding seminaries and other Jewish education organizations) with Jewish Studies programs, centers, or departments and 13 such programs in Canada. Almost half offer only certificates or minors. The number and percentages offering different degree and certificate programs are given in Table 2.2.³²

In 1972, a Hillel catalog of Jewish Studies recorded 291 campuses with at least one course in Jewish Studies—although not necessarily in Jewish Studies programs or departments. In 1979, a follow-up found 314 campuses with Jewish Studies courses (Sherwin 1989), and a 1992 study found 410 institutions offering a total of over 4000 courses on Jewish Studies (Vernon 1992) but again, not all were in Jewish Studies programs or departments. In 2008–2009, [JData.com](http://www.jdata.com), an information source on the size and shape of Jewish education throughout North America, collected course listings from the websites of almost half the Jewish Studies undergraduate programs in the United States and found 1800 courses, an average of 18 courses per program.

The 2000–2001 National Jewish Population Survey reported that 41 % of Jewish students on campuses enrolled in at least one Jewish Studies course (Baskin 2014). Sales and Saxe (2006, p. 20–1) found an even higher proportion of students at the universities they studied (almost half) and noted that, “Jewish Studies courses manage to reach students who are otherwise untouched by formal Jewish life on cam-

³²<http://www.ajsnet.org/programs.php>. See also Chap. 10a in this volume for a listing of Judaic Studies programs.

pus.” Among Birthright Israel Summer 2014 students (participants and non-participants), 30 % had enrolled in at least one Jewish Studies course, but little is known about total enrollment in Jewish Studies courses or whether enrollments are increasing or decreasing. Cohen conducted a survey of current and former AJS members in 2014. He reports that more than one-third (38 %) of respondents in academic settings sense that enrollment in Jewish Studies is declining, and 17 % report courses cancelled (20 % of those courses specifically in Jewish Studies departments) due to inadequate enrollment.³³ This may be part of a general sense of decline in the humanities (Armitage et al. 2013), although that decline appears to be slowing (Hearn and Belasco 2015).

Israel Studies

Beginning as a response to the Second Intifada (2000–2005), the Jewish community turned its attention to raising the level of teaching and understanding of Israel in the academy. Until 2003, there were only two centers for Israel Studies in the United States (Emory and American Universities) (Fleisch 2007). In that year, the American Jewish Committee (AJC) convened a meeting of senior scholars and academic administrators to discuss the situation and help provide funding to make the study of Israel accessible to more students. Jehuda Reinharz, then president of Brandeis University, wrote of the need for serious academic discourse about Israel on North American campuses (Reinharz 2003). The AJC, the Charles and Lynn Schusterman Family Foundation (CLSFF), and other funders responded. The most consequential products of their efforts were the Summer Institute for Israel Studies (SIIS) and the Schusterman Visiting Israeli Professor program (VIP), until 2013 managed by the American-Israeli Cooperative Enterprise (AICE), now under the auspices of the Israel Institute. For a deeper discussion of the origins of the community’s focus on Israel Studies, see Mitchell Bard (2004).

SIIS recruits faculty from diverse fields, academics ranks, and geographic areas to prepare them to offer courses in Israel Studies. The Institute includes an intensive two-week seminar at Brandeis and 10 days of experiential education in Israel, where fellows meet with scholars, activists, public intellectuals, business people, and policy makers. They bring their learning and experiences back to their classrooms. Over the decade between the founding of SIIS and spring 2014, more than 170 SIIS fellows offered 630 courses to over 18,000 students. The second program that has provided students with opportunities to learn about Israel in the classroom is the Schusterman VIP program. Between 2005–2006 and 2013–2014, the program placed over 100 visiting Israeli professors on over 50 different campuses. Beyond the immediate impact of having additional faculty members teaching about Israel, CLSFF hoped the program would help foster greater demand among students for

³³ The authors are grateful to Steven M. Cohen for graciously sharing a draft of this publication.

Israel-related learning opportunities and stimulate colleges and universities to fund full-time positions in the field (Koren and Einhorn 2010a).³⁴

Both of these programs have been the focus of systematic evaluations (Koren and Einhorn 2010a; Koren et al. 2013a, b; Koren and Fleisch 2014b). Their accomplishments can be seen, also, in four directories of Israel Studies published between 2006 and 2014. The directories illustrate a growth in Israel-focused course offerings (Aronson et al. 2013; Koren and Einhorn 2010b; Koren and Fleisch 2014a). The most recent report based on 2012–2013 course listings (Koren and Fleisch 2014a) demonstrates that Israel Studies increased by over 66 % between 2005–2006 and 2008–2009, but now grows more slowly. Nonetheless, in 2012–2013, more than 700 Israel-focused courses were offered by almost 500 different faculty members at 316 US colleges and universities. Among the 316 schools there are 17 Israel Studies programs today compared to only 12 in 2008–2009. The subject area, previously focused primarily on the conflict or early Zionism, has expanded to include Israel's culture, modern political system, society, and post-independence history. Over 15,000 students enrolled in these courses. More students than ever have the opportunity to learn about Israel in higher education (Koren and Fleisch 2015), and the study of Israel has become an accepted part of the curriculum in many colleges and universities. Despite this success, many students still do not have access to Israel-focused courses, and over 40 % of the institutions in the 2012–2013 directory still do not offer Israel-focused courses.³⁵

Faculty teaching about Israel differ over whether Israel Studies should be regarded as an independent field or an off-shoot of Jewish Studies, Middle East Studies, and/or Hebrew language and literature. As opposed to Jewish Studies, Israel Studies is still not quite yet a field. The subject has no distinct theoretical underpinnings. Rather, Israel is used to explore the theories and methodologies of the multiple disciplines in which it is taught: history, politics, international relations, arts and literature, and social science (Koren and Boxer 2011).

At an Association for Jewish Studies (AJS) conference panel in 2013, scholars discussed the relationship between Jewish Studies and Israel Studies in the academy and debated where an Israel Studies program would fit best. Those present also discussed the “very real concern” about competition for resources and students (Nadell 2014). The best answer is “the more, the more.” Jewish Studies and Israel Studies are serious academic pursuits that, as such, are part of the core mission of a university. The conversation about where to house Israel Studies may continue, but the need and the demand for high-quality education on the subject is clear. See Chap. 10a for a listing of Israel Studies Programs in the United States and Canada.

³⁴<http://www.israel-studies.com/vips>

³⁵<http://israelcc.org/>

Holocaust Studies

A review of the Genocide Prevention Now (GPN) website,³⁶ finds 26 US institutions of higher education that offer programs in Holocaust and Genocide studies. These vary in scope. The Strassler Center for Holocaust and Genocide Studies at Clark University offers a PhD concentration within the fields of history, social psychology, or geography as well as an undergraduate concentration,³⁷ and the University of Vermont supports a concentration in Holocaust Studies within graduate degree programs in various disciplines and offers an undergraduate minor.³⁸ Six schools offer master's in Holocaust and Genocide Studies, two of these online (Gratz College and USC Chico). Keene State College in New Hampshire offers undergraduate major and minor programs. The remainder offer minors, certificates, or concentrations within minors. Descriptions of eight of the programs (including the graduate master's degrees) suggest that their target populations are primary or secondary school educators. The diversity of location, size, and type of school is striking, from the University of Charlotte, North Carolina and Pacific Lutheran College both with undergraduate minors, to Appalachian State University (offering a minor in Judaic, Holocaust and Peace Studies) and the Program in Jewish Culture and Society at the University of Illinois at Urbana-Champaign which offers a certificate in Holocaust, Genocide, and Memory Studies for graduate students.³⁹ Only four of the institutions with these programs have high concentrations of Jewish students (10 % or higher). See Chap. 10a for a listing of Holocaust and Genocide Programs in the United States and Canada.

Jewish Professional Leadership and Social Work Programs

At least 10 universities provide dual degree programs for aspiring Jewish communal leaders. Most are partnerships between Jewish Studies and social work or non-profit management or both. At Brandeis University's Hornstein Program for Jewish Professional Leadership (JPL), the largest such program, students can obtain dual degrees in JPL and management (MBA), public policy (MPP) or Jewish Studies (MA). Originally, these were solely graduate programs, but the program at Towson and Baltimore Hebrew Institute and Brandeis' Hornstein Program in Jewish Professional Leadership now offer combined bachelor-master's degrees. See Chap. 10a for a listing of such programs in the United States and Canada.

³⁶ <http://www.genocidepreventionnow.org/Home/HOLOCAUSTANDGENOCIDEREVIEWHGR/DirectoryofAcademicProgramsandCourses.aspx>

³⁷ <http://www.clarku.edu/departments/holocaust/phd/index.cfm>

³⁸ <http://www.uvm.edu/~uvmchs/>

³⁹ <http://www.jewishculture.illinois.edu/academics/graduate/>

2.4 Hands and Body: Social and Cultural Life, Community Service, and Israel

Social and Cultural Life

All Jewish campus-based programs involve some social elements—bringing students together to get to know each other and, ideally, to become friends. Some elements are specifically social, and while they might encourage community service, Israel advocacy, or religious activities, they often share a premise that Jews doing something together has value.

Jewish Greek Life

For decades, Jewish fraternities and sororities played an important role in the social, cultural, and professional development of American Jewish college students. They were founded as an alternative to the many other Greek associations that excluded Jews from membership (Sanua 2003). Yet, even as restrictive policies abated in the years after World War II, the Jewish fraternities and sororities continued to exist, and expanded to many more campuses.

The five largest, historically Jewish, Greek organizations—three fraternities and two sororities—took different paths in a liberalizing environment. Sigma Delta Tau has little evidence of its Jewish past on its website. Two of the fraternities, Zeta Beta Tau (ZBT) and Sigma Alpha Mu (SAM), retain references to their Jewish past in their current mission statements but emphasize that their goal is to be inclusive and non-sectarian in their organizational culture and activities. ZBT's mission statement, for example, acknowledges its Jewish origins and states its intent to, "preserve and cultivate its relationships within the Jewish community," but also stresses that it has been committed to recruiting a diverse and non-sectarian population since 1954.^{40,41,42}

Alpha Epsilon Pi (AEPi) and its closely associated sorority, Alpha Epsilon Phi (AEPi), emphasize the centrality of Jewishness to their current identities and missions. Though AEPi states that it is "non-discriminatory," it explains that its "basic purpose is to provide the opportunity for a Jewish man to be able to join a Jewish organization." The fraternity intends to cultivate the future leadership of the American Jewish community and sees itself playing a vital role in combatting the rising tide of assimilation among American Jews going to college. AEPi views Hillel as its partner in this process. Furthermore, its charitable and social activities are often linked to Jewish-themed projects. According to their websites, AEPi and AEPi have expanded significantly in the past 25 years. The number of campuses

⁴⁰ <https://sigmadeltatau.org/>

⁴¹ <http://sam.org/fraternity/about-us>

⁴² <http://www.zbt.org/who-we-are>

with chapters of AEPi has increased by 35 % over that time, and the number with AEPi chapters has increased by 53 %. The two currently operate 50 and 142 chapters, respectively.^{43,44}

More than 180 universities and colleges have an active branch of at least one of the three main historically Jewish fraternities (Alpha Epsilon Pi, Zeta Beta Tau, Sigma Alpha Mu), and more than 100 have more than one. Fewer campuses have Jewish sororities. Over 90 campuses have either Sigma Delta Tau (which has moved toward a more non-sectarian identity) or Alpha Epsilon Phi, and 22 schools have chapters of both. Almost all institutions with significant Jewish populations—and many with smaller Jewish populations—offer Jewish Greek life, although Jewish Greek life has a presence on fewer campuses for women than men.⁴⁵

Other Social Groups

Other Jewish social and cultural groups exist on campus but most have not been studied. Student turnover from year to year—particularly since such groups tend to be student organized—make such studies difficult. Also, many groups appear to rely on Facebook pages or other social media rather than on websites to communicate with students and document their activities. As well, groups may change their names as their membership changes. The following sections discuss women's groups, LGBT groups, and culture clubs.

Women's Groups

In 2002, there were at least 55 Hillels with active women's groups. The number of such groups, their size, and the extent of their activities, however, have not been studied. AVIVA is a women's group affiliated with Hillel at Washington University. The Chabad on the same campus has an active Rosh Chodesh group. JWOC (Jewish Women of Columbia) regularly holds weekly meetings, holiday and Rosh Chodesh celebrations, and educational events for Barnard and Columbia women. According to their website, their goal is to bring Jewish women together "to create a dialogue about womanhood and Judaism in the modern world." In spring 2014, JWOC organized Columbia's first-ever Jewish Feminism Week, with programming that explored how Judaism and feminism intersect (Kurihara 2014).⁴⁶

Other Jewish women's groups focus on education and community service activities, including Jewish Women of Ohio University and Jewts (Jewish Women at Tufts). Some are focused on identity- and community-building work, such as the University of Pennsylvania's Jewlip (Jewish Women's Lunch and Learn Initiative at

⁴³ <http://www.aepi.org/about-aepi/mission-statement/>

⁴⁴ <https://www.aepi.org>

⁴⁵ These statistics were collected from the fraternity and sorority national websites.

⁴⁶ <http://www.angelfire.com/ny5/bingjcs0203/Target.htm>

Penn), which holds semi-weekly lunch meetings. Penn students are invited to “chat about whatever issues you care about ... as a Jew/woman/Penn student.”⁴⁷

LGBT Groups

Students simultaneously exploring multiple aspects of their identities may have more difficulty finding communities in which they can feel completely comfortable. This may be even more the case when sexual identity is involved (Stevens 2004). Although students may find a home in either Jewish or Lesbian, Gay, Bisexual, and Transgendered (LGBT) communities, they may find it challenging to simultaneously express both identities in either (Poynter and Washington 2005). This is a useful frame for understanding the motivations many Jewish LGBT students on college campuses have in establishing specifically Jewish LGBT groups.

Jewish LGBT groups have been created by students as social and social justice organizations. Currently most of the 15 campuses listed as having the largest Jewish enrollments have Jewish LGBT groups. Some are support and discussion groups, like Bagels at Harvard. With the tagline that there is “one in every minyan,” Bagels holds events to “foster a queer/Jewish community on campus, and increase awareness about both religion and sexuality.” Groups like Cornell’s Ga’avah offer social and religious observance activities for the LGBT community, such as LGBTQ seders and Shabbat dinners, and opportunities for leadership and network development for its members. The relationship between Hillel and Jewish LGBT groups has evolved over the past two decades. According to Jason Bello, a former president of Gayava, at Columbia, when the club was first founded in 1995, “it almost tore Hillel apart.” But by the time he was president in 2008, he and his group had, “not only... the full support of Hillel, but of many of the individuals and groups within Hillel and the wider Columbia community” (Kohlmann 2008).^{48,49,50}

Keshet, a national organization that works to promote greater inclusion of LGBT Jews in Jewish life, serves as a resource for the LGBT groups and produced a guide for Hillels to help them integrate the LGBT community (Weiss 2005). In 2014, Hillel International announced a formal partnership with Keshet to better meet the needs of Jewish LGBT students (Bell and Marvazy 2014). Local Hillel organizations also have taken active measures to make use of Keshet and other resources to become more inclusive. The University of Southern California Hillel organized an ‘Inter-faith Spirituality and Sexuality Retreat’ to bring together gay and straight students from Jewish and other religious communities on campus and “explore the intersection of religion, spirituality, and sexuality.”⁵¹

⁴⁷ <http://www.jrp.com/jewlip-jewish-womens-lunch-learn-initiative-penn>

⁴⁸ http://www.reformjudaism.org/sites/default/files/Col_TopCharts_f14_F_spreads.pdf

⁴⁹ <http://www.hcs.harvard.edu/~bagels>

⁵⁰ <http://lgbtrc.cornell.edu/dos/cms/lgbt/organizations/haven/gaavah.cfm>

⁵¹ <http://www.uschillel.org/uschillel/student-life/center-for-jewish-trojan-engagement-and-identity/>

From 1998 to 2013 a Jewish LGBT group called NUJLS (National Union of Jewish Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, and Intersex Students) held annual conferences to help students better learn about their Judaism in a “queer context.” In its first decade, NUJLS conferences drew more than 750 students (Rubin 2013). Nehirim, a national group not limited to college students, was founded in 2004. It now holds national conferences for students, provides resources and support, and works to bring a more concerted approach to the creation of new Jewish LGBT groups in the university.⁵²

Culture Clubs

Local Hillel organizations and Jewish Student Unions are also home to various ethnic and cultural organizations: klezmer bands, cooking clubs (often sponsored by Chabad), and Holocaust awareness organizations. Most popular of these, perhaps, are the Jewish *a cappella* groups. Over the past three decades, *a cappella* groups have become increasingly popular. Duchan (2007) estimates that the number of groups on American campuses grew from approximately 100 in 1985 to over 700 by 2005. Although no research has been conducted specifically on Jewish *a cappella*, its growth may be similar (Kligman 2001). *A cappella* groups, like other student groups, tend to change as students graduate and new students join. Some groups may stay together but no longer be affiliated with their university, others may disappear entirely.

Jewish cultural and social clubs are a means for Jewish students to come together as Jews and express and enjoy their Jewish identity. They have not been studied, probably because they are always in flux. How do they arise? Why are they popular and what changes their course? Are they expressions of existing Jewish knowledge and experience, or are they gateways to Jewish involvement?

Community Service and Social Justice

Jewish community service attempts to influence the “personal development, content knowledge and Jewish knowledge” of college students while providing them with an opportunity to take meaningful action in their world (Irie and Blair 2008, p. 1). These programs, originally initiated by national funders and organizations, frame social action experiences within the Jewish value of *tikkun olam*. Today they include BBYO IMPACT: Chicago, Mitzvah Corps at Indiana University, Chabearim at UC Berkeley, or Days of Service at Tulane Hillel. Students have the opportunity to do something under Jewish auspices without having to practice Jewish ritual or pursue Jewish study. These programs provide students with the opportunity to do good in a universalist way while enjoying the particularism of being with their fellow Jews.

⁵² <http://www.nehirim.org/>

An example of bottom-up program creation, Challah for Hunger (CfH), was established in 2004 by a Jewish student at Scripps College who “missed baking Challah with her family, and was looking for a connection to the Jewish community.” Legally incorporated as a non-profit organization in 2009, CfH students gather weekly to bake and sell challah. All proceeds go to charities. In 2013–2014, CfH had 70 active chapters with 12 more in the start-up phase and engaged 2300 students baking over 37,000 challahs. According to their own “impact study,” over 60 % of participants in the program had “increased or greatly increased awareness of social justice issues,” and 95 % are, “likely to seek involvement in a Jewish group or activity after graduation.” Though the program invites students of all faiths and backgrounds to participate in their work, roughly three-fourths of volunteers identify as Jewish.⁵³

Students regard community service/social action experiences as rewarding and fun (Van Engen 2000). They contain the key elements of the kind of activism most appealing to young Jewish students (Chertok et al. 2011, 2012; Irie and Blair 2008). To explain their popularity, Chertok et al. (2011) coined the term ‘low-threshold activism,’ which they describe as “infrequent and episodic” volunteer activity of which the “investment of time and energy is low or the behavior is well integrated into the course of their regular routine.” Jewish service learning missions, focusing on issues such as poverty, food insecurity, housing, disaster relief, and environmental work, fit into this category (Swackhamer et al. 2013).

Alternative spring breaks are short-term, roughly one-week, programs typically held over university breaks. Almost non-existent at the turn of the 21st century, by 2007, Jewish alternative spring breaks were offered through a variety of organizations such as the American Jewish Committee (AJC), the Jewish National Fund (JNF), the Joint Distribution Committee (JDC), American Jewish World Service (AJWS), and Hillel (Irie and Blair 2008). Irie and Blair (2008) estimated that 3100 Jewish college students went on alternative spring break programs in 2007–2008. The following year, 2300 students from 120 universities participated in Hillel-affiliated trips (Chertok et al. 2010). Originally organized by the Jewish Coalition for Service, these programs came under the auspices of ‘Repair the World – A Platform for Jewish Service Learning’ in 2009 with the goal to “boost volunteerism among Jews and strengthen the growing network of organizations building Jewish identity through social action projects” (Soclof 2013).

Studies of alternative break trips found positive correlations between the experience and strengthening of participants’ Jewish identities (Chertok and Samuel 2008; Chertok et al. 2010; Irie and Blair 2008; Swackhamer et al. 2013), including increased connection to Jews worldwide, greater religious practice, and greater commitment to social justice work. Others also documented increased commitment to social justice but no significant increase in measures of Jewish identity. Chertok et al. (2012) found that Jewish students were drawn to social justice activities primarily by universal values rather than by their Jewish identity. Regardless of the reason they chose to participate, the result is a greater commitment to social justice

⁵³ <http://challahforhunger.org>

and a stronger sense of agency to effect change in their campus or home communities (Chertok and Samuel 2008). Service trips are not without their detractors however. Van Engen (2000), observing Christian service learning trips, reported that service learning benefitted trip participants but did little for those they purported to serve. She argued that the dollars spent flying students to distant communities could be spent more efficiently and effectively within their own local communities.

Whether it was realization of this inefficiency or simply the cost of sending students on alternative spring break trips, the trend has started to shift away from a focus on service trips. Three of the biggest providers of alternative break trips—Hillel, AJWS, and Bend the Arc—eliminated or substantially reduced the number of their trips. AJWS's Vice President for Programming, Aaron Dorfman, explained that they "couldn't find the resources to make them affordable for participants." Echoing Van Engen, he notes that the group was spending approximately \$2000 to get a student to Nicaragua where she would do only \$150 worth of work (Nathan-Kazis 2013). Alternative break trips continue but largely in a modified form. Centralized national organizations and individual student groups—often through Hillels—apply for grants to Repair the World to defray the costs. In 2014–2015, these kinds of trips were run by local Hillels at University of Maryland, University of Michigan, Tufts University, University of Miami, Boston University, and Elon University, among others.

Other alternative break programs have opted for more local efforts. Students from the University of Vermont, for example, now hold their service programs in Vermont citing the fact that "14 % of Vermonters ... have no idea where their next meal is coming from." Jewish Farm School, an organization that teaches about food security, partners with Hillel organizations to lead urban farming experiences in Philadelphia (Berger 2014). As of 2015, non-centralized trips, organized locally but funded by national groups like Repair the World and Hillel, are the new model.⁵⁴

Israel on Campus

Israel Studies seeks to help students understand, intellectually, the complexity of modern Israel. At the same time, the significance of Israel to both the affective and cognitive understanding of being Jewish has created large-scale support for the campus as a place to advocate for and engage with Israel. Mitchell Bard and Jeff Dawson (2012) of the American-Israeli Cooperative Enterprise (AICE) reported in 2012 that one can find representation of at least one national pro-Israel organization on 273 campuses. The Israel on Campus Coalition (ICC) finds 279 pro-Israel groups on 182 campuses. Some of these organizations, focused specifically on Israel, are listed in the Appendix. They support leadership development, Israel experiences, and direct connections with Israelis. Pro-Israel organizations on campus can be divided into two areas, recognizing substantial overlap among them: political/

⁵⁴http://uvmhillel.org/Alternative_Spring_Break

advocacy groups and engagement organizations, which offer a menu of options for understanding Israel through culture, education, and travel experience. Many of these groups offer fellowships that involve training in leadership, Israel history and politics, and an Israel study tour. Others promote internships in Israel.

Local Hillels offer support to both advocacy and engagement groups and often house student clubs with diverse agendas. Tufts Hillel, for example, works with the IACT program of the Combined Jewish Philanthropies of Greater Boston to support Birthright Israel with pre- and post-trip educational programming; it promotes Onward Israel internships and links to Boston Campus Roundtable. On its website, it hosts Tufts Students for Two States, Tufts American Israel Alliance, J Street U, and Tufts Friends of Israel. There are multiple ways for students to engage with Israel. Some of these are national groups, but others are locally organized students in support of Israel. This section looks at advocacy and engagement groups and their roles in campus life.⁵⁵

Advocacy, Experience, and Engagement

Jewish community leadership, on and off campus, has become increasingly concerned about Apartheid weeks, mock eviction notices, and the Boycott, Divestment, and Sanctions (BDS) movement against Israel. In response, the Jewish community has created and funded numerous groups, including: The Israel on Campus Coalition (ICC), Students Supporting Israel (SSI), The David Project, StandWithUs, and Hasbara Fellowships. These organizations see their work in terms of preparing students to educate their peers about Israel. Some have more particular foci – for example, the American Israel Public Affairs Committee (AIPAC) is concerned with having their student leaders master the skills of building relationships with other leaders on campus or in their local areas. The Committee for Accuracy in Middle East Reporting (CAMERA) requires its Emerson fellows to write articles and op-eds for their local media outlets.

With the exception of Christians United for Israel (CUFI), an organization specifically for Christians, the potential exists for considerable overlap and student double-dipping among Israel advocacy organizations on campus. There is a typical framework for working with students: fellowships/seminars for leadership development, internships, study tours/missions, grants for programming, professional consulting, on-line resources, and speakers bureaus. At least 15 different groups provide some sort of resources—online information or speaker bureaus (see [Appendix](#)). Some of these groups serve constituencies beyond campus but have such resources available for university students as well. Their websites include videos, written materials, posters, and guides to addressing particular issues. The American-Israeli Cooperative Enterprise, for example, offers a BDS Cookbook with chapters on “proactive programming,” “positive messaging,” “case studies,” and “everything

⁵⁵ <http://www.tuftshillel.org/>

you needed to know about BDS.”⁵⁶ At least nine of the organizations in the Appendix offer internships usually in Washington DC, where many of the advocacy organizations are located. Campus Watch has internships in Washington but also provides telecommuting internships as well. Seven offer some kind of leadership seminars or fellowships to develop programming and leadership skills. Tower Tomorrow, run by The Israel Project, is a writing workshop in which students write 2000 word essays as well as shorter pieces for the media. CAMERA runs Emet for Israel, also geared toward developing journalism and leadership skills but combined with an Israel experience. The fellowship requires that students initiate and implement at least three educational programs and write an equal number of op-eds or letters to the editor. They are also required to monitor Israel in the media, especially on their campuses. Once the fellows meet these expectations, they are eligible to travel to Israel for 10 days and attend a leadership and advocacy training program in Boston. Other organizations also sponsor missions to Israel, mostly for Jewish student leaders, but others, for non-Jewish leaders as well, such as AIPAC’s Milstein Foundation Campus Allies Mission and The David Project’s Israel Uncovered. The ICC and AIPAC also support networks for linking their interns and/or fellows together and keeping them in contact with each other.

These are not the only groups that are politically active on campus concerning Israel. Students for Justice in Palestine (SJP), Jewish Voice for Peace (JVP), and Open Hillel also attract Jewish students—as leaders as well as organization members. SJP and JVP actively support the BDS movement, erect Apartheid Walls, and bring speakers who support those stances to campus. Open Hillel, a new group, advocates opening Hillel to “discourse” with students supporting BDS and other critics of Israel. None of these groups, whether pro-Israel or anti-Zionist, have been adequately studied. The impact of their education and training programs is largely unknown; if evaluations and research studies exist, they are unpublished. A recent study faults Jewish education for couching Israel in a philosophy of “love before learn” and “connection before complexity” (Weinberg 2015), but the extent to which such education leads to leadership positions in SJP and other anti-Israel groups is not known.

From a scan of websites, it appears that some of the Israel advocacy groups are shifting focus. Their leaders’ understanding of their groups’ impact may be reflected in the move toward “normalization” and “engagement”—attempts to refocus discussion of Israel away from the conflict with the Palestinians and toward Israel as a normal country with social and political problems and a rich culture. This trend can be seen clearly in the work of the Israel “engagement” organizations and programs in the following section.⁵⁷

Some Israel engagement programs seek to bring American students to Israel (e.g., Birthright Israel, Masa, Onward Israel); others seek to bring Israel to American

⁵⁶ <http://www.stopbds.com/>

⁵⁷ <http://www.openhillel.org/>

students (the Hillel/Jewish Agency Israel Fellows Program and the Israel Engaged Campus pilot). Some national organizations try to connect students to Israel outside of the political realm (Tamid, JNF, JAFI, Hillel, and Chabad), and many local student groups attempt to celebrate Israel through Israel Weeks, Yom Ha'atzmaut celebrations, and film and food festivals while trying to engage one-on-one with fellow students about their interests in Israel. These organizations and their members may participate in advocacy groups and activities, but that is not their primary concern.

Birthright Israel

The largest, most effective, and most generative experiment in the lives of Jewish emerging adults has been Birthright Israel (Saxe and Chazan 2008). The majority of the 300,000 North American participants in the program since its inception in 1999 have been college students. Birthright Israel focuses on engaging students, but the program also serves to promote Jewish campus organizations. Hillel and Chabad, in particular, organize and conduct trips in partnership with Birthright Israel, which enlarges the mission of these organizations. They promote Birthright Israel registration, staff the trips, and provide follow-up experiences. In turn, Birthright Israel increases the visibility of Jewish students to these organizations, thus increasing participants' involvement in Hillel and Chabad (Saxe et al. 2013).

Birthright Israel is the most well-studied Jewish organization or program targeting college students, and on-going evaluations, both short- and long-term, have been conducted since the beginning of the program to assess its impact. Birthright Israel was created by a group of philanthropists led by Charles Bronfman and Michael Steinhardt, with additional support from the Government of Israel and Jewish communities. It was initiated in winter 1999–2000 and continues to the present. In 2015, it is expected that more than 30,000 young adults from North America will participate, among whom 20,000 will be college students. Because of Birthright Israel's popularity, and the fact that long wait lists have existed for its trips, the evaluation studies have been conducted as quasi-experiments, comparing participants with waitlisted applicants.

Cross-sectional and longitudinal research on the impact of the program has documented substantial attitudinal and behavioral changes. Thus, for example, longitudinal research on applicants from 2001 to 2006 indicates that participants are more likely than non-participants to feel a stronger connection to Israel and worldwide Jewry and, once they are over age 30 "more likely to be married to another Jew, belong to synagogues, celebrate Shabbat, and make charitable donations to Jewish or Israeli causes" (Saxe et al. 2013). Among all applicants to Birthright Israel, participants are more likely than non-participants to engage in Hillel and other activities on campus (Saxe et al. 2006, 2009, 2013).

Evaluation data drawn from studies of Birthright Israel have also allowed for the exploration of opinions, knowledge, and behaviors of Jewish college students more generally. For example, a survey of Birthright Israel applicants was used to test the

“distancing hypothesis”⁵⁸ and create greater understanding of Jewish emerging adults and their attitudes toward Israel (Sasson et al. 2012); another study conducted in August 2014 reported on participants’ and nonparticipants’ attitudes and opinions about the summer 2014 Gaza Conflict (Shain et al. 2014); and tests administered to samples of Birthright Israel applicants in 2013 and 2014 were used to develop an Israel literacy question bank (Koren et al. 2015). In these studies and others, the Birthright Israel evaluation has been used to further the community’s understanding of Jewish emerging adults.

Other Israel Experience Programs

Masa and Onward Israel work with other organizations to help college students and young adults have longer experiences in Israel. Masa provides support for students who are ready to spend extended periods of time in Israel (gap years, study abroad, and volunteer programs as well as post-college internships and graduate study). A 2008 study reported that Masa worked with over 130 programs. In their qualitative study, the researchers found that the potential for social action, travel beyond Israel, Hebrew immersion, transferable college credits, and career development were the major attraction of the programs. Some students, however, felt that, having been to Israel, they should take advantage of study abroad opportunities to go elsewhere. Some parents were afraid their children would become Orthodox or immigrate to Israel. Interviewees also raised concerns about the length of time in Israel, whether the programs were adequately prestigious for their resumes and, for post-college students, whether they could afford the time (Sasson et al. 2008).

In their 2010 Masa evaluation, Cohen and Kopelowitz surveyed Birthright Israel alumni, Masa alumni, and those who inquired about Masa but did not participate. They found that participating in a longer-term Masa programs of 5–12 months was positively correlated with Jewish and Israel-related engagement as well as with in-marriage, Jewish leadership, and making aliyah. The study reports that 61 % of students who had a Masa experience after a Birthright Israel or other short-term Israel experience participated in a college campus Jewish activity after Masa. The study does not compare change on any of these variables from pre- to post-experiences; thus, it is not clear whether the differences observed between groups is the result of the Masa experience or previous levels of engagement.

Onward Israel is a project of the Jewish Agency for Israel to provide “immersive and transformative resume building experiences in Israel” for college students and young adults. Onward Israel gives Jewish students access to information on 6–10 week programs that Onward Israel runs in collaboration with partner organizations (such as the Collegiate Leadership Internship Program (CLIP NYC), Hillel International, Tamid, and the Orthodox Union) and communities (Boston, Pittsburgh, Los Angeles). The Israel Summer Business Academy (ISBA) is an example of a

⁵⁸The distancing hypothesis suggests that younger Jews are further from Israel emotionally than are older Jews.

university program that students of any religious background can access through Onward Israel. The Olin Business School of Washington University in St. Louis, in collaboration with the Interdisciplinary Center in Herzliya, runs this 6-credit undergraduate study abroad program.⁵⁹ Rosov Consulting's (2014) evaluation of Onward Israel describes young adults entering the program with positive views of Israel and prior experience in the country, but lacking confidence in their knowledge and understanding of the State. Returning from Israel and 10 months later, participants report having greater confidence in their ability to explain Israel's situation and greater appreciation of its diversity.

Engagement

Many of the Israel clubs on campus are part of national organizations or programs, but others are locally organized and funded. They are run by and for students, but their leaders may participate in national organization fellowship and internship programs as well. Even those that have national affiliation rarely if ever have professional staff on campus. A large university with a large Jewish population may have more than one group supporting Israel. The University of Michigan, according to the Hillel website, has an "Israel Cohort," a Hillel umbrella group that coordinates American Movement for Israel (advocacy and education, "through cultural, social, and political events"); I-LEAD (Israel Leadership, Engagement, Advocacy, & Dialogue, a group seeking to create a "thought provoking conversation and education" about Israel); The David Project fellows; J Street U; Tamid Israel; and WolvPac (a bipartisan group to create engagement through relationship building).

Tamid Israel is one of the more specialized of these groups. Founded at the University of Michigan in 2008, it has since expanded to 15 other campuses and hired a national director. The program on campus consists of education, "a fund for students to invest in Israeli markets, a student-run consulting practice working with Israeli companies on US-based projects, and an 8-week summer fellowship where students work at Israeli companies." With a staff of one, there has been no formal evaluation or study of Tamid, but it represents an opportunity for students to engage with Israel in a non-political environment. For students in business programs, it is a chance to build their resumes and increase their understanding of investment decisions while learning about businesses and entrepreneurship in Israel.⁶⁰

A scan of Israel organization websites suggests that the divide between advocacy and engagement is breaking down as Israel organizations of all types have learned that "efforts that cast Israel solely in political terms often turn off college students" (Bernstein and Young 2012). For some campus Israel advocacy organizations, the word "engagement" has replaced "advocacy" as leaders have become aware of the negative reactions students have to wading into battle with organizations like SJP (Koren et al. 2013b). At the same time, SJP and their allies refer to inter-group dia-

⁵⁹ <http://www.onwardisrael.com/category/ou>

⁶⁰ <http://www.tamidgroup.org/>; <http://www.slingshotfund.org/directory/tamid-israel-investment-group/>

logue about the conflict or programs about Israel outside of the conflict as “normalization” and a “colonization of the mind.” They attack the strategy of education about Israeli culture, hi-tech, society, LGBT rights, and other realms. This concern may evidence, at least in part, a degree of success of the engagement approach.⁶¹

2.5 Conclusions

College campuses are no longer a sleepy backwater of Jewish life. Religious, cultural, and social activities are teeming on American campuses, and many markers suggest increased engagement in Jewish life. From involvement with Hillel and Chabad, to increased academic study opportunities, to programs like Birthright Israel, college life has engaged Jewish emerging adults in ways not seen in earlier eras. At the same time, partly because of the on-going conflict between Israel and the Arab world, contemporary Jewish college students may also be the target of opprobrium and even anti-Semitism for their involvement with Israel. The rise of the BDS movement and anti-Israel activity, joined with internal debate over the boundary between acceptable and unacceptable speech, have created an uncomfortable climate that coexists with the intensity of more positive Jewish experiences. Developments in the larger political sphere may be more important long-term determinants of that climate than the response of Jewish students or the Jewish community. Nonetheless, continued attention to campus life and emerging adulthood remains vital to Jewish continuity.

Whether or not it is causal, heightened Jewish activity on campus is coterminous with the Jewish community’s growing interest in young adulthood. In the 1980s and 1990s, Jewish communal attention focused on Jewish education as a way to prevent intermarriage and to promote Jewish identity. Particularly for the non-Orthodox community, time and resources were heavily committed to providing more immersive forms of Jewish education for children—from preschool through high schools. The community also worked to expand Jewish overnight camps and to establish funds to promote camping as a way of ensuring Jewish identity. However, informed by research on emerging adulthood, influenced by the success of Birthright Israel, and further stimulated by the Second Intifada, Apartheid Walls, and BDS, the community is now focused on college and university campuses. While not shrinking from its investment in preschoolers, children, and teens, the community supports Jewish campus life through a number of far-reaching measures.

The Jewish community’s effort to influence campus Jewish religious life is evidenced by the growth of Hillel and Chabad. Hillel has adopted a host of new strategies to engage a broader/larger group of students (Cousens 2007). They have, as part of this effort, worked to “lower the boundaries” and to offer “new and compelling” Jewish experiences within and outside the walls of local Hillel chapters. Chabad, in parallel, has expanded from 30 to over 150 campuses. The organization

⁶¹ <http://www.pacbi.org/template.php?id=1749>

has introduced *shlichim*, traditional Shabbat dinners and observances, and holiday celebrations. Chabad, Meor, and the Orthodox Union have all created opportunities for students to learn about traditional Judaism and find meaning in text study. The community has also conceived, organized, and funded Israel experiences, community service programs, and numerous, intensive leadership training fellowships. Many of the activities on campus around Israel, Jewish culture, and community service, however, are grassroots programs initiated and run by students, and much of this activity goes unexplored.

The support and growth of Jewish and Israel Studies has also contributed to interest in and participation in Jewish-related subjects. Jewish Studies has more faculty members than ever. Membership in the Association for Jewish Studies has expanded, and although its members express concern about filling classes and budget cutbacks, the field remains strong. Israel Studies expanded dramatically in the past decade and continues to grow. In both Jewish and Israel Studies, philanthropists and federations have funded chairs, programs, publications, graduate student and post-doctoral fellowships and continue to do so.

As described in some detail above, campus life has also been transformed by Birthright Israel. Nearly 20,000 students participate each year along with thousands of post-college students, and the experience has provided a stimulus to campus engagement that explains, at least in part, the blooming of Jewish social and cultural life. Although Birthright Israel focuses on learning about Israel, perhaps its most significant effects are to create networks of young Jews. For the generation of digital natives, embedded in social media, these networks may be even more important than whatever the participants learn about their heritage and homeland.

This review discovered a vast literature about religion and Jewish life on campus, but analysis of this literature revealed that it mostly focuses on religious life and spirituality and on educational programs such as Birthright Israel. There is a paucity of literature on what it means to be Jewish for college students and how the environment on campuses affects Jewish identity and behavior. Our hope is that this article not only summarizes available literature, but stimulates new work as well. In concluding this review, it is also striking how much “battleground” is a metaphor for Jewish life on campus—not just in the sense of conflicts over Israel, but also in the larger sense of a site for struggles over Jewish identity, knowledge, and peoplehood. It is a battleground for the hearts and minds of the next generation and an effort to ensure that emerging Jewish adults will want to continue to identify as Jews.

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Appendix

Israel organizations on campus

Organization	Website	Number of groups on campus	Student fellowships or internships	Goal	Other programs
AIPAC	http://www.aipac.org/connect/students		Diamond internships/ other seminars	Advocacy	NGAUGE – “a system of connected online communities for pro-Israel campus activists”
Americans for Peace Now	http://peaceNOW.org/page.php?name=apn-on-campus			Advocacy	Spring internships, speakers bureau
Christians United for Israel (CUFI)	http://www.cufioncampus.org/	140 chapters plus 163 campuses with other presence		Advocacy	DC summit, Israel advocacy mission, student advocacy, and leadership training
Hasbara Fellowships	http://www.hasbarafellowships.org/		Hasbara fellowships	Advocacy	Planning and programming grants, social media initiatives
Israel Institute	http://www.israelinstitute.org/		Summer internships	Advocacy	Year-long internships to graduates, doctoral and post-doctoral fellowships, research grants
Israel on Campus Coalition (ICC)	http://israelcc.org/		Grinspoon morningsstar fellowship	Advocacy	Solidarity grants, research on anti-Israel activity, research, academic network to mentor students
J Street U	http://www.jstreetu.org	59	For students already in Israel spring semester,	Advocacy	Congressional Internship program, J Street and J Street U office internships
Middle East Forum/Campus Watch	http://www.meforum.org/clubs.php	6	Unpaid internships – onsite and remote	Advocacy	Provides resources: logistical advice, seed funding, materials, and speakers for campus groups
StandWithUs	http://www.standwithus.com/		Emerson fellowship	Advocacy	Guidance to existing student groups, campus campaigns

The David Project	http://www.davidproject.org/	32			Advocacy	Professional campus coordinators, programming grants
The Israel Project	http://www.theisraelproject.org/			Tower tomorrow fellowship	Advocacy	Israel tours Tower magazine
ZOA	http://zoa.org/category/campus/			Student leadership mission to Israel	Advocacy	Student leadership mission to Israel, Regional campus coordinators
American-Israeli Cooperative Enterprise (AICE)	https://www.jewishvirtuallibrary.org/about/index.shtml				Advocacy	Jewish Virtual Library, BDS Cookbook
AEPI	http://www.aepi.org/	126 chapters, 16 colonies		Aish-AEPI Israel trip	Advocacy/engagement	
Students for Israel					Advocacy/engagement	Local student clubs such as Bruins for Israel at UCLA, Texans for Israel at UT, and Huskies for Israel at Northeastern University, etc.
Students Supporting Israel	http://www.ssimovement.org/	34			Advocacy/engagement	
Chabad	http://www.chabad.edu/				Engagement	IsraelLinks
Hillel International	http://www.hillel.org/	550		Masa Israel Journey internships	Engagement	Houses many pro-Israel organizations
Israel Campus Roundtable	http://www.israelcampusroundtable.org/				Engagement	Boston area trips to Israel, resources, IACT coordinators local and national, and gateway to other opportunities
Jewish Agency for Israel (JAFI)	http://www.jewishagency.org/shlichim-israeli-emissaries/program/291				Engagement	Israel Fellows Program: Israel Engaged Campus Pilot Program

(continued)

Organization	Website	Number of groups on campus	Student fellowships or internships	Goal	Other programs
Jewish National Fund (JNF)	http://www.jnf.org/work-we-do/our-projects/education/college.html		JNF Campus Fellowship Program	Experience	Plant your way to Israel, Caravan for Democracy, Caravan for Democracy Mission, alternative spring break
Masa	http://www.masaisrael.org/			Experience	Grants for long-term Israel experiences
Onward Israel	http://www.onwardisrael.com/		Internships	Experience	Grants for 6- to 10-week Israel experiences
Birthing Israel	http://www.birthingisrael.com/Pages/Default.aspx			Experience	
Scholars for Peace in the Middle East (SPME)	http://spme.org/		Advanced scholars	Faculty network	
Tamid	http://tamidgroup.org/	24	Tamid Fellowship (8 week summer internship in Israel)	Investment group	
Anti-Defamation League (ADL)	http://www.adl.org/education-outreach/campus-affairs/		Advocacy Mission; Student Advocacy and Leadership Training	Other	Handbooks on responding to anti-Semitism, Words to Action education program, anti-bias workshops, campus leaders mission to Israel
Committee for Accuracy in Middle East Reporting in America (CAMERA)	http://www.cameraoncampus.org/	54	CAMERA fellowship	Truth in media	Advocacy trip to Israel, Less Hamas more Hummus, student leadership and advocacy training conference

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Chapter 3

National Affairs

Ethan Felson and Mark Silk

This was a year when long-simmering tensions between Barack Obama and Benjamin Netanyahu turned into open hostility. The hawkish Israeli prime minister saw the efforts of the American president and his diplomatic team to arrange negotiated solutions to the Syria's chemical weapons arsenal, the Israeli-Palestinian conflict, and the Iranian nuclear program as naïve at best, if not intended to weaken Israel and its relationship with the US. The chilly American president saw Netanyahu's positions as an extension of the enmity of his Republican adversaries. Meanwhile, there were signs in Washington that the gridlock that had forestalled movement on such major administration priorities as immigration reform was yielding to a modest degree of bipartisan compromise, as Republicans, having gained control of both houses of Congress, began to focus on an election cycle they hoped would return the White House to their hands in the 2016 election.

3.1 The Political Arena

Partisan Politics

Republicans celebrated a gain of nine seats in the US Senate, giving them control of that body for the first time since 2006. In the House, they gained 13 seats, achieving the largest GOP majority since 1928. The unofficial count of Jewish senators declined from ten (nine Democrats plus Independent Bernie Sanders, VT) to eight,

E. Felson (✉)

Jewish Council for Public Affairs (JCPA), New York, NY, USA

e-mail: efelson@thejcpa.org

M. Silk

Center for the Study of Religion in Public Life, Trinity College, Hartford, CT, USA

e-mail: Mark.Silk@trincoll.edu

due to the retirement of Senator Carl Levin (D-MI), the veteran chairman of the Senate Armed Services Committee. Meanwhile, Minnesota's Democratic Senator Al Franken, who defeated incumbent Republican Senator Norm Coleman (also Jewish) by the narrowest of margins in 2008, was handily re-elected to a second term. In Hawaii, Senator Brian Schatz held onto the seat to which he was appointed after the death of longtime Senator Daniel Inouye in 2012.

In the House, the number of Jews decreased from 22 to 19. First-term Brad Schneider (D-IL), representing Chicago's northern suburbs, lost his bid for re-election, while liberal lion Henry Waxman (D-CA) retired after representing the west side of Los Angeles for 40 years and five-term Representative Allyson Schwartz (D-PA) gave up her House seat in suburban Philadelphia to run (unsuccessfully) in the Democratic primary for governor. In June 2014, the political world was shocked when House Majority Leader Eric Cantor (R-VA), the sole Jewish Republican in Congress, was defeated in the GOP primary by political newcomer David Brat, an economics professor at Randolph-Macon College aligned with the Christian Right. Cantor stepped down from his House leadership role immediately after the election and a few weeks later resigned from Congress effective August 18, 2014. But Congress lacked a Jewish Republican for only a few months; in November, New York State Senator Lee Zeldin beat his Democratic opponent to represent eastern Long Island. Down-ballot wins by Jewish Republicans were also scarce, but included the election of Dan Schwartz as treasurer of Nevada and the reelection of Georgia Attorney General Sam Olens, Ohio State Treasurer Josh Mandel, South Dakota State Senator Dan Lederman, Texas State Representative and House Speaker Joe Straus, and Texas State Representative Craig Goldman.

A US House primary contest that drew Jewish attention was the re-election bid of GOP maverick Walter Jones from the eastern shore of North Carolina. Pro-Israel hawks (including the GOP-aligned Emergency Committee for Israel) sought to unseat Jones for opposing sanctions against Iran and for voting against a non-binding House resolution supporting Israel during the 2012 Gaza conflict. They supported challenger Taylor Griffin, a former aide to Senator Jesse Helms who served in the White House and Treasury Department under President George W. Bush. Meanwhile, the dovish Jewish group J Street backed Jones, who won the primary with 51 % of the vote and then trounced his Democratic opponent to gain an eleventh term.

Exit polls showed the Jewish vote for congressional candidates split two-to-one Democratic—a result that led the Republican Jewish Coalition (RJC) to hail the Democrats' 66 % share as a 30-year low. "This confirms, yet again, the unmistakable trend of increasing Jewish support for Republicans," said RJC head Matt Brooks. But a post-election poll of Jewish voters conducted for J Street by Gerstein/Bocian/Agnes Strategies showed Jews voting for Democratic candidates by a 69-28 margin – roughly the same as in 2010 and 2012. According to that poll, the issues cited by Jewish voters as deciding which congressional candidate to support were the economy and health care (44 % and 31 % respectively), followed by Social Security and Medicare, terrorism and national security, and the national deficit. Israel ranked tenth among the poll's 14 issues, with only 8 % of Jews citing it among

their top two issues. Contrary to conventional wisdom regarding Jewish views of the Obama Administration's Middle East policies, the survey showed 85 % of Jews supporting an active role for the US in mediating the Arab-Israeli conflict, with over 70 % doing so even if it meant Washington expressing public disagreement with, or putting public pressure on, both Israelis and Palestinians. Similarly, three-quarters supported a two-state agreement with a demilitarized Palestinian state based on the 1967 borders with agreed land swaps, and 80 % backed limiting or ending settlement construction. Fully 84 % favored dealing with Iran's nuclear ambitions by way of a diplomatic agreement that involved easing sanctions, employing inspectors, and allowing a civilian energy program. "Either Jews who vote Democrat are satisfied that the US-Israel relationship is in good hands with the Democrats, or it means that there isn't a compelling message from Republicans to convince Jews that there is a problem," said Rabbi Jack Moline, executive director of the National Jewish Democratic Council (NJDC). "It's rhetorical nonsense that there has been damage to US-Israel relations."

Administration Arrival and Departure

In July 2014, President Obama nominated Rabbi David Saperstein to be the new Ambassador-at-Large for International Religious Freedom in the US Department of State. The longtime head of Religious Action Center of Reform Judaism (RAC), Saperstein, had unique credentials for the job. In the early 1990s, he assembled a coalition of conservative and liberal religious and civil liberties groups responsible for achieving all-but-unanimous passage of the federal Religious Freedom Restoration Act (RFRA). In 1999, he became the first chair of the US Commission on International Religious Freedom, an independent congressionally mandated body created by the 1998 International Religious Freedom Act. He subsequently served on the first advisory council to Obama's Office of Faith-based and Neighborhood Partnerships, and was a member of the task force to reform the office. Although no representative of a religious organization inside or outside Washington could come close to matching his credibility across the political spectrum, it was a measure of the sclerosis of the 113th Congress that he was not confirmed by the Senate until December.

In November 2014, Chuck Hagel resigned his post as US Secretary of Defense following differences with the White House. When the president nominated the former senator from Nebraska to succeed defense secretary Leon Panetta at the beginning of his second term, some Jewish leaders voiced strong disapproval of someone they considered unfriendly to Israel. Anti-Defamation League (ADL) national director Abraham Foxman, for example, called the nomination "troubling," saying that criticisms of the Israel lobby made by Hagel in 2006 "border on anti-Semitism." However, Foxman's opinion evolved during Hagel's tenure at the Pentagon and after Hagel announced his retirement, he lauded his "record of service" – a record that included not only the fight against terrorism and extremism

and implementation of repeal of the military ban on lesbian and gay soldiers, but also his “energetic stewardship of America’s commitment to Israel’s security.” Israeli Defense Minister Moshe Ya’alon likewise praised Hagel for his “large and significant” contribution to Israel’s security and to relations between the two countries. During his time of office, Hagel presided over continued US arms sales to Israel and supported US funding for Israel’s Iron Dome missile defense system, which proved successful in intercepting rockets from Gaza aimed at Israeli population centers.

3.2 The International Arena

The Obama Peace Initiative

A round of peace talks initiated by the Obama Administration and pursued vigorously by Secretary of State John Kerry in 2013 failed to produce a comprehensive agreement by the April 29, 2014 target deadline set by the parties. In the course of the initiative, Kerry made multiple trips to the region for closed-door negotiations. Reportedly, all issues were on the table, including borders, security, prisoners, settlements, water rights, Jerusalem, and refugees. There was even talk of linking an agreement to the release of Jonathan Pollard, an American Jew, who, in 1987, pleaded guilty and was sentenced to life in prison for selling classified information to Israel while working as a civilian US Navy intelligence analyst.

At the onset of the negotiations, the Israelis agreed not to expand the most controversial of their settlements located beyond the pre-1967 armistice line, known as the Green Line. They also committed to the release of a significant number of Palestinian prisoners in four waves that would conclude a month before the agreement deadline. Although Israel had not made Palestinian recognition of Israel as a “Jewish state” a precondition, the determination emerged as a key Israeli demand in the course of the talks, reflecting concern that any “end-of-conflict” agreement with the Palestinians must acknowledge the legitimacy as well as the fact of Jewish sovereignty. (In November, the Israeli Cabinet voted in favor of a bill to formally declare the country the “nation state of the Jewish people” – a move opposed by most major American Jewish organizations because of its anticipated impact on the civil rights of Israel’s non-Jewish minorities.) For their part, the Palestinian side in the peace negotiations agreed not to “internationalize” the Palestinian quest for statehood any further, such as by pursuing membership in international bodies like the International Criminal Court. As the deadline approached with no comprehensive accord in sight, efforts shifted to reaching a “framework” agreement that would serve as a basis for continued talks.

On April 1, 2014, the Israeli housing ministry gave its approval for the construction of more than 700 housing units in Gilo, a Jerusalem neighborhood that lies beyond the Green line but within the expanded municipal boundary of Jerusalem.

While this action was not prohibited by the agreement at the onset of the talks, it drew criticism from Minister of Justice Tzipi Livni, the lead Israeli negotiator. Within days, the Palestinian leadership announced that it was applying for membership in 15 international treaties and conventions, a move in direct violation of the agreement. Israel then refused to release the last group of prisoners and decided to withhold payment of taxes collected by Israel that were owed to the Palestinian Authority. Without an agreement and a prisoner release, the Palestinians announced a unity government comprised of technocrats from the rival Fatah and Hamas movements. The inclusion of Hamas, a terrorist organization in Israel's eyes (as well as America's), triggered an Israeli pullout from the talks and the American peace initiative ended.

Inevitably, the blame game commenced. Secretary Kerry touched a nerve when he was reported to have told a closed-door meeting of the Trilateral Commission – an organization of business leaders from North America, Europe, and Asia – that an “apartheid” situation would ensue if the Israelis and Palestinians failed to reach a two-state agreement. This drew immediate criticism from Jewish leaders. “While we’ve heard Secretary Kerry express his understandable fears about alternative prospects for Israel to a two-state deal and we understand the stakes involved in reaching that deal, the use of the word ‘apartheid’ is not helpful at all,” said David Harris, executive director of the American Jewish Committee (AJC), which had been supportive of Kerry’s peace initiative. The American Israel Public Affairs Committee (AIPAC) called the remark “deeply troubling,” while ADL’s Foxman said, “Even if he used the repugnant language of Israel’s adversaries and accusers to express concern for Israel’s future, it was undiplomatic, unwise and unfair.” Senator Ted Cruz (R-TX), a presidential hopeful, called for Kerry’s resignation. Tensions flared again in October when journalism and frequent Obama interlocutor Jeffrey Goldberg, writing in *The Atlantic*, quoted a “senior Obama official” describing Israeli Prime Minister Benjamin Netanyahu as “a chicken shit.” The article, titled “The Crisis in US-Israel Relations Is Officially Here,” foreshadowed the open political warfare to come when Prime Minister Netanyahu accepted an invitation the following January from Republican Speaker of the House John Boehner to address a joint session of Congress without Obama administration involvement.

The Gaza Conflict

In the first 5 months of 2014, the year-old Egypt-brokered ceasefire between Hamas, which rules the Gaza Strip, and Israel began to unravel as Palestinian militants largely out of Hamas’ control fired 110 rockets into Israel. Even as Hamas, accused Israel of not fulfilling commitments to ease its blockade of certain goods into Gaza, Israelis pointed to evidence that Hamas was repurposing building supplies and other materials for manufacturing rockets and building tunnels to conduct military missions. Tensions flared on the Palestinian side after an Israeli border police officer killed two Palestinian teenagers in the West Bank city of Beitunia on May 15. On

the Israeli side, the June 12 abduction of three Israeli teenagers – Naftali Fraenkel, Gilad Shaer, and Eyal Yifrah – in the Gush Etzion settlement area touched off a national and international campaign calling for their release. Prime Minister Netanyahu pointed a finger at Hamas, telling his cabinet that he had proof of its involvement in the kidnapping. Secretary of State Kerry seemed to lend support to Netanyahu when he told reporters, “As we gather this information, we reiterate our position that Hamas is a terrorist organization known for its attacks on innocent civilians and which has used kidnapping in the past.”

On June 30, 2014, the bodies of the three kidnapped Israeli boys were found near Hebron, setting off a wave of Israeli protests, some of which were violent. At their peak, a Palestinian teenager, Mohammed Abu Khdeir, was murdered. President Obama issued a statement in which he said that “as a father, I cannot fathom the indescribable pain that the parents of these teenage boys are experiencing.” Encouraging Israel and the Palestinian Authority to work together to find the perpetrators and to refrain from actions that could “further destabilize the region,” he declared that as “the Israeli people deal with this tragedy, they have the full support and friendship of the United States.” The following day, Israel launched Operation Brother’s Keeper to rein in Hamas’ network and infrastructure in the West Bank. There, Israeli troops made more than 300 incursions to arrest over 300 Hamas leaders, including many who had been released in the prisoner exchange that secured the freedom of Israeli soldier Gilad Shalit in 2011. Rocket fire from Gaza increased, as did Israeli reprisals. Attempts to restore calm failed. Hamas fired more rockets and on July 8, 2014 Israel launched Operation Protective Edge.

The stated Israeli goal for the operation was to end the rocket fire and to restore security for its citizens living throughout Israel, not just in the south, now that Hamas’ unguided but increasingly powerful rockets were able to put at risk civilians living in large parts of southern and central Israel. Hamas claimed that its goal was to pressure Israel to lift its blockade on goods and restrictions on movement of Gazans. Efforts to broker a ceasefire produced a series of agreements that were successively broken by renewed Hamas rocket fire and a resumption of Israeli reprisals. On July 17, Israel launched a ground invasion designed in part to dismantle a network of tunnels that had been revealed to be far more extensive than Israelis had understood and which extended well into Israeli territory. By the end of the hostilities, more than 2200 Palestinians and Israelis had lost their lives, the vast majority on the Palestinian side. While controversy about the war swirled, no doubt existed that the US Congress was solidly behind Israel, as House and Senate overwhelmingly approved an emergency measure providing \$225 million for Israel’s Iron Dome. There was also no doubt, however, that this latest Gaza conflict helped erode support for Israel outside of Congress – in the US as well as in the rest of the world – for significant Palestinian casualties resulting from Israel military actions.

Release of Alan Gross

On December 17, 2014 Cuba released Alan Gross, a Jewish-American foreign aid contractor, after imprisoning him for 5 years on charges of espionage. Gross was freed as part of a prisoner exchange framed as a first step to ending the 60-year diplomatic freeze between Washington and Havana. The 65-year-old Gross had been arrested for distributing communications equipment prohibited under Cuban law to Cuba's 1500-member Jewish community in Havana and Santiago. Gross was working as a contractor for the United States Agency for International Development (USAID), but was accused of operating as an American spy. Having lost 100 pounds in captivity and in failing health, he returned to a hero's welcome. He praised the American Jewish community for supporting him, singling out the Jewish Community Relations Council of Greater Washington, whose executive director Ron Halber had made his plight a major cause that in 2012 led to a letter to Cuban President Raul Castro signed by 500 rabbis calling for the captive's release.

ISIS and Islamic Extremism

The extremist Muslim armed force called ISIS (the Islamic State of Iraq and Syria) – also known as ISIL (the Islamic State of Iraq and the Levant) and IS (the Islamic State) – earned headlines with its capture of the Iraqi cities of Fallujah and Mosul in January and June of 2014, respectively. In August, ISIS became a household word when it released a video showing its decapitation of freelance journalist James Foley. Within the American Jewish community, concern intensified with its subsequent decapitation of Steven Joel Sotloff. An American-born citizen with dual American-Israeli citizenship who wrote for both *Time* magazine and *The Jerusalem Post*, Sotloff had been kidnapped in Aleppo, Syria in 2013. During his captivity, his family, previous employers, and the American Jewish community made every effort to keep his Jewish identity as well as his Israeli citizenship secret. On September 2, 2014, ISIS released a video purporting to show him being beheaded by a masked militant later tentatively identified by Western intelligence sources as Mohammed Emwazi, a British man of Iraqi background known by the nickname “Jihadi John.”

The spread of ISIS helped prove the validity of the position of many inside and outside the Jewish community that, despite the decline of Al-Qaeda, radical Islam continued to constitute a major world threat. At the extreme, it helped reinvigorate anti-Islamic, pro-Israel activists such as Pamela Geller, who had gained widespread notoriety in 2012 by placing advertisements in subways and on buses in New York City, San Francisco, and Washington, DC that read, “In any war between the civilized man and the savage, support the civilized man. Support Israel. Defeat Jihad.” The ads were called “bigoted” and “divisive” by the Jewish Council for Public Affairs (JCPA).

On January 7, 2015, two men armed with assault rifles attacked the offices of the French satirical magazine *Charlie Hebdo* and killed 11 staff members and a police officer while wounding 11 others in the building. The magazine had drawn the ire of Islamists for publishing cartoons of the prophet Muhammad. The gunmen, brothers of Algerian background, identified themselves with Al-Qaeda's branch in Yemen, which claimed credit for the attack. The next day, amid a manhunt for the brothers, an associate of theirs killed a policewoman in a Parisian suburb, and then on Friday seized a kosher supermarket in east Paris, killing four hostages before he himself was killed. The kosher market gunman, who had pledged allegiance to ISIS, said during the standoff that he had targeted Jews to defend Muslims in general and Palestinians in particular.

Following the attacks, Malcolm Hoenlein and Robert S. Sugarman, leaders of the Conference of Presidents of Major American Jewish Organizations, said, "We call upon the government of France as well as other European governments to act decisively and comprehensively to root out those who had any involvement or provided support for the escalating terrorist attacks. There must be a total commitment to bring to bear all the resources, both public and private, to end the scourge that has taken so many lives and hurt many more." President Obama drew criticism for failing to attend personally, or to send a high-ranking member of the Administration to attend, a massive rally Sunday in Paris at which more than 40 world leaders linked arms in a show of solidarity. Perhaps in response, the White House in February sponsored a summit on Countering Violent Extremism that included a focus on multi-faith efforts to build communities of trust and mobilizing efforts against hate crimes. Among the presenters were Oren Segal, the director of the ADL's Center on Extremism, and Rabbi Andrew Baker, director of International Jewish Affairs for AJC.

Iran Talks and Netanyahu's Speech to Congress

The critical final phase was reached in the decade-long negotiations between the so-called P5+1 nations (the five permanent members of the UN Security Council plus Germany) and Iran to restrict Iran's nuclear program to the enrichment of nuclear fuel for civilian purposes. Building on the November, 2013 Geneva interim agreement, which provided for a short-term freeze of portions of the program in exchange for decreased economic sanctions on Iran, the two sides conducted 13 rounds of negotiations for a long-term agreement in Vienna and Geneva between February 2014 and February 2015. On January 27, 2015, President Obama received a reprieve from the threat of a bill that would have undermined the talks by imposing new sanctions on Iran if negotiators failed to reach an agreement by the June 30 deadline. New Jersey Senator Robert Menendez (D-NJ), who had introduced the bill with Senator Mark Kirk (R-IL), announced that he and nine Democratic co-sponsors would not join Senate Republicans in supporting it before the March 24 date set for reaching the framework of an agreement with the Iranians. According to

The New York Times, Menendez's move "was a striking step back for a senator who last week likened the administration's statements on the negotiations to 'talking points that come straight out of Tehran.'" As it was, the number of Democratic co-sponsors had shrunk from 17 during the previous week, and the day before, Senator Dianne Feinstein (D-CA) and Senator Chris Murphy (D-CT) introduced a resolution in support of the White House's diplomatic efforts and in opposition to the Kirk-Menendez bill.

What explained this striking Democratic shift on the Iran negotiations was Speaker of the House John Boehner's January 21 announcement that Prime Minister Netanyahu would address a joint session of Congress. The visit was reportedly arranged by Ron Dermer, the Israeli ambassador to the US, who began his career as a GOP political operative before immigrating to Israel and becoming Netanyahu's speechwriter. Known as "Bibi's brain," Dermer told an audience in Florida that it was his boss's "most sacred duty to do whatever he can to prevent Iran from ever developing nuclear weapons that can be aimed at Israel." Critics of the Israeli leader saw the address as a self-serving political move to bolster his chances in the March 17 Israeli election. For his part, Speaker Boehner was playing to pro-Israel Americans skeptical of negotiations to end a sanctions regime they viewed as forcing the Iranian government to sacrifice its nuclear ambitions to assure the survival of its economy. Observers noted that Republicans were interested in forcing congressional Democrats to choose between the Israeli leader and their own party's president.

Boehner's announcement, which drew praise from the Zionist Organization of America (ZOA), the Emergency Committee for Israel, and the Republican Jewish Coalition (RJC), caught most Jewish organizations off guard, including AIPAC, the Jewish state's preeminent advocate in Washington. Marshall Wittmann, AIPAC's spokesman, managed only to say to JTA, "We always appreciate it when the Israeli Prime Minister has an opportunity to address Congress and the American people." Whether and to what extent the announcement also took the Obama Administration by surprise was a matter of dispute. The White House certainly gave the impression that it had been left in the dark, although evidence existed that the Israeli government had succeeded in avoiding a technical breach of protocol by informing the White House of the visit ahead of time. "Israel is our strongest ally in the Middle East, deserves our continued bipartisan support and the prime minister is always welcome," said New York Representative Nita Lowey, the top Democrat on the House Appropriations Committee. "Moving forward, the speaker must improve his coordination with the president and minority leader." Senate minority leader Harry Reid (D-NV) summed up the situation when he told *The New York Times* that the speech had "become such a problem that some Democratic senators had backed off their support of the quick imposition of new sanctions on Iran."

Pressure on Netanyahu to change course came from expected and unexpected quarters. ADL's Foxman called the controversy "a tragedy of unintended consequences" that had "turned the whole thing into a circus." Former Ambassador Dennis Ross said the invitation was "definitely a mistake" and a low point in US-Israel relations. J Street organized a petition calling upon Congress to delay the

speech while former Israeli ambassador to the US Michael Oren, now running for a Knesset seat in opposition to the prime minister, called the speech a “cynical political move” that could “hurt our attempts to act against Iran.” Perhaps mindful of Netanyahu’s ill-disguised support for 2012 GOP presidential candidate Mitt Romney, the White House doubled down, hoping it could show that Netanyahu was damaging US-Israel relations and thus turn Israeli voters against the prime minister on March 17. Vice President Joseph Biden announced that he would not be present for the address, as did 60 congressional Democrats. Among them were 21 of the 42 members of the Congressional Black Caucus, many of whom viewed the dustup as a sign of disrespect for an African-American president. But Caucus leaders made sure to say that they were not abandoning their support for Israel. They were joined by three Jewish Senators and three Jewish House members: Senators Franken (D-MN), Schatz (D-HI), and Sanders (I-VT); and Representatives Steve Cohen (D-TN), John Yarmuth (D-KY), and Jan Schakowsky (D-IL).

As for the speech itself, Netanyahu used Congress’ bully pulpit to criticize the Iran negotiations, calling on American lawmakers to stand in the way of a “bad deal.” Critics noted that the prime minister failed to explain how sinking the agreement would prevent Iran from gaining nuclear weapons. Netanyahu drew praise from hawkish members of Congress, including two Jewish lawmakers from Long Island, Democrat Steve Israel and Republican Lee Zeldin, but not from House Minority Leader Nancy Pelosi, who said she was “near tears throughout the prime minister’s speech – saddened by the insult to the intelligence of the United States.” Speaking at the White House, President Obama said there was “nothing new” in the speech, adding that “the prime minister didn’t offer any viable alternatives.” Abroad, Western European sources were derisive; but there was praise from Saudi Arabia, Iran’s regional rival. “It is extremely rare for any reasonable person to ever agree with anything Israeli Prime Minister Benjamin Netanyahu says or does,” wrote Faisal J. Abbas of Al-Arabiya, a Saudi-owned news channel. “However, one must admit, Bibi did get it right, at least when it came to dealing with Iran.”

In the end, Netanyahu achieved a striking electoral success in the March elections, and the Obama Administration saved its framework agreement without congressional legislation threatening the imposition of new sanctions. Depending on how the Israeli prime minister’s true purpose was judged, the venture was thus either a success or a failure.

3.3 The Domestic Arena

Ferguson

On August 9, 2014, an unarmed 18-year-old African-American man named Michael Brown was shot and killed in an encounter with police in Ferguson, Missouri, near St. Louis. The tragedy touched off days of protests, both violent and non-violent,

and continued for weeks, prompting Missouri's Democratic governor, Jay Nixon, to call up the National Guard, which further inflamed emotions. Across the country, the events initiated a national conversation about the relationship between law enforcement and racial minorities – a conversation that expanded to include issues of economic and social inequality. Minority communities had long complained about abusive treatment at the hands of police, including disproportionate arrests of young African-American and Latino men for minor infractions, and excessive use of deadly force. The protests used the social media hashtag #blacklivesmatter. Rabbi Susan Talve of the Central Reform Congregation in St. Louis was a visible presence in Ferguson for months following the shooting, speaking with both police and protestors, attempting to mediate between the two sides, and modeling non-violence. She was among more than 30 rabbis and scores of clergy from other traditions who travelled to Ferguson on October 13 to participate in a "Moral Monday" rally.

The nationwide protests gained new force on November 22, 2014 when a Cleveland police officer shot and killed Tamir Rice, a 12-year-old black child who was playing with a toy gun. Then, on December 3, a grand jury in the New York City borough of Staten Island voted not to indict a police officer in the controversial July 17 choke-hold death of Eric Garner, 43, an unarmed black man arrested for selling untaxed cigarettes on the street. The arrest and death had been captured on cellphone video by a bystander, and Garner's last words, "I can't breathe," became a rallying cry alongside "Black Lives Matter."

Immigration

Hopes increased that Congress might finally take action on the status of 11 million undocumented aliens who live in the US, including as many as 30,000 who were in detention centers awaiting their likely deportation – a fate meted out to more than 1000 men, women, and children every week. Those at the forefront of efforts to reform the system included Jewish groups such as Bend the Arc (formerly the Jewish Funds for Justice), whose CEO, Stosh Cotler, called the system "cruel" and a "crisis of our national conscience." Said Cotler, "Jews understand that while we may not be the ones on the buses today, we've been there before. We know that when one group is threatened, it puts everyone at risk." In April 2014, the National Council of Jewish Women (NCJW) and HIAS (formerly the Hebrew Immigrant Aid Society) joined several other groups in sending a petition to House Minority Leader Eric Cantor calling for comprehensive immigration reform to grant today's immigrants "access to the same basic freedoms and opportunities that drew our ancestors and yours." In November 2014, after reform efforts stalled in Congress, President Obama issued a series of executive orders offering temporary legal status to some five million undocumented immigrants. The action was praised by the ADL, the JCPA, the NCJW, and the Conservative Movement's Rabbinical Assembly (RA), but was attacked by the RJC for exceeding the president's "legitimate authority" and setting a "belligerent tone." In February 2015, a federal judge in south Texas put a

temporary hold on the action pending resolution of a court challenge calling it unconstitutional by 26 states.

BDS and Anti-Semitism in the Academy

Spurred by the Boycott, Divestment, and Sanctions (BDS) movement, student governing councils at over two dozen US college campuses debated resolutions calling for divestment from businesses operating in Israel, usually those tied to activities in the West Bank. The divestment campaigns attracted increased attention, although the number of affected institutions were only a tiny fraction of the more than 2000 4-year colleges and universities in the US. The resolutions were a cause for great concern to national pro-Israel groups and Jewish student associations, even though the motions were symbolic in effect since students generally have no say over university investments. The resolutions were defeated at most institutions, including Cornell University, Northeastern University, and the University of Michigan. A handful did adopt them, however, including Wesleyan University and Stanford University; a pro-BDS resolution was also approved by the University of California Student Association, which represents nine campuses in a system where contentious debates on the subject have become the norm. In the meantime, several small academic associations adopted BDS resolutions, including the African Literature Association (April 2014), the Critical Ethnic Studies Association (July 2014), and the Peace and Justice Studies Association (November 2014). The Native American and Indigenous Studies Association and the National Women's Studies Association also expressed official support for boycotts without adopting resolutions. But overall, the BDS movement made little headway among major academic organizations.

A group of members of the American Historical Association (AHA) sought the adoption of multiple anti-Israel resolutions. While they failed to meet the deadline to add the proposed resolutions to the AHA business meeting agenda in New York City in January 2015, they did move to introduce a similar measure from the floor. In response, a group of anti-boycott historians was formed with key support from the Jewish Community Relations Council of New York and the Israel Action Network (IAN), an initiative of The Jewish Federations of North America (JFNA) in partnership with the JCPA. This group recruited allies and armed them with resource materials for a debate on the resolutions. Ultimately, the AHA's business meeting voted against suspending the rules to consider them. Similarly, IAN continued the efforts it began in 2014 to counter a possible academic boycott by the Modern Language Association (MLA) at its annual meeting in Vancouver, British Columbia, in January 2015. The lead group opposing the boycott motion was MLA's Members for Scholars' Rights, which submitted an anti-boycott resolution in Vancouver that stood in opposition to a pro-boycott resolution. The MLA Executive Council imposed a 2-year moratorium on pro- and anti-boycott resolutions to allow for further debate and discussion. IAN also worked with Canada's Centre for Israel and Jewish Affairs to monitor anti-Israel panels, to coordinate

meetings and mobilize supporters, and to co-sponsor a book launch event for *The Case Against Academic Boycotts of Israel*, a collection of essays edited by Cary Nelson and Gabriel Noah Brahm. Also in January, at the midwinter meeting of the American Library Association, IAN helped insure that a divestment resolution targeting American companies for doing business with Israel was formally withdrawn, and that a resolution condemning Israel for “the destruction of libraries and schools in Gaza in 2014” was soundly defeated.

The Israel-Gaza conflict also led to conflicts over individuals on three campuses. In August 2014, the University of Illinois (UI) withdrew its job offer to Arab-American academic Steven Salaita, who had resigned his tenured position at Virginia Tech for a professorship in UI’s American Indian Studies Department. Salaita, who sued the University, had achieved notoriety for such provocative Twitter remarks as “Zionists: transforming ‘anti-Semitism’ from something horrible into something honorable since 1948.”

In September, the Episcopal chaplain at Yale, Reverend Bruce Shipman, resigned after writing a letter to *The New York Times* in which he claimed that “the best antidote to anti-Semitism would be for Israel’s patrons abroad to press the government of Prime Minister Benjamin Netanyahu for final-status resolution to the Palestinian question.” Although the official reason given for Shipman’s resignation was the “dynamics” between him and the Episcopal Church at Yale’s board of governors, he himself attributed it to the firestorm resulting from his letter.

At the height of the Israeli military operation against Hamas, Connecticut College philosophy professor Andrew Pessin posted a comment on his Facebook page comparing Israel to the conflicted owner of a rabid pit bull who keeps the dog in a cage. “Gaza,” he wrote, “is in the cage because of its repeated efforts to destroy Israel and Jews.” In February 2015, after a member of the college’s student government complained about the post, Pessin apologized and removed it, but 2 weeks later the student provoked campus-wide protest when she published it in the student newspaper. Pessin then took a leave of absence from the college.

In its 2013 “A Portrait of Jewish Americans,” the Pew Research Center found that younger Jews were more likely than older Jews to report being called offensive names because they are Jewish (Pew Research Center 2013). Struck by the finding, Trinity College’s Barry Kosmin and Ariela Keysar asked Jewish college students they surveyed in spring 2014 whether they had personally experienced or witnessed anti-Semitism since the beginning of the academic year (Kosmin and Keysar 2015). Fully 54 % responded in the affirmative. One possible explanation for this was the rise in anti-Israel sentiment on campuses, but the researchers found little evidence linking reported anti-Semitism among American college students to hostility to Israel. “My own view,” Kosmin told the *Connecticut Jewish Ledger*, “is that part of it is linked to social media in many ways because inhibitions and civility have been eroded in this generation.” In this regard, it is noteworthy that even though the ADL reported a 21 % increase in the number of actual anti-Semitic incidents in 2014, from 751 to 912, it emphasized that the latter number still represented one of the lowest totals of anti-Semitic acts since the organization started keeping records in 1979. The evidence of rising anti-Semitism on campuses may, in other words,

reflect a larger phenomenon—vituperation generated online and directed toward any and all groups.

First Amendment: The Free Exercise Clause

The wall-to-wall consensus in the Jewish community that supported the 1993 Religious Freedom Restoration Act (RFRA) seemed to unravel in the face of its application to protect the religious rights of individuals and businesses to withhold services from same-sex couples. The Act was passed almost unanimously by Congress and signed into law by President Clinton with the purpose of undoing the Supreme Court's decision in *Employment Division v. Smith*, which prohibited Free Exercise claims against "neutral laws of general applicability." In 1997, the Court rejected as unconstitutional the law's instruction that in such cases it employ "strict scrutiny" – requiring the government to demonstrate that the law in question furthered a "compelling interest" and that such an interest had been pursued by the "least restrictive means." Although RFRA was subsequently determined to be valid as a statutory restriction on federal laws and regulations, it remained inapplicable to the states, some of which consequently passed RFRA's of their own.

In the wake of the Supreme Court's 2013 *Windsor* decision establishing that federal prohibitions on same-sex marriage were unconstitutional, a number of Republican-controlled states undertook to pass RFRA legislation to protect persons who objected to same-sex marriage on religious grounds. Such legislation drew strong opposition not only from gay and civil liberties groups, but also from major corporations, which saw it as a threat to their employment practices. Under pressure from the latter, and in the midst of a national uproar that included threats to boycott conventions and athletic contests in Phoenix, Arizona, Governor Jan Brewer, in February 2014, vetoed a bill that would have given any individual or legal entity an exemption from any state law if it substantially burdened their exercise of religion.

Later, in the most closely watched case of the term, the Supreme Court ruled that, under the federal RFRA, owners of closely-held, for-profit corporations had the right to an exemption to a (neutral and generally applicable) law to which they had a religious objection, in this case the Affordable Care Act's mandate that employee health insurance policies include free contraception coverage for women. Writing for the Court's narrow 5–4 majority in *Burwell v. Hobby Lobby*, Justice Samuel Alito found that while the government might have a compelling interest in requiring contraception coverage, it had not advanced that interest by the least restrictive means. The corporations were therefore entitled at least to the kind of accommodation offered to religious non-profits, under which they would inform the government of their religious objection and the insurance provider or administrator would itself supply women employees with the coverage.

Jewish organizations supported both sides in *Hobby Lobby*, splitting along the now familiar lines of liberal, non-Orthodox, and secular social policy organizations versus political conservatives and the Orthodox community. Among those in support

of the government's position were the Jewish Social Policy Action Network and the AJC. "The hard question is, as it should be, whether the government has a compelling need to override your religion," AJC General Counsel Marc Stern told the *Washington Jewish Week*. "We think [that] in the equality of women and protecting their ability to make choices, there isn't any other way to make sure that most women have access to whatever form of contraception they either need or choose to use other than this." On the other side were seven Orthodox organizations led by the National Jewish Commission on Law and Public Affairs (COLPA). "Basically, I'm challenging the government's theory that there should be a distinction between whether you run a business individually and whether you run it as a corporation," said COLPA attorney Nathan Lewin. "I want the Supreme Court to appreciate that there are religious observances, like Orthodox Jewish religious observances, that make no difference in terms of the burden on the person who is engaged...whether it's through a corporation or not through a corporation."

Less controversially, in January 2015, a unanimous Supreme Court found, in *Holt v. Hobbs*, that an observant Muslim in an Arkansas jail had the right to grow a short beard in accordance with his religious beliefs under the federal Religious Land Use and Institutionalized Persons Act. Supporting petitioner Gregory Holt's claim against the Arkansas Department of Corrections' policy prohibiting beards was a broad array of religious groups. Thus, the ADL, in an *amicus* brief signed by Christian, Muslim, Hindu, and Sikh bodies, urged the court to apply "uniform, rigorous standards before accepting that prison officials have properly denied a prisoner of sincere belief the religious accommodation he or she seeks." In his opinion reversing a decision of the Eighth Circuit Court of Appeals, Justice Samuel Alito found that the Arkansas policy "substantially burdens petitioner's religious exercise" and that the state had failed to show that its policy is the least restrictive means of furthering its compelling interests."

First Amendment: The Establishment Clause

On May 5, 2014, the Supreme Court issued a 5-4 decision allowing local governments to begin public meetings by having local clergy-led sectarian prayers. Writing for the narrow 5-4 majority in *Town of Greece v. Galloway*, Justice Anthony M. Kennedy rejected arguments that any such prayers must be nonsectarian. Holding that an alternative approach would require the government to supervise and censor religious speech, he wrote, "Many Americans deem that their own existence must be understood by precepts far beyond the authority of government to alter or define." The main dissent, signed by the court's four Democratic appointees, was written by Justice Elena Kagan and joined by fellow Jewish justices Stephen Breyer and Ruth Bader Ginsburg along with Sonia Sotomayor. Kagan emphasized the extent to which town officials had limited their invitations to Christian clergy. "In arranging for clergy members to open each meeting, the Town never sought (except briefly when this suit was filed) to involve, accommodate, or in any way reach out to

adherents of non-Christian religions,” she wrote. “In my view, that practice does not square with the First Amendment’s promise that every citizen, irrespective of her religion, owns an equal share in her government.” The decision was condemned by a broad range of Jewish groups. The ADL called it “disturbing” and claimed that it could cause religious division. The AJC, JCPA, NCJW, and the RAC also issued condemnations, although AJC General Counsel Marc Stern noted that the decision was “fairly narrow” in scope and thus did not represent a major reordering of church-state relations.

Interfaith

Protestants

The Presbyterian Church (U.S.A.) found itself once again at the center of a storm regarding Middle East policy. “Zionism Unsettled,” a teaching guide issued by the Church’s Israel/Palestine Mission Network identified Zionism as a “pathology” whose impact could be compared to Nazism and went so far as to blame Zionism for the expulsion of Jews from Arab lands. This brought loud rebukes from both Christian and Jewish groups. In February 2014, Rabbi Steve Gutow, President of the JCPA, described the guide as “worthy of a hate group not a prominent American church.” J Street said that it “offensively intimates that Zionism is racist, pathological and the very root of the conflict in the region.” Reverend Dr. Katharine Henderson, president of the Presbyterian-affiliated Auburn Theological Seminary in New York City, complained, “[T]his document purports to be about love but it actually expresses demonization, distortion and imbalance.” Henderson was joined in condemning the report by Reverend John Wimberly, a leader of Presbyterians for Middle East Peace, who said the document was offensive because of its inherent preference to “eliminate Israel as a Jewish state.”

In June, Jewish groups were angered, but not surprised, when the denomination’s 2014 General Assembly meeting in Detroit voted 310–303 to sell its shares in Caterpillar, Motorola Solutions, and Hewlett-Packard – companies charged with selling products used by Israel to further its actions in the West Bank and Gaza. This was the culmination of 10-year boycott-and-divestment campaign. Among those speaking against the resolution was Rabbi Rick Jacobs, president of the Union for Reform Judaism (URJ), who offered to bring Church leaders to meet with Israeli Prime Minister Benjamin Netanyahu. Many observers felt his overture helped persuade delegates who had been leaning toward divestment, while some wondered if it backfired. Indisputably, the vote underscored the deep schism between the Presbyterian Church (U.S.A.) and the Jewish community.

Catholics

On April 27, 2014 a group of 18 Jewish delegates from the US, Israel, Argentina, Poland, and Italy were on hand to witness the Catholic Church's canonization of Pope John XXIII and Pope John Paul II. John XXIII (1958–1963) is best known for calling the Second Vatican Council, which achieved a sweeping reform of church doctrine and practice. In 1965, under John's successor, Pope Paul VI (1963–1978), Vatican II produced *Nostra Aetate*, the Declaration on the Relation of the Church to Non-Christian Religions that called for interfaith relations and rejected holding Jews responsible for the death of Jesus. John Paul II (1978–2005) established relations between the Holy See and Israel and was the first pope to visit a synagogue, pray at the Western Wall, and visit Yad Vashem, the Israeli Holocaust museum. He also declared anti-Semitism a "sin" and, perhaps most important, affirmed that God's original covenant with the Jews has never been revoked and that as a result Catholicism had abandoned its efforts at proselytizing them. Together, the two newly canonized saints brought about a sea change in Catholic-Jewish relations.

The AJC's International Director of Interreligious Affairs, Rabbi David Rosen, who was among the attendees, explained in Italy's *La Stampa* newspaper: "Judaism teaches the importance of 'hakarat hatov,' which means paying recognition to those who have done kindnesses for you. No two popes did more to transform the teaching of the Catholic Church towards Jews, Judaism and Israel from one of hostility to love and respect. By attending this event, I am paying respects to the memories of the two great heroes of Catholic-Jewish reconciliation." Abraham Skorka, the Argentine rabbi who co-authored a book, *On Heaven and Earth*, with Pope Francis when he was archbishop of Buenos Aires, pointed out that the two new saints "both had a special commitment towards the Jewish People. The steps they took during their papacies created a new reality in Jewish-Catholic relations. Their canonization is also a recognition of their deeds, propelled by feelings of love and a desire for justice for all humanity."

Muslims

In April 2014, Brandeis University withdrew its offer of an honorary degree to Ayaan Hirsi Ali, the women's rights campaigner whose experience of genital mutilation as a girl in Somalia helped turn her into a fierce critic of Islam and a popular figure among pro-Israel hawks. After the University announced that Hirsi Ali would be receiving the honorary degree, a student at Brandeis collected thousands of signatures in an online petition opposing it. "She is one of the worst of the worst of the Islam haters in America, not only in America but worldwide," Ibrahim Hooper, a spokesman for the Council on American-Islamic Relations (CAIR), told *The New York Times*. "I don't assign any ill will to Brandeis. I think they just kind of got fooled a little bit." In its statement, Brandeis said, "For all concerned, we regret that we were not aware of" Ms. Hirsi Ali's record of anti-Islam statements, though those comments had been fairly widely publicized.

3.4 Conclusion

By late Spring of 2015, national attention turned in earnest to the upcoming presidential campaign, with a small Democratic field dominated by former Secretary of State and New York Senator Hillary Clinton, and a huge Republican field led by former Florida Governor Jeb Bush, Florida Senator Marco Rubio, and Wisconsin Governor Scott Walker. For its part, the Obama Administration was active on the diplomatic front, seeking “fast track” authority to negotiate a Pacific trade pact while trying to wrap up the multi-national agreement to prevent Iran from developing nuclear weapons. A network of pro-Israel groups were working against the emerging Iranian deal. On the legal front, all eyes were on the Supreme Court, which was due to deliver important decisions on the Affordable Care Act and same-sex marriage. And the country’s ongoing “conversation” about violence against African-Americans continued. Of greatest concern to the organized Jewish community was the possibility of a burgeoning BDS movement and its impact on the national conversation about Israel generally and on Jewish student life in particular.

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Chapter 4

Jewish Communal Affairs: April 1, 2014 to March 31, 2015

Lawrence Grossman

4.1 The Jewish Family, The Jewish People

In 2014, the *Forward* published an article about Alvin Wong, whom *The New York Times* had designated 3 years earlier as the happiest person in America, a choice made on the basis of data from Gallup on those characteristics most closely associated with happiness. Wong fit all the criteria: “a tall, Asian-American man over 65 years old, who lives in Hawaii, is married with children, owns a business, earns a household income of more than \$120,000 a year—and is an observant Jew.” Wong, a convert to Judaism, was “active in his synagogue and keeps a kosher home” (*Forward* Apr. 18, 2014). That Judaism—in its observant form, no less—was the religion most conducive to individual happiness could be said to mark the pinnacle of the American Jewish dream—not only success, but happiness too.

Yet few of those who were deeply involved in Jewish life professed happiness about the state of the Jewish community. However satisfied Jews might feel about their lives, two intertwined threats to the health of American Jewry loomed. One was demographic—the gradual erosion, outside the Orthodox community, of Jewish family formation and generational continuity. And by attenuating the building blocks of Jewish peoplehood, demographic decline heightened the second threat, which was political and cultural: an apparent alienation—once again, with the exception of the Orthodox—from Israel, combined with rising internal dissension over Israel’s course. A new analysis of data from the Pew Research Center’s 2013 *A Portrait of Jewish Americans* bore out the connection between the twin dangers. Prepared by Professor Steven M. Cohen and released in May 2014, it showed that among Jews age 18–29, 4.4 % of those with two Jewish parents were alienated from

L. Grossman (✉)

American Jewish Committee, New York, NY, USA

e-mail: grossmanl@ajc.org

Israel, while the figure for those with just one Jewish parent was almost 20 % (*Forward* May 23, 2014).

Two events in early 2015 illustrated the virtual disappearance, outside the Orthodox camp, of the old Jewish taboo on marriage with non-Jews, and the possible emergence of a new taboo on declaring intermarriage a problem.

In January 2015, actor Michael Douglas was named the winner of the second annual \$1-million Genesis Prize, funded by a group of wealthy Russian-speaking Jews, and designed to honor one person each year who personified Jewish values and who might serve as a role model for young Jews around the world. Members of the committee that chose Douglas included Natan Sharansky, Elie Weisel, and Rabbi Lord Jonathan Sacks, the former British Chief Rabbi. Unlike the 2014 winner, former New York City Mayor Michael Bloomberg, who, though only tenuously affiliated Jewishly, was undoubtedly Jewish, Douglas had been born to a non-Jewish mother and was married to a non-Jewish wife. His children were being raised as Jews, though neither he nor they would be considered Jewish by the Orthodox or Conservative branches of Judaism, which hold to the matrilineal definition of Jewishness. The chairman of the prize committee explained that the award to Douglas was intended to signal the importance of involving intermarried families in Jewish life. The CEO of the Genesis Prize Foundation resigned with no explanation.

Days later, US Representative Debbie Wasserman Schultz of Florida, chairwoman of the Democratic National Committee, was addressing some of her Jewish constituents at a meeting of the Young Leadership Council of the Jewish Federation of Broward County, and mentioned that intermarriage and assimilation were problems confronting the Jewish community. When a recording of her talk was posted online by political opponents, she issued a retraction. While concerned “in a larger context about the loss of Jewish identity and the importance of connecting younger generations to the institutions and values that make up our community,” Wasserman Schultz now said: “I do not oppose intermarriage; in fact, members of my family, including my husband, are a product of it” (*Sun Sentinel* Feb. 3, 2015).

And even when two Jews do form a couple, relatively few children are likely to emerge from the relationship unless the couple is Orthodox, keeping the American Jewish fertility rate below replacement level. “How do we persuade the couple who have lived together for years to marry already, and start a family before advancing age limits their options,” asked editor-in-chief Jane Eisner in a *Forward* editorial titled “Be Fruitful—Please?” (*Forward* Dec. 12, 2014). But Yehuda Kurtzer, president of the Shalom Hartman Institute of North America, said not to worry. Eisner’s expression of concern, he wrote, was an example of “destructive anxiety.” After all, “having children is expensive, bad for the environment, a health risk for everyone involved, and—for women—can be a career liability.” Quality trumped quantity, in Kurtzer’s view, and he cited biblical support: Our forefather Abraham, whom Kurtzer calls “the real modern Jew,” had only two children, below replacement level (*Forward* Dec. 19, 2014).

Whether intermarriage and low fertility are considered problems, there is no denying their impact on American Jewish life. In a reanalysis of the Pew Research

Center's 2013 *A Portrait of Jewish Americans* that had been released a year earlier, Jack Wertheimer and Steven M. Cohen provided hard data on the subject ("The Pew Survey Reanalyzed: more Bad News, but a Glimmer of Hope," *Mosaic* Nov. 2, 2014). "As many as 2,100,000 Americans of some Jewish parentage—overwhelmingly the offspring of intermarried parents—do not identify as Jews," they wrote. "Eighty-three percent follow their parents' model and marry non-Jews." Among non-Orthodox Jews, 93 % of children in homes where both parents were Jewish were being raised exclusively in the Jewish religion, as compared to 20 % in homes where one parent was not Jewish. As for the paucity of children, they stated that outside the Orthodox community "fewer and fewer American Jews are actually getting married and forming families." And there were other related demographic problems. What Wertheimer and Cohen called Jewish "group connectedness"—having Jewish friends, affiliating with Jewish institutions, and giving to Jewish causes—was also on the wane. Furthermore, "No other major Western Jewish community displays such low levels of Jewish literacy, or sends such a small proportion of its people on trips to Israel."

"American Jews now stand on the precipice of a demographic cliff," warned Wertheimer and Cohen, "and the choice before them is simple: either fall off, or turn around." They suggested a kind of triage, a policy aimed at "those in the middle"—devoting communal funds to encourage Reform and Conservative Jews to send their children to Jewish day schools and summer camps, and to send them, while still in their teens, to spend time in Israel. But the two scholars cautioned that a prerequisite for action must be an end to the "ill-founded optimism, denial, and hopelessness" that kept the community from facing the crisis.

While few would admit publicly to denial or hopelessness, there were those who considered Wertheimer and Cohen's reading of the data far too gloomy, and made the case for optimism. Chief among them was Leonard Saxe, director of Brandeis University's Cohen Center for Modern Jewish Studies and Steinhardt Social Research Institute. In "The Sky Is Falling! The Sky Is Falling!" (*Tablet* Dec. 3, 2014), Saxe accused the pessimists of unleashing "a tsunami of doom and gloom punditry." In fact, he claimed, American Jewry was "expanding at a rate that matches growth in the overall American population" and there was also "substantial growth in the number of Jews who are engaged in Jewish religious life and/or have visited and are involved with Israel." Yes, he conceded, defections from the Jewish community had kept it from growing even more, and a good many Jews knew little about their heritage, but "most Jews are continuing to identify as such and many others seek to join the ranks of the Jewish people." Why, then, had the Pew survey come up with a gloomier picture? Its researchers, Saxe claimed, were guilty of errors that "underestimated the size of the population and overall level of Jewish engagement." He identified their most significant error as not counting as Jews people born to Jewish parents and raised as Jews who said they now adhered to some other religion or were "atheistic, agnostic, or nothing at all." As for the challenge of intermarriage, Saxe noted that according to Pew, a majority of children of intermarried "millennials" were being raised as Jews (Wertheimer and Cohen had argued that it was far too

early to judge whether these young children, when grown, would maintain Jewish identification).

Yet a third take on the Jewish demographic picture was Riv-Ellen Prell's "The (Un)Importance of Jewish Difference" (*Mosaic* Nov. 17, 2014), written in direct response to Wertheimer and Cohen. Prell argued that the conclusions they derived from the Pew data might very well be correct, but that initiatives such as those they suggested to engage the Jewish "middle" in Jewish life were unlikely to accomplish much since they were up against strong social forces. Aside from those who were Orthodox, Prell wrote, the great majority of American Jews had "cast their fate with the promises and rewards of American society—including not only higher education and entry into the professions, but the bedrock guarantee of a religiously neutral civic sphere." That was what lay behind an "unraveling," she claimed, as "the multicultural ethos has made in-marriage appear parochial, and the post-modern embrace of self-invention and mix-and-match identities has undermined traditional forms of authority already long in jeopardy." Prell concluded that the demographic facts, disturbing as they might be, arose inevitably from the determination of most American Jews to espouse "a vision of a Judaism that is pluralistic, honest about change, and committed to inclusion."

For additional viewpoints on the Pew Survey, see Chapters 1–13 in the 2014 *American Jewish Year Book*.

4.2 American Jews and Israel

Debating Israeli Policy

The period under review in this chapter began with a searing demonstration of American Jewish dissension over Israel: the rejection of J Street's application for membership in the Conference of Presidents of Major American Jewish Organizations, the umbrella body purporting to represent the organized Jewish community on Israel-related matters.

J Street had been formed in 2007 on a "pro-Israel, pro-peace" platform. Unlike the American Israel Public Affairs Committee (AIPAC), the powerful pro-Israel advocacy group that generally hewed to the line taken by the Israeli government, J Street was outspokenly critical of Israel's Likud leadership for allegedly blocking movement toward a two-state solution with the Palestinians, and championed the Obama administration's approach instead. J Street argued that the Jewish establishment's lockstep support of Israeli policies alienated younger liberal Jews, J Street's primary audience. J Street boasted a \$10 million budget, some 180,000 supporters, and a presence on 60 college campuses. As if in acknowledgement of its growing clout, the organization's detractors were circulating a film, *The J Street Challenge*, which sought to prove that, contrary to its claim, the group was in fact anti-Israel.

On April 11, 2014, J Street president Jeremy Ben-Ami fielded questions from the Conference of Presidents' membership committee in a closed-door session. According to some who were there, Ben-Ami faced particularly harsh questions about J Street's PAC, which had donated \$1.8 million to 71 congressional campaigns in 2012, to candidates whom critics deemed unfriendly to Israel. The committee, clearly split over the application, took no vote but referred the matter to the full membership, which held a secret ballot on April 30. J Street did not obtain the two-thirds necessary to gain admission, as 17 of the 50 member organizations voted to accept it and 22 opposed; three groups abstained and eight were absent. There had been protracted and, in some cases, acrimonious debates within a number of the organizations over what position to take. Thus while both the Reform and Conservative movements voted for J Street membership, Rabbi Richard Block, president of the (Reform) Central Conference of American Rabbis, publicly announced his opposition to including a group that, he said, publicly criticized Israel and encouraged US pressure on it, and a group of Conservative rabbis calling themselves Jews Against Divisive Leadership took out a full-page ad against their own organization, the United Synagogue of Conservative Judaism, for "falling for duplicity" in backing J Street's bid (*New York Jewish Week* May 23, 2014). Among the large mainstream groups, only the Anti-Defamation League (ADL) went public about its "yes" vote, with National Director Abraham Foxman explaining that while "they infuriate me," J Street did represent a sizable pro-Israel constituency.

J Street and some of its allies reacted strongly to the rejection, and argued that the secrecy of the proceedings enabled right-wing forces to control the conference, squelching pluralism, inclusivity, and democracy. Alan Eisner, J Street's vice president for communications, argued "that while many in our community, especially the younger generation, are desperate for an informed and intelligent discussion about what it means to be pro-Israel, some of their elders are interested only in shutting down debate and enforcing rigid and blind ideological discipline" (*New York Jewish Week* May 16, 2014). Rabbi Rick Jacobs, president of the Union for Reform Judaism (URJ), went so far as to threaten that his group might leave the umbrella body in protest. Five days later Jacobs arranged a conference call to discuss ways to "reform and restructure the parts of the Conference of Presidents that are deeply broken." One popular idea for change was replacing the one-organization-one-vote system with a weighted procedure that would grant a greater say to the larger groups (*Forward* May 16, 2014), but nothing came of it.

Concurrently, there was a similar dispute over communal inclusion concerning preparations for the 50th annual Celebrate Israel parade in New York City, scheduled for June 1. Right-leaning groups such as Americans for a Safe Israel, the Zionist Organization of America, and American Friends of Likud publicly condemned New York's Jewish Community Relations Council (JCRC), the parade sponsor, for allowing the participation of Partners for Progressive Israel, the New Israel Fund, and B'Tselem, organizations that favored boycotting West Bank products. A flyer was even circulated featuring a picture of Nazis putting a sign on a store that read, "Do not buy from Jews," with the caption, "It starts with boycotts." The JCRC responded that it "strongly disagrees" with any boycott of West Bank

settlements but nevertheless welcomed to the parade all groups that backed Israel “as a Jewish and democratic state.” “You can go back to squabbling—respectfully, of course—on Monday,” editorialized the *New York Jewish Week* on May 30. “But for just one day let’s walk in step with our brothers and sisters in Israel.” There was a small-scale protest against the three controversial groups at the parade, but also one favoring a boycott of settlements.

A few days later J Street held its national summit in San Francisco. The recent rebuff from the Conference of Presidents was barely mentioned, as it was far superseded in importance by the Hamas-PLO unification agreement of April 23 and the subsequent collapse of Israeli-Palestinian peace negotiations that Secretary of State John Kerry had been directing for months. J Street had been the Jewish organization most enthusiastic about the administration’s peace effort, and the collapse of hopes for the second half of its “pro-Israel, pro-peace” mantra left it adrift. Daniel Kurtzer, a former US ambassador to Israel, told the audience, “We’ve gone into hibernation. Everyone has stuck their head into the ground like an ostrich,” and he proposed that the US come forward with its own parameters for peace to restart the talks. President Ben-Ami said that J Street would continue to oppose the movement to impose BDS (boycotts, divestment, and sanctions) on Israel, calling that a “red line.” He denied that the organization was “progressive or left” and insisted, “We’re squarely in the middle of the conversation” (*Times of Israel* June 9, 2014). That led one critic to charge that J Street had lost its focus, that by continuing to fight BDS “while offering no alternative for ending the occupation,” the organization had effectively capitulated to AIPAC (“With Peace Dead, J Street Loses Its Focus,” *Forward* June 13, 2014).

When three West Bank Israeli teenagers were kidnapped on June 12, American Jews achieved a short-lived unity. No one could dissent from the words of the Conference of Presidents: “We pray for their safe return and urge everyone to include them in their prayers this Sabbath.” Even the executive director of Jewish Voice for Peace, a group that condemned alleged Israeli apartheid and favored BDS, expressed the hope that the three would be found quickly since “all lives are precious,” although she later complained that more attention was paid to Israeli lives than to Palestinian lives. The ADL echoed the charge of Israeli Prime Minister Netanyahu that the abduction was a direct result of the Palestinian Authority’s cooperation agreement with Hamas. Rabbi Steve Gutow, head of the Jewish Council for Public Affairs (JCPA), told a reporter that a parade for the boys would have none of the divisiveness over inclusion that occurred in connection with the Celebrate Israel parade. Indeed, people from across the entire spectrum of Jewish life attended a series of solidarity rallies and prayer vigils. And when the boys’ dead bodies were discovered 18 days later, memorial events replaced them, and the *New York Jewish Week* (July 4, 2014) could say, with justification, “The long days and nights of the vigil and efforts to ‘Bring Our Boys Home’ inspired within us a sense of our shared heritage, values and faith.”

Gaza War (Operation Protective Edge)

But Operation Protective Edge, which Israel launched against Hamas-controlled Gaza on July 8 in response to barrages of rocket fire into Israel, again laid bare the fissures that divided American Jews. The mainstream organizations saw Israel's military initiative as a clearly legitimate act of defense that justified the unfortunate deaths of Gazans amidst whom Hamas operated. J Street, internally torn over the issue, backed Israel's right to defend itself "while making every effort to minimize civilian casualties." In striking contrast, Jewish Voice for Peace took out an ad that called the Israeli operation a "war on civilians," identified the "root cause" as "Israel's illegal occupation," and charged that "valuing Jewish lives at the expense of others must end." Jane Eisner, editor of the *Forward*, lamented the harsh personal attacks she and her writers were receiving because they expressed reservations about Protective Edge. "You can take controversial stands on intermarriage and conversion and child sex abuse," she wrote, "and for the most part commenters will stick to the subject at hand. But Israel is a version of our own third rail.... Oh, and those who disagree with you should be excommunicated from the Jewish people" (*Forward* July 25, 2014). And the revenge murder of an Arab boy by some Israelis led the *New York Jewish Week*—generally a mainstay of pro-Israel journalism—to editorialize (July 11, 2014) that "Israel Is Losing the Moral High Ground."

Meanwhile, American Jews also addressed Operation Protective Edge with action. Several Jewish organizations sponsored solidarity missions to Israel, including the Conference of Presidents, the World Jewish Congress (WJC), and the Jewish Federations of North America (JFNA). The JFNA trip, which brought several dozen leaders to Israel for 3 days to witness the damage that Hamas projectiles were causing in Israel's south, was part of an emergency campaign to raise \$10 million for the communities under attack. Jerry Silverman, JFNA president and CEO, said that the money would be used "to counsel and help more than 40,000 children who live within 25 miles of Gaza and have spent a lifetime under fire, support senior centers that provide [support for] thousands of elderly living in poverty... and offer counseling to the most vulnerable populations in Israel" (*New York Jewish Week* July 18, 2014). Also, American Jewish groups that ran summer youth programs in Israel rearranged itineraries to keep participants away from the war zone.

There was even reason to fear for the safety of American Jews. Anti-Jewish incidents in the US, to be sure, were nowhere near as serious as those in European cities, but in mid-July, after protestors physically assaulted Jews in Boston and four people wielding sticks disrupted a pro-Israel rally in Los Angeles, the Jewish community acted. On July 14, the Secure Community Network, which coordinated security for large national Jewish organizations, arranged a conference call with 200 US Jewish leaders to lay out "the security implications of operations in Gaza on Jewish communities both domestically and worldwide," and to review "security protocols for planned rallies and demonstrations in support of Israel" (*New York Jewish Week* July 18, 2014). In some communities there were reports of Jews buying guns and practicing at shooting ranges.

After Israel mounted a ground assault on Gaza on July 17, civilian casualties rose dramatically and organizations on the Jewish left became more vocal in expressing their doubts about Israel's actions. J Street refused to participate in a rally in New York City in support of Israel sponsored by the JCRC because its "pro-Israel, pro-peace" perspective was not represented on the list of speakers, and "there was no voice for our concerns about the loss of human life on both sides." The organization also opposed the reoccupation of Gaza—which, it turned out, was never seriously considered by Israel. Partners for Progressive Israel went even further, urging Israel to stop fighting unilaterally if an immediate ceasefire could not be agreed upon, because the Gazans were being disproportionately victimized. The mainstream organizations, though, continued to back Israel. AIPAC endorsed a Senate resolution affirming Israel's "right to defend its citizens" that passed with no opposition, and a bill funding Israel's Iron Dome missile defense system that passed with only eight "no" votes in the House. The ADL argued that "no government in the world would allow its citizens to be subjected to constant rocket attacks." Conference of Presidents executive vice chairman Malcolm Hoenlein claimed that the community was showing "remarkable unity" in support of the Jewish state and that dissident voices were of marginal significance (*New York Jewish Week* July 25, 2014).

But divisions within the Jewish community over the continuing war spilled over into the streets of New York City. On June 24, about 1000 people participated in a "national day of action" against Israel in downtown Manhattan, and it continued the next day when 3000 people marched through Times Square with the same message. There was a much bigger pro-Israel demonstration on July 29 near UN headquarters, with estimates of the turnout ranging from 10,000 to 15,000. The event, sponsored by UJA-Federation of New York and the JCRC, and backed by all the mainstream Jewish groups, was addressed by political figures and Jewish leaders. Earlier that day about 70 young Jews protested the war in front of the Conference of Presidents office (*Forward* Aug. 8, 2014). The split in Jewish opinion also showed itself in a rare, closed door, 2-h communal dialogue about the war hosted by the JCRC's "Israel Talks" project. Gary Rosenblatt, editor and publisher of the *New York Jewish Week*, who was there, reported that quite aside from the hawk/dove division, the participants were themselves internally divided and ambivalent, one saying that "we can't take Israel for granted" but also asking, "Why do they strike at hospitals?" and another declaring: "I've turned off some of my sensitivity; I just don't want to go there" (*New York Jewish Week* Aug. 8, 2014).

With the end of hostilities on August 26, the organized Jewish community turned its attention to the UN's appointment of a commission to investigate possible war crimes. Since it was the UN's Human Rights Council—a predictably anti-Israel body—that set up the commission, Israel's supporters expected the worst; the ADL called the proposed investigation a "farce." The appointment of a vocal critic of previous Israeli actions, Canadian jurist William Schabas, to chair the commission seemed to confirm their fears. Schabas resigned the post in February 2015, saying that he did not want the controversy over his record to interfere with the work of the commission.

Whether and how American rabbis should talk about the Gaza war in their High Holiday sermons came in for considerable discussion. Rabbi Shalom Lewis, whose Conservative congregation was in Marietta, Georgia (greater Atlanta), had no hesitation using his Rosh Hashanah sermon to justify Israeli actions, describing the American government response as “amateur hour,” and calling for an all-out war on Muslim extremists—to the cheers of his congregants (*Forward* Oct. 17, 2014). But rabbis living outside the Bible Belt and holding more nuanced views were reluctant to spell them out in public. After interviewing a number of New York rabbis about their sermon plans, reporter Steve Lipman concluded that many were hiding their real views from their congregations, which, they assumed, leaned to the hawkish side (*New York Jewish Week* Sept. 19, 2014). Rabbi Eric Yoffie, the immediate past URJ president, charged that his colleagues in the Reform rabbinate were overly cautious, letting themselves be “muzzled by the minority” (*Reform Judaism* Fall 2014). But a *New York Times* report of how “Rabbis Find Talk of Israel and Gaza a Sure Way to Draw Congregants’ Wrath” (Sept. 22, 2014) provided evidence to justify such rabbinic reticence, citing cases of synagogue members resigning because the rabbi was either too critical, or too supportive, of Israel’s conduct. Younger Jews, the rabbis told the reporter, tended to sympathize with the civilians of Gaza, while the older people saw everything from Israel’s perspective. The article concluded that Israel, which used to unite American Jews, had turned into a source of division.

The Palestinian Authority provided the Jewish community a reason for tenuous unity toward the end of December, when it had its allies press for a UN Security Council resolution establishing a 1-year deadline for a Palestine-Israel peace agreement and a 3-year period for a return to the pre-1967 borders. The mainstream American Jewish groups opposed it for seeking to impose a solution without direct negotiations between the parties, while J Street, which had no objection in principle to “the right resolution at the UN,” dismissed this one since no progress could realistically be made before Israel’s elections, scheduled for March 17, 2015. The measure did not receive the requisite nine council votes, and the US did not have to exercise its veto.

Israel as a Jewish State

The Israeli government generated more transatlantic divisiveness on November 23, 2014, when it proposed a “basic law” that would legally define Israel as a Jewish state. Prime Minister Netanyahu explained that “the State of Israel is the national state of the Jewish people.” While all its citizens had equal rights as individuals, he said, “only the Jewish people have national rights: a flag, anthem, the right of every Jew to immigrate to the country and other national symbols.” The next day the ADL condemned the measure, saying that “it is troubling that some have sought to use the political process to promote an extreme agenda which could be viewed as an attempt to subsume Israel’s democratic character in favor of its Jewish one.” An American

Jewish Committee (AJC) spokesman called the bill “ill-conceived and ill-timed,” and Rabbi Rick Jacobs, the URJ president, asserted that Israeli democracy was more in need of strengthening than its Jewishness. But Morton Klein, president of the Zionist Organization of America (ZOA), backed the proposal since “the Israeli state, its institutions, laws, flag, and anthem reflect the history and aspirations of the people who founded it with their labor, resources and blood” (JTA Dec. 2, 2014). And Sheldon Adelson, the influential American Jewish billionaire and major donor to conservative causes, received considerable publicity when he said, “I don’t think the Bible says anything about democracy... Israel isn’t going to be a democracy—so what?” (*Forward* Nov. 21, 2014). The bill had not been approved by the Knesset as of the end of the period covered by this chapter.

Staving Off a Nuclear Iran

The decision of the P5+1 powers (US, Britain, France, Russia, China, and Germany) and Iran to extend their negotiations about Iran’s nuclear program beyond the July 20, 2014 deadline, set the stage for yet another bruising conflict within the American Jewish community. Iranian leaders were on record calling for Israel’s destruction, and Prime Minister Netanyahu expressed the Israeli consensus when he described the possibility of Iran possessing nuclear capacity as an existential threat to his country. And while the US had organized an international system of economic and financial sanctions to deter Iran from its nuclear quest, it remained unclear whether the talks with Iran could accomplish that goal or generate a compromise stopping short of it.

The new deadline for a deal was March 31, 2015, and leaks of the nature of the discussion at the talks in Lausanne, Switzerland, gave Israel and its supporters reason for concern. Congressional critics of the administration’s Iran policy, both Democrats and Republicans, had legislation ready that would ratchet up sanctions on Iran should the negotiations fail, but President Obama threatened a veto.

This was the atmosphere in January 2015, when Prime Minister Netanyahu accepted an invitation from the Republican speaker of the US House of Representatives, John Boehner, to speak to a joint session of Congress on March 3, 2015. This would be his third such address, a distinction that only Winston Churchill had achieved before him. President Obama, a Democrat, had not been consulted, and the likelihood that the Israeli prime minister would use the occasion to criticize the administration’s Iran policy strongly suggested a partisan purpose for the invitation, offending Democrats and raising alarm bells for those who sought to keep American support for Israel a bipartisan cause. Further complicating matters was the collapse of Netanyahu’s coalition in December 2014, with new national elections scheduled for March 17, 2015. The congressional limelight would presumably gain Netanyahu votes back home, much to the chagrin of a president who considered Netanyahu’s policies less than helpful for the Israeli-Palestinian peace process, and who would undoubtedly have preferred his defeat. Obama said he would not

meet with Netanyahu since it was too close to the Israeli elections. For his part, Netanyahu denied any ulterior motives and insisted that he had to warn Americans about the consequences of a bad deal with Iran while there was still time to avert it.

American Jewish leaders shared President Obama's surprise at the invitation. ADL leader Abraham Foxman said Netanyahu was wrong to accept since his speech would "politicize" US-Israel relations, a position seconded by URJ President Rabbi Rick Jacobs. But when J Street circulated a petition that said, "No, Mr. Netanyahu. You don't speak for me," Foxman called it "inflammatory and repugnant." Undeterred, J Street ran a full-page ad in *The New York Times* (Feb. 26, 2015) that called on Netanyahu to cancel the speech because "wading into partisan American politics behind the back of our elected president damages the US-Israel relationship." The Zionist Organization of America praised the prime minister's upcoming visit and harshly criticized Jews who opposed it. But AIPAC and most of the other mainstream Jewish groups kept their own counsel. One activist who did not want his name mentioned told a reporter, "Right now we're in shock mode; we're trying to figure out where the pieces are falling" (*New York Jewish Week* Jan. 30, 2015). The Jewish media viewed the coming spectacle with dread. "A positive working relationship between Obama and Netanyahu over the next 2 years is difficult to imagine at this point," commented the *New York Jewish Week* (Jan. 30, 2015), and the *Forward* (Feb. 6, 2015) titled its editorial on the subject "Bibi's Bad Choice." Netanyahu held his ground, however, telling a visiting delegation from the Conference of Presidents on February 16 that "it's my sacred duty as prime minister of Israel to make Israel's case."

The address to Congress was a rhetorical tour de force, marred only by the absence of some 30 Democratic members, nearly half of them black, who objected to what they considered Netanyahu's disrespect toward the president. While expressing gratitude to the administration for its military help to Israel, Netanyahu set forth a series of objections to the projected Iran nuclear agreement. The president and others in his administration responded over the next few days with repeated charges that the prime minister had not offered any realistic alternative to the talks in Lausanne, that it was premature to criticize an agreement that had not yet been reached, and that those who opposed the current negotiations favored war. (In the end, the P5+1 and Iran reached agreement on April 2, 2 days after the deadline—beyond the period covered by this chapter—on a framework for a deal, the details to be finalized by June 30, 2015.)

An Election and Its Aftermath

The Israeli election campaign added a new layer of hostility to the growing distrust between the American and Israeli governments, and between a sizable part of the American Jewish community and the Israeli prime minister. In defiance of the public opinion polls, Prime Minister Netanyahu's Likud defeated the opposition Zionist Union, with which Obama would surely have found it much easier to work. The

likeliest explanations for the surprising outcome were, first, the prime minister's assertion late in the campaign that there would not be a Palestinian state on his watch, which probably won votes away from parties farther to the right, and second, his warning to his supporters on election day to vote because large numbers of Arabs were being bused to the polling stations, financed by outside money, to defeat him.

The New York Times (Mar. 21, 2015) covered the American reaction to the Israeli election in two side-by-side front-page stories. "At White House, A Sharper Tone With Netanyahu," reported that harsh statements about the prime minister from administration sources signaled that it "may be re-evaluating" its relationship with Israel, "having lost patience with Mr. Netanyahu in the closing days of an election campaign in which he spotlighted deep disagreements with President Obama over a Palestinian state and a nuclear deal with Iran." This was so even though the prime minister had subsequently "tried to backtrack" on his dismissal of a Palestinian state, and explained to Arab voters that he had no intention of delegitimizing them. A strong signal of administration displeasure was the decision to have Denis McDonough, Obama's chief of staff, deliver the keynote address at J Street's annual conference on March 23. Jeremy Ben-Ami, the J Street president, told the reporter that the Obama-Netanyahu disagreement was "built on policy and substantive disagreement, and there's no erasing that." The second *Times* piece, "Israeli Leader Further Divides American Jews," described "anguish over Israel" in the Jewish community as many members felt alienated and disengaged because of Netanyahu's campaign tactics. It quoted Peter Beinart, identified as "a liberal critic of Israel," who was calling on the US to put forward a peace plan of its own "and to punish—yes, punish—the Israeli government for rejecting it." While there were Jews, especially among the Orthodox, who supported the prime minister, the writer continued, many Jewish leaders "are deeply disturbed at the prospect of Israel as a pariah."

The Reform and Conservative movements sharply criticized Netanyahu for suggesting that Israel's Arab citizens were somehow unworthy to cast ballots, but the major mainstream Jewish organizations sought to tamp down tensions between the Israeli and American governments. They suggested that the Americans accept Netanyahu's attempts at apology and back off. David Harris, the AJC Executive Director, said, "Whatever the failings of the prime minister, the way this is unfolding runs completely contrary to the spirit of US-Israel relations. The US appears to have a reasoned interest in prolonging the crisis." Abraham Foxman of the ADL agreed, remarking that as critical as he was of the way Netanyahu ran his campaign, "I am even more troubled by statements now coming out of the White House." AIPAC declared its displeasure that "administration spokespersons rebuffed the prime minister's efforts to improve the understanding between Israel and the US," and called on the administration to "further strengthen ties with America's most reliable and only true ally in the Middle East" (*Jerusalem Post* Mar. 24, 2015).

Just as the period under discussion began with J Street's exclusion from the Conference of Presidents, so it ended with a new militant tone at J Street's national conference in Washington, DC, held March 21-23, 2015. In the wake of Netanyahu's unexpected victory in the Israeli elections and the tactical strategy he adopted to

achieve it, J Street President Jeremy Ben-Ami was greeted with enthusiastic applause when he said, “We cannot proceed as if we believe in the third incarnation of Netanyahu and believe he wants a two-state solution, or believe that he is not a racist, and we must react to this new reality.” And rhetorically addressing the prime minister, Ben-Ami declared: “You don’t speak for us” (*Forward* Apr. 3, 2015).

Israel and the Next Generation of American Jews

As younger Jews were more skeptical than their elders about Israeli government actions, the debate over who was “inside” or “outside” the pro-Israel tent was particularly heated on the college campuses. (See Chap. 2 in this volume for more information on Israel and the university campus.) Hillel International, the Jewish university student network, had chapters on more than 550 American campuses that sponsored, and allowed other groups to sponsor under its aegis, lectures, debates, and other events of Jewish interest. A Hillel guideline, adopted in 2010, stated that campus Hillels “will not partner with, house, or host organizations, groups or speakers that as a matter of policy or practice: deny the right of Israel to exist as a Jewish and democratic state with secure and recognized borders; delegitimize, demonize, or apply a double standard to Israel; support boycott of, divestment from, or sanctions against the State of Israel; exhibit a pattern of disruptive behavior toward campus events or guest speakers or foster an atmosphere of incivility.”

This guideline excluded groups like the pro-BDS Jewish Voice for Peace, which claimed 170,000 supporters, but where did J Street U, the college wing of J Street that had a presence on 60 campuses, fit in? J Street opposed the policies of the current Israeli government, but it also opposed BDS even while supporting the right of those espousing it to be heard. Officials at Hillel International had declared J Street U within the Hillel umbrella, and it was widely accepted as such. But in April 2014 the board of Boston University Hillel refused to recognize the local J Street U as a Hillel organization on the ground that it would politicize Hillel. The board reversed its decision in December and welcomed J Street U.

Far more controversial was the Open Hillel phenomenon, which began in 2012 when some students at Harvard University objected to the Hillel restrictions on speakers, and it spread from there to other campuses. In late 2013 and early 2014, the Hillel boards at Swarthmore and Vassar colleges and Wesleyan University announced they would not abide by the rule that restricted whom they might invite as speakers, severed their ties to Hillel International, and declared themselves Open Hillels. Hillel International sought to stop the hemorrhaging by declaring that while it could not sponsor programs that violated its guidelines, all Jewish students whatever their personal views were welcome to participate in Hillel activities. It also established a new Israel Strategy Committee and a Student Cabinet to improve Israel-related programming and elicit student input.

The first Open Hillel national conference was held at Harvard on October 11–13, 2014. Organized around the theme “If Not Now, When,” the event attracted more

than 350 participants, and the spectrum of speakers ranged from outright opponents of Zionism and the State of Israel to liberal critics of the Jewish state who favored boycotting only beyond the 1967 lines. What united them was rejection of Hillel's exclusionary guidelines. A Hillel spokesman shrugged off the significance of the conference, noting that "the vast majority of Jewish students are in support of the guidelines... What are they complaining about? Do they want Hillel to become a pro-BDS organization?" (*New York Jewish Week* Oct. 24, 2014). But Aiden Pink, an unsympathetic journalist who attended, titled his report "'Open Hillel' Is a Much Bigger Problem Than You Think." Pink warned that under the guise of allegiance to "free and unfettered debate," Open Hillel was in fact "institutionalizing a set of radical opinions—and browbeating the mainstream into accepting it." According to him, Open Hillel fostered the notion that Israel was "an illegitimate, oppressive, colonial state that might be better off not existing" (*The Tower* Nov. 2014).

The question of how wide to spread the pro-Israel tent on campus arose again in March 2015. Eric Fingerhut, president of Hillel International, was scheduled to meet with representatives of J Street U at the J Street national conference in Washington to discuss the fight against BDS. But he canceled his appearance when he learned that another speaker on the program was Saeb Erekat, the Palestinian negotiator who had compared Israel to ISIS, the Islamic State. A Hillel spokesman explained Fingerhut's decision: "We hold our organization to a rigorous standard for the types of events he will participate in." J Street U, however, charged that Fingerhut had simply caved in to large donors, opting to satisfy them at the cost of alienating the students that Hillel was supposed to be serving (*Jerusalem Post* Mar. 10, 2015). J Street U responded with a protest march to Hillel International headquarters and a request for a meeting between the boards of Hillel and J Street U. In his March 22 letter agreeing to the meeting, Fingerhut wrote: "The last few weeks have taught me that we still have work to do at the national level to ensure that all students feel fully welcome at Hillel.... We also clearly have work to do in the Jewish community at large to be one people that respects, honors and celebrates its diversity rather than fearing it. This incident taught me just how deep the divide is" (JTA Mar. 25, 2015).

Taglit-Birthright Israel was the best known and arguably the most effective program that strengthened the Jewish identity of young adult American Jews by building ties between them and Israel. Initiated and largely funded by American Jewish philanthropists, with contributions from American Jewish federations and the Israeli government, over the course of 15 years it had brought close to 400,000 American Jews age 18–26—about 40 % of all adult Jews under the age of 30, according to the Pew study—to Israel on free, 10-day trips. A number of studies indicated that the program's influence on the Jewishness of participants was long lasting (See Chap. 2).

Birthright underwent some changes during the year. In May 2014 it instituted "Taglit Fellows," an intensive training program to prepare trip leaders to implement Birthright effectively, and to then do follow-up with the participants after returning to the US. That summer, the first Birthright trip geared specifically for Israeli-born American Jews occurred. In December, Birthright ended its subsidies to alumni for

hosting Sabbath and holiday dinners for their friends. There continued to be much discussion about the negative effect of the Birthright trips on teen programs in Israel, since families saw little reason to pay for a child to go to Israel if waiting a few years could make the trip free. Birthright sought to address the problem in early 2014, when it changed the eligibility rules so that someone who had been on an educational trip to Israel before age 18 could still be eligible for Birthright. But a study supported by the Lappin Family Foundation, which had been sponsoring teen trips to Israel for years, indicated that 72 % of its married alumni had Jewish spouses as opposed to 50 % of an equivalent sample of Birthright alumni. This led some to argue that the high-school years were the time young people were most impressionable, and that subsidizing teen trips to Israel might be a more effective way to instill Jewish identity than Birthright's programs for those in college and beyond (*The Wall Street Journal* Mar. 10, 2015).

Dealing with Divisive Issues

One internal Israeli issue with international ramifications that had long vexed American Jews was the monopoly that Israeli Orthodoxy held over Jewish marriage and divorce in the country (neither civil nor non-Orthodox ceremonies were recognized), and over conversion to Judaism. Not only were 85 % of American Jews not Orthodox, and thus liable to run afoul of Orthodox rules if they moved to Israel, but also the imposition of Orthodox standards is contrary to the freedom of religion that was so dear to US Jews. There were two American Jewish initiatives to address the situation, both designed to reinforce and act in concert with those elements in Israel that were seeking greater religious pluralism.

In June 2014, the Jewish Federations of North American (JFNA) launched the Israel Religious Expressions Platform (iRep) to advance freedom of religion for Israelis. As an umbrella organization that encompassed Jewish communities from across the country and Jews of every religious persuasion—including the Orthodox—JFNA was careful to present the initiative in positive terms as advancing individual rights and not as an attack on Israel's religious establishment. Jerry Silverman, the JFNA President and CEO, said iRep's goal was "not to delegitimize the rabbinate but to create more educational awareness of the different types of religious expression in Israel." Freedom to marry in Israel was likely to be iRep's initial cause, since even some Orthodox authorities favored the adoption of a civil marriage option for Jews who could not marry under Orthodox Jewish law (*New York Jewish Week* May 30, 2014).

The Jewish Religious Equality Coalition (J-REC), an alliance of Jewish groups organized by AJC in 2012, could take a more aggressive approach because its member organizations—Reform, Conservative, "Open" Orthodox, feminist, and secular—were not part of the federation world and therefore not bound by its consensus model. At a meeting on November 24, 2014, J-REC forthrightly announced its objective to "create alternatives to the exclusive control of the Chief Rabbinate over

personal-status issues.” Differences emerged at the meeting over which matters deserved priority, with some, like iRep, preferring to concentrate on freedom to marry, but others seeking the introduction into Israel of non-Orthodox conversion to Judaism, which would be far more controversial but also more directly relevant for American Jews and their families. In a major story on the J-REC meeting that appeared in *The New York Times* (Feb. 7, 2015), journalist Samuel Freedman reported the strong resonance of the argument that the Orthodox religious monopoly “could hurt Israel’s national security by estranging the vast proportion of American Jews on theological grounds.”

An Israeli initiative to draw the two largest Jewish communities in the world closer together, first announced in August 2013, continued to be discussed in 2014–2015, although the headline “Skepticism Clouds Israel’s Big Diaspora Push” that appeared in the *New York Jewish Week* (May 23, 2014) aptly illustrated the prevalent reaction. Originally given the name Joint Initiative of the Government of Israel and World Jewry, but later called the Prime Minister’s Initiative (PMI), it had Israel putting up several million dollars over the next several years, to be matched by Diaspora sources and supplemented by fees from participants, for large-scale “transformative and immersive” programs that would strengthen the Jewish people by encouraging its Israeli and American sectors to identify more profoundly with each other. Extensive consultations were held in Israel regarding exactly how to accomplish this, but the project remained vague.

4.3 The Organizational World

The money woes that beset many Jewish organizations drew considerable attention during the year. At the beginning of 2015, the *New York Jewish Week* (Jan. 2, 2015) reported the results of a study, “The Jewish GDP,” conducted by a business strategist and a management professor, and funded by the paper’s Investigative Journalism Fund. It found that the Jewish nonprofit world was more than \$1 billion poorer in 2012 than in 2007, its revenues dropping by 7 %. When such “financial intermediaries” as federations and foundations were removed from the equation and only direct service providers analyzed, the losses reached 11 %, a far worse performance than the 8 % drop experienced by equivalent nonprofits outside the Jewish orbit. And while the American economy as a whole had begun to bounce back from the recession that began in 2008, the Jewish organizations still lagged behind.

“The Jewish GDP” also identified which types of nonprofits had suffered most. While organizations of a religious nature seemed not to have been hurt at all, the authors cautioned that they were, by law, not required to disclose their financial data, and hence whatever figures they supplied were not necessarily reliable. Groups working in the communal, social welfare, and educational spheres lost less than 5 %. The revenues of advocacy organizations fell by 20 %, and those of groups dealing with culture and the arts lost more than one-third—although these categories had such low revenues to begin with that the losses constituted only 14 % of the

total \$1 billion shortfall. The large Israel-related sector suffered the most, its revenues falling by 28 %.

An editorial in the same issue of the *New York Jewish Week* speculated about the causes of the Jewish nonprofits' problems: "Could the decline in Jewish funding reflect a change in priorities within Jewish life, with more charity going toward non-Jewish causes? Does it mean Jewish nonprofits are not keeping pace with the changing interests and values of Jewish donors?" While it suggested no answer to these questions, the paper called for "greater transparency among Jewish organizations and institutions."

Months earlier, the *Forward* published a three-part series by Josh Nathan-Kazis, "26 Billion Bucks: The Jewish Charity Industry Uncovered" (*Forward* Mar. 28, Apr. 4, 11, 2014), based on a review of the tax documents of more than 36,000 Jewish nonprofits. The series took a somewhat sensationalistic approach: "We know that the network exists," it began. "We know that its federations, social service groups and advocacy organizations influence America's domestic and foreign policy, care for the old, educate the young and send more than a billion dollars a year to Israel. Yet until now we've had no idea what the network looks like." The report found that the Jewish nonprofit sector—excluding religious institutions that did not have to file financial reports—had \$26 billion in assets. It spent \$2.3 billion for management and fundraising, "\$93 million on galas alone." Only 36 % of revenues came from contributors, the rest being supplied by governmental agencies and program fees. "The largest share" of its disbursements, 37 %, went to "Israel-related causes," 22 % was allocated to education and the same proportion to health care/social services, while culture/community received 13 %, and general advocacy 6 %. The *Forward* then ran an online poll asking its readers how they would rank their Jewish charitable priorities, and the results were quite different: The top choice was education (30 %), followed by health care/social services (25 %), culture/community (19 %), Israel (17 %), and general advocacy (9 %). In an editorial, the paper concluded that the "mega-donors," with their focus on Israel, were clearly out of touch with the mainstream community. "American Jews proudly helped to build the State of Israel," it said. "Now we need to focus on people-building back home" (*Forward* Apr. 18, 2014).

Such decisions could only be made by the local Jewish federations, but they were more concerned about raising more money than changing disbursement patterns. While aggregate federation funding was up by 7 % over the previous year, longer-term trends were ominous. Only 37 of the 157 federations registered revenue gains between 2007 and 2012, and just 18 of them increased by more than 20 %. The other 120 federations suffered losses over that period, 96 of them losing more than 20 %. A decline in the number of givers—down by about one-third since 2000—also gave cause for concern.

Individual federations sought ways to counteract the trend. The Jewish Federation of Greater Pittsburgh instituted an online "scorecard" that provided transparency, giving detailed information on every aspect of Jewish life, including the activities of all Jewish organizations. In Denver, since the word "federation" was viewed as a turn-off for younger Jews, the CEO announced, "We're dropping the F-word." The

new name, JEWISHcolorado, he explained, “still says ‘federation,’ without the word ‘federation’” (*Forward* Apr. 18, 2014). Some federations, looking to develop future big givers, supported programs to encourage Jewish teenagers to engage in philanthropy. The larger and more successful federations were naturally less concerned. Barry Shrage, president of the Combined Jewish Philanthropies of Greater Boston—the only large-city federation that had increased revenues in recent years—told the GA that the generosity of big givers more than made up for the shrinking number of donors, and in any case “the most important thing is not to count how much money we’re raising; it’s to count how many good things we’re doing” (*Forward* Nov. 14, 2014).

About 3000 US and Canadian Jewish activists came together for the annual General Assembly (GA) of the Jewish Federations of North America, the federations’ umbrella organization, from November 9–11, 2014. The GA theme was “the world is our backyard.” Besides presentations by well-known personalities on Israel and world Jewish affairs, information about innovative federation programs—called “fedovations”—were shared for possible replication by others. In the words of journalist Uriel Heilman, “they included case studies in reaching younger donors, providing services to the elderly, planning profitable events, and finding ways to engage and excite unaffiliated community members.” These presentations were later put online (JTA Nov. 11, 2014).

UJA-Federation of New York

UJA-Federation of New York, with an operating budget of \$196 million and a staff of 450, and which funded almost 100 service organizations, was not only the most significant Jewish federation but also the largest local charity in the world. It underwent a significant transition as John Ruskay retired at the end of June 2014 after 15 years as CEO and executive vice president. In a wide-ranging interview with Gary Rosenblatt, editor and publisher of the *New York Jewish Week*, Ruskay expressed his satisfaction at the organization’s rapid mobilization in response to natural crises and to the economic recession; the partnerships developed with synagogues; the institution of Jewish hospice facilities in the city; and the provision of seed money for Jewish start-up initiatives. But he expressed disappointment that it had proven “very difficult to move the philanthropic needle in areas like Jewish education and identity. It remains far easier to raise funds in response to poverty and crisis” (*New York Jewish Week* June 13, 2014).

Ruskay’s successor, 54-year-old Eric Goldstein, did not come out of the world of Jewish communal professionals; he was a litigation partner at a major law firm who had spent years as a federation board member. He was also the first Orthodox Jew to head UJA-Federation of New York, an indication of the growing role of Modern Orthodoxy in the leadership of the country’s largest Jewish community. He told *The Wall Street Journal* that he would seek “to motivate younger Jews to embrace their Jewish identity, either through culture, social activities or education,” and wanted

“to reach deeper into Orthodox communities to spur more giving” (*The Wall Street Journal* Nov. 21, 2014).

Goldstein undoubtedly knew when he took the job that some federation agencies were in trouble, but he could not have had any idea of just how significant the problems were. In September 2013, William Rapfogel, head of the Metropolitan Council on Jewish Poverty, had been fired and arrested on charges of grand larceny, money laundering, and tax fraud. Commonly known as Met Council, the organization, a UJA-Federation agency, played a major role in the provision of food, housing, medical care, crisis intervention, and other emergency services for some 100,000 needy New Yorkers each year. On April 23, 2014, Rapfogel pleaded guilty in New York State Supreme Court. In the words of *The New York Times* (Apr. 24, 2014), he stood “grim-faced in a dark suit and black skullcap” to tell the judge that he stole “more than \$1 million from the Metropolitan Council on Jewish Poverty, the influential social services organization he had led for more than two decades.” Rapfogel admitted to committing “grand larceny, money laundering, tax fraud, and filing false documents to the city campaign finance board.” Together with allies within the organization, he had arranged with an insurance company to overcharge the Council to the tune of \$9 million over a 20-year period, and used the extra money for personal purposes and for campaign contributions to local officials who were in a position to steer public funds to the Council, which was to a great extent financially dependent on city and state contracts and money earmarked by legislators. Rapfogel was sentenced to three-and-a-half to 12 years in jail and agreed to repay \$3 million to the Met Council. His confederates, who would also plead guilty, received lesser sentences.

There was great concern about whether Met Council could survive the scandal and continue to serve its target population. When Rapfogel resigned, the man named to replace him, New York City Finance Commissioner David Frankel, pledged to change the organization’s mode of operation, deemphasizing the intimate political connections that were at the root of Rapfogel’s downfall and concentrating on the efficient provision of services. A Met Council fundraiser on April 3, 2014 that raised \$350,000 attracted far fewer New York politicians than similar events in past years (*Forward* May 9, 2014). Frenkel made it known in August that he was resigning as soon as a successor was chosen, and the Met Council’s CFO resigned a few months later. By early 2015, it was reported that attempts at restructuring the organization had failed and that negotiations were proceeding for merger with another nonprofit, or, alternatively, disbanding Met Council entirely and parceling out its contracts to other social-service agencies. In April 2015, it was announced that Met Council would remain independent with a new CEO.

In the wake of Rapfogel’s arrest in 2013, UJA-Federation of New York issued “Accountability Guidelines for Network Agency Boards of Directors and Senior Management.” Intended to provide “early warning” of financial problems at Federation-affiliated nonprofits, it set standards for how they should conduct operations, and stated that future grant-making decisions would take into account “how well an agency meets these expectations.” But those guidelines failed to prevent scandals at other Federation agencies.

Even as the Met Council drama was unfolding, a fiscal crisis was uncovered at FECS (Federation Employment and Guidance Service), another, much larger federation affiliate that had begun as an employment agency during the Great Depression and had grown into a massive provider of social services. FECS and its numerous subsidiaries served over 100,000 people per year and had an annual budget of \$252 million, much of it coming from government contracts. In November 2014, FECS abruptly announced the resignation of its CEO, and in December, revealed the existence of a \$19.4-million shortfall. FECS said it would cut some programs and transfer others to different nonprofits, and restructure its own operations. But in January 2015, FECS closed down, and the union representing many of its employees sued the agency for unfair labor practices. An eight-member UJA-Federation taskforce was created to seek ways of continuing the provision of services to clients.

“Even in a city inured to tales of mismanagement and financial irregularities,” wrote a reporter for *The New York Times* (Feb. 9, 2015), “FEG’s downfall has stunned decision makers in government and nonprofit circles.” A FECS spokesperson attributed the collapse not to any “fraud or malfeasance,” but to a “poor financial performance on certain contracts, contracts that did not cover their full costs, investments in unsuccessful mission-driven ventures, write-offs of accrued program revenue, and costs resulting from excess real estate.” FECS filed for bankruptcy on March 18. UJA-Federation immediately granted it a \$10-million loan to make sure that its clients would not suddenly be left without services, and, on March 26, announced that “new homes” had been found for all FECS grant programs.

Another UJA-Federation of New York agency came under scrutiny around the same time. On February 3, 2015, the head of NYLAG (New York Legal Assistance Group), which provided free legal services to those unable to afford such, resigned. According to the *New York Law Journal* (Feb. 6, 2015), he was under investigation by a federal grand jury for “accounting irregularities.” He was quickly replaced, and a spokesperson said, “We are confident the matter involving our former CEO will not interfere with the important legal services our dedicated team provides New Yorkers on a daily basis.” As the problems of Federation agencies multiplied, Josh Nathan-Kazis wrote in the *Forward* (Feb. 20, 2015), “New York’s Jewish not-for-profits are falling like dominoes,” and CEO Eric Goldstein announced: “We are exploring more intensive ways to train trustees regarding governance and accountability, and agency executives on business management and governance.”

Adding to the worries of New York’s Jewish nonprofit sector, Sheldon Silver, speaker of the State Assembly, had to resign his post after he was arrested and charged with bribery and corruption in January 2015. Silver, an Orthodox Jew, had used his considerable influence to steer funds to Jewish organizations.

Other Jewish Organizations

Among the major national Jewish organizations, the year's big story was the transition of leadership at the Anti-Defamation League (ADL), a move that appeared to mark a watershed in the 100-year history of the organization. Abraham Foxman, the ADL's outspoken and iconic national director since 1987, had spent his entire career at ADL, and was so identified with it in the public mind that the announcement that he would retire in July 2015 made it difficult for many to imagine the ADL without him. After a 2-year search process, the ADL announced at its annual meeting in November 2014 that Jonathan Greenblatt would take Foxman's place. Since Greenblatt did not have a background in Jewish organizational life and was little known in the community, this came as something of a surprise.

Greenblatt—at 43 years of age more than 30 years younger than Foxman—had been a successful social entrepreneur whose involvements included a bottled-water company that donated some of its profits for clean water programs; a media firm that connected subscribers to “important causes and high-impact nonprofits”; and All for Good, “a social enterprise that assembled one of the largest databases of volunteer opportunities on the internet.” He then went to work in the Obama administration, where he had been special assistant to the president and director of the White House Office of Social Innovation & Civic Participation since 2011. The president, in fact, issued a statement after the ADL hired Greenblatt, calling him “a valued member of my team” who “worked tirelessly to support innovative solutions to America’s challenges.” In his remarks at the annual meeting, Greenblatt spoke of his ADL connections—a college internship at the Boston office and the “seven plus” years his wife worked in the Southern California office. He said that the “common thread” linking his previous work in the private sector and government with his new responsibilities at the ADL, was “*tikkun olam*, to repair the world.” He told his audience that he looked forward “to pouring all my energy and experience... into the effort to fight anti-Semitism and to secure fair treatment for all people.”

Knowledgeable observers suggested that ADL's choice of Greenblatt reflected a desire to modernize the organization and also, perhaps, to subtly shift its focus to attract younger members and contributors. Foxman, who, as a small child was placed with a Christian family to escape the Nazis, and whose worldview was largely shaped by the Holocaust, addressed the problem of anti-Semitism in a blunt and straightforward manner that resonated with older Jews who remembered that period. The young, entrepreneurial Greenblatt, in contrast, with his Obama connections and *tikkun olam* language, would presumably appeal to liberal young Jews who had no personal experience with anti-Semitism, and whose social concerns were more universalistic.

A shift in leadership also occurred at the Center for Jewish History, the consortium of five Jewish cultural institutions in New York City: The YIVO Institute for Jewish Research, the Leo Baeck Institute, the American Jewish Historical society, the Yeshiva University Museum, and the American Sephardi Federation. While housed in the same location, each constituent unit has its own board, and operates

independently. Longtime CEO Michael Glickman resigned in May 2014, and two cochairmen of the Center, who had reportedly advocated merging the separate boards into one, stepped down in August. On September 17, Joel Levy, who had been director of development at the Vera Institute and before that ADL's New York regional director, was named CEO. Levy told a reporter that the separate, distinctive identities of the five institutions housed under one roof would not be disturbed, "while looking for areas where there can be synergies and efficiencies, such as streamlining back-office functions" (*Forward* Jan. 16, 2015).

On January 30, 2015, Frederick Lawrence announced that he was resigning as president of the Jewish-sponsored Brandeis University at the end of the semester after 5 years in the position, and would join Yale Law School as a senior research scholar. Lawrence was credited with navigating the university through the aftereffects of the 2008 economic downturn, and was popular with students. It was widely believed that shortcomings in fundraising led to his decision to resign.

Henry Timms was named executive director of the famed 92nd Street Y, the premier New York City Jewish cultural center, in May 2014. Timms had held the position of deputy executive director for innovation, strategy, and content. When the previous executive director left after his involvement in a kickback scheme with the son-in-law of an employee with whom he was having an affair came to light, Timms became interim executive director. As Timms was not Jewish, some Jewish communal professionals expressed misgivings about his appointment to the permanent position. Perhaps in anticipation of such criticism, the Y coupled Timms's appointment with the designation of Rabbi Peter Rubinstein, senior rabbi at Central Synagogue in Manhattan, as the "spiritual leader" of the institution. Rubinstein was given two titles, the newly created post of Director of Jewish Community and Director of the Y's Bronfman Center for Jewish Life.

The Israeli-American Council (IAC), which sought to bring together Israelis living in the US—estimated by IAC to number over half a million (with scholarly estimates of no more than about 300,000—only about 130,000 of whom are Israeli born)—held its inaugural national conference in November 2014 in Washington, DC. Some 750 people attended to participate in sessions about US-Israel relations and the role of ex-Israelis within the American Jewish community. Launched locally in Los Angeles in 2007, IAC had spread to other cities and attracted the support of a number of very wealthy Israeli-Americans. IAC's budget was \$17.5 million in 2015, and it announced plans for construction of a \$10-million community center for Israeli-Americans in Los Angeles, to be paid for with separately donated money. Its executive director told a reporter that those who came from Israel had a culture and mindset different from American-born Jews. While many were eager to do pro-Israel advocacy work, he said, they felt uncomfortable in the national Jewish organizations, and IAC gave them the opportunity for action in a congenial setting (*New York Jewish Week* Nov. 7, 2014). IAC is officially nonpartisan, but the prominent role and outsized contributions of billionaire activist Sheldon Adelson triggered speculation that the group would lean strongly toward the Republican Party and seek to strengthen the political right wing in Israel.

The Conference on Jewish Material Claims Against Germany, popularly known as the Claims Conference, placed its future as an organization on the agenda of its annual board meeting on June 14, 2014. Established in 1951 to negotiate Holocaust reparations from Germany and distribute the funds to survivors, the Conference had recently experienced a messy scandal involving financial fraud by employees. With the number of survivors dwindling, in 2013 the organization created three special panels led by people outside the organization to make recommendations about the Conference's future. Their reports were acted upon at the 2014 meeting. The 60-member board voted to focus "on dealing with the immediate needs of Jewish Nazi war victims worldwide" so long as there were still survivors alive, announced the formation of a demographic unit that would "gather necessary data on Jewish Nazi victims . . . in order to assist in planning for the social welfare needs of survivors," and said it would prepare a strategic plan for "addressing the opportunities and gaps in Holocaust education and commemoration worldwide." The board also pared down the Conference's administrative structure by replacing its 22-member executive committee with a 14-member leadership council.

4.4 Religious Life

"Where Are the Non-Orthodox Rabbis?" asked the title of an article in the *Forward* (Feb. 20, 2015). The question might have been better posed as where those rabbis were not, and the answer, gleaned from statistics provided by the non-Orthodox seminaries, was that the rabbis were increasingly unaffiliated with any of the denominations. In 2014, Hebrew Union College-Jewish Institute of Religion (HUC-JIR), the Reform rabbinical school, ordained half as many rabbis as it had in 2007, the Conservative movement's Jewish Theological Seminary (JTS) "ordained its smallest class in at least a decade,"¹ and the same was true of the Reconstructionist Rabbinical College. But the Boston-based nondenominational Hebrew College ordained twice as many rabbis as it had just 2 years before, and its first-year class trailed only HUC in size. Officials of the denominational schools tended to attribute the trend to cyclical factors and noted that Christian seminaries were undergoing similar recruitment problems, but interviews with students suggested that many who chose Hebrew College did so specifically to avoid being defined by denomination. "I just felt like I really wanted something less institutional, less established," said one; and another remarked, "I didn't fit into the boxes the other schools offered, and Hebrew College didn't force me to."

Answering another question with a question, Rabbi Andy Bachman asked, "Empty Seminaries? Why Not Merge?" (*Forward* Mar. 6, 2015). Bachman argued that the low number of rabbis being trained at the non-Orthodox seminaries could no longer justify the high cost of maintaining the separate schools. Selling off the

¹ Some of the decrease at JTS may be attributable to Conservative rabbis also being trained at the Ziegler School of Rabbinic Studies at American Jewish University in Los Angeles.

buildings and merging seminaries would bring in millions to pay for other Jewish communal needs. In any case, declared Bachman, “the century-old denominational model on which these seminaries are built is simply outmoded, burning fuel needlessly on roads that have run their course.”

Indeed, trends in rabbinic training were mirroring the waning of denominationalism within non-Orthodox American Jewry. Shifting residential patterns and considerations of economies of scale were leading to congregational mergers, many of them between synagogues belonging to different movements. Such an arrangement was consummated in late 2014, for example, between two congregations on Long Island—Reform Central Synagogue in Rockville Center and Congregation Beth Emeth in Hewlett, which was Reconstructionist. The Beth Emeth building was sold, its members joining Central Synagogue, and the two rabbis together developed a “homogenized” prayer service that included features of both movements’ liturgies. A grant from UJA-Federation of New York was used to help plan and implement the merger. The president of Beth Emeth said that everyone benefited from “respecting each other’s traditions and learning each other’s traditions,” while Central Synagogue’s president explained, “We saw there was more bringing us together than separating us” (*New York Jewish Week* Dec. 19, 2014).

One of the earliest synagogues to move beyond denominational labels, Congregation Beit Simchat Torah—popularly known as New York’s gay and lesbian synagogue, even though its membership now encompassed people of all sexual and gender orientations—celebrated 40 years since its establishment with a special Friday night service in October 2014. As stated on its website, the synagogue stood for “a Judaism that rejoices in diversity,” and provided “both traditional and liberal services and lifecycle events.” To mark the anniversary, the congregation released an illustrated book, *Changing Lives, Making History: Congregation Beit Simchat Torah—The First Forty Years* (*New York Jewish Week* Oct. 3, 2014).

Not only were denominations in decline; particularly on the West Coast, some were rejecting the brick-and-mortar synagogue model in favor of informal, unaffiliated prayer groups that met in rented rooms, many of them led by charismatic female rabbis. As one reporter described it: “Prayer is designed to be heartfelt and arouse the spirit. Often there is clapping, dancing and singing without words. Worshipers tend to skew young, informal and hip” (“Female Rabbis at Forefront of Pioneering Prayer Communities,” *New York Jewish Week* Dec. 19, 2014).

Another sign of a loosening of the lock-step procedures of congregational life was the elimination, at some synagogues, of fixed annual dues. At an all-day consultation about this at UJA-Federation of New York headquarters on February 2, 2015, the first comprehensive study of the effects of such a shift on the 30 congregations around the country that had adopted it was released, and it showed that allowing families to choose from among a number of dues levels, or even eliminating dues entirely and relying on voluntary giving, could attract new members and bring in more money. That same day, *The New York Times* published an article on “The ‘Pay What You Want’ Experiment at Synagogues,” which pinpointed two factors propelling the change: In a recessionary economy, the “sticker shock” of fixed annual dues deterred potential members from joining; and many younger people

objected to the notion that a spiritual connection should be “bought,” preferring to demonstrate appreciation through voluntary giving. Significantly, the article noted that no Orthodox synagogue had eliminated dues since “among the Orthodox, synagogue membership remains high, and dues are considered an obligation, not a form of discretionary spending.”

Among some non-Orthodox Jews, certain deeply-rooted elements of Jewish religious practice were also losing their formality. *The Wall Street Journal* featured an article (July 14, 2014) on the new mode of bar and bat mitzvah celebrations in Brooklyn—“laid back and do-it-yourself.” Instead of the traditional synagogue service followed by a party in the social hall, families were now having services in backyards and parties at “scruffy” bars. One result, the reporter noted, was that this could “leave local congregations, which view the event as a critical recruitment time for families, with zilch.”

The Passover Seder was undergoing a transition, too. Recent surveys of Jewish communities showed that the Seder, which for decades had been the most widely practiced Jewish ritual—around 90 % of Jews said they attended it—had declined in popularity, only 60–70 % now claiming to have participated. According to interviews conducted by the *New York Jewish Week* (Apr. 11, 2014), many “Seder drop-outs” found the experience long, boring, repetitive, ritualistic, insular, “excessively chauvinistic or paternalistic,” and too “Orthodox.” One man, recalling his childhood experiences with Passover, said, “I resented being told what I could and could not eat.” *The New York Times* (Apr. 14, 2014) reported that among the proposed changes to make the Seder more exciting was replacing the Haggadah, the booklet containing the liturgy and directions for the service, with “Kindles, tablets or cellphones, downloading in unison.” There was, in addition, “an explosion” of electronic Passover content for children, and one woman whose company created such content told the reporter, “anything that is not a boring printed Haggadah is a delightful proposition.” The next year, Seder2015 appeared, “a multimedia Passover resource” with recipes, recorded anecdotes, and music accessible on smartphones and other digital devices, to appeal to young Jews. “If we don’t start creating meaningful reasons for them to be at that table, then they’re not going to show up,” said the originator (*Times of Israel* Mar. 26, 2015). Orthodox Jews, for whom the use of such media on Passover is religiously prohibited, would have to make do with the traditional Seder.

Significantly, the person perhaps most responsible for moving non-Orthodox Judaism in the US away from the denominational/synagogue model in a more informal spiritual/experiential direction died during the year. Rabbi Zalman Schachter-Shalomi passed away on July 3, 2014, at the age of 89. Born in Europe and trained as a Chabad rabbi, he eventually moved away from orthodoxies of any kind, emerged an early champion of feminism, and developed a mode of spirituality much influenced by Hindu, Islamic, and Buddhist teachings. While he was considered the leader of Jewish Renewal, a loosely organized movement of followers and admirers, Schachter-Shalomi’s influence was evident in the heightened emphasis on spirituality that was now influencing all the non-Orthodox movements, and many Jews who were unattached to any denomination. Three months before his passing, a book, *The*

December Project: An Extraordinary Rabbi and a Skeptical Seeker Confront Life's Greatest Mystery, appeared. Based on 2 years of conversations between author Sara Davidson and Schachter-Shalomi, it related key episodes in the rabbi's life and explored the meaning of aging, death, and the afterlife.

Reform Judaism

Although it is the largest stream of Judaism in the US, enjoying the allegiance of 35 % of American Jews, Reform suffered from high attrition and a low birthrate, and about half of all married Reform Jews had a non-Jewish spouse. Rabbi Rick Jacobs, who became president of the Union for Reform Judaism (URJ) in 2012, continued to urge the movement to practice “audacious hospitality, courageous, fearless, and bold.” Intermarriage, he urged, had to be accepted as a fact of life and those in such families welcomed with open arms, and the same outreach had to be practiced toward “the LGBTQ community, multi-racial Jews, Jews with disabilities, and Gen X and the millennials—including all those who do not identify as part of the religious community” (*Reform Judaism* Spring 2014).

Reform had for some time been the Jewish denomination most committed to transforming the synagogue experience to make involvement in it more appealing, and the leadership provided by Jacobs gave that drive added impetus. URJ designated February 2015 as “Strengthening Congregations Webinar Month.” Through this program, 300 congregational leaders around the country participated in live webinars on such topics as leadership development, how to organize study sessions and board workshops, and how to help newly elected synagogue presidents succeed. *Reform Judaism* magazine (Spring 2014) featured a major article entitled “When Jews Choose their Dues,” indicating that replacing a fixed dues structure with voluntary contributions was an especially live option for Reform congregations. One reason was the large number of intermarried families that contained born Christians. As Jacobs explained, “If you come from a church background, the idea that there’s a dues bill that comes in the mail, telling you what your obligation is to a faith community—it’s very odd, and off-putting, and it doesn’t agree with core religious teachings” (*New York Times* Feb. 2, 2015). The search for greater creativity in the prayer experience found advocates in Reform circles. A “Making Prayer Real” course, with a total of 200 students in 12 URJ congregations, had participants “describe satisfying moments of prayer, analyze what is happening in those moments of transcendence, and then focus on the skills needed to make those moments happen more often.” Then, “when God-talk arises, which it always does, the discussion is grounded, because it is based on personal experience rather than abstract ideas or speculation” (“Revitalizing Prayer” *Reform Judaism*, Fall 2014).

A tribute event to mark the retirement of Rabbi David Ellenson after 12 years as president of Hebrew Union College (HUC), the Reform movement’s seminary, drew more than 500 people to a New York hotel on May 6, 2014. His successor, Rabbi Aaron Panken, delivered his inaugural address in Cincinnati a month later.

Panken, who completed a degree in electrical engineering before entering the rabbinate (he was also a commercial pilot), and who had held pulpit positions before joining the faculty and administration of HUC, suggested that Reform, a movement “that values and respects individual choice... could also use some help in ensuring that our people understand and enact their ancestors’ faith in a deeper way.” It was not enough, he continued, for Reform Jews to “engage with” their tradition; they needed to learn and identify with it. In a number of subsequent interviews, Panken said he hoped to forge stronger connections between the HUC’s faculty and resources, on the one hand, and Reform congregations, on the other; establish a program for high-school students enabling them to get college credit for Judaica courses; improve the Hebrew language skills of HUC-trained rabbis; enhance the use of technology in HUC programming; and encourage more rabbinic graduates to enter careers working for Hillels and JCCs.

The Central Conference of American Rabbis (CCAR), the Reform rabbinical organization, underwent an historic transition when it installed 55-year-old Rabbi Denise Eger as the first openly gay president at the CCAR convention in March 2015. While the much smaller Reconstructionist movement had experienced such a breakthrough years earlier, *The New York Times* (Mar. 16, 2015) pointed out that Reform’s position as the largest stream of Judaism—with 862 congregations and 2000 rabbis—made Eger’s selection significant. She told the *Times*: “If you can be a rabbi, if you can be a person of faith, if you can serve a community as their pastor, and you can have an opportunity to begin to reconcile all those issues, it speaks volumes.” Eger, who had officiated at what was believed to be the first marriage of a lesbian couple ever to take place in California, was the founding president of the Lesbian, Gay and Bisexual Interfaith Clergy Association. Immediately following her installation as president, the CCAR held a special session marking 25 years since the organization authorized the ordination of gay rabbis.

At the convention, the CCAR also announced publication of a new two-volume *machzor* (High Holiday prayer book) called *Mishkan Hanefesh* (Tabernacle of the Soul). It used what it called “integrated theology,” the right-hand page presenting “a more faithful rendering of the standard prayers” and the left-hand page containing “a more creative theological approach.” The *machzor* went beyond the gender-neutral language of its 1978 predecessor to demonstrate great sensitivity to LGBT concerns, while also reverting to some gender-specific formulations, such as describing God as “father” or “mother.” Rabbis were cautioned that the books were “not created to be used ‘as is’” and that prayer leaders would have to make choices about what to chant and what to skip, and between “alternative readings and counter-texts.” Moreover, worshipers were encouraged to feel free to “make their own way” through the material, so that “not everyone will always be on the same page... at the same time.” A first edition of 250,000 copies of the publication would be ready in June, and 127,000 had already been ordered by some 180 congregations. Prayer book sales accounted for about 40 % of the CCAR’s income. The coordinating editor told a reporter, “This is our shot to open their eyes to Reform Judaism, in other words, to show that Reform Judaism isn’t the problem, it’s the solution to the challenges of life” (JTA, Mar. 22, 2015).

Reform experienced another changing-of-the-guard during the year when President Obama nominated Rabbi David Saperstein, director and counsel of the Religious Action Center of Reform Judaism (RAC) since 1974, as ambassador at large for international religious freedom, charged with monitoring the status of religious minorities around the world and defending their rights. When the Senate approved the nomination on December 12, 2014, by 61-35, Saperstein became the first non-Christian to hold the State Department post. In his four decades at the helm of the RAC, Saperstein championed the progressive social justice agenda long associated with the Reform movement on such issues as civil rights, healthcare, environmentalism, marriage equality, and reproductive freedom. Rabbi Rick Jacobs, the URJ president, praised his confirmation, noting, "David's clear and powerful voice has been the voice of our movement for 40 years." His new job, Saperstein said, would enable him to continue following "the abiding passion of my heart: to make real the Jewish prophetic ideals of justice, peace, freedom, equality and compassion, in America, in Israel, in the lives of human beings everywhere."

Rabbi Jonah Pesner, a congregational rabbi in Boston and a senior vice president of URJ, was named to succeed Saperstein at the RAC. Pesner had been a moving force in the organization of interreligious coalitions to push for healthcare legislation in Massachusetts, and was the founder of Just Congregations, a URJ body that trained Reform congregations around the country in community organizing to work for social justice. He identified his priorities for the RAC as addressing economic inequality, securing racial justice, and dealing with climate change. At the top of his legislative agenda was congressional legislation to protect voting rights and end racial profiling. URJ President Jacobs told the *Washington Post* (Jan. 7, 2015) that the appointment signaled the priority of such public policy issues for Reform Judaism. "As core as ritual is," said Jacobs, "social justice is potentially more important to shape Jewish identity."

Reform's social justice thrust was indeed a longtime hallmark of the movement, and considered a powerful means of establishing connections with young secular Jews. But it was not without its pitfalls, one being that social justice could be pursued just as well, and perhaps even more comprehensively, outside the framework of Judaism. As reported in *The New York Times* (Aug. 15, 2014), one prominent Reform rabbi known for his social concerns, Andy Bachman of Congregation Beth Elohim in Park Slope, Brooklyn, realized "he could do more by direct action than by giving sermons about it," and quit the rabbinate. He told his congregants, "There is no crisis of faith.... In a way, it's just a crisis of wanting to be more effective at doing good in the world." Bachman said he would now devote himself fulltime to helping New York's poorest. In July 2015 Bachman took a new position at the 92nd Street Y.

Conservative Judaism

The Pew survey's finding that just 18 % of American Jews identified as Conservative Jews—a far cry from the 41 % share that made it the largest movement four decades earlier—had generated serious soul-searching by Conservative rabbis and lay leaders during 2013. While some believed that the reason for the decline was insufficient attention to religious observance, others felt that Conservative Judaism had lost potential members because it was not open and inclusive enough, and should revise restrictive policies (see the *American Jewish Year Book 2014*, pp. 194–98). As these debates continued into 2014, it became clear that the latter group had the upper hand.

Tellingly, the voices that urged raising religious standards tended to come from older Conservative figures such as Rabbi Jerome Epstein, who had years before retired as executive vice president and CEO of the United Synagogue of Conservative Judaism. “Most Conservative Jews,” he complained, “feel no requirement or obligation to the Conservative movement except to pay dues to their synagogues.” Epstein proposed that applicants for membership in a Conservative congregation should have to commit to “study traditional texts for a period of time each week,” “devote themselves to regular prayer,” and “live a life defined by Halakhah.” While the movement had succeeded in teaching Conservative Jews that Halakhah—Jewish law—was an evolving phenomenon, it had failed, he noted sarcastically, to convey the message that it was also binding. Epstein was ready to accept more defections from the movement under his proposed standards if that would lead to a solidly committed core group, “a new nucleus” that would, over time, draw other serious Jews (“Key to Conservative Survival: Returning to Our Core,” *New York Jewish Week* Apr. 18, 2014).

In the real world of Conservative Judaism, however, one Halakhic barrier after another faced challenge in the name of inclusiveness. On October 6, 2014, the Monday following Yom Kippur, Rabbi Gil Steinlauf, senior rabbi of the well-known Adas Israel synagogue in Washington, DC, wrote a letter to his congregants notifying them that he was gay and that he and his wife were divorcing. It was accompanied by a letter from the synagogue president in support of the rabbi's decision and expressing confidence that he would “continue to advance new paths to Torah, making Judaism and its tools for a beautiful life more accessible for more Jews.” After the movement's Committee on Jewish Law and Standards had declared homosexuality permissible in 2006, the movement had crafted liturgies for same-sex marriage ceremonies, and its seminaries admitted openly gay and lesbian rabbinical students. But Steinlauf's announcement made him the first prominent Conservative rabbi to emerge from the closet, and it drew almost unanimous praise. Once again, it took a retired rabbi to voice a dissident view. Rabbi Harlan Wechsler of New York wrote: “Sadness and disappointment at the movement's inability to be guided by traditional Jewish morality has led me and others to feel that the Conservative Judaism we knew is no longer” (*New York Jewish Week* Oct. 17, 2014).

On another sensitive front, the reality of frequent intermarriage in Conservative families led to a blurring of the movement's official opposition to it. In December 2014, United Synagogue Youth (USY), the Conservative teen organization, voted to change the criteria for membership on its national and regional boards. The rules previously stated, "It is expected that leaders of the organization will refrain from relationships which can be construed as interdating," a formulation universally understood as barring someone dating a non-Jew from serving on a board. The newly-adopted clause removed the prohibitive word "refrain" and cast the entire statement in positive terms, with considerable wiggle room: Leaders should "strive to model healthy Jewish dating choices. These include recognizing the importance of dating within the Jewish community and treating each person with the recognition that they are created *Betzelem Elohim*—in the image of God." While movement leaders insisted that there had been no change in policy and that the reformulation was simply intended to avoid hurting the feelings of children of intermarriage who aspired to be USY leaders, the shift was widely understood as softening the interdating ban.

Lending credence to such an interpretation was that the movement as a whole was experiencing a growing challenge to the ban on intermarriage. With one-quarter of married Conservative Jews now having non-Jewish spouses, rabbis faced an almost impossible situation: Barred, by threat of expulsion from the Rabbinical Assembly, from officiating at or even attending an intermarriage ceremony, they were expected nevertheless to welcome intermarried couples to their synagogues and involve the non-Jewish spouses in congregational life in the hope that the family would choose to identify Jewishly. Rabbis pointed out, however, that their refusal to participate in the wedding was often seen as an act of rejection, reducing the chances of maintaining any further connection with the couple and limiting the chances for reversing Conservative Judaism's demographic losses. At least one Conservative rabbi objected so strongly to movement policy on this issue that she resigned from the movement so that she could, in good conscience, perform intermarriages ("Intermarriage, I Do!: A Conservative Rabbi Takes the Plunge" *Tablet* Feb. 4, 2015).

Several articles in the Spring 2014 issue of *Voices of Conservative/Masorti Judaism*, the movement's quarterly, addressed the problem. There was a consensus that the current practice of according non-Jewish spouses certain synagogue membership privileges and involving them in the public celebration of family rites of passage was insufficient. Suggestions for change included making conversion easier, reducing the monetary costs involved, and eliminating the stigma that still clung to converts. Arnold Eisen, chancellor of the Jewish Theological Seminary, took to the pages of *The Wall Street Journal* (July 24, 2014) to ask "the rabbis of the Conservative movement to use every means to explicitly and strongly advocate for conversion, bringing potential converts close and actively making the case for them to commit to Judaism. I am asking Jewish leaders to provide the funding needed for programs, courses and initiatives that will place conversion at the center of Jewish consciousness and the community's agenda."

If conversion was not a realistic option in a particular situation, Rabbi Ed Feinstein of California proposed creating a Jewish “green card,” a quasi-Jewish status short of conversion that might anchor the non-Jewish spouse more securely in the community. A more formal version of this approach was suggested by Rabbi David Lerner of Massachusetts, who circulated a description of a ceremony he had devised to be held in the homes of intermarried couples who pledged to raise their children exclusively as Jews. Its purpose was “to welcome the couple and support them in bringing more Judaism into their homes and more fully into their lives.” After the recitation of biblical verses and the blessing over wine, the rabbi would speak about the importance of forming a Jewish family. The couple would demonstrate their Jewish allegiance by affixing a mezuzah to the front door, followed by a festive meal with family and friends. Lerner urged rabbis to do follow-up work with these couples, and recommended the gift of a year’s free synagogue membership (*Times of Israel* Mar. 26, 2015).

Yet another idea, which Rabbi Elliot Cosgrove of New York City had broached in 2013, was to end the requirement that conversion candidates—the great majority of them about to marry a Jew—take a course introducing them to Jewish life before the conversion, a time-consuming process that often clashed with the couples’ planned wedding date and led them to seek alternatives outside the Conservative movement. Cosgrove proposed performing the conversion and wedding first. This couple, now fully Jewish and under the spiritual influence of the rabbi, could then be guided and educated, over time, into the Jewish way of life.

Some within the movement thought the time was ripe for a more radical move—ending the prohibition on rabbinical officiation at intermarriages, which would leave Orthodoxy as the only branch of Judaism still committed to the traditional position. In December 2014, Rabbi Wesley Gardenswartz, whose synagogue in Newton, Massachusetts, was one of the largest in the country, emailed the membership saying that the current Conservative approach of banning rabbinic officiation while welcoming mixed-religion families “has grown stale,” and that he would now perform intermarriages if the couple would agree to a “Covenant to Raise Jewish Children.” Within a few days he retracted the proposal, citing objections he had received from congregants who worried that this innovation might sever ties with the Conservative movement; that it was “asking too much, too soon” of the intermarried couples; that it discriminated in that no such promise was asked of Jews marrying Jews; and that it was unenforceable. Yet Rabbi Charles Simon, executive director of the movement’s Federation of Jewish Men’s Clubs and a longtime advocate of changing existing policy, said that Gardenswartz’s initiative “is the beginning of a huge paradigm shift” that “changes the playing field” (*Times of Israel* Dec. 19, 2014).

The possible reversal of the Conservative prohibition on rabbinic officiation at intermarriages would surely bring with it recognition of children of non-Jewish mothers as Jews, and remove the only remaining substantive difference between Conservative and Reform Judaism. This was a potentially historic watershed in American Jewish life, and not all Conservative rabbis were ready to accept it. While Rabbi Menachem Creditor of Berkeley, California, told a *New York Times* reporter

that he had “a very hard time saying no to interfaith couples because the celebration of love is as holy as it gets,” he would not perform intermarriages until “the process of gradual change that Conservative Judaism has always embraced” would allow it (*New York Times* Jan. 31, 2015). Rabbi Jeremy Kalmanofsky of New York City acknowledged the power of such values as individual freedom, openness, and love, but warned that while they might make Jews happy, they would undermine the Jewish people. “Conservative Jews,” he wrote, “dare not worship at that American shrine of ‘whatever is best for you’” (*Forward* Mar. 13, 2015).

The Conservative movement also took steps during the year to secure the financial health of its institutions, which had been hit hard by the country’s economic downturn. In January 2015, the United Synagogue of Conservative Judaism announced it would sell its two-story headquarters in New York City for \$15.9 million, about \$1 million more than it had paid for it in 2007, and lease space instead. The United Synagogue had been operating with large deficits in recent years, and the number of affiliated congregations was known to have decreased sharply, although the organization did not divulge exact numbers. Proceeds from the sale would go toward a “Fund for the Future” that would pay for programs and new initiatives. Two weeks later, the United Synagogue laid off four senior executives (12 had been relieved of their duties in 2013). Rabbi Steven Wernick, the group’s CEO, told a reporter that the move would help the United Synagogue “focus on our core functions,” as the work previously done by the dismissed executives could be outsourced (*New York Jewish Week* Feb. 6, 2015).

At the same time, the Jewish Theological Seminary, also in New York City, which trained the great majority of Conservative rabbis, announced it was going to solicit bids for two of its residence halls and the air rights to its campus. In the city’s reviving real estate market, the school expected to make enough from the sales to build a new, modern dormitory, an expanded library, conference facilities, and an auditorium.

Reconstructionist Judaism

Reconstructionism is a tiny stream of American Judaism whose 65,000 members in about 100 congregations constitute just 1 % of the Jewish community. It is based on the teachings of Rabbi Mordecai Kaplan, who understood Judaism not in transcendental terms, but as an evolving religious civilization whose customs and practices originated as Jewish folkways. Despite its small size, Reconstructionism exerted a powerful influence on the larger non-Orthodox movements in the twentieth century, which appropriated Reconstructionist innovations, such as the bat mitzvah ceremony for 12-year-old girls, and the ordination of gay and lesbian rabbis.

Economic conditions following the 2008 recession forced Reconstructionism to retrench; and in 2012, the Jewish Reconstructionist Federation (JRF), the congregational arm of the movement, merged with the Reconstructionist Rabbinical College (RRC), the latter taking over control of all programs. A new, flexible dues structure

was instituted so that congregations could choose among three different payment levels and, in return, receive a commensurate number of consulting hours from RRC faculty. Four-fifths of the congregations opted for one of the top two levels.

Reconstructionism celebrated another innovation on October 26, 2014, at the National Museum of American Jewish History in Philadelphia, when Rabbi Deborah Waxman was inaugurated as president of the RRC, and, because of the recent merger with the JRF, head of the movement as a whole. She thus became the first woman ever to head a rabbinical school, and the first woman and first lesbian rabbi to lead a Jewish denominational movement.

During 2014, the movement published the second and third volumes of *A Guide to Jewish Practice*, the former dealing with Shabbat and holidays, and the latter addressing Jewish lifecycle events. The first volume, released in 2011, addressed everyday Jewish life. Edited by Rabbi David Teutsch, the set of books contains essays, commentary, and personal reflections.

Haredi Orthodoxy

The Jewish community's ambivalent fascination with Haredi² Orthodoxy continued to increase. On the positive side, these unacculturated Orthodox, with large families and distinctively Jewish behavior patterns, were far less susceptible to the erosion of Jewish identity that the Pew report found among other Jews. And yet admiration for Haredim was often offset by misgivings about their seeming overemphasis on external rituals and their cultural self-ghettoization. Voices on both sides of the Haredi/non-Haredi divide strove to bridge the gap.

Avi Shafran, director of public affairs at Agudath Israel of America—the country's leading Haredi umbrella organization—used the pages of the strongly secularist *Forward* (July 18, 2014) to argue that externalities were not of prime importance, that “the black hat and the wig do not make the Orthodox Jew.” Shafran insisted that ethical behavior and sincere piety were at the core of Haredi Judaism. He acknowledged, however, that “Judaism by rote” was becoming a problem in his community, giving outsiders the inaccurate impression that ritual was all that counted.

Jack Wertheimer, a scholar of American Jewry writing as a sympathetic outsider, published an article, “What You Don't Know About the Ultra-Orthodox” (*Commentary* July 2014), that provided a nuanced and sensitive portrait of American Haredim. He delineated their history, the differences between their various sub-groups, and the single-mindedness of their leaders in establishing enclave communities resistant to outside cultural forces. Wertheimer suggested that other sectors of American Jewry might have something to learn from Haredi pro-natalism and meticulous attention to the Jewish education of their children, as well as “the remarkable social safety net,” built upon generosity and voluntary activism, that the community has developed. As for Haredi avoidance of contact with outside cultural

²“Haredi” refers to fervently or ultra-Orthodox Jews and literally means “trembling” before God.

forces, Wertheimer wrote, “From the Haredi perspective, escape may be the only viable option if one aspires to live a godly life. How else should they behave if they perceive modern culture as corrupting?”

Many Americans first learned about the existence of the Haredi world through a heart-rending tragedy. On Friday night, March 21, 2015, a hotplate left on overnight in a Brooklyn home malfunctioned, starting a fire that killed seven children. There were no working smoke alarms that might have enabled the victims to escape, but much of the media coverage of the story focused on the element of Orthodox Jewish law involved: It was prohibited to light a flame on the Sabbath; so to warm food for the daytime meal, it was permissible, indeed recommended, to leave a heated surface through the 25-h period, despite the obvious danger of fire. In the wake of the tragedy, many Orthodox families installed new smoke alarms, and some gave thought to putting their hotplates on timers so that they would go off at night, when unattended, and back on in the morning.

Longtime *New York Times* reporter Joseph Berger published a book in 2004 on American Hasidim, the largest, fastest-growing, and most distinctive Haredi subgroup. Based primarily on personal interviews, *The Pious Ones: The World of Hasidim and Their Battles With America* conveyed the historical background of the movement, the absolute obedience that Hasidim showed toward their rebbes (sect leaders), and the points of friction between Hasidic groups and between Hasidim and other Jews. Given the demographic reality that Hasidim and other Haredi Jews were fast increasing their percentage of the American Jewish population, Berger predicted that the Jewish community’s political leanings were likely to turn decidedly more conservative over time.

In fact, Haredi electoral clout in New York City was already significant, drawing attention and critical scrutiny. Bill de Blasio was elected the city’s mayor in 2013 with heavy Haredi support, and it was perfectly natural for him to attend the annual dinner of Agudath Israel of America on May 27, 2014. Little could he have suspected, however, that Rabbi Yaakov Perlow, the group’s rabbinical head who was on the program to speak before him, would use the occasion to declare non-Haredi forms of Judaism heresies that sometimes “completely subvert and destroy the eternal values of our people.” In his own remarks praising Agudath Israel and promising to “work closely” with the Haredi community, Mayor de Blasio made no reference to Perlow’s attack, and was later criticized for leaving the impression that the insult to his non-Haredi Jewish constituents did not concern him. Another man elected in 2013 was Kenneth Thompson, the new district attorney of Brooklyn. His predecessor, Charles Hynes, had been accused of going easy on Haredim suspected of sex abuse to gain the community’s votes, and during the campaign Thompson promised an equal standard of justice for all Brooklynites. But, over the next few months, several plea bargain deals with accused Haredi abusers led some to charge publicly that Thompson, too, was pulling his punches because of the community’s vote.

One issue of importance to the Haredim had embroiled New York politics for some years: *metzitzah b’peh* (MBP), oral suction by the mohel of the wound after circumcision of the infant. This ancient practice, originally instituted to protect the baby’s health by drawing blood away from the incision, had been abandoned by

large sectors of Orthodoxy due to fear of infection, and replaced by indirect modes of drawing the blood away. But MBP was still widespread in the Haredi world and especially among Hasidim, where it had taken on a mystical religious significance. Reports that a number of babies had contracted herpes after such oral suction led New York City, in 2012, to require parents to sign a consent form before the procedure was performed. This aroused fierce resentment from the Haredi community, which launched a lawsuit challenging the requirement that was denied by the US District Court in Manhattan. During his successful run for mayor in late 2013—in which, as noted, he received overwhelming Haredi support—Bill de Blasio promised to find a different solution to the problem that would protect the health of the babies while respecting religious tradition.

His new administration remained silent on the matter through the first half of 2014, and although the consent-form requirement remained in effect, considerable anecdotal evidence suggested that it was not being enforced. The *Forward*, whose pages repeatedly drew attention to the issue, reported that its requests to the city's Department of Health and Mental Hygiene for information about compliance with the regulation were not answered. In July, however, two new cases of suspected oral transmission of herpes infection were reported. The Department announced that the *mohelim* involved, whose names were not released, had been banned from performing the procedure again. Rabbi David Zwiebel, Executive Vice-President of Agudath Israel of America, told the *Forward* that his group had as yet had no discussions with municipal leaders about the issue. Zwiebel warned that restrictions on *metzitzah b'peh* could easily encourage efforts in a number of countries to ban the Jewish practice of circumcision entirely, and suggested that if *mohelim* were to undergo rigorous testing for herpes infection, so should other caregivers who came into contact with infants (*Forward* Aug. 8, 2014).

In August, the Second Circuit Court of Appeals overturned the US District Court ruling that had validated New York City's consent-form law. It held that regulating a religious practice to prevent the spread of herpes when the far more prevalent secular instances of such spread remained unregulated required "strict" judicial scrutiny on church-state grounds, and sent the case back to the District Court for this more stringent form of review. The decision neither ruled on the merits of the case nor granted a stay on enforcement of the regulation pending retrial.

The New York Times (Jan. 15, 2015) ran a major story on the controversy in which Avi Fink, Mayor de Blasio's deputy director of intergovernmental affairs, revealed that negotiations between Orthodox leaders and city officials could soon lead to a compromise that would stress "awareness and education" while avoiding any suggestion of government regulation. Around the same time, some defenders of the oral suction procedure claimed to have evidence that *mohelim* were not the source of infection. Apparently two cases of neonatal herpes in Rockland County, near New York City, were found not to have been transmitted by the *mohelim* who performed *metzitzah b'peh* on the babies. While some Haredi spokesmen hailed the news as a conclusive refutation of the attack on the procedure, Jonathan Zenilman, chief of infectious diseases at Johns Hopkins, told the *Forward* (Jan. 30, 2015), "I don't know any expert who will say it's conclusive at all." In February 2015, Mayor

de Blasio reached an agreement with a coalition of Haredi rabbis. The consent-form requirement would be abandoned, but if a baby showed symptoms of herpes after MBP, and DNA testing found that the mohel was the source, he would be banned for life from performing the procedure again; and if a banned mohel did MBP two more times, he would have to pay a fine. In addition, *mohelim* would be instructed to omit the procedure if parents did not want it. Since municipal authorities could hardly be expected to monitor individual circumcisions, however, enforcement would likely depend on Haredi leaders. A *New York Times* editorial (Feb. 28, 2015) complained that the mayor “has decided simply to let the mohels do their things, until a baby gets sick.”

Haredi reservations about the reliability of medical science went beyond a defense of what the community considered to be the religious act of oral suction. The well-publicized outbreak of measles in some parts of the country, traced to the failure to vaccinate babies, drew attention to pockets of unvaccinated Haredi children who had come down with measles or the mumps. Rabbi Shmuel Kamenetsky, a leading Haredi rabbi and by no means an extremist, expressed the views of many when he told the *Baltimore Jewish Times* (Aug. 29, 2014) that vaccines—including the one for polio—were nothing but a “hoax” intended to make money for the pharmaceutical companies. An anti-vaccine magazine aimed at Haredim called *P.E.A.C.H.* (Parents Educating and Advocating for Children’s Health) circulated in heavily Orthodox neighborhoods. Rabbi David Zwiebel of Agudath Israel chose his words carefully when interviewed by the *Forward* (Sept. 26, 2014), saying, “It’s a matter of some contention. There is a small, but not insignificant, part of the populace that is persuaded that vaccination can be a dangerous thing.” (In striking contrast, the Orthodox Union and the Rabbinical Council of America, the two leading Modern Orthodox bodies, issued a joint statement identifying the prevention of disease as a paramount value of Judaism and declaring vaccination of healthy babies a religious requirement.)

The media, meanwhile, sought to quench readers’ thirst for Haredi exotica. *The New York Times*, in its Sunday magazine (Jan. 25, 2015) offered a titillating take on the alleged sexual ignorance of Haredi women in “Flesh of My Flesh,” an account of “the sex guru who tries to help Orthodox women find pleasure—without breaking the (Talmudic) law.” There were also profiles of specific communities. Three months earlier the *Times* Sunday magazine (Oct. 19, 2014) ran a sympathetic story, “Beggarville,” on how beggars were treated by the Orthodox community in Lakewood, New Jersey, home to the largest yeshiva in the US—the Haredi, non-Hasidic Beth Medrash Govoha. “While other towns may criminalize beggars or tell them to move along, Lakewood has an obligation to fulfill—Jews are literally family, according to the Torah,” and so beggars from outside the city are registered, licensed, and supplied with funds. The *Village Voice*, in “All the Young Jews,” (Nov. 12–18, 2014) featured Kiryas Yoel, a Satmar Hasidic town north of New York City where the birthrate is so high that the median age is 13—“the only place in America with a median age under 20”—but where the grown-ups are bitterly divided between supporters of the two brothers vying over leadership of the sect. Not to be outdone, the *Forward* followed the next month (Dec. 12, 2014) with a long investigative

report on New Square, the upstate New York home of the Skverer Hasidim, entitled “Hasidic Enclave Keeps Its Secrets Amid Rebbe’s Tight Control.” The first sentence set the tone: “To his Hasidim, Rabbi David Twersky is nearly akin to God.”

With American society increasingly embracing gender equality and even the more liberal wing of Orthodox Judaism encouraging a more prominent role for women in religious leadership, Haredi insistence on the traditional pattern of male religious authority came in for considerable comment. Tensions within the community over rabbinic control of female behavior were laid bare in a *Wall Street Journal* article by Lucette Lagnado, “In Brooklyn, Orthodox Jewish Women Lead Latest Dance Craze: Kosher Zumba” (Apr. 2, 2014). Zumba, dancing to “a mélange of fast-paced music,” was popular all over the country for giving its devotees exercise and also “confidence and happiness and a sense of community.” But the particular Zumba class examined in the article, held weekly for Haredi women in a synagogue basement in Brooklyn, barred men and “sanitized”—that is omitted or changed—suggestive lyrics. One participant told the author: “We live very stressful lives and we don’t have other outlets.” Another said, “Zumba is my therapy.” Yet rabbinic opposition developed, apparently motivated by the fear that even with sanitized lyrics, the tunes were provocative and the dance movements immodest. Such considerations led to the cancellation of a similar program in the heavily Haredi town of Lakewood, New Jersey. One of the Brooklyn women, puzzled by all the fuss, told Lagnado, “It is an exercise program—HELLO....”

In contrast to these mixed feelings about the leisure pursuits of its women, the Haredi world expressed pride in their entrepreneurial accomplishments. Stimulated by the need, in some cases, for wives to help support large families while their husbands spent hours in Torah study, and also by the long-term downturn in the economy, instances of female ownership and management of businesses could be couched—and was, by Agudath Israel’s Avi Shafran—as “Haredi Feminism” (*Forward* Feb. 6, 2015). The *New York Jewish Week* (May 23, 2014) published an article about the hundreds of Haredi women in Borough Park, Brooklyn, who had taken out small loans from the Hebrew Free Loan Society to open stores, or who operated businesses online from home. The Society also provided classes in basic entrepreneurship for these women, almost none of whom had attended college. This initiative drew no complaint from community leaders.

While the comparative demographic success of Haredi Orthodoxy was clearly the big story in 2014–2015, interest in the experiences of the community’s drop-outs continued unabated. These defectors were often described as OTD—the acronym of “off the *derech*” (the Hebrew word for path). Both *The New York Times* (Oct. 18, 2014) and *The Wall Street Journal* (Aug. 12, 2014) ran feature articles about Footsteps, an organization that helped former Haredim acquire the educational and vocational training necessary to adjust to life outside their old communities, and provided legal help in custody hearings when abandonment of the Haredi way of life by one spouse led to divorce.

“Off the Path and Onto the Page,” a long and detailed taxonomy of the ex-Haredi literary genre appeared in the *Forward* (May 30, 2014), written by Ezra Glinter, its deputy arts editor. Surveying ten books written over the past several years along

with several articles and blogs, Gliner concluded that the OTD community was no longer just “a collection of scattered individuals,” but in fact “a broad social movement.” Significantly, he reported that when websites posted content about or by former Haredim, the sites experienced “an uptick in traffic.” Gliner predicted that the expansion and growing extremism of Orthodoxy would inevitably lead to “more and more people peeling off at the edges,” and they would have an as yet incalculable impact on the broader Jewish community.

In early 2015, two significant new books appeared on the phenomenon, one a work of scholarship and the other a memoir. *Becoming Un-Orthodox*, by Lynn Davidman, a professor at the University of Kansas, was based on extensive interviews with ex-Haredim. Through these interviews, Davidman probed the different social and psychological factors that led young adult Haredim to break with their upbringing, the stages of the process, and how these people felt now about their former community. Shulem Deen, who was raised as a Skverer Hasid with no secular education, left the sect and is now a prolific writer and blogger, published *All Who Go Do Not Return*. It told of his arranged marriage at age 18 and the five children who followed, and of how he first discovered a world beyond his cloistered community by listening to the radio—followed by clandestine visits to the public library and movie theaters. He was eventually declared a heretic, and after his marriage was dissolved, Deen was allowed almost no contact with his children, who were told that he had left Judaism.

Not everyone who abandoned the Haredi life despaired of the possibility of reforming it. *The New York Times* (Nov. 23, 2014) reported on one man, Naftuli Moster, who had launched a public campaign to convince Haredi parents to insist that the community’s private Orthodox schools obey New York State law—largely unenforced by the educational bureaucracy—and provide the equivalent of a public school secular education. Moster, who was pursuing a degree in social work at Hunter College, told the reporter that “English, math and science were considered ‘profane’” in the Borough Park school he had attended, and that he had first heard the word “molecule” when he was a senior in college. Moster’s organization, YAFFED (Young Advocates for Fair Education) placed billboards in or near Haredi neighborhoods warning of the economic consequences of the lack of basic skills, and quoting Talmudic passages on the importance of earning a living. In December 2014, YAFFED hired Norman Siegel, the well-known former director of the New York Civil Liberties Union, to represent it. Meanwhile, a former Hasid in a suburb of Montreal, Canada, went even further, suing the Quebec Ministry of Education, the local school board, and two schools he had attended for \$1.25 million, accusing them of depriving him of his legal right to an education. He claimed that while he was fluent in Talmudic Aramaic, his ignorance of French and English made it impossible to make a living (*Toronto Star* Nov. 28, 2014).

Yet another variation on the OTD theme was provided by journalist Batya Unger-Sargon in the online magazine *Aeon* (Feb. 11, 2015), where her article “Undercover Atheists” described people she had interviewed who lived faultlessly Haredi lives—as far as anyone could tell—but who privately denied the existence of God, considered their religion nonsense, and communicated their heresies to each other via

websites and Internet chat rooms. Ungar-Sargon believed that there were “hundreds, perhaps thousands,” of men and women whose “encounters with evolution, science, new atheism and biblical criticism have led them to the conclusion that there is no God, and yet whose social, economic and familial connections to the ultra-Orthodox and Hasidic communities prevent them from giving up the rituals of faith.”

While much of the Haredi world ignored the OTD phenomenon or dismissed those affected by it as morally corrupt or psychologically ill, Avi Shafran, Agudath Israel’s director of public affairs, took a more understanding approach. In an article titled “When I Drifted Off the Path” (*Forward* Nov. 28, 2014), he recounted how, while working in a bookstore as an adolescent, he came into contact with secular ideas that challenged the tenets of Orthodoxy, but also how he subsequently overcame their influence “by doing some good, hard thinking of my own” and getting to know “religiously observant Jews who truly lived their beliefs.” Together, they enabled him to affirm “the truth of the collective Jewish religious tradition.”

Chabad

Adherents of the Chabad (sometimes referred to as Lubavitch) form of Hasidism marked 20 years since the passing of its last “Rebbe” (leader), Rabbi Menachem Mendel Schneerson, who died on June 12, 1994, at age 92. Arriving in the US in 1941 and named to succeed his father-in-law as head of the movement 10 years later, Rabbi Schneerson transformed Chabad into an attractive and successful outreach organization whose heavily traditionalist ideology combined with openness and non-judgmentalism toward all Jews placed it outside the Modern Orthodox-Haredi polarity. Predictions that the movement would falter in the absence of a successor (the Rebbe was childless) had proven mistaken, as its dedicated emissaries around the world and in American communities and on college campuses—mostly husband-and-wife teams—exerted considerable influence on Jews who were neither Orthodox nor very observant, but who identified with the Jewish community largely through the Chabad connection. A 2014 study of Jews in Miami by Professor Ira Sheskin showed that more than one-fourth of Miami Jewish households had contact with Chabad in the past year; such was the case for almost half of households under age 35.

An article in *Newsday* (Oct. 16, 2014), a Long Island newspaper, summed up the accomplishments of the movement. Chabad claimed that it had 4100 rabbis active worldwide, up from 1800 in 2000, and that the number of Chabad centers around the globe had doubled over that period to 3500. On Long Island itself, with a Jewish population of about 315,000, the number of conventional synagogues had been declining for some time, in many cases merging with each other; but Chabad was growing: There were now 32 Chabad centers (compared to 14 in 2000) and 45 rabbis (compared to 17 in 2000). A local Conservative rabbi estimated that some 14,000 people, the bulk of them unaffiliated with any established branch of Judaism, attended Chabad High Holiday services. Rabbi Tuvia Teldon, head of Chabad on

Long Island, told the reporter: “Our approach has really touched a chord with many of the unaffiliated. No pressure—for a lot of people that is a very welcome approach.”

The annual meeting of Chabad rabbis from across the globe, which took place on November 23, 2014, was so large—there were some 4000 rabbis from 80 countries, plus 1200 guests—it had to be held at the Brooklyn Marine Terminal. Gary Rosenblatt, editor and publisher of the *New York Jewish Week*, who was there, said the event was perhaps “the largest dinner of the year in New York.” The theme of the evening was “The Rebbe Is with Us,” and Rosenblatt came away convinced that the palpable sense of the late Rebbe’s ongoing presence was what motivated “the passion, commitment and joy of these men.”

The Hebrew date of the Rebbe’s 20th *yahrzeit* (anniversary of the date of death) began on the evening of June 30 and continued through July 1, 2014. *The New York Times* published a long article the next day (July 2, 2014) titled “Thousands Descend on Queens on 20th Anniversary of Grand Rebbe’s Death.” At the cemetery, located in the Cambria Heights neighborhood of Queens, New York, an estimated 50,000 people from all over the world—a good number of them not Jewish—stood on line, in some cases for hours, to spend a few moments at the grave. Many recited prayers or placed written notes there. A Chabad rabbi from Ukraine told the reporter (through a translator), “This is the place where I derive the inspiration and energy,” and a Brazilian explained, “This is our World Cup.”

Two significant books appeared about the Rebbe during the year. One, *My Rebbe*, authored by the well-known Israel scholar Rabbi Adin Steinsaltz, a follower of Chabad, presented a personal perspective. *Rebbe: The Life and Teachings of Menachem Mendel Schneerson, The Most Influential Rabbi in Modern History* was written by the American writer Rabbi Joseph Telushkin, who was not an adherent of Chabad but whose father had been the Rebbe’s accountant. His volume was based on interviews with people who had significant interaction with the Rebbe, demonstrating his remarkable impact on the personal level.

Largely absent from both books and, more generally, from the public discussion generated by the milestone anniversary of the Rebbe’s death was the issue of Chabad messianism. Toward the end of his life, many followers hailed the Rebbe as the messiah, and he did not explicitly repudiate them. Even after his death some claimed he still lived, or would be resurrected, and redeem the world. As time passed the messianic claims were heard less often, and those making them wielded no power either within the collective leadership that now ran the organization or within Chabad’s worldwide rabbinic network. Professor David Berger of Yeshiva University, however, who had branded Chabad years earlier as heretical for its messianism, launched another broadside on the occasion of the *yahrzeit*, blaming the Rebbe for what became “posthumous false messianism,” and charging that even today the messianists “constitute a majority of full-fledged Lubavitch Hasidim” (*Tablet* July 21, 2014).

Modern Orthodoxy

In the online magazine *Mosaic* (Aug. 2014), Jack Wertheimer published “Can Modern Orthodoxy Survive” summarizing both the unique strength of Modern Orthodoxy in the US and the serious dangers confronting it. Constituting just 3 % of the Jewish community, this Orthodox group had found what Wertheimer called “the sweet spot”—maintaining a pattern of consistent Jewish observance that minimized the assimilatory impact of American society that was eroding non-Orthodox Jewish identification, but at the same time affirming full participation in that society. Wertheimer noted Modern Orthodoxy’s pattern of relatively early marriage, above-replacement-level fertility, and heavy emphasis on Jewish education—90 % of its young adult Jews, according to the Pew data, had attended Jewish day school for at least 4 years. And Modern Orthodox families enjoyed, on average, high levels of advanced secular education. They were represented well beyond their proportion of the population in the professions, and, therefore had the income to afford Jewish day school and Jewish summer camp. But Wertheimer also saw signs of an incipient split between those in this sector who admired the Haredi approach as more authentically Orthodox and sought—at least in part—to emulate it, and others drawn to values that permeated liberal American culture, such as individual autonomy, non-judgmentalism, and feminism. Wertheimer believed that a schism could well ensue.

The polarization of Modern Orthodoxy’s two wings, in the works for some time, was hardening into institutional form. Modern Orthodoxy’s mainstream national institutions—Yeshiva University, its educational crown jewel, and the Rabbinical Council of America (RCA)—had come increasingly under religiously conservative influence, and the liberals, under the banner of “Open Orthodoxy,” had established their own rabbinical school, Yeshivat Chovevei Torah (1999), and rabbinic organization, the International Rabbinical Fellowship (2008).

Wertheimer’s article drew several responses on the *Mosaic* website. Chovevei Torah’s president, Rabbi Asher Lopatin, argued that Open Orthodoxy was not “a separate stream,” but rather the return of “the real Modern Orthodoxy,” which was necessary because the establishment version “was coming to represent an ossified and unimaginative type of Judaism, always looking fearfully over its right shoulder.” In contrast, Rabbi Barry Freundel, who held a prestigious pulpit in Washington, DC, and was an influential figure in the RCA, titled his piece “Against Open Orthodoxy.” Freundel expressed admiration for the “uncompromising clarity” of Haredi principles, and said he favored a Modern Orthodoxy equally centered on adherence to traditional Jewish law, albeit interpreted more liberally. But Open Orthodoxy, he charged, was nothing but “an excuse for anything goes, so long as it can be given a veneer of legitimacy through a bit of superficial Talmudic casuistry.”

Complicating matters further was the coinage of yet another term, “Social Orthodoxy,” the title of an article that appeared in *Commentary* (Apr. 2014). The author, Jay P. Lefkowitz, is an attorney who belongs to an Orthodox congregation, and the orientation he describes is a lay phenomenon—a view from the pews—that

cuts across the rabbinic boundaries that Wertheimer revealed. Social Orthodoxy, wrote Lefkowitz, was “one of the fastest growing and most dynamic segments of the American Jewish community.” Entailing no theological commitment, it meant belonging to a “club” where you feel at home, “not just any club: a club with a 3000-year-old membership, its own language, calendar, culture, vast literature including histories and a code of law, and, of course, a special place on the map.” Many of those like himself who identified with Modern Orthodoxy, he noted, were open to such modern but un-Orthodox values as gender equality and gay rights, and were skeptical about whether God literally revealed Himself to the Jewish people at Sinai. Their Orthodoxy, then, was best characterized as social. “They fully embrace Jewish culture and Jewish community,” they are “observant,” but “not because they are trembling before God.”

But others in the Modern Orthodox camp were certain that it was precisely this social definition of Orthodoxy that had created a spiritual vacuum, driving young people away. *Jewish Action*, the quarterly published by the Orthodox Union—the leading Modern Orthodox congregational body—published “Rekindling the Flame: Neo-Chassidus Brings the Inner Light of Torah to Modern Orthodoxy” (Dec. 2014). It brought evidence of “a growing trend” in that sector of the community “to reconnect with the spiritual vision of the Ba’al Shem Tov [the founder of Hasidism] and his disciples and others who delved into this dimension of Torah.” Not only had Yeshiva University, a longtime bastion of Talmudic intellectualism, hired a charismatic Hasidic rabbi to teach classes and act as a spiritual advisor, but a number of yeshiva high schools were introducing Hasidic thought into their curricula. It “encourages people to connect to God in their own unique ways, in ways that make them feel good,” one teacher said.

Hasidic infiltration was in fact the least of Yeshiva University’s (YU) concerns. Allegations surfaced in late 2012 that teachers at its affiliated high school had sexually abused students many years earlier; and these snowballed into a \$680-million lawsuit filed against YU on behalf of 34 former students, which was dismissed in January 2014 because the statute of limitations barred legal action for acts that happened so long ago (see *American Jewish Year Book* 2014, pp. 203–04). The plaintiffs appealed to the US Court of Appeals for the Second Circuit, but a three-judge panel ruled against them on September 4, 2014. Four days later, their lawyer petitioned for a hearing before the full court.

YU’s financial woes were not so easily addressed. In early 2014, Moody’s Investor Services lowered the school’s credit rating to junk-bond status, ascribing the situation to a prolonged series of bad management decisions. *The Wall Street Journal* (July 2, 2014), relying on publicly available records, reported that YU’s investments had declined “by hundreds of millions of dollars since 2007” due in part to “poor internal budgeting and so-called alternate investments that lagged behind the broader market rally in recent years.” The school, already reduced to using investment income to cover operating costs, had sold real estate, instituted a hiring freeze, eliminated positions, and was offering early-retirement packages to encourage faculty members to leave. Faculty morale was understandably low. The undergraduate student newspaper reported that President Richard Joel blamed the

university's former CFO and a number of department heads for concealing from him the truth about the institution's financial picture. Since the bulk of YU's deficit derived from its highly regarded Albert Einstein Medical School, negotiations were initiated with Montefiore Medical Center to enter into an agreement whereby Montefiore would operate Einstein with YU continuing as the degree-granting institution. In March 2015, when word came of further draconian cuts, the undergraduate faculty overwhelmingly voted no confidence in President Joel.

Two well-known Modern Orthodox rabbis, both members of the RCA executive committee and fierce critics of Open Orthodoxy, stepped across the boundaries of appropriate behavior during the year, the misstep of one provoking that of the other. The first, who engaged in bizarre criminal activity, lost his job and his freedom. The second, whose offenses were verbal, retained his position, but had his wings clipped.

On October 14, 2014, Rabbi Barry Freundel of Congregation Keshet Israel in Washington, DC, was arrested. Someone saw him manipulating a clock radio in the shower room of the mikveh, the ritual bath in which married women and converts immersed, next door to the synagogue. Freundel explained that he was adjusting the ventilation, but the person returned to check and discovered a camera in the radio. The police arrested the rabbi for voyeurism, and the congregation immediately suspended him without pay. Freundel had been, until recently, the head of the RCA's conversion committee and a champion of its GPS (Geirus Policies and Standards) guidelines for conversion, which he had largely devised in cooperation with the Israeli Chief Rabbinate. Subsequent investigations revealed that Freundel had recorded more than 150 images of naked women—members of the congregation, conversion candidates, and students he taught at a local college who availed themselves of his offers to try “practice dunks.” In December, class-action suits were launched against both the synagogue and the RCA, charging that alleged earlier instances of the rabbi's inappropriate conduct should have triggered steps to stop him. Freundel pleaded guilty on February 19, 2015 to 52 counts of voyeurism, one for each woman victimized over the previous 3 years; the statute of limitations barred prosecution for crimes committed earlier.

The RCA acted quickly, assuring those converted by Freundel over the years that their Jewish status was not in doubt, instructing its regional conversion courts around the country to appoint female ombudswomen, and creating a committee to review the organization's GPS conversion procedures in light of the abuses. Significantly, five female members were appointed to the committee, marking the first time that women were provided a role in overseeing RCA conversions.

This angered Rabbi Steven Pruzansky, the spiritual leader of the 800-family synagogue Bnai Yeshurun, the largest in Teaneck, New Jersey, a suburb of New York City with a large Modern Orthodox population. Pruzansky, who had developed a reputation for outspokenness—weeks before the assassination of Yitzhak Rabin in 1995 he had compared the Israeli prime minister to a Nazi-era Judenrat—complained on his personal blog (Oct. 30, 2014) that the RCA's step, which he ascribed to “the agenda of the feminists,” would inevitably lead to the dilution of conversion standards. It was Freundel as an individual rabbi who had failed, he argued, not the system as a whole. To register his disapproval, Pruzansky resigned as head of the

religious court of Bergen County, New Jersey, which supervised conversions there. When the *New York Jewish Week* got some details wrong in reporting the story, Pruzansky compared the paper to the Nazis' *Der Sturmer*, leading the RCA's president, Rabbi Leonard Matanky, to chastise him for "unacceptable" language that "crossed the line of decency and discourse." Undaunted, the bellicose rabbi moved on to Middle Eastern matters, writing on his November 21 blog that Israel should take steps to remove all Arabs—whom he called "savages"—from its territory. The Orthodox Union denounced such "wholesale demonization," and Pruzansky's synagogue, determined to put a stop to these repeated embarrassments, announced that the rabbi had agreed to submit his writings to editorial oversight by the congregational board.

The sudden revelations about Freundel's activities had numerous repercussions. Rabbis reported that some women were afraid to immerse in their local mikvehs, and would do so only after receiving assurances that no picture-taking devices were installed. Articles appeared warning about the psychological power that certain rabbis exerted over female congregants, and others arguing that it should be made easier for rabbis to obtain counseling or, when appropriate, psychotherapy, to deal with their own personal problems. Beside the RCA inclusion of women on its new conversion committee, several other proposals were advanced to limit rabbinic hegemony in this area of Jewish life, for example including women on the boards of local mikvehs and having women testify to seeing female conversion candidates immerse in the mikveh, keeping the rabbis outside the line of sight.

The keynote panel at the annual conference of JOFA (Jewish Orthodox Feminist Alliance) on November 23, 2014, discussed "Conversion, Rabbinic Authority and Power Imbalance in Orthodoxy." In preparation, JOFA placed on its website "Mikveh Best Practices," a document summarizing the suggestions for maximizing women's roles. The panel session made it clear that Orthodox feminists saw the "power imbalance" between men and women as the essence of the problem, with the mikveh issue simply one manifestation. Rabbi Mark Dratch, executive vice president of the RCA and the only representative of establishment Orthodoxy participating, predicted changes in the Orthodox power structure "down the road," but noted that his view did not necessarily reflect those of his RCA colleagues (*New York Jewish Week* Nov. 28, 2014).

The role of women indeed remained a particularly controversial issue within Modern Orthodoxy. This was dramatically illustrated by a report in the *New York Jewish Week* (Feb. 20, 2015) about a rabbi's lecture at Stern College, YU's women's undergraduate school, arguing from traditional sources that newlywed couples might practice birth control without a rabbi's permission. He was challenged by a student who asked, "Were feminist ideologies influencing his views?" (*New York Jewish Week*, Feb. 20, 2015) Around the same time, one pulpit rabbi who was also on the Talmud faculty at YU stated publicly that if any married woman in his community did not adopt the surname of her husband, the family would not be included on the synagogue membership list.

While no Orthodox synagogue would hire a female rabbi, there were women working in para-rabbinic roles in the Modern Orthodox community. In the more

conservative, YU-affiliated sector, women were sometimes employed as *yoatzot halakhah*, advisors on Jewish law pertaining to women. The idea behind this was that female congregants might feel more comfortable addressing intimate Halakhic questions, such as those relating to mikveh, to a knowledgeable woman on staff rather than a male rabbi—although even this innovation was shunned by some authorities. Open Orthodoxy went even further: Its Yeshivat Maharat graduated women trained to give sermons, teach, supervise lifecycle events, and answer queries in broader areas of Jewish law to the entire congregation. Its first three graduates, ordained in 2013, had all found employment. Two more graduated in 2014: A synagogue in Berkeley, California, hired one of them, and a Los Angeles congregation announced it would employ the other beginning September 2015. Another six women were scheduled to graduate in 2015. The idea also spread to the Israeli community of Efrat, where Rabbi Shlomo Riskin appointed Jennie Rosenfeld *manhiga ruhanit*, spiritual advisor (*New York Jewish Week* Jan. 23, 2015). Like the great majority of Efrat residents, both Riskin and Rosenfeld were originally from the US. Meanwhile the RCA, representing the Modern Orthodox establishment, still abided by a resolution passed in 2010 calling the placement of women in such posts—as distinct from *yoatzot halakhah*—tantamount to recognizing them as rabbis, and hence beyond the bounds of Orthodoxy.

Progress was reported in helping *agunot*, women locked into failed marriages whose husbands refused to grant them Jewish divorces, either to extort money or custody rights, or out of simple malice. In June 2014, the International Beit Din was launched, headed by Rabbi Simcha Krauss, which intended to use innovative legal reasoning to free such women. Five months later, Krauss told the *New York Jewish Week* (Nov. 27, 2014) that the court had already reviewed ten cases and was drawing up legal documents to resolve their situations. Another innovation of the court was the creation of a panel of women to serve as counselors for the *agunot* as they went through the judicial procedure—a step paralleling the involvement of women in the conduct of conversions initiated in the wake of the Freundel affair. Yet it remained unclear whether this court's actions would be acceptable to the broader Orthodox community. While Rabbi Krauss said that eminent Israeli rabbis had approved, others denied his claim, and the leading Talmudists at YU were reportedly opposed to the project.

The long-bemoaned high cost of the Modern Orthodox lifestyle was brought home as never before in the online magazine *Tablet* (July 11, 2014), which illuminated the problem on the micro level with a piece on the Toco Hills neighborhood of Atlanta. “For Orthodox Jews everywhere,” wrote Asher Elbein, “the cost of being observant has always been high: day schools, kosher food, and housing have always been expensive.” But the ongoing economic downturn had thrown people out of work in Atlanta even as housing prices rose. The local rabbi told him that “100 of the 600 families living here are on federal or local assistance,” adding, “For someone making \$60,000 a year, in America, that’s middle class. But in this Orthodox community, \$60,000 means you aren’t going to make it.” A local real-estate agent said that “most people in the neighborhood are only making it by borrowing money.” Elli Fischer, writing in the *New York Jewish Week* (Feb. 27, 2015), pointed out an

additional hidden cost of the “elitist” status enjoyed by Modern Orthodox Jews in the US—their children were virtually compelled to enter such lucrative fields as medicine, law, and finance to maintain the standard of living to which they were accustomed. That, he noted, “discourages and marginalizes those members of the community whose calling is in music, literature and the visual and performing arts,” in turn severely limiting the religious and cultural impact of Modern Orthodoxy on American Jewry as a whole.

In April 2014, Attorney Allen Fagin became the first non-rabbi to become professional head of the Orthodox Union (OU)—whose 400 affiliated synagogues makes it the largest Orthodox congregational body in the US. Fagin, who had recently retired as chairman of a major Manhattan law firm, had been an OU lay leader for two decades, and had personally witnessed the weak and divided leadership that plagued the organization in recent years. He told the *New York Jewish Week* (May 23, 2014) that he would concentrate on boosting fundraising and improving interdepartmental coordination. Fagin’s influence was evident at the OU’s national convention in December 2014, where women were elected as national officers for the first time in the history of the 116-year-old organization. Fagin said, “We need to fully include the female half of our talent pool at the highest levels. This is not about being politically correct. This is about being smart. It is about finding and utilizing outstanding talent rather than excluding it” (JTA, Dec. 30, 2014).

4.5 Jewish Education

The census of American Jewish day schools, conducted every 5 years by Marvin Schick for the Avi Chai Foundation, was released in October 2014. There were almost 255,000 students enrolled from pre-K through 12th grade in the 2013–2014 school year, a 12 % increase since the previous census. Most of the growth was in the Haredi sector, which now educated about 60 % of all day school students. This was undoubtedly a reflection of high Haredi birthrates. Within the Haredi category, Hasidic schools educated an especially large number of children, the Satmar sect alone boasting close to 12 % of all students. Modern Orthodox schools had about the same number of students as 15 years before. Non-Orthodox schools, though, had experienced a decline, the Reform system losing 19 %, the Conservative Solomon Schechter schools, 27 %, and nondenominational schools, 2 %. Together, the non-Orthodox schools now had 13 % of all day school students, down from 20 % 15 years before. Three-quarters of all day schools were located in New York or New Jersey, where the majority of American Orthodox Jews lived.

The high cost of day school education—it was not unusual for tuition to exceed \$30,000 per year—continued to vex those sectors of the community that patronized the system, deterring some families from enrolling their children and causing some others to remove them. Indicating how dire the situation looked to some Jewish educators, one day school principal suggested requiring families receiving scholarships to pledge to pay the school 1 % of what they would eventually gain on the sale

of their homes (“The 1 % Solution to Jewish Education,” *Forward* Jan. 2, 2015). While that proposal drew little interest, another did. In early 2014, the Jim Joseph Foundation and the Avi Chai Foundation partnered with UJA-Federation of New York to create a \$51-million Day School Challenge Fund to begin in September 2014. By promising a \$1 match for every \$3 raised by a New York day school for its endowment fund—but only if the school managed to raise at least \$100,000—the program was expected to provide a strong incentive for schools to increase their endowments. UJA-Federation stated that the plan should “provide a predictable revenue stream for schools to subsidize tuition and invest in educational excellence” (*New York Jewish Week* June 13, 2014). A similar plan had been implemented in Los Angeles—a smaller community with far fewer day schools—several years earlier.

But the primary strategy of the Orthodox community to lighten the tuition burden was devising ways of getting government help without violating church-state separation. The Orthodox Union made this a policy priority. At its national convention in December 2014, executive vice president Allen Fagin announced the launch of a multiyear campaign that would be “the most ambitious advocacy program” the OU had ever mounted. More staff would be hired to supplement the efforts of the ten full-time professionals already dealing with the issue, and “one of the leading political strategists in New York,” whose name was not revealed, would lead the effort (JTA Dec. 30, 2014).

Maury Litwack, the OU’s director of state political affairs, later explained that the campaign would seek state support for day schools on the basis of “school choice.” He argued that “any government funding program that helps subsidize Jewish schools and/or support Jewish education—such as funding for services, direct funding to a school, tax credits or scholarship assistance—should fall under the definition of school choice for Jewish education.” He was especially enthusiastic about the educational tax credit programs that many states offered. In 2013–2014, he related, \$8.2 million of the \$268 million provided by Florida’s Tax Credit Scholarship program went to Jewish day schools, and, significantly, New York’s Governor Andrew Cuomo was on record in favor of implementing a similar arrangement in his state. Many states also earmarked funds for specific school services. Thus, through the OU’s efforts, New York day schools received \$50 million from the state for anti-truancy programs and other mandated services, and each day school in Pennsylvania received \$40,000 to hire security guards (*Focus Quarterly* Winter, 2015).

Orthodox groups also lobbied for changes in state and local education laws. Such intervention by the OU and Agudath Israel convinced New York City, on June 24, 2014, to change the rules to make it easier for parents of children with special needs to have their tuition reimbursed if they send the children to non-public schools. However, New York Mayor de Blasio’s plan for free, universal pre-kindergarten proved much more difficult for the Orthodox community to espouse. In his address at the Agudath Israel dinner on May 27, 2014, the mayor said that the program was designed so that Jewish schools could participate; but the requirement of 6 h and 20 min per day of class time would make it almost impossible to conduct religious instruction afterward, since 4-year-olds could hardly be expected to remain alert for

that long. Many day schools opted out, and when classes resumed that September, just 1300 pre-K day school students were enrolled. The OU launched an ad campaign charging that Mayor de Blasio, who had promised full-day pre-K for “every child,” had established rules that excluded 89 % of Jewish school students. In February 2015, the city responded by announcing some modifications, including a break in the middle of the day (the time not counting as part of the program) during which prayers might be recited over lunch, and the option of a 6- or even 7-day week of classes so that each school day would be shorter, making it easier to add religious instruction at the end of the day. Agudath Israel called the changes “meaningful,” but the OU dismissed them as “cosmetic.”

In the search for financial stability and academic success, day schools focused increasingly on the role of parents. According to a survey by the consulting firm Measuring Success, more than half of all parents who contacted day schools for information about the school did so because a parent of a current student spoke highly of the school; the role of parents in spreading the word about a school was far more important than print or online advertising. Furthermore, the survey found that families made decisions about day school involvement primarily on the basis of perceived quality rather than price. But only half of current parents said they would recommend their schools to others—15 % would actually tell others not to send their children there—and more than half believed that other schools, public and private, in their area were academically superior to the day school their children attended. These results led the day school world to stress what it called “parental engagement.” Some schools chose “parent ambassadors” to help with marketing, fundraising, and student recruitment, and a Parent-to-Parent initiative, developed by the Jewish Education Project and funded by UJA-Federation of New York, trained parents to advertise their schools via digital media (*New York Jewish Week* May 16, 2014).

One day school that managed to attract considerable publicity with little effort was Tehiyah Day School in El Cerrito, California. On March 13, 2015, it held a ceremony for a 13-year-old student, Tom Sosnik, who marked his transition from female to male in front of his classmates and family. The *Times of Israel* (Mar. 26, 2015) reported that while there were other Jewish schools that employed gays and lesbians, and some that accommodated transgender students by designating gender-neutral bathrooms, this was believed to be the first time that one had hosted a transition ceremony. In his remarks, Sosnik explained that he made the decision to go public after hearing of the suicide of an Ohio teenager whose parents would not accept her desire to live as a man.

The question of teacher unions emerged at Philadelphia’s Perelman Jewish Day School, where 55 teachers educated 300 children from kindergarten through fifth grade. Unlike the great majority of day schools around the country, Perelman’s faculty was unionized and had been for 38 years. On March 24, 2014, the school canceled its union contract with the faculty and offered to replace it with a nonunion arrangement. The school board said it made the decision to free itself from tenure and seniority rules. It notified parents that eliminating the union would add to the flexibility of the administration in managing faculty, and thereby improve the

quality of education. The local branch of the American Federation of Teachers strongly opposed the move and filed a complaint of unfair labor practices before the National Labor Relations Board (NLRB), but the NLRB ruled that Perelman, as a religious institution, was not legally bound to abide by federal labor laws (*Forward* Apr. 11, 2014).

The community's great concern about its day schools obscured the fact that some 60 % of Jewish children receiving a Jewish education were doing so in supplementary schools, most of them in synagogues. And while drawing less attention than the day school advocates, a network of Jewish educators was developing and promoting new approaches to Jewish learning in supplemental schools. Some resented the dismissive attitude that many community leaders showed toward supplementary schools. Nancy Parkes, director of congregational learning at Temple Israel Center in White Plains, NY, demanded, "Stop the negative narrative." She urged rabbis and the Jewish educational establishment to "truly be our partners in creating the educational excellence that we all want," to encourage capable young people to become Jewish educators, to set up a mentoring system for directors of supplementary education programs, and to reach out to non-day-school students for inclusion in Jewish youth groups and summer camps ("One Educator's Response," www.ejewishphilanthropy.com).

Shinui: The Network for Innovation in Part-Time Education is a joint effort by the federation-affiliated Jewish educational bodies of New York, Cleveland, Detroit, Houston, Philadelphia, and San Francisco, funded by the Covenant Foundation. Its website enables these communities and others to share innovative ideas for supplementary education that includes the entire family, and also provides webinars for educators and parents on how to manage, assess, and sustain change in a supplementary school setting. A professional in each of the city agencies is responsible for sharing information with local schools, and, where feasible, to organize events that bring them together for joint programs.

In a conscious effort to reverse the old negative associations of afterschool Jewish studies, the Jewish Education Project (JEP) in New York City focused on making Jewish supplementary education enjoyable. While plenty of adults could remember being taught by rote, disciplined, and even kicked out of such supplementary schools, Cyd Weissman, JEP's director of innovation in congregational learning, told a reporter, "We no longer live in a world where a child must fit into a school order." Even the assumption that learning had to occur in the classroom was being challenged, as lessons were relayed via Skype, and, through the Jewish Journey Project, children could sign up for visits to a variety of Jewish neighborhoods as an alternative to sitting in class (*Forward* Aug. 29, 2014).

A pioneering approach to Jewish early childhood education emerged in Denver, where two local foundations donated \$810,000 to develop a marketing strategy that would convince young Jewish couples to make use of the city's Jewish preschools. Jewish educators across the communal spectrum expressed enthusiasm both because of the importance of the early childhood years in intellectual and emotional development and because the early Jewish involvement of preschoolers was likely to lead

their families to become more active in other aspects of Jewish life (*Forward* Feb. 6, 2015).

The apparent distancing from Israel among young Jews generated a study of the way that Jewish schools handled Israel education. In May 2014, the Avi Chai Foundation issued *Hearts and Mind: Israel in North American Jewish Day Schools*, based on the responses of some 4000 eighth- and twelfth-grade students and 350 teachers at 95 day schools, as well as in-person observation in several of the schools. The majority of students felt strongly connected to Israel, but between 25 and 45 % of them, varying by school, did not, and there tended to be a correlation between these student attitudes and the Jewish involvement of their parents. As one of the authors put it, “Parent connection and involvement in the Jewish community is a stronger predictor of a connection to Israel among teens than if the young people had visited Israel themselves.” The study concluded that instilling a sense of Jewish peoplehood was vital to get students to feel close to Israel. Among other findings: the schools focused on instilling love for Israel rather than knowledge of the country, so that even many of the students who identified strongly with Israel knew little about its complex realities; prayers said in Orthodox schools for the welfare of the State of Israel tended to backfire by making Israel seem weak and insecure; students often reacted negatively if teachers tried too hard to inculcate love of Israel; and students enjoyed learning about Israel from young adult Israelis on staff (*New York Jewish Week* May 9, 2014).

4.6 Cultural Trends

The cultural event that aroused the most intense Jewish passions during the year was not, strictly speaking, Jewish, either in content, authorship, or venue—the production of *The Death of Klinghoffer* at the New York Metropolitan Opera in fall 2014. The opera raised a vital issue for the Jewish community: in judging cultural works, how to balance the value of freedom of expression against Jewish sensitivities. First performed in 1991, the opera was based on the 1985 murder by Palestinian terrorists of a wheel-chair-bound Jewish man, Leon Klinghoffer, on the cruise ship *Achille Lauro*. From the outset, there were those who condemned it as overly sympathetic to the killers and even anti-Semitic, and some changes had been introduced in an attempt to respond to the charges. Nevertheless, news that the opera would be staged in New York City, the hub of American Jewish life, raised concern. In June, after meeting with ADL National Director Abraham Foxman, the Met’s general manager, Peter Gelb, announced he was going ahead with seven performances in October and November, but would cancel plans to simulcast the opera in movie theaters and broadcast it on radio. Foxman expressed satisfaction, explaining that in his view the opera was not anti-Semitic, but could have such an effect if broadcast, especially outside the US. The Zionist Organization of America (ZOA) attacked this arrangement, arguing that passages in the libretto were clearly anti-Semitic. As the October 20 premier date neared, there were demonstrations in front of the opera house and

even some threats of violence. Mainstream Jewish organizations did not join the protests, and on opening night only the Wiesenthal Center, Americans for a Safe Israel, and the New York Board of Rabbis joined the ZOA in a rally to convince operagoers not to enter. Reviewers were less than kind to the performance, and the episode faded quickly from public consciousness.

The Met, of course, is a nonsectarian civic institution. Balancing free expression with Jewish priorities could resolve itself rather differently at a Jewish cultural institution. In December 2014, Theater J, an arm of the Washington DC Jewish Community Center—itself a beneficiary agency of the Jewish Federation of Greater Washington—fired Ari Roth, who had been its artistic director for 18 years. Roth had angered some major contributors in recent years by staging plays sympathetic to the Palestinians, and the final straws seem to have been a series he launched, *Voices from a Changing Middle East Festival*, and his objection to the proposed vetting of performers to exclude those deemed hostile to Israel.

Two films were released during the year on well-known stories from the Hebrew Bible, both of them raising issues of relevance to the Jewish community. *Noah*, with a budget of \$130 million and Russell Crowe in the title role, was released in US theaters on March 28, 2014. It was the number one movie that week, grossing \$43.7 million, and would eventually earn \$362 million worldwide. The reviews were generally positive, with much praise for the visual effects. As the biblical account of Noah is short and lacking in detail, the writers, two secular Jews, incorporated material from Jewish midrash—postbiblical legendary sources—in consultation with a rabbinic scholar from Dallas. After some Christian experts criticized an early version for departing from the biblical text, a disclaimer was appended explaining that *Noah* was “based on” the Bible’s account, and even so a number of Muslim countries banned the movie as sacrilegious. Some critics pointed out the absence of any non-white characters, and others accused the writers of turning the story into an environmentalist and animal-rights tract.

Exodus: Gods and Kings, starring Christian Bale as Moses, opened on December 12, 2014, and topped the box office in its first weekend at \$24.5 million, but its total gross of over \$267 million fell far short of *Noah*. The critics were harsher on it as well, and the casting of white actors in the lead roles and blacks as slaves evoked some calls for a boycott. The impression it gave that the ten plagues and the splitting of the Red Sea were natural rather than miraculous events drew criticism on religious grounds. Like *Noah*, it was banned in some Muslim countries, the Egyptian minister of culture going so far as to call it a Zionist film.

An Israeli film, *Zero Motivation*, which garnered two awards at the Tribeca Film Festival in April 2014, became a surprise hit in the US. It humorously depicted the boring, humdrum lives of three female Israeli soldiers assigned to office work at a remote army base, and their desperate efforts to break out.

Yale University Press’s “Jewish Lives” series, which won a National Jewish Book Award for 2014, published two important new volumes during the year. Yehudah Mirsky’s *Rav Kook: Mystic in a Time of Revolution* was an accessible biography of Rabbi Abraham Isaac Kook, the first Ashkenazi chief rabbi of Palestine, an extraordinarily complex figure who’s thought somehow managed to

encompass religious Orthodoxy, mystical speculation, a twentieth-century sensibility, and Zionism. David Wolpe looked back 3000 years for the subject of his biography, *David: The Divided Heart*. The book attempted to piece together a coherent account of the life and personality of ancient Israel's most famous king from the contradictory biblical evidence that shows him as noble and beloved by God, but also as a selfish, ambitious, and impulsive sinner.

At a time when many American Jews were having second thoughts about Israeli policies and practices, two new books presented critical evaluations of the significance of the Jewish state for world Jewry. In *Israel: Is It Good for the Jews?* *Washington Post* columnist Richard Cohen argued that despite the moral dilemmas arising from occupation of the West Bank and rule over its Arab inhabitants, Israel was necessary both as a response to global anti-Semitism and as an alternative to an American Jewish community that, he believed, was losing its distinctive identity. In contrast, Alan Wolfe, a Boston College professor and expert on American religion, presented the case for American Jewry as a rich and viable culture in *At Home in Exile: Why Diaspora Is Good for the Jews*. Wolfe argued that American Jews' universalistic priorities made their culture a more meaningful form of Jewish identity than particularistic Zionism, and one that Israelis would be wise to emulate.

Although it originally appeared in 1995, the republication in October 2014 of Yossi Klein Halevi's *Memoirs of a Jewish Extremist: The Story of a Transformation* was equivalent to a first printing: Since Israeli Prime Minister Yitzhak Rabin had been assassinated 2 days before it was first published, no bookstore would stock a volume whose title seemed to justify Jewish extremism, and the publisher destroyed almost all the copies. But the success of Halevi's 2013 book *Like Dreamers*, which chronicled the lives of Israeli paratroopers who helped liberate the Old City of Jerusalem in the Six-Day War of 1967, encouraged him to republish the earlier work. An account of growing up in Brooklyn as the son of a Holocaust survivor, *Memoirs of a Jewish Extremist* traced Halevi's youthful involvement in Meir Kahane's Jewish Defense League, and probed the factors that first attracted him to extremist activism and later brought him to reject that path.

The 150th anniversary of the assassination of President Abraham Lincoln found its Jewish connection with the simultaneous publication of a book, and presentation of an exhibit, on Lincoln and the Jews. Both *Lincoln and the Jews: A History*, by Jonathan Sarna and Benjamin Shapell, and "With Firmness in the Right: Lincoln and the Jews," an exhibit at the New York Historical Society, told the story of the president's relationships with individual Jews, his attitudes toward Jews as a group, and what Jews at the time thought of him, through letters, photographs, newspaper articles, and rabbinic eulogies. Lincoln was apparently free of the anti-Jewish bigotry that was common at the time, and his views and behavior could be seen as marking a turning-point in the acceptance of Jews in American society.

The Betrayers by David Bezmozgis won the 2014 National Jewish Book Award for fiction. It recounted a visit by Baruch Kotler, an Israeli politician and former Soviet dissident, to his native Ukraine, where he encountered Vladimir Tankilevich, the KGB agent whose testimony resulted in his being sentenced to the gulag for 13 years. Another highly regarded novel on a Russian Jewish theme was Boris

Fishman's *A Replacement Life*, which focused on a young Manhattan editor of Russian origins, Slava Gelman, who allows himself to be convinced by European emigrés to write falsified applications so that they could collect Holocaust restitution payments.

At a Carnegie Hall performance starring Itzhak Perlman on March 31, 2015, the National Yiddish Theater Folksbiene—the only remaining Yiddish theater troupe in New York—marked its centennial by announcing a 2-year agreement with the Museum of Jewish Heritage in Lower Manhattan. Under its terms, the Folksbiene would become the resident performing-arts group at the museum, and while maintaining separate boards and budgets, the two organizations would collaborate on programming. A full merger was expected to follow in 2017.

While *The New Republic* magazine was not Jewish in any formal sense, the mass resignation of much of its editorial staff in December 2014—more than half of those resigning were Jews—was widely treated as a Jewish story. As Anthony Weiss put it in the JTA (Dec. 9, 2014), it “threw into doubt the future of what has long been a primary address for American Jewish thought.” Over the previous four decades the hundred-year-old liberal magazine had provided a unique platform for sympathetic treatment of Israel and Zionism, and sophisticated attention to Jewish cultural topics. What precipitated the staff exodus was the decision by the magazine's new owner, Chris Hedges, a cofounder of Facebook, to replace the editor-in-chief, and his announcement that *The New Republic* would transition from an intellectual magazine to a “virtually integrated digital media company.”

A number of museum exhibits explored Jewish themes. The Jewish Museum in New York City mounted “Helena Rubinstein: Beauty Is Power.” Through 200 photographs, advertisements and other memorabilia, the exhibit chronicled the unlikely success story of the Polish-born Jewish woman whose name became almost synonymous with cosmetics, and who used her huge fortune to amass an extraordinary collection of artwork. A companion volume, *Beauty Is Power*, was prepared by curator Mason Klein. The HUC-JIR Museum in New York presented “Sabbath Bride,” an exhibition of images by 50 artists depicting various aspects of the Jewish day of rest. And the New York Historical Society hosted an exhibit of photographs and archival material documenting the work of the American Jewish Joint Distribution Committee (JDC). Established in 1918 to care for European Jews displaced by World War I, the JDC had since helped alleviate the sufferings of an untold number of people around the world. A companion volume was published titled *I Live, Send Help: 100 Years of Jewish History in Images from the JDC Archives*.

The 50th anniversary of the premier of *Fiddler on the Roof*, the play that developed into an internationally-recognized, iconic evocation of East European Jewish life, was marked both on Broadway and in print. On June 11, 2014, the National Yiddish Theatre Folksbiene celebrated the occasion with an event featuring dialogues and songs from *Fiddler* performed by alumni of many previous productions over the years. Topol, the actor who starred as Tevye in the movie version, traveled from Israel to participate. *Wonder of Wonders: A Cultural History of Fiddler on the Roof*, by Alisa Solomon, was the first scholarly treatment of the *Fiddler* phenomenon,

tracing the history of the production, the conflicts and tensions that went into its creation, and the factors that contributed to its great success.

Did these activities and events give evidence of a vibrant American Jewish culture? Professor James Loeffler of the University of Virginia, who defined secular Jewish culture as “a self-consciously modern, public culture, rooted in the unique civilization that gave its birth and formed its voice, and expressive of a thick, expansive, and holistic identity,” thought not. In “The Death of Jewish Culture” (*Mosaic* May 4, 2014), he drew a direct connection between the demographic trends revealed by the Pew study and what he viewed as the weakness of secular Jewish culture in the US. With the decline of Jewish affiliation, sense of peoplehood, familiarity with religious tradition, and basic Jewish knowledge—most importantly facility in Hebrew or Yiddish—Jewishness “has itself shrunk to a solely internal realm of subjective experience and emotion,” he argued, “fortified by clichés and bits and pieces of an elementary cultural literacy.” (See Chapter 1 in the *American Jewish Year Book 2012*.)

4.7 Looking Ahead

The twin challenges of demographic weakness and an atrophied sense of peoplehood were as stark at the end of the period under review as they were at its outset.

In early April 2015, the Pew Research Center released *The Future of World Religion: Population Growth Projections* (available at www.pewforum.org). It found that by 2050, their numbers little higher than they are now, Jews would no longer be the largest non-Christian religious group in America, having relinquished that slot to Muslims. In 2010, Jews were 1.8 % of the population and Muslims were 0.9 %; but 40 years later, Muslims were projected to constitute 2.1 % and Jews 1.4 %. While these numbers counted only Jews by religion, adding in those who identified as Jews in other ways would only delay the demographic turnaround to later in the century. While Pew noted expected Muslim immigration as one factor in the religion’s growth, differences in fertility were more important. Jewish women were having, on average, 1.9 children each—below replacement level—while Muslim women were having 2.8 children. Not surprisingly, the median age for American Jews was 41, while for Muslims it was 24. Intermarriage and the low Jewish birthrate were impacting the number of Jews, and the implications for Jewish influence on American policymaking, let alone the viability of Jewish communal institutions and the sustenance of Jewish morale, were deeply troubling.

Theodore Sasson’s book, *The New American Zionism*, also appeared in early April. A professor at Middlebury College and Senior Research Scientist at Brandeis University’s Cohen Center for Modern Jewish Studies, Sasson used survey and focus group data to test whether American Jews were indeed distancing themselves from Israel. He concluded that the common perception was false, or at least highly exaggerated. For one thing, the surveys showing younger Jews more indifferent to Israel than their elders reflected, he felt, a lifecycle phenomenon; and when the

youngsters age, their Israel connection would increase—an assumption that some critics rejected, especially since so many of these young Jews were products of intermarriage and had little connection to the Jewish community.

As for broader trends, Sasson argued that there had not been a distancing from Israel but rather a shift from “mobilization” for the Jewish state to more direct “engagement” with it. True enough, it was much harder now to unite American Jewry in any fight against perceived threats to Israel’s existence; but the bulk of the community was engaging with Israel and Israelis in a multiplicity of ways: tourism; Taglit/Birthright; philanthropy for a variety of Israeli causes; political advocacy from J Street on the left to AIPAC in the center to the ZOA on the right; Orthodox and non-Orthodox religious activities; and involvement in Hebrew language and Israeli culture. Was he right, and if so, could such a variegated, individualized engagement with Israel provide an anchor to preserve Jewish peoplehood for a demographically stagnant American Jewish community? No one could be sure.

Chapter 5

Jewish Population in the United States, 2015

Ira Sheskin and Arnold Dashefsky

The Pew Research Center released a major study of religious life in the United States on May 12, 2015, entitled *America's Changing Religious Landscape*. This new study (with 35,071 adult respondents) was the first since their 2007 report. Among the major findings:

1. Christians are decreasing, both as a share of the US population and in total number.
2. Within Christianity, the biggest decreases are in mainline Protestants and Catholics.
3. The decrease of Christians is accompanied by an increase in the share of Americans with no religious affiliation (religious “nones”).
4. The major trends in American religion since 2007– the decline of Christians and rise of the “nones”– have occurred in some form across many demographic groups, including men and women, older and younger Americans, and people with different levels of education and of different races and ethnicities.
5. The share of Americans who identify with non-Christian faiths, such as Islam and Hinduism, increased modestly, from 4.7 % in 2007 to 5.9 % in 2014 (Pew Research Center 2015).

What are the implications of these overall findings for an understanding of American Jewry? First, the data confirm the insight of the Yiddish expression, “vi es kristlt zikh, azoy yidlt zikh,” which figuratively means “Jews are no different from everyone

I. Sheskin (✉)

Department of Geography and Jewish Demography Project, Sue and Leonard Miller Center for Contemporary Judaic Studies, University of Miami, Coral Gables, FL, USA
e-mail: isheskin@miami.edu

A. Dashefsky

Department of Sociology and Center for Judaic Studies and Contemporary Jewish Life, University of Connecticut, Storrs, CT, USA
e-mail: arnold.dashefsky@uconn.edu

else.” The trends that are affecting mainstream Christian groups in the US are affecting American Jews as well. Thus, the current Pew finding that 23 % of US adults identify as atheists, agnostics, or “nothing in particular” was paralleled in the Pew Research Center’s *A Portrait of Jewish Americans* (2013), which found that 22 % of Jews were “Jews of no religion.” Despite this trend, the current Pew Landscape study found that non-Christian adult groups increased from 2007 to 2014, notably Muslims from 0.4 to 0.9 %, Hindus from 0.4 to 0.7 %, and Jews from 1.7 to 1.9 %.

How do we interpret the apparent growth of the proportion of US Jewish adults as a share of the total population when most scholars have suggested that the American Jewish population is not increasing? First, Pew reports on only adults and does not take into account the number of children. Jewish fertility is below replacement level.

Second, while the increase in the proportion of adult Jews from 2007 to 2014 was not statistically significant, it does suggest the likelihood of stability in the Jewish share of the adult population of the US while many Christian groups have experienced decline. This conclusion is further supported by the Pew finding that the median age of adult US Jews remained stable from 2007 to 2012.

Third, drawing on another Pew Research Center (2014) report on “How Americans Feel About Religious Groups,” the authors reveal a surprising finding that “Jews, Catholics and evangelical Christians are viewed warmly by the American public. When asked to rate each group on a ‘feeling thermometer’ ranging from 0 to 100—where 0 reflects the coldest, most negative possible rating and 100 the warmest, most positive rating—all three groups receive an average rating of 60 or higher (63 for Jews, 62 for Catholics and 61 for evangelical Christians). This is even more remarkable when one accounts for the fact that Catholics were 21 %, evangelical Protestants were 25 %, and Jews only 2 % of the respondents. Doubtless, almost all persons who are part of a religious group would indicate warm feelings toward that group, inflating the numbers for both Catholics and Evangelicals. These results confirm the results of Putnam and Campbell (2012) in their Faith Matters survey. Thus, American Jews, who faced widespread anti-Semitism throughout the first two-thirds of the twentieth century, are now the most favored religious group in the US.

Perhaps the fact that in the year 2000, American voters preferred Senator Joseph I. Lieberman of Connecticut, an Orthodox Jew, to be the vice-president was indicative of the shift in the “feeling thermometer.” Further evidence of this trend may be observed in a Gallup poll, which found that 91 % of Americans would support a Jewish presidential candidate. This finding contrasts with less than half of Americans who said that they would support a Jewish candidate when this question was first asked in 1937 (JTA June 22, 2015).

Such a legitimization of American Jews could lead individuals of Jewish background to more likely affirm their Jewish heritage. Consequently, the increase in the proportion of adult Jews from 2007 to 2014 in the Pew studies, which at the very least indicates their stability in the US population, may be a harbinger of a small increase in those who profess a religious identity.

At the same time, we know that the proportion of individuals of Jewish background who profess no religion (“nones”) increased to 22 %. How can we explain this apparent contradiction: the growth of Jews with no religion and, at the very least, the stability of the share of adult Jews who claim a religion? One possibility is that Jews are more likely to hold fast to their identity than Christians, who are decreasing as a share of the American population. In addition, the small increase may be attributed possibly to the in-migration of Jews from abroad (see Chap. 1, in this volume). Another intriguing, but disputed possibility, is that intermarriage is actually incorporating more US adults into the Jewish community, confirming the notion that Jewish identity may be reached from a “roundabout path” and not just the “straight way” (Dashefsky et al. 2003). To reach that conclusion, however, more research is needed.

Such Pew findings suggest that the problem of assessing the composition and changes of a rare population, like American Jews, is complicated by a shifting sense of personal identity, i.e., of how one defines oneself. Consequently, in addition to the standard demographic variables of fertility, mortality, and net migration, there are also accessions and secessions from the Jewish population based on identity shifts. Thus, the move to recognize patrilineal descent by some Jewish denominations and the growth of intermarried households have provided further challenges to offering an accurate estimate of the US Jewish population. Nevertheless, our effort is to provide in one source, estimates for the national, state, regional, urban, and local areas of the American Jewish population, as a reference for today and a legacy for posterity.

This chapter examines the size, geographic distribution, and selected characteristics of the Jewish population of the US. Section 5.1 addresses the procedures employed to estimate the Jewish population of more than 900 local Jewish communities and parts thereof. Section 5.2 presents the major changes in local Jewish population estimates since last year’s Year Book. Section 5.3 examines population estimates for the country as a whole, each state, the four US Census Regions, the nine US Census Divisions, the 20 largest US Metropolitan Statistical Areas (MSAs), the 20 largest Combined Statistical Areas (CSAs), and the 51 Jewish Federation service areas with 20,000 or more Jews. Section 5.4 examines changes in the size and geographic distribution of the Jewish population at national, state, and regional scales from 1971 to 2015.

Section 5.5 presents a description of local Jewish community studies and vignettes on recently completed local Jewish community studies. Section 5.6 relates to chapters in the current volume, specifically Chap. 1 on immigrant groups, by presenting comparisons of Jewish communities on the percentage of adults who are foreign born, and to Chap. 2 on Jewish life on campus, by presenting comparisons of Jewish communities on levels of secular education. Section 5.7 presents an atlas of local American Jewish communities, including a national map of Jews by county and 14 regional and state maps of Jewish communities.

5.1 Population Estimation Methodology

The authors have endeavored to compile accurate estimates of the size of the Jewish population in each local Jewish community, given the constraints involved in estimating the size of a rare population. This effort is ongoing, as every year new local Jewish community studies are completed and population estimates are updated. The current Jewish population estimates are shown in the [Appendix](#) for about 900 Jewish communities and geographic subareas of those communities. A by-product of this effort is that the aggregation of these local estimates yields an estimate of the total American Jewish population, an estimate that actually may be a bit too high as explained briefly in Sect. 5.3 below and in more detail by Sheskin and Dashefsky (2006). The national estimate presented below, however, is in general agreement with the recent estimates of the Pew Research Center and the Steinhardt Social Research Institute at Brandeis University (see Sect. 5.3 below).

These estimates are derived from four sources: (1) Scientific Estimates; (2) US Census Bureau estimates; (3) Informant Estimates; and (4) Internet Estimates.

Source One: Scientific Estimates

Scientific Estimates are most often based on the results of telephone surveys using random digit dialing (RDD) procedures (Sheskin 2001, p. 6). In other cases, Scientific Estimates are based on Distinctive Jewish Name (DJN) studies.¹

DJN studies are sometimes used to estimate the Jewish population of an area by itself, or one that is contiguous to another area in which an RDD telephone survey was completed² or to update a population estimate from an earlier RDD study. In a few cases, a Scientific Estimate is based on a scientific study using a different methodology (neither RDD nor DJN).³

¹ See Sheskin (1998). The fact that about 8–12 % of American Jews, despite rising intermarriage, continue to have one of 36 Distinctive Jewish Names (Berman, Caplan, Cohen, Epstein, Feldman, Freedman, Friedman, Goldberg, Goldman, Goldstein, Goodman, Greenberg, Gross, Grossman, Jacobs, Jaffe, Kahn, Kaplan, Katz, Kohn, Levin, Levine, Levinson, Levy, Lieberman, Rosen, Rosenberg, Rosenthal, Rubin, Schwartz, Shapiro, Siegel, Silverman, Stern, Weinstein, and Weiss) facilitates making reasonable estimates of the Jewish population. See also Mateos (2014) on the uses of ethnic names in general.

² For an example, see footnote 4 in Sheskin and Dashefsky (2008).

³ Note that while we have classified DJN and “different methodology” methods as Scientific, the level of accuracy of such methods is well below that of the RDD methodology. Most studies using a “different methodology” have made concerted efforts to enumerate the known Jewish population via merging membership lists and surveying known Jewish households. An estimate of the unaffiliated Jewish population is then added to the affiliated population.

Source Two: US Census Bureau Estimates

Three New York Jewish communities inhabited by Hasidic sects are well above 90 % Jewish:

1. Kiryas Joel in Orange County (Satmar Hasidim)
2. Kaser Village in Rockland County (Viznitz Hasidim)
3. New Square in Rockland County (Skverer Hasidim)

Thus, US Census data were used to determine the Jewish population in those communities.

Although Monsey, another community in Rockland County with a Hasidic population, is not 90 % or more Jewish, US Census Data on race and language spoken at home were used to derive a conservative estimate of the Jewish population in this community.

Source Three: Informant Estimates

Informants at the more than 145 Jewish Federations and the more than 300 Jewish Federations of North America (JFNA) “network communities” were contacted via email. Responses were emailed to the authors. These informants generally have access to information about the number of households on the local Jewish Federation’s mailing list and/or the number who are members of local synagogues and Jewish organizations. For communities that did not reply and for which other information was not available, estimates were retained from previous years.

Source Four: Internet Estimates

For some communities, we were able to update Jewish population estimates from Internet sources, such as newspaper, Jewish Federation, and synagogue websites. For example, the Goldring/Woldenberg Institute of Southern Jewish Life (www.isjl.org/history/archive/index.html) has been publishing vignettes on existing and defunct Jewish communities in 12 Southern States (Alabama, Arkansas, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Virginia, and Texas). These provide useful information for updating the estimates for Jewish communities in these states.

Other Considerations in Population Estimation

The estimates for more than 85 % of the total number of Jews reported in the [Appendix](#) are based on Scientific Estimates or US Census Bureau estimates. Thus, less than 15 % of the total estimated number of American Jews is based on the

less-reliable Informant or Internet Estimates. An analysis presented by Sheskin and Dashefsky (2007, pp. 136–138) strongly suggests greater reliability of Informant Estimates than was previously assumed. It should also be noted that less than 0.2 % of the total estimated number of American Jews is derived from Informant Estimates that are more than 18 years old.

All estimates are of Jews living in households (and institutions, where available) and do not include non-Jews living in households with Jews. The estimates include Jews who are affiliated with the Jewish community as well as Jews who are not. Different studies and different informants use different definitions of “who is a Jew.” The problem of defining who is, and who is not, a Jew is discussed in numerous books and articles. Unlike most religious groups, “being Jewish” can be both a religious and an ethnic identity. The 2000–01 National Jewish Population Survey (NJPS 2000–01) (Kotler-Berkowitz et al. 2003) suggests that about one-fifth of American Jews are “Jews of no religion.” This is consistent with the Pew Research Center result (Pew Research Center 2013, p. 7). Kosmin and Keysar (2013, p. 16) suggest that 30–40 % of American Jews identify as “secular.” One does not cease to be a Jew even if one becomes an atheist or agnostic or does not participate in synagogue services or rituals. The exception to this rule, according to most Jewish identity authorities, is when a person born Jewish formally converts or practices another monotheistic religion.

During biblical times, Jewish identity was determined by patrilineal descent. During the rabbinic period, this was changed to matrilineal descent. In the contemporary period, Orthodox and Conservative rabbis officially recognize only matrilineal descent, while Reform (as of 1983) and Reconstructionist rabbis recognize, under certain circumstances, both matrilineal and patrilineal descent. Furthermore, Orthodox rabbis only recognize as Jewish those Jews-by-Choice who were converted by Orthodox rabbis.

In general, social scientists conducting survey research with American Jews do not wish to choose from the competing definitions of who is a Jew and have adopted the convention that all survey respondents who “consider themselves to be Jewish” (with the exception noted above) are counted as such. But, clearly the estimate of the size of the Jewish population of an area can differ depending on whom one counts as Jewish – and also, to some extent, on who is doing the counting.

Note that, for the most part, we have chosen to accept the 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 (Cohen et al. 2011), 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. 7, in this volume) does not include these 100,000 persons in the total for the New York metropolitan area. This issue also arises, although to a lesser extent, in some California Jewish communities.

Population estimation is not an exact science. If the estimate of Jews in a community reported herein differs from the estimate reported last year, readers should not assume that the change occurred during the past year. Rather, the updated esti-

mate in almost all cases reflects changes that have been occurring over a longer period of time but which only recently have been documented.

5.2 Changes and Confirmations of Population Estimates

This year, more than 200 estimates in the [Appendix](#) were either changed or confirmed. Since last year's *Year Book*, only Miami (FL), St. Louis (MO), and Seattle (WA) completed new local Jewish community studies using RDD, but a large number of Informant/Internet Estimates have been either changed or confirmed as "correct."

A complete accounting of the changes made between 2014 and 2015 can be found in the Excel version of the [Appendix](#) available at www.jewishdatabank.org starting in March 2016. Some of the more significant changes include:

California. Based on a new Informant Estimate, the number of part-year Jews in Palm Springs increased by 80 % from 5000 to 9000.

Based on a new Informant Estimate, the Jewish population of Santa Barbara increased by 21 % from 7000 to 8500.

Florida. Based on a new RDD study, the number of Jews in Miami (including part-year Jews) increased by 9 % from 113,300 to 123,200. See the Miami vignette in Sect. 5.5 below.

Missouri. Based on a new RDD study, the number of Jews in St. Louis increased by 13 % from 54,000 to 61,100. See the St. Louis vignette in Sect. 5.5 below.

Based on a new Informant Estimate, the number of Jews in the Missouri portion of Kansas City decreased by 50 %, from 4000 to 2000.

New Jersey. Based on a new Informant Estimate, the Jewish population of Northern New Jersey increased by 7 %, from 102,500 to 110,000, with the increase occurring in North Palisades and Central Bergen.

North Carolina. The estimate of the number of Jews in Charlotte, previously based on a 1997 RDD study, increased by 41 %, from 8500 to 12,000, based on an Informant Estimate.

Ohio. The previous estimate for Toledo-Bowling Green, based on a 1994 scientific study using another methodology (neither RDD nor DJN), decreased by 41 %, from 3900 to 2300, based on a new Informant Estimate.

The previous estimate for Youngstown-Warren, based on a 2002 scientific study using another methodology (neither RDD nor DJN), decreased by 44 % (1100 Jews) from 2500 to 1400, based on a new Informant Estimate.

Washington. Based on a 2014 scientific study using another methodology (neither RDD nor DJN), the number of Jews in Seattle increased by 70 %, from 37,200 based on a 2000 RDD study to 63,400. Given that the non-Hispanic white population of King County (where 85 % of Seattle Jews reside) only increased by 3 % (39,000 persons) from 2000 to 2014, an increase of 26,200 Jews in Seattle seems unlikely. A possible explanation is an undercount of the Jewish population in the

2000 study or an over count in the 2014 study, or some combination thereof. A conversation with Jewish Federation of Greater Seattle staff provided no evidence of significant increases in synagogue membership, JCC membership, number of donors to the Jewish Federation, or Jewish day school enrollment.

Wisconsin. Based on a 2011 RDD study,⁴ the number of Jews in Milwaukee increased by 22 %, from 21,100 to 25,800.

5.3 National, State, Regional, and Urban Area Totals

This Section examines population estimates for the country as a whole, each state, the four US Census Regions, the nine US Census Divisions, the 20 largest US Metropolitan Statistical Areas (MSAs), the 20 largest US Combined Statistical Areas (CSAs), and the 51 Jewish Federation service areas with 20,000 or more Jews.

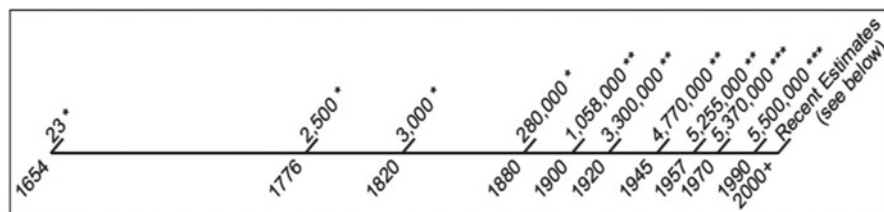
National Level

More than a century ago, in the second volume of the *American Jewish Year Book*, the editor observed the following in regard to the American Jewish population:

As the census of the United States has, in accordance with the spirit of American institutions, taken no heed of the religious convictions of American citizens, whether native-born or naturalized, all statements concerning the number of Jews living in this country are based on estimates, though several of the estimates have been most conscientiously made (Adler 1900, p. 623).

Below is a time line showing changes in the American Jewish population based on a variety of historic estimates. Two of them are based on government sources. The first entry of 23 persons for 1654 is derived from court records when a boat load of Jewish refugees arrived in New Amsterdam (renamed New York in 1664). They came to the Dutch colony from Recife, Brazil, when it was ceded by the Dutch to the Portuguese. The 1957 entry of 5,255,000 Jews is derived from the one time that the US Census Bureau asked a religion question on a sample survey. All estimates for the time line from 1970 to the present are based on sample surveys, or as in the current estimate reported in this chapter, an aggregate of local Jewish community sample surveys, estimates derived from the Internet and/or informants, and to a very limited extent, the US Census.

⁴Due to a variety of issues with the 2011 Milwaukee study, a new analysis by the Berman Jewish DataBank of that study produced estimates that became available in Spring 2015. The *American Jewish Year Book* maintained the 1996 estimate from 2012 to 2014 while waiting for new analysis of the 2011 study.



* American Jewish Historical Society

** American Jewish Year Book

*** National Jewish Population Survey

Estimates of American Jews from 2000 to 2002

Three estimates of the US Jewish population are available from the beginning of the twenty-first century:

1. National Jewish Population Survey (NJPS 2000–01): 5,200,000 (Kotler-Berkowitz et al. 2003) (www.jewishfederations.org/njps)
2. American Jewish Identity Survey (AJIS 2001): 5,340,000 (Mayer et al. 2001) (www.jewishdatabank.org)
3. Survey of Heritage and Religious Identification (HARI 2001–2002): 6,000,000 (Groeneman and Tobin 2004) (www.jewishdatabank.org)

Estimates of American Jews from 2013 to 2015

As stated above, estimating the number of American Jews is dependent upon the definition of who is Jewish. Nevertheless, it is interesting that three different methodologies have recently produced estimates of the number of American Jews and all three are in general agreement:

1. **AJYB 2015:** Based on a summation of local Jewish community estimates in the [Appendix](#), the cumulated number for the American Jewish community in 2015 is 6.830 million Jews, an increase of about 54,000 from the 2014 estimate. For reasons discussed in Sheskin and Dashefsky (2006), it is unlikely that the number of American Jews is actually as high as 6.830 million. Rather, we maintain that the actual number of Jews is more likely between 6.7 million and 6.8 million. Briefly, some part-year households (households who spend part of the year in one community and part in another), some college students (who may be counted in both their home and school communities), and some households who moved from one community to another between local Jewish community studies are likely, to some extent, to be double-counted in the Appendix. Allowing for some double counting (see below), the *American Jewish Year Book* estimate is 6.7–6.8 million. This estimate is based on the aggregation of local estimates of more than 900 American Jewish communities and parts thereof. The bulk of the estimate is based on studies conducted over the past decade.

The 2015 *AJYB* estimate is about 1.5–1.6 million more than the Jewish population estimate reported by United Jewish Communities (now The Jewish Federations of North America) in its 2000–2001 National Jewish Population Survey (NJPS 2000–2001) (Kotler-Berkowitz et al. 2003). These differences are discussed in Sheskin and Dashefsky (2006), Sheskin (2008), and DellaPergola (2013a).

The 6.830 million is about 1.6 million more than the Jewish population estimate reported by United Jewish Communities (now The Jewish Federations of North America) in its 2000–01 National Jewish Population Survey (NJPS 2000–01) (Kotler-Berkowitz et al. 2003). These differences are discussed in Sheskin and Dashefsky (2006), Sheskin (2008), and DellaPergola (2013a).

For reasons discussed in Sheskin and Dashefsky (2006), it is unlikely that the number of American Jews is as high as 6.830 million. Rather, we maintain that the actual number of Jews is more likely between 6.7 million and 6.8 million. Briefly, some part-year households (households who spend part of the year in one community and part in another), some college students (who may be counted in both their home and school communities), and some households who moved from one community to another between local Jewish community studies are likely, to some extent, to be double-counted in the [Appendix](#).

2. **Pew 2013:** The Pew Research Center estimate (www.pewresearch.com) is 6.7 million. This includes 5.7 million persons who are Jewish and 1 million who are partly Jewish. This estimate is based on a national RDD study conducted in 2013 (Pew Research Center 2013). However, with the advent of a high percentage of households who rely solely on cell phones, the lower response rates on cell phones, and the increasing tendency of households with landlines to only answer calls from known phone numbers, conducting RDD surveys has become increasingly challenging and response rates on this and other surveys reflect this.
3. **SSRI 2014:** The Steinhardt Social Research Institute (SSRI) Brandeis Meta-Analysis estimate of 7.1 million is based on an “averaging” of the percentage of Jews found in tens of national studies conducted over the past decade that happened to ask a question about religion (Tighe et al. 2014) <http://ajpp.brandeis.edu/index.php>. Note that DellaPergola (2013b) takes serious issue, among other things, with: (a) the fact that the SSRI estimates are based on adults only; (b) SSRI’s methodology for estimating the number of children; and (c) SSRI’s method for extrapolating the number of Jews “not by religion” from surveys that only estimate adult Jews by religion. See Chap. 7 in this volume for further elucidation of this issue.

Thus, we have three recent estimates of the number of American Jews, all using different methodologies, each with their own significant shortcomings. Yet, all three methods yield relatively comparable estimates.

A different estimate of the American Jewish population is employed in Chap. 7 of this volume on World Jewish Population (5.7 million). In that chapter, Sergio

DellaPergola relies on the Pew Research Center estimate, but, to be comparable with definitions accepted and used in other countries, and to keep to a consistent concept of “core Jewish” population worldwide, he does not include the 1 million persons who identify as “partly Jewish” (who are included in the *American Jewish Year Book*, Pew, and SSRI totals).

State Level

The first data column of Table 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 (1,233,000); Florida (652,000); New Jersey (524,000); Illinois (297,000); Pennsylvania (293,000); Massachusetts (275,000); 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 (8.9 %), New Jersey (5.9 %), the District of Columbia (4.3 %), Massachusetts (4.1 %), and Maryland (4.0 %).

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 population – New York (26 %), California (18 %), Florida (10 %), and New Jersey (6 %) – account for 61 % of the 6.830 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), 39 % of Jews would have to change their state of residence for Jews to be geographically distributed among the states in the same proportions as the total population. The same measure for 1971 was 44 %, indicating that Jews are less geographically concentrated in 2015 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. Map 5.1 shows the definitions of the Census Regions and Census Divisions.

While only 18 % of all Americans live in the Northeast, 44 % of Jews live there. While 21 % of all Americans live in the Midwest, only 11 % of Jews do. While 37 % of all Americans live in the South, only 21 % of Jews do. Approximately equal percentages of all Americans and Jews live in the West (24 %).

Table 5.1 Jewish population in the United States by State, 2015

State	Number of Jews	Total population ^a	Percentage Jewish (%)	% of total US Jewish population (%)
Alabama	8800	4,849,377	0.18	0.13
Alaska	6175	736,732	0.84	0.09
Arizona	106,300	6,731,484	1.58	1.56
Arkansas	1725	2,966,369	0.06	0.03
California	1,232,690	38,802,500	3.18	18.05
Colorado	103,020	5,355,866	1.92	1.51
Connecticut	117,850	3,596,677	3.28	1.73
Delaware	15,100	935,614	1.61	0.22
District of Columbia	28,000	658,893	4.25	0.41
Florida	651,510 ^b	19,893,297	3.28	9.54
Georgia	128,420	10,097,343	1.27	1.88
Hawaii	7280	1,419,561	0.51	0.11
Idaho	2225	1,634,464	0.14	0.03
Illinois	297,435	12,880,580	2.31	4.35
Indiana	17,220	6,596,855	0.26	0.25
Iowa	6170	3,107,126	0.20	0.09
Kansas	17,425	2,904,021	0.60	0.26
Kentucky	11,300	4,413,457	0.26	0.17
Louisiana	10,675	4,649,676	0.23	0.16
Maine	13,890	1,330,089	1.04	0.20
Maryland	238,200	5,976,407	3.99	3.49
Massachusetts	274,680	6,745,408	4.07	4.02
Michigan	83,155	9,909,877	0.84	1.22
Minnesota	45,750	5,457,173	0.84	0.67
Mississippi	1575	2,994,079	0.05	0.02
Missouri	64,275	6,063,589	1.06	0.94
Montana	1350	1,023,579	0.13	0.02
Nebraska	6150	1,881,503	0.33	0.09
Nevada	76,300	2,839,099	2.69	1.12
New Hampshire	10,120	1,326,813	0.76	0.15
New Jersey	523,950	8,938,175	5.86	7.67
New Mexico	12,725	2,085,572	0.61	0.19
New York	1,759,570	19,746,227	8.91	25.76
North Carolina	35,435	9,943,964	0.36	0.52
North Dakota	400	739,482	0.05	0.01
Ohio	147,715	11,594,163	1.27	2.16
Oklahoma	4625	3,878,051	0.12	0.07
Oregon	40,650	3,970,239	1.02	0.60
Pennsylvania	293,240	12,787,209	2.29	4.29

(continued)

Table 5.1 (continued)

State	Number of Jews	Total population ^a	Percentage Jewish (%)	% of total US Jewish population (%)
Rhode Island	18,750	1,055,173	1.78	0.27
South Carolina	13,820	4,832,482	0.29	0.20
South Dakota	250	853,175	0.03	0.00
Tennessee	19,600	6,549,352	0.30	0.29
Texas	158,505	26,956,958	0.59	2.32
Utah	5650	2,942,902	0.19	0.08
Vermont	5985	626,562	0.96	0.09
Virginia	95,695	8,326,289	1.15	1.40
Washington	72,085	7,061,530	1.02	1.06
West Virginia	2310	1,850,326	0.12	0.03
Wisconsin	33,055	5,757,564	0.57	0.48
Wyoming	1150	584,153	0.20	0.02
Total	6,829,930	318,857,056	2.14	100.00

Note that the total number of American Jews is probably about 6.7–6.8 million due to some double-counting between states (Sheskin and Dashefsky 2006)

^aSource: www.census.gov (July 1, 2014 estimates)

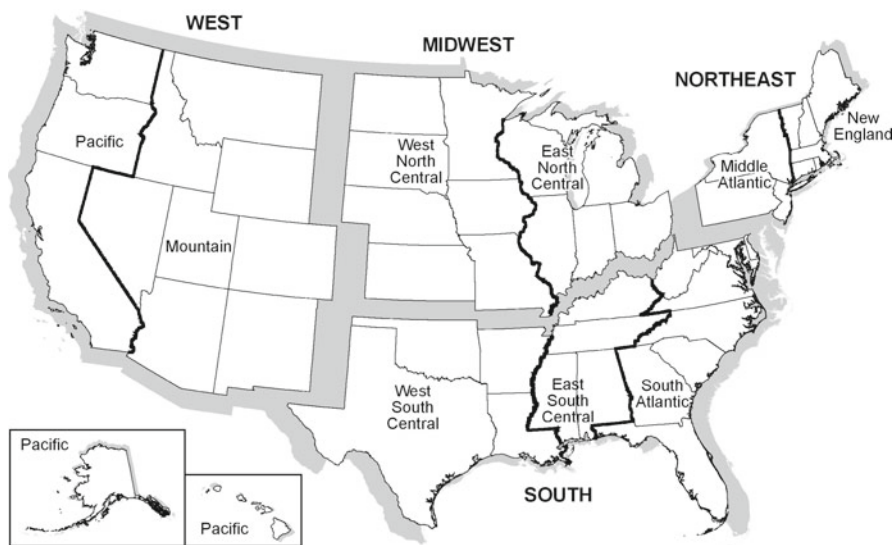
^bExcludes 74,875 Jews who live in Florida for 3–7 months of the year and are counted in their primary state of residence

Table 5.2 Jewish population in the United States by census region and census division, 2015

Census region/ division	Jewish population		Total population	
	Number	Percentage distribution (%)	Number ^a	Percentage distribution (%)
Northeast	3,018,035	44.19	56,152,333	17.61
Middle Atlantic	2,576,760	37.73	41,471,611	13.01
New England	441,275	6.46	14,680,722	4.60
Midwest	719,000	10.53	67,745,108	21.25
East North Central	578,580	8.47	46,739,039	14.66
West North Central	140,420	2.06	21,006,069	6.59
South	1,425,295	20.87	119,771,934	37.56
East South Central	41,275	0.60	18,806,265	5.90
South Atlantic	1,208,490	17.69	62,514,615	19.61
West South Central	175,530	2.57	38,451,054	12.06
West	1,667,600	24.42	75,187,681	23.58
Mountain	308,720	4.52	23,197,119	7.28
Pacific	1,358,880	19.90	51,990,562	16.31
Total	6,829,930	100.00	318,857,056	100.00

Note that the total number of American Jews is probably about 6.7–6.8 million due to some double-counting between states (Sheskin and Dashefsky 2006)

^aSource: www.census.gov (July 1, 2014 estimates)



Map 5.1 Census regions and divisions of the United States (Portrait)

Metropolitan Statistical Areas (MSAs) and Combined Statistical Areas (CSAs)

Metropolitan Statistical Areas (MSAs) are geographic entities delineated by the US Office of Management and Budget (OMB) for use by Federal statistical agencies in collecting, tabulating, and publishing Federal statistics. Each MSA has a core urban area with a population of at least 50,000. Each MSA consists of one or more counties and includes the counties containing the core urban area, as well as any adjacent counties that have a high degree of social and economic integration (as measured by commuting to work) with the urban core.

Combined Statistical Areas (CSAs) consist of two or more adjacent MSAs or micropolitan areas (essentially MSAs where the major city is between 10,000 and 50,000 population), that have substantial employment interchange. Thus, CSAs are always wider areas than MSAs.

Table 5.3 shows the total (for 2014) and the Jewish population of the 20 largest MSAs in 2015. The Jewish population estimates in Table 5.3 were compiled from the data in the [Appendix](#).

Thirty-eight percent of all Americans live in the 20 largest MSAs, as do 79 % of American Jews, and while Jews are only 2.1 % of all Americans, they constitute 4.5 % of the population of the top 20 MSAs.

The New York-Northern New Jersey-Long Island, NY-NJ-PA MSA and Miami-Fort Lauderdale-West Palm Beach, FL MSAs are 10.5 % and 9.5 % Jewish, respectfully, while the Los Angeles-Long Beach-Anaheim, CA, Philadelphia-

Table 5.3 Jewish population in the top 20 Metropolitan Statistical Areas (MSAs) in the United States, 2015

MSA rank	MSA name	Population		% Jewish
		Total ^a	Jewish	
1	New York-Newark-Jersey City, NY-NJ-PA	20,092,883	2,118,800	10.55
2	Los Angeles-Long Beach-Anaheim, CA	13,262,220	617,480	4.66
3	Chicago-Naperville-Elgin, IL-IN-WI	9,554,598	294,280	3.08
4	Dallas-Fort Worth-Arlington, TX	6,954,330	75,005	1.08
5	Houston-The Woodlands-Sugar Land, TX	6,490,180	45,640	0.70
6	Philadelphia-Camden-Wilmington, PA-NJ-DE-MD	6,051,170	292,350	4.83
7	Washington-Arlington-Alexandria, DC-VA-MD-WV	6,033,737	217,390	3.60
8	Miami-Fort Lauderdale-W Palm Beach, FL	5,929,819	565,025	9.53
9	Atlanta-Sandy Springs-Roswell, GA	5,614,323	119,800	2.13
10	Boston-Cambridge-Newton, MA-NH	4,732,161	238,560	5.04
11	San Francisco-Oakland-Hayward, CA	4,594,060	295,850	6.44
12	Phoenix-Mesa-Scottsdale, AZ	4,489,109	82,900	1.85
13	Riverside-San Bernardino-Ontario, CA	4,441,890	25,625	0.58
14	Detroit-Warren-Livonia, MI	4,296,611	67,000	1.56
15	Seattle-Tacoma-Bellevue, WA	3,671,478	61,100	1.66
16	Minneapolis-St. Paul-Bloomington, MN-WI	3,495,176	44,500	1.27
17	San Diego-Carlsbad, CA	3,263,431	100,000	3.06
18	Tampa-St. Petersburg-Clearwater, FL	2,915,582	58,350	2.00
19	St. Louis, MO-IL	2,806,207	61,300	1.92
20	Baltimore-Columbia-Towson, MD	2,785,874	115,400	4.14
Total population in top 20 MSAs		121,474,839	5,419,280	4.46
Total US population		318,857,056	6,829,930	2.14
Percentage of population in top 20 MSAs (%)		38.10	79.35	

Notes: (1) See www.census.gov/population/metro/files/lists/2009/List1.txt or the List of Metropolitan Statistical Areas article in Wikipedia for a list of the counties included in each MSA; (2) Total Jewish population of 5,419,280 excludes 77,075 part-year residents who are included in MSAs 8, 13, and 18; (3) The total number of American Jews is probably about 6.7–6.8 million due to some double-counting between states (Sheskin and Dashefsky 2006)

^aSource: www.census.gov (July 1, 2014 estimates)

Camden-Wilmington, PA-NJ-DE-MD, Boston-Cambridge-Quincy, MA-NH, and San Francisco-Oakland-Hayward, CA MSAs are all 4.7–6.4 % Jewish.

Table 5.4 shows the total (for 2014) and the Jewish population of the 20 largest CSAs in 2015. The Jewish population estimates in Table 5.4 were compiled from the data in the [Appendix](#).

Table 5.4 Jewish population in the top 20 Combined Statistical Areas (CSAs) in the United States, 2015

CSA rank	CSA name	Population		% Jewish
		Total ^a	Jewish	
1	New York-Newark, NY-NJ-CT-PA	23,632,722	2,236,200	9.46
2	Los Angeles-Long Beach, CA	18,407,083	687,575	3.74
3	Chicago-Naperville, IL-IN-WI	9,928,312	294,735	2.97
4	Washington-Baltimore-Arlington, DC-MD-VA-WV-PA	9,546,579	333,520	3.49
5	San Jose-San Francisco-Oakland, CA	8,607,423	376,400	4.37
6	Boston-Worcester-Providence, MA-RI-NH-CT	8,099,575	279,463	3.45
7	Dallas-Fort Worth, TX-OK	7,352,613	75,065	1.02
8	Philadelphia-Reading-Camden, PA-NJ-DE-MD	7,146,790	308,990	4.32
9	Houston-The Woodlands, TX	6,686,318	45,767	0.68
10	Miami-Fort Lauderdale-Port-St. Lucie, FL	6,558,143	506,410	7.72
11	Atlanta-Athens-Clarke County-Sandy Springs, GA	6,258,875	120,575	1.93
12	Detroit-Warren-Ann Arbor, MI	5,315,251	76,500	1.44
13	Seattle-Tacoma, WA	4,526,991	66,460	1.47
14	Minneapolis-St. Paul, MN-WI	3,835,050	44,500	1.16
15	Cleveland-Akron-Canton, OH	3,497,851	85,653	2.45
16	Denver-Aurora, CO	3,345,261	95,660	2.86
17	Portland-Vancouver, Salem, OR-WA	3,060,078	37,900	1.24
18	Orlando-Deltona-Daytona Beach, FL	3,045,707	34,600	1.14
19	St. Louis-St. Charles-Farmington, MO-IL	2,910,738	61,300	2.11
20	Pittsburgh-New Castle-Weirton, PA-OH-WV	2,653,782	43,130	1.63
Total population in top 20 CSAs		144,415,141	5,742,527	3.98
Total US population		318,857,056	6,829,930	2.14
Percentage of population in top 20 CSAs (%)		45.29	84.08	

Notes: (1) See <https://www.whitehouse.gov/sites/default/files/omb/bulletins/2013/b13-01.pdf> for a list of the MSAs and micropolitan areas included in each CSA; (2) Total Jewish population of 5,742,527 excludes 67,875 part-year residents who are included in CSAs 10 and 18; (3) The total number of American Jews is probably about 6.7–6.8 million due to some double-counting between states (Sheskin and Dashefsky 2006)

^aSource: www.census.gov (July 1, 2014 estimates)

Forty-five percent of all Americans live in the 20 largest CSAs, as do 84 % of American Jews, and while Jews are only 2.1 % of all Americans, they constitute 4.0 % of the population of the top 20 CSAs.

The New York-Newark, NY-NJ-CT-PA CSA is 9.5 % Jewish, while the Miami-Fort Lauderdale-Port St. Lucie, FL CSA is 7.7 % Jewish. The Boston-Worcester-Providence, MA-RI-NH-CT, Washington-Baltimore-Arlington, DC-MD-VA-WV-PA,

Los Angeles-Long Beach, CA, Philadelphia-Reading-Camden, PA-NJ-DE-MD, and San Jose-San Francisco-Oakland, CA CSAs are all 3.5–4.4 % Jewish.

Note that, with some exceptions, the Jewish populations shown in Tables 5.3 and 5.4 are not presented in the same manner as in the Appendix or in Table 5.5. The major communities listed in the Appendix are generally based on Jewish Federation service areas, while Tables 5.3 and 5.4 show the population for each MSA and CSA. Thus, for example, the Appendix shows the Jewish population of Baltimore to be 93,400, while Table 5.3 shows a Jewish population of 115,400, because the Baltimore-Columbia-Towson, MD MSA covers a larger geographic area than the service area of The Associated: Jewish Community Federation of Baltimore. Table 5.4 shows that the Jewish population of the Washington-Baltimore CSA is 333,520.

Table 5.5 Jewish population of Jewish Federation Service areas with 20,000 or more Jews, 2015

	Community	Number of Jews
1	New York	1,538,000
2	Los Angeles	519,200
3	Chicago	291,800
4	Boston	229,100
5	San Francisco	227,800
6	Washington	215,600
7	Philadelphia	214,600
8	Broward County	170,700
9	Atlanta	119,800
10	Miami	119,000
11	MetroWest NJ	115,000
12	Northern NJ	110,000
13	South Palm Beach	107,500
14	West Palm Beach	101,350
15	East Bay (Oakland)	100,750
16	San Diego	100,000
17	Denver	95,000
18	Baltimore	93,400
19	Rockland County (NY)	91,100
20	Phoenix	82,900
21	Cleveland	80,800
22	Orange County (CA)	80,000
23	Las Vegas	72,300
24	Dallas	70,000
25	Detroit	67,000
26	Monmouth County	64,000
27	Seattle	63,400

(continued)

Table 5.5 (continued)

	Community	Number of Jews
28	San Jose	63,000
29	Ocean County (NJ)	61,500
30	St. Louis	61,100
31	Southern NJ	56,700
32	Middlesex County (NJ)	52,000
33	Houston	45,000
34	Pittsburgh	42,200
35	Portland (OR)	36,400
36	St. Petersburg	33,400
37	Hartford	32,800
38	Orange County (NY)	31,500
39	Orlando	30,600
40	San Gabriel (CA)	30,000
41	Minneapolis	29,300
42	Cincinnati	27,000
43	Milwaukee	25,800
44	Columbus	25,500
45	Eastern Fairfield County (CT)	24,450
46	Long Beach (CA)	23,750
47	New Haven	23,000
47	Tampa	23,000
49	Tucson	21,400
50	Sacramento	21,300
51	Somerset (NJ)	20,000

Includes only full-year population in Florida communities, Monmouth County, and Tucson
 See the [Appendix](#) for the year of each estimate

Jewish Federation Service Areas

Among American Jewish communities, more than 150 are served by organizations known as Jewish Federations. The Jewish Federations of North America is the central coordinating body for the local Jewish Federations.

A Jewish Federation is a central fundraising and coordinating body for the area it serves. It provides funds for various Jewish social service agencies, volunteer programs, educational bodies, and related organizations, with allocations being made to the various beneficiary agencies by a planning or allocation committee. A local Jewish Federation's broad purposes are to provide "human services (generally, but not exclusively, to the local Jewish community) and to fund programs designed to build commitment to the Jewish people locally, in Israel, and throughout the world." In recent years, funding programs to assure Jewish continuity has become a major focus of Jewish Federation efforts.

Most planning in the American Jewish community is done either nationally (by The Jewish Federations of North America and other national organizations) or locally by Jewish Federations. Population data for local Jewish Federation service areas is essential to the American Jewish community and to the planning done both locally and nationally (Sheskin 2009, 2013).

The geographic extent of the areas served by local Jewish Federations is a result of historical forces and the geographic distribution of the Jewish population. History has produced service areas that vary significantly in size and population. UJA-Federation of New York serves an 8-county area with 1,538,000 Jews, while three Jewish Federations serve parts of Fairfield County in Connecticut which has about 50,000 Jews.

The Jewish Federation service areas rarely align themselves geographically with Metropolitan Statistical Areas (MSAs) or Combined Statistical Areas (CSAs) as defined by the US Census Bureau. Thus, the estimates in Table 5.5 are often quite different from those found in Tables 5.3 and 5.4. The Jewish Federation service areas are generally smaller than the geographic areas of the MSAs.

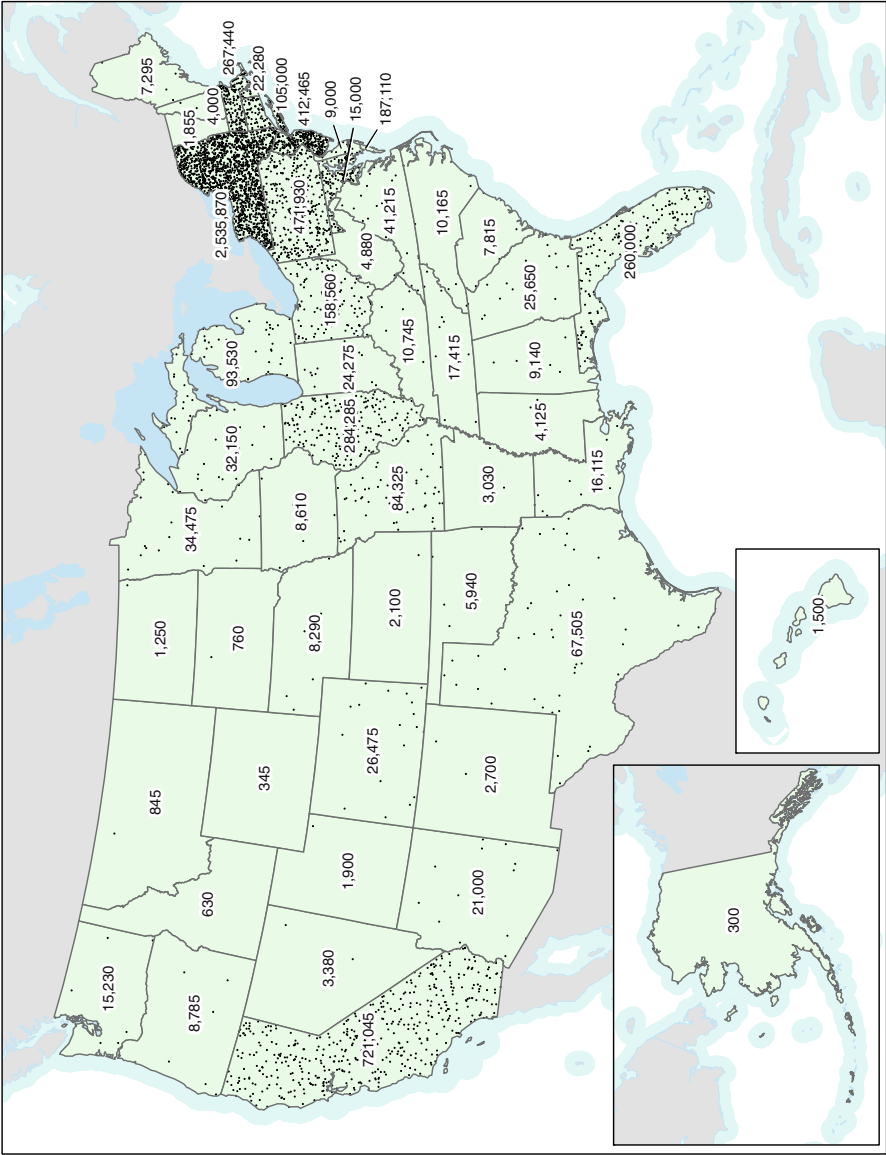
Table 5.5 shows the Jewish population in 2015 of the service areas of all Jewish Federations with 20,000 or more Jews. The Jewish Federation service areas with 200,000 or more Jews are New York (1,538,000), Los Angeles (519,200), Chicago (291,800), Boston (229,100), San Francisco (227,800), Washington (215,600), and Philadelphia (214,600).

5.4 Changes in the Size of the Jewish Population, 1971–2015

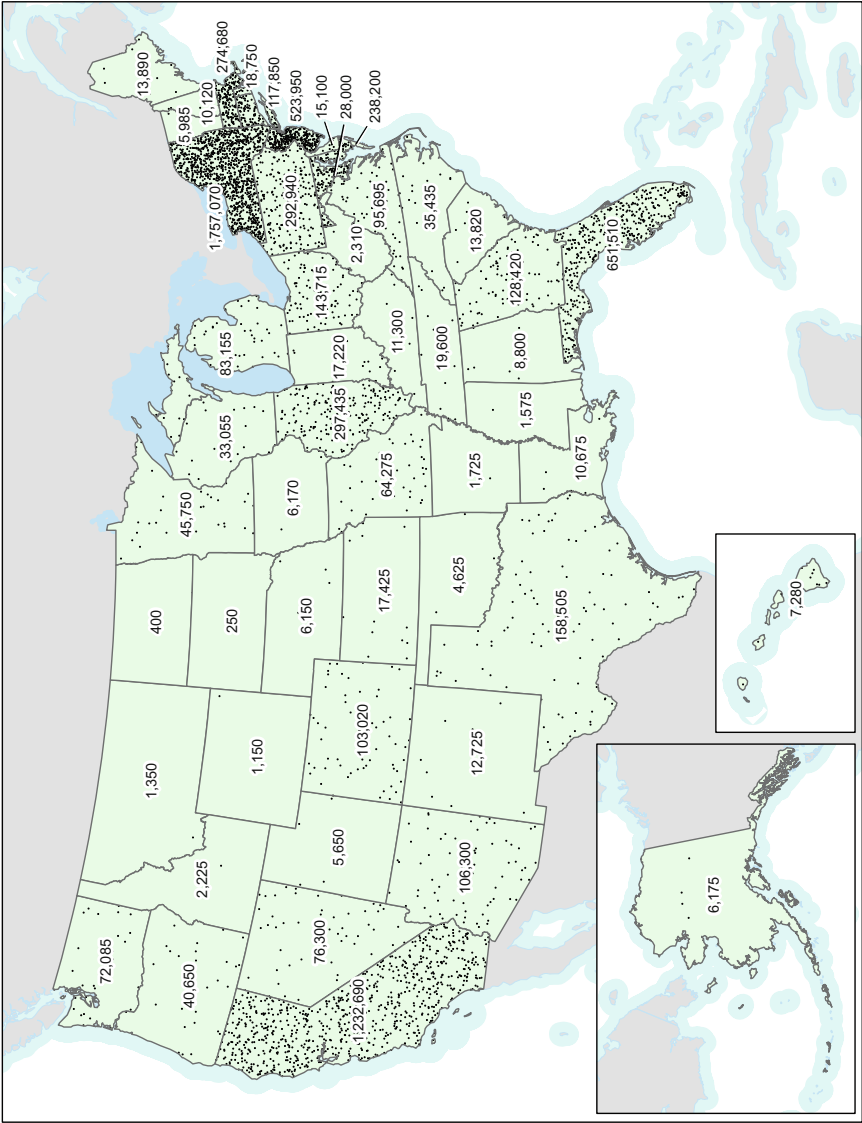
This part shows the changing geographic distribution of the Jewish population from 1971 to 2015. In examining the maps, note that the dot symbols are randomly placed within each state (Maps 5.2, 5.3, and 5.4).

National Level Changes

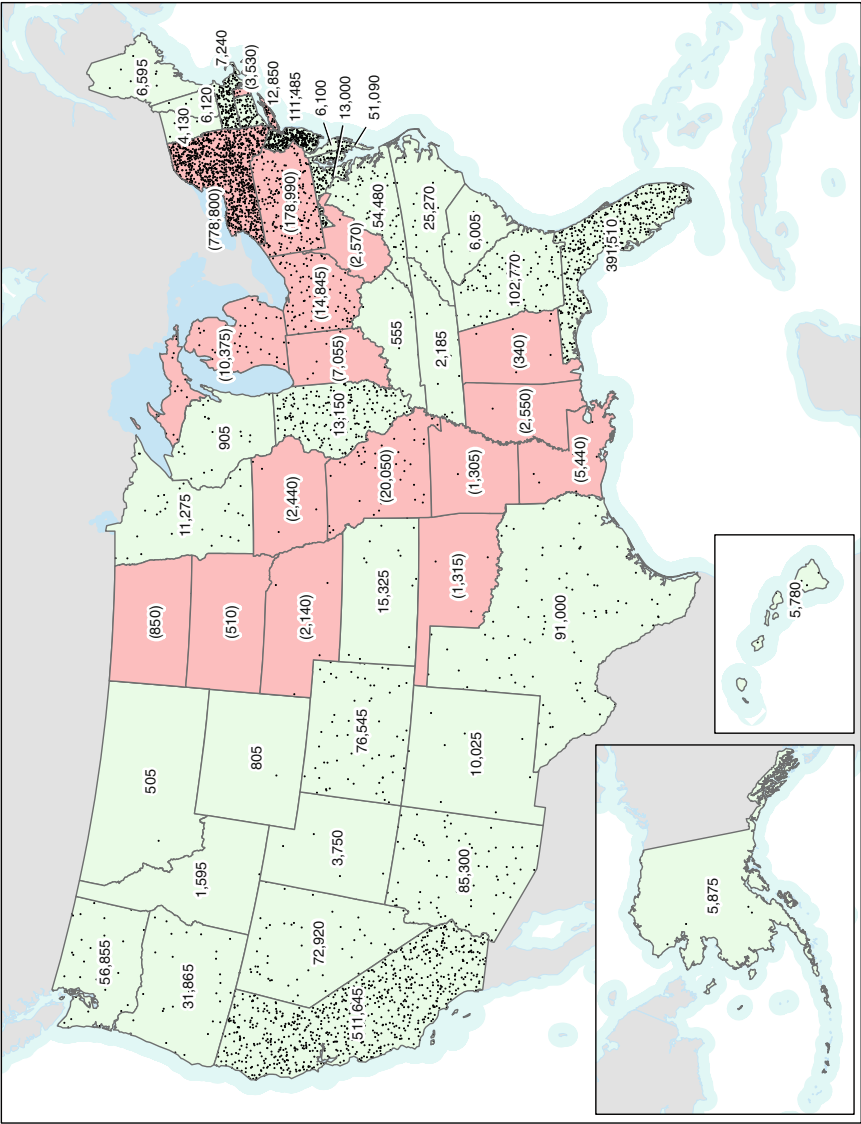
Overall, the data reveal an increase of 763,400 (13 %) Jews from 1971 to 2015. During the 1971–2013 period, the number of non-Hispanic whites increased by 17 %. Had the Jewish population increased at this same rate, the 6,060,000 Jews in 1971 would have increased to 7,074,000 in 2015, or about 251,000 more than the 6,827,000 shown in Table 5.6. The smaller than expected increase in Jewish population is due to such factors as low birth rates, children in intermarried households not being raised Jewish, and persons of Jewish ancestry simply “opting out” of identifying as Jews. Without the significant in-migration of Jews from the Former Soviet Union during this time period, the number of Jews would be even lower. If we chose not to accept that very broad definition of a Jew used in the recent New York study, the increase becomes less.



Map 5.2 Jewish population, 1971



Map 5.3 Jewish population, 2015



Map 5.4 Changes in Jewish population, 1971–2015

Note that the total Jewish population for 1971 from the *American Jewish Year Book* is 6,059,730. The 1971 National Jewish Population Survey (Massarik and Chenkin 1973) estimated 5,420,000 American Jews. Thus, the *American Jewish Year Book* produced an estimate that was about 12 % higher than the 1971 National Jewish Population Survey (NJPS 1971). The difference was no doubt due to inaccuracies in both figures. NJPS 1971 was not a random digit dial telephone survey, but a home interview survey that did not fully cover the entire geography of the US. The *American Jewish Year Book* data had many fewer local scientific Jewish community studies upon which to rely.

State Level Changes

At the state level (Table 5.6), the number of Jews in New York decreased by 779,000 (31 %), reflecting primarily the decrease in the New York City area, from 2,536,000 in 1971 to 1,757,000 in 2015. The number of Jews in Pennsylvania

Table 5.6 Changes in Jewish population in the United States by State, 1971–2015

State	1971 ^a	2015	Increase/ (Decrease)	Percentage change (%)
Alabama	9140	8800	(340)	(3.72)
Alaska	300	6175	5875	1958.33
Arizona	21,000	106,300	85,300	406.19
Arkansas	3030	1725	(1305)	(43.07)
California	721,045	1,232,690	511,645	70.96
Colorado	26,475	103,020	76,545	289.12
Connecticut	105,000	117,850	12,850	12.24
Delaware	9000	15,100	6100	67.78
District of Columbia	15,000	28,000	13,000	86.67
Florida	260,000	651,510	391,510	150.58
Georgia	25,650	128,420	102,770	400.66
Hawaii	1500	7280	5780	385.33
Idaho	630	2225	1595	253.17
Illinois	284,285	297,435	13,150	4.63
Indiana	24,275	17,220	(7055)	(29.06)
Iowa	8610	6170	(2440)	(28.34)
Kansas	2100	17,425	15,325	729.76
Kentucky	10,745	11,300	555	5.17
Louisiana	16,115	10,675	(5440)	(33.76)
Maine	7295	13,890	6595	90.40
Maryland	187,110	238,200	51,090	27.30
Massachusetts	267,440	274,680	7240	2.71

(continued)

Table 5.6 (continued)

State	1971 ^a	2015	Increase/ (Decrease)	Percentage change (%)
Michigan	93,530	83,155	(10,375)	(11.09)
Minnesota	34,475	45,750	11,275	32.70
Mississippi	4125	1575	(2550)	(61.82)
Missouri	84,325	64,275	(20,050)	(23.78)
Montana	845	1350	505	59.76
Nebraska	8290	6150	(2140)	(25.81)
Nevada	3380	76,300	72,920	2157.40
New Hampshire	4000	10,120	6120	153.00
New Jersey	412,465	523,950	111,485	27.03
New Mexico	2700	12,725	10,025	371.30
New York	2,535,870	1,759,571	(776,299)	(30.61)
North Carolina	10,165	35,435	25,270	248.60
North Dakota	1250	400	(850)	(68.00)
Ohio	158,560	147,715	(10,845)	(6.84)
Oklahoma	5940	4625	(1315)	(22.14)
Oregon	8785	40,650	31,865	362.72
Pennsylvania	471,930	293,240	(178,690)	(37.86)
Rhode Island	22,280	18,750	(3530)	(15.84)
South Carolina	7815	13,820	6005	76.84
South Dakota	760	250	(510)	(67.11)
Tennessee	17,415	19,600	2185	12.55
Texas	67,505	158,505	91,000	134.80
Utah	1900	5650	3750	197.37
Vermont	1855	5985	4130	222.64
Virginia	41,215	95,695	54,480	132.18
Washington	15,230	72,085	56,855	373.31
West Virginia	4880	2310	(2570)	(52.66)
Wisconsin	32,150	33,055	905	2.81
Wyoming	345	1150	805	233.33
Total	6,059,730	6,829,930	770,200	12.71

Note that the total number of American Jews in 2015 is probably about 6.7–6.8 million due to some double-counting between states (Sheskin and Dashefsky 2006)

^aSource: Chenkin 1972, pp. 384–392

decreased by 179,000 (38 %), reflecting primarily the decrease in Philadelphia, from 472,000 in 1971 to 293,000 in 2015. Other notable decreases in states with significant Jewish population include Missouri (20,000, 24 %), Ohio (15,000, 9 %), Michigan (10,000, 11 %), and Indiana (7000, 29 %).

The most significant *percentage* decreases not referenced in the preceding paragraph occurred in North Dakota (68 %), South Dakota (67 %), Mississippi (62 %), and West Virginia (53 %), all of which have small Jewish populations.

The number of Jews in California increased by 512,000 (71 %), reflecting increases particularly in San Francisco, Orange County, and San Diego, from 721,000 in 1971 to 1,232,000 in 2015. The number of Jews in Florida increased by 392,000 (151 %), reflecting increases especially in Broward and Palm Beach Counties, from 260,000 in 1971 to 652,000 in 2015.⁵ Other significant increases include New Jersey (111,000, 27 %), especially reflecting migration from New York City to the suburbs in northern New Jersey; Georgia (103,000, 401 %), reflecting most notably the growth in Atlanta; Texas (91,000, 135 %), reflecting largely the growth in Dallas and Houston; Arizona (85,000, 406 %), reflecting particularly the growth in Phoenix; Colorado (77,000, 289 %), reflecting primarily the growth in Denver; Nevada (73,000, 2157 %), reflecting especially the growth in Las Vegas; Washington State (57,000, 373 %), reflecting the growth in Seattle, Virginia (54,000, 132 %), reflecting the growth in the northern Virginia suburbs of Washington, DC; and Maryland (51,000, 27 %), reflecting the growth in the Montgomery County suburbs of Washington, DC.

The most significant *percentage* increases not referenced in the previous paragraph occurred in Alaska (1958 %), Kansas (730 %), Hawaii (385 %), Washington State (373 %) New Mexico (371 %), Oregon (363 %), North Carolina (249 %), Wyoming (233 %), and Vermont (223 %), most of which have relatively small Jewish populations.

Regional Level Changes

Table 5.7 shows that the changes in the geographic distribution of Jews by Census Region and Census Division from 1971 to 2015, to some extent, reflect the changing geographic distribution of Americans in general. The percentage of Jews in the Northeast decreased from 63 % in 1971 to 44 % in 2015. The 12 % of Jews in the Midwest remained virtually unchanged during this period. The percentage of Jews in the South increased from 12 % to 21 %, and the percentage of Jews in the West increased from 13 % to 24 %. In sum, the Jewish population shifted from the Northeast to the West and the South, with little change in the Midwest.

The final column of Table 5.7 shows that the number of Jews in the Northeast decreased by 21 % (813,000) from 1971 to 2015 and the number of Jews in the Midwest decreased by 2 % (18,000), while the number of Jews in the South and the West each doubled from 1971 to 2015. The number of Jews in the South increased by 730,000 from 1971 to 2015, and the number of Jews in the West increased by 863,000.

⁵ The number of Jews in Florida in 2015 excludes Jews in part-year households (“snowbirds”). The historical record does not indicate the portion of the population that was part year in 1971.

Table 5.7 Changes in Jewish population in the United States by census region and census division, 1971–2015

Census region/ division	1971		2015		Percent-age change (%)
	Number of Jews	Percentage distribution (%)	Number of Jews	Percentage distribution (%)	
Northeast	3,828,135	63.17	3,018,035	44.19	(21.16)
Middle Atlantic	3,420,265	56.44	2,576,760	37.73	(24.66)
New England	407,870	6.73	441,275	6.46	8.19
Midwest	732,610	12.09	718,950	10.53	(1.86)
East North Central	592,800	9.78	578,580	8.47	(2.40)
West North Central	139,810	2.31	140,370	2.06	0.40
South	694,850	11.47	1,425,295	20.87	105.12
East South Central	41,425	0.68	41,275	0.60	(0.36)
South Atlantic	560,835	9.26	1,208,490	17.69	115.48
West South Central	92,590	1.53	175,530	2.57	89.58
West	804,135	13.27	1,667,600	24.42	107.38
Mountain	57,275	0.95	308,720	4.52	439.01
Pacific	746,860	12.33	1,358,880	19.90	81.95
Total	6,059,730	100.00	6,829,880	100.00	12.71

Note that the total number of American Jews in 2015 is more likely about 6.7–6.8 million due to some double-counting between states (Sheskin and Dashefsky 2006)

5.5 Local Jewish Community Studies

Local Jewish community studies produce information about the size and geographic distribution of the Jewish population, migration patterns, basic demographics (e.g., age, marital status, income), religiosity, intermarriage, membership in the organized Jewish community, Jewish education, familiarity with and perception of Jewish agencies, social service needs, visits and emotional attachment to Israel, experience with and perception of anti-Semitism, usage of Jewish and general media, philanthropy, and other factors.

Three local *scientific* Jewish community studies were completed in the past year: Columbus (OH), Miami (FL), and St. Louis (MO). While the population estimates for Columbus were included in the [Appendix](#) in the 2014 volume, the vignette on Columbus is presented here. The 2011 Milwaukee study was released in revised form and the new population estimates are included in Appendix A. The vignette on Milwaukee will appear next year.

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 Distinctive Jewish Name (DJN) sampling and/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 2014 whose results are presented on a comparable basis. The tables on which these comparisons are based are available from Sheskin (2015a). Older comparisons are available in Sheskin (2001).

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).

Columbus, OH (2013)

This 2013 study covers the service area of the Columbus Jewish Federation (Franklin County and parts of Delaware, Licking, and Pickaway Counties). The consultant was Jewish Policy Action Research (JPAR) (Cohen et al. 2014). Seven hundred and sixty-two telephone interviews were completed, of which 47 utilized RDD sampling, 61 DJN sampling, and 654, List sampling. One hundred and ninety surveys were completed via cell phone. Previous scientific demographic studies of the Columbus Jewish population were conducted in 1990 and 2001.

Population Size and Geography This study finds that 37,000 persons live in 14,200 Jewish households in Columbus, of whom 25,500 persons (69 %) are Jewish. Since 1990, the number of Jewish households increased by 71 % (from 8300 to 14,200). The number of Jewish persons increased by 54 % (from 16,600 to 25,500). The number of persons in Jewish households increased by 72 % (from 21,500 to 37,000). Jews comprise 1.8 % of all persons in Columbus.

In 2013, 35 % of Jews reside in Downtown/University, 25 % in the East, 21 % in Bexley, and 18 % in Perimeter North. In 1990, the percentage residing in Downtown/University was 27 %; the percentage in the East was 19 %; the percentage in Bexley was 33 %; and the percentage in Perimeter North was 21 %. Thus, while Bexley remains the core of the Jewish community, the Jewish population is more dispersed than it was in 2001.

From 1990 to 2013, the Jewish population of the East increased by 106 %; the Jewish population of Downtown/University, by 100 %; and the Jewish population of Perimeter North by 34 %. The Jewish population of Bexley remained about the same.

About 29 % of adults in Jewish households were born in the local area and 7 % were foreign born. Both of these percentages are about average among about 50 comparison Jewish communities.

The 9 % of new households (0–4 years in Columbus) is about average among about 50 comparison Jewish communities. The 71 % of households in residence for 20 or more years is the eighth highest of about 50 comparison Jewish communities.

About 52 % of adult children of persons age 50 and over reside in Columbus, which is well above average among about 35 comparison Jewish communities.

Demography Twenty-one percent of persons in Jewish households in Columbus are age 0–17; 25 % are age 18–34; 18 % are age 35–49; 21 % are age 50–64; and 16 % are age 65 and over. These percentages are all about average among about 55 comparison Jewish communities, except for the 25 % age 18–34 (which is the second highest).

About 21 % of households are married households with children at home, which is below average among about 50 comparison Jewish communities. About 45 % of persons age 75 and over live alone, which is the fourth highest of about 50 comparison Jewish communities.

The 47 % of adults in Jewish households who are currently married is the lowest, the 22 % who are single, never married is above average, and the 13 % currently divorced is the second highest among about 55 comparison Jewish communities. The divorce rate (276 divorced adults per 1000 married adults) is the highest of about 45 comparison Jewish communities.

The 70 % with a four-year college degree or higher is about average among about 50 comparison Jewish communities.

Forty-four percent of adults in Jewish households are employed full time; 10 % are employed part time; 2 % were unemployed at the time of the survey; 23 % are retired; 6 % are homemakers; 7 % are students; and 9 % are disabled.

The median household income of \$54,000 (in 2015 dollars) is the lowest, the \$97,000 median household income of households with children is the seventh lowest, and the \$43,000 median household income of households age 65 and over is the eighth lowest of more than 50 comparison Jewish communities.

Twenty-eight percent of Jewish households report incomes under \$25,000, the highest of 35 comparison Jewish communities that have completed studies since 2000. A subjective measure of financial status shows that 13 % of respondents report they are “well off,” 11 % have “extra money,” 40 % are “comfortable,” 28 % are “just managing,” and 8 % “cannot make ends meet.”

Jewish Connections 5 % of respondents identify as Orthodox; 28 %, Conservative; 2 %, Reconstructionist; 34 %, Reform; and 33 %, Just Jewish. All these percentages are about average among about 55 comparison Jewish communities.

Forty-four percent of respondents consider being Jewish as very important, 31 % as somewhat important, 11 % as not very important, and 14 % as not at all important. The 44 % very important is the third lowest of about 20 comparison Jewish communities.

Among the comparison Jewish communities, Columbus has the sixth lowest percentage of respondents who always/usually participate in a Passover Seder (61 %), the third lowest percentage of households who always/usually light Chanukah candles (62 %), a below average percentage who always/usually light Sabbath candles (17 %), and average percentages who keep kosher in the home (11 %) and keep kosher in and out of the home (5 %).

The 55 % of respondents who never attend synagogue services is the highest of about 55 comparison Jewish communities.

The 52 % of married couples who are intermarried is the sixth highest of about 55 comparison Jewish communities. Only 11 % of children in intermarried households are being raised as Jewish and another 27 % as part Jewish.

Memberships The 38 % of households in Columbus who are synagogue members is below average among about 55 comparison Jewish communities. The 37 % of households with children who are synagogue members is the fifth lowest of about 50 comparison Jewish communities, and the 14 % of intermarried households who are synagogue members is about average among about 55 comparison Jewish communities.

The 14 % of households who are Jewish Community Center (JCC) members is about average among about 50 comparison JCCs. The 37 % of households who participated in a JCC program in the past year is about average among about 50 comparison JCCs.

The 22 % of households who are members of a Jewish organization (other than a synagogue or a JCC) is below average among about 45 comparison Jewish communities. The 43 % of households who are *associated with the Jewish community* (members of a synagogue, JCC, or Jewish organization) is the fifth lowest of about 45 comparison Jewish communities.

Adult Jewish Education Of adults in Jewish households in Columbus who were born or raised Jewish, the 85 % who had some formal Jewish education as children is the third highest and the 13 % who attended a Jewish day school as children is about average among about 40 comparison Jewish communities.

The 45 % of adults in Jewish households who were born or raised Jewish who attended or worked at a Jewish overnight camp as children is the highest of about 30 comparison Jewish communities.

Children's Jewish Education The 62 % of Jewish children age 0–5 in a preschool/child care program who attend a Jewish preschool/child care program (called the *Jewish market share*) in Columbus is about average among about 40 comparison Jewish communities.

The 69 % of Jewish children age 5–12 in a private school who attend a Jewish day school (*Jewish market share*) is about average among about 40 comparison Jewish communities.

Of Jewish children age 5–12, 92 % are currently enrolled in formal Jewish education, as are 56 % of Jewish children age 13–17. The 94 % of Jewish children age 13–17 who received some Jewish education at some point in their childhood is the fifth highest of about 40 comparison Jewish communities.

Israel The 45 % of households in which the respondent visited Israel is about average among about 15 comparison Jewish communities. The 6 % of households with Jewish children age 6-17 who have sent a Jewish child on a trip to Israel is the second lowest of about 40 comparison Jewish communities. The 68 % who are very/somewhat attached to Israel is the lowest of about 10 comparison Jewish communities.

Philanthropy The 26 % who donated to the local Jewish Federation in the past year is well below average among about 55 comparison Jewish communities. While 42 % of households age 75 and over donated to the Jewish Federation in the past year, only 14 % of households under age 35 did so.

The 33 % who donated to other Jewish charities (Jewish charities other than the Jewish Federation) in the past year is the lowest of about 40 comparison Jewish communities. The 37 % of households who donated to *any* Jewish charity in the past year is the lowest of about 50 comparison Jewish communities. The 73 % who donated to non-Jewish charities in the past year is the sixth lowest of about 50 comparison Jewish communities.

Miami, FL (2014)

This 2014 study covers the service area of the Greater Miami Jewish Federation (Miami-Dade County, FL). The consultant was Ira M. Sheskin of the University of Miami (Sheskin 2015b). Two-thousand and twenty telephone interviews were completed, of which 590 utilized RDD sampling and 1430, List sampling. About 900 surveys were completed via cell phone. Previous scientific demographic studies of Miami's Jewish population were conducted in 1994 and 2004.

Population Size and Geography This study finds that 129,700 persons live in 55,700 Jewish households in Miami, of whom 122,200 persons (94 %) are Jewish. In addition, about 1000 Jews live in institutional settings, for a total of 123,200 Jews. Miami is the 11th largest American Jewish community. After about three decades of decline, this study shows the Jewish population to have increased by about 10,000 Jews (9 %) from 2004 to 2014. About 4 % of households are “snow-birds” (spend 3–7 months of the year in Miami). Jews comprise 5 % of all persons, 11 % of all persons age 65 and over, and 31 % of non-Hispanic white persons in Miami. In 2014, 55 % of Jewish households reside in North Dade, 31 % in South Dade, and 15 % in The Beaches.

The Jewish population in North Dade *as a whole* increased by 11,000 Jews (20 %) from 2004 to 2014. The Jewish population in the *North Dade Core Area* (the Aventura, North Miami Beach, and North Miami area) increased by 5500 Jews (11 %) from 2004 to 2014. The Jewish population in South Dade *decreased* by 1700 Jews (–4 %) from 2004 to 2014.

The Jewish population in The Beaches increased by 500 Jews (3 %) from 2004 to 2014, despite a *decrease* of 1200 (–13 %) Jewish households. This area experienced an influx of Hispanic, Israeli, and Orthodox households with large household sizes.

A newly-defined geographic area, the Central Region (Brickell, the Central Business District, and Midtown), tripled in Jewish population from 2004 to 2014 and 40 % of the 7000 persons in Jewish households in this area are age 18–34. Most are professionals and 86 % live in high rises.

Only 18 % of adults in Jewish households were born in the local area. The 18 % increased from 11 % in 1994 and 13 % in 2004. The 33 % foreign born is the highest of about 50 comparison Jewish communities. The number of Israeli adults increased from 5800 in 1994 to 6700 in 2004 and 9100 in 2014. The number of Hispanic Jewish adults increased from 5300 in 1994 to 9500 in 2004 and 14,700 in 2014. Twenty-four percent of Hispanic Jewish adults come from Cuba, 18 % from Argentina, 16 % from Venezuela, and 14 % from Colombia.

The 9 % of new households (0–4 years in Miami) is about average among about 50 comparison Jewish communities. The 65 % of households in residence for 20 or more years is well above average among about 50 comparison Jewish communities. Thus, Miami has become a Jewish community with significant local roots.

Forty-two percent of Jewish households live in single family homes; 44 %, in high rise buildings of four or more stories; and 14 %, in townhouses. About 29 % of adult children of persons age 50 and over reside in Miami, which is about average among about 35 comparison Jewish communities.

Demography Nineteen percent of persons in Jewish households in Miami are age 0–17; 18 % are age 18–34; 14 % are age 35–49; 19 % are age 50–64; and 31 % are age 65 and over. These percentages are about average among about 55 comparison Jewish communities, except for the 14 % age 35–49 (which is the fifth lowest) and the 31 % age 65 and over (which is well above average). Only the percentage of persons age 18–34, which increased from 15 % in 2004 to 18 % in 2014, changed by more than two percentage points since 2004.

The percentage of children age 0–17 in Jewish households increased in North Dade (from 13 % in 1994 to 19 % in 2014) and increased significantly in The Beaches (from 16 % in 1994 to 25 % in 2014), while the percentage decreased significantly in South Dade (from 22 % in 1994 to 14 % in 2014).

The percentage of persons age 65 and over in Jewish households decreased in North Dade (from 41 % in 1994 to 36 % in 2014) and decreased significantly in The Beaches (from 40 % in 1994 to 20 % in 2014), while the percentage in South Dade increased significantly (from 14 % in 1994 to 29 % in 2014). In 2014, 61 % of the 65 and over population lived in North Dade, 29 % in South Dade, and only 10 % in The Beaches.

The 23 % of households with children age 0–17 at home is below average among about 50 comparison Jewish communities. The 28 % of married households with no children at home is about average among about 55 comparison Jewish communities.

The 21 % of single households age 65 and over is the fifth highest of about 50 comparison Jewish communities.

The 61 % of adults in Jewish households who are currently married is below average among about 55 comparison Jewish communities. The divorce rate (134 divorced adults per 1000 married adults) is above average among about 45 comparison Jewish communities.

The 71 % with a 4-year college degree or higher is about average among about 50 comparison Jewish communities.

Forty-four percent of adults in Jewish households are employed full time; 11 % are employed part time; 2 % were unemployed at the time of the survey; 29 % are retired; 5 % are homemakers; 8 % are students; 1 % are disabled; and 1 % are full-time volunteers.

The 28 % of persons age 65 and over in Jewish households who are employed full time or part time is the eighth highest of about 50 comparison Jewish communities.

The median household income of \$92,000 (in 2015 dollars) is about average and the \$134,000 median household income of households with children is above average among about 55 and 50 comparison Jewish communities, respectively.

Fourteen percent of Jewish households report incomes under \$25,000. The 2.0 % of households with incomes below the Federal poverty levels is about average among about 25 comparison Jewish communities. A subjective measure of financial status shows that 15 % of respondents report they are "well off," 20 % have "extra money," 36 % are "comfortable," 26 % are "just managing," and 3 % "cannot make ends meet."

Jewish Connections Eleven percent of *households* identify as Orthodox; 26 %, Conservative; 1 %, Reconstructionist; 31 %, Reform; and 33 %, Just Jewish. From 2004 to 2014, the *number of Orthodox Jews* increased by 42 %. The *number of Conservative Jews* decreased by 15 %. The *number of Reform Jews* increased by 11 %. The *number of Just Jewish* increased by 24 %.

The 11 % Orthodox is the fourth highest, the 26 % Conservative is about average, the 31 % Reform is below average, and the 33 % Just Jewish is about average among about 55 comparison Jewish communities.

Seventy-four percent of respondents consider being Jewish as very important, 20 % as somewhat important, 4 % as not very important, and 2 % as not at all important. The 74 % is the fourth highest of 20 comparison Jewish communities.

Among the comparison Jewish communities, Miami has the third highest percentage of respondents who keep kosher in and out of the home (13 %) and the third highest percentage who refrain from the use of electricity on the Sabbath (7 %). Miami has the fourth highest percentage of households who always/usually light Sabbath candles (32 %), the fifth highest percentage who have a mezuzah on the front door (80 %), the sixth highest percentage who always/usually participate in a Passover Seder (81 %), an above average percentage who keep a kosher home (20 %), and an average percentage who always/usually light Chanukah candles (76 %). None of these percentages has changed significantly since 1994.

The 16 % of married couples who are intermarried is the third lowest of about 55 comparison Jewish communities. The 16 % compares to 16 % in 2004 and 12 % in 1994. Twenty-four percent of children in intermarried households are being raised in another religion.

Memberships The 36 % of households in Miami who are synagogue members compares to 39 % in 2004 and 37 % in 1994. The 36 % synagogue membership is below average among about 55 comparison Jewish communities. The 50 % of households with children who are synagogue members is about average among about 50 comparison Jewish communities, and the 22 % of intermarried households who are synagogue members is about average among about 55 comparison Jewish communities.

The 11 % of households who are Jewish Community Center (JCC) members compares to 11 % in 2004 and 8 % in 1994. The 11 % is about average among about 50 comparison JCCs. The 24 % of households who are members of a Jewish organization (other than a synagogue or a JCC) is below average among about 45 comparison Jewish communities. The 51 % 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.

Adult Jewish Education Of adults in Jewish households in Miami who were born or raised Jewish, the 77 % who had some formal Jewish education as children is about average among about 40 comparison Jewish communities, but the 21 % who attended a Jewish day school as children is the second highest. The 21 % compares to 18 % in 2004. More adults attended for 7–12 years (14 %) than for 1–6 years (7 %).

The 33 % 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 42 % who participated in a Jewish youth group as teenagers is about average among about 25 comparison Jewish communities as is the 28 % who participated in Hillel/Chabad while in college.

About 24 % of Jewish respondents attended an adult Jewish education program or class in the past year. Thirty percent engaged in “any other type” of Jewish study or learning, and 52 % visited a Jewish museum or attended a Jewish cultural event, such as a lecture by an author, a film, a play, or a musical performance in the past year.

Children’s Jewish Education The 88 % of Jewish children age 0–5 in a preschool/child care program who attend a Jewish preschool/child care program (*Jewish market share*) in Miami is the third highest of about 40 comparison Jewish communities. Thus, Miami is one of the most successful communities in terms of enrolling Jewish children in Jewish preschool/child care.

The 81 % of Jewish children age 5–12 in a private school who attend a Jewish day school (*Jewish market share*) is the seventh highest of about 40 comparison Jewish communities. Thus, Miami 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, 71 % are currently enrolled in formal Jewish education, as are 43 % of Jewish children age 13–17. The 82 % of Jewish children age 13–17 who received some Jewish education at some point in their childhood is about average among about 40 comparison Jewish communities.

Israel The 71 % of households in which a member visited Israel is the highest of about 35 comparison Jewish communities. The 71 % compares to 62 % in 2004 and 55 % in 1994. The 46 % of households with Jewish children age 6–17 who have sent a Jewish child on a trip to Israel is the highest of about 40 comparison Jewish communities. The 62 % who are extremely/very attached to Israel is the highest of about 35 comparison Jewish communities. The 62 % compares to 62 % in 2004 and 43 % in 1994. Thus, the attachment of Miami's Jewish population to Israel is very strong.

Anti-Semitism and Anti-Israelism The 12 % who personally experienced anti-Semitism in the local community in the past year is about average among about 35 comparison Jewish communities. The 38 % who perceive a great deal/moderate amount of anti-Semitism in the local community is below average among about 35 comparison Jewish communities. The 38 % compares to 49 % in 2004 and 73 % in 1994.

Twenty percent of respondents personally heard unfair criticism of Israel by personal acquaintances in Miami in the past year; 12 % of respondents in Jewish households perceive a great deal of criticism of Israel in Miami that they would consider unfair; 30 %, a moderate amount; 36 %, a little; and 22 %, none at all.

Philanthropy The 32 % who donated to the local Jewish Federation in the past year is below average among about 55 comparison Jewish communities and compares to 42 % in 2004 and 37 % in 1994. While 40 % of households age 75 and over donated to the Jewish Federation in the past year, only 15 % of households under age 35 did so.

The 47 % who donated to other Jewish charities (Jewish charities other than the Jewish Federation) in the past year is below average among about 40 comparison Jewish communities and compares to 52 % in 2004. The 61 % of households who donated to *any* Jewish charity in the past year is about average among about 50 comparison Jewish communities and compares to 67 % in 2004 and 71 % in 1994. The 65 % who donated to non-Jewish charities in the past year is the lowest of about 50 comparison Jewish communities and compares to 59 % in 2004 and 65 % in 1994.

Other Findings The 40 % of respondents age 75 and over with local adult children is well below average among about 35 comparison Jewish communities, implying that a familial support system is not available for many older persons in Miami. Finally, 2 % (2076 adults) of Jewish adults consider themselves to be Holocaust survivors, 6 % (5734 adults) consider themselves to be children of survivors, and 11 % (10,776 adults) consider themselves to be grandchildren of survivors. Twenty-three percent of households contain either a survivor, a child of a survivor, or a grandchild of a survivor.

St. Louis, MO (2014)

This 2014 study covers the service area of the Jewish Federation of St. Louis (St. Louis City and St. Louis and St. Charles Counties). The consultant was Jewish Policy Action Research (JPAR) (Cohen et al. 2015). Just over 1000 telephone interviews were completed, of which 216 utilized RDD sampling, 30 DJN sampling, and 757, List sampling. Almost 300 were completed via cell phone. A previous scientific demographic study of the St. Louis Jewish population was conducted in 1995.

Population Size and Geography This study finds that 89,300 persons live in 32,900 Jewish households in St. Louis, of whom 61,100 persons (68 %) are Jewish. Since 1995, the number of Jewish households increased by 34 % (from 24,600 to 32,900). The number of Jewish persons increased by 14 % (from 53,400 to 61,100). The number of persons in Jewish households increased by 50 % (from 59,400 to 89,300). Jews comprise 3.6 % of all persons in St. Louis.

In 2014, 22 % of Jews reside in the Creve Coeur Area, 20 % in Chesterfield, 15 % in University City/Clayton, 10 % in Olivette/Ladue, 9 % in St. Charles County, 8 % in St. Louis City, 4 % in Des Peres/Kirkwood/Webster, and 10 % in other areas.

The 55 % of adults in Jewish households who were born in the local area is the fifth highest of about 50 comparison Jewish communities. About 8 % were foreign born, which is about average among about 50 comparison Jewish communities. The 6 % of new households (0–4 years in St. Louis) is the fifth lowest of about 50 comparison Jewish communities. The 78 % of households in residence for 20 or more years is the fifth highest of about 50 comparison Jewish communities. The place of birth and length of residence data suggest that the growth in Jewish households from 24,600 to 32,900 from 1995 to 2014 is not due to a high rate of in-migration.

About 51 % of adult children of persons age 50 and over reside in St. Louis, which is the fourth highest of about 35 comparison Jewish communities.

Demography Nineteen percent of persons in Jewish households in St. Louis are age 0–17; 23 % are age 18–34; 18 % are age 35–49; 21 % are age 50–64; and 18 % are age 65 and over. These percentages are all about average among about 55 comparison Jewish communities, except for the 23 % age 18–34, which is above average.

The average household size is 2.71 persons, which is above average among about 55 comparison Jewish communities.

About 24 % of households are married households with children at home, which is below average among about 50 comparison Jewish communities. About 27 % of persons age 75 and over live alone, which is well below average among about 50 comparison Jewish communities.

The 59 % of adults in Jewish households who are currently married is the eighth lowest and the 22 % who are single, never married is above average among about 55 comparison Jewish communities. The divorce rate (156 divorced adults per 1000 married adults) is above average among about 45 comparison Jewish communities.

The 63 % with a four-year college degree or higher is below average among about 50 comparison Jewish communities.

Fifty-six percent of adults in Jewish households are employed full time; 14 % are employed part time; 1 % were unemployed at the time of the survey; 22 % are retired; 3 % are homemakers; 2 % are students; and 1 % are disabled.

The median household income of \$73,000 (in 2015 dollars) is the eighth lowest, the \$104,000 median household income of households with children is well below average, and the \$57,000 median household income of households age 65 and over is about average among more than 50 comparison Jewish communities.

Nine percent of Jewish households report incomes under \$25,000. A subjective measure of financial status shows that 16 % of respondents report they are “well off,” 18 % have “extra money,” 43 % are “comfortable,” 20 % are “just managing,” and 4 % “cannot make ends meet.”

Jewish Connections Six percent of respondents identify as Orthodox; 19 %, Conservative; 1 %, Reconstructionist; 47 %, Reform; and 28 %, Just Jewish. The percentage Orthodox and Just Jewish are about average among about 55 comparison Jewish communities, while the percentage Conservative is the fifth lowest and the percentage Reform is the fourth highest.

Fifty-three percent of respondents consider being Jewish as very important, 31 % as somewhat important, 12 % as not very important, and 5 % as not at all important. The 53 % very important is the fourth lowest of about 20 comparison Jewish communities.

Among the comparison Jewish communities, St. Louis has the fifth lowest percentage of respondents who always/usually participate in a Passover Seder (60 %), the second lowest percentage of households who always/usually light Chanukah candles (58 %), a below average percentage who always/usually light Sabbath candles (17 %), and an average percentage who keep kosher in the home (13 %).

The 40 % of respondents who never attend synagogue services is the fifth highest of about 55 comparison Jewish communities.

The 48 % of married couples who are intermarried is well above average among about 55 comparison Jewish communities. Only 27 % of children in intermarried households are being raised as Jewish and another 18 % as part Jewish.

Memberships The 46 % of households in St. Louis who are synagogue members is about average among about 55 comparison Jewish communities. The 49 % of households with children who are synagogue members is also about average among about 50 comparison Jewish communities while the 26 % of intermarried households who are synagogue members is above average among about 55 comparison Jewish communities.

The 26 % of households who are Jewish Community Center (JCC) members is well above average among about 50 comparison JCCs. The 40 % of households with children who are JCC members is the fifth highest of about 50 comparison JCCs. The 27 % of intermarried households who are JCC members is the second highest of about 50 comparison JCCs. The 51 % of households who participated in a JCC program in the past year is the fourth highest of about 50 comparison JCCs.

The 23 % of households who are members of a Jewish organization (other than a synagogue or a JCC) is below average among about 45 comparison Jewish communities. The 56 % of households who are *associated with the Jewish community* (members of a synagogue, JCC, or Jewish organization) is about average among about 45 comparison Jewish communities.

Adult Jewish Education Of adults in Jewish households in St. Louis who were born or raised Jewish, the 72 % who had some formal Jewish education as children is the third lowest and the 4 % who attended a Jewish day school as children is the lowest of about 40 comparison Jewish communities.

The 42 % of adults in Jewish households who were born or raised Jewish who attended or worked at a Jewish overnight camp as children is above average among about 30 comparison Jewish communities.

About 37 % of Jewish respondents attended an adult Jewish education program or class in the past year, the second highest of about 25 comparison Jewish communities.

Children's Jewish Education The 39 % of Jewish children age 0–5 in a preschool/child care program who attend a Jewish preschool/child care program (*Jewish market share*) in St. Louis is the sixth lowest of about 40 comparison Jewish communities.

The 64 % of Jewish children age 5–12 in a private school who attend a Jewish day school (*Jewish market share*) is about average among about 40 comparison Jewish communities.

Of Jewish children age 5–12, 57 % are currently enrolled in formal Jewish education, as are 57 % of Jewish children age 13–17. The 91 % of Jewish children age 13–17 who received some Jewish education at some point in their childhood is above average among about 40 comparison Jewish communities.

Israel The 43 % of households in which the respondent visited Israel is about average among about 15 comparison Jewish communities. The 16 % of households with Jewish children age 6–17 who have sent a Jewish child on a trip to Israel is about average among about 40 comparison Jewish communities. The 74 % who are very/somewhat attached to Israel is about average among 10 comparison Jewish communities.

Philanthropy The 38 % who donated to the local Jewish Federation in the past year is about average among about 55 comparison Jewish communities. While 78 % of households age 75 and over donated to the Jewish Federation in the past year, only 19 % of households under age 35 did so.

The 53 % who donated to other Jewish charities (Jewish charities other than the Jewish Federation) in the past year is about average among about 40 comparison Jewish communities. The 60 % of households who donated to *any* Jewish charity in the past year is below average among about 50 comparison Jewish communities. The 84 % who donated to non-Jewish charities in the past year is the seventh highest of about 50 comparison Jewish communities.

5.6 Comparisons Among Jewish Communities

Since 1993, 56 American Jewish communities have completed one or more *scientific* Jewish community studies. Each year, this chapter presents tables comparing the results of these studies. This year, two tables are presented: (1) percentage of adults in Jewish households who are foreign born; and (2) level of secular education of adults in Jewish households.

Excluded from the tables are results from older community studies (prior to 1993) that are viewed as too dated for current comparisons or where more recent results are available. For example, studies were completed in Houston in 1986 and Dallas in 1988, but those results were deemed too dated to include. Studies were completed in Miami in 1994, 2004, and 2014, but only the results for 2014 are shown. Comparison tables are available elsewhere that contain the results of Jewish community studies completed between 1982 and 1999 that are not included in this chapter (Sheskin 2001).

The comparisons among Jewish communities should be treated with caution, because the studies span a 23-year period, use different sampling methods, use different questionnaires (Bradburn, Sudman, and Wansink 2004), and differ in other ways (Sheskin and Dashefsky 2007, pp. 136–138; Sheskin 2005). Note that many more comparison tables may be found in Sheskin (2015a, b)) and Sheskin (2001).

Foreign-Born Adults

Table 5.8 shows that the percentage of adults in Jewish households in almost 50 communities who are foreign born ranges from 4 % in Portland (ME) and Atlantic County (NJ) to 33 % in Miami and 29 % in New York. The median value is 9 %.

Table 5.8 Place of birth community comparisons

Base: adults in Jewish households		
Community	Year	Foreign born (%)
Miami	2014	33
New York	2011	29
San Diego	2003	19
Minneapolis	2004	17
St. Paul	2004	17
Bergen	2001	17
Broward	1997	15
Buffalo	1995	14
Chicago	2010	13
Cincinnati	2008	12
San Antonio	2007	12

(continued)

Table 5.8 (continued)

Base: adults in Jewish households		
Community	Year	Foreign born (%)
South Palm Beach	2005	12
Milwaukee	1996	12
Philadelphia	2009	11
Atlanta	2006	11
Sarasota	2001	11
Seattle	2000	11
Baltimore	2010	10
Middlesex	2008	10
Pittsburgh	2002	10
Rochester	1999	10
Essex-Morris	1998	10
St. Petersburg	1994	10
New Haven	2010	9
Denver	2007	9
Detroit	2005	9
Jacksonville	2002	9
Charlotte	1997	9
St. Louis	2014	8
Cleveland	2011	8
Las Vegas	2005	8
Washington	2003	8
Rhode Island	2002	8
Tucson	2002	8
Westport	2000	8
Orlando	1993	8
Columbus	2013	7
Howard County	2010	7
Lehigh Valley	2007	7
West Palm Beach	2005	7
Hartford	2000	7
Monmouth	1997	7
Wilmington	1995	7
Phoenix	2002	6
Tidewater	2001	6
Richmond	1994	6
Harrisburg	1994	5
Portland (ME)	2007	4
Atlantic County	2004	4
ACS (US) ^a	2010	13

^aIncludes both adults and children. ACS is the American Community Survey

For all Americans, including both adults and children, 13 % are foreign born, so most Jewish communities contain a smaller foreign-born component than does the US as a whole. Most of the foreign born, as shown in Chap. 1 of this volume, are from the Former Soviet Union, Israel, Iran, and Latin America.

Secular Education

Table 5.9 shows the level of secular education of adults age 25 and over in Jewish households in 50 American Jewish communities. Excluding Broward County, the percentage with a 4-year college degree or higher varies from 48 % in Martin-St. Lucie (FL) to 86 % in Westport (CT).⁶ The median value is 68 %. These very high percentages compare to 28 % for all Americans age 25 and over according to the American Community Survey (ACS).

Again excluding Broward County, the percentage with a graduate degree varies from 18 % in Martin-St. Lucie (FL) to 52 % in both Howard County (MD) and Washington, DC. The median value is 33 %. These very high percentages compare to 11 % for all Americans age 25 and over according to the American Community Survey (ACS).

Table 5.9 Level of secular education community comparisons

Base: adults age 25 and over in Jewish households					
Community	Year	4-year college degree (%)	Graduate degree (%)	Total 4-year college degree or higher (%)	% with a 4-year degree who also have a graduate degree
Westport	2000	46	41	86	48
Washington	2003	33	52	85	61
Howard County	2010	31	52	82	63
Portland (ME)	2007	39	42	81	52
New Haven	2010	36	42	78	54
East Bay	2011	39	38	77	49
Bergen	2001	41	35	76	46
Atlanta	2006	44	32	76	42
Cincinnati	2008	36	39	75	52
Essex-Morris	1998	37	38	75	51
San Antonio	2007	38	36	75	48
Denver	2007	34	40	74	54
Chicago	2010	35	39	73	53
San Diego	2003	36	35	72	49

(continued)

⁶The reason for the very low percentage in Broward (35 %) is that, in 1997, 56 % of persons in Jewish households age 25 and over in Broward were age 65 and over (60 % of whom were female) and did not have the opportunity for a college education.

Table 5.9 (continued)

Base: adults age 25 and over in Jewish households

Community	Year	4-year college degree (%)	Graduate degree (%)	Total 4-year college degree or higher (%)	% with a 4-year degree who also have a graduate degree
Charlotte	1997	47	25	72	35
Philadelphia	2009	30	41	71	58
Lehigh Valley	2007	34	37	71	52
Miami	2014	39	32	71	45
Pittsburgh	2002	32	38	70	54
Columbus	2013	35	35	70	50
Minneapolis	2004	40	30	70	43
Hartford	2000	36	34	69	49
St. Paul	2004	36	33	69	48
Rochester	1999	30	38	68	56
Tucson	2002	33	35	68	51
Rhode Island	2002	35	33	68	49
Phoenix	2002	36	31	67	46
Cleveland	2011	34	33	66	50
Milwaukee	1996	39	28	66	42
Middlesex	2008	39	28	66	42
Richmond	1994	38	28	66	42
St. Louis	2014	31	33	63	52
Baltimore	2010	30	33	63	52
Detroit	2005	31	31	63	49
Harrisburg	1994	33	29	63	46
Jacksonville	2002	38	22	61	36
Wilmington	1995	31	29	60	48
York	1999	35	26	60	43
Atlantic County	2004	35	24	59	41
Tidewater	2001	36	23	59	39
Sarasota	2001	34	25	58	43
Monmouth	1997	35	22	58	38
New York	2011	24	33	57	58
W Palm Beach	2005	35	20	55	36
Orlando	1993	34	19	53	36
St. Petersburg	1994	30	20	49	41
Las Vegas	2005	32	18	49	37
S Palm Beach	2005	31	18	49	37
Martin-St. Lucie	1999	31	18	48	38
Broward	1997	24	11	35	31
ACS (US)	2012	18	11	28	39

ACS is the American Community Survey

For all Americans age 25 and over, 39 % of those with a 4-year college degree earn a graduate or professional degree according to the American Community Survey (ACS). Excluding Broward County, this percentage varies from 35 % in Charlotte (NC) to 49 % in San Diego (CA). The median value is 48 %.

Recognizing that these studies have been completed over two decades, we next ask if levels of secular education are higher for studies completed more recently. A significant relationship is seen between date of study and obtaining a 4-year college degree ($R = -.347$, $\alpha = .014$),⁷ obtaining a graduate degree ($R = .453$, $\alpha = .001$), and the percentage of adults with a 4-year degree who earn a graduate or professional degree ($R = .484$, $\alpha = .000$).

The major conclusion here is that American Jewish adults are far more educated than Americans in general and that the percentage of American Jewish adults obtaining both 4-year degrees and graduate degrees is increasing over time. The latter relationship is also supported by evidence from many local Jewish community studies showing a significant increase in secular education for younger age groups.

5.7 Atlas of American Jewish Communities

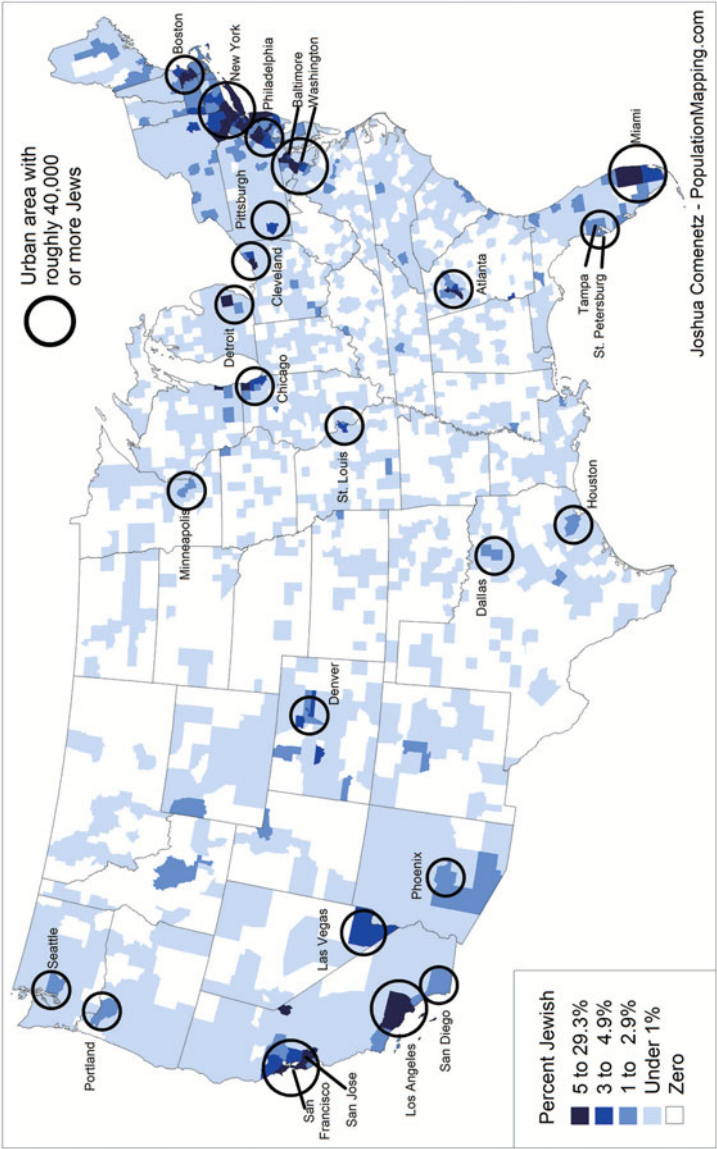
This Section presents regional and state maps showing the approximate sizes of each Jewish community. State maps are presented for the states with the largest Jewish populations. In a few cases, states with smaller Jewish populations are presented on the state maps because of proximity. For example, Delaware is presented on the Maryland map. The [Appendix](#) should be used in conjunction with the maps, as it provides more exact population estimates and more detailed descriptions of the geographic areas included within each community. Note that in some places, county names are utilized, and in other cases, town or city names appear. In general, we have tried to use the names that reflect the manner in which the local Jewish community identifies itself. In some cases, because of spacing issues on the maps, we have deviated from this rule.

The rankings of the population sizes of the communities within the US are from Table 5.4, which is based on the Jewish populations of Jewish Federation service areas.

Map 5.5 shows the percentage of Jews by county (Comenetz 2011). As expected, the percentages are highest in the Northeast, California, and Florida. Note that in

⁷The Pearson correlation coefficient (R) varies from -1 to $+1$. A value of $R=0$ indicates that no relationship exists between two variables. A value of $R=+1$ indicates that a perfect positive relationship exists between two variables. A value of $R=-1$ indicates that a perfect negative relationship exists between two variables. In a positive relationship, as the values of one variable increase, the values of the other variable also increase. In a negative relationship, as the values of one variable increase, the values of the other variable decrease.

The alpha value tests whether a particular value of R is statistically significantly different from 0, in which case we can conclude that a relationship exists between two variables. Alpha gives the exact probability of being wrong in concluding that a relationship exists.



Map 5.5 Jewish population by county

some cases, particularly in the West, where counties are generally larger, it may seem that the Jewish population is spread over larger areas of a state than is actually the case. For example, San Bernardino County (CA), the largest county in area in the US, covers 20,105 square miles and is larger than nine US states. Almost all Jews in this county live in the southwestern section of the county, but on the map a very large area is shaded.

Large areas of the country have virtually no Jewish population. Rural, agrarian areas, in particular, are often devoid of any Jewish population. In Europe, from which most American Jews can trace their ancestry, Jews often did not become farmers, because (1) during many eras and in many geographic locations, Jews were not allowed to own land; and (2) as a people who often felt that they could be expelled at any time, Jews did not tend to invest in real estate, which clearly could not be taken with them if they were expelled. Thus, when Jews came to the US, they tended to settle in urban areas. This is still evident.

New England (Maps 5.6 and 5.7)

Connecticut (Map 5.6) The estimates for Hartford (32,800 Jews), New Haven (23,000), and Eastern Fairfield⁸ (24,450) are based on 2000, 2010, and 2000 RDD studies, respectively. Hartford is the largest Jewish community in Connecticut, accounts for 28 % of the Jews in Connecticut, and is the 37th largest American Jewish community. New Haven is the 47th largest American Jewish community.

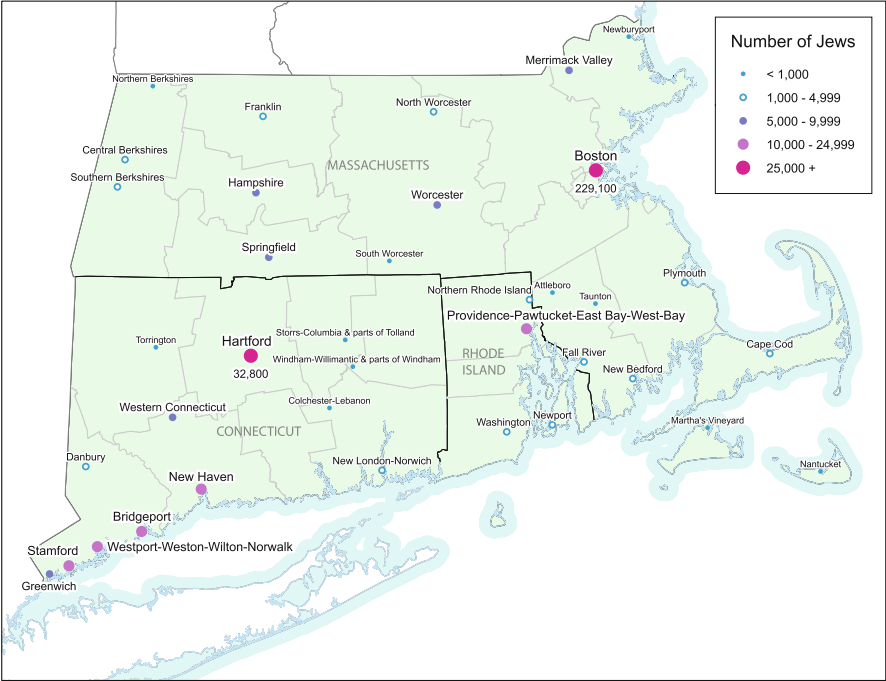
The estimate for Western Connecticut (8000) is based on a 2010 DJN study. All other estimates are Informant/Internet Estimates.

Maine (Map 5.7) Based on a 2007 RDD study, 8350 Jews live in Southern Maine (Portland). The estimates for Oxford County (South Paris) (750 Jews), Androscoggin County (Lewiston-Auburn) (600), and Sagadahoc (Bath) (400) are DJN estimates. All other estimates are Informant/Internet Estimates.

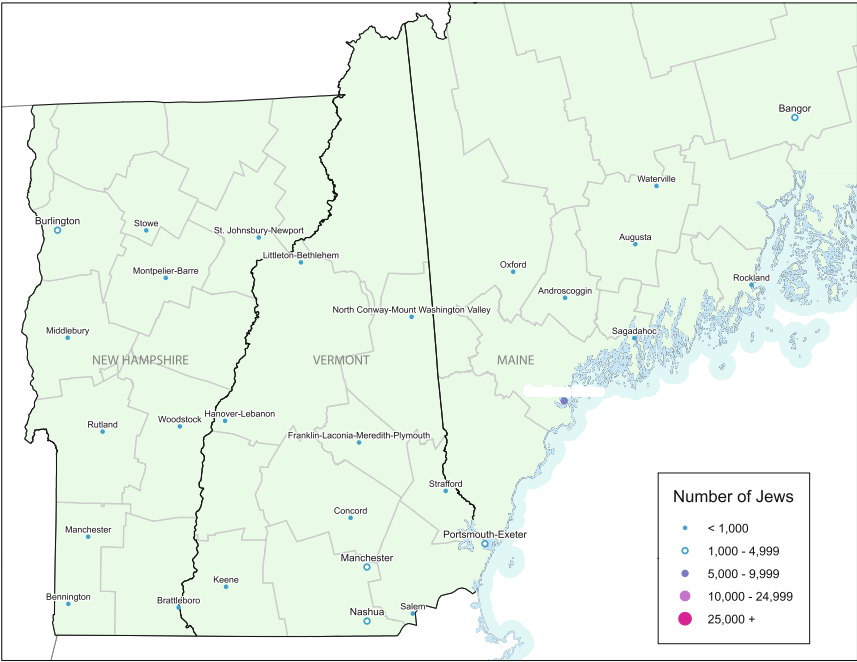
Massachusetts (Map 5.6) Based on a 2005 RDD study, 229,100 Jews live in Boston. Boston is the largest Jewish community in Massachusetts, accounts for 83 % of the Jews in Massachusetts, and is the 4th largest American Jewish community.

The estimate for Worcester (9000 Jews) is based on a 2014 Informant update of a 1986 RDD study. An estimate of 7050 Jews (including part-year residents) for the Berkshires (2008) is based on a scientific study using a different methodology (neither RDD nor DJN). Attleboro, based on a 2002 DJN estimate, has 800 Jews. All other estimates are Informant/Internet Estimates.

⁸Only the Westport, Weston, Wilton, Norwalk areas of the Eastern Fairfield community were included in the survey in 2000.



Map 5.6 Jewish communities of Southern New England



Map 5.7 Jewish communities of Northern New England

New Hampshire (Map 5.7) Manchester (4000 Jews) is the largest Jewish community in New Hampshire. Most of the estimates are Informant/Internet Estimates.

Rhode Island (Map 5.6) The estimate of 18,750 Jews in the state is based on a 2002 RDD study of the entire state.

Vermont (Map 5.7) Burlington (3200 Jews) is the largest Jewish community in Vermont. All estimates are Informant/Internet Estimates.

Middle Atlantic (Maps 5.8, 5.9, and 5.10)

New Jersey (Map 5.8) The most significant Jewish populations are in Bergen County, Monmouth County, Ocean County, Southern New Jersey, Middlesex County, and Essex County. Part-year residents live in a community for 3–7 months of the year.

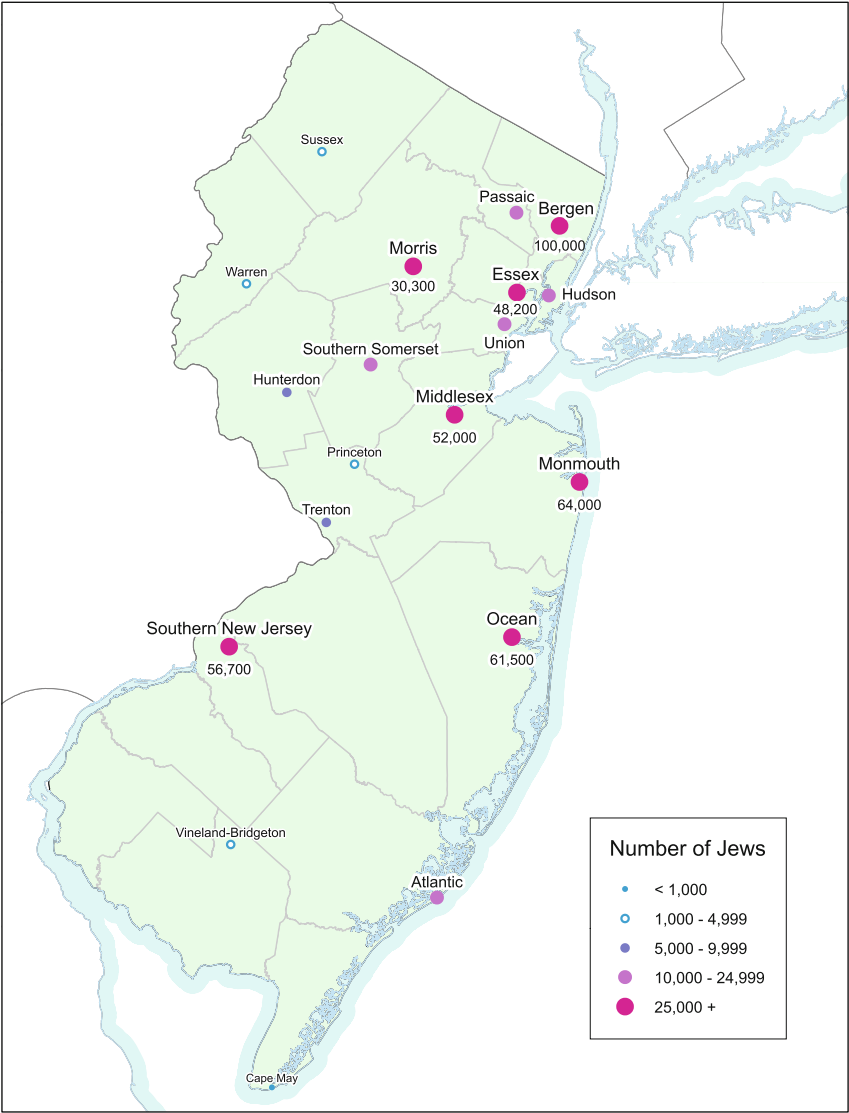
Based, in part, on a 1998 RDD study, updated with a 2012 DJN study, 115,000 Jews live in the service area of the Jewish Federation of Greater MetroWest NJ, including 48,200 in Essex County, 30,300 in Morris County, 24,400 in Union County, 7400 in northern Somerset County, and 4700 in Sussex County. Greater MetroWest is the largest Jewish community in New Jersey, accounts for 22 % of the Jews in New Jersey, and is the 11th largest American Jewish community.

Based, in part, on a 2001 RDD study updated by a 2015 Informant/Internet Estimate, 110,500 Jews live in the service area of the Jewish Federation of Northern New Jersey, including 100,000 in Bergen County, 8000 in northern Passaic County, and 2000 in north Hudson County. Northern New Jersey is the 2nd largest Jewish community in New Jersey, accounts for 21 % of the Jews in New Jersey, and is the 12th largest American Jewish community.

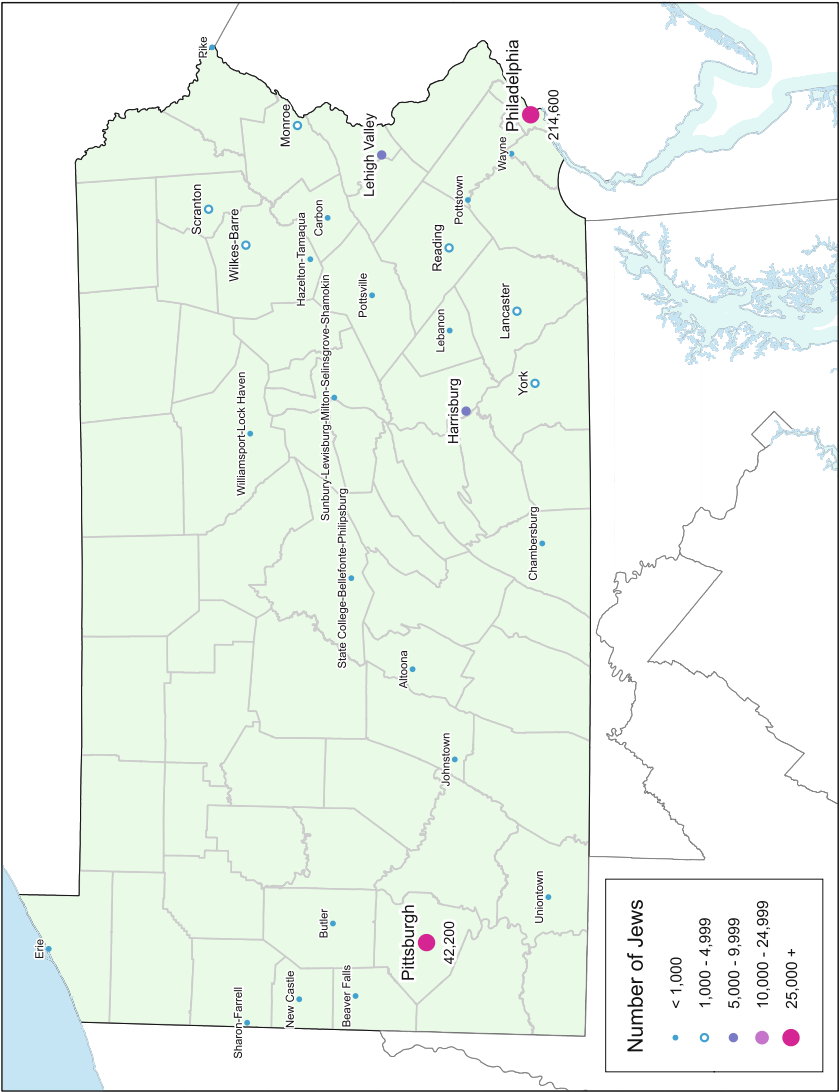
Other communities with RDD studies in New Jersey include Monmouth County (1997) (70,000 Jews, including 6000 part-year residents), Middlesex County (2008) (52,000), Southern New Jersey (2013) (56,700), and Atlantic and Cape May Counties (2004) (20,400, including 8200 part-year residents). Monmouth County is the 26th and Middlesex County is the 31st largest American Jewish community. The 1991 Southern New Jersey (Cherry Hill) study was updated with a 2013 scientific study using a different methodology (neither RDD nor DJN). Southern New Jersey is the 29th largest American Jewish community.

A 2012 DJN study estimates 20,000 Jews for the service area of the Jewish Federation of Somerset, Hunterdon & Warren Counties, including 11,600 Jews in southern Somerset County, 6000 in Hunterdon County, and 2400 in Warren County. Somerset, Hunterdon & Warren Counties is the 51st largest American Jewish community.

The estimate for Ocean County (61,500 Jews) is based on an Informant/Internet Estimate that is derived, in part, from a count of a mailing list said to be a complete listing of the ultra-Orthodox community in the Lakewood area. Ocean County is the 29th largest American Jewish community.



Map 5.8 Jewish communities of New Jersey (portrait)



Map 5.10 Jewish communities of Pennsylvania

All other estimates are Informant/Internet Estimates, including southern Passaic County (12,000), south Hudson County (9400), and Trenton (6000).

New York (Map 5.9) Based on a 2011 RDD study, 1,538,000 Jews live in the UJA-Federation of New York service area, including 561,100 in Brooklyn, 239,700 in Manhattan, 229,900 in Nassau County, 197,800 in Queens, 136,200 in Westchester County, 85,700 in Suffolk County, 53,900 in The Bronx, and 33,900 in Staten Island. New York is the largest Jewish community in New York State, accounts for 88 % of the Jews in New York State, and is the largest American Jewish community.

The 91,100 estimate for Rockland County is based primarily on an Informant/Internet Estimate. Rockland County is the 19th largest American Jewish community. The 31,500 estimate for Orange County includes an estimate of 19,500 for Kiryas Joel based on the US Census. Orange County is the 38th largest American Jewish community.

The five most significant Jewish communities in upstate New York are Rochester (19,900 Jews), Buffalo (12,050), Albany (12,000), Dutchess County (10,000), and Syracuse (9000). The estimate for Rochester is based on a 1999 RDD study, updated using a different methodology (neither RDD nor DJN). The estimate for Buffalo is based mostly on a 2013 RDD study.

Putnam County (3900) is based on a study using a different methodology (neither RDD nor DJN). All other estimates are Informant/Internet Estimates.

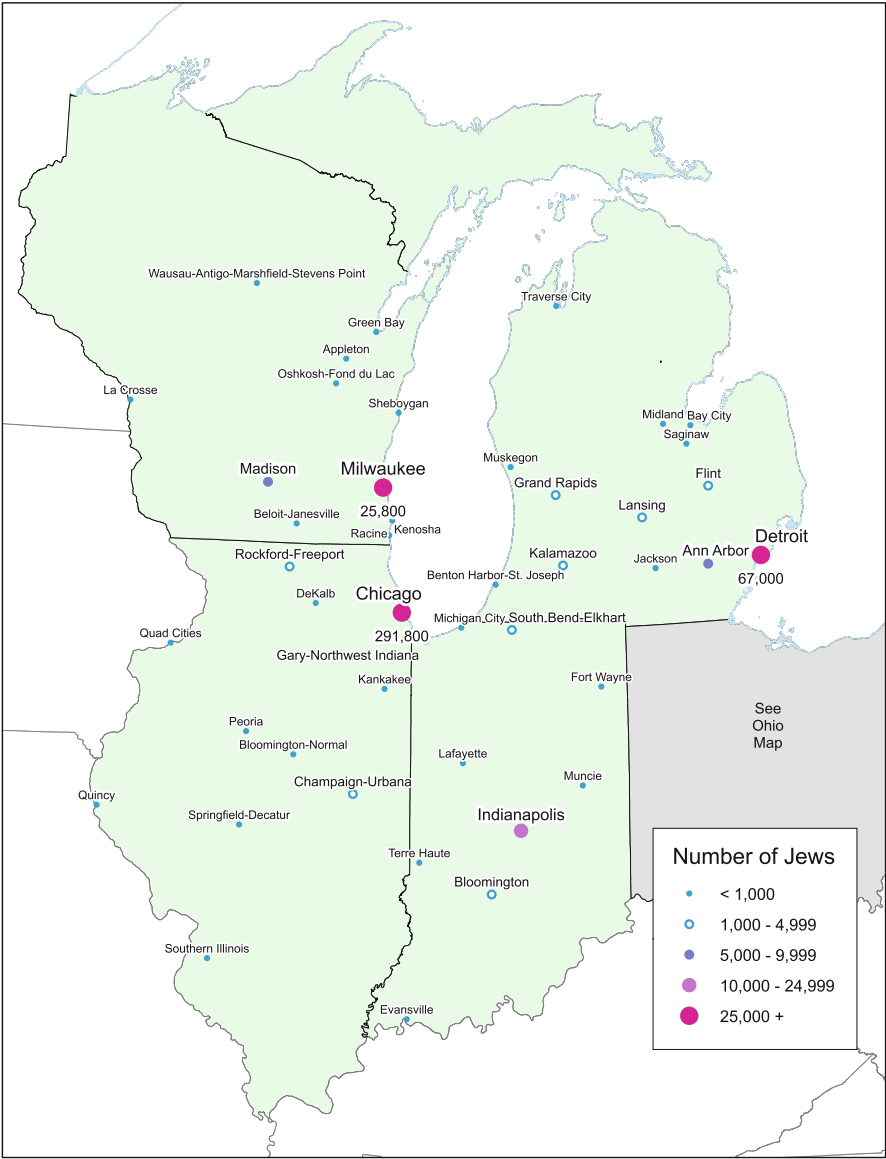
Pennsylvania (Map 5.10) Based on a 2009 RDD study, 214,600 Jews live in the service area of the Jewish Federation of Greater Philadelphia, including 66,800 in the City of Philadelphia, 64,500 in Montgomery County, 41,400 in Bucks County, 21,000 in Delaware County, and 20,900 in Chester County. Philadelphia is the largest Jewish community in Pennsylvania, accounts for 73 % of the Jews in Pennsylvania, and is the 7th largest American Jewish community.

The estimate of 42,200 Jews for Pittsburgh is based on a 2002 RDD study. Pittsburgh is the 34th largest American Jewish community.

Other Jewish communities with RDD studies in Pennsylvania include Lehigh Valley (Allentown, Bethlehem, and Easton) (2007) (8050 Jews), Harrisburg (1994) (7100), and York (1999) (1800). The 2007 estimates of Jews for Monroe County (2300) and Carbon County (600) are based on DJN studies. The estimate of 1800 Jews for Wilkes-Barre is based on a 2014 Informant Update of a 2005 scientific study using a different methodology (neither RDD nor DJN). All other estimates are Informant/Internet Estimates.

Midwest (Maps 5.11, 5.12, 5.13, and 5.14)

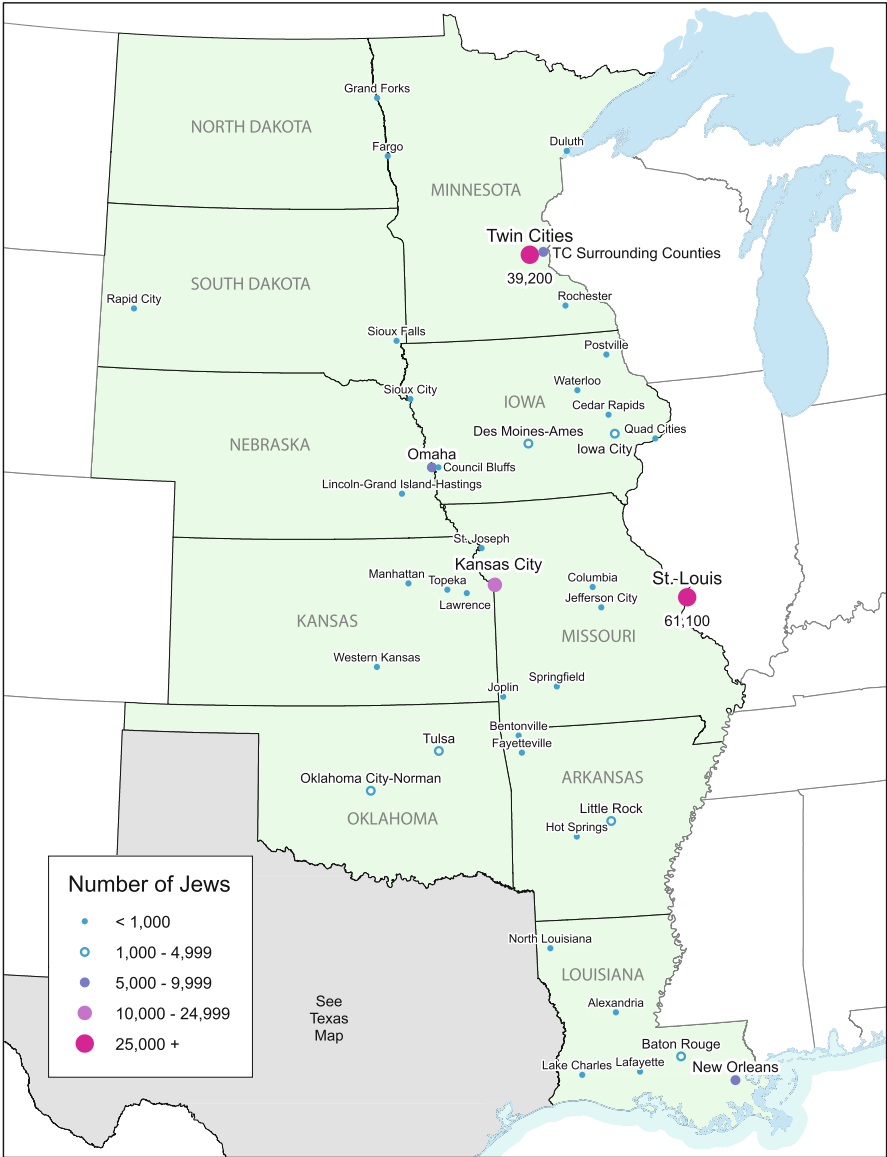
Illinois (Map 5.11) Based on a 2011 RDD study, Chicago (291,800 Jews) is the largest Jewish community in Illinois, accounts for 98 % of the Jews in Illinois, and is the 3rd largest American Jewish community.



Map 5.11 Jewish communities of the Midwest-Part 1 (portrait)

The only other scientific estimate is for Quad Cities (750, of which 300 live in Illinois), which is based on a 1990 scientific study using a different methodology (neither RDD nor DJN). All other estimates are Informant/Internet Estimates.

Indiana (Map 5.11) Indianapolis (10,000 Jews) is the largest Jewish community in Indiana and accounts for 58 % of the Jews in Indiana. All estimates are Informant/Internet Estimates.



Map 5.12 Jewish communities of the Midwest-Part 2 and Arkansas, Louisiana, and Oklahoma

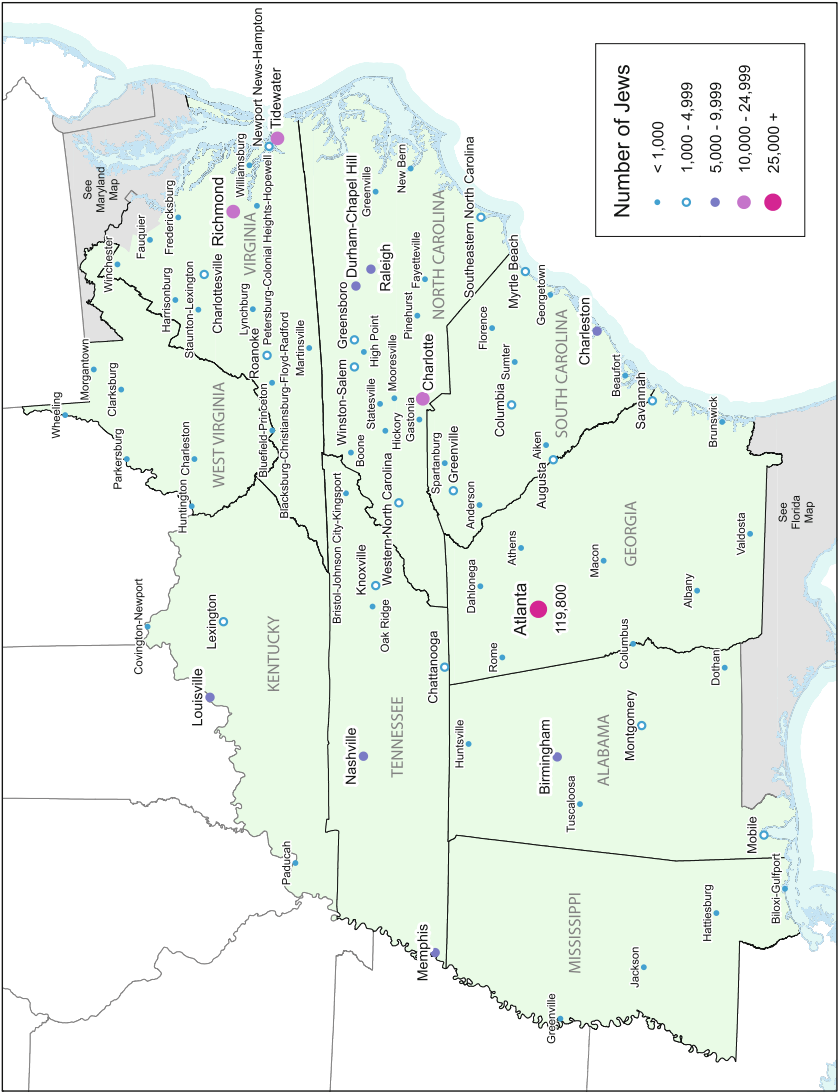
Iowa (Map 5.12) Des Moines-Ames (2800 Jews) is the largest Jewish community in Iowa, based on a 1956 scientific study using a different methodology (neither RDD nor DJN), updated by an Informant Estimate between 1997 and 2001. Des Moines-Ames accounts for 45 % of the Jews in Iowa. The only other scientific estimate is for Quad Cities (750, of which 450 live in Iowa), which is based on a 1990



Map 5.13 Jewish communities of Ohio

scientific study using a different methodology (neither RDD nor DJN). All other estimates are Informant/Internet Estimates.

Kansas (Map 5.12) The Kansas portion of the Kansas City Jewish community contains 16,000 Jews, based on a 1985 scientific study using a different methodology (neither RDD nor DJN) updated in 2015. Kansas City is the largest Jewish



Map 5.14 Jewish communities of the South (portrait)

community in Kansas, accounting for 92 % of the Jews in Kansas. Adding in the 2000 Jews who live in the Missouri portion of Kansas City, yields a combined population of 18,000. All other estimates are Informant/Internet Estimates.

Michigan (Map 5.11) Detroit (67,000 Jews) is the largest Jewish community in Michigan, accounts for 80 % of the Jews in Michigan, and is the 25th largest American Jewish community. The estimate is based on a 2005 RDD study, updated by a 2010 scientific study using a different methodology (neither RDD nor DJN).

The estimate for Ann Arbor (8000) is based on a 2010 DJN study, updated by a 2014 Informant Estimate. Flint (1300) is based on a 1956 scientific study using a different methodology (neither RDD nor DJN), updated by a 2009 Informant Estimate. All other estimates are Informant/Internet Estimates.

Minnesota (Map 5.12) The combined Twin Cities Jewish community of Minneapolis and St. Paul, with 39,200 Jews based on a 2004 RDD study (partially updated with a 2010 DJN study), is the largest Jewish community in Minnesota and accounts for 86 % of the Jews in Minnesota. Minneapolis, with 29,300 Jews, is the 41st largest American Jewish community. The estimate of 5300 Jews for the counties surrounding the Twin Cities is based on a 2004 DJN study. All other estimates are Informant/Internet Estimates.

Missouri (Map 5.12) St. Louis (61,100 Jews), based on a 2014 RDD study, is the largest Jewish community in Missouri, accounts for 95 % of the Jews in Missouri, and is the 30th largest American Jewish community.

The Missouri portion of the Kansas City Jewish community contains 2000 Jews, based on a 1985 scientific study using a different methodology (neither RDD nor DJN) updated in 2015. All other estimates are Informant/Internet Estimates.

Nebraska (Map 5.12) Omaha (5400 Jews), based on a 2010 DJN estimate, is the largest Jewish community in Nebraska and accounts for 88 % of the Jews in Nebraska. The estimate for Lincoln-Grand Island-Hastings is an Informant/Internet Estimate.

North Dakota (Map 5.12) The estimates for both Fargo (150 Jews) and Grand Forks (150) are based on Informant/Internet Estimates.

Ohio (Map 5.13) Cleveland, with 80,800 Jews, based on a 2011 RDD study, is the largest Jewish community in Ohio, accounts for 54 % of the Jews in Ohio, and is the 21st largest American Jewish community.

The next two largest Jewish communities in Ohio are Cincinnati, with 27,000 Jews, and Columbus, with 25,500. These estimates are based on RDD studies in 2008 and 2013, respectively. Cincinnati is the 42nd largest American Jewish community and Columbus is the 44th largest. Cleveland, Cincinnati, and Columbus combined account for 89 % of the Jews in Ohio.

The estimates for Dayton (4000 Jews), Akron-Kent (3000), Toledo-Bowling Green (2300), Youngstown-Warren (1400), and Canton-New Philadelphia (1000) are based on older scientific studies using a different methodology (neither RDD

nor DJN), and most were updated recently by Informant/Internet Estimates. All other estimates are Informant/Internet Estimates.

South Dakota (Map 5.12) The estimates for both Sioux Falls (100 Jews) and Rapid City (100) are based on Informant/Internet Estimates.

Wisconsin (Map 5.11) Milwaukee (25,800 Jews), based on a 2011 RDD study, is the largest Jewish community in Wisconsin, accounts for 78 % of the Jews in Wisconsin, and is the 43rd largest American Jewish community. All other estimates are Informant/Internet Estimates.

South (Maps 5.12 and 5.14, 5.15, 5.16, and 5.17)

Alabama (Map 5.14) Birmingham (5200 Jews) is the largest Jewish community in Alabama and accounts for 59 % of the Jews in Alabama. All estimates are Informant/Internet Estimates.

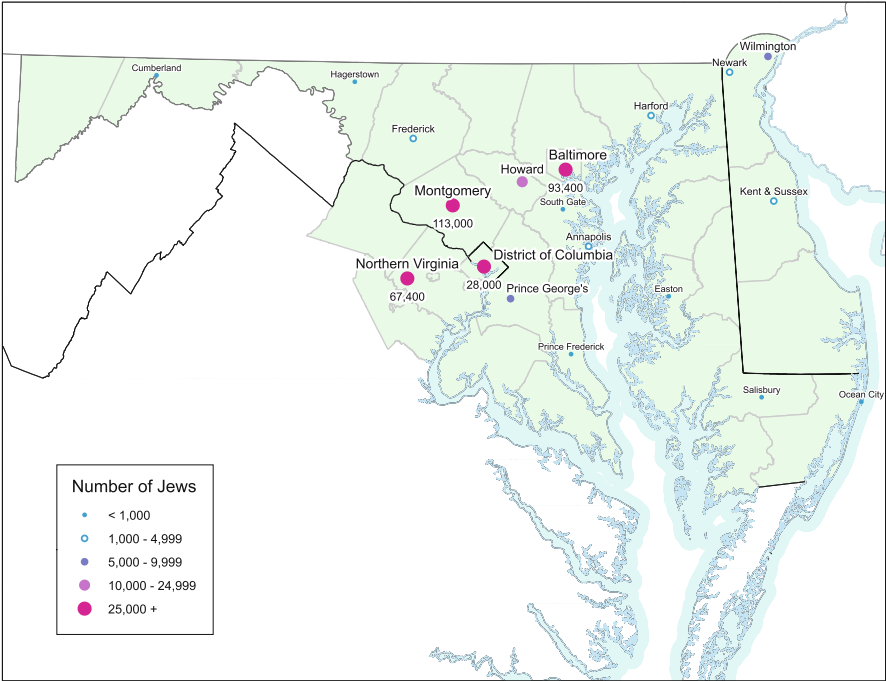
Arkansas (Map 5.12) Little Rock (1100 Jews) is the largest Jewish community in Arkansas and accounts for 64 % of the Jews in Arkansas. All estimates are Informant/Internet Estimates.

Delaware (Map 5.15) The estimates of Jewish population in Delaware are all based on a 1995 RDD study, updated with a 2006 DJN study. Wilmington (7600 Jews) is the largest Jewish community in Delaware and accounts for 50 % of the Jews in Delaware. The other Jewish communities are Newark (4300) and Kent and Sussex Counties (Dover) (3200).

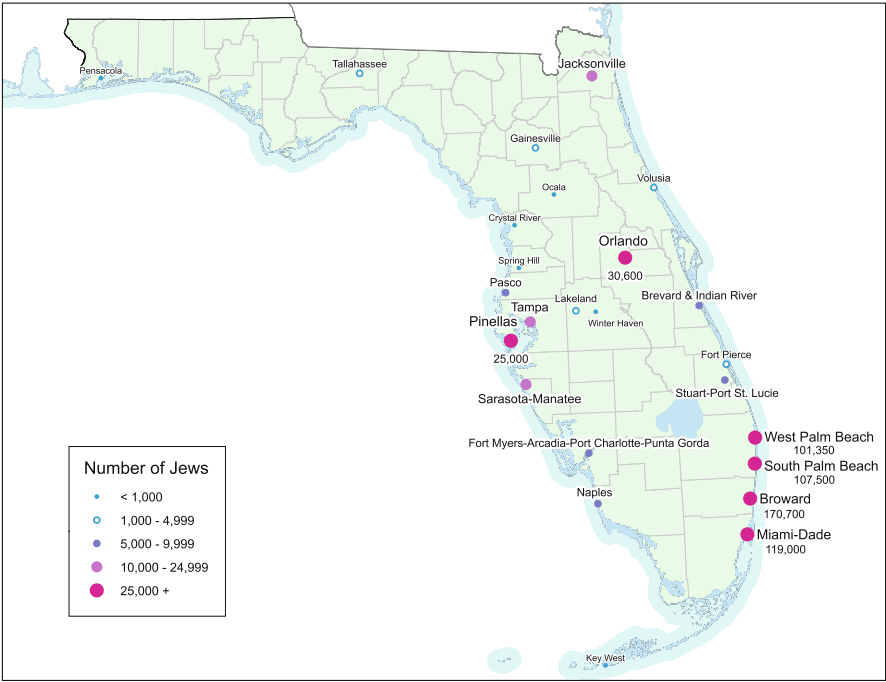
District of Columbia/Greater Washington (Map 5.15) Based on a 2003 RDD study, 215,600 Jews live in the service area of the Jewish Federation of Greater Washington, including 113,000 in Montgomery County (MD), 67,400 in Northern Virginia, 28,000 in the District of Columbia, and 7200 in Prince George's County (MD). Greater Washington is the 6th largest American Jewish community.

Florida (Map 5.16) Based on RDD studies, 565,025 Jews (including 66,475 part-year residents) live in the three South Florida counties (Broward County, Miami-Dade County, and Palm Beach County⁹), including Broward County (1997 RDD study, updated by a 2008 DJN study) (186,275 Jews), South Palm Beach (2005) (131,300), West Palm Beach (2005) (124,250), and Miami (2014) (123,200). Note that population estimates on the map for Florida *exclude* part-year residents. Excluding part-year residents, Broward County (170,700) is the 8th largest American Jewish community, South Palm Beach (107,500) is the 13th largest,

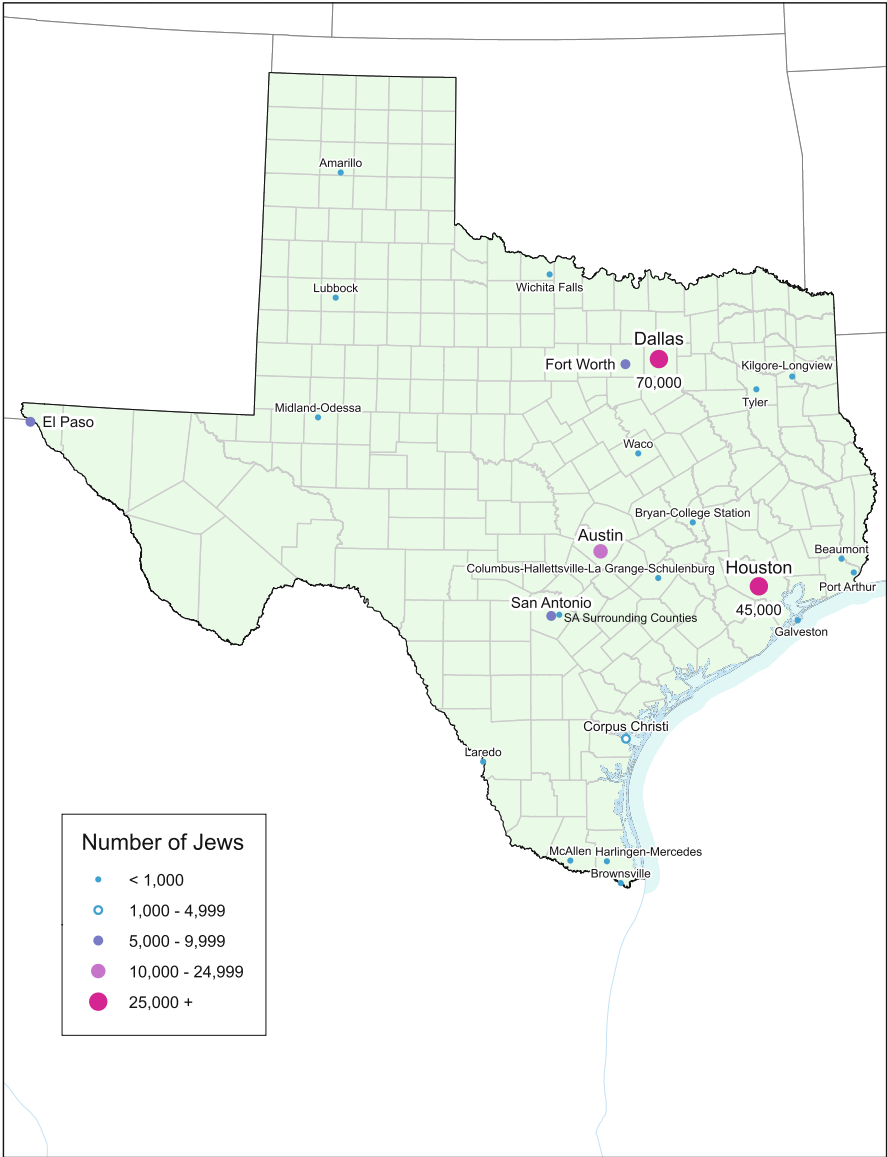
⁹Palm Beach County consists of two Jewish communities: The South Palm Beach community includes Greater Boca Raton and Greater Delray Beach. The West Palm Beach community includes all other areas of Palm Beach County from Boynton Beach north to the Martin County line.



Map 5.15 Jewish communities of Maryland, Delaware, DC, and Northern Virginia



Map 5.16 Jewish communities of Florida



Map 5.17 Jewish communities of Texas

Miami (119,000) is the 10th largest, and West Palm Beach (101,350) is the 14th largest. Excluding part-year residents, these four communities account for 77 % of the Jews in Florida.

Other important Jewish communities in Florida include the service area of the Jewish Federation of Pinellas (St. Petersburg) & Pasco Counties (35,000, including 1600 part-year residents), Orlando (31,100, including 500 part-year residents),

Tampa (23,000), Sarasota (15,500, including 3300 part-year residents), and Jacksonville (13,000, including 100 part-year residents). Excluding part-year residents, St. Petersburg-Pasco (33,400) is the 36th largest American Jewish community, Orlando (30,600) is the 39th largest, and Tampa is the 47th largest.

The estimates for Jacksonville and Sarasota are based on RDD studies (2002 and 2001, respectively). The RDD studies for Pinellas (St. Petersburg) (1994) and Orlando (1993) are considerably older, but both estimates were updated with 2010 DJN studies. The estimate for Tampa is based on a 2010 DJN study.

The estimates for Naples (10,000, including 2000 part-year residents and Tallahassee (2800) are both based on 2010 DJN studies. The estimate of 6700 Jews (including 900 part-year residents) for Stuart-Port St. Lucie is based on a 1999 RDD study, updated with a 2004 DJN study. All other estimates are Informant/Internet Estimates, including Fort Myers-Arcadia-Port Charlotte-Punta Gorda (8000).

Georgia (Map 5.14) Atlanta (119,800 Jews), based on a 2006 RDD study, is the largest Jewish community in Georgia, accounts for 94 % of the Jews in Georgia, and is the 9th largest American Jewish community. The only other significant Jewish community in Georgia is Savannah (4300), which, like all the other communities in Georgia, is based on an Informant/Internet Estimate.

Kentucky (Map 5.14) Based on a 2006 scientific study using a different methodology (neither RDD nor DJN), Louisville (8300 Jews) accounts for 73 % of the Jews in Kentucky. Lexington (2500), which is based on an Informant/Internet Estimate, is the only other significant Jewish community. All other estimates (except Covington-Newport which is based on an RDD study) are Informant/Internet Estimates.

Louisiana (Map 5.12) New Orleans (7800 Jews), based on a 1984 RDD study, updated in 2009 (post-Katrina) with a scientific study using a different methodology (neither RDD nor DJN), accounts for 73 % of the Jews in Louisiana. All other estimates are Informant/Internet Estimates.

Maryland (Map 5.15) Based on a 2003 RDD study, the largest Jewish community in Maryland is Montgomery County (113,000 Jews) which is part of the service area of the Jewish Federation of Greater Washington. (See District of Columbia above.) Montgomery County accounts for 47 % of the Jews in Maryland.

Based on a 2010 RDD study, Baltimore (93,400) is the second largest Jewish community in Maryland, accounts for 39 % of the Jews in Maryland, and is the 18th largest American Jewish community.

The estimate of 17,200 Jews for Howard County (Columbia) is based on a 2010 RDD study. Three communities, the Maryland portion of the service area of the Jewish Federation of Greater Washington (Montgomery and Prince George's Counties), Baltimore, and Howard County, account for 90 % of the Jews in Maryland.

Based on a 2010 DJN estimate, 3500 Jews live in Annapolis. All other estimates are Informant/Internet Estimates.

Mississippi (Map 5.14) The estimates for all four small Jewish communities in Mississippi are Informant/Internet Estimates.

North Carolina (Map 5.14) Charlotte (12,000 Jews), based on a 1997 RDD study, is the largest Jewish community in North Carolina. Durham-Chapel Hill (6000), Raleigh (6000), Western North Carolina (3400), and Greensboro (3000) are other significant communities. With the exception of Western North Carolina, which is based on a scientific study using another methodology (neither RDD nor DJN), the other estimates are Informant/Internet Estimates. Winston-Salem (1400) is based on a 2011 DJN estimate. All other estimates are Informant/Internet Estimates.

Oklahoma (Map 5.12) Based on a 2010 DJN study, the largest Jewish community in Oklahoma is Oklahoma City-Norman (2500 Jews). The estimate for Tulsa (2000) is an Informant/Internet Estimate.

South Carolina (Map 5.14) Charleston (6000 Jews) is the largest Jewish community in South Carolina and accounts for 44 % of the Jews in South Carolina. The estimate for Greenville (2000) is based on a DJN study. All other estimates are Informant/Internet Estimates.

Tennessee (Map 5.14) The estimates for Memphis (8000 Jews) and Nashville (7800), the two largest Jewish communities in Tennessee, are based on scientific studies using another methodology (neither RDD nor DJN). Memphis and Nashville combined account for 81 % of the Jews in Tennessee. The estimates for Knoxville (2000), Chattanooga (1400), and Oak Ridge (150) are based on DJN studies. Bristol-Johnson City-Kingsport (125) is an Informant/Internet Estimate.

Texas (Map 5.17) Dallas (70,000 Jews) is the largest Jewish community in Texas, accounts for 44 % of the Jews in Texas, and is the 24th largest American Jewish community. The estimate for Dallas is based on a 1988 RDD study, updated by a 2013 scientific study using a different methodology (neither DJN nor RDD).

Houston (45,000) is the second largest Jewish community in Texas, accounts for 28 % of the Jews in Texas, and is the 33rd largest American Jewish community. The estimate for Houston is based on a 1986 RDD study, updated by a 2009 Informant Update. Dallas and Houston combined account for 73 % of the Jews in Texas.

The only other RDD study completed in Texas was in 2007 in San Antonio (9200). Based on a 2007 DJN study, an additional 1000 Jews live in counties surrounding San Antonio.

All other estimates are Informant/Internet Estimates, including Austin (18,000), El Paso (5000), and Fort Worth (5000).

Virginia (Maps 5.14 and 5.15) Based on a 2003 RDD study, Northern Virginia (67,400 Jews) is the largest Jewish community in Virginia and is part of the service area of the Jewish Federation of Greater Washington. (See District of Columbia above.) Northern Virginia accounts for 71 % of the Jews in Virginia.

Other significant Jewish communities in Virginia are Tidewater (mainly Norfolk and Virginia Beach) (10,950), based on a 2001 RDD study, and Richmond (10,000), based on a 1994 RDD study, updated with a 2011 DJN study. All other estimates are Informant/Internet Estimates.

West Virginia (Map 5.14) Charleston (975 Jews) is the largest Jewish community in West Virginia and accounts for 42 % of the Jews in West Virginia. All estimates are Informant/Internet Estimates.

West (Maps 5.18 and 5.19)

Alaska (Map 5.18) Anchorage (5000 Jews) is the largest Jewish community in Alaska and accounts for 81 % of the Jews in Alaska. All estimates are Informant/Internet Estimates.

Arizona (Map 5.18) Based on a 2002 RDD study, Phoenix (82,900 Jews) is the largest Jewish community in Arizona, accounts for 78 % of the Jews in Arizona, and is the 20th largest American Jewish community.

A 2002 RDD study of Tucson estimated 22,400 Jews (including 1000 part-year residents) making it the second largest Jewish community in Arizona and accounts for 20 % of the Jews in Arizona. Tucson (21,400, excluding the part-year residents) is the 49th largest American Jewish community. Phoenix and Tucson combined account for 98 % of the Jews in Arizona.

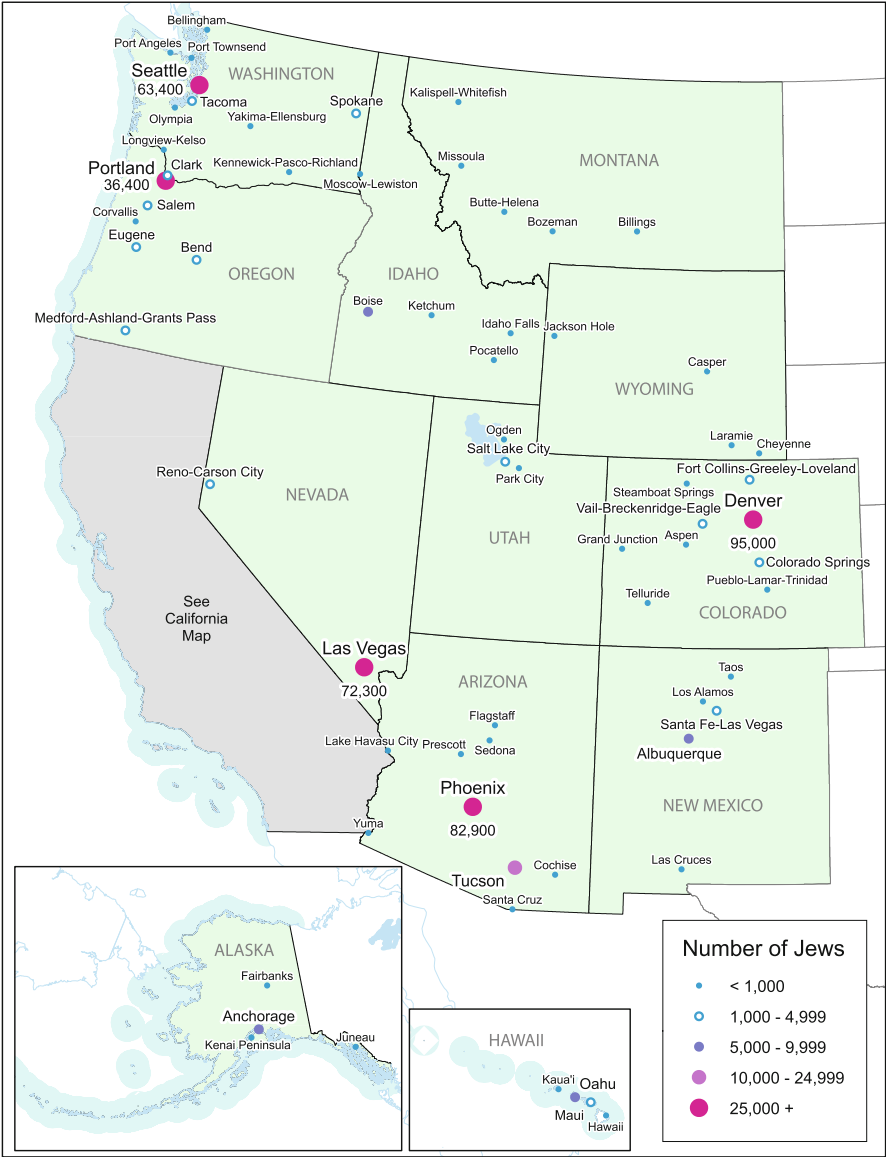
The estimates for Cochise County (450) and Santa Cruz County (100) are based on 2002 DJN studies. All other estimates are Informant/Internet Estimates.

California (Map 5.19) Based on a 1997 RDD study, 519,200 Jews live in the service area of the Jewish Federation of Greater Los Angeles, which is the largest Jewish community in California, accounts for 42 % of the Jews in California, and is the 2nd largest American Jewish community.

Based on a 2004 RDD study, 227,800 Jews live in the service area of the Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties, including 72,500 in South Peninsula, 65,800 in San Francisco County, 40,300 in North Peninsula, 26,100 in Marin County, and 23,100 in Sonoma County. The San Francisco area is the 2nd largest Jewish community in California, accounts for 18 % of the Jews in California, and is the 5th largest American Jewish community.

Based on a 2011 RDD study, 100,750 Jews live in the service area of the Jewish Federation of the East Bay, including 59,050 in Alameda County, 32,100 in Contra Costa County, 5000 in Solano County, and 4600 in Napa County. East Bay is the 3rd largest Jewish community in California and the 15th largest American Jewish community.

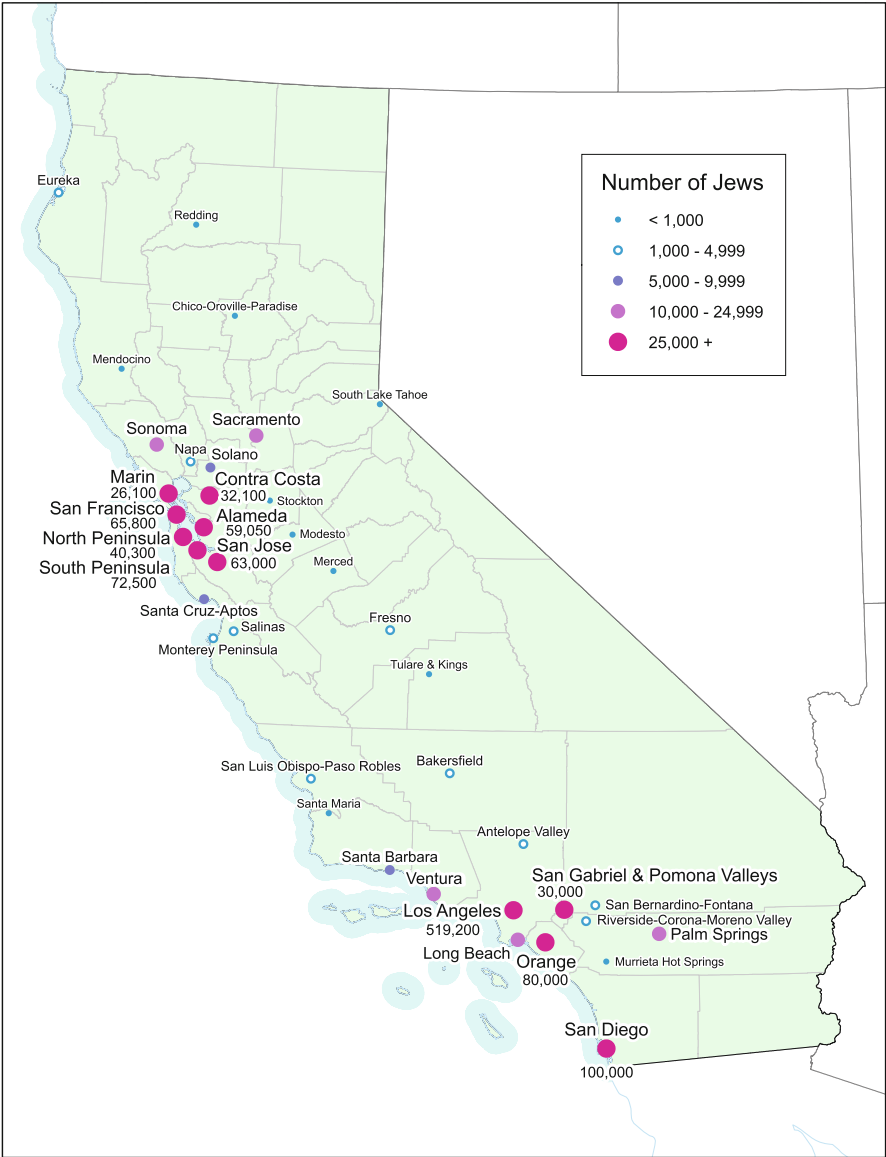
Based on a 2003 RDD study, updated by a 2014 Informant/Internet Estimate, 100,000 Jews live in San Diego. San Diego is the 4th largest Jewish community in California and the 16th largest American Jewish community. Based on a 1986 RDD study, 63,000 Jews live in San Jose, which is the 28th largest American Jewish community.



Map 5.18 Jewish community of the West (portrait)

Based on a 1993 scientific study using a different methodology (neither RDD nor DJN), 21,300 Jews live in Sacramento, which is the 50th largest American Jewish community.

Based on Informant/Internet Estimates, 80,000 Jews live in Orange County (excluding parts included in Long Beach); 30,000, in San Gabriel and Pomona



Map 5.19 Jewish communities of California

Valleys; 23,750, in Long Beach; 15,000, in Ventura County (excluding the Simi-Conejo area included in Los Angeles); and 8500, in Santa Barbara. Orange County is the 22nd largest American Jewish community, San Gabriel and Pomona Valleys, is the 40th largest, and Long Beach is the 46th.

Based on a 1998 RDD study updated by an Informant/Internet Estimate in 2015, 20,000 Jews (including 9000 part-year residents) live in Palm Springs.

DJN studies were completed in 2011 in Santa Cruz-Aptos (6000 Jews), the Monterey Peninsula (4500), and Fresno (3500). All other estimates are Informant/Internet Estimates.

Colorado (Map 5.18) Denver (95,000 Jews), based on a 2007 RDD study, updated by a 2015 Informant/Internet Estimate, is the largest Jewish community in Colorado, accounts for 92 % of the Jews in Colorado, and is the 17th largest American Jewish community.

The estimates for Colorado Springs (2500) and Vail-Breckenridge-Eagle (1500) are based on DJN studies completed in 2010 and 2011, respectively. All other estimates are Informant/Internet Estimates.

Hawaii (Map 5.18) Oahu (Honolulu) (5200 Jews), based on a 2010 DJN study, is the largest Jewish community in Hawaii and accounts for 71 % of the Jews in Hawaii. All other estimates are Informant/Internet Estimates.

Idaho (Map 5.18) Boise (800 Jews) is the largest Jewish community in Idaho and accounts for 52 % of the Jews in Idaho. Estimates for all five small Jewish communities in Idaho are based on Informant/Internet Estimates.

Montana (Map 5.18) Estimates for all five small Jewish communities are based on Informant/Internet Estimates.

Nevada (Map 5.18) Las Vegas (72,300 Jews), based on a 2005 RDD study, updated by a 2009 Informant Estimate, is the largest Jewish community in Nevada, accounts for 95 % of the Jews in Nevada, and is the 23rd largest American Jewish community. Based on a 2011 DJN study, 4000 Jews live in Reno-Carson City.

New Mexico (Map 5.18) Albuquerque (7500 Jews), based on a 2011 DJN study, is the largest Jewish community in New Mexico and accounts for 59 % of the Jews in New Mexico. All other estimates are Informant/Internet Estimates, including Santa Fe-Las Vegas.

Oregon (Map 5.18) The service area of the Jewish Federation of Greater Portland (36,400 Jews), based on a 2011 scientific study using a different methodology (neither RDD nor DJN), includes 33,800 Jews in Portland and 2600 in Vancouver (WA) and is the 35th largest American Jewish community. Portland is the largest Jewish community in Oregon and accounts for 83 % of the Jews in Oregon.

The estimate for Bend (1000) is based on a 2010 DJN study. All other estimates are Informant/Internet Estimates.

Utah (Map 5.18) Salt Lake City (4800 Jews), based on a 2010 DJN study, is the largest Jewish community in Utah and accounts for 85 % of the Jews in Utah. All other estimates are Informant/Internet Estimates.

Washington (Map 5.18) Seattle (63,400 Jews), based on a 2014 RDD study, is the largest Jewish community in Washington, accounts for 88 % of the Jews in Washington, and is the 27th largest American Jewish community.

The estimate for Clark County (2600) is based on a 2011 scientific study using a different methodology (neither RDD nor DJN). All other estimates are Informant/Internet Estimates.

Wyoming (Map 5.18) Estimates for all four small Jewish communities are Informant/Internet Estimates.

5.8 Outlook

While it might be more appropriate to provide a range of estimates for the US Jewish population, running from a low of 5,700,000 by DellaPergola (see Chap. 7) to 7,100,000 by Tighe et al. (2014), the current number reported in this chapter of 6,830,000 provides a single reasonable estimate, which is supported by the 2013 Pew figure of 6,700,000. The difference between the low figure and the AJYB estimate results from counting those individuals who are partly Jewish both in the latter case as well as in the Pew study. As one professional observer put it, “It’s not like we have a set of estimates claiming 15 million and another claiming three million. That they are all between 6.7 and 7.1 million, using different methods, is quite astounding.”

Pew’s finding that the proportion of Americans who claimed to be Jewish by religion had increased modestly (but not statistically significantly) pointed to, at the very least, a stability of the Jewish population as a share of the total US population. What is likely is that in the near future, the US Jewish population size will not increase substantially; and its share of the total US population will hover around 2 %. This likely stable proportion in the near term is still much smaller than the peak estimate of 3.7 % that Jews represented of the total US population in the 1930s, which is not likely ever to be attained again.

Acknowledgment The authors thank the following individuals and organizations:

1. The Jewish Federations of North America (JFNA) and former staff members at its predecessor organizations (United Jewish Communities and Council of Jewish Federations), Jim Schwartz, Jeffrey Scheckner, and Barry Kosmin, who authored the *AJYB* US Jewish population chapters from 1986 to 2003. Some population estimates in this report are still based on their efforts;
2. Laurence Kotler-Berkowitz, Senior Director of Research and Analysis and Director of the Berman Jewish DataBank at The Jewish Federations of North America;
3. Rae Asselin, Program Assistant, and Pamela Weathers, Research Assistant, at the Center for Judaic Studies and Contemporary Jewish Life at the University of Connecticut, for their excellent assistance;
4. Chris Hanson and the University of Miami Department of Geography’s Geographic Information Systems Laboratory for assistance with the maps;
5. Mandell L. (Bill) Berman for his strong support of this effort;
6. Alan Cooperman, Director of Religion Research, at the Pew Research Center, Washington, DC, for his very helpful suggestions on the implications of the various Pew findings.

Appendix

This Appendix presents detailed data on the US Jewish population in four columns:

Date Column. This column provides the date of the latest Scientific Estimate or Informant/Internet Estimate for each geographic area. This chapter's former authors provided only a range of years (pre-1997 or 1997-2001) for the last informant contact. For estimates after 2001, exact dates are shown. For communities for which the date is more recent than the date of the latest scientific study shown in boldface type in the Geographic Area column, the study estimate has been confirmed or updated by an Informant/Internet Estimate subsequent to the scientific study.

Geographic Area Column. This column provides estimates for about 900 Jewish communities (of 100 Jews or more) and geographic subareas thereof. Many estimates are for Jewish Federation service areas. Where possible, these service areas are disaggregated into smaller geographic subareas. For example, separate estimates are provided for such places as West Bloomfield, Michigan (part of the service area of the Jewish Federation of Metropolitan Detroit) and Boynton Beach (Florida) (part of the service area of the Jewish Federation of Palm Beach County). This column also indicates whether each estimate is a Scientific Estimate:

1. Scientific Estimates. Estimates in boldface type are based on scientific studies, which, unless otherwise indicated, are Random Digit Dial (RDD) studies. The boldface date in the Geographic Area column indicates the year in which the field work was conducted. Superscripts are used to indicate the type of Scientific Estimate when it is not RDD:

^aindicates a Distinctive Jewish Name (DJN) study

^bindicates a DJN study used to update a previous RDD study (first date is for the RDD study, second date is for the DJN-based update)

^cindicates the use of US Census data

^dindicates a scientific study using a different methodology (neither RDD nor DJN)

^e indicates a scientific study using a different methodology (neither RDD nor DJN) that is used to update a previous RDD study (first date is for the RDD study, second date is for the other scientific study)

2. Informant/Internet Estimates. Estimates for communities not shown in boldface type are generally based on Informant/Internet Estimates.

Number of Jews. This column shows estimates of the number of Jews for each area or subarea, exclusive of part-year Jews.

Part-Year. For communities for which the information is available, this column presents estimates of the number of Jews in part-year households. Part-year

households are defined as households who live in a community for 3–7 months of the year. Note that part-year households are probably important components of many additional communities.

Jews in part-year households form an essential component of some Jewish communities, as many join synagogues and donate to Jewish Federations in the communities in which they live part time. This is particularly true in Florida, and, to a lesser extent, in other states with many retirees. Presenting the information in this way allows the reader to gain a better perspective on the size of Jewish communities with significant part-year populations, without double-counting the part-year Jewish population in the totals. Note that Jews in part-year households are reported as such in the community that is most likely their “second home.”

Excel Spreadsheet. The Excel spreadsheet used to create this Appendix and the other tables in this chapter is available at www.jewishdatabank.org. This spreadsheet also includes information on about 250 *Other Places* with Jewish populations of less than 100 which are aggregated and shown as the last entry for many of the states in this Appendix. The spreadsheet also contains Excel versions of the other tables in this chapter as well as a table showing some of the major changes since last year’s *Year Book* and a table showing the calculations for the indices of dissimilarity referenced above.

Communities with Jewish population of 100 or more, 2015			
Date	Geographic area	Number of Jews	Part-Year
Alabama			
2011	Birmingham (Jefferson County)	5200	
2014	Dothan	200	
1997–2001	Huntsville	750	
2014	Mobile (Baldwin & Mobile Counties)	1100	
2014	Montgomery	1100	
2008	Tuscaloosa	200	
	Other Places	250	
	Total Alabama	8800	
Alaska			
2008	Anchorage (Anchorage Borough)	5000	
2008	Fairbanks (Fairbanks North Star Borough)	600	
2008	Juneau	300	
1997–2001	Kenai Peninsula	200	
1997–2001	Other Places	75	
	Total Alaska	6175	
Arizona			
2002	Cochise County (2002)^a	450	
1997–2001	Flagstaff (Coconino County)	500	
1997–2001	Lake Havasu City	200	
2009	Northwest Valley (Glendale-Peoria-Sun City) (2002)	10,900	

(continued)

Communities with Jewish population of 100 or more, 2015			
Date	Geographic area	Number of Jews	Part-Year
2009	Phoenix (2002)	23,600	
2009	Northeast Valley (Scottsdale) (2002)	34,500	
2009	Tri Cities Valley (Ahwatukee-Chandler-Gilbert-Mesa-Tempe) (2002)	13,900	
2009	Greater Phoenix Total (2002)	82,900	
2008	Prescott	300	
2002	Santa Cruz County (2002)^a	100	
2008	Sedona	300	50
2005	West-Northwest (2002)	3450	
2005	Northeast (2002)	7850	
2005	Central (2002)	7150	
2005	Southeast (2002)	2500	
2005	Green Valley (2002)	450	
2005	Tucson (Pima County) Total (2002)	21,400	1000
1997–2001	Yuma	150	
	Total Arizona	106,300	1050
<i>Arkansas</i>			
2008	Bentonville	100	
2008	Fayetteville	175	
2001	Hot Springs	150	
2001	Little Rock	1100	
2007	Other Places	200	
	Total Arkansas	1725	
<i>California</i>			
1997–2001	Antelope Valley (Lancaster-Palmdale in LA County)	3000	
1997–2001	Bakersfield (Kern County)	1600	
1997–2001	Chico-Oroville-Paradise (Butte County)	750	
1997–2001	Eureka (Humboldt County)	1000	
2011	Fresno (Fresno County) (2011)^a	3500	
2015	Long Beach (Cerritos-Hawaiian Gardens-Lakewood-Signal Hill in Los Angeles County & Buena Park-Cypress-La Palma-Los Alamitos-Rossmoor-Seal Beach in Orange County)	23,750	
2009	Airport Marina (1997)	22,140	
2009	Beach Cities (1997)	17,270	
2009	Beverly Hills (1997)	20,500	
2009	Burbank-Glendale (1997)	19,840	
2009	Central (1997)	11,600	
2009	Central City (1997)	4710	
2009	Central Valley (1997)	27,740	
2009	Cheviot-Beverlywood (1997)	29,310	
2009	Culver City (1997)	9110	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
2009	Eastern Belt (1997)	3900	
2009	Encino-Tarzana (1997)	50,290	
2009	Fairfax (1997)	54,850	
2009	High Desert (1997)	10,920	
2009	Hollywood (1997)	10,390	
2009	Malibu-Palisades (1997)	27,190	
2009	North Valley (1997)	36,760	
2009	Palos Verdes Peninsula (1997)	6780	
2009	San Pedro (1997)	5310	
2009	Santa Monica-Venice (1997)	23,140	
2009	Simi-Conejo (1997)	38,470	
2009	Southeast Valley (1997)	28,150	
2009	West Valley (1997)	40,160	
2009	Westwood (1997)	20,670	
2009	<i>Los Angeles (Los Angeles County, excluding parts included in Long Beach, & southern Ventura County) Total (1997)</i>	519,200	
1997–2001	Mendocino County (Redwood Valley-Ukiah)	600	
1997–2001	Merced County	190	
1997–2001	Modesto (Stanislaus County)	500	
2011	Monterey Peninsula (2011)^a	4500	
1997–2001	Murrieta Hot Springs	550	
2009	Orange County (excluding parts included in Long Beach)	80,000	
2015	Palm Springs (1998)	2500	900
2015	Cathedral City-Rancho Mirage (1998)	3300	5900
2015	Palm Desert-Sun City (1998)	3700	1900
2015	East Valley (Bermuda-Dunes-Indian Wells-Indio-La Quinta) (1998)	1200	250
2015	North Valley (Desert Hot Springs-North Palm Springs-Thousand Palms) (1998)	300	50
2015	<i>Palm Springs (Coachella Valley) Total (1998)</i>	11,000	9000
1997–2001	Redding (Shasta County)	150	
1997–2001	Riverside-Corona-Moreno Valley	2000	
1997–2001	Sacramento (El Dorado, Placer, Sacramento, & Yolo Counties) (1993)^d	21,300	
1997–2001	Salinas	1000	
1997–2001	San Bernardino-Fontana	3000	
2014	North County Coastal (2003)	27,000	
2014	North County Inland (2003)	20,300	
2014	Greater East San Diego (2003)	21,200	
2014	La Jolla-Mid-Coastal (2003)	16,200	
2014	Central San Diego (2003)	13,700	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
2014	South County (2003)	1600	
2014	<i>San Diego (San Diego County) Total (2003)</i>	100,000	
2015	Hayward (2011)	5350	
2015	Oakland-Berkeley Corridor (2011)	43,500	
2015	Tri-Valley Tri-Cities (2011)	10,200	
2015	<i>Alameda County Subtotal (2011)</i>	59,050	
2015	680 Corridor (2011)	4400	
2015	Central Contra Costa (2011)	13,100	
2015	East Contra Costa (2011)	5250	
2015	Lafayette-Morega-Orinda (2011)	3150	
2015	Western Contra Costa (2011)	6200	
2015	<i>Contra Costa County Subtotal (2011)</i>	32,100	
2015	Napa County (2011)	4600	
2015	Solano County (Vallejo) (2011)	5000	
2015	<i>Jewish Federation of The East Bay Total (2011)</i>	100,750	
2007	Marin County (2004)	26,100	
2007	North Peninsula (2004)	40,300	
2007	San Francisco County (2004)	65,800	
2007	Sonoma County (Petaluma-Santa Rosa) (2004)	23,100	
2007	South Peninsula (Palo Alto) (2004)	72,500	
2007	<i>San Francisco Subtotal (2004)</i>	227,800	
2014	San Jose (Silicon Valley) (1986)	63,000	
	<i>San Francisco Bay Area Total</i>	391,550	
1997–2001	San Gabriel & Pomona Valleys (Alta Loma-Chino-Claremont-Cucamonga-La Verne-Montclair- Ontario-Pomona-San Dimas-Upland)	30,000	
1997–2001	San Luis Obispo-Paso Robles (San Luis Obispo County)	2000	
2015	Santa Barbara (Santa Barbara County)	8500	
2011	Santa Cruz-Aptos (Santa Cruz County) (2011)^a	6000	
1997–2001	Santa Maria	500	
1997–2001	South Lake Tahoe (El Dorado County)	150	
1997–2001	Stockton	850	
1997–2001	Tulare & Kings Counties (Visalia)	350	
1997–2001	Ventura County (excluding Simi-Conejo of Los Angeles)	15,000	
1997–2001	Other Places	200	
	Total California	1,232,690	9000
Colorado			
1997–2001	Aspen	750	
2010	Colorado Springs (2010)^a	2500	
2015	Denver (2007)	32,500	
2015	South Metro (2007)	22,400	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
2015	Boulder (2007)	14,600	
2015	North & West Metro (2007)	12,900	
2015	Aurora (2007)	7500	
2015	North & East Metro (2007)	5100	
2015	Greater Denver (Adams, Arapahoe, Boulder, Broomfield, Denver, Douglas, & Jefferson Counties) Total (2007)	95,000	
2010	Fort Collins-Greeley-Loveland	2000	
1997–2001	Grand Junction (Mesa County)	320	
1997–2001	Pueblo-Lamar-Trinidad	425	
1997–2001	Steamboat Springs	250	
pre-1997	Telluride	125	
2011	Vail-Breckenridge-Eagle (Eagle & Summit Counties) (2011)^a	1500	
1997–2001	Other Places	150	
	Total Colorado	103,020	
Connecticut			
pre-1997	Colchester-Lebanon	300	
2014	Danbury (Bethel-Brookfield-New Fairfield-New Milford-Newtown-Redding-Ridgefield-Sherman)	5000	
2008	Greenwich	7000	
2009	Core Area (Bloomfield-Hartford-West Hartford) (2000)	15,800	
2009	Farmington Valley (Avon-Burlington-Canton-East Granby-Farmington-Granby- New Hartford-Simsbury) (2000)	6400	
2009	East of the River (East Hartford-East Windsor-Enfield-Glastonbury-Manchester-South Windsor in Hartford County & Andover-Bolton-Coventry-Ellington-Hebron-Somers-Tolland-Vernon in Tolland County) (2000)	4800	
2009	South of Hartford (Berlin-Bristol-New Britain-Newington-Plainville-Rocky Hill-Southington- Wethersfield in Hartford County, Plymouth in Litchfield County, Cromwell-Durham-Haddam- Middlefield-Middletown in Middlesex County, & Meriden in New Haven County) (2000)	5000	
2009	Suffield-Windsor-Windsor Locks (2000)	800	
2009	Jewish Federation of Greater Hartford Total (2000)	32,800	
2010	The East (Centerbrook-Chester-Clinton-Deep River-Ivoryton-Killingworth-Old Saybrook-Westbrook in Middlesex County & Branford-East Haven-Essex-Guilford-Madison- North Branford-Northford in New Haven County) (2010)	4900	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
2010	The West (Ansonia-Derby-Milford-Seymour-West Haven in New Haven County & Shelton in Fairfield County) (2010)	3200	
2010	The Central Area (Bethany-New Haven-Orange-Woodbridge) (2010)	8800	
2010	Hamden (2010)	3200	
2010	The North (Cheshire-North Haven-Wallingford) (2010)	2900	
2010	<i>Jewish Federation of Greater New Haven Total (2010)</i>	23,000	
1997–2001	New London-Norwich (central & southern New London County)	3800	
2010	Southbury (Beacon Falls-Middlebury-Naugatuck-Oxford-Prospect-Waterbury-Wolcott in New Haven County & Washington-Watertown in Litchfield County) (2010)^a	4500	
2010	Southern Litchfield County (Bethlehem-Litchfield-Morris-Roxbury-Thomaston--Woodbury) (2010)^a	3500	
2010	<i>Jewish Federation of Western Connecticut Total (2010)^a</i>	8000	
2009	Stamford (Darien-New Canaan)	12,000	
2006	Storrs-Columbia & parts of Tolland County	500	
1997–2001	Torrington	600	
2000	Westport (2000)	5000	
2000	Weston (2000)	1850	
2000	Wilton (2000)	1550	
2000	Norwalk (2000)	3050	
2014	Bridgeport (Easton-Fairfield-Monroe-Stratford-Trumbull)	13,000	
2000	<i>Federation for Jewish Philanthropy in Upper Fairfield County Total (2000)</i>	24,450	
2006	Windham-Willimantic & parts of Windham County	400	
	Total Connecticut	117,850	
Delaware			
2009	Kent & Sussex Counties (Dover) (1995, 2006)^b	3200	
2009	Newark (1995, 2006)^b	4300	
2009	Wilmington (1995, 2006)^b	7600	
	Total Delaware (1995, 2006)^b	15,100	
Washington, D.C.			
2015	Total District of Columbia (2003)	28,000	
2015	Lower Montgomery County (Maryland) (2003)	88,600	
2015	Upper Montgomery County (Maryland) (2003)	24,400	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
2015	Prince George's County (Maryland) (2003)	7200	
2015	Arlington-Alexandria-Falls Church (Virginia) (2003)	27,900	
2015	South Fairfax-Prince William County (Virginia) (2003)	25,000	
2015	West Fairfax-Loudoun County (Virginia) (2003)	14,500	
2015	<i>Jewish Federation of Greater Washington Total (2003)</i>	215,600	
<i>Florida</i>			
1997–2001	Brevard & Indian River Counties (Melbourne-Vero Beach)	5000	
pre-1997	Crystal River (Citrus County)	100	
1997–2001	Fort Myers-Arcadia-Port Charlotte-Punta Gorda (Charlotte, De Soto, & Lee Counties)	8000	
1997–2001	Fort Pierce (northern St. Lucie County)	1060	
2008	Gainesville	2500	
2015	Jacksonville Core area (2002, 2015)^c	8800	
2015	The Beaches (Atlantic Beach-Jacksonville Beach-Neptune Beach-Ponte Vedra Beach) (2002, 2015)^c	1900	
2015	Other Places in Clay, Duval, Nassau, & St. Johns Counties (including St. Augustine) (2002, 2015)^c	2200	
2015	<i>Jacksonville Total (2002, 2015)^c</i>	12,900	100
1997–2001	Key West	650	
pre-1997	Lakeland (Polk County)	1000	
2010	Naples (Collier County) (2010)^a	8000	2000
1997–2001	Ocala (Marion County)	500	
2010	North Orlando (Seminole County & southern Volusia County) (1993, 2010)^b	11,900	300
2010	Central Orlando (Maitland-parts of Orlando-Winter Park) (1993, 2010)^b	10,600	100
2010	South Orlando (parts of Orlando & northern Osceola County) (1993, 2010)^b	8100	100
2010	<i>Orlando Total (1993, 2010)^b</i>	30,600	500
2015	Pensacola (Escambia & Santa Rosa Counties)	800	
2010	North Pinellas (Clearwater) (1994, 2010)^b	10,300	600
2010	Central Pinellas (Largo) (1994, 2010)^b	4700	200
2010	South Pinellas (St. Petersburg) (1994, 2010)^b	10,000	800
2010	<i>Pinellas County (St. Petersburg) Subtotal (1994, 2010)^b</i>	25,000	1600
2010	Pasco County (New Port Richey) (2010)^a	8400	
2010	<i>Jewish Federation of Pinellas & Pasco Counties Total (2010)</i>	33,400	1600
2015	Sarasota (2001)	8600	1500

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
2015	Longboat Key (2001)	1000	1500
2015	Bradenton (Manatee County) (2001)	1750	200
2015	Venice (2001)	850	100
2015	<i>Sarasota-Manatee Total (2001)</i>	12,200	3300
2005	East Boca (2005)	8900	2400
2005	Central Boca (2005)	33,800	8900
2005	West Boca (2005)	17,000	1700
2005	<i>Boca Raton Subtotal (2005)</i>	59,700	13,000
2005	Delray Beach (2005)	47,800	10,800
2005	<i>South Palm Beach Subtotal (2005)</i>	107,500	23,800
2015	Boynton Beach (2005)	45,600	10,700
2015	Lake Worth (2005)	21,600	3300
2015	Town of Palm Beach (2005)	2000	2000
2015	West Palm Beach (2005)	8300	2000
2015	Wellington-Royal Palm Beach (2005)	9900	1400
2015	North Palm Beach-Palm Beach Gardens-Jupiter (2005)	13,950	3500
2015	<i>West Palm Beach Subtotal (2005)</i>	101,350	22,900
2005	<i>Palm Beach County Total (2005)</i>	208,850	46,700
2014	North Dade Core East (Aventura-Golden Beach-parts of North Miami Beach) (2014)	36,000	2200
2014	North Dade Core West (parts of North Miami Beach-Ojus) (2014)	18,500	200
2014	Other North Dade (parts of City of Miami) (north of Flagler Street) (2014)	9500	100
2014	<i>North Dade Subtotal (2014)</i>	64,000	2500
2014	West Kendall (2014)	17,500	200
2014	East Kendall (parts of Coral Gables-Pinecrest-South Miami) (2014)	6800	100
2014	Northeast South Dade (Key Biscayne-parts of City of Miami) (2014)	11,900	400
2014	<i>South Dade Subtotal (2014)</i>	36,200	700
2014	North Beach (Bal Harbour-Bay Harbor Islands-Indian Creek Village-Surfside) (2014)	4300	400
2014	Middle Beach (parts of City of Miami Beach) (2014)	9800	500
2014	South Beach (parts of City of Miami Beach) (2014)	4800	100
2014	<i>The Beaches Subtotal (2014)</i>	18,900	1000
2014	<i>Miami-Dade County Total (2014)</i>	119,000	4200
2015	East (Fort Lauderdale) (1997, 2008)^b	12,400	2450
2015	North Central (Century Village-Coconut Creek-Margate-Palm Aire-Wynmoor) (1997, 2008)^b	23,900	5225

(continued)

Communities with Jewish population of 100 or more, 2015			
Date	Geographic area	Number of Jews	Part-Year
2015	Northwest (Coral Springs-Parkland) (1997, 2008)^b	23,600	
2015	Southeast (Hallandale-Hollywood) (1997, 2008)^b	25,100	2500
2015	Southwest (Cooper City-Davie-Pembroke Pines-Weston) (1997, 2008)^b	37,500	1600
2015	West Central (Lauderdale Lakes-North Lauderdale-Plantation-Sunrise-Tamarac) (1997, 2008)^b	48,200	3800
2015	Broward County Total (1997, 2008)^b	170,700	15,575
	Southeast Florida (Broward, Miami-Dade, & Palm Beach Counties) Total	498,550	66,475
2012	Spring Hill	350	
2004	Stuart (Martin County) (1999, 2004)^b	2900	
2004	Southern St. Lucie County (Port St. Lucie) (1999, 2004)^b	2900	
2004	Stuart-Port St. Lucie (Martin-St. Lucie) Total (1999, 2004)^b	5800	900
2015	Tallahassee (2010)^a	2800	
2010	Tampa (Hillsborough County) (2010)^a	23,000	
2007	Volusia (Daytona Beach) (excluding southern parts included in North Orlando) & Flagler Counties	4000	
Pre-1997	Winter Haven	300	
	Total Florida	651,510	74,875
Georgia			
2009	Albany	200	
2012	Athens	750	
2012	Intown (2006)	28,900	
2012	North Metro Atlanta (2006)	28,300	
2012	East Cobb Expanded (2006)	18,400	
2012	Sandy Springs-Dunwoody (2006)	15,700	
2012	Gwinnett-East Perimeter (2006)	14,000	
2012	North & West Perimeter (2006)	9000	
2012	South (2006)	5500	
2012	Atlanta Total (2006)	119,800	
2015	Augusta (Burke, Columbia, & Richmond Counties)	1300	
2009	Brunswick	120	
2015	Columbus	600	
2009	Dahlonega	150	
2015	Macon	750	
2009	Rome	100	
2015	Savannah (Chatham County)	4300	
2009	Valdosta	100	
2009	Other Places	250	
	Total Georgia	128,420	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
<i>Hawaii</i>			
1997–2001	Hawaii (Hilo)	280	
2011	Kauai	300	
2008	Maui	1500	1000
2010	Oahu (Honolulu) (2010)^a	5200	
	Total Hawaii	7280	1000
<i>Idaho</i>			
2015	Boise (Ada & Boise Counties)	1500	
2009	Idaho Falls	125	
2009	Ketchum	350	
1997–2001	Moscow-Lewiston	100	
2009	Pocatello	150	
	Total Idaho	2225	
<i>Illinois</i>			
1997–2001	Bloomington-Normal	500	
2015	Champaign-Urbana (Champaign County)	1400	
2014	City North (The Loop to Rogers Park, including North Lakefront) (2010)	70,150	
2014	Rest of Chicago (parts of City of Chicago not included in City North) (2010)	19,100	
2014	Near North Suburbs (Suburbs contiguous to City of Chicago from Evanston to Park Ridge) (2010)	64,600	
2014	North/Far North (Wilmette to Wisconsin, west to include Northbrook, Glenview, Deerfield, etc.) (2010)	56,300	
2014	Northwest Suburbs (includes northwest Cook County, parts of Lake County, & McHenry County) (2010)	51,950	
2014	Western Suburbs (DuPage & Kane Counties & Oak Park-River Forest in Cook County) (2010)	23,300	
2014	Southern Suburbs (south & southwest Cook County beyond the City to Indiana & Will County) (2010)	6400	
2014	Chicago (Cook, DuPage, Kane, Lake, McHenry, & Will Counties) Total (2010)	291,800	
1997–2001	DeKalb	180	
1997–2001	Kankakee	100	
2015	Peoria	800	
2005	Quad Cities-Illinois portion (Moline-Rock Island) (1990)^d	300	
2005	Quad Cities-Iowa portion (Davenport & surrounding Scott County) (1990)^d	450	

(continued)

Communities with Jewish population of 100 or more, 2015			
Date	Geographic area	Number of Jews	Part-Year
2005	<i>Quad Cities Total (1990)^d</i>	750	
1997–2001	Quincy	100	
2015	Rockford-Freeport (Boone, Stephenson, & Winnebago Counties)	650	
2015	Southern Illinois (Alton-Belleville-Benton-Carbondale-Centralia-Collinsville-East St. Louis-Herrin)	500	
2015	Springfield-Decatur (Macon, Morgan, & Sangamon Counties)	930	
	Other Places	175	
2015	<i>Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky (Alton-Belleville-Benton-Carbondale-Centralia-Collinsville-East St. Louis-Herrin in Southern Illinois, Cape Girardeau-Farmington-Sikeston in Southeast Missouri, & Paducah in Western Kentucky) Total</i>	650	
	Total Illinois	297,435	
<i>Indiana</i>			
1997–2001	Bloomington	1000	
2015	Evansville	300	
1997–2001	Fort Wayne	900	
1997–2001	Gary-Northwest Indiana (Lake & Porter Counties)	2000	
2006	Indianapolis	10,000	
2014	Lafayette	400	
2015	Michigan City (La Porte County)	300	
1997–2001	Muncie	120	
2015	South Bend-Elkhart (Elkhart & St. Joseph Counties)	1850	
1997–2001	Terre Haute (Vigo County)	100	
1997–2001	Other Places	250	
	Total Indiana	17,220	
<i>Iowa</i>			
1997–2001	Cedar Rapids	420	
1997–2001	Council Bluffs	150	
1997–2001	Des Moines-Ames (1956)^d	2800	
1997–2001	Iowa City (Johnson County)	1300	
2009	Postville	250	
2005	Quad Cities-Illinois portion (Moline-Rock Island) (1990)^d	300	
2005	Quad Cities-Iowa portion (Davenport & surrounding Scott County) (1990)^d	450	
2005	<i>Quad Cities Total (1990)^d</i>	750	
1997–2001	Sioux City (Plymouth & Woodbury Counties)	400	
2014	Waterloo (Black Hawk County)	100	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
1997–2001	Other Places	300	
	Total Iowa	6170	
<i>Kansas</i>			
2015	Kansas City-Kansas portion (Johnson & Wyandotte Counties) (1985)^d	16,000	
2015	Kansas City-Missouri portion (1985)^d	2000	
2015	Kansas City Total (1985)^d	18,000	
1997–2001	Lawrence	200	
2014	Manhattan	175	
2015	Mid-Kansas (Dodge City-Great Bend-Hays-Liberal-Russell-Salina-Wichita)	750	
2014	Topeka (Shawnee County)	300	
	Total Kansas	17,425	
<i>Kentucky</i>			
2008	Covington-Newport (2008)	300	
2015	Lexington (Bourbon, Clark, Fayette, Jessamine, Madison, Pulaski, Scott, & Woodford Counties)	2500	
2015	Louisville (Jefferson County) (2006)^d	8300	
2015	Paducah	100	
2013	Other Places	100	
2015	<i>Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky (Alton-Belleville-Benton-Carbondale-Centralia-Collinsville-East St. Louis-Herrin in Southern Illinois, Cape Girardeau-Farmington-Sikeston in Southeast Missouri, & Paducah in Western Kentucky) Total</i>	650	
	Total Kentucky	11,300	
<i>Louisiana</i>			
2009	Alexandria (Allen, Grant, Rapides, Vernon, & Winn Parishes)	175	
1997–2001	Baton Rouge (Ascension, East Baton Rouge, Iberville, Livingston, Pointe Coupee, St. Landry, & West Baton Rouge Parishes)	1600	
2008	Lafayette	200	
2008	Lake Charles	200	
2009	New Orleans (Jefferson & Orleans Parishes) (1984, 2009)^e	7800	
2007	Monroe-Ruston	150	
2007	Shreveport-Bossier	450	
2007	<i>North Louisiana (Bossier & Caddo Parishes) Total</i>	600	
2007	Other Places	100	
	Total Louisiana	10,675	
<i>Maine</i>			
2007	Androscoggin County (Lewiston-Auburn) (2007)^a	600	

(continued)

Communities with Jewish population of 100 or more, 2015			
Date	Geographic area	Number of Jews	Part-Year
Pre-1997	Augusta	140	
1997–2001	Bangor	3000	
2007	Oxford County (South Paris) (2007)^a	750	
Pre-1997	Rockland	300	
2007	Sagadahoc County (Bath) (2007)^a	400	
2007	Portland (2007)	4425	
2007	Other Cumberland County (2007)	2350	
2007	York County (2007)	1575	
2007	<i>Southern Maine Total (2007)</i>	8350	
2014	Waterville	225	
1997–2001	Other Places	125	
	Total Maine	13,890	
<i>Maryland</i>			
2010	Annapolis (2010)^a	3500	
2010	Pikesville (2010)	31,100	
2010	Park Heights-Cheswolde (2010)	13,000	
2010	Owings Mills (2010)	12,100	
2010	Reisterstown (2010)	7000	
2010	Mount Washington (2010)	6600	
2010	Towson-Lutherville-Timonium-Interstate 83 (2010)	5600	
2010	Downtown (2010)	4500	
2010	Guilford-Roland Park (2010)	4100	
2010	Randallstown-Liberty Road (2010)	2900	
2010	Other Baltimore County (2010)	3700	
2010	Carroll County (2010)	2800	
2010	<i>Baltimore Total (2010)</i>	93,400	
1997–2001	Cumberland	275	
1997–2001	Easton (Talbot County)	100	
1997–2001	Frederick (Frederick County)	1200	
1997–2001	Hagerstown (Washington County)	325	
1997–2001	Harford County	1200	
2010	Howard County (Columbia) (2010)	17,200	
2015	Lower Montgomery County (2003)	88,600	
2015	Upper Montgomery County (2003)	24,400	
2015	Prince George's County (2003)	7200	
2015	<i>Jewish Federation of Greater Washington Total in Maryland (2003)</i>	120,200	
1997–2001	Ocean City	200	
2012	Prince Frederick (Calvert County)	100	
1997–2001	Salisbury	400	
2012	South Gate	100	
	Total Maryland	238,200	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
Massachusetts			
2002	Attleboro (2002)^a	800	
2008	Northern Berkshires (North Adams) (2008)^d	600	80
2008	Central Berkshires (Pittsfield) (2008)^d	1600	415
2008	Southern Berkshires (Lenox) (2008)^d	2100	2255
2008	Berkshires Total (2008)^d	4300	2750
2014	Brighton-Brookline-Newton & Contiguous Areas (2005)	61,500	
2014	Central Boston-Cambridge & Contiguous Areas (2005)	43,400	
2014	Greater Framingham (2005)	18,700	
2014	Northwestern Suburbs (2005)	24,600	
2014	Greater Sharon (2005)	21,000	
2014	North Shore (1995)	18,600	
2014	Other Towns (2005)	41,300	
2014	Boston Total	229,100	
1997–2001	Cape Cod (Barnstable County)	3250	
1997–2001	Fall River	1100	
2008	Martha's Vineyard (Dukes County)	375	200
2005	Andover-Boxford-Dracut-Lawrence-Methuen--North Andover-Tewksbury	3000	
2005	Haverhill	900	
2005	Lowell	2100	
2005	<i>Merrimack Valley Jewish Federation Total</i>	6000	
2014	Nantucket	100	400
2008	New Bedford (Dartmouth-Fairhaven-Mattapoissett)	3000	
1997–2001	Newburyport	280	
2014	Plymouth	1200	
2012	Springfield (Hampden County) (1967)^d	6600	
2012	Franklin County (Greenfield)	1100	
2012	Hampshire County (Amherst-Northampton)	6500	
2012	<i>Jewish Federation of Western Massachusetts Total</i>	14,200	
2014	Taunton	400	
2015	Worcester (central Worcester County) (1986)	9000	
2015	South Worcester County (Southbridge-Webster)	500	
2015	North Worcester County (Fitchburg-Gardner-Leominster)	1000	
2015	<i>Jewish Federation of Central Massachusetts (Worcester County) Total</i>	10,500	
1997–2001	Other Places	75	
	Total Massachusetts	274,680	3350
Michigan			
2014	Ann Arbor (Washtenaw County) (2010)^a	8000	

(continued)

Communities with Jewish population of 100 or more, 2015			
Date	Geographic area	Number of Jews	Part-Year
2012	Bay City	150	
2007	Benton Harbor-St. Joseph	150	
2015	West Bloomfield (2005, 2010)^c	17,700	
2015	Bloomfield Hills-Birmingham-Franklin (2005, 2010)^c	6000	
2015	Farmington (2005, 2010)^c	11,700	
2015	Oak Park-Huntington Woods (2005, 2010)^c	11,700	
2015	Southfield (2005, 2010)^c	6500	
2015	East Oakland County (2005, 2010)^c	1800	
2015	North Oakland County (2005, 2010)^c	3600	
2015	West Oakland County (2005, 2010)^c	2200	
2015	Wayne County (2005, 2010)^c	5300	
2015	Macomb County (2005, 2010)^c	500	
2015	<i>Detroit (Macomb, Oakland, & Wayne Counties) Total (2005, 2010)^c</i>	67,000	
2009	Flint (1956)^d	1300	
2007	Grand Rapids (Kent County)	2000	
2007	Jackson	200	
2012	Kalamazoo (Kalamazoo County)	1500	
2015	Lansing	1800	
2015	Lenawee & Monroe Counties	200	
2007	Midland	120	
2007	Muskegon (Muskegon County)	210	
2015	Saginaw	100	
2007	Traverse City	150	
2007	Other Places	275	
2015	<i>Jewish Federation of Greater Toledo (Fulton, Lucas, & Wood Counties in Ohio & Lenawee & Monroe Counties in Michigan) Total</i>	2300	
	Total Michigan	83,155	
Minnesota			
2015	Duluth (Carlton & St. Louis Counties)	600	
1997–2001	Rochester	550	
2015	City of Minneapolis (2004)	5200	
2015	Inner Ring (2004)	16,100	
2015	Outer Ring (2004)	8000	
2015	<i>Minneapolis (Hennepin County) Subtotal (2004)</i>	29,300	
2010	City of St. Paul (2004, 2010)^b	4000	
2010	Southern Suburbs (2004, 2010)^b	5300	
2010	Northern Suburbs (2004, 2010)^b	600	
2010	<i>St. Paul (Dakota & Ramsey Counties) Subtotal (2004, 2010)^b</i>	9900	
	Twin Cities Total	39,200	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
2004	Twin Cities Surrounding Counties (Anoka, Carver, Goodhue, Rice, Scott, Sherburne, Washington, & Wright Counties) (2004) ^a	5300	
1997–2001	Other Places	100	
	Total Minnesota	45,750	
Mississippi			
1997–2001	Biloxi-Gulfport	250	
2008	Greenville	120	
2008	Hattiesburg (Forrest & Lamar Counties)	130	
2008	Jackson (Hinds, Madison, & Rankin Counties)	650	
	Other Places	425	
	Total Mississippi	1575	
Missouri			
2014	Columbia	400	
2009	Jefferson City	100	
2009	Joplin	100	
2015	Kansas City-Kansas portion (Johnson & Wyandotte Counties) (1985)^d	16,000	
2015	Kansas City-Missouri portion (1985)^d	2000	
2015	Kansas City Total (1985)^d	18,000	
2009	St. Joseph (Buchanan County)	200	
2014	Creve Coeur Area (2014)	13,550	
2014	Chesterfield (2014)	12,150	
2014	University City/Clayton (2014)	9100	
2014	Olivette/Ladue (2014)	6200	
2014	St. Charles County (2014)	5900	
2014	St. Louis City (2014)	5150	
2014	Des Peres/Kirkwood/Webster (2014)	2750	
2014	Other North County (2014)	4400	
2014	Other South County (2014)	1900	
2014	St. Louis Total (2014)	61,100	
2009	Springfield	300	
1997–2001	Other Places	75	
2015	<i>Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky (Alton-Belleville-Benton-Carbondale-Centralia-Collinsville-East St. Louis-Herrin in Southern Illinois, Cape Girardeau-Farmington-Sikeston in Southeast Missouri, & Paducah in Western Kentucky) Total</i>	650	
	Total Missouri	64,275	
Montana			
1997–2001	Billings (Yellowstone County)	300	
2009	Bozeman	500	
2011	Butte-Helena	150	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
1997–2001	Kalispell-Whitefish (Flathead County)	150	
1997–2001	Missoula	200	
1997–2001	Other Places	50	
	Total Montana	1350	
<i>Nebraska</i>			
2014	Lincoln-Grand Island-Hastings	700	
2010	Omaha (2010)^a	5400	
2012	Other Places	50	
	Total Nebraska	6150	
<i>Nevada</i>			
2015	Northwest (2005)	24,500	
2015	Southwest (2005)	16,000	
2015	Central (2005)	6000	
2015	Southeast (2005)	18,000	
2015	Northeast (2005)	7800	
2015	<i>Las Vegas Total (2005)</i>	72,300	
2011	Reno-Carston City (Carson City & Washoe Counties) (2011)^a	4000	
	Total Nevada	76,300	
<i>New Hampshire</i>			
1997–2001	Concord	500	
1997–2001	Franklin-Laconia-Meredith-Plymouth	270	
Pre-1997	Hanover-Lebanon	600	
2001	Keene	300	
1997–2001	Littleton-Bethlehem	200	70
1997–2001	Manchester (1983)^d	4000	
1997–2001	Nashua	2000	
2008	North Conway-Mount Washington Valley	100	
2014	Portsmouth-Exeter (Rockingham County)	1250	
1997–2001	Salem	150	70
2014	Strafford (Dover-Rochester) (2007)^a	700	
1997–2001	Other Places	50	
	Total New Hampshire	10,120	140
<i>New Jersey</i>			
2004	The Island (Atlantic City) (2004)	5450	6700
2004	The Mainland (2004)	6250	600
2004	<i>Atlantic County Subtotal (2004)</i>	11,700	7300
2004	Cape May County-Wildwood (2004)	500	900
2004	<i>Jewish Federation of Atlantic & Cape May Counties Total (2004)</i>	12,200	8200
2015	Pascack-Northern Valley (2001)	11,900	
2015	North Palisades (2001)	18,600	
2015	Central Bergen (2001)	22,200	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
2015	West Bergen (2001)	14,300	
2015	South Bergen (2001)	10,000	
2015	Other Bergen	23,000	
2015	<i>Bergen County Subtotal</i>	100,000	
2015	Northern Hudson County (2001)	2000	
2015	Northern Passaic County	8000	
2015	<i>Jewish Federation of Northern New Jersey (Bergen, northern Hudson, & northern Passaic Counties) Total</i>	110,000	
2015	Camden County (1991, 2013)^c	34,600	
2015	Burlington County (1991, 2013)^c	15,900	
2015	Northern Gloucester County (1991, 2013)^c	6200	
2015	<i>Jewish Federation of Southern New Jersey Total (1991, 2013)^c</i>	56,700	
2015	South Essex (Newark) (1998, 2012)^b	12,200	
2015	Livingston (1998, 2012)^b	10,500	
2015	North Essex (1998, 2012)^b	13,000	
2015	West Orange-Orange (1998, 2012)^b	9000	
2015	East Essex (1998, 2012)^b	3500	
2015	<i>Essex County Subtotal (1998, 2012)^b</i>	48,200	
2015	West Morris (1998, 2012)^b	13,700	
2015	North Morris (1998, 2012)^b	13,400	
2015	South Morris (1998, 2012)^b	3200	
2015	<i>Morris County Subtotal (1998, 2012)^b</i>	30,300	
2015	Northern Somerset County (2012)^a	7400	
2015	Sussex County (1998, 2012)^b	4700	
2015	Union County (2012)^a	24,400	
2015	<i>Jewish Federation of Greater MetroWest NJ (Essex, Morris, northern Somerset, Sussex, & Union Counties) Total (2012)</i>	115,000	
1997–2001	Bayonne	1600	
2006	Hoboken	1800	
1997–2001	Jersey City	6000	
	<i>Southern Hudson County Total</i>	9400	
2008	North Middlesex (Edison-Piscataway- Woodbridge) (2008)	3600	
2008	Highland Park-South Edison (2008)	5700	
2008	Central Middlesex (East Brunswick-New Brunswick) (2008)	24,800	
2008	South Middlesex (Monroe Township) (2008)	17,900	
2008	<i>Jewish Federation of Greater Middlesex County Total (2008)</i>	52,000	
2006	Western Monmouth (Freehold-Howell- Manalapan-Marlboro) (1997)	37,800	

(continued)

Communities with Jewish population of 100 or more, 2015			
Date	Geographic area	Number of Jews	Part-Year
2006	Eastern Monmouth (Asbury Park-Deal-Long Branch) (1997)	17,300	
2006	Northern Monmouth (Hazlet-Highlands-Middletown-Union Beach) (1997)	8900	
2006	Jewish Federation of Greater Monmouth County Total (1997)	64,000	6000
2009	Lakewood	54,500	
2009	Other Ocean County	7000	
2009	<i>Ocean County Total</i>	61,500	
2009	Southern Passaic County (Clifton-Passaic)	12,000	
1997–2001	Princeton	3000	
2012	Hunterdon County (2012)^a	6000	
2012	Southern Somerset County (2012)^a	11,600	
2012	Warren County (2012)^a	2400	
2012	Jewish Federation of Somerset, Hunterdon & Warren Counties Total (2012)^a	20,000	
1997–2001	Trenton (most of Mercer County) (1975)^d	6000	
2015	Vineland area (including southern Gloucester & eastern Salem Counties) (Jewish Federation of Cumberland, Gloucester and Salem Counties)	2000	
1997–2001	Other Places	150	
	Total New Jersey	523,950	14,200
<i>New Mexico</i>			
2011	Albuquerque (Bernalillo County) (2011)^a	7500	
1997–2001	Las Cruces	600	
2009	Los Alamos	250	
2011	Santa Fe-Las Vegas	4000	
Pre-1997	Taos	300	
1997–2001	Other Places	75	
	Total New Mexico	12,725	
<i>New York</i>			
1997–2001	Albany (Albany County)	12,000	
1997–2001	Amsterdam	100	
1997–2001	Auburn (Cayuga County)	115	
1997–2001	Binghamton (Broome County)	2400	
2013	Erie County (2013)	11,750	
2013	Other Western New York (parts of Cattaraugus, Chautauqua, Genesee, Niagara, & Wyoming Counties) (2013)^d	300	
2013	Jewish Federation of Greater Buffalo Total (2013)	12,050	
1997–2001	Canandaigua-Geneva-Newark-Seneca Falls	300	
1997–2001	Catskill	200	
1997–2001	Cortland (Cortland County)	150	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
2009	Dutchess County (Amenia-Beacon-Fishkill-Freedom Plains-Hyde Park-Poughkeepsie-Red Hook-Rhinebeck)	10,000	
2009	Elmira-Corning (Chemung, Schuyler, southeastern Steuben, & Tioga Counties)	700	
1997–2001	Fleischmanns	100	
1997–2001	Glens Falls-Lake George (southern Essex, northern Saratoga, Warren, & Washington Counties)	800	
1997–2001	Gloversville (Fulton County)	300	
1997–2001	Herkimer (Herkimer County)	130	
1997–2001	Hudson (Columbia County)	500	
1997–2001	Ithaca (Tompkins County)	2000	
1997–2001	Jamestown	100	
2015	Northeast Bronx (2011)	18,300	
2015	Riverdale-Kingsbridge (2011)	20,100	
2015	Other Bronx (2011)	15,500	
2015	Bronx Subtotal (2011)	53,900	
2015	Bensonhurst-Gravesend-Bay Ridge (2011)	47,000	
2015	Borough Park (2011)	131,100	
2015	Brownstone Brooklyn (2011)	19,700	
2015	Canarsie-Mill Basin (2011)	24,500	
2015	Coney Island-Brighton Beach-Sheepshead Bay (2011)	56,200	
2015	Crown Heights (2011)	23,800	
2015	Flatbush-Midwood-Kensington (2011)	108,500	
2015	Kings Bay-Madison (2011)	29,400	
2015	Williamsburg (2011)	74,500	
2015	Other Brooklyn (2011)	46,400	
2015	Brooklyn Subtotal (2011)	561,100	
2015	Lower Manhattan East (2011)	39,500	
2015	Lower Manhattan West (2011)	33,200	
2015	Upper East Side (2011)	57,400	
2015	Upper West Side (2011)	70,500	
2015	Washington Heights-Inwood (2011)	21,400	
2015	Other Manhattan (2011)	17,700	
2015	Manhattan Subtotal (2011)	239,700	
2015	Flushing-Bay Terrace-Little Neck Area (2011)	26,800	
2015	Forest Hills-Rego Park-Kew Gardens Area (2011)	60,900	
2015	Kew Gardens Hills-Jamaica-Fresh Meadows Area (2011)	41,600	
2015	Long Island City-Astoria-Elmhurst Area (2011)	12,100	
2015	The Rockaways (2011)	22,500	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
2015	Other Queens (2011)	33,900	
2015	<i>Queens Subtotal (2011)</i>	197,800	
2015	Mid-Statens Island (2011)	18,800	
2015	Southern Staten Island (2011)	8,800	
2015	Other Staten Island (2011)	6,300	
2015	<i>Staten Island Subtotal (2011)</i>	33,900	
2015	<i>New York City Subtotal (2011)</i>	1,086,400	
2015	Five Towns (2011)	25,000	
2015	Great Neck (2011)	28,700	
2015	Merrick-Bellmore-East Meadow-Massapequa Area (2011)	38,500	
2015	Oceanside-Long Beach-West Hempstead-Valley Stream Area (2011)	45,900	
2015	Plainview-Syosset-Jericho Area (2011)	35,800	
2015	Roslyn-Port Washington-Glen Cove-Old Westbury-Oyster Bay Area (2011)	34,800	
2015	Other Nassau (2011)	21,200	
2015	<i>Nassau County Subtotal (2011)</i>	229,900	
2015	Commack-East Northport-Huntington Area (2011)	19,300	
2015	Dix Hills-Huntington Station-Melville (2011)	16,500	
2015	Smithtown-Port Jefferson-Stony Brook Area (2011)	16,500	
2015	Other Suffolk (2011)	33,400	
2015	<i>Suffolk County Subtotal (2011)</i>	85,700	
2015	South-Central Westchester (2011)	46,200	
2015	Sound Shore Communities (2011)	18,900	
2015	River Towns (2011)	30,800	
2015	North-Central & Northwestern Westchester (2011)	25,300	
2015	Other Westchester (2011)	15,000	
2015	<i>Westchester County Subtotal (2011)</i>	136,200	
2015	<i>New York Metro Area (New York City & Nassau, Suffolk, & Westchester Counties) Total (2011)</i>	1,538,000	
1997–2001	Niagara Falls	150	
2009	Olean	100	
1997–2001	Oneonta (Delaware & Otsego Counties)	300	
2014	Kiryas Joel (2014)^c	22,000	
1997–2001	Other Orange County (Middletown-Monroe-Newburgh-Port Jervis)	12,000	
	<i>Orange County Total</i>	34,000	
1997–2001	Plattsburgh	250	
1997–2001	Potsdam	200	
2010	Putnam County (2010)^d	3,900	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
2010	Brighton (1999, 2010)^c	10,100	
2010	Pittsford (1999, 2010)^c	3800	
2010	Other Places in Monroe County & Victor in Ontario County (1999, 2010)^c	6000	
2010	Rochester Total (1999, 2010)^c	19,900	
2014	Kaser Village (2014)^c	5000	
2013	Monsey (2013)^c	12,000	
2014	New Square (2014)^c	7500	
1997–2001	Other Rockland County	66,600	
	<i>Rockland County Total</i>	91,100	
1997–2001	Rome	100	
1997–2001	Saratoga Springs	600	
1997–2001	Schenectady	5200	
Pre-1997	Sullivan County (Liberty-Monticello)	7425	
1997–2001	Syracuse (western Madison, Onondaga, & most of Oswego Counties)	9000	
1997–2001	Troy	800	
2014	Ulster County (Kingston-New Paltz-Woodstock & eastern Ulster County)	5000	
2007	Utica (southeastern Oneida County) (Jewish Community Federation of the Mohawk Valley)	1100	
1997–2001	Watertown	100	
1997–2001	Other Places	400	
	Total New York	1,759,570	
<i>North Carolina</i>			
2011	Buncombe County (Asheville) (2011)^d	2530	415
2011	Hendersonville County (Henderson) (2011)^d	510	100
2011	Transylvania County (Brevard) (2011)^d	80	130
2011	Macon County (2011)^d	60	30
2011	Other Western North Carolina (2011)^d	220	160
2011	WNC Jewish Federation (Western North Carolina) Total (2011)^d	3400	835
2009	Boone	60	225
2015	Charlotte (Mecklenburg County) (1997)	12,000	
2007	Durham-Chapel Hill (Durham & Orange Counties)	6000	
2012	Fayetteville (Cumberland County)	300	
2009	Gastonia (Cleveland, Gaston, & Lincoln Counties)	250	
2009	Greensboro	3000	
2015	Greenville	300	
2011	Hickory	250	
2009	High Point	150	
2009	Mooreville	150	
2009	New Bern	150	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
2009	Pinehurst	250	
1997–2001	Raleigh (Wake County)	6000	
2014	Southeastern North Carolina (Elizabethtown-Whiteville-Wilmington)	1600	
2011	Statesville	150	
2015	Winston-Salem (2011)^a	1200	
2010	Other Places	225	
	Total North Carolina	35,435	1060
<i>North Dakota</i>			
2008	Fargo	150	
2011	Grand Forks	150	
1997–2001	Other Places	100	
	Total North Dakota	400	
<i>Ohio</i>			
2014	Akron-Kent (parts of Portage & Summit Counties) (1999)^d	3000	
Pre-1997	Athens	100	
2006	Canton-New Philadelphia (Stark & Tuscarawas Counties) (1955)^d	1000	
2008	Downtown Cincinnati (2008)	700	
2008	Hyde Park-Mount Lookout-Oakley (2008)	3100	
2008	Amberley Village-Golf Manor-Roselawn (2008)	5100	
2008	Blue Ash-Kenwood-Montgomery (2008)	9000	
2008	Loveland-Mason-Middletown (2008)	5500	
2008	Wyoming-Finneytown-Reading (2008)	2000	
2008	Other Places in Cincinnati (2008)	1300	
2008	Covington-Newport (Kentucky) (2008)	300	
2008	<i>Jewish Federation of Cincinnati Total (2008)</i>	27,000	
2014	The Heights (2011)	22,200	
2014	East Side Suburbs (2011)	5300	
2014	Beachwood (2011)	10,700	
2014	Solon & Southeast Suburbs (2011)	15,300	
2014	Northern Heights (2011)	10,400	
2014	West Side/Central Area (2011)	11,900	
2014	Northeast (2011)	5000	
	<i>Cleveland (Cuyahoga & parts of Geauga, Lake, Portage, & Summit Counties) Total (2011)</i>	80,800	
2015	Perimeter North (2013)	4700	
2015	Bexley area (2013)	5400	
2015	East (2013)	6400	
2015	Downtown/University (2013)	9000	
2015	Columbus Total (2013)	25,500	

(continued)

Communities with Jewish population of 100 or more, 2015			
Date	Geographic area	Number of Jews	Part-Year
2015	Dayton (Greene & Montgomery Counties) (1986)^d	4000	
1997–2001	Elyria-Oberlin	155	
1997–2001	Hamilton-Middletown-Oxford	900	
1997–2001	Lima (Allen County)	180	
pre-1997	Lorain	600	
1997–2001	Mansfield	150	
1997–2001	Marion	125	
1997–2001	Sandusky-Fremont-Norwalk (Huron & Sandusky Counties)	105	
1997–2001	Springfield	200	
2015	Toledo-Bowling Green (Fulton, Lucas, & Wood Counties) (1994)^d	2100	
1997–2001	Wooster	175	
2015	Youngstown-Warren (Mahoning & Trumbull Counties) (2002)^d	1400	
1997–2001	Zanesville (Muskingum County)	100	
1997–2001	Other Places	425	
2015	<i>Youngstown Area Jewish Federation (including Mahoning & Trumbull Counties in Ohio & Mercer County in Pennsylvania) Total</i>	1700	
2015	<i>Jewish Federation of Greater Toledo (Fulton, Lucas, & Wood Counties in Ohio & Lenawee & Monroe Counties in Michigan) Total</i>	2300	
	Total Ohio	147,715	
Oklahoma			
2010	Oklahoma City-Norman (Cleveland & Oklahoma Counties) (2010)^a	2500	
2012	Tulsa	2000	
2012	Other Places	125	
	Total Oklahoma	4625	
Oregon			
2010	Bend (2010)^a	1000	
1997–2001	Corvallis	500	
1997–2001	Eugene	3250	
1997–2001	Medford-Ashland-Grants Pass (Jackson & Josephine Counties)	1000	
2011	Portland (Clackamas, Multnomah, & Washington Counties) (2011)^d	33,800	
2011	Clark County (Vancouver, WA) (2011)^d	2600	
2011	Greater Portland Total (2011)^d	36,400	
1997–2001	Salem (Marion & Polk Counties)	1000	
1997–2001	Other Places	100	
	Total Oregon	40,650	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
<i>Pennsylvania</i>			
2014	Altoona (Blair County)	450	
1997–2001	Beaver Falls (northern Beaver County)	180	
1997–2001	Butler (Butler County)	250	
2007	Carbon County (2007)^a	600	
1997–2001	Chambersburg	150	
2014	Erie (Erie County)	500	
1994	East Shore (1994)	5300	
1994	West Shore (1994)	1800	
1994	Harrisburg Total (1994)	7100	
1997–2001	Hazleton-Tamaqua	300	
2014	Johnstown (Cambria & Somerset Counties)	150	
2014	Lancaster	3000	
2014	Lebanon (Lebanon County)	165	
2015	Allentown (2007)	5950	
2015	Bethlehem (2007)	1050	
2015	Easton (2007)	1050	
2015	Lehigh Valley Total (2007)	8050	
2015	Mercer County (Sharon-Farrell)	300	
2007	Monroe County (2007)^a	2300	
1997–2001	New Castle	200	
2009	Bucks County (2009)	41,400	
2009	Chester County (Oxford-Kennett Square-Phoenixville-West Chester) (2009)	20,900	
2009	Delaware County (Chester-Coatesville) (2009)	21,000	
2009	Montgomery County (Norristown) (2009)	64,500	
2009	Philadelphia (2009)	66,800	
2009	Greater Philadelphia Total (2009)	214,600	
2008	Pike County	300	
2015	Squirrel Hill (2002)	13,900	
2015	Squirrel Hill Adjacent Neighborhoods (2002)	5700	
2015	South Hills (2002)	6400	
2015	East Suburbs (2002)	5500	
2015	Fox Chapel-North Hills (2002)	5000	
2015	Western Suburbs (2002)	1600	
2015	East End (2002)	1700	
2015	Mon Valley (2002)	800	
2015	Other Places in Greater Pittsburgh (2002)	1600	
2015	Greater Pittsburgh (Allegheny & parts of Beaver, Washington, & Westmoreland Counties) Total (2002)	42,200	
1997–2001	Pottstown	650	
1997–2001	Pottsville	120	

(continued)

Communities with Jewish population of 100 or more, 2015			
Date	Geographic area	Number of Jews	Part-Year
1997–2001	Reading (Berks County)	2200	
2008	Scranton (Lackawanna County)	3100	
2009	State College-Bellefonte-Philipsburg	900	
1997–2001	Sunbury-Lewisburg-Milton-Selinsgrove-Shamokin	200	
1997–2001	Uniontown	150	
2008	Wayne County (Honesdale)	500	
2015	Wilkes-Barre (Luzerne County, excluding Hazelton-Tamaqua) (2005)^d	1800	
2014	Williamsport-Lock Haven (Clinton & Lycoming Counties)	150	
2009	York (1999)	1800	
1997–2001	Other Places	875	
2015	<i>Youngstown Area Jewish Federation (including Mahoning & Trumbull Counties in Ohio & Mercer County in Pennsylvania) Total</i>	1700	
	Total Pennsylvania	293,240	
<i>Rhode Island</i>			
2007	Providence-Pawtucket (2002)	7500	
2007	West Bay (2002)	6350	
2007	East Bay (2002)	1100	
2007	South County (Washington County) (2002)	1800	
2007	Northern Rhode Island (2002)	1000	
2007	Newport County (2002)	1000	
	Total Rhode Island (2002)	18,750	
<i>South Carolina</i>			
2009	Aiken	100	
2009	Anderson	100	
2009	Beaufort	100	
2011	Charleston	6000	
2015	Columbia (Lexington & Richland Counties)	3000	
2009	Florence	220	
2009	Georgetown	100	
2010	Greenville (2010)^a	2000	
2012	Myrtle Beach (Horry County)	1500	
1997–2001	Spartanburg (Spartanburg County)	500	
2009	Sumter (Clarendon & Sumter Counties)	100	
2009	Other Places	100	
	Total South Carolina	13,820	
<i>South Dakota</i>			
2009	Rapid City	100	
2014	Sioux Falls	100	
1997–2001	Other Places	50	
	Total South Dakota	250	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
<i>Tennessee</i>			
2013	Bristol-Johnson City-Kingsport	125	
2011	Chattanooga (2011)^a	1400	
2015	Knoxville (2010)^a	2000	
2014	Memphis (2006)^d	8000	
2009	Nashville (2002)^d	7800	
2010	Oak Ridge (2010)^a	150	
2009	Other Places	125	
	Total Tennessee	19,600	
<i>Texas</i>			
2012	Amarillo (Carson, Childress, Deaf Smith, Gray, Hall, Hutchinson, Moore, Potter, & Randall Counties)	200	
2015	Austin (Travis, Williamson, Hays, Bastrop, & Caldwell Counties)	18,000	
2014	Beaumont	300	
2011	Brownsville	200	
2011	Bryan-College Station	400	
2011	Columbus-Hallettsville-La Grange-Schulenburg (Colorado, Fayette, & Lavaca Counties)	100	
2015	Corpus Christi (Nueces County)	1000	
2015	North Dallas (1988, 2013)^e	12,500	
2015	Plano-Frisco-Richardson-Allen-McKinney (1988, 2013)^e	14,700	
2015	Central Dallas-Downtown-Uptown (1988, 2013)^e	23,500	
2015	East Dallas (1988, 2013)^e	1300	
2015	Denton-Flowermound-Lewisville (1988, 2013)^e	900	
2015	South Dallas-Duncanville-Cedar Hill (1988, 2013)^e	200	
2015	Addison-Carrollton-Farmers Branch (1988, 2013)^e	2700	
2015	Other Places in Dallas (1988, 2013)^e	14,200	
2015	Dallas (southern Collin, Dallas, & southeastern Denton Counties) Total (1988, 2013)^e	70,000	
2012	El Paso	5000	
2009	Fort Worth (Tarrant County)	5000	
2011	Galveston	600	
2011	Harlingen-Mercedes	150	
2015	Braeswood (1986)	16,000	
2015	Bellaire-Southwest (1986)	5100	
2015	West Memorial (1986)	5000	
2015	Memorial Villages (1986)	2500	
2015	Rice-West University (1986)	3300	

(continued)

Communities with Jewish population of 100 or more, 2015			
Date	Geographic area	Number of Jews	Part-Year
2015	University Park-South Main (1986)	450	
2015	Near Northwest (1986)	2700	
2015	Northwest-Cypress Creek (1986)	3000	
2015	Addicks-West Houston (1986)	2100	
2015	Clear Lake (1986)	1350	
2015	Other Places in Harris County (1986)	3500	
2015	Houston (Fort Bend, Harris, & Montgomery Counties & parts of Brazoria & Galveston Counties) Total (1986)	45,000	
2011	Kilgore-Longview	100	
2011	Laredo	150	
2012	Lubbock (Lubbock County)	230	
2011	McAllen (Hidalgo & Starr Counties)	300	
2012	Midland-Odessa	200	
2011	Port Arthur	100	
2007	Inside Loop 410 (2007)	2000	
2007	Between the Loops (2007)	5600	
2007	Outside Loop 1604 (2007)	1600	
2007	San Antonio Total (2007)	9200	
2007	San Antonio Surrounding Counties (Atascosa, Bandera, Comal, Guadalupe, Kendall, Medina, & Wilson Counties) (2007)^a	1000	
2014	Tyler	250	
2014	Waco (Bell, Coryell, Falls, Hamilton, Hill, & McLennan Counties)	400	
2012	Wichita Falls	150	
2011	Other Places	475	
	Total Texas	158,505	
<i>Utah</i>			
1997–2001	Ogden	150	
2009	Park City	600	400
2010	Salt Lake City (Salt Lake County) (2010)^a	4800	
1997–2001	Other Places	100	
	Total Utah	5650	400
<i>Vermont</i>			
1997–2001	Bennington	500	
2008	Brattleboro	350	
2014	Burlington	3200	
1997–2001	Manchester	325	
2008	Middlebury	200	
2008	Montpelier-Barre	550	
2008	Rutland	300	
1997–2001	St. Johnsbury-Newport (Caledonia & Orleans Counties)	140	

(continued)

Communities with Jewish population of 100 or more, 2015			
Date	Geographic area	Number of Jews	Part-Year
1997–2001	Stowe	150	
Pre-1997	Woodstock	270	
	Total Vermont	5985	
Virginia			
2013	Blacksburg-Christiansburg-Floyd-Radford	250	
2015	Charlottesville	2000	
2012	Fauquier County (Warrenton)	100	
2013	Fredericksburg (parts of King George, Orange, Spotsylvania, & Stafford Counties)	500	
2013	Harrisonburg	300	
2013	Lynchburg	350	
2013	Martinsville	100	
2015	Newport News-Hampton	1500	
2015	Williamsburg	500	
2015	<i>United Jewish Community of the Virginia Peninsula Total</i>	2000	
2008	Norfolk (2001)	3550	
2008	Virginia Beach (2001)	6000	
2008	Chesapeake-Portsmouth-Suffolk (2001)	1400	
2008	<i>United Jewish Federation of Tidewater Total (2001)</i>	10,950	
2015	Arlington-Alexandria-Falls Church (2003)	27,900	
2015	South Fairfax-Prince William County (2003)	25,000	
2015	West Fairfax-Loudoun County (2003)	14,500	
2015	<i>Jewish Federation of Greater Washington Total in Northern Virginia (2003)</i>	67,400	
2013	Petersburg-Colonial Heights-Hopewell	300	
2011	Central (1994, 2011)^b	1300	
2011	West End (1994, 2011)^b	1200	
2011	Far West End (1994, 2011)^b	4100	
2011	Northeast (1994, 2011)^b	1200	
2011	Southside (1994, 2011)^b	2200	
2011	<i>Richmond (City of Richmond & Chesterfield, Goochland, Hanover, Henrico, & Powhatan Counties) Total (1994, 2011)^b</i>	10,000	
2013	Roanoke	1000	
2013	Staunton-Lexington	100	
2013	Winchester (Clarke, Frederick, & Warren Counties)	270	
2013	Other Places	75	
	Total Virginia	95,695	
Washington			
1997–2001	Bellingham	525	
2011	Clark County (Vancouver) (2011)^d	2600	

(continued)

Communities with Jewish population of 100 or more, 2015

Date	Geographic area	Number of Jews	Part-Year
1997–2001	Kennewick-Pasco-Richland	300	
2011	Longview-Kelso	100	
1997–2001	Olympia (Thurston County)	560	
Pre-1997	Port Angeles	100	
2009	Port Townsend	200	
2014	South Seattle (Southeast Seattle-Southwest Seattle-Downtown) (2014)	16,200	
2014	North Seattle (Northeast & Northwest Seattle) (2014)	16,100	
2014	Bellevue (2014)	6200	
2014	Mercer Island (2014)	6300	
2014	Redmond (2014)	2900	
2014	Rest of King County (2014)	9200	
2014	Island, Kitsap, Pierce, & Snohomish Counties (2014)	6500	
2014	Seattle Total (2014)	63,400	
1997–2001	Spokane	1500	
2009	Tacoma (Pierce County)	2500	
1997–2001	Yakima-Ellensburg (Kittitas & Yakima Counties)	150	
1997–2001	Other Places	150	
	Total Washington	72,085	
West Virginia			
2011	Bluefield-Princeton	100	
2007	Charleston (Kanawha County)	975	
1997–2001	Clarksburg	110	
1997–2001	Huntington	250	
1997–2001	Morgantown	200	
Pre-1997	Parkersburg	110	
1997–2001	Wheeling	290	
1997–2001	Other Places	275	
	Total West Virginia	2310	
Wisconsin			
2015	Appleton & other Fox Cities (Outagamie, Calumet, & northern Winnebago Counties)	200	
1997–2001	Beloit-Janesville	120	
1997–2001	Green Bay	500	
1997–2001	Kenosha (Kenosha County)	300	
1997–2001	La Crosse	100	
2015	Madison (Dane County)	5000	
2015	City of Milwaukee (2011)	4900	
2015	North Shore (2011)	13,400	
2015	Waukesha (2011)	3200	
2015	Milwaukee County Ring (2011)	4300	

(continued)

Communities with Jewish population of 100 or more, 2015			
Date	Geographic area	Number of Jews	Part-Year
2015	<i>Milwaukee (Milwaukee, southern Ozaukee, & eastern Waukesha Counties) Total (2011)</i>	25,800	
1997–2001	Oshkosh-Fond du Lac	170	
1997–2001	Racine (Racine County)	200	
1997–2001	Sheboygan	140	
2015	Wausau-Antigo-Marshfield-Stevens Point	300	
1997–2001	Other PPlaces	225	
	Total Wisconsin	33,055	
Wyoming			
1997–2001	Casper	150	
2012	Cheyenne	500	
2008	Jackson Hole	300	
2008	Laramie	200	
	Total Wyoming	1150	

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Chapter 6

Jewish Population of Canada, 2015

Charles Shahar

For many decades, the census of the Canadian population provided an important opportunity to obtain a demographic “snapshot” of the Canadian Jewish community. A major census was distributed every decade and contained a wealth of information related to the social, cultural, and economic characteristics of Canadian Jews.¹ The two questions used to identify Jews, namely religion and ethnicity, were located on the census “long-form.” However, in 2011, the long-form became voluntary rather than mandatory; hence, this instrument became a survey rather than a census.

The 2011 National Household Survey (NHS) was distributed to one-third of Canadian households, compared to the 20 % who received the long-form in 2001. However, whereas the response rate for the census was nearly universal, it was 73.9 % for the NHS. Moreover, because the sample was self-selected, it was difficult to know whether certain populations were less inclined to respond, such as economically disadvantaged individuals, the less educated, and recent immigrants.²

Statistics Canada applied rigorous statistical treatments to deal with possible gaps in the data, and assured users that it would only release information if it had confidence in its reliability. An examination of the final data sets related to Jewish communities, along with such key variables as poverty and intermarriage, seemed to indicate that the data did “make sense” in light of statistical trends extrapolated from previous censuses.

Respondents were identified as Jews according to the “Jewish Standard Definition,” formulated by Jim Torczyner of McGill University in 1971, which used

¹A census is also distributed in the middle of every decade, but it does not contain a religion question, and therefore is much less useful for identifying Jews.

²In the case of Jewish communities, it is possible that the ultra-Orthodox were also under-represented in the final count.

C. Shahar (✉)

The Jewish Community Foundation of Montreal, Montreal, Canada

e-mail: Charles.Shahar@jcfmontreal.org

a combination of religious and ethnic identification. However, because the ethnicity variable has been slowly eroding in terms of its usefulness in identifying Jews (likely because respondents were increasingly identifying themselves as Canadian and as having no religion), the Jewish Standard Definition was revised in 2011 and expanded to include a further set of variables, such as having an Israeli ethnicity, and having knowledge of Hebrew or Yiddish.³ All in all, this “Revised Jewish Standard Definition” did not result in a substantial increase to the final count of Canadian Jews, only adding about 6300 persons.

Despite the limitations of the 2011 NHS, this instrument nonetheless represents an important opportunity for community leaders and planners to understand the demographic situation of the Canadian Jewish population better. We are fortunate to have a national survey which includes questions related to ethnicity and religion (as the American census does not).⁴ Also, the NHS has a much larger scope than the Canadian Jewish community can undertake on its own.

6.1 Basic Demographics

According to the NHS, the Jewish population of Canada numbered 391,665 persons in 2011.⁵ This represented an increase from 2001, when there were 374,060 Jews. Between 2001 and 2011, the Canadian Jewish population thus increased by 17,605 persons, or 4.7 % (Table 6.1 and Fig. 6.1).

The gain between 2001 and 2011 was slightly larger than that between 1991 and 2001. In the latter decade, the community increased by 14,950 persons, or 4.2 %. In short, at least for the past 20 years, the growth rate of the Canadian Jewish population has not been remarkable.

A more pronounced increase for the Canadian Jewish community was evident between 1981 and 1991, when it increased by 45,245 persons, or 14.4 %. This is likely related to the beginning of significant immigration to Canada by Jews from the Former Soviet Union (FSU). In fact, this gain of 45,245 persons was the largest increase experienced by the national Jewish population since the large influx of immigrants in the 1950s.

All in all, the number of Canadian Jews has been rising steadily since the turn of the past century. In the 1930s, restricted Jewish immigration to Canada slowed some of the growth experienced in previous decades. Significant levels of immigration then resumed immediately after World War II.

³For a more comprehensive description of the erosion of the utility of the ethnicity variable in identifying Jews see Weinfeld and Schnoor (2015).

⁴More specifically, the US Census asks only one ethnicity-related question identifying respondents of Hispanic or Latino descent. The American Community Survey, an annual demographic study of the US population, does ask questions on “ancestry” and language spoken at home.

⁵All 2011 NHS data cited in this chapter were derived from Statistics Canada, special order tabulations for Jewish Federations of Canada – UIA, CO-1421. Most of the descriptions related to the data were adapted from Shahar (2014).

Table 6.1 Jewish population of Canada: a historical summary

	Jewish population	Change from previous census	Change from previous census (%)
2011	391,665	17,605	4.7
2001	374,060	14,950	4.2
1991	359,110	45,245	14.4
1981	313,865	27,315	9.5
1971	286,550	32,182	12.7
1961	254,368	49,532	24.2
1951	204,836	36,251	21.5
1941	168,585	12,819	8.2
1931	155,766	30,321	24.2
1921	125,445	50,685	67.8
1911	74,760	58,267	353.3
1901	16,493	—	—

Note: 1991 to 2011 are based on the Revised Standard Jewish Definition described in the methodological discussion above. The rest of the figures are based on the Jewish Standard Definition (1971 and 1981), or were derived from either the religion or ethnicity variables individually (1901 to 1961)

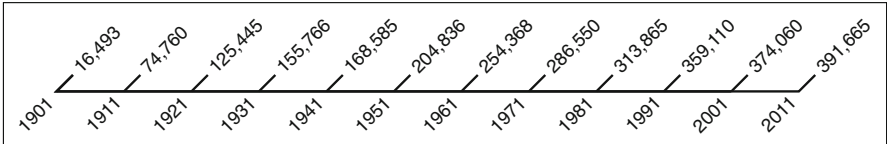


Fig. 6.1 Jewish population of Canada 1901–2011

Jews constituted 1.2 % of the total Canadian population of 32.9 million in 2011, compared to 2.1 % for the US (see Chap. 5). The total Canadian population has been increasing at a faster pace than the Jewish population. For instance, between 1991 and 2011, the Jewish population grew by 9.1 %, compared to 21.7 % for Canada’s total population.

According to the 2011 NHS, the Jewish community ranked seventeenth among ethnic groups in Canada. The ten largest ethnic affiliations were British (6.5 million), Canadian (6.0 million), French (3.7 million), German (2.4 million), Aboriginal (1.8 million), Chinese (1.5 million), Italian (1.4 million), East Indian (1.1 million), Ukrainian (1 million), and Polish (644,700). It is noteworthy that the Jewish population ranked twelfth among ethnic groups in 2001, five rankings above its current status.

In 2011, the Jewish community ranked seventh with respect to religious identity. The five largest religious groups in Canada were Catholics (12.8 million), Protestants (8.7 million), Muslims (1.0 million), Christian Orthodox (550,690), and Hindus (497,965).

Almost one-quarter (23.9 %) of the total Canadian population, or about 7.9 million persons, indicated that they had no religious identity. This category included

persons who defined themselves as agnostics, atheists, or humanists, or who did not identify with any religion at all. It is not clear to what extent highly secular Jews said they had no religious identity. It is thus possible that these individuals were under-represented in the final count of Jews (unless they indicated a Jewish ethnicity).

Finally, the Canadian Jewish community was the fourth largest Jewish community in the world in 2012 (using the year closest to the Canadian census, but see Chap. 7 for current figures). Israel had the largest Jewish population followed by the US, France (480,000), and Canada (391,665). The Jewish populations of the United Kingdom and the Russian Federation numbered 291,000 and 194,000, respectively.

The Canadian Jewish community constituted 2.8 % of the total 13,746,100 Jews in the world in 2012, and 5.0 % of the 7,845,000 Jews living in the Diaspora in 2012. The Jewish population of Canada comprised 6.8 % of the Jews residing in North America.

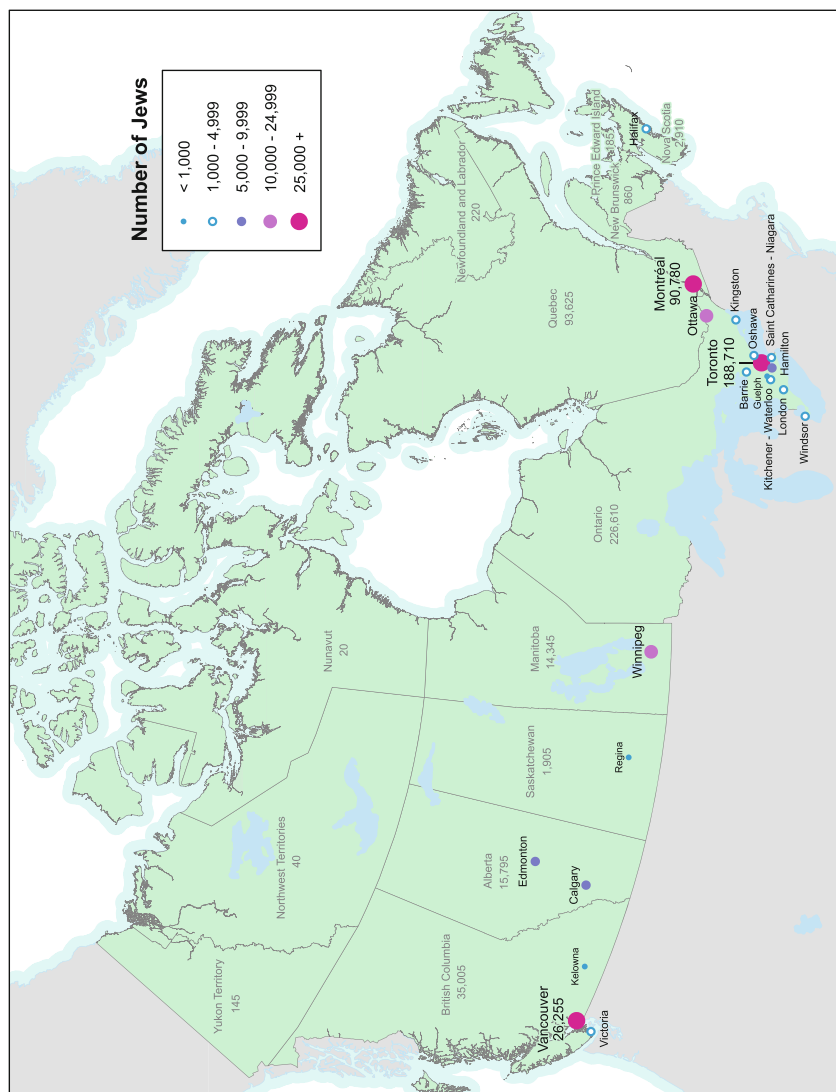
6.2 Provincial & Metropolitan Population Distributions

Table 6.2 and Map 6.1 show the distribution of Jewish populations across provinces and territories. More than half (57.9 %, or 226,610 persons) of Jews in Canada reside in Ontario.

Quebec has 93,625 Jewish residents, and about a quarter (23.9 %) of the total Jewish population of Canada. British Columbia has 35,005 Jews, or 8.9 % of the total Jewish population of Canada.

Table 6.2 Jewish population distribution: Provinces & Territories

Province/Territory	Jewish population	% of Canadian Jewish population
Nova Scotia	2910	0.8
New Brunswick	860	0.2
Newfoundland/Labrador	220	0.1
Prince Edward Island	185	0.0
(Total Atlantic Canada)	(4175)	(1.1)
Quebec	93,625	23.9
Ontario	226,610	57.9
Manitoba	14,345	3.7
Saskatchewan	1905	0.5
Alberta	15,795	4.0
British Columbia	35,005	8.9
Yukon	145	0.0
Northwest Territories	40	0.0
Nunavut	20	0.0
Total Canada	391,665	100.0



Map 6.1 Jewish communities of Canada

Table 6.3 Twenty largest Canadian Jewish communities

Metropolitan area/Province	Jewish population	% of Canadian Jewish population
Toronto, ON	188,710	48.2
Montreal, QC	90,780	23.2
Vancouver, BC	26,255	6.7
Ottawa, ON	14,010	3.6
Winnipeg, MB	13,690	3.5
Calgary, AB	8335	2.1
Edmonton, AB	5550	1.4
Hamilton, ON	5110	1.3
Victoria, BC	2740	0.7
London, ON	2675	0.7
Halifax, NS	2120	0.5
Kitchener/Waterloo, ON	2015	0.5
Oshawa, ON	1670	0.4
Windsor, ON	1515	0.4
Barrie, ON	1445	0.4
St. Catharines-Niagara, ON	1375	0.4
Kingston, ON	1185	0.3
Guelph, ON	925	0.2
Regina, SK	900	0.2
Kelowna, BC	900	0.2
Total		94.9

All other provinces have less than 5 % of the national Jewish population. Alberta has 15,795 Jewish residents, or 4 % of the country's Jewish population. Manitoba has 14,345 Jews, or 3.7 % of the total. The Atlantic Provinces have 4175 Jews, or 1.1 % of the country's total Jewish population. Saskatchewan has 1905 Jews, or 0.5 % of the country's total.

There are 145 Jews in the Yukon, 40 in the Northwest Territories, and 20 in Nunavut. Although these numbers are quite small, it is nonetheless instructive that Jews populate just about every region of the country, including the northern territories.

Table 6.3 presents the 20 largest Jewish communities in Canada, which account for 95 % of Canada's Jewish population. The Toronto metropolitan area is home to 188,710 Jews, and includes about half (48.2 %) of Canada's Jewish population. The Montreal community numbers 90,780 Jews, and constitutes about a quarter (23.2 %) of the Jewish population of Canada. Vancouver has a Jewish population of 26,255, representing 6.7 % of the national Jewish population.

The rest of the Jewish communities in Canada each number less than 15,000 persons. For instance, Ottawa has 14,010 Jews, Winnipeg has 13,690, Calgary has 8335, Edmonton has 5550, and Hamilton has 5110.

6.3 Focus on the Age of the Jewish Population

The Canadian Jewish population has a somewhat larger proportion of children (age 0–14) than the total population (18.2 % and 17.0 % respectively). The Jewish population has a similar percentage in the age 15–24 cohort compared with the total Canadian population (13.4 % and 13.2 % respectively).

In the economically productive age 25–44 cohort, the discrepancy between the two distributions is more marked. Less than a quarter (23.5 %) of Jews fall into this age cohort, compared to 26.7 % of Canada's total population. The Jewish community also has a somewhat smaller proportion in the age 45–64 cohort than the overall Canadian population (28.0 % and 29.3 % respectively).

Finally, a comparison of the two age distributions shows that the Jewish community has a significantly larger proportion of persons age 65 and over (16.9 %) than the total Canadian population (13.9 %).

The median age of the national Jewish population is 40.5 years, slightly higher than that of Canada's overall population (40.1 years), but a bit lower than the median age of 42 for US Jews, based on the 2000–2001 National Jewish Population Survey. Ethnic groups with the oldest median ages include the British (48.7 years), Americans (45.9 years), French (44.8 years), Germans (40.7 years), Jews (40.5 years), Greeks (40.4 years), and Poles (40.3 years). These ethnic groups generally involve older, more established communities, whose peak periods of immigration to Canada have long passed. Since there has not been a large influx of recent immigrants among these groups, their median ages remain at fairly high levels.

The youngest median ages were reported by the Pakistani (26.0 years), African (27.9 years), Aboriginal (28.4 years), Arab (29.3 years), Latin American (30.1 years), Caribbean (31.2 years), and Korean (33.7 years) communities. Most of these latter populations have a large number of more recent immigrants, many of whom settled in Canada in the past two decades. This infusion of people, often involving younger families, has revitalized these communities, and has kept their median ages lower than the rest of the population.

6.4 Focus on Inter-marriage

Inter-marriage in the National Household survey (NHS) analysis was defined as a situation in which a person who falls under the Revised Jewish Standard Definition marries someone not included under this criterion. Individuals who converted to Judaism are considered as Jewish according to this definition. Thus, inter-marriage as described in this chapter only examines situations in which the non-Jewish spouse did not convert to Judaism, which is consistent with the halachic definition. Note as well that the statistics on inter-marriage include married individuals as well as individuals living in common law arrangements.⁶

⁶The descriptions related to inter-marriage were adapted from Shahar (2015).

According to the NHS, of a total of 184,705 couples in Canada in which at least one spouse is Jewish, 48,515 involve a marriage to a non-Jew, representing a couples intermarriage rate of 26.3 %.⁷ Of intermarried couples, 54.4 % involve households where the husband is Jewish and the wife is non-Jewish; and 45.6 % involve households where the husband is non-Jewish and the wife is Jewish. In other words, Jewish men are more inclined to intermarry than Jewish women.

The couples intermarriage rate among Canadian Jews has risen in the past decade. The rate of intermarriage was 21.7 % in 2001, compared to 26.3 % in 2011. In 2001, 38,010 couple households involved an intermarried arrangement, compared to 48,515 in 2011.

The intermarriage rate of Canadian Jews nonetheless is significantly lower than that of American Jews. A 2013 national study of American Jews by the Pew Research Center (2013) found that 61 % of couples with at least one Jewish spouse are intermarried, significantly above the Canadian intermarriage rate (26.3 %) (Berman Jewish DataBank 2015).

Significant regional differences exist in Canadian intermarriage rates. Montreal (16.7 %) and Toronto (18.0 %) have the lowest intermarriage rates. These are considered to be more “traditional” communities, with significant numbers of ultra-Orthodox Jews. The highest intermarriage rates among major Canadian communities are found in Vancouver (43.4 %) and Ottawa (40.4 %). The Winnipeg Jewish community falls roughly in the middle of the distribution of intermarriage rates (25.4 %).

Using the NHS, it is possible to crosstabulate intermarriage with a number of other variables to profile those most likely to marry non-Jews. For instance, the intermarriage rate in households where both spouses are under age 30 is 43.0 %. It is 38.1 % if only one spouse is between age 30–39, and 22.4 % if both spouses are age 40 and over. In short, the intermarriage rate in households with younger spouses (under age 40) is significantly higher than those with older spouses.

The percentage of common law arrangements among intermarried households is significantly higher than among households in which both spouses are Jewish (26.4 % and 4.2 % respectively). In short, more than a quarter of households with intermarried couples involve common law partnerships.

The NHS findings suggest that a lower level of secular education is correlated with a higher rate of intermarriage among Canadian Jews, although the correlation is not a strong one. Studies in the US (Cohen 1989; Kotler-Berkowitz et al. 2003) have also found such an inverse correlation between level of education and intermarriage.

⁷Intermarriage rates may be reported based on *married couples* or *individuals*. As an illustration, imagine that two weddings occur. In wedding one, Moshe (a Jew) marries Rachel (also a Jew). In wedding two, Abraham (a Jew) marries Christine (a non-Jew). Thus, there are two married couples, one of whom is intermarried. In this illustration, the *couples' intermarriage rate* is 50 %. Another method of calculating an intermarriage rate, however, is to note that there are three Jews (Moshe, Rachel, and Abraham) and one of the three (Abraham) is married to a non-Jew (Christine). In this illustration, the *individual intermarriage rate* is 33 %. The intermarriage rates in this chapter are based on married couples.

The NHS data also showed that the highest income families (earning an annual income of \$150,000 or more) have the lowest rate of intermarriage. Trends from the National Jewish Population Survey (2000–2001) in the US partly confirmed these findings. The American study found that intermarriage rates peaked in the middle of the income distribution, and were lower in the extremes.⁸

Finally, perhaps the most dramatic finding from the NHS showed that only 27.0 % of the youngest children of intermarried couples are identified by their parents as Jews by religion; a much larger percentage (56.4 %) have no religious identification; and the rest (16.6 %) are identified as having other religions. In other words, almost three-quarters (73.0 %) of children in intermarried households are not identified as Jews. It is difficult to say whether these children are having minimal or no exposure to Judaism, but the findings are suggestive nonetheless.

6.5 Focus on a Community: Montreal⁹

Montreal has long been a major hub of Jewish life in North America. The Montreal Jewish community is the second largest in Canada, with a population of 90,780. It has about a quarter (23.2 %) of the country's Jewish population.

The Montreal Jewish community likely reached its peak size in the mid-1970s. However, in 1976 a secessionist government was elected in predominantly French-speaking Quebec. This resulted in significant feelings of insecurity and malaise among Jews in Montreal, leading to steady outmigration and a population decrease.

The 1971 census reported 112,020 Jews in Montreal. In 1981, the Jewish community diminished by 7.4 %, to 103,765 individuals. The period between 1971 and 1981 marked the first time the local Jewish population decreased since the turn of the past century. The Jewish community diminished further to 101,560 in 1991 and 93,540 in 2001. The 90,780 Jews in 2011 is well below the 1961 total of 102,724.

Aside from steady population losses, the local community has faced other challenges, including the highest rate of poverty (20.0 %) of any major Canadian Jewish community. This mirrors the situation for the overall population of Montreal, which has a higher poverty rate (20.5 %) than any other major metropolitan area in Canada. The poverty rate for Canadian Jews overall is 14.6 %.

The Montreal Jewish population also has a higher proportion of seniors (age 65 and over) (20.4 %) than any other major Jewish community in Canada. The proportion of seniors in the overall Canadian Jewish population is 16.9 %. About one in ten individuals in the Montreal Jewish community is age 75 and over (10.7 %).

The Montreal Jewish community is unique in many respects, particularly in a North American context. It has a large Sephardic contingent, numbering 22,225

⁸Special analysis done of NJPS 2000–2001 and personally communicated to the author by J. Ament, Senior Project Director, Research Department, United Jewish Communities.

⁹Future *American Jewish Year Book* chapters will focus on other major Jewish communities in Canada.

persons in 2011, and comprising about one quarter of the local Jewish population. There is also a burgeoning local ultra-Orthodox community. Recent estimates suggest approximately 15,000 persons among the ultra-Orthodox community.¹⁰ The intermarriage rate of Montreal Jews (15.0 %) is among the lowest of any Jewish community on the continent. Finally, about 70 % of Montreal Jews are bilingual, conversant in both English and French.

A recent community survey by the author indicates that the Montreal Jewish population continues to enjoy among the highest quality of Jewish life in North America. Its members exhibit among the highest levels of ritual adherence, synagogue membership, Jewish education, and connection to Israel of any Jewish center on the continent (Shahar 2010).

6.6 Summary

The Canadian Jewish population has seen only modest growth in the past 20 years, following a more significant increase between 1981 and 1991. The latter decade coincided with the beginning of significant immigration by Jews from the FSU. Jews reside in every region of Canada including the Northern Territories, although they are concentrated heavily in the major urban centers. The metropolitan area of Toronto is home to 188,710 Jews, and includes about half (48.2 %) of Canada's Jewish population. The Montreal community numbers 90,780 Jews. The median age (40.5 years) of Canadian Jews is slightly older than the national average, but much older than ethnic groups with large numbers of more recent immigrants.

The intermarriage rate among Canadian Jews (26.3 %) is well below that of American Jews (61 %). However, there are significant differences across Canadian metropolitan areas, with the lowest intermarriage rates evident in more traditional communities, such as Montreal and Toronto. Particularly relevant to the issue of Jewish continuity are the findings that the intermarriage rate among households with both spouses under age 30 is 43.0 %; and only about a quarter of the youngest children of intermarried couples are identified by their parents as Jews by religion.

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¹⁰These estimates were derived by the author using household counts from current community lists and extrapolations of average household size based on Shahar (2003).

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Chapter 7

World Jewish Population, 2015

Sergio DellaPergola

At the beginning of 2015, the world's Jewish population was estimated at 14,310,500—an increase of 95,100 (0.67 %) over the 2014 revised estimate of 14,215,400 which was slightly higher than the 14,212,800 original estimate (DellaPergola 2014f). The world's total population increased by 1.13 % in 2014 (Population Research Bureau 2014). World Jewry hence increased at about half the general population growth rate.

Figure 7.1 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 2015. The world's *core* Jewish population was estimated at 11 million in 1945. The *core* Jewish population concept addresses a human collective that is mutually exclusive with respect to other subpopulations, while acknowledging that the number of persons who carry multiple cultural and religious identities are increasing in contemporary societies (Josselson and Harway 2012) (see more under definitions below). While 13 years were needed to add one million Jews from 11 million to 12 million after the tragic human losses of World War II and the Shoah (Holocaust) (DellaPergola et al. 2000b), 40 more years were needed to add another million from 12 million to 13 million. While since the 1970s world Jewry stagnated at *zero population growth* for nearly 20 years, some demographic recovery has been recorded during the first 15 years of the twenty-first century. World Jewish population has increased, mostly reflecting enhanced demographic increase in Israel. It took about 14 years to add another million from 13 million to 14 million. In historical perspective, world Jewish population has not recovered its size on the eve of World War II—16.5 million—and it will take decades more to do so, if ever.

S. DellaPergola (✉)

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

e-mail: sergioa@huji.ac.il

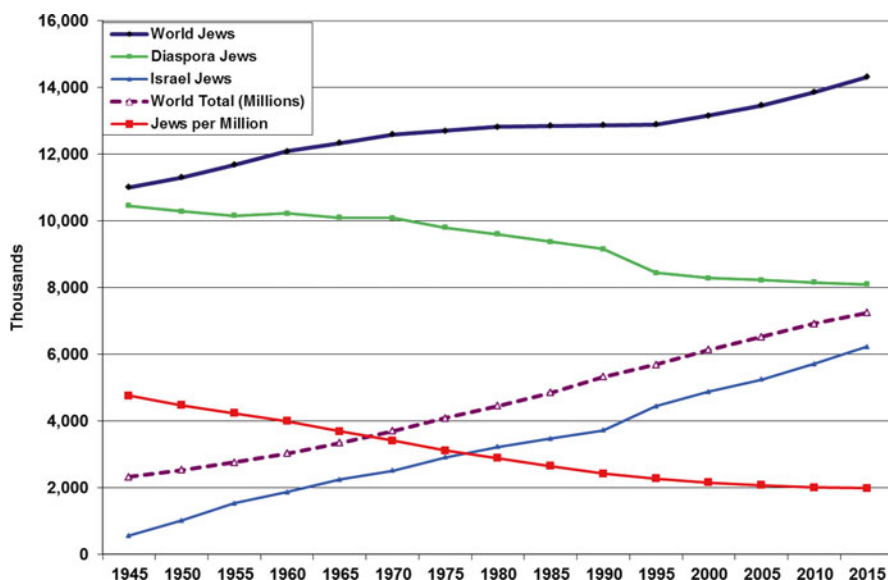


Fig. 7.1 World total population and core Jewish population, 1945–2015

World Jewish population size reflects a combination of two very different demographic trends in Israel and in the Diaspora. Israel's Jewish population increased linearly from an initial one-half million in 1945 to over 6.2 million in 2015. The Diaspora, from an initial 10.5 million in 1945, was quite stable until the early 1970s, when it started decreasing to the current 8.1 million. The world's total population increased more than threefold from 2.315 billion in 1945 to 7.236 billion in 2015. Thus, the relative share of Jews among the world's total population steadily diminished from 4.75 per 1,000 in 1945 to 1.98 per 1,000 currently.

Two countries, Israel and the US, account for over 83 % of the 2015 total, another 17 countries, each with 18,000 Jews or more, account for another 15 %, and another 76 countries, each with Jewish populations below 18,000, account for the remaining 2 %. Figure 7.2 shows the largest *core* Jewish populations in 2015.

Israel's Jewish population (*not* including over 359,000 persons not recorded as Jews in the Population Register and belonging to families initially admitted within the framework of the *Law of Return*) reached 6,217,400 in 2015 (43.4 % of world Jewry). This represented a population increase of 112,900 (1.85 %) in 2014 when the total Jewish population of the Diaspora decreased by 17,800 (–0.22 %). Following the 2013 Pew Research Center study of Jewish Americans (Pew Research Center 2013), the US *core* Jewish population was upwardly re-assessed at 5,700,000 and was estimated not to have changed, constituting 39.8 % of world Jewry in 2015. Jews in the US were estimated to have slightly increased over the past 15 years, after probably reaching a peak after 1980, followed by several subsequent years of moderate decline (DellaPergola 2013a). Jews in the rest of the world were assessed at 2,393,100 in 2015 (16.7 % of world Jewry).

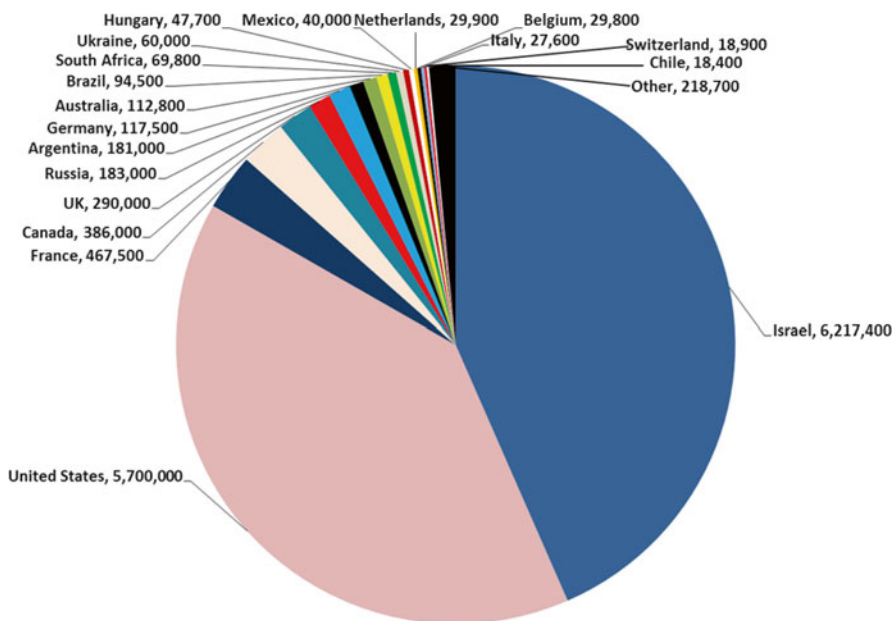


Fig. 7.2 Largest core Jewish populations, 2015

After critically reviewing all available evidence on Jewish demographic trends, it is plausible to claim that Israel now hosts the largest Jewish community worldwide, although there are some dissenting opinions (Saxe and Tighe 2013; DellaPergola and Sheskin 2015 in this volume, Chap. 5). Demography has produced a transition of singular importance for Jewish history and experience—the return of the Jews to a geographical distribution significantly rooted in their ancestral homeland. This has occurred through daily, minor, slow, and diverse changes affecting human births and deaths, geographical mobility, and the willingness of millions of persons to identify with a Jewish collective concept—no matter how specified in its details, but not confounded with explicit alternative religious or ethnic identifications. At the same time, Israel’s Jewish population faces a significant demographic challenge with its gradually diminishing majority status vis-à-vis the Palestinian Arab population who live within the boundaries of the State of Israel as well as on the whole territory between the Mediterranean Sea and the Jordan River.

Israel’s current Jewish population growth—although slower than during the 1990s—reflects a continuing substantial natural increase generated by a combination of relatively high fertility (currently an average of 3.05 children per Jewish woman as of 2013) and a relatively young age composition (27 % under age 15 and only 12 % age 65 and over as of 2013). 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, the

US in the recent past, Australia, and until recently, Germany), the number of Jews in Diaspora countries tend to diminish at varying rates. The causes for these decreases are low Jewish birth rates, an increasingly elderly population (which increases the death rate), and a dubious balance between persons who join Judaism (*accessions*) and those who partly or completely drop their Jewish identity (*secessions*).

All this holds true regarding the *core* Jewish population, which does *not* include non-Jewish members of Jewish households, Jews who also hold another religious identification, persons of Jewish ancestry who profess another monotheistic religion, other non-Jews of Jewish ancestry, other non-Jews with family connections to Jews, and other non-Jews who may be interested in Jewish matters. Starting from the core Jewish population estimate of 14,310,500 in 2015, if we add persons who state they are partly Jewish and non-Jews who have Jewish parents, an *extended* global aggregate population estimate of 17,411,450 is obtained. By adding non-Jewish members of Jewish households, the *enlarged* estimate increases to 20,235,700. 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 23,047,900. The US holds a significantly larger *enlarged* population living in households with Jewish background than Israel—roughly 10 million compared to 6,576,700, respectively. (See further discussion of definitions below.)

7.1 Fundamentals of Jewish Population Change

Jewish population size and composition reflect the continuous interplay of various factors that operate from both outside and inside the Jewish community.

Regarding **external factors**, since the end of the 1980s, major geopolitical and socioeconomic changes in the world significantly affected Jewish population trends. Leading factors included: (1) the disintegration of the Soviet Union; (2) Germany's reunification; (3) the EU's gradual expansion to 28 states, but also its more recent economic stagnation and rising xenophobia and anti-Semitism (European Union Fundamental Rights Agency-FRA 2013); (4) South Africa's transition away from the apartheid regime; (5) political and economic instability but also democratization and growth in several Central and South American countries; and (6) steady economic growth in Israel in conjunction with a highly tense and volatile situation in the Middle East. Large-scale emigration from the former Soviet Union (FSU) and also from Ethiopia, and rapid population growth in Israel were the most visible effects, accompanied by other significant Jewish population transfers, such as the movement of Jews from Central and South America to the US, particularly South Florida (Sheskin 2015b) and Southern California (See also Chap. 1 in this volume). Shifts in group allegiances, reflecting broader trends in religious and national identities, as well as intermarriage patterns also played a role in shaping Jewish population size and composition. A major development was the rapid growth of the external—partly, weakly or not at all connected—belts of the Jewish identification configuration (Fig. 7.3).

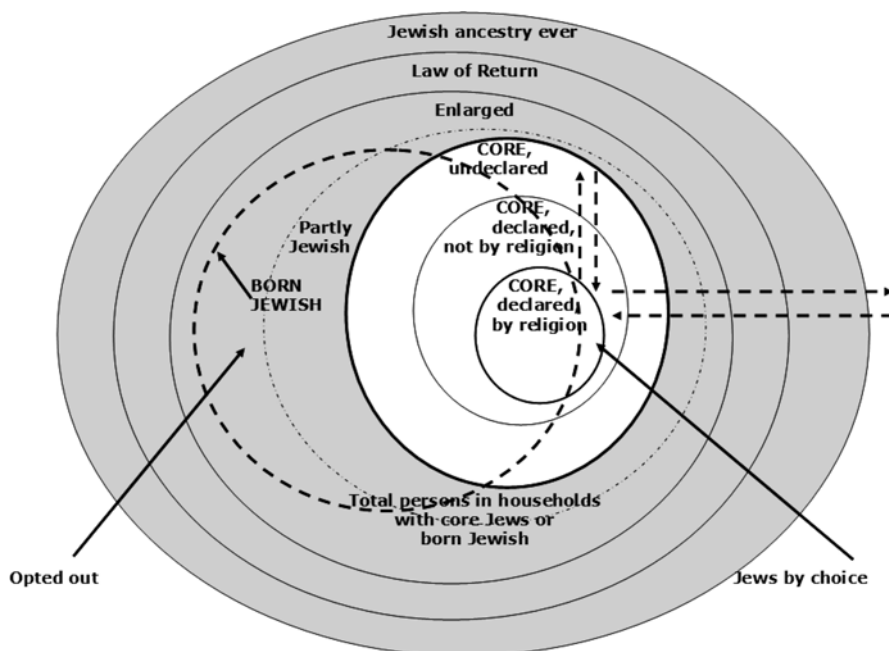


Fig. 7.3 Configuring and defining contemporary Jewish populations (Areas represented are not proportional to actual populations)

Reflecting these global trends, over 83 % of world Jews currently live in two countries, Israel and the US, and over 96 % are concentrated in the ten countries with the most Jews. In 2015, the G8 countries—the world’s eight leading economies (Canada, France, Germany, Italy, Japan, Russian Federation, UK, and US)—constituted about 89 % of the total Diaspora Jewish population. Thus, the aggregate of just a few major Jewish population centers virtually determines the assessment of world Jewry’s total size and trends. The continuing realignment of world Jewish geography toward the major centers of economic development and political power provides a robust yardstick for further explanation and prediction of Jewish demography (DellaPergola et al. 2005; DellaPergola 2014a).

Regarding **internal factors**, the defining principle of demography is that populations do not result from a vacuum, but rather reflect an uninterrupted chain of events that change the size of a population from an earlier to a later date. Of the three possible determinants of population change, two are shared by all populations: (a) the balance of vital events (births and deaths); and (b) the balance of international migration (immigration and emigration). The third determinant consists of identification changes or *passages* (accessions and secessions), and applies only to sub-populations defined by some cultural, symbolic, or other specific characteristic, as is the case for Jews. Identification changes do not affect people’s physical presence but rather their willingness or ability to identify with a particular religious,

ethnic, or otherwise culturally-defined group. One cannot undervalue the quantitative impact of passages that occur in either direction regarding individual perceptions and emotional attachments to group identities. Some of these passages are sanctioned through a normative ceremony under a given religious denomination, and some are not. Some involve severing ties with a previously held identity, some do not and involve a growing pool of carriers of multiple identities no matter how contradictory those nominal identities can be to each other.

The 2015 Jewish population data were updated from 2014 and previous years in accordance with known or estimated vital events, migrations, and Jewish identification shifts. In the updating procedure, when data on intervening changes were available, empirically ascertained or reasonably assumed, effects of change were applied accordingly and consistently added to or subtracted from previous estimates. If the evidence was that intervening changes balanced one another, Jewish population size was not changed. This procedure has proven highly effective over the years of our monitoring of world Jewish population. Most often, when improved Jewish population estimates reflecting a new census or socio-demographic survey became available, our annually updated estimates proved to be on target. Otherwise, previous estimates were adjusted to newer better evidence.

The research findings reported here tend to confirm the estimates reported in previous years and, perhaps more importantly, a coherent interpretation of the trends prevailing in world Jewish demography (Bachi 1976; Schmelz 1981, 1984; DellaPergola 1995, 1999, 2001, 2011a, 2013b). Concisely stated, a strongly positive balance of Jewish vital events (births and deaths) exists in Israel versus a negative balance in nearly all other countries. A positive migration balance prevails 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 features a positive balance of accessions to Judaism over secessions, while an often negative, or, in any case, rather uncertain, balance of formal and especially informal passages prevails elsewhere.

While allowing for improvements and corrections, the 2015 population estimates highlight the increasing complexity of socio-demographic and identification factors underlying Jewish population patterns. This complexity is magnified at a time of pervasive internal and international migration and increasing transnationalism, sometimes implying bi-local residences and, thus, double counting of people on the move or who permanently share their time between different places. In this study, special attention is paid to avoiding double counts of internationally mobile and bi-local persons. Even more intriguing can be the position of persons who hold more than one cultural identity and may periodically shift from one to the other. Available data sources only imperfectly allow documenting these complexities; hence Jewish population estimates are far from perfect. Some errors can be corrected at a later stage. Consequently, analysts should resign themselves to the paradox of the *permanently provisional* nature of Jewish population estimates.

7.2 Definitions

Jewish population definitions obviously critically impact the numbers. A major problem with Jewish population estimates produced by individual scholars or Jewish organizations is the lack of uniformity in definitional criteria—when the issue of defining the Jewish population is addressed at all. This problem is magnified when one tries to address the Jewish population globally, trying to provide a coherent and uniform definitional framework for Jews who live in very different institutional, cultural, and socioeconomic environments. For analytical purposes, it would not be acceptable to use one definitional standard for one country, and another for another country, although in the daily conduct of Jewish community affairs such differences do exist among countries.

In such an open, fluid, and somewhat undetermined environment, the very feasibility of undertaking a valid and meaningful study of the Jewish collective—let alone by the use of quantitative tools—generates debate. Four competing **intellectual stances** prevail on the contemporary scene of Jewish population studies (DellaPergola 2014d):

1. *Maximizing*: Jewish populations are the largest possible conglomerate of all persons who can be defined as Jewish via one or more criteria with any relevance or affinity to a Jewish category of any sort (Moles 1965);
2. *Consolidationist*: Jewish populations are a collection of persons defined by a given concept of what it means to be Jewish and can be empirically measured according to some standardized criteria (DellaPergola 2002);
3. *Situational*: Jewish populations can be recognized and studied but not really quantified, being the elusive product of ever-changing exogenous and endogenous circumstances (Schnapper 1994);
4. *Manipulative*: Jewish populations lack historical continuity and are generated by the interventions of elites or special interest groups, hence lacking serious claim to empirical validity or even legitimacy (Kimmerling 1999; Sand 2009).

The need for international consistency guides this chapter following a general *consolidationist* approach while being aware of the existing alternatives. High stakes emerge in actual implementation. Difficulties involve the sources of data available, the possible alternative definitions of the Jewish collective, and the techniques implemented in its surveying. In particular, the study of a Jewish population (or of any other subpopulation) requires solving **three main problems**:

1. *Defining* the target group on the basis of conceptual or normative criteria aimed at providing the best possible description of that group—which in the case of Jewry is no minor task in itself;
2. *Identifying* the group thus defined based on tools that operationally allow for distinguishing and selecting the target group from the rest of the population—primarily by systematic canvassing of populations and personally ascertaining

personal identifications. Identification is also often performed through membership lists, distinctive Jewish names, areas of residence, or other random or non-random procedures; and

3. *Covering* the target group through appropriate field work—through face-to-face interviews, by telephone, by Internet, or otherwise. Most often in the actual experience of social research, and contrary to ideal procedures, the definitional task is performed at the stage of identification, and the identification task is performed at the stage of actual fieldwork.

It thus clearly appears that the quantitative study of Jewish populations relies mostly on *operational*, not *normative*, definitional criteria. Its conceptual aspects, far from pure theory, heavily depend on practical and logistical feasibility. The ultimate empirical step—obtaining relevant data from relevant persons—crucially reflects the readiness of people to cooperate in the data collection effort. In recent years, as cooperation rates have significantly decreased in social surveys, the amount, content, and validity of information gathered have been affected detrimentally. These declining cooperation rates reflect, among other things, the identification outlook of the persons who are part of the target population—that outlook which is itself an integral part of the investigation. No method exists to break this vicious cycle. Therefore, research findings reflect, with varying degrees of sophistication, only that which is possible to uncover. Anything that cannot be uncovered directly can sometimes be estimated through various imperfect techniques. Beyond that, we enter the virtual world of beliefs, hopes and fears, myths, and corporate interests. No methodology exists to demonstrate the actual nature of some of these claims—at least not within the limits of a non-fiction work such as this.

Keeping this in mind, five major definitional concepts (core Jewish population, total population with Jewish parents, enlarged Jewish population, Law of Return population, and ancestors-were-ever-Jewish population) should be considered to provide serious comparative foundations to the study of Jewish demography (Fig. 7.3). It should be noted that the graph has purely illustrative purposes and does not pretend to portray accurately the actual quantitative extent of each of the several areas portrayed there.

In most Diaspora countries, the *core Jewish population* (a concept initially suggested by Kosmin et al. 1991) includes all persons who, when asked in a socio-demographic survey, identify themselves as Jews, *or* who are identified as Jews by a respondent in the same household, *and* do not 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 (JBRs), as well as others who do not identify by religion but see themselves as Jews by ethnicity or other cultural criteria. Some do not even identify themselves as Jews when first asked, but if they descend from Jewish parents and do not hold another religious identity they should be included.

All these people are considered to be part of the *core* Jewish population which also includes all converts to Judaism by any procedure, as well as other people who declare they are Jewish even without formal conversion and do not hold another identity. Persons of Jewish parentage who adopted another monotheistic religion are excluded, as are persons who state being partly Jewish along with another identity, and those of Jewish origin who in censuses or socio-demographic surveys explicitly identify with a non-Jewish religious group without having formally converted. The *core* population concept offers an intentionally comprehensive and pragmatic, mutually exclusive approach compatible with the analytic options offered by many available demographic data sources.

In the Diaspora, such data often derive from population censuses or socio-demographic surveys where interviewees have the option to decide how to answer relevant questions on religious or ethnic identities. In Israel, personal status is subject to Ministry of the Interior rulings, which rely on criteria established by rabbinic authorities and by the Israeli Supreme Court (Corinaldi 2001). In Israel, therefore, the *core* Jewish population does not simply express subjective identification but reflects definite legal rules. This entails matrilineal Jewish origin, or conversion to Judaism, *and* not holding another religion. Documentation to prove a person's Jewish status may include non-Jewish sources.

A major research issue of growing impact is whether *core* Jewish identification can or should be mutually exclusive with other religious and/or ethnic identities. In a much debated study—the 2000–01 US National Jewish Population Survey-NJPS 2000–01 (Kotler-Berkowitz et al. 2003)—the solution chosen was to allow for Jews with multiple religious identities to be included in the *core* Jewish population definition under condition that the other identity was not a monotheistic religion. This resulted in a rather multi-layered and not mutually exclusive definition of the US Jewish population. A further category of *Persons of Jewish Background* (PJBs) was introduced by NJPS 2000–01. Some PJBs were included in the Jewish population count and others were not, based on a more thorough evaluation of each individual ancestry and childhood. (See further comprehensive discussions of the demography of US Jews in Heilman 2005, 2013).

The 2013 Pew Research Center survey of Jewish Americans (Pew Research Center 2013), by introducing the so far not empirically tested concept of *partly Jewish*, helped clarify the demographic picture, but also made the debate about definitions more complicated and ambivalent. One intriguing issue concerns the status of the *partly Jewish* as a standard component of the Jewish collective, as some analysts would have it. Following a similar logic, persons with multiple ethnic identities, including a Jewish one, have been included in the total Jewish population counts for Canada. As against this, other researchers would suggest that the *partly Jewish* stand conceptually closer to the other Pew survey categories of *Non-Jews with Jewish background*, or *Non-Jews feeling some Jewish affinity*. Recent research experiences, at any rate, indicate that people may shift their identities over time across the different layers of the *core* Jewish definition, and between different *core* and *non-core* statuses. It is not uncommon to see those shifts across the boundary between being Jewish and being something else and vice versa, as graphically illustrated in Fig. 7.3.

Emerging from these more recent research developments, a second concept, the ***total population with Jewish parents***, includes the core Jewish population plus anyone currently not Jewish, but with one or two Jewish parents. In the Pew 2013 survey, the total population with Jewish parents comprised two sub-groups: (1) persons who report no religion, but are partly Jewish, and (2) persons who report being not Jewish, but with a Jewish background because they had a Jewish parent.

The ***enlarged Jewish population*** (concept initially suggested by DellaPergola 1975) includes the sum of: (a) the *core* Jewish population; (b) persons reporting they are *partly Jewish*; (c) all others of Jewish parentage who—by *core* Jewish population criteria—are *not* currently Jewish (non-Jews with Jewish background); and (d) all respective non-Jewish household members (spouses, children, etc.). Non-Jews with Jewish background, as far as they can be ascertained, include: (a) persons who have adopted another religion, or otherwise opted out, although they may also claim to be Jewish by ethnicity or in some other way—with the caveat just mentioned for recent US and Canadian data; and (b) other persons with Jewish parentage who disclaim being Jewish. It logically follows that most Jews who are identified in the Pew survey as *partly Jewish* or as *PJBs* who are not part of the US *core* Jewish population, as well as many Canadians declaring Jewish as one of *multiple ethnicities*, naturally should be included under the *enlarged* definition.

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, the Falash Mura—a group of Ethiopian non-Jews of Jewish ancestry—must undergo conversion to be eligible for the *Law of Return*. The law as such does not affect a person's Jewish status—which, as noted, is adjudicated by Israel's Ministry of Interior relying on Israel's rabbinic authorities—but only for the specific immigration and citizenship benefits granted under the *Law of Return*. Articles 1 and 4A(a) of this law extend its provisions to *all current Jews, their children, and grandchildren*, as well as to *their respective Jewish or non-Jewish spouses*. As a result of its three-generation and lateral extension, the *Law of Return* applies to a large population—the so-called *aliyah* eligible—whose scope is significantly wider than the *core* and *enlarged* Jewish populations defined above (Corinaldi 1998). It is actually quite difficult to estimate the total size of the *Law of Return* population. Rough estimates of these higher figures are tentatively suggested below.

Some major Jewish organizations in Israel and the US—such as the Jewish Agency for Israel (JAFI), the American Jewish Joint Distribution Committee (JDC), and the major Jewish Federations in the US—sponsor data collection and tend to influence research targets, rendering them increasingly complex and flexible.

Organizations enact their mission toward their respective constituencies based on perceived interests rather than scientific criteria. The understandable interest of organizations to function and secure budgetary resources may prompt them to expand their reach to Jewish populations increasingly closer to the *enlarged* and *Law of Return* definitions than to the *core* definition.

Finally, some socio-demographic surveys, by investigating people who were born or were raised or are currently Jewish, may have reached people whose **ancestors ever were Jewish** regardless of the respondents' present identification. Several socio-demographic surveys indeed ask about the religio-ethnic identification of parents. Some population surveys, however, *do* ask about more distant ancestry. For both conceptual and practical reasons, the *enlarged* definition usually does not include other non-Jewish relatives who lack a Jewish background and live in exclusively non-Jewish households. Historians may wish to engage in the study of the number of Jews who ever lived or of how many persons today are descendants of those Jews—for example, *Conversos* who lived in the Iberian Peninsula during the Middle Ages or the descendants of Jews who lived during the Roman Empire. The early Jewish backgrounds of some population groups have been uncovered in recent studies of population genetics (Hammer et al. 2000; Behar et al. 2004, 2010; Tian et al. 2015). These long-term issues and analyses are beyond the purpose of the present study.

The adoption of increasingly extended definitional criteria by individual researchers and by Jewish organizations tends to stretch Jewish population definitions with an expansive effect on population estimates beyond usual practices in the past and beyond the limits of the typical *core* definition. These decisions may reflect local needs and sensitivities, but tend to limit the actual comparability of the same Jewish population over time and of different Jewish populations at one given time. As noted, a more coherently comparative approach is followed here. The estimates presented below of Jewish population distribution worldwide and in each continent, country, and major metropolitan area consistently aim at the concept of *core* Jewish population. The *core* definition is indeed the necessary starting point for any admittedly relevant elaboration about the *enlarged* definition, or even broader definitions such as the *Law of Return* definition, which will be presented 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 below reflect a prolonged and continuing effort to study scientifically the demography of contemporary world Jewry. Data collection and comparative research have benefited from the collaboration of scholars and institutions in many countries, including access to otherwise unpublished databases regarding current estimates. It should be emphasized, however, that the elaboration of worldwide estimates for the

Jewish populations of the various countries is beset with difficulties and uncertainties (Ritterband et al. 1988; DellaPergola 2002, 2014c). The problem of data consistency is particularly acute, given the very different legal systems and organizational provisions under which Jewish communities operate in different countries. In spite of our keen efforts to create a unified analytic framework for Jewish population studies, data users should be aware of these difficulties and of the inherent limitations of Jewish population estimates.

Over the past decades, the data available for a critical assessment of the worldwide Jewish demographic picture have expanded significantly. These data consist of national population censuses, public and private sponsored surveys, population registers, and records of vital statistics, migration, and conversions. Some of this ongoing data compilation is part of coordinated efforts aimed at strengthening Jewish population research by the Division of Jewish Demography and Statistics at the Institute of Contemporary Jewry of The Hebrew University of Jerusalem. This new evidence generally confirmed our previous estimates, but sometimes suggested upward or downward revisions.

Jewish population projections undertaken by the author, in light of the latest data, also helped in the current assessment. It is quite evident that the cross-matching of more than one type of source about the same Jewish population, although not frequently feasible, can provide either mutual reinforcement of, or important critical insights into, the available data. For a full list of recent sources of data on Jewish population, see the previous version of the present report (DellaPergola 2014f).

7.3 World Jewish Population Size and Distribution

The size of world Jewry at the beginning of 2015 was assessed at 14,310,500. World Jewry constituted 1.98 per 1,000 of the world's total population of 7.236 billion by mid-year 2014 (Population Reference Bureau 2014). One in about 505 people in the world is a Jew (Table 7.1).

According to the revised estimates, between January 1, 2014 and January 1, 2015, the Jewish population increased by an estimated 95,100 persons, or about 0.67 %. This compares with a total world population growth rate of 1.13 % (basically nil in more developed countries, 1.5–2.0 % in less developed countries). World Jewry continued to increase slowly exclusively due to the population increase in Israel (1.85 %) overcoming the decrease in the Diaspora (–0.22 %).

Table 7.1 offers an overall picture of the Jewish population at the beginning of 2015 as compared to 2014. For 2014, the originally published estimates from the 2014 *American Jewish Year Book* are presented followed by the revised estimates that reflect retroactive corrections made in certain country estimates given improved information. These corrections resulted in a net increase of 2,600 persons in the 2014 world Jewry estimate, comprising an increase of 1,300 in the previous estimate for Israel, and an increase of 1,300 in the Jewish Diaspora total. The corrections,

Table 7.1 Estimated core Jewish population, by continents and major geographic regions, 2014 and 2015^a

Region	2014	Revised ^c		2015		Percentage change 2014–2015	Jews per 1,000 total population in 2015
	Original ^b						
	Estimate	Estimate	Percent ^d	Estimate	Percent ^d		
World total	14,212,800	14,215,400	100.0	14,310,500	100.0	0.67	1.98
Diaspora	8,109,600	8,110,900	57.1	8,093,100	56.6	−0.22	1.14
Israel ^e	6,103,200	6,104,500	42.9	6,217,400	43.4	1.85	749.36
America, total	6,468,800	6,468,800	45.5	6,468,200	45.2	−0.01	6.66
North ^f	6,085,300	6,085,300	42.8	6,086,000	42.5	0.01	17.22
Central, Caribbean	56,900	56,900	0.4	56,900	0.4	0.00	0.27
South	326,600	326,600	2.3	325,300	2.3	−0.40	0.79
Europe, total	1,407,200	1,407,700	9.9	1,391,100	9.7	−1.18	1.70
European Union ^g	1,103,300	1,103,300	7.8	1,093,900	7.6	−0.85	2.16
FSU ^h	263,700	264,200	1.9	257,200	1.8	−2.65	1.28
Other West	20,900	20,900	0.1	20,800	0.1	−0.48	1.50
Balkans ^h	19,300	19,300	0.1	19,200	0.1	−0.52	0.20
Asia, total	6,142,000	6,143,900	43.2	6,256,100	43.7	1.83	1.46
Israel ^e	6,103,200	6,104,500	42.9	6,217,400	43.4	1.85	749.36
FSU	19,100	19,100	0.1	18,600	0.1	−2.62	0.22
Other	19,700	20,300	0.1	20,100	0.1	−0.99	0.00
Africa, total	74,700	74,900	0.5	74,700	0.5	−0.27	0.07
Northern ⁱ	3,500	3,700	0.0	3,700	0.0	0.00	0.01
Sub-Saharan ^j	71,200	71,200	0.5	71,000	0.5	−0.28	0.09
Oceania^k	120,100	120,100	0.8	120,400	0.8	0.25	3.09

^aJewish population: January 1. Total population: mid-year estimates, 2014. Source: Population Reference Bureau (2014)

^bSee DellaPergola (2014a, b, c, d, e, f))

^cBased on updated or corrected information

^dMinor discrepancies due to rounding

^eIncludes Jewish residents in East Jerusalem, the West Bank, and the Golan Heights

^fUS and Canada

^gIncluding the Baltic countries (Estonia, Latvia, and Lithuania)

^hAsian regions of Russian Federation and Turkey included in Europe. Excluding the Baltic countries

ⁱIncluding Ethiopia

^jIncluding South Africa and Zimbabwe

^kIncluding Australia and New Zealand

reflecting newly available data, are for the Russian Federation (+500), Estonia (+200), Latvia (−200), Singapore (+600), and Tunisia (+200). Further explanations are provided below.

The number of Jews in Israel increased from the revised 6,104,500 in 2014 to 6,217,400 at the beginning of 2015, an annual increase of 112,900, or 1.85 %. In contrast, the estimated Jewish population in the Diaspora *decreased* from the revised 8,110,900–8,093,100—an annual decrease of 17,800, or −0.22 %. These changes reflect continuing Jewish emigration from the former Soviet Union (FSU), France, and other countries to Israel, and the internal decrease typical of the aggregate of Diaspora Jewry. In 2014, of a total growth of 112,900 core Jews in Israel, 94,900 reflected the balance of births and deaths, and 18,000 derived from the estimated Israel-Diaspora net migration balance (immigration minus emigration) and from net conversions to Judaism (Israel Central Bureau of Statistics 2015; Fisher 2015). Israel's net migration balance includes tourists who changed their status to immigrants, returning Israelis, and Israeli citizens born abroad who entered Israel for the first time. Therefore, internal demographic change produced 84 % of the recorded Jewish population growth in Israel, while according to our estimates, most of the Diaspora's estimated decrease reflected emigration. This quite certainly means underestimating the actually negative vital balance in most countries, resulting in higher than real population estimates for the aggregate of Diaspora Jewry. Adjustments could be needed in the future.

Recently, however, more frequent instances of conversion, accession, or “return” to Judaism can be observed in connection with the absorption in Israel of immigrants from the FSU, Ethiopia, some Latin American countries like Peru, and India. To some extent this 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.

Over 45 % of the world's Jews reside in the Americas, with about 43 % in North America (Table 7.1). About 44 % live in Asia, mostly in Israel. Asia is defined as including the Asian republics of the FSU, but not the Asian parts of the Russian Federation and Turkey. Europe, including the Asian territories of the Russian Federation and Turkey, accounts for about 10 % of the total. Fewer than 2 % of the world's Jews live in Africa and Oceania.

In addition to the estimates of the world Jewish population and its geographical distribution presented in this chapter, there are other such evaluations. One worth mentioning is the 2010 estimate by the Pew Research Center (Pew Forum on Religion & Public Life 2012). Unlike our review of hundreds of local and international sources, the Pew study often relies on percentages of Jews from larger general studies. As those fractions are usually extremely small, the resulting Jewish population estimates may be affected by large sampling errors. However, the overall picture is worth comparing as part of Pew's broader assessment of world religions. Pew's estimates are remarkably compatible with ours, especially when estimates refer to the same year: 2010. The main change to 2015 relates to Israel, whose Jewish population increased by over one-half million:

Estimate (thousands)	North America	Latin America, Carib- bean	Europe	Israel	Other Middle East, N. Africa	Asia, Pacific	Sub- Saharan Africa	Total
AJYB 2015	6,086	382	1,391	6,217	14	149	71	14,310
AJYB 2010 ^a	6,074	390	1,456	5,704	15	143	72	13,854
Pew 2010	6,040	470	1,410	5,610	20	200	100	13,850

^aRevised as of 2015

Among the major geographical regions shown in Table 7.1, the number of Jews increased between 2014 and 2015 in Israel (and, consequently, in Asia as a whole), and minimally in Oceania and in North America given continuing immigration to Canada. Jewish population size decreased to varying degrees in 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.

As noted, in our present study we corrected previously published Jewish population estimates in light of new information. The last upward correction in the US following the 2013 Pew study generated retrospective revisions of the whole annual series of data since 2000. Table 7.2 provides a synopsis of world Jewish population estimates for 1945–2015, as first published each year in the *American Jewish Year Book (AJYB)* and as now corrected retroactively, also adjusting all revisions that had been suggested in previous years.

These revised estimates depart, sometimes significantly, from the estimates published by other authors until 1980 and since 1981, by ourselves. Thanks to the development over the years of an improved database, these new revisions are not necessarily the same revised estimates that appeared annually in the *AJYB* in the past 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 7.2 clearly portrays the decreasing rate of Jewish population growth globally from World War II until 2000. Based on a post-Shoah world Jewish population estimate of 11,000,000, a growth of 1,079,000 occurred between 1945 and 1960, followed by increases of 506,000 in the 1960s, 234,000 in the 1970s, 49,000 in the 1980s, and 282,000 in the 1990s. Since 2000, the slow rhythm of Jewish population growth has somewhat recovered, with an increase of 704,000 through 2010, reflecting the robust demographic trends in Israel and Israel's increasing share of the world total. Between 2010 and 2015, world Jewry increased by 456,500, but Israel's Jewish population increased by 513,000 while the total Diaspora Jewish population decreased by 57,000. Table 7.2 also catches the slower Jewish population growth rate compared to global population growth, and the declining Jewish share of world population. In 2015, the share of Jews among world population (1.98 per 1,000) was 41.7 % of the 1945 estimate (4.75 per 1,000).

Besides updating and revising *core* Jewish population estimates (*a* in Table 7.3, we present evaluations of the possible extent of various expanded Jewish population definitions in each country: (1) the total of those who *have Jewish parents* regardless

Table 7.2 World core Jewish population estimates: original and revised, 1945–2015

Year	World Jewish Population			World Population		Jews per 1,000 total population
	Original estimate ^a	Revised estimate ^b	Annual % change ^c	Total (millions) ^d	Annual % change	
1945, May 1	11,000,000	11,000,000		2,315		4.75
1950, Jan. 1	11,303,400	11,297,000	0.57	2,526	1.76	4.47
1960, Jan. 1	12,792,800	12,079,000	0.67	3,026	1.82	3.99
1970, Jan. 1	13,950,900	12,585,000	0.41	3,691	2.01	3.41
1980, Jan. 1	14,527,100	12,819,000	0.18	4,449	1.81	2.88
1990, Jan. 1	12,810,300	12,868,000	0.04	5,321	1.74	2.42
2000, Jan. 1	13,191,500	13,150,000	0.22	6,127	1.42	2.15
2005, Jan. 1	13,034,100	13,460,000	0.47	6,514	1.23	2.07
2010, Jan. 1	13,428,300	13,854,000	0.58	6,916	1.20	2.00
2015, Jan. 1	14,310,500		0.65	7,236	0.91	1.98

^aAs published in *American Jewish Year Book*, various years. Some estimates reported here as of Jan. 1 were originally published as of Dec. 31 of previous year

^bBased on updated or corrected information. Original estimates for 1990 and after, and all revised estimates: The A. Harman Institute of Contemporary Jewry, The Hebrew University of Jerusalem

^cBased on revised estimates, besides latest year

^dMid-year estimates. Source: United Nations (2013) and Population Reference Bureau (2014)

of their current identity (*b*); (2) the *enlarged Jewish population* inclusive of non-Jewish household members (*c*); and (3) the population eligible for the *Law of Return* (*d*) (Table 7.3, and the Appendix). The main purpose of these alternative population boundary definitions is to promote and facilitate comparability among the countries. In light of the preceding discussion of definitions, it is clear that Jewish investigators and/or community leaders in different countries sometimes follow local definitional criteria that may differ from the criteria acceptable and used in other countries. This may help explain why Jewish population size in the US is evaluated quite differently in the present study and in another chapter in this same volume (Sheskin and Dashefsky 2015—Chap. 5). In other words, criteria that may be understood or even preferred in one country may not be meaningful or acceptable in another country. But in a global study like ours, maximum comparability can be ensured only if the same criteria are followed consistently across the board, and the choice unavoidably must fall on a minimum common denominator. By showing the consequences different definitions may have for Jewish population evaluation, we offer readers an additional tool to better appreciate the ongoing population trends in their countries.

The results are quite tentative but provide interesting indications about the total size and geographical distribution of the populations more or less closely attached to the core Jewish population. The global total of persons who have a Jewish parent, regardless of their own identification, stands at 17,411,450, or 3,100,950 more than the 14,310,500 core Jews. The total number of household members with at least one core Jew in the household is estimated at 20,235,700, an additional increment of 2,824,250. Finally, the total eligible for the Law of Return is roughly estimated at

Table 7.3 Jewish population by major regions, core definition and expanded definitions (rough estimates), 1/1/2015

Region	Core Jewish population ^a	Population with Jewish parents ^b	Enlarged Jewish population ^c	Law of Return population ^d	Difference Law of Return-Core Jewish population	
					Number	Percent
World total	14,310,500	17,411,450	20,235,700	23,047,900	8,737,400	100.0
North America	6,086,000	8,450,000	10,550,000	12,700,000	6,614,000	75.7
Latin America	382,200	513,600	625,100	698,600	316,400	3.6
European Union ^e	1,093,900	1,312,300	1,592,600	1,862,300	768,400	8.8
FSU Republics in Europe ^e	257,200	410,700	542,500	814,000	556,800	6.4
Rest of Europe	40,000	46,700	53,000	59,600	19,600	0.2
Israel ^f	6,217,400	6,419,000	6,576,700	6,576,700	359,300	4.1
FSU Republics in Asia	18,600	26,850	37,900	52,300	33,700	0.4
Rest of Asia	20,100	23,200	26,300	29,400	9,300	0.1
Africa	74,700	80,950	87,400	94,750	20,050	0.2
Oceania	120,400	128,150	144,200	160,250	39,850	0.5

^aIncludes all persons who, when asked, identify themselves as Jews, or, if the respondent is a different person in the same household, are identified by him/her as Jews, and do not have another religion. Also includes persons with a Jewish parent who claim no current religious or ethnic identity

^bSum of (a) core Jewish population; (b) persons reported as partly Jewish; and (c) all others not currently Jewish with a Jewish parent

^cSum of (a) core Jewish population; (b) persons reported as partly Jewish; (c) all others not currently Jewish with a Jewish parent; and (d) all other non-Jewish household members (spouses, children, etc.)

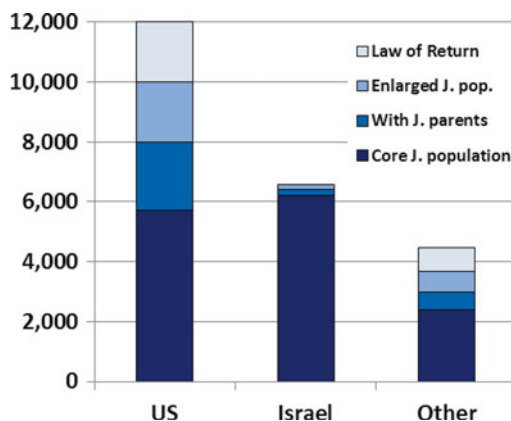
^dSum of Jews, children of Jews, and grandchildren of Jews, and their respective spouses, regardless of Jewish identity

^eThe Baltic countries (Estonia, Latvia, and Lithuania) are included in the European Union, not in the FSU

^fIncludes Jewish residents of East Jerusalem, the West Bank, and the Golan Heights

23,047,900, an additional increment of 2,812,200. All in all, the difference between the Law of Return potential aggregate and the core Jewish population can be evaluated at 8,737,400 partly Jewish or non-Jewish holders of a non-Jewish religion and/or a non-Jewish ethnicity. Of these roughly estimated 8.7 million somewhat Jewish-connected non-Jews, 75.7 % live in North America, 8.8 % in the EU, 6.4 % in the FSU Republics in Europe, 4.1 % in Israel, 3.6 % in Latin America, and 1.4 % in other countries.

Fig. 7.4 Core and extended Jewish populations in the United States, Israel, and other countries, thousands, 2015



The relative impact of the various population definitions linking the Core Jewish population and the Law of Return population is quite different in the main geographical divisions considered (Fig. 7.4). Since the impact of intermarriage is much lower in Israel than in other countries, the extensions beyond the core in Israel are quite limited and primarily reflect immigration of intermarried households and, more recently, births in Israel from these households. Outside the US and Israel, the graphic portrays the significant expansion of population aggregates around the Jewish core.

Retrospect and Prospect

Very significant changes occurred in world Jewish population distribution by major regions between 1948 and 2015. Figure 7.5 illustrates these changes by focusing on a threefold division between the US, Israel, and the rest of the world (“other”). The rapid growth of Israel’s Jewish population is evident, from 650,000 and 5.7 % of the world total in 1948, to over 6.2 million and 43.4 % in 2015. In contrast, the US changed from over 4.5 million and 39.5 % of the total in 1948, to 5.7 million and 39.8 % in 2015, while the total Jewish population in other countries decreased from over 6.3 million and 54.9 % of the total in 1948, to 2.4 million and 16.7 % in 2015. The most significant decreases 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 whole. Significant increases occurred in Oceania where the Jewish population represents less than 1 % of world Jewry. All in all, comparing 2015 with 2000, 1985, 1970, and 1948, the ranking of the three major geographical divisions has reversed. The world Jewish population has become much more geographically concentrated over time.

Table 7.4 presents world Jewish population changes between 1948 and 2014, reflecting the effects of international migration and of the vital balance of births and

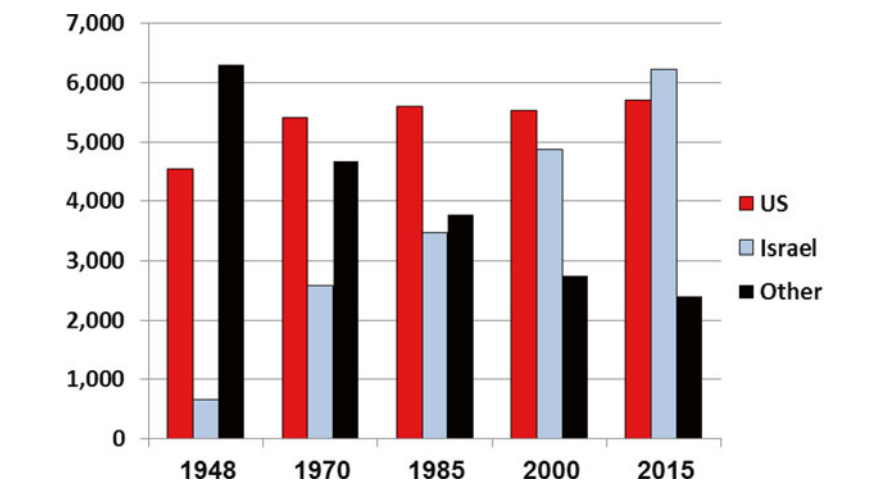


Fig. 7.5 Core Jewish population in the United States, Israel, and other countries, thousands, 1948–2015

Table 7.4 World Jewish population change by main demographic components, 1948–2014

Components of change (in thousands ^a)	1948–1970	1971–1985	1986–2000	2001–2014	Total
World Jewish population change	1,145	200	305	1,161	2,811
Israel Jewish population change	1,932	890	1,400	1,345	5,567
Diaspora Jewish population change	–787	–690	–1,095	–185	–2,757
Israel-diaspora migration balance	1,155	255	765	132	2,307
Israel vital balance ^b	777	635	635	1,213	3,260
Diaspora vital balance ^b	368	–435	–330	–53	–450

^aMinor discrepancies due to rounding
^bBalance of Jewish births and deaths. Conversions to and from Judaism are included here

deaths and the balance of conversions to and from Judaism. The net balance of migration between Israel and the Diaspora was the main driver of change at the global level between 1948 and 1970 (when significant numbers migrated to Israel from Shoah-impacted European communities and from the Middle East and North Africa) and between 1986 and 2000 (when significant numbers migrated to Israel from the FSU). Israel’s vital balance (significant excess of births over deaths and of conversions to Judaism over conversions out of Judaism) was the main driver at work between 1971 and 1985, and between 2001 and 2014.

Over the whole period 1948–2014, Israel attracted a net migration balance of 2,307,000 Jews (by the core definition) and added 3,260,000 Jews through the excess of births over deaths and the excess of conversions to Judaism over conversions from Judaism. The total vital balance of Diaspora Jewish communities over the whole period 1948–2014 resulted in a net loss of 450,000 persons, but since

Table 7.5 Jewish population estimates and projections, 2010–2050 – alternative scenarios

Year and place	Jewish population, thousands			As percent of world Jewry		
	AJYB 2000 ^a		Pew 2015 ^b	AJYB 2000 ^a		Pew 2015 ^b
	Medium	High		Medium	High	
Total						
2010	13,428	13,916	13,860	100.0	100.0	100.0
2050	14,480	17,286	16,090	100.0	100.0	100.0
% difference	+7.8	+24.2	+16.1			
United States						
2010	5,650	5,839	5,690	42.1	42.0	41.1
2050	4,688	5,600	5,360	32.4	32.4	33.3
% difference	–17.0	–4.1	–5.8			
Israel						
2010	5,565	5,777	5,610	41.4	41.5	40.5
2050	8,230	9,741	8,180	56.8	56.4	50.8
% difference	+47.9	+68.6	+45.8			
Other						
2010	2,213	2,300	2,560	16.5	16.5	18.5
2050	1,562	1,945	2,550	10.8	11.3	15.8
% difference	–29.4	–15.4	–0.4			

^aDellaPergola et al. (2000b)^bPew Research Center (2015)

between 1948 and 1970 there had been a positive balance of 368,000, the negative balance since 1971 resulted in a loss of 818,000 Jews.

These trends are expected to continue and to affect the geographic distribution of the world Jewish population over the next several decades. Table 7.5 compares new projections of the number of adherents of the major world religions (including Jews) by the Pew Research Center (2015) for 2010 through 2050 with older long-term Jewish population projections published in the centennial issue of the *American Jewish Year Book (AJYB)* (DellaPergola et al. 2000b).

Based on data and estimates made in the late 1990s, *AJYB* 2000 presented three sets of projections (low, medium and high) based on alternative assumptions about the levels of Jewish fertility and international migration. The data in Table 7.5 for 2010 are projections made in the late 1990s. Regarding the world total, the 2010 Pew estimate of 13.9 million Jews coincides with our higher assumption for the same year. For 2050, Pew projects 16.1 million Jews globally, fully within the range of our medium (14.5 million) to high (17.3 million) projections. The similarity between the Pew and our older projections for the three major geographical components, the US, Israel and the rest of the world (“Other”), is quite extraordinary. In fact, the Pew projections are between our medium and higher scenarios for the world total and the US, between our medium and lower scenarios for Israel, and higher than our higher scenario for the rest of the world.

But significantly, according to all scenarios, the Jewish population is expected to diminish somewhat in the US, to increase substantially in Israel, and to diminish at variable rates in the countries in the rest of the world. From initial near equality between Jewish populations in the US and in Israel, each assessed at 5.6–5.8 million or 41–42 % of world Jewry in 2010, in 2050 Israel is projected to become the absolute majority (56–57 % in our scenarios, 51 % according to Pew), while, by all scenarios, the US is expected to comprise one-third of the world total. The rest of world Jewry will be between 1.5 and 2.5 million in 2050, or 11–16 % of the total.

It is true that Pew defines its target population only in terms of religion, and a certain share of the Jewish population identifies as “Jewish, with no religion.” The new Pew projections indeed point to an increase in the religiously unaffiliated worldwide. But it is also true that the nuanced position of being Jewish with no religion is more difficult to maintain and transmit over several generations, as will be argued again below. The new Pew projections, by confirming what was projected by the *AJYB* 2000 study, depicts how the currently observed patterns and trends of Jewish demography will reshape world Jewish population if no major changes intervene.

Major Regions and Countries

We now turn to a review of the largest Jewish populations in individual countries. Reflecting global Jewish population stagnation accompanied by an increasing concentration in a few countries, 98.5 % of world Jewry in 2015 lived in the largest 19 Jewish communities. Excluding Israel, 97.3 % of Diaspora Jewry lived in the 18 largest communities of the Diaspora, including 70.4 % in the US (Table 7.6). 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 7.7). Regarding *core* Jewish populations in 2015, the share of Jews out of the total population was 749.4 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’s Jewish population obviously reflects its special positioning in Jewish identity perceptions, but Israel also has become a developed country, and, as such, attractive to prospective migrants. Jews represented about 18 per 1,000 of total population in the US; 3.8 per

Table 7.6 Countries with largest core Jewish populations, 1/1/2015

Rank	Country	Jewish population	% of total Jewish Population			
			In the world		In the diaspora	
			%	Cumulative %	%	Cumulative %
1	Israel ^a	6,217,400	43.4	43.4	^b	^b
2	United States	5,700,000	39.8	83.3	70.4	70.4
3	France	467,500	3.3	86.5	5.8	76.2
4	Canada	386,000	2.7	89.2	4.8	81.0
5	United Kingdom	290,000	2.0	91.3	3.6	84.6
6	Russian Federation	183,000	1.3	92.6	2.3	86.8
7	Argentina	181,000	1.3	93.8	2.2	89.1
8	Germany	117,500	0.8	94.6	1.5	90.5
9	Australia	112,800	0.8	95.4	1.4	91.9
10	Brazil	94,500	0.7	96.1	1.2	93.1
11	South Africa	69,800	0.5	96.6	0.9	93.9
12	Ukraine	60,000	0.4	97.0	0.7	94.7
13	Hungary	47,700	0.3	97.3	0.6	95.3
14	Mexico	40,000	0.3	97.6	0.5	95.8
15	Netherlands	29,900	0.2	97.8	0.4	96.1
16	Belgium	29,800	0.2	98.0	0.4	96.5
17	Italy	27,600	0.2	98.2	0.3	96.8
18	Switzerland	18,900	0.1	98.3	0.2	97.1
19	Chile	18,400	0.1	98.5	0.2	97.3

^aIncludes Jewish residents in East Jerusalem, the West Bank, and the Golan Heights

^bNot applicable

1,000 on average in the other seven countries with over 100,000 Jews; 0.8 per 1,000 on average in the other ten countries with 18,000 or more Jews; and virtually nil in the remaining countries which comprise the overwhelming majority of world population.

To better illustrate the increasing convergence between the Jewish presence and the level of socioeconomic development of a country, Table 7.7 reports the Human Development Index (HDI) for each country (United Nations Development Programme 2014). The HDI—a composite measure of a society’s education, health, and income—provides a general sense of the context in which Jewish communities operate, although it does not necessarily reflect the actual characteristics of the members of those Jewish communities. The latest available HDI country ranks reported in the table are for 2014. Of the 19 countries listed, six are included among the top ten HDIs among 187 countries ranked (Australia, Switzerland, the Netherlands, the US, Germany, and Canada). Another four countries are ranked 11th to 25th (the UK, Israel, France, and Belgium), four more are between 26th and 50th (Italy, Chile, Hungary, and Argentina), four are between 51st and 100th (Russian Federation, Mexico, Brazil, and Ukraine), and one (South Africa) occupies a lower rank (118th), pointing to lesser development in the host society. One should be aware that Jewish communities may display social and economic data

Table 7.7 Largest core Jewish populations per 1,000 total population and Human Development Indices, 1/1/2015

Rank	Country	Jewish population	Total population	Jews per 1,000 total population	HDI Rank ^a 2014
1	Israel ^b	6,217,400	8,297,000	749.4	19 ^c
2	United States	5,700,000	317,700,000	17.9	5
3	France	467,500	64,140,000	7.3	20
4	Canada	386,000	35,500,000	10.9	8
5	United Kingdom	290,000	64,700,000	4.5	14
6	Russian Federation	183,000	143,700,000	1.3	57
7	Argentina	181,000	42,700,000	4.2	49
8	Germany	117,500	80,900,000	1.5	6
9	Australia	112,800	23,500,000	4.8	2
	Total Ranks 3–9	1,737,800	455,140,000	3.8	22.3 ^d
10	Brazil	94,500	202,800,000	0.5	79
11	South Africa	69,800	53,700,000	1.3	118
12	Ukraine	60,000	42,900,000	1.4	83
13	Hungary	47,700	9,900,000	4.8	43
14	Mexico	40,000	119,700,000	0.3	71
15	Netherlands	29,900	16,900,000	1.8	4
16	Belgium	29,800	11,200,000	2.7	21
17	Italy	27,600	61,300,000	0.5	26
18	Switzerland	18,900	8,200,000	2.3	3
19	Chile	18,400	17,700,000	1.0	41
	Total Ranks 10–19	436,600	526,600,000	0.8	48.9 ^d
	Rest of world	218,100	5,928,083,000	0.0	ca. 100 ^d

^a*HDI* The Human Development Index, a synthetic measure of health, education and income (in terms of US dollar purchase power parity) among the country's total population. See: United Nations Development Programme (2014)

^bTotal Jewish population of Israel includes the Jewish residents of East Jerusalem, the West Bank, and the Golan Heights. Total population includes all residents of Israel, including East Jerusalem and the Golan Heights, but only the Jewish residents (and non-Jewish members of Jewish households) of the West Bank

^cIn the previous year Israel was ranked 16th. The difference does not indicate a change in Israel's actual HDI ranking but is due to the inclusion of several new countries, mostly very small, in the list of ranked countries

^dAverage HDI rank for group of countries

significantly better than the average population of their respective countries, but nonetheless the general societal context does affect the quality of life of each individual, Jews included.

The increasing overlap of a Jewish presence with higher levels of socioeconomic development in a country, and at the same time the diminution or gradual disappearance of a Jewish presence in less developed areas is a conspicuous feature of the twentieth and early twenty-first centuries. The emerging geographical configuration carries advantages concerning the material and legal conditions of Jewish life, but it

also may generate a lack of recognition of, or estrangement toward, Jews on the part of societies in less developed countries that constitute the overwhelming majority of the world's total population and the overwhelming majority of voting countries in international bodies like the United Nations.

Major Cities

Changes in the geographic distribution of Jews have affected their distribution not only among countries, but also significantly within countries, and have resulted in a preference for Jews to live in major metropolitan areas. Within metropolitan areas, too, Jews have manifested unique propensities to settle or resettle in specific neighborhoods that were more compatible with their socioeconomic status, and/or more attractive to them because of the vicinity of employment or Jewish community facilities (DellaPergola and Sheskin 2015). Most metropolitan areas include extended inhabited territory and several municipal authorities around the central city, definitions varying by country. (For definitions of Combined Statistical Areas (CSAs) in the US see: United States Executive Office of the President, Office of Management and Budget 2013). It is not easy to create a truly standardized picture of Jews in major cities, as some of the available figures refer to different years and only roughly compare with each other regarding Jewish population definitions and evaluation methods. For example, in the case of a recent Jewish population study of the service area of UJA/Federation of New York (Cohen et al. 2012), we subtracted about 100,000 individuals of the 1,538,000 that had been included in the Jewish population count because they were neither born Jewish nor had converted to Judaism and therefore could not be considered part of the core Jewish population. This correction affected our estimate for the New York CSA. On similar grounds, we introduced a correction in the Jewish population estimate for the San Francisco Bay CSA (Phillips 2005).

The unequivocal fact of an overwhelmingly urban concentration of Jewish populations globally is shown by the fact that in 2015 more than half (53.4 %) of world Jewry lived in only five metropolitan areas (Israel Central Bureau of Statistics 2014; see Chap. 5, in this volume Sheskin and Dashefsky 2015). These five areas—including the main cities and vast urbanized territories around them—were Tel Aviv, New York, Jerusalem, Los Angeles, and Haifa (Table 7.8). In 2015, significant changes were introduced to the boundaries of Israel's major metropolitan areas (Jerusalem, Haifa, and Beersheba) and to Boston, resulting in lower population estimates in 2015 versus 2014. Tel Aviv, New York, and Philadelphia were expanded, thus adding further to their populations. Los Angeles became the fourth largest surpassing Haifa. Over two-thirds (67.8 %) of world Jewry lived in the five previously mentioned largest areas plus the South Florida, San Francisco, Washington/Baltimore, Philadelphia, Chicago, and Paris areas, which lost one position, reflecting Jewish emigration from France. The 17 largest metropolitan concentrations of Jewish population, each with 100,000 Jews or more, encompassed 75.9 % of all Jews worldwide.

Table 7.8 Seventeen metropolitan areas (CSAs) with largest core Jewish populations, 1/1/2015

Rank	Metropolitan area ^a	Country	Jewish population	Share of World's Jews	
				%	Cumulative %
1	Tel Aviv ^b	Israel	3,350,000	23.4	23.4
2	New York ^c	U.S.	2,136,000	14.9	38.3
3	Jerusalem ^d	Israel	840,000	5.9	44.2
4	Los Angeles ^e	U.S.	688,000	4.8	49.0
5	Haifa ^f	Israel	625,000	4.4	53.4
6	South Florida ^g	U.S.	506,000	3.5	56.9
7	San Francisco ^h	U.S.	336,000	2.3	59.3
8	Washington/Baltimore ⁱ	U.S.	334,000	2.3	61.6
9	Philadelphia ^j	U.S.	309,000	2.2	63.8
10	Chicago ^k	U.S.	295,000	2.1	65.8
11	Paris ^l	U.S.	280,000	2.0	67.8
12	Boston ^m	France	279,000	1.9	69.7
13	Beersheba ⁿ	Israel	220,000	1.5	71.3
14	London ^o	United Kingdom	195,000	1.4	72.6
15	Toronto ^p	Canada	186,000	1.3	73.9
16	Buenos Aires ^q	Argentina	160,000	1.1	75.0
17	Atlanta	U.S.	121,000	0.8	75.9

^aMost metropolitan areas include extended inhabited territory and several municipal authorities around the central city. Definitions vary by country. The US metropolitan areas are the Combined Statistical Areas (CSAs) as defined by the US Office of Management and Budget. A table of the population of the top 20 CSAs can be found in Chapter 5 of this volume. Some of the US estimates may include non-core Jews

^bIncludes Tel Aviv District, Central District, and Ashdod Subdistrict. Principal cities: Tel Aviv, Ramat Gan, Bene Beraq, Petach Tikwa, Bat Yam, Holon, Rishon LeZiyon, Rehovot, Netanya, and Ashdod, all with Jewish populations over 100,000

^cOur adjustment of original data based on core Jewish population definition. About 100,000 individuals pertaining to the enlarged Jewish population were subtracted from the original population estimates by Cohen et al. (2012). This is the New York-Newark, NY-NJ-CT-PA Combined Statistical Area, including much of southeastern NY, western CT, and northern NJ. Principal cities: New York, NY; White Plains, NY; Newark, NJ; Edison, NJ; Union, NJ; Wayne, NJ; and New Brunswick, NJ

^dIncludes Jerusalem District and parts of Judea and Samaria District. The Jerusalem metropolitan area was redefined in 2014, bringing to a diminished population estimate

^eIncludes Los Angeles-Long Beach-Santa Ana area, Riverside-San Bernardino and Ventura County areas

^fIncludes Haifa District and parts of Northern District. The Haifa metropolitan area was considerably reduced in 2014, bringing to a diminished population estimate

^gIncludes Miami-Dade, Broward, and Palm Beach Counties. Not including 67,375 part-year residents

^hOur adjustment of original data based on core Jewish population definition. About 40,000 individuals pertaining to the enlarged Jewish population were subtracted from the original population estimates by Phillips (2005). Includes the San Francisco-Oakland-Hayward area, Napa, San Benito, Santa Clara, Santa Cruz, Solano, and Sonoma

ⁱIncludes the District of Columbia, northern Virginia, Montgomery County, Prince George's County, and the Baltimore-Towson area

^jIncludes Philadelphia-Camden-Wilmington area (PA-NJ-DE-MD) and much of southern NJ

(continued)

Table 7.8 (continued)^kIncludes Chicago-Joliet-Naperville area (IL-IN-WI)^lDepartments 75, 77, 78, 91, 92, 93, 94, 95^mIncludes Boston-Cambridge-Newton, Bristol, southern New Hampshire, and Rhode IslandⁿIncludes Beersheba Subdistrict and other parts of Southern District. The Beersheba metropolitan area was considerably reduced in 2014, bringing to a diminished population estimate^oGreater London and contiguous postcode areas^pCensus Metropolitan Area^qBuenos Aires Metropolitan Area A.M.B.A

The Jewish population in the Tel Aviv urban conurbation, extending from Netanya to Ashdod and approaching 3.35 million Jews by the *core* definition, now exceeds by far that in the New York CSA, extending from southern New York State to parts of Connecticut, New Jersey, and Pennsylvania, with 2.1 million Jews. Of the 17 largest metropolitan areas of Jewish residence, nine were located in the US, four in Israel, and one each in France, the UK, Canada, and Argentina. Nearly all the major areas of settlement of contemporary Jewish populations share distinct features, such as being national or regional capitals, enjoying higher standards of living, with highly developed infrastructures for higher education, and widespread transnational connections.

Unlike our estimates of Jewish populations in individual countries, the data reported here on urban Jewish populations do not fully adjust for possible double counting due to multiple residences. The differences in the US may be quite significant, in the range of tens of thousands, involving both major and minor metropolitan areas. The respective estimates of part-year residents were excluded from the estimates in Table 7.8. Part-year residency is related to both climate differences and economic and employment factors. Such multiple residences now also increasingly occur internationally. A person from New York or Paris may also own or rent an apartment in Jerusalem or Tel Aviv, or vice versa, and some may even commute weekly (Pupko 2013).

7.4 Determinants and Consequences of Jewish Population Change

International Migration

Over the past decades, shifts in Jewish population size in the major regions of the world were primarily determined by large-scale international migration. Unfortunately, international migration of Jews is only imperfectly documented. Currently, only Israel annually records Jewish immigrants as such by country of origin (Israel Central Bureau of Statistics). Israeli data, compared over several successive years, may provide, under certain conditions, a sense of the intensity of parallel migration movements of Jews to other countries, although there also are

differences in the timing, volume, direction, and characteristics of migrants (DellaPergola 2009a; Amit et al. 2010). Some countries do have records of annual numbers of migrants from Israel, though not distinguishing between Jews and non-Jews (US Department of Homeland Security 2013). Jewish organizations, like HIAS (which used to stand for the Hebrew Immigrant Aid Society) (2013) in the US or Zentralwohlfahrtsstelle in Germany, record Jewish immigrants on an annual basis, but the global picture of Jewish migration remains incomplete.

Jewish international migration reached one of its highest peaks ever when the former Soviet Union (FSU) opened its doors to emigration at the end of 1989. Of the estimated total 1.7 million FSU migrants between 1989 and 2014 including non-Jewish household members, over one million migrated to Israel, over 300,000 to the US, and over 225,000 to Germany. Israel's share of the total increased from 18 % in 1989 to 83 % in the peak years 1990–1991. It then decreased to 41 % in 2002–2004 and increased again to 71 % in 2010–2012. The decrease for the US as a destination for FSU migrants in the first decade of the twenty-first century is noticeable, as is the parallel decrease in the attractiveness of Germany since the second half of the same decade. These significant increases and decreases reflect the changing incidence of push factors in the FSU during times of rapid geopolitical change and shifts in economic opportunities, and real or expected disruptions in the environment affecting Jewish life, namely the relationship between society at large and the Jews. They also reflect the different and significantly variable legal provisions related to migration and socioeconomic options in the main countries of destination.

Beginning with 1948, Israel was the main recipient of Jewish international migration. It gathered 69 % of all Jewish migration between 1948 and 1968, and about 60 % between 1969 and 2014 (DellaPergola 2014b). Clearly migration, or rather a net migration balance to Israel, decreases the Diaspora Jewish population and increases Israel's Jewish population. Table 7.9 shows the number of immigrants to Israel by country of origin in 2013 and 2014 (Amit and DellaPergola 2015). The data reflect the *Law of Return*, not the *core* Jewish population, definition.

In 2014, a significant increase in Jewish international migration occurred. In recent years, such migration had decreased due to the increasing concentration of Jews in more developed countries and the decreasing Jewish population in areas from which Jews had been migrating. The reason for this increase in migration is twofold. First, some Jewish communities have experienced economic problems. Overall, a clearly negative relationship prevailed between the quality of life in a country and the propensity of Jews to emigrate. Second, fears of mounting anti-Semitism in some countries, particularly France, have caused Jewish emigration. This suggests that a continuation of moderate levels of migration can be expected for the foreseeable future, provided that current geopolitical and socioeconomic conditions are not seriously disrupted across the global system, especially in Europe.

In 2014, 24,066 new immigrants arrived in Israel, compared to 16,882 in 2013 (a 43 % increase), 16,557 in 2012, 16,892 in 2011, 16,633 in 2010, 14,567 in 2009, and 13,699 in 2008. Plausibly, similar migration increases occurred to some other countries as well, although Israeli immigration law (the *Law of Return*) allows for much easier migration. France, for the first time in history, was the main country of

Table 7.9 New immigrants to Israel^a, by last country of residence, 2013–2014

Country	2013	2014	Country	2013	2014	Country	2013	2014
GRAND TOTAL^b	16,882	24,066	Greece	7	15	Kazakhstan	146	146
			Hungary	148	122	Kyrgyzstan	28	24
America – Total^b	3,334	3,668	Ireland	2	6	Tadjikistan	2	0
North America	2,413	2,704	Italy	133	323	Turkmenistan	24	4
Canada	228	265	Luxembourg	0	4	Uzbekistan	266	208
US	2,185	2,439	Netherlands	55	49	Other Asia	202	96
Central America	161	199	Poland	25	29	Afghanistan	1	0
Costa Rica	7	11	Portugal	5	6	Bahrein	1	0
Cuba	72	104	Romania	41	22	Bhutan	0	1
El Salvador	2	1	Slovakia	1	0	Brunei-Daressal.	0	1
Guadalupe	0	1	Slovenia	0	0	China	10	6
Guatemala	2	6	Spain	70	77	Hong Kong	4	0
Honduras	0	9	Sweden	29	13	India	44	32
Martinique	0	1	United Kingdom	403	486	Iran	82	27
Mexico	77	60	FSU in Europe	6,529	10,870	Japan	0	7
Panama	1	5	Belarus	323	312	Pakistan	1	0
Trinidad Tobago	0	1	Estonia	3	6	Philippines	0	1
South America	760	765	Latvia	36	28	Singapore	4	0
Argentina	255	271	Lithuania	32	10	Syria	0	11
Bolivia	11	1	Moldova	178	211	Thailand	4	2
Brazil	169	251	Russian Fed.	4,028	4,553	Vietnam	0	1
Chile	52	43	Ukraine	1,917	5,737	Yemen	52	7
Colombia	62	55	FSU unspecified	12	13	Africa – Total^b	1,562	392
Ecuador	0	1	Other West Europe	81	80	Northern Africa	1,400	271
Paraguay	1	1	Andorra	5	0	Algeria	1	0
Peru	101	31	Gibraltar	0	1	Eritrea	1	0
Uruguay	62	52	Norway	1	1	Ethiopia	1,355	211
Venezuela	47	59	Switzerland	75	78	Morocco	37	48
			Balkans	82	63	Tunisia	6	12
Europe – Total^b	10,881	19,105	Albania	1	1	Sub Saharan Afr.	162	121
European Union^c	4,189	8,092	Bosnia-Herzegov.	0	1	Central Africa	1	0

(continued)

Table 7.9 (continued)

Country	2013	2014	Country	2013	2014	Country	2013	2014
Austria	25	17	Macedonia	4	0	Ghana	0	1
Belgium	222	224	Serbia	13	4	Namibia	0	2
Bulgaria	15	24	Turkey	64	57	Senegal	0	1
Croatia	4	8				South Africa	161	117
Czech Republic	4	11	Asia – Total^b	955	759	Oceania – Total	149	138
Denmark	13	10	FSU in Asia	753	663	Australia	145	124
Finland	5	10	Armenia	22	12	Marshall Islds.	0	1
France	2,903	6,545	Azerbaijan	124	94	New Caledonia	0	1
Germany	79	91	Georgia	141	175	New Zealand	4	12

^aNew immigrants and tourists changing their status to immigrant, not including immigrant citizens

^bIncluding country unknown

^cNot including the Baltic countries

Source: Israel Central Bureau of Statistics

origin (6,545 immigrants in 2014 versus 2,903 in 2013), followed by Ukraine (5,737 versus 1,917) the Russian Federation (4,553 versus 4,028), and the US (2,439 versus 2,185). The fifth highest number of immigrants came from Italy (323 versus 133) testifying to the malaise that prevails across several EU countries. In 2014, immigrants to Israel increased from the Americas, the EU, and the FSU European republics, and slightly diminished from Europe other than the EU, Asia, Africa, namely from Ethiopia (211 versus 1,355 in 2013), and Oceania. To these figures, one should add several thousand immigrant citizens (Israeli citizens born abroad and entering the country for the first time) and of returning Israelis, at a time when the Israeli economy was performing relatively better than many Western countries. This made Israel a reasonably attractive option for international migration.

On the other hand, Israel—in part because of its small market and the limits this imposes upon some employment opportunities—is today probably the main single source of Jewish emigration, mostly to the US and other Western countries (Rebhun and Lev Ari 2010). The level of emigration from Israel is consistent with expectations for a country at Israel's level of human development (DellaPergola 2011c). These findings clearly point to the primacy of socioeconomic determinants related to both the basic level of development of a country and its current economic situation, along with variations in the stringency of regulations about immigrant admissions. This contradicts the widespread assumption that the volume and timing of Israeli immigration and emigration are primarily motivated by ideological and security factors.

Marriages, Births, and Deaths

Another major determinant of demographic change at the global level is family formation and childbearing. When international migration is at moderate levels, as in recent years, the birth rate is the most important determinant of long-term

population change, which reflects both the average number of children currently born per woman age 15–49 (the *fertility rate*) and the changing number of potential parents. In contemporary societies the latter is in turn affected by the number of births in previous years, by international migration, and to a lesser extent by the mortality level. The mutual influence of childbearing, survivorship and age composition is often ignored or misunderstood 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 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 in some European Jewish communities since the late nineteenth century. After World War II, the US and several Western European countries experienced a prolonged rise in fertility, the so called “baby boom,” which did not occur in Eastern Europe. These trends were followed by the Jewish communities in each country, though at lower levels. Where larger age cohorts were born between 1945 and 1965, who in turn reached the age of procreation between the 1970s and the 1990s, and an “echo effect” of more births was to be expected. But fertility rates, general and Jewish, decreased sharply since the 1970s and the “echo effect” was weaker than expected. Jews usually anticipated these developments by several years, resulting in lower birth rates, with Orthodox Jews generally maintaining higher fertility rates than other Jewish groups.

Data on the balance between Jewish births and deaths over the past two decades exist for Jews in different countries, either from governmental or Jewish community sources. 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. For example, 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 (Tolts 2004). Such a striking deficit reflects extreme population aging, in part the consequence of intensive emigration of younger Jewish adults and families so that overwhelmingly only the elderly remained in the FSU. In Western Europe, the negative gap was somewhat smaller, yet consistent. In the UK in 1991, 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). 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 2014, 241 Jewish births were recorded compared to 1,330 Jewish deaths—a net loss of over 1,000 (Zentralwohlfahrtsstelle).

Jewish vital statistics are not directly available in the US, a country where the birth rate has been declining in recent years (US Census Bureau 2014). Jewish population projections based on the available age composition (Pew Research Center 2013) and cautious assumptions about the age-specific frequency of motherhood and deaths suggest that the core Jewish population generates about 55–57,000 births

and 60–62,000 deaths annually. The likely deficit of about 5,000 is being compensated for by a positive Jewish immigration balance.

Israel is the only exception to these recessive demographic trends. Steady immigration produced a doubling of Israel's Jewish population between 1970 and 2004, which was reinforced by a significant Jewish natural increase. In 1990, 73,900 Jewish births and 25,800 Jewish deaths produced a natural increase of 48,100. In 2004, for the first time, more than 100,000 Jewish babies were born in Israel. In 2014, 130,800 Jewish births and 35,900 Jewish deaths produced a net increase of 94,900. Demand for children continues to be strong among both the religious and secular populations, rooted partly in Jewish communal identity and partly in a widespread sense of economic optimism and life satisfaction (documented in Israel's national Social Survey, Central Bureau of Statistics 2014)—resulting in significantly larger families in Israel than among Jews in other countries (DellaPergola 2009c).

Low Jewish birth rates and population aging among Diaspora Jews are further impacted by diminishing propensities to marry and by high and continually increasing intermarriage rates (DellaPergola 2009b). Postponement of marriage and non-marriage have been growingly visible all across world Jewish communities since the 1970s (DellaPergola 1992). Current data show percentages of never married Jews of over 50 % for males and nearly 40 % for females under age 35, and over 25 % for males and close to 20 % for females at age 35–44 (DellaPergola 2011a). In Israel, the trend follows similar lines but at much higher and younger frequencies of marriage (DellaPergola 2015). In 2014, the proportions ever-married at age 45–49 were 89 % for males and 91 % for females (Israel Central Bureau of Statistics).

Overall, the rate of intermarriage has been increasing among Jews, but significant differences persist by country. Intermarriage can be measured with reference either to the number of individuals or to the number of couples involved. Intermarriage percentages for couples are higher because an in-marriage involves *two* Jewish individuals and therefore the total number of couples is smaller than the total number of Jewish individuals involved. The same number of Jewish individuals marrying is obviously involved with both methods of measurement. The underlying trend is also exactly the same (DellaPergola 2009b). In recent years, in the Russian Federation, about 70 % of recently married Jewish female individuals and 80 % of recently married Jewish male individuals chose non-Jewish spouses. In the US, the 2013 Pew survey found an individual out-marriage rate of 58 % among the most recent marriage cohorts, but this figure is likely an overestimate because of the broad population definition adopted, actually closer to an *enlarged* than to a *core* Jewish population. In any case, the actual individual intermarriage rate in the US has been about or above 50 % for the past 20 years. In several medium-size European Jewish communities, too, the recent individual intermarriage rate is over 50 %; in France and the UK, it is over 40 %; in Canada and Australia, over 30 %¹; and in

¹The 30 % for Canada is different from the percentage provided in Chap. 6 because the Chap. 6 percentage is for all existing married couples, whereas the 30 % is for only those marriages in about the past 5 years.

South Africa and Venezuela, over 15 %. Of the major Jewish communities, probably only Mexico had an individual 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; DellaPergola 2014e).

In Israel, the individual rate of intermarriage is assessed at less than 5 %, low but not negligible, reflecting the growing size of the non-Jewish population who immigrated under the *Law of Return*, particularly from the FSU. Many of these intermarriages are performed in Cyprus (Dvorin 2006). The absence of civil marriage in Israel raises the intriguing question of the inability of the Israeli legal system to face the family formation needs of an increasing number of citizens whose religion is not Jewish. On average, based on the 2010 Jewish population distribution and recent intermarriage rates in different countries, about 29 % of all recently married Jews worldwide, and 48 % of all recently married Jews in the Diaspora, started a new family with a non-Jewish partner. Scattered data on cohabitation among young Jewish adults suggest much higher rates of couples in which one partner is not Jewish (Pew Research Center 2013; Cohen and Ifergan 2003).

A further factor in Jewish population change is the Jewish identity of the children of intermarriages. The percentage of the children of intermarriage being raised as Jews during the early 1990s was about 20 % in both the US (Phillips 1997) and the Russian Federation (Goskomstat 1994). In 2001, this percentage had increased in the US to more than one-third (Kotler-Berkowitz et al. 2003), and was estimated at 36 % (20 % Jewish by religion and 16 % Jewish not by religion) by the 2013 Pew study, still far from the 50 % that would be required so as not to erode the younger Jewish population cohorts, and, hence, the total number of Jews. The non-identification with Judaism of many children of intermarriages combined with low Jewish fertility levels is producing an even lower *effective Jewish birth rate*.

In addition, affiliation of intermarried Jewish adults with the Jewish community or exposure to any Jewish services including children's education is much lower than among the in-married. This often compounds with a propensity to have fewer children, hence low overall Jewish intergenerational reproduction. Compared to other countries, Israel only marginally features this whole chain of lifecycle factors related to marriage, childbearing, and childrearing that potentially weaken Jewish identification and demography (Fishman 2015).

Age Composition

Age composition plays a crucial role in population change (Schmelz 1984; DellaPergola and Schmelz 1989). The whole gamut of Jewish community resources and needs is being significantly reshaped by the demographic changes that portray Jewish population aging. Figure 7.6, covering selected populations between 1975 and 2014, exemplifies the extreme variations that can emerge in age composition

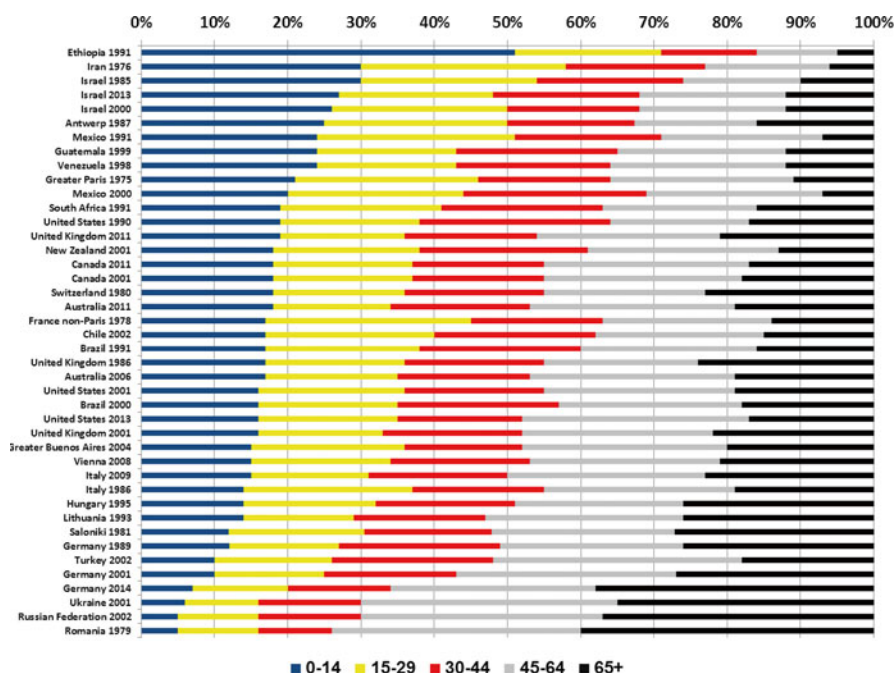


Fig. 7.6 Jewish populations in selected countries, by main age groups, 1975–2014, arranged by descending percentage at age 0–14, followed by descending percentage at age 15–29

following the demographic 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 characterized by very high percentages of children and frequent in the past, have disappeared. Jews in Ethiopia, here portrayed at the time of their mass immigration to Israel in 1991, were the last surviving example with over one half of all Jews under age 15. In **transitional** communities, fertility is controlled and mortality decreases following economic development and health improvement. Such populations feature relatively high percentages of children, increasing shares of adults, and median ages about age 30 or under. Israel in 2013 provided the only persisting example of a Jewish population where cohort size regularly decreases when moving from younger to older ages. In **moderately aging** communities, the center of gravity moves to age 45–64, but children under age 15 are still more numerous than adults age 65 and over. This type, whose median age is about age 35 and less than age 40, was still evident during the 1970s and through the 1990s in the US, and still later in some communities in Central and South America like Mexico, or even France which in 2002 still was in the moderately aging type with 19 % age 65 and over, and possibly a similar percentage of children under age 15 (Cohen and Ifergan 2003).

More recently, Jewish communities in the US (Pew Research Center 2013)—namely in New York (Cohen et al. 2012) and Canada, major Jewish communities in Western and Central European countries, Central and South American communities like Argentina and Brazil, as well as Australia and Turkey, joined the **advanced aging** type. In these populations, persons age 65 and over outnumber children under age 15, and median ages mostly range between age 40 and 45, but also tend to approach age 50. **Terminally aging** Jewish populations are typical of the Russian Federation, the other FSU republics, Germany, and several other Eastern European countries. In these communities, the percentage elderly may be double or more the percentage of children, with median ages of 50 or higher, eventually tending toward age 60 and over.

In the US, the ongoing aging process was confirmed by the results of the 2013 Pew survey (Pew Research Center 2013) when compared with NJPS 1990 and with NJPS 2000–01 (when corrected for under-reporting of young and middle-age adults) and with projections to 2011 and later years of the corrected NJPS 2000–01 figures (DellaPergola 2013a). In these projections, death rates were based on Israeli Jews' detailed schedules—Israel having life expectancies of more than 84 years for females and more than 80 years for males in 2013, significantly higher than among the total US population (81 and 76 years, respectively) (Population Reference Bureau 2014). Birth rates were calculated according to varying assumptions about the effective Jewish fertility rate—i.e., estimated average children born, discounted for the non-Jewish children of intermarriages. The decline from 1990 through 2001 to 2013 in the US Jewish cohorts under age 15 is evident (from 19 % in 1990 to 16 % in 2013), as against an increase from 1990 to 2001 followed by a temporary decline from 2001 to 2013 in the population age 65 and over (17 % in both years 1990 and 2013). A sharp increase in the percentage of the elderly is expected in future years with the bulge of the “baby-boomers” passing age 65 in 2020.

In some other countries, like in the UK, better census coverage of the religiously more strongly identified Jewish population and possibly also their increased weight among the total Jewish population produced some rejuvenation in Jewish population composition. In the UK, the percentage below age 15 increased from 16 % in 2001 to 19 % in 2011, and the percentage age 65 and over decreased from 22 % to 21 %—still within the paradigm of an aging Jewish population. The trend in Australia was similar.

Conversions

Given the increasing number of Jewish households containing one or more identified Jews living with non-Jews, the number of persons converting to or from Judaism is highly relevant to Jewish population change.

In Israel, data on converts through the Israel Conversion (*Giyur*) Courts from 1999 to 2014 cover passages to Judaism certified through both the civilian and military-Israel Defense Forces (IDF) conversion systems (Bass 2011; Fisher 2015). Overall, from 1999 to 2014, 83,200 persons converted to Judaism through Israeli rabbinical channels.

Data on conversions to and from Judaism in Diaspora countries exist, but have not been compiled systematically. The consistent evidence from socio-demographic surveys, reflecting the net effect of accessions and secessions, is that many more people were born Jewish than the number of people who consider themselves currently Jewish. The main evidence for this loss derives from US Jewish population surveys. One recent source, the 2007 U.S. Religious Landscape Survey (Pew 2008), compared the percentages of those raised Jewish with those currently Jewish in the total US population. At least in terms of Jews by religion, the lifetime balance was unequivocally negative—about 0.2 % of the US total population. Assuming the same effects among children as among adults, this would amount to a net lifetime loss of about 600,000 individuals, or approximately 10 % of a total Jewish population estimated by different authors at between 5.7 and just over 7 million (see below). It is true that some of these passages occur to/from/ the unknown/unreported/ agnostic/atheist group, rather than to/from another specific religious group. But such data disprove the assumption of a significant ongoing transfer allegedly fueling an increase in the US Jewish population from the outside and partly identified toward the inside and more strongly identified areas of the Jewish identification typology outlined in Fig. 7.3.

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 continuing decrease in Jewish population in future years, as in fact has been the case in the overall Diaspora over the past decades.

Jews in Israel are the notable exception. Their vital (birth and death) 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 2014). Contemporary Jewish demography is polarized between an Israeli component that features consistent increase and a Diaspora component which is bound to decrease—though internal variation exists as shown in the following.

7.5 Jewish Population by Country

The Americas

The Jewish population in the Americas is predominantly concentrated in the US (5,700,000, or 88 % of the total Americas), followed by Canada (386,000, 6 %), South America (325,300, 5 %), and Central America and the Caribbean (56,900, 1 %) (see [Appendix](#)).

The United States

Jewish population size in the **United States** constitutes a very important component of any global Jewish population estimate and calls for careful assessment. In the absence of official census documentation, one has to rely on alternative sources which, while scarce in the past, are now more abundant, though of very diverse quality (Goldstein 1981, 1989, 1992; Sheskin 2015a). An assessment of the current number of Jews in the US should rely on reasoning and empirical evidence grounded in socio-demographic research (discussed elsewhere in greater detail, see DellaPergola 2005, 2010a, 2012; DellaPergola 2014f). In recent years, before and after the 2013 Pew Jewish population survey, the topic stands at the center of intense debate in the social scientific community, paralleled by a lively discussion in the media (Pew Research Center 2013; *The Jewish Daily Forward* 2014). Two volumes comprising the gamut of methodological and analytical positions have appeared on the matter (Heilman 2005, 2013), preceded and followed by numerous national and local studies.

Three major strategies have emerged in the quest for US Jewish population estimates (DellaPergola 2013a). **First**, and conceptually the best strategy, where feasible, is to relate different Jewish population estimates available over time via an assessment of intervening changes: births and deaths, international migration, and identificational changes (accessions to and secessions from identifying as Jewish). 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. **Second**, a strategy pursued since the beginnings of Jewish population studies in the US is to estimate the national total from a compilation of existing local Jewish population estimates (Sheskin and Dashefsky 2015). **Third**, a more recent strategy relies on a meta-analysis of the available pool of national surveys periodically undertaken by a variety of public and private bodies each of which include a small subsample of Jews (Saxe and Tighe 2013). Neither of the latter two alternatives was designed to determine nationwide Jewish population estimates, but both methods provide valuable grounds for serious comparative analytic work and in-depth multivariate analysis (Hartman and Sheskin 2012).

As a general rule, with regard to each of these strategies, Jewish population estimates should be consistent with similar estimates from earlier dates, reflecting intervening changes over the period of time considered and using consistent and comparable population definitions over time. Unfortunately, this was not the case during the past decades and this inconsistency, as we shall argue, explains much of the gap between different population estimates. Indeed, competing narratives (Kaufman 2014) and non-comparable empirical approaches have generated diverging Jewish population estimates with an intriguing high-low gap of nearly two million individuals and opposite interpretations of current and expected trends. These vary between rapid growth, stability, and slow decline, entailing very different implications at the cognitive level as well as for Jewish community service planning and the broader policy effort to defend and promote Jewish corporate interests (DellaPergola and Cohen 1992; DellaPergola 2011a; Rebhun 2012; The Jewish People Policy Planning Institute 2005, 2007, 2008).

The initial requirement of the just mentioned first research strategy is a reliable baseline figure. The total US Jewish population was realistically assessed at 4.4 million in 1945 (Rosenwaike 1980), quite an improvement over pre-existing estimates that had relied on the US Census of Religious Bodies (Schwartz et al. 2002). Between then and 1990, when the estimate was set around 5.5 million, all available evidence indicated relatively rapid growth until the late 1970s, followed by stagnation or incipient decline during the subsequent 20 years. Several national Jewish population surveys (NJPSs) were undertaken between 1957 and 2001, and the question was whether these various data sets could be logically related to one another through the same or other sources about international migration, age composition, marriage, fertility, survivorship at different ages, and conversions. A series of forward-backward Jewish population projections indeed provided highly consistent results (DellaPergola 2005). In light of the then ongoing and expected demographic trends, the finding of over 5 million Jews in the 1957 Current Population Survey (CPS) (US Census Bureau 1958, 1968; Glick 1960; Goldstein 1969) did quite accurately predict the 5,420,000 Jews found by NJPS 1971 (Massarik 1974; for a somewhat higher estimate see Lazerwitz 1978), which, in turn, did predict the 5,515,000 found by NJPS 1990 (Kosmin et al. 1991). If there had been an NJPS 1980, it would probably have shown a peak of around 5.6–5.7 million, reflecting continuing Jewish population growth due to the first echo effect of the relatively large baby-boom cohorts. Yet, the Jewish population was aging through the combined effect of postponed marriage, low fertility, more frequent intermarriage, and the non-attribution of Jewish identification to a large percentage of the children of intermarriages. The unavoidable consequence was the stoppage of growth and incipient decline in Jewish population. The retrospective and current findings of both NJPS 1971 and NJPS 1990 (Schmelz and DellaPergola 1983, 1988) predicted some Jewish population reduction after 1990, which was actually found by two nearly simultaneous and competing studies in 2001. 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 suggested somewhat higher scenarios, but likewise produced an expectation of eventual decline after temporary growth (DellaPergola et al. 1999, 2000a, b).

In some popular perceptions, NJPS 2000–01 was flawed because of a variety of inappropriate procedures. However, when NJPS 2000–01 was submitted to independent professional scrutiny, the conclusion was 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 standards and biases and was therefore usable (Schulman 2003). Indeed, leaving aside for a moment the question of population size, some of the critics did use NJPS 2000–01 (Kadushin et al. 2005). When the Jewish Federations of North America [JFNA, formerly the Council of Jewish Federations (CJF) and United Jewish Communities (UJC)]—the main sponsor of the 1971, 1990, and 2000–01 National Jewish Population Surveys—decided not to undertake a national survey in 2010, the opportunity was lost to further

compare developments based on substantially similar Jewish databases. Fortunately, the Pew Research Center undertook a new major national study in 2013, thus providing renewed empirical evidence and new bases for the ongoing debate about US Jewish population trends.

The above mentioned survey-to-survey projections aimed at determining consistency between different Jewish databases over more than 40 years were significantly on target within reasonable margins of error, not only for the total Jewish population, but also for each birth cohort. This meant that the Jewish population surveyed at two or three different points in time consistently kept their characteristics—allowing for margins of statistical error and for the changes intervening within each sex and 5-year age group such as: becoming older, incoming and outgoing international migration, births to women of relevant ages, deaths, and accessions to and secessions from Jewish identity. When stable characteristics of a given cohort, such as the number of children born to older women, could be compared at two or even three points in time such as NJPS 1971, NJPS 1990, and NJPS 2000–01, they appeared to be the same, confirming the good comparability across successive surveys (DellaPergola 2013a). Moreover, on most accounts when an NJPS-based estimate could be checked against a similar estimate from another source, the comparison usually held—with the possible exception of Jewish Community Center (JCC) membership. Examples of such good matches included the estimated numbers of children enrolled in Jewish day school compared with actual school enrollment (Schick 2005) and the estimated number of documented immigrants compared with institutional data (HIAS) or other sources (Gold 2015).

The NJPS 1990 finally adjusted core Jewish population was 5,515,000. NJPS 2000–01 yielded an initial estimate of 5,035,000. After imputation of people not actually covered in the survey, such as persons in homes for the elderly or in prisons, a final estimate of 5,200,000 was suggested (Kotler-Berkowitz et al. 2003). There was, however, an important point of contention regarding a supposed undercount in NJPS 2000–01 of many Jewish adults age 35–44 and age 45–54 (Saxe et al. 2006a, 2007; Tighe et al. 2009a, 2011). A careful cohort analysis and projection indeed unveiled under-coverage of over 250,000 individuals born between 1950 and 1970. Evaluation of current migration, fertility, mortality, accessions, and secessions provided a higher estimate of 5,367,000 for 2000–01 and 5,425,000 for 2013—not including the institutionalized (DellaPergola 2013a). A rounded core Jewish population estimate could thus be placed at 5.6–5.7 million in 2013, very close to the estimate suggested by a previous Pew survey completed in 2007 (Pew Forum on Religion & Public Life 2008). Whether such significant under-coverage of the Jewish adult generation born during the baby boom years was due to insufficient efforts or skills during the NJPS fieldwork or on the elusive nature of those adults' own Jewish identification cannot be easily determined. Either explanation is reasonable.

The 2013 Pew survey, *A Portrait of Jewish Americans* (Pew Research Center 2013), provided new population estimates accompanied by a rich array of other demographic, social, and identificational data. Pew found that *Jewish religion* (JBRs) without other religious identities applied to 4.2 million adults and 900,000

children, for a total of 5.1 million Americans. Another 600,000 persons—500,000 adults and 100,000 children—reported *no religion and Jewish* (JNRs) without another identity, raising the total to a 5.7 million mutually exclusive Jewish population. This 5.7 million corresponded with the old *core* Jewish population concept which relied on self-assessment (enhanced by some outside decisions by analysts) and mutual exclusiveness between religious or ethno-religious populations. Another million—600,000 adults and 400,000 children—reported *no religion and partly Jewish*, thus reaching a total of 6.7 million which the Pew report designated as *the net Jewish population* estimate. Moreover, another 2.4 million non-Jewish adults with 1.5 million children, for a total of 3.9 million, reported a *Jewish background*, further expanding the total to 10.6 million. An additional 1.2 million non-Jewish adults reported some *Jewish affinity*, raising the total to 11.8 million, not including the children of the latter group. In tabular format, the same data show as follows:

Population (millions)	Jews by religion (JBR)	Jews of no-religion (JNR) ^a	No-religion, partly Jewish ^a	Jewish back-ground (Non-Jews)	Jewish affinity (Non-Jews)	Total
Total	5.1	0.6	1.0	3.9	1.2	11.8
Adults	4.2	0.5	0.6	2.4	1.2	8.9
Children	0.9	0.1	0.4	1.5	NA.	2.9

Source: Pew Research Center (2013)

As against this quite solid body of evidence stemming from the first research strategy outlined above, are the alternative results emerging from the other two strategies. Based on their compilation of local estimates, Sheskin and Dashefsky (2015) estimate the US Jewish population at 6,830,000 (see Chap. 5). Without detracting from the importance of local Jewish community studies—still the most important tool for local Jewish community planning—the methodology of summing local studies to obtain a national estimate is quite problematic, as the authors themselves recognize (Sheskin and Dashefsky 2007, 2010; Sheskin 2008, 2009). One should acknowledge the many and diverse databases, the lack of synchronization in time, and the very uneven quality of the various sources, including sometimes embarrassing disparities across different survey firms. When it comes to national Jewish population estimates, which local studies were not designed to supply in the first place, local Jewish community summations risk to cumulate significant errors and biases, including double counts of geographically mobile individuals (Rebhun and Goldstein 2006; Groeneman and Smith 2009). Local studies, on the other hand, provide the richest and largest database for inter-community comparisons, inas-much as the respective data can be made compatible.

The Brandeis Steinhardt Social Research Institute (SSRI) meta-analysis of a large set of general social surveys is one of the more innovative and ambitious projects ever undertaken in the social scientific study of American Jews (Saxe et al. 2006b; Tighe et al. 2005, 2009a, b). The latest Jewish population estimate suggested by SSRI (2015) is 7,089,000. This figure implies that American Jewry increased by

about 30 % since 1990, as against 12 % for the US total white, non-Hispanic population (US Census Bureau 2014). Further findings from the same project are that at least 70,000 Jewish babies are born annually, or that the vast majority of US Jews do not adhere to any of the known Jewish religious denominations (Tighe et al. 2009a, 2011). All these facts can be plausible only if, in the midst of the time-related analysis, one shifts from a *core* concept of individually-identified Jews to an *enlarged* concept of the total population with Jewish background. This looks like moving from a neutral to a maximizing analytic approach, as defined above. When using general surveys inclusive of a Jewish subsample, many crucial Jewish/non-Jewish demographic differentials risk being ignored leading to inflated projections of the number of Jews. Important caveats include: (a) neglecting the fact that Jews are over-represented in general sample surveys because of their higher socioeconomic status and their scarce presence among subpopulations that are difficult to cover like the homeless or those without a functioning telephone; (b) using data for a sample of US adults to represent estimates for total Jews and disregarding the lower percentage of children among Jews; (c) projecting from the number of households to population size, ignoring multi-religious household composition and thus factoring non-Jews into Jewish population estimates; or (d) using data on Jews by religion to estimate the non-religiously declared segment of Jewish population.

One interesting finding is that a higher percentage of Jews may declare themselves Jewish if the sponsoring agency of a study is *not* identified as Jewish (Saxe and Tighe 2013). On the other hand, national Jewish surveys with their detailed information on individual identification characteristics offer better opportunities to assess the grey zones around the more clearly defined Jewish population. Quite a few respondents, who at first may not seem to belong to the core Jewish population, can be retrieved and incorporated through detailed questions about their parents' and grandparents' religion, Jewish educational training in childhood, etc. General social surveys that classify population by religion may reach a larger share of the total Jewish public, but do not offer the same opportunities to explore Jewish identity. Hence, estimating the undeclared parts of the Jewish population becomes largely conjectural and it would be a certain mistake to assume the known rate of non-response/agnostic in Jewish surveys as a proxy for the unknown one in general surveys.

Regarding some leading demographic patterns among US Jews, during the 1990s the 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, might have boosted the total US Jewish population. But, since the late 1960s, marriage has occurred less often and later in the Jewish community. In one perhaps somewhat extreme case study (Miami), the proportion of currently married Jews under age 35 decreased from 47 % in 1994 to 27 % in 2014, while the percentage married at age 35–49 rose somewhat from 74 to 83 % (Sheskin 2015b). Since births out of marriage are still infrequent in the Jewish community, such postponement of marriage implies small completed families years later. Jewish fertility consistently stood well below a replacement level of 2.1 children per woman, hence the Jewish population tended to become older, generating increasing death rates. The 2013

Pew study confirmed rising frequencies of intermarriage, assessed at 58 % of the latest marriage cohorts on the basis of an extended Jewish population definition, and in any case above the 50 % threshold. Identification with Judaism among children of intermarriages, though probably on the increase, continued to be low and far below that 50 % of all such children and younger adults which would help to maintain demographic stability (Rebhun 1999; Barack Fishman 2004; Dashefsky with Heller 2008; Phillips 2013). In 2013, the percentage of non-Jewish children raised by Jewish couples was 7 % (probably from previous marriages), but the percentage among intermarried couples was 67 %.

As noted above, the current age composition of US Jewry and other evidence about age-specific birth and death rates probably generates about 5,000 fewer Jewish births (by the *core* definition) annually than the estimated number of Jewish deaths. After Jewish immigration to the US diminished from the FSU, Jewish immigration continued from other countries in Western Europe, Latin America, Israel, and, to some extent, other countries in the Middle East and South Africa. In 2012, 4,640 Israelis, including non-Jewish Israelis, obtained US legal permanent resident status, versus 4,389 in 2011, 5,172 in 2010, and an annual average of 5,408 for 2000–2009, pointing to a stable or decreasing trend. Probably as a subset of these admissions, there were 3,466 US naturalizations of Israelis in 2013 as against a decennial average of 2,910 (US Department of Homeland Security 2013). At the same time, increasing numbers of Israelis and immigrant citizens from the US returned to Israel, reflecting the 2008–2009 economic recession and the slow subsequent US recovery at a time when Israel's economy was comparatively stable and actually growing. Accounting for unrecorded migration to the US, an annual net migration into the US of 5,000 Jews (or slightly more) can be estimated. In other words, net immigration basically balanced the losses due to the higher number of Jewish deaths than Jewish births (stressing the *core* definition).

Looking at the balance of accessions to and secessions from identifying as Jewish, the notion forwarded by some that “counting the Jews has improved” because “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—different surveys found that Jews, Catholics, and older established Protestant denominations tended to lose ground, while Evangelical denominations, Eastern cults, and especially the “religiously undefined” tended to gain (Smith 2009; Pew Research Center 2015). All in all, American Jewry neither was gaining nor losing large numbers due to conversions from and to other religions. However, the total secessions from Judaism were double the number of accessions. Several other independent sources like the three American Religious Identification Surveys (ARIS) (Kosmin and Lachman 1993; Kosmin et al. 2001; Kosmin and Keysar 2009) confirmed the same trends.

Hence, the true predicament of American Jewish demography concerns population definitions. In 2001–02, the Survey of Heritage and Religious Identification (HARI) (Tobin and Groeneman 2003) estimated a Jewish population larger by about one million compared to both NJPS and AJIS because it used a broader definition of

Jewish identity which included persons of Jewish ancestry who did not profess another western religion. The significantly higher *core* Jewish population estimates by the second decade of the twenty-first century do not look tenable unless one assumes that: (a) there were one million more Jews in the US in the 1960s and 1970s than is commonly accepted and thereafter the number of Jews has been relatively stable; and/or (b) the initial number was not higher than commonly thought, but the US Jewish population increased during the past decade at a pace much higher than that of the US total non-Hispanic whites, and similar or higher than the unusually high rate of increase of Israel's Jewish population; and/or (c) Jewish population definitions can be freely updated and reshaped following patterns prevailing in American society, but not consistent with a common standard for the US and other countries. The similar estimates reached using very different methods by Sheskin and Dashefsky, by Saxe and his SSRI associates, and by a reading of the 2013 Pew survey that ignores the difference between *Jewish* and *partly Jewish* (as do many Jewish federations in the US), are quite coincidental and in no way reflect a shared research logic or mutual agreement between the respective research teams.

The singular new Partly Jewish, *no-religion* category introduced by Pew 2013, in addition to persons who define themselves as *Jews of no religion* calls for special attention, whereas in the recent past the broad label of *just Jewish* might have accommodated both. The new label may indicate a stronger relevance of the non-Jewish identificational component along with the Jewish one and calls for empirical validation. Thus, Table 7.10 compares the partly Jewish with two other groups of

Table 7.10 Frequency of selected Jewish identity measures among different subpopulations, United States 2013

Jewish identity measures ^a (percentages)	Jews by religion (JBR)	Jews of no religion (JNR)	Partly Jewish (no religion)	Jewish background (Non-Jews)	Jewish affinity (Non-Jews)
Raised Jewish only	87	53	34	20	0
Parents both Jewish	80	55	26	19	0
Held/attended Seder	78	47	37	26	23
Donated to Jewish cause	67	25	15	28	25
Fast Yom Kippur all/part	62	27	16	31	26
Ever been to Israel	49	32	15	13	9
Member of a synagogue	39	5	3	5	2
Friends are all/mostly Jewish	38	16	11	11	9
Very attached to Israel	36	21	3	21	26
Synagogue 1 or 2 times per month	29	6	2	8	3
Christmas tree at home	27	41	60	61	60
Member of other Jewish organization	22	4	3	4	4

^aRanked by decreasing frequency among Jews by religion

Source: Pew Research Center (2013), DellaPergola (2014e)

non-Jews: those with *Jewish background* and those feeling *Jewish affinity*, along with the more conventional Jewish types (JBRs and JNRs) on selected Jewish identity measures (DellaPergola 2014e).

Judging from the 12 selected measures that allow for comparison, the *partly Jewish no-religion* look more similar to *non-Jews with Jewish background* than to the JNRs, not to mention the JBRs. The partly Jewish, no religion are predominantly the children of intermarriages and do maintain some attachment to Judaism and other Jews, though often less than others who—while formally declaring not to be Jewish, may have maintained significant links with their families of origin. They stand quite completely outside the organized Jewish community and otherwise seem to have adopted the normative patterns of mainstream non-Jewish America.

Following these observations and assumptions, and relying on a reading of the 2013 Pew that views Jewish identity as mutually exclusive versus other competing identities, our core Jewish population estimate was set at 5,700,000 for 2015, the same as in 2014. If, however, different criteria are followed for defining Jewish population, the picture is quite different. As noted above, it is beyond dispute that the US has a far larger *enlarged* and *Law of Return* population than by the *core* definition. We do not count the *partly Jewish* in the US *core* to keep comparability with other countries where they are not included either. However, we should recognize that different American Jewish organizations do include this group within their population totals and service constituencies.

Canada

Canada is significantly different from the US concerning both the available databases and our ability to produce estimates of population trends. The 2011 National Household Survey (NHS) (previously known as a population census) allows for comparisons with numerous previous Censuses (Statistics Canada 2003a, b; Weinfeld and Schnoor 2014; Shahar 2015). Data on Jewish ethnicity, released every 5 years (in years ending with the digit 6), can be compared with data on religion, released every 10 years (in years ending with the digit 1). Data on religion and ancestry are collected through open-ended questions (although “Jewish” is one of the examples given as a possible response to the ethnicity question), with examples and instructions provided, and both types of information help to estimate Canada’s *core* Jewish population. Since 1981, Canadians can declare either a single or a multiple ethnic ancestry (up to four categories, one for each grandparent). Consequently, people can be ethnically Jewish only, or Jewish and something else, being the descendants of intermarriages, or express multiple ethnic identities. Ethnic Jews, as defined by the Canadian Census, can include persons who hold a non-Jewish religion, but these persons are *not* included in the *core* concept used herein. On the other hand, persons without religion may declare a Jewish ethnicity (single or part of a multiple declaration) in the Canadian Census and are included in the *core*. The Jewish Federations of Canada-UIA defines this as the *Jewish Standard Definition* (Shahar 2004).

In 2011, 329,500 Canadians declared they were Jewish by religion. The Jewish population was greatly concentrated in the major urban areas: about half lived in Toronto, another fourth lived in Montreal, and the total of the five main urban areas (Toronto, Montreal, Vancouver, Winnipeg, and Ottawa) accounted for 87 % (Weinfeld et al. 2012). The national total by religion remained nearly unchanged compared to 2001, when it reached 329,995. Previously there had been a significant increase from 296,425 in 1981 and 318,070 in 1991. Following Jewish ethnicity throughout the past decades provides further clues on Jewish population and identification in Canada. An initial estimate of 293,175 ethnic Jews in 1981 increased to a peak of nearly 370,000 in 1991, and has since decreased to 349,000 in 2001, 315,000 in 2006, and 309,650 in 2011—a decrease of 1.7 % in 5 years and 16.3 % in 20 years. In other words, the ethnic mode of Jewish identification was stronger than the religious mode until 2001, but now seems to be losing traction among Canadian Jewry. By combining religion and ethnicity, the core Jewish population was evaluated at 312,060 in 1981, 356,315 in 1991, 370,520 in 2001, and 380,000 in 2011. Compared to the core figure, religion tended to lose some ground, constituting 95 % of the broader concept in 1981 and 86 % in 2011. The main Jewish population growth therefore involved the total of persons with a Jewish religion, but another ethnicity, and persons with a Jewish ethnicity, but no religion.

More striking changes affected the distribution of Canadians and of the Jews among them between single and multiple ethnicities. Among Canada's total population in 2011, 58 % of the total population provided a single ethnicity answer and 42 % reported multiple ethnicities. Of the 19 million who provided a single ethnicity, 5.8 million (31 %) declared themselves Canadian, and 4.7 million (34 %) of the 13.8 million who provided a multiple response did so. All in all, 10.6 million of a total population of 32.9 million reported a Canadian ethnicity—which in other epochs was thought to be a nonexistent construct. The growth of a new Canadian ethnic identity from the merger of pre-existing ethnicities is parallel to the development of a new American ethnic identity in the US (Lieberson and Waters 1988). Most likely, the rapid growth of *Canadian* as a primary or additional ethnic category affects identification perceptions among Jews. In 1981, 90 % of total ethnic Jews declared a single ethnicity, but this share decreased to 66 % in 1991, 53 % in 2001, 43 % in 2006, and 37 % in 2011. The proportion of Jews (63 %) with a multiple ethnicity is today much higher than among the total population (42 %). Some minor inconsistencies in the ratio between the number of Jews by religion and by ethnicity depend on changes in definitions and modes of data processing at Statistics Canada. The sharp decrease from 1991 to 2011 in Jewish ethnic identification clearly points to a powerful process of acculturation that operates at two levels. One is an increase in intermarriage, which generates growing multiple ancestries among descendants of Jews. The share of children of intermarriage reported to be Jewish is also increasing, with significant gender differences in this respect: the likelihood of a child of intermarriage being raised Jewish is four times higher if the mother is Jewish than if the father is (Goldman 2009).

As noted, the number of Canada's Jews according to religion remained stable at about 330,000 between 2001 and 2011. It should be stressed, though, that, between

2001 and 2011, 21,445 Jews by religion immigrated into Canada, mostly from the FSU, and were reported in Canada in the 2011 NHS. Consequently, the Jewish population by religion would have decreased by a similar amount (a potential decrease of 6.5 %) were it not for immigration. This essentially points to some emigration, to a negative balance between Jewish births and Jewish deaths, and to passages of Jews from self-definition by religion to self-definition with no religion. Emigration from Canada is moderate, with 493 persons migrating to Israel in 2013 and 2014, and an unknown number moving to the US and other countries.

Assuming continuing immigration to Canada, but also some internal attrition, we estimate the Jewish population at 386,000 in 2015, the world's fourth largest Jewish community. This figure is slightly lower than the newly suggested *Revised Jewish Standard Definition* of 391,665 which also accounts for: (a) persons with no religious affiliation, but who are Israeli by ethnicity; (b) persons with no religious affiliation, but with knowledge of Hebrew or Yiddish as a "non-official" language; (c) persons with no religious affiliation but who were born in Israel; and (d) persons with no religious affiliation who lived in Israel in 2006 (Weinfeld and Schnoor 2014; Shahar 2014). The reason for our more conservative estimate is that the latter estimate is not strictly comparable with the concept of *core* Jewish population as it includes the fast increasing number of persons for whom Jewish is only one among multiple ethnic identities, some of whom may not readily identify as Jewish if asked, possibly preferring *partly Jewish*, and some of whom would not be included in the *core* Jewish population in Israel (see below). As argued above, some of these would better be included among the *enlarged* Jewish population. Taking into account all ethnic Jews who profess a non-Jewish religion, and/or multiple ethnicities, and all other non-Jewish household members, an *enlarged* Jewish population of 550,000 would probably obtain, along with a *Law of Return* population of possibly 700,000.

Central America and the Caribbean and South America

Since the 1960s, the Jewish population has been generally decreasing in Central and South America, reflecting emigration motivated by recurring economic and security concerns (Schmelz and DellaPergola 1985; DellaPergola 1987, 2008a, 2011b). In the community of Miami alone, the number of members of households containing a Jewish adult from Latin American countries increased from roughly 18,000 in 2004 to 24,500 in 2014 (Sheskin 2015b). During the same period, the total number of immigrants from Latin America to Israel approached 10,000 (Israel Central Bureau of Statistics). However, outside the mainstream of the established Jewish community, increased interest in Judaism appeared among real or putative descendants of *Conversos* whose ancestors left Judaism and converted to Christianity under the pressure of the Inquisition in Spain and Portugal. Some of these *Converso* communities have been trying to create permanent frameworks to express their Jewish identity, in part locally, in part through formal conversion to Judaism and migration to Israel. In the long run, such a phenomenon might lead to some expansion of the

Jewish population, especially in smaller communities in the peripheral areas of Brazil, Peru, Colombia, and other countries.

Argentina

Argentina has the largest Jewish community in Central and South America. Nearly 6,000 Jews emigrated from Argentina to Israel in 2002—the highest number ever in a single year from that country—due to dire economic conditions in Argentina and to special incentives offered by Israel. In 2003, the Argentinean economic situation eased somewhat and Israel restricted its incentives for immigrants, resulting in much lower levels of migration. About 1,500 persons left Argentina for Israel in 2003, decreasing steadily to 337 in 2010, 220 in 2011, 222 in 2012, 255 in 2013, and 271 in 2014 (Israel Central Bureau of Statistics). Based on the experience of previous years, approximately 20 % of these migrants were non-Jewish household members. Partial evidence from different sources indicated that less than half of total Jewish emigration from Argentina migrated to Israel, with most others going to South Florida where the Greater Miami Jewish Federation ran a program to assist Argentinian Jews. By 2014, 4,400 persons lived in Jewish households in Miami in which at least one adult was Argentinian (Sheskin 2015b). Permanence in Israel of the new immigrants was high, at least during the first 3 years after immigration, with only about 10 % emigrating (Adler 2004).

A 2004 Jewish population survey in the Buenos Aires metropolitan area (AMBA) (Jmelnizky and Erdei 2005) found an enlarged Jewish population of 244,000. Of these, 64,000 were Christians and about another 20,000 reported some Jewish ancestry, but did not consider themselves Jewish. Overall, 161,000 people in the AMBA considered themselves as totally or partly Jewish—consistent with our own previous estimate of 165,000. This estimate for the major urban concentration provided support to our national *core* estimates also inclusive of provincial communities. The 244,000 figure is a good estimate of the AMBA *enlarged* Jewish population (including non-Jewish members of Jewish households) as part of the over 300,000 who were identified as in some way of Jewish origin or attached to a person of Jewish origin. Another survey, limited to the City of Buenos Aires, suggested significant aging of the *core* Jewish population, reflecting the emigration of younger households in recent years (Rubel 2005). The current situation implies an annual loss of about 300–500 persons through a negative balance of Jewish births and deaths and emigration. Argentina's Jewish population was assessed at 181,000 in 2015, the world's seventh largest Jewish community.

Brazil

In **Brazil**, the second largest Central and South American Jewish community, the 2010 Census provided new data on Jews (Instituto Brasileiro de Geografia e Estatística IBGE 2010). The reported national total was 107,329, of whom 105,432

lived in urban localities and 1,987 in rural localities. The census classified Brazil's population by color, and among Jews, 94,575 were white, 10,429 brown, 1,690 black, 492 yellow, and 143 indigenous. By region, 79,910 lived in the Southeast, 12,963 in the South, 4,266 in the Northeast, 2,367 in the North, and 1,394 in the Central West. These data need to be critically evaluated against the evidence of previous censuses that supplied somewhat contradictory evidence. The historical series was: 55,563 in 1940, 69,955 in 1950, 96,199 in 1960, 91,795 in 1980, 86,416 in 1991, and 86,828 in 2000 (Instituto Brasileiro de Geografia e Estatística 1991, 2000; Decol 2009). The 1960 figure included about 10,000 "rurals," which was not plausible, while the 1991 and 2000 results returned to a lower and more urban, if somewhat underestimated, Jewish population.

According to the 2010 Census, the Jewish population in São Paulo decreased from 41,308 in 1980 to 37,500 in 2000 (Instituto Brasileiro de Geografia e Estatística IBGE 2000; Decol 1999, 2009), which certainly was an undercount. The new census found 51,050 Jews in São Paulo state—36 % more than in 2000. While an upward adjustment is reasonable, a 36 % increase is not. There also was a 2.5 % increase in Rio de Janeiro (24,451 in 2010) and a decrease of -8.7 % in the rest of the Southeastern and Southern states (overall 17,372 in 2010). What cannot be attributed to demography and likely reflects new emerging identifications is a decennial increase of over 8,000 people (+125 %) in the Northeastern, Northern, and Central-Western states. These growing numbers in the least developed and more peripheral regions of Brazil, but to some extent also in São Paulo, point to inclusion as Jews in the Census population of many thousands of persons who in all probability belong to Evangelical sects and Jehovah Witnesses, besides possible cases of *Converso* Jewish ancestry. The same applies when evaluating the background of the about 13,000 non-whites recorded in the census, besides the recognized existence of some well-established small communities of descendants of Jewish immigrants who have long integrated within the local non-Jewish population.

Previous Census data were consistent with systematic documentation efforts undertaken by the Jewish Federation of São Paulo that showed 47,286 Jews (Federação Israelita do Estado de São Paulo FISESP 2002) and an assumption that about one-half of Brazil's Jews live in that city. A new survey of the community of São Paulo (Milkewitz et al. 2014) unveils a Jewish population tendentially aging, with 53 % concentrated in five main neighborhoods, with a high rate of attendance (96 % ever and 63 % currently) in Jewish community centers, with a 17 % intermarriage rate (20 % among persons age 30–39), and a high level of support (70 %) for the concept that intermarriage prevents the development of a Jewish home.

Considering the possible omission of persons who did not answer the 2000 Census question on religion, we had assessed Brazil's core Jewish population at 97,000 in 2003 and at 95,200 in 2013, allowing for moderate emigration (3,001 migrated to Israel between 2001 and 2014, including 420 in 2013–2014). Our assessment of Brazil's core Jewish population stands at 94,500 in 2015—the world's tenth largest Jewish community. Brazil's *enlarged* Jewish population (including non-Jewish members of Jewish households), assessed at 132,191 in 1980 and 117,296 in 1991, reached 119,430 in the 2000 census (Decol 2009) and was reassessed at 150,000 in 2015.

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 new category of 8,315 *Neo Israelitas* (New Jews), for a grand total of 67,476 (Instituto Nacional de Estadística y Geografía 2012). Of these, 62,913—55,138 Jews and 7,775 New Jews, respectively, were age 5 and over. The 2000 Census reported 45,260 Jews age 5 and over (Instituto Nacional de Estadística, Geografía e Informática 2002). Projecting the number of Jews age 5 and over to an estimate inclusive of children age 0–4, the total Jewish population in 2000 would be about 49,000. At face value, this would indicate an increase of over 10,000 (+21 %) if only counting Jews, and nearly 18,500 (+38 %) if also including New Jews. The increase would be only 485 (+2.6 %) in the Federal District, 5,728 (+40.7 %) in the State of Mexico, and 10,518 (+82.2 %) in Mexico's other states. Such findings are most intriguing and demonstrate the changing identifications among individuals and groups that previously would not have been identified with Judaism. A 2000 Jewish population survey provided a national estimate of 39,870 Jews, of whom 37,350 lived in Mexico City (Comité Central Israelita de México 2000), confirming the results of a previous 1991 survey (DellaPergola and Lerner 1995). Another survey in 2006 confirmed the previous results (Comité Central Israelita de México 2006).

The 2010 Census findings, at a time when migration, if anything, is slightly reducing Mexican Jewish population size, remind us of erratic estimates in past Censuses which reported 17,574 Jews in 1950, 100,750 in 1960, 49,181 in 1970, 61,790 in 1980, and 57,918 (age 5 and over) in 1990. In other words, these figures cannot be accepted at face value, but should be critically evaluated. An in-depth analysis of the 1970 Census (DellaPergola and Schmelz 1978) indeed unveiled a significant presence, among those defined as Jews, of persons adherent to other religious denominations, mostly located in distant rural states or peripheral urban areas, with very low levels of educational attainment, exclusive knowledge of local indigenous idioms, and reportedly *descalzos* (shoeless). The further inclusion of a category of *Neo Israelitas* in 2010 leaves open the question of the attribution to Judaism of a population most likely composed of followers of Evangelical sects or Jehovah's Witnesses.

Mexican Jewry still displays relatively high birth rates and a relatively young age profile compared to other Jewish populations in Central and South America, but some aging occurred during the past decade and emigration intermittently affected the community. In 2015, allowing for some emigration to the US and Israel (1,032 persons moved to Israel between 2001 and 2014, of whom 137 did so during the past 2 years) and some new arrivals, we maintained our previous Jewish population estimate at 40,000, the world's fourteenth largest Jewish community.

Other Central and South American Countries

Chile has the fourth largest Jewish community in Central and South America. This relatively stable core Jewish population was assessed at 18,400 in 2015 on the basis of the 2002 Census (Instituto Nacional de Estadística 2003) and an earlier Jewish population survey (Berger et al. 1995); 95 people moved to Israel in 2013–2014. **Uruguay** has experienced continuing emigration (Berenstein and Porzecanski 2001; Porzecanski 2006), including 114 migrants to Israel in 2013–2014. The Jewish population estimate for Uruguay was assessed at 17,100 in 2015. **Venezuela** experienced significant Jewish emigration in recent years (DellaPergola et al. 2000a). In 2000, about 20 % of the former students of Jewish schools in Uruguay, and over one-third of the adult children of Caracas Jews, lived in a different country. In Venezuela, where the Jewish community has been under pressure due to disruptive security and political and economic circumstances, the estimate was reduced to 7,800 Jews, reflecting 106 migrants to Israel in 2013–2014, and significantly higher numbers to other destinations, particularly South Florida. **Colombia** and **Peru**, with respectively 117 and 132 migrants to Israel in 2013–2014, several of whom recently converted to Judaism, had diminishing Jewish populations below 2,500.

In Central America, **Panama** with an estimated Jewish population of 10,000 continued to constitute an attractive location for Jewish migration from other Central and South American countries. It is symptomatic of the country's stability that in 2013–2014 only 6 migrants from Panama migrated to Israel. **Costa Rica** was stable with 2,500 Jews, and 18 migrants to Israel in 2013–2014.

Europe

The Jewish population in Europe, estimated at 1,391,100 in 2015, is increasingly concentrated in the western part of the continent and within the European Union (EU) (see [Appendix](#)). The EU, comprising 28 countries, had an estimated total of 1,093,900 Jews in 2015 (79 % of the continent's total). The former Soviet republics in Europe outside the EU comprised 257,200 Jews (18 %). All other European countries combined comprised 40,000 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 opportunities of Eastern European Jewish life in the fields of religion, education, culture, social service, and support to the needy—in the context of very large scale emigration to Israel and to

Western countries. The revitalization of Jewish community life may have some impact on demographic trends, primarily through the revival of submerged Jewish identities and the opportunity of greater social interaction with other Jews, possibly leading to more Jewish marriages and children. But economic recession and rising perceptions of anti-Semitism across the continent have brought about growing Jewish dissatisfaction and emigration (Staetsky et al. 2013; European Union FRA 2013). In spite of the ongoing unifying project and process, Europe is much more politically fragmented than the US, making it more difficult to create a homogeneous database. Nevertheless, several studies have attempted to create and expand such analytic frames of reference (Graham 2004; Kovacs and Barna 2010; DellaPergola 1993, 2010b; Staetsky et al. 2013).

The European Union (EU)

The EU's growing format symbolizes an important historical landmark: the virtual boundary between Western and Eastern Europe was erased. Iceland, Macedonia, Serbia, Montenegro, and Turkey are the next candidates for EU membership. Disagreements about the possible inclusion of Turkey, with its large Muslim population and its mostly Middle Eastern location, reflect the persisting dilemma in the definition of Europe's own cultural and geopolitical boundaries.

France

France is the largest Jewish community in Europe, where a 2002 national survey suggested 500,000 core Jews, plus an additional 75,000 non-Jewish members of Jewish households (Cohen with Ifergan 2003). Jewish population is decreasing, primarily due to emigration, mainly to Israel, but also to Canada, the US, and other countries. Migration to Israel, after surpassing 2,000 annually for several years, increased to 2,903 in 2013 and 6,545 in 2014. The total for 2001–2014 was 31,730. Jewish emigration was directed as well toward other western countries and reflected the continuing sense of uneasiness in the face of anti-Semitism, in part stemming from Islamic fundamentalism. The murder of four Jewish children and a rabbi at a Toulouse Jewish day school in 2012, and the dramatic events in Paris in January 2015 with the massacre at the *Charlie Hebdo* magazine, and the murder of several police officers and of Jewish customers at a kosher supermarket in Paris enhanced a widespread feeling of destabilization. However, early data for 2015 did not indicate further emigration increase.

A survey of Jewish tourists to Israel from France in 2004 unveiled a remarkable estimate of 125,000 French visitors in that year, or more than 30 % of all French Jews age 15 and over (Cohen 2005). Much higher percentages of French Jews have visited Israel at some point in their life. Of the 125,000, 23 % (about 29,000) affirmed their intention to move to Israel in the near future. The US was a distant second candidate for possible emigration. Migration intentions are not a proxy for

actual migration decisions, but in the past such intentions proved quite reliable in the case of French Jews (Cohen 2007). The diminishing feeling of security among French Jewry and the actual movement of thousands of persons is undisputable. A more recent survey of French Jewish adults age 18–40 about their expected country of residence in 5 years found that 33 % expected to be living in France, 26 %; in Israel, 14 %; in another country, and 27 %; uncertain (Cohen 2013). Our 2015 estimate for French Jewry, the third largest in the world, was, therefore, decreased to 467,500.

United Kingdom

In the **United Kingdom**, the 2011 Census, including regional totals for Scotland and Northern Ireland, suggested a slight Jewish population increase, from 266,740 in 2001 to 269,282 in 2011 (+1 %) (United Kingdom Office for National Statistics 2002 and 2012; United Kingdom National Records of Scotland NRS 2011; Graham 2013; Graham and Caputo 2015). The 2001 national population Census included a voluntary question on religion for the first time since the nineteenth century (Kosmin and Waterman 2002) and was generally believed to have somewhat underestimated the Jewish population, especially in areas inhabited by the more religious sectors of UK Jewry. In 2011, the response rate significantly increased in those areas, especially 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, the total rose from 15 % to 32 % (25 % and 7 % respectively). In view of the organized Jewish community's efforts to encourage participation in the Census, Jewish population estimates should not be expanded to account for the increase in *no religion* to the same extent as for the total population. There is strong evidence that persons not reporting a religious affiliation, as well as many others reporting weird labels like “Jedi Knight,” “Wicca,” or “Heavy metal” did not live in residential areas associated with a strong Jewish presence. Nevertheless, a consensus exists for an increased estimate of the Jewish population (Graham et al. 2007; Graham and Waterman 2005; Voas 2007; Graham and Waterman 2007).

Another, admittedly small, example illustrative of the more general trend derives from the 2001 Census of Scotland (United Kingdom, Scotland General Register Office 2002), the data from which are available separately and in greater detail than the data from other parts of the UK. In 2001, 8,233 persons in Scotland declared that either they were raised Jewish or their current religion was Jewish. Of these, 5,661 (69 %) were both raised Jewish and Judaism was their current religion; 1,785 (22 %) were raised Jewish but were not currently Jewish; and 787 (9 %) were not raised Jewish but were currently Jewish. Thus, the total number with Jewish upbringing was 7,446, and the number currently Jewish was 6,448, a difference of 998—a net loss of 13 % (Graham 2008). In 2011, the number of Jews in Scotland had further diminished to 6,262 (Graham 2013).

Detailed tabulations obtained by the Institute for Jewish Policy Research (IJPR) and the Board of Deputies of British Jews from the Office for National Statistics from the 2001 Census allowed for an in-depth profile of the socio-demographics of British Jewry, along with better evaluation of the quality of Jewish population estimates. The Jewish population was dispersed over the whole national territory, including all counties but one—the Isles of Scilly. The presence of Jews in areas lacking Jewish infrastructure suggested a lower degree of affiliation with the organized community than previously assumed. Analyses for detailed geographical precincts allowed for estimates of non-response in areas with higher and lower Jewish shares of the total population. A significant correlation was found between the known Jewish religiosity, in terms of the local presence of very Orthodox Jews in a ward, and non-response to the religion question. On the other hand, post-Census surveys of Jews in London and Leeds did not reveal high percentages declaring they had not answered “Jewish” to the question on religion (Miller et al. 1996; Graham and Vulkan 2007).

There were significant geographical shifts among UK Jews between 2001 and 2011. The most significant relative increase occurred in the North East, including the Gateshead Yeshiva. Increases also occurred in the North West (Manchester) and East Midlands (Nottingham) areas. On the other hand, significant losses occurred in the Yorkshire and Humber (Leeds) and West Midlands (Birmingham) areas, as well as throughout the South East (Surrey), the South West (Bournemouth), Wales, Northern Ireland, and Scotland. 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 than in the 2001 Census.

British Jewry is aging, but as noted above, the higher participation of Haredi Jews in the Census is reflected in a somewhat younger age composition, with an absolute increase of 3 % in the percentage under age 15 and a 1 % decrease in the percentage age 65 and over. Vital statistics routinely collected by the Board of Deputies of British Jews Community Research Unit on the annual number of Jewish births were quite consistent with the Census returns (The Board of Deputies of British Jews, Community Research Unit 2005). Comparing the uncorrected Census returns for the 0–9 age group and the recorded number of Jewish births over the past 10 years preceding the Census, the discrepancy was only 2.5 %. This confirms some undercount, but not on a scale that would significantly impact Jewish population Census estimates. The same vital statistics indicated a continuing excess of Jewish burials over Jewish births until 2004, but since 2005 the trends apparently reversed. However, the decrease to fewer than 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.

Another indicator of the same trend was decreasing synagogue membership in the UK (Hart and Kafka 2006; Graham and Vulkan 2010; Vulkan and Graham

2008), by 17.8 % between 1990 and 2000, and by 4.5 % (about 1 % annually) between 2001 and 2005. This trend, however, seems to have abated, as in 2010 synagogue membership was 82,963 households, compared to 83,567 households in 2005. At the same time, the denominational balance has shifted toward the strictly, often locally 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.

Updating UK Jewish population estimates must account for the negative balance of births and deaths during most of the intercensal period after correcting for under-reporting, as well as some continuing emigration (403 persons immigrated to Israel in 2013 and 486 in 2014, for a total of 6,604 between 2001 and 2014). Allowing also for some immigration, we estimated the UK's total Jewish population at 290,000 in 2014, the fifth largest Jewish community in the world.

Germany

In **Germany**, Jewish immigration mainly from the FSU, brought to the country over 200,000 Jewish and non-Jewish household members between 1989 and 2005. This caused a significant boost in the Jewish population that had previously relied on a few Shoah survivors and several thousand immigrants mostly from Eastern Europe and Israel. This major immigration stream subsequently diminished to a few hundred annually. The German government, under pressure because of growing unemployment and a struggling welfare system, limited Jewish immigration from the FSU in 2005. On January 1, 2005, the previous special quota immigration law (*Kontingentsflüchtlingsgesetz*) was replaced by new, more restrictive, rules (*Zuwanderungsgesetz*), and Jews lost their privileged quota status. The new law elevated integration into German society and good economic prospects above other considerations and required Jews (and others) aspiring to immigrate to Germany to first prove that a community would accept them as members. Prior knowledge of the German language was required. Potential Jewish immigrants now also had to prove that they would not be dependent on welfare and were willing to enter the German labor market (Cohen and Kogan 2005; Dietz et al. 2002; Erlanger 2006).

In 2014, no more than 651 new immigrants were added to Jewish community membership, of whom 365 were from the FSU (Zentralwohlfahrtsstelle der Juden in Deutschland 2014). This compared to 467 in 2013, 481 in 2012, 636 in 2011, 667 in 2010, 704 in 2009, 862 in 2008, 1,296 in 2007, 1,971 in 2006, 3,124 in 2005, 4,757 in 2004, 6,224 in 2003, and 6,597 in 2002 (Zentralwohlfahrtsstelle der Juden in Deutschland). Between 2002 and 2004, the *enlarged* total of Jewish and non-Jewish household members who migrated to Germany from the FSU was larger than the number of FSU migrants to Israel, but Israel regained primacy as of 2005. Admission criteria to the central Jewish community follow Jewish rabbinical rules. The total number of *core* Jews registered with the central Jewish community, after

increasing consistently since 1989 to a peak of 107,794 at the end of 2006, diminished to 107,330 in 2007, 106,435 in 2008, 104,241 in 2009, 104,024 in 2010, 102,797 in 2011, 102,135 in 2012, 101,338 in 2013, and 100,437 in 2014. Of the current total, only 5,000–6,000 were part of the original community of 28,081 members in 1990. The remainder was mostly recent immigrants and their children.

Total growth between 1989 and 2007 was more than three and one-half times. However, since 2007, the Jewish population has been decreasing. Most of the past growth was in the *Länders* (states) of the former Federal Republic of Germany (FRG) (West Germany) which increased from 29,957 in 1989 to 99,558 in 2007, but decreased by 7 % to 92,737 in 2015. In the *Länders* of the former German Democratic Republic (DDR) (East Germany), the number of Jews was assessed at only 1,100 in 1989, increased to 8,236 in 2007, and also decreased by 7 % to 7,700 in 2015. Because of the German national policy to decentralize the geographical absorption of immigrants, no specific area became very dominant in Jewish population. The main regional concentrations were in the industrial area of Northern Rein-Westphalia (Düsseldorf, Dortmund, Cologne), Bavaria (Munich), Hesse (Frankfurt), and Berlin. But, during the past 7 years, regional trends of growth and decline were widely different. Five *Länders* lost more than 10 %: Lower Saxony, Saar, Bremen, Hamburg, and Saxony-Anhalt. Modest increases occurred in Brandenburg, Thuringia, Saxony, and Rhineland-Palatinate. The registered Jewish population of Berlin, despite wide reports of a huge increase, diminished from 10,157 in 2013 to 10,009 in 2013. At the end of 2013, the number of officially recorded Israelis in Berlin was 3,578 versus 3,065 in 2011, clearly on the increase but very far from the high figures often mentioned in popular discourse (Amt für Statistik Berlin-Brandenburg 2012 and 2014). No more than a few hundred more could be located in the surrounding Brandenburg State. This, of course, does not account for Israelis and others who have acquired German citizenship. Between 2000 and 2010, 25,012 applications for German citizenship were submitted to the German consular offices in Israel (Harpaz 2013).

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 2014, 241 Jewish births and 1,330 Jewish deaths were recorded by the German Jewish community, a loss of over 1,000 Jews. While 515 Jews joined a German Jewish community in 2014, 521 Jews withdrew membership. Another 286 immigrated from countries other than the FSU republics, versus 169 who emigrated out of Germany (Zentralwohlfahrtsstelle der Juden in Deutschland). According to Israeli sources, 79 persons arrived from Germany in 2013 and 91 in 2014. All in all, because of these and other population movements, the total Jewish community inclusive of orthodox and liberal congregations diminished by 901 persons in 2014. Allowing for delays in joining the organized community on the part of new immigrants and a preference on the part of some Jews, including temporary migrants, not to affiliate with its official institutions, we assessed Germany's *core* Jewish population at 117,500 in 2014, the world's eighth largest Jewish community. The *enlarged* Jewish population, inclusive of the non-Jewish relatives of immigrants, is closer to 250,000. German Jewry surely

enjoys new opportunities for religious, social, and cultural life, but also significantly depends on welfare and elderly services (Schoeps et al. 1999).

Hungary

In **Hungary**, Jewish population trends reflect the unavoidably negative balance of Jewish births and deaths in a country whose total population's vital balance has been negative for several years. A Jewish survey in 1999 reported a conspicuously larger *enlarged* Jewish population than usually assessed (Kovács 2004). The report reconstructed Jewish population changes between the end of World War II and 1995 (based on Stark 1995), but the latter study significantly underestimated emigration from Hungary to countries other than Israel, as well as to Israel outside the major migration periods. A demographic extrapolation based on the usually accepted number of post-Holocaust *core* Jewish survivors (Swiss Fund for Needy Victims of the Holocaust/Shoa 2002) and accounting for the known or estimated numbers of births, deaths, and emigrants to Israel and other countries since 1945, closely matches our assessment. In the 2001 Hungarian Census, only 13,000 reported themselves as Jewish by religion. In 2013–2014, 270 persons migrated to Israel. Our *core* estimate was 47,700 Jews, the world's thirteenth largest Jewish community. The *enlarged* Jewish population in Hungary is assessed at about 95,000 in 2015.

Other European Union Countries

The next three largest Jewish communities in the EU, and globally, are in the Netherlands, Belgium, and Italy. In the **Netherlands**, a 1999 survey estimated a Halakhic Jewish population of 30,072, of whom perhaps as many as one-third were immigrants from Israel, and an *enlarged* Jewish population of 43,305 (van Solinge and de Vries 2001; Kooyman and Almagor 1996). In 2013–2014, 104 people migrated to Israel, a number somewhat lower than from other European countries. Assuming other intervening migrations tended to balance, our Jewish population estimate is 29,900 for 2015, the fifteenth largest Jewish community in the world. In **Belgium**, quite stable numbers long reflected the presence of a traditional Orthodox community in Antwerp and the growth of a large European administrative center in Brussels that has attracted Jews from other countries. However, 222 Jews migrated to Israel in 2013 and 224 in 2014, reflecting growing concerns about Islamization and anti-Semitism. The murders at the Jewish Museum of Brussels in 2014 were a worrying symptom. Local Jewish population estimates are quite obsolete and unsubstantiated in comparison with most other EU countries, but the order of magnitude reported here is supported by indirect evidence such as the number of votes collected by Jewish candidates in the 2003 legislative elections (Cohn 2003). The Jewish population was estimated at 29,800 in 2014, the world's sixteenth largest Jewish community. In **Italy**, total Jewish community membership—which historically comprised the overwhelming majority of the country's Jewish population—decreased

from 26,706 in 1995 to 25,143 in 2001 and 24,462 at the end of 2009 (Unione delle Comunità Ebraiche Italiane 2002; 2010; Lattes 2005). A new study unveiled the evolving patterns of Jewish identification and community participation (Campelli 2013). Our estimate of 27,800 allocates for non-members and considers enhanced migration to Israel of 113 in 2013 and 323 in 2014.

Next in Jewish population size among EU countries are **Sweden**, estimated at 15,000 (Dencik 2003) and **Spain**, estimated at just less than 12,000 (Cytto 2007). Much higher figures occasionally mentioned for Spain lack documentary basis, unless one wishes to venture into speculations about the number of descendants from Jews at the time of 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 whom 6,988 lived in Vienna (Statistik Austria 2003). The Jewish community of Vienna had a membership of 7,097 in 2010 (Cohen-Weisz 2010). Austria's age composition is old, but not as extremely old as Germany. In 2013–2014, 42 migrated to Israel. 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 9,300, after accounting for 63 migrants to Israel in 2013–2014. In **Bulgaria** the 2011 census estimated 706 Jews and our assessment was 2,000. In **Poland**, where the 2002 Census reported a Jewish population of 1,100, we estimated the core at 3,200 in 2015 and the enlarged at 7,500. For the **Czech Republic**, we assessed 3,900 Jews following a 2011 census. In **Slovakia**, 631 Jews were reported in the 2011 census, with our assessment at 2,600 in 2015. In **Croatia**, compared to the 495 Jews in the 2002 census, we assessed 1,700 in 2015; and in **Slovenia**, compared to 28 Jews in 2002, we assessed at 100 in 2015. *Enlarged* Jewish populations are proportionally higher in Eastern Europe, reflecting the high intermarriage rates among these dramatically reduced communities following the Shoah and massive emigration. In **Ireland**, following the 2011 census results (Ireland Census Statistical Office 2011), our estimate is 1,600.

The Former Soviet Union

The FSU is the area where in absolute numbers Jewish population has diminished the most during the past 25 years (Tolts 2008, 2014; Konstantinov 2007). Jewish population decrease continued, reflecting continuing emigration, an overwhelming excess of Jewish deaths over Jewish births, high intermarriage rates, and low rates of Jewish identification among the children of intermarriages. The ongoing process of demographic decrease was alleviated to some extent by the revival of Jewish educational, cultural, and religious activities supported by American and Israeli Jewish organizations (Gitelman 2003). Nevertheless, total migration to Israel from the FSU steadily continued with 7,282 in 2013 and 11,533 in 2014. Our 2015 assessment of the total *core* Jewish population for the 15 FSU republics was 285,900, of whom 267,300 lived in Europe (including the three Baltic republics

already accounted for in the EU) and 18,600 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). A similar number of further eligible persons would probably lead to a *Law of Return* population approaching 900,000.

Russian Federation

In the **Russian Federation**, Jewish population continued its downward course in the context of a country whose general population had been diminishing for years and only recently has started to slowly recover (Tolts 2008, 2014). The 2002 Census reported 233,600 Jews, compared to our *core* Jewish population estimate of 252,000 for the beginning of 2003, extrapolated from a February 1994 Russian Federation Microcensus estimate of 409,000 Jews (Goskomstat 1994; Tolts 2004, 2005, 2006, 2007). After the compulsory item on ethnicity (*natsyonalnost*) on identification documents was canceled, and the Census ethnicity question became optional, the 2010 Russia Federation Census provided a core Jewish population estimated at 157,763, plus another 41,000 undeclared people who most likely belonged to the core Jewish population, for a total of 200,600 in 2010 (Tolts 2011). Comparing the totals and main geographical distributions of Jews in the Russian Federation in 2002 and 2010 (adjusted data for under enumeration), the Jewish population diminished by 54,500 (21.4 %) reflecting emigration, aging and a negative balance of births and deaths. About half of Russian Jewry was concentrated in Moscow and St. Petersburg, and the basic configuration was not much altered through migration or vital events during the intercensal period.

Jewish population size was more stable in Russia than in other FSU republics. This partly reflected Jewish migration among the various republics as well as lower emigration from Moscow and other important urban areas in the Russian Federation (Tolts 2003). In recent years, some Israelis, mostly former immigrants, have also migrated to the FSU (Cohen 2009; Tolts 2009). The number of births to couples with two Jewish parents decreased from 1,562 in 1988 to 169 in 2000. Births to couples with at least one Jewish parent were estimated at 5,858 in 1988 and 1,057 in 2000. Recorded Jewish deaths were 13,826 in 1988 and 8,218 in 2000. The negative balance of vital events was -7,978 in 1988 and -7,161 in 2000 (Tolts 2009). The striking imbalance of Jewish births and deaths, and continuing emigration (4,028 to Israel in 2013 and 4,553 in 2014, including non-Jewish household members) implies continuing population decrease and an extremely elderly age composition. We evaluated the Russian Federation's Jewish population at 183,000 in 2015, the world's sixth largest Jewish community.

Ukraine

In **Ukraine**, the December 2001 Census yielded an estimate of 104,300 Jews, not significantly different from our 100,000 estimate for January 1, 2002. Reflecting the dramatic pace of emigration since 1989, the Census fully confirmed our

previous assessment of ongoing demographic trends. Given that our baseline for the latter estimate was the 487,300 Jews counted in the January 1989 Census, the fit between the expected and actual was remarkable (Ukrainian Ministry of Statistics 2002; Tolts 2002). A new Census was planned in 2010 but was postponed. Adding continuing emigration (1,917 to Israel in 2013 and 5,737 in 2014), we assess the 2015 *core* Jewish population at 60,000, the world's eleventh largest Jewish community.

The instability and deep internal cleavage and conflict in Ukraine's politics that reached its peak in 2014–2015 call for a more detailed inspection of Jewish geographical distribution and for an assessment of the ethno-political environment in which Ukrainian Jews live. Over 80 % of Ukrainian Jews in 2001 were Russian speakers. Looking at changes over the years 1989–2001, the Jewish population diminished more sharply in the Western regions where the share of Russians was relatively lower. Patterns of decline of ethnic Russians were similar. The northwestern regions where Jewish and total population decline was highest were also those most affected by the 1986 nuclear plant disaster at Chernobyl. Large quantities of radioactivity were released and continued to produce seriously damaging health effects in subsequent years, prompting emigration. The share of Jews in Western (and pro-Western) regions out of Ukraine's total Jewish population diminished from 10.0 % in 1989 to 6.6 % in 2001. This indicates an overwhelming concentration of Ukraine's Jews in regions with a predominantly Russian (and often pro-Russian) environment where the current war is being fought, with all the obvious consequences for the viability of a Jewish community.

Other Former Soviet Union Countries

Of the other European republics of the FSU, the largest Jewish population is in **Belarus**. The Belarus Census of October 2009 found 12,926 Jews, with 2.4 % of the population not reporting an ethnicity/nationality (Belstat 2009). Our estimate, also considering 635 migrants to Israel in 2013–2014, was adjusted to 10,100 in 2015. In the three Baltic republics of **Latvia**, **Lithuania**, and **Estonia**, following EU membership in 2004, the Jewish population has been fairly stable (Goldstein and Goldstein 1997). After various minor adjustments, reflecting revisions of the respective national population registers, and accounting for overall 115 migrants to Israel in 2013–2014, we assessed a combined revised estimate of 10,400 for the three Baltic countries in 2015.

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-Federation 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 389 migrants to Israel in 2013–2014, we assess the *core* Jewish population of Moldova at 3,600 in 2015.

Other European Countries

Only 40,000 Jews lived in Europe outside of the EU and the FSU in 2014. Of these, 20,800 lived in Western Europe, primarily in **Switzerland**, where in light of new Census data, our estimate was increased by 1,800 to 18,900 in 2014 (Bundesamt für Statistik 2005, 2012)—the world's eighteenth largest Jewish community. In 2013–2014, 153 migrants migrated to Israel. Another 19,200 Jews lived in the Balkans, primarily in **Turkey** and mostly in Istanbul's European neighborhoods. A 2002 survey in Istanbul suggested widespread aging in a community that has experienced significant emigration (121 to Israel in 2013–2014). In Istanbul, 10 % of the Jewish population was under age 15, compared to 18 % age 65 and over (Filiba 2003; Tuval 2004). In **Serbia**, the 2011 census indicated 611 Jews and our assessment for 2015 was 1,400.

Asia

The Jewish population in Asia is mostly affected by trends in Israel (see 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 one percent of the continental total.

Israel

Israeli population data are regularly collected by the Israel Central Bureau of Statistics (CBS). Israel also has a permanent Population Register maintained by the Ministry of Internal Affairs (Israel Population and Migration Authority). Annual data derive from CBS periodic censuses and detailed accountancy of intervening events (births, deaths, immigrants, emigrants, and converts). The most recent Census was in December 2008 and resulted in a revised total population estimate of 7,419,100 for the end of 2008, of whom 5,608,900 were Jews, 1,499,000 were Arabs, and 310,300 were others. Two main reasons for periodic population corrections are the normal discrepancy that may occur between repeated population counts, and possible delays in the reclassification of persons following conversion to (or from) Judaism. Israel population data refer to the permanent (*de jure*) population, excluding residents who have been out of the country for one or more consecutive years, and also excluding tourists, other legal temporary residents, foreign workers, undocumented residents, and refugees. These can be included in the permanent population after undergoing appropriate procedures—which does not necessarily involve naturalization and citizenship.

After World War II, **Israel's** (then still Palestine's) Jewish population was just over one-half million (Bachi 1977). Jews increased more than tenfold over the next 70 years due to mass immigration and a fairly high and uniquely stable natural increase, along with parallel and even higher growth of Israel's Arab population. At the beginning of 2015, Israel's *core* Jewish population reached 6,217,400, as against a revised total of 6,104,500 in 2014. The latter was a revision of the previously released total of 6,103,200. The minor adjustment of 1,300 probably reflects the balance of two-way transfers between the Jewish population and the "other" population which mostly relates to Jewish and non-Jewish members of households who immigrated under the Law of Return. The revised core population combined with the revised figure of 359,300 "others," formed an *enlarged* Jewish population of 6,576,700 in 2015 (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 2014, 130,744 Jewish births—the highest ever—and 35,911 Jewish deaths produced a net natural increase of 94,863 Jews—again, the highest ever. Israel's current Jewish fertility rate increased slightly to 3.05 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 more religious Jewish population component, but more significantly a diffused desire for children among the moderately traditional and secular, especially remarkable among the upwardly mobile (DellaPergola 2009c, d).

At the time of this writing, the final data on the components of population growth for 2014 were not yet released. In 2013, 16,900 new immigrants arrived in Israel, plus about 6,100 immigrant citizens (Israeli citizens born abroad who entered the country for the first time) and Israelis returning to the country after a prolonged stay abroad, for a total of 23,000 immigrants, of whom 16,000 were Jewish. Permanent emigration (estimated from these data at 2,100) reduced the total net migration balance of 20,900, of whom 11,800 were Jewish. The net emigration of Jews was 4,200, indicating that, among non-Jews, the propensity to emigrate was lower. All in all, these data about Israel's international migration balance point to a relatively low level of immigration in comparison to other historical periods, but also to a relatively low level of emigration. Estimates of total emigration from Israel, including Jews and non-Jews, range from less than 5,000 to 15,000 annually, despite much higher numbers sometimes mentioned in public discourse. These numbers sharply contrast with the highly spirited debate about an alleged increase of emigration from Israel (Lustick 2011; DellaPergola 2011c). In 2014, the total number of new immigrants increased to 24,100 presumably entailing an increase in the net migration balance as well.

The number of converts to Judaism remained only a tiny percentage of the non-Jewish members of Jewish households in Israel, especially among recent immigrants. Evidence from Israel's Rabbinical Conversion Courts indicates some increase in the number of converts. Overall, between 1999 and 2014, nearly 83,200 persons were converted to Judaism by Rabbinical Conversion Courts, some of

whom were not permanent Israeli residents. Most converts were new immigrants from the Ethiopian *Falash Mura* community. The highest year was 2007 with 8,608 converts. Since 2010, the annual number of converts was about or slightly above 5,000. Among civilians, conversions mostly were new Ethiopian immigrants who, in recent years, included 2,000–3,000 *Falash Mura* annually. (The *Falash Mura* are the descendants of Jews who were converted to Christianity.) Only a small number of converts were civilians from countries other than Ethiopia who immigrated to Israel under the *Law of Return*. Within the military, the demand for conversion prevailed among young adults mostly born in the FSU or born in Israel to non-Jewish immigrant mothers. About 500–800 young military were converted annually, for a total of 8,006 between 2003 and 2014. In 2014 out of a total of 5,637 converts, 4,839 were civilians and 798 came through the Rabbinate of the Israeli Defense Forces (IDF) (Fisher 2013 and 2015; Waxman 2013).

Only in 2008, and again barely in 2011, did Conversion Courts convert more persons previously not recognized as Jewish than the number of new non-Jewish persons being added to the country via immigration or birth in Israel. The past few years the numbers were affected by the variable amount of immigration from Ethiopia and by 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 IDF conversion system be annulled. The matter was eventually settled, but controversy about conversion in Israel remains high. Were it not for the opposition to conversion within some branches of the Israeli Rabbinate, the actual number of *gerim* (Jewish neophytes) might have been much higher, but nonetheless the outcome, with over 5,600 converts in 2014, 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 359,300 in 2015. The more recent increase reflected, in nearly equal numbers, the arrival of new immigrants and births in Israel to new immigrants. Most of these "others" lack religious status, although less than 10 % are Christians and a few are Muslims. It can be estimated that, among the total 359,300 "others," about 202,000 have a Jewish background (most often a Jewish father and a non-Jewish mother) and about 158,000 do not.

Turning now to clarify the intricacies of demographic data in the State of Israel and the Palestinian Authority territories, Table 7.11 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 6,217,400 *core* Jews in 2015, 5,622,800 lived within Israel's pre-1967 borders; 210,000 lived in neighborhoods of East Jerusalem incorporated after 1967; 19,900 on the Golan Heights; and 364,700 lived in the West Bank. Of the 359,300

Table 7.11 Core and enlarged Jewish population, Arab population, foreign workers and refugees in Israel and Palestinian Territory by territorial divisions, 1/1/2015^a

Area	Core Jewish population 1	Others 2	Core Jewish and others ^b 3	Arab population and others 4	Foreign workers and refugees ^c 5	Total 6	Percent of Jews and others ^d 7
Grand total	6,217,400	359,300	6,576,700	5,825,200	226,400	12,628,300	52.1
<i>State of Israel^e</i>	<i>6,217,400</i>	<i>359,300</i>	<i>6,576,700</i>	<i>1,720,200</i>	<i>226,400</i>	<i>8,523,300</i>	<i>77.2</i>
<i>Thereof:</i>							
Pre-1967 borders	5,622,800	343,700	5,966,500	1,383,400	226,400	7,576,300	78.8
East Jerusalem ^f	210,000	7,000	217,000	312,000	—	529,000	41.0
Golan Heights	19,900	1,000	20,900	24,800	—	45,700	45.7
West Bank	364,700	7,600	372,300	^g	—	372,300	13.5 ^h
<i>Palestinian Territory</i>				4,105,000		4,105,000	—
West Bank	ⁱ	ⁱ	ⁱ	2,393,800	—	2,393,800	—
Gaza	0	0	0	1,711,200	—	1,711,200	0.0

^aRounded figures

^bEnlarged Jewish population

^cAll foreign workers and refugees were allocated to Israel within pre-1967 borders

^dColumn 3 divided by column 6

^eAs defined by Israel's legal system

^fEstimated from Jerusalem Institute of Israel Studies (2015)

^gIncluded under State of Israel

^hPercent of Jews and others out of total population in the West Bank under Israeli or Palestinian Authority jurisdiction

ⁱIncluded under State of Israel

Source: Israel Central Bureau of Statistics; Israel Population and Migration Authority; PCBS Palestine Central Bureau of Statistics; and author's estimates

other non-Jewish household members included in the *enlarged* Jewish population, 343,700 lived within the pre-1967 borders, 7,000 in East Jerusalem, 1,000 in the Golan Heights, and 7,600 in the West Bank. *Core* Jews represented 74.9 % of Israel's total *legal* population of 8,297,000 (6,217,400 core Jews, plus 359,300 others, plus 1,720,200 Arabs and others) (see [Appendix](#)). The Jewish population figure includes East Jerusalem, the Golan Heights, and the Israeli population in the West Bank, but not the Arab population in the West Bank and Gaza (WBG), nor foreign workers and refugees (Israel Central Bureau of Statistics, *Israel Statistical Monthly*). Israel's *enlarged* Jewish population of 6,576,700 represented 79.1 % of the State of Israel's total population of 8,297,000. Israel's Arab population, including East Jerusalem and the Golan Heights, was 1,720,200, or 20.9 % of the total population thus territorially defined. As shown in [Table 7.9](#), the *enlarged* Jewish population represented 78.8 % of the total within pre-1967 borders, 41.0 % in East Jerusalem, 45.7 % in the Golan Heights, and 13.5 % in the West Bank. Since 2005, no Jewish population remains in Gaza.

These estimates reflect our own independent assessment of the total Palestinian population in the WBG. To clarify the issues, immediately after the June 1967 war, Israel conducted a population Census in the WBG. The count showed a population of 598,637 in Judea and Samaria (the West Bank) and 356,261 in Gaza, for a combined total of 954,898, plus 65,857 in East Jerusalem (Bachi 1977). East Jerusalem's Arab population was incorporated when Israel annexed the city and several surrounding villages in November 1967 into Jerusalem's expanded municipal territory. Until the 1994 Oslo agreements statistical operations in the WBG were the responsibility of Israel's CBS. After 1994, Israel transferred statistical documentation to the Palestinian Central Bureau of Statistics (PCBS). In 1997, the PCBS conducted a Census in the WBG under the guidance of Norwegian experts and reported 1,600,100 persons in the West Bank and 1,001,569 in Gaza, for a combined total of 2,601,669 (not including Israeli settlers). Another 294,014 persons were recorded, but they were not included in data processing because they were abroad at the time of the Census. In addition, the population of East Jerusalem was assessed at 210,000 (PCBS 1998). Thus, the annual rate of population growth over the 30 years (1967–1997) for the WBG combined was 3.4 %; it was 3.9 % for East Jerusalem. Such high growth rates are fully consonant and, if anything, slightly lower than annual growth rates among Muslim citizens of Israel, assessed at 3.7 % during the same years. Palestinian population growth during the 1967–1997 period was therefore very high, but plausible.

The PCBS subsequently released population projections based on fertility and migration assumptions, producing an estimate of 4,081,000 for the end of 2007, inclusive of East Jerusalem. Besides first deducting East Jerusalem because it was already included in the Israeli data, we judged the PCBS projected estimate to be too high since it assumed a continuing immigration of Palestinians to the West Bank that did not materialize and was instead replaced by some out-migration (particularly of Christians). The same estimates were debated by a group of American and Israeli writers who maintained that current population estimates from Palestinian sources

were inflated by one and one-half million (Zimmerman et al. 2005a; Zimmerman et al. 2005b; for a rebuttal, see DellaPergola 2007b, 2011a; Sofer 2015).

In November 2007, the PCBS undertook a new Census which enumerated 3,542,000 persons in the WBG (plus 225,000 in East Jerusalem, clearly an undercount because of the PCBS's limited access to the city). The new Census total, not unexpectedly, was more than 300,000 lower than the PCBS's own projected estimate. Our own independent assessment, after subtracting East Jerusalem (as noted, already included in the Israeli total), accounting for a negative net migration balance of Palestinians, and some further corrections, was about 3,500,000 toward the end of 2007.

By our estimates, the 1997–2007 intercensal yearly average population increase among Palestinians in the West Bank (not including East Jerusalem) and Gaza combined would be 2.91 %. This exactly matched the 2.91 % yearly growth rate for Arabs in Israel over the same period (Israel Central Bureau of Statistics). In subsequent years, the growth rate of Israel's total Arab population was slowly declining and, in 2013, was 2.11 %, rising to 2.19 % in 2014 (2.21 % and 2.23 %, respectively, among Muslims only), as against 1.85 % for the Jewish population with immigration and 1.55 % without immigration. The Palestinian population's growth rate in the WBG was probably decreasing as well, among other things because of some net emigration which, however, is not well documented. Our assumption here is that the annual rate of growth in the WBG is the same as 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 the Palestinian Territory than in Israel and significantly higher than among the Jewish population. Our adjusted Palestinian population estimates for the beginning of 2015 are thus 4,105,000, of whom 2,393,800 are in the West Bank and 1,711,200 are in Gaza. These figures are lower than some other independent evaluations (United Nations Department of Economic and Social Affairs, Population Division 2013) but quite similar to others (Population Reference Bureau 2014). As to the PCBS own estimates, the mid-2014 estimates were 2,790,000 (including 251,000 in Jerusalem) for the West Bank and 1,760,000 for Gaza. Discounting for Jerusalem, a total of 4,299,000 obtains for the WBG (PCBS 2015). Our own estimate, as noted, is 4,105,000. The difference of nearly 200,000 reflects an original PCBS Census overestimate by counting some persons, students, and others, who actually resided abroad for more than 1 year, and excessively high subsequent rates of growth that ignore the impact of emigration.

The Arab population of East Jerusalem, which we have included in Israel's population count, was assessed at 312,000 at the beginning of 2015, and constituted 37 % of Jerusalem's total population of 846,000 (Israel Central Bureau of Statistics; Choshen et al. 2010, 2012; Jerusalem Institute of Israel Studies 2015; DellaPergola 2008b). By adding the 1,720,200 Arab population of Israel, including East Jerusalem, and the 4,105,000 Palestinian estimate for the WBG, a total of 5,825,200 Arabs obtains for the whole territory between the Mediterranean Sea and the Jordan River. If only adding East Jerusalem's Arabs (312,000) to the 4,105,000 who live in the WBG, a total of 4,417,000 would obtain.

Table 7.12 Percent of core and enlarged Jewish population in Israel and Palestinian Territory, according to different territorial definitions, 1/1/2015

Area	Percentage of Jews ^a by definition	
	Core	Enlarged
Grand total of Israel and Palestinian Territory	49.2	52.1
Minus foreign workers and refugees	50.1	53.0
Minus Gaza	58.2	61.5
Minus Golan Heights	58.3	61.7
Minus West Bank	75.2	79.5
Minus East Jerusalem	78.1	82.6

^aTotal Jewish population of Israel, including East Jerusalem, the West Bank, and the Golan Heights. In each row, the Arab population and others of mentioned area is deducted

Source: Table 7.11

Table 7.12 reports the percentage of Jews, according to the *core* and *enlarged* definitions, of the total population of the whole territory between the Mediterranean Sea and the Jordan River. The size of the Jewish population majority is conditional upon the definition of who is a Jew, and the territorial boundaries chosen for assessment. Relative to this grand total, we demonstrate the potential effect of gradually and cumulatively subtracting from the initial maximum possible extent the Arab population of designated areas as well as the foreign workers and refugees. The result is a gradually growing Jewish share of a total population which diminishes according to the different territorial and Arab population configurations considered. This allows a better evaluation of the possible Jewish population share of the total population that exists under alternative territorial assumptions.

A total combined Jewish and Arab population of 12,628,300, including foreign workers and refugees, lived in Israel and the Palestinian Territory (WBG) in 2015. The *core* Jewish population represented 49.2 % of this total between the Mediterranean Sea and the Jordan River, of which the State of Israel is part and parcel. Thus, by a rigorous rabbinic definition of who is a Jew, Jewish majority not only is constantly decreasing but possibly does not exist any longer among the broader aggregate of people currently found over the whole territory between the Sea and the River (DellaPergola 2003a, b, 2007a, 2011a; Sofer and Bistrow 2004). If the 359,300 non-Jewish members of Jewish households are added to the *core* Jewish population, the *enlarged* Jewish population of 6,576,700 represented 52.1 % of the total population living legally or illegally in Israel and the Palestinian Territory—a small majority.

If we subtract from the grand total, the 226,400 non-Jewish non-permanent residents—74,300 legal foreign workers, 16,400 undocumented, 90,000 tourists whose visas had expired, and 45,700 refugee seekers (Israel Population and Migration Authority 2015)—the *core* and *enlarged* Jewish populations represented, respectively, 50.1 % and 53.0 % of the total population resident in Israel and the Palestinian Territory, estimated at 12,401,900 in 2015. After subtracting the population of Gaza,

the total percent of Jews rises to 58.2 % core and 61.5 % enlarged; after subtracting the Druze population of the Golan Heights the percentages become, 58.3 % and 61.7 % respectively; 75.2 % and 79.5 %, respectively, if subtracting the Palestinian population of the West Bank; and 78.1 % and 82.6 % if also subtracting the Arab population of East Jerusalem.

Other Asian Countries

In the rest of Asia, the Jewish population consisted mainly of the rapidly decreasing communities in the eight Asian FSU republics in Central Asia and the Caucasus. Continuing emigration was the main factor of change, the total migrating to Israel being 1,416 in 2013–2014. The largest community was **Azerbaijan** (8,600 Jews in 2015), followed by **Uzbekistan** (3,700). In the 2009 **Kazakhstan** Census, 5,281 people appeared with “Judaism” as their religion, most of them Kazakh (1,929) and Russian (1,452) ethnics. The more reliable total number of ethnic Jews was 3,578. Our 2015 estimate was 3,000 for Kazakhstan, and 2,700 for **Georgia** (Tolts 2013).

The largest Jewish population in a single country in Asia besides Israel was Iran. Our estimate of just less than 10,000 Jews in **Iran** in 2015 reflects an effort to monitor intensive emigration to Israel, the US, and Europe since the 1979 Islamic Revolution. Large scale emigration, selectively inclusive of younger adults, typically engendered significant aging among the extant remaining communities. The Jewish population in **India** was estimated at 5,000. Another reservoir for possible Jewish population increase is the local tribe known as the *Bnei Menashe* who claim 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. **Singapore** has a small veteran Jewish community holding national citizenship, but in addition there are several hundred more permanent and temporary residents. We upgraded the total estimate to 900.

Africa

The Jewish population in Africa was mostly concentrated in **South Africa** (94 % of the continental total, see [Appendix](#)). According to the 2001 Census, the white Jewish population was 61,675 (Saks 2003). Factoring in the national white non-response rate of 14 % led to a revised estimate of 72,000. Allowing for a certain proportion of actual Jews among the self-reported Jews among South Africa’s non-whites (11,979 blacks, 1,287 coloreds, and 615 Indians, many of whom practice other religions), we assessed the total Jewish population at 75,000 in 2001. After the

major wave of departures just before the 1994 internal transfer of power from the apartheid government to a democratic government, South African Jewry has been relatively stable (Kosmin et al. 1999; Bruk 2006). Due to continuing moderate emigration to Israel (278 in 2013–2014) and other countries, we estimated South Africa’s Jewish population at 69,800 in 2015, 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**, where the estimate for the Djerba community in Tunisia was upwardly revised (Lagnado 2014). We now assessed the two countries with a combined population of 3,500 (and a combined total of over 1,150 migrants to Israel in 2001–2014).

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 create a never-ending potential extended-family chain of often unskilled non-Jewish immigrants and is the subject of continuing public discussion. The last contingent of the enlarged community eligible for the Law of Return, which we very tentatively assessed at 2,500, was still waiting in Ethiopia hoping to migrate to Israel. The government of Israel decided to stop further migration from Ethiopia but subsequently reopened the doors and it is hard to predict whether this will really be the last word in the saga of Ethiopian Jewry. Since 3,589 Falash Mura migrated to Israel in 2007, the flow decreased to 1,582 in 2008 and only 239 in 2009. It increased again to 1,655 in 2010, 2,666 in 2011, and 2,432 in 2012, declining to 1,355 in 2013 and 211 in 2014. In 2015, we estimated 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, 2014a, b). In Australia, the estimated total foreign-born Jews increased by about 5,000 between 2006 and 2011, implying a yearly growth of about 1,000, of whom about 300 were Israel-born (Graham 2014a). 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 2014a). The Jewish population is highly concentrated in Melbourne and Sydney, which in 2011 constituted 85 % of the total.

Intermarriage in Australia is still less frequent than in most other Western large and medium-size communities, but it is on the rise and affecting the Jewish birth rate. In 2011, 14.4 % of all Jews had a non-Jewish partner, which would rise to 23.1 % if partners without religion are added. Among Jews in de facto partnerships, only 39.6 % had a Jewish partner. Over the period 2001–2001 mixed partnerships increased at a rhythm double that of Jewish partnerships. The percentage Jewish among all youngest children present in households varied as follows by religion of parents: 98 % if both were Jewish, and 34 % if only one was Jewish. Of the latter: 83 % if mother was Jewish and the father had no religion; 48 % if the mother was Jewish and the father non-Jewish; 22 % if the father was Jewish and the mother had no religion; and 14 % if the father Jewish and the mother non-Jewish (Graham 2014a). Accounting for such factors as continuing immigration from South Africa, the FSU, and Israel, moderate but rising intermarriage rates, and the community's rather old age composition (Eckstein 2009; Markus et al. 2009, 2011; Forrest and Sheskin 2014), we adopted a *core* Jewish population estimate of 112,800 in 2015. Australia has the world's ninth largest Jewish population.

The 2006 Census of **New Zealand** suggested a Jewish population increase to 6,858, mostly following immigration from South Africa, the US, and the UK (Statistics New Zealand 2007; Morris 2011). The 2011 population Census was canceled after a severe earthquake damaged the city of Christchurch. We assessed the total at 7,500 in 2015.

7.6 Dispersion and Concentration

In 2013, 95 countries had at least 100 Jews (Table 7.13). Two countries had Jewish populations of over 5 million each (Israel and the US), another seven had more than 100,000 Jews, three had 50,000 to 99,999, five had 25,000 to 49,999, eight had 10,000 to 24,999, nine had 5,000 to 9,999, 23 had 1,000 to 4,999, and 38 had less than 1,000. The 70 country communities each with less than 10,000 Jews together accounted for 1 % of world Jewry.

In only five Diaspora countries did Jews constitute at least 5 per 1,000 (0.5 %) of the total population. In descending order by the relative share (not size) of their Jewish population, they were Gibraltar (20.0 Jews per 1,000 inhabitants), the US (18.0), Canada (10.9), France (7.3), and Uruguay (5.0). The case of Israel is evidently different, with a *core* Jewish population that represents 74.9 % of the total population, and an *enlarged* Jewish population that represents 79.1 % of the total population. In both Israel and the Diaspora, the percentage of Jews out of the total population is decreasing.

Table 7.13 World core Jewish population distribution, by number and proportion (per 1,000 total population), 1/1/2015

Number of core Jews in country	Jews per 1,000 total population					
	Total	Less than 1.0	1.0–4.9	5.0–9.9	10.0–19.9	20.0+
Number of countries						
Total	95	67	22	2	3	1
100–999	38	35	2	–	1	–
1,000–4,999	23	22	1	–	–	–
5,000–9,999	9	5	4	–	–	–
10,000–24,999	8	2	5	1	–	–
25,000–49,999	5	2	3	–	–	–
50,000–99,999	3	1	2	–	–	–
100,000–999,999	7	–	5	1	1	–
1,000,000 or more	2	–	–	–	1	1
Jewish population distribution (number of core Jews)						
Total^a	14,310,500	295,700	1,225,700	484,600	6,086,600	6,217,400
100–999	12,300	10,600	1,100	–	600	–
1,000–4,999	55,500	53,400	2,100	–	–	–
5,000–9,999	68,700	40,600	28,100	–	–	–
10,000–24,999	119,000	29,000	72,900	17,100	–	–
25,000–49,999	175,000	67,600	107,400	–	–	–
50,000–99,999	224,300	94,500	129,800	–	–	–
100,000–999,999	1,737,800	–	884,300	467,500	386,000	–
1,000,000 or more	11,917,400	–	–	–	5,700,000	6,217,400
Jewish population distribution (percent of world core Jewish population)						
Total^a	100.0	2.1	8.6	3.4	42.5	43.4
100–999	0.1	0.1	0.0	–	0.0	–
1,000–4,999	0.4	0.4	0.0	–	–	–
5,000–9,999	0.5	0.3	0.2	–	–	–
10,000–24,999	0.8	0.2	0.5	0.1	–	–
25,000–49,999	1.2	0.5	0.8	–	–	–
50,000–99,999	1.6	0.7	0.9	–	–	–
100,000–999,999	12.1	–	6.2	3.3	2.7	–
1,000,000 or more	83.3	–	–	–	39.8	43.4

^aGrand total includes countries with fewer than 100 core Jews, for a total of 500 core Jews. Minor discrepancies due to rounding. Israel includes Jewish residents in East Jerusalem, the West Bank, and the Golan Heights

By combining the two criteria of Jewish population size and percentage of Jews, we obtain the following taxonomy of the 25 countries with Jewish populations over 10,000 (excluding Israel). Three countries have over 100,000 Jews and at least 5 Jews per 1,000 total population: the US, Canada, and France. Five more countries have over 100,000 Jews and at least 1 Jew per 1,000 total population: Australia, the UK, the Russian Federation, Argentina, and Germany. One country has 10,000–99,999 Jews and at least 5 Jews per 1,000 total population: Uruguay. Ten more countries have 10,000–99,999 Jews and at least 1 Jew per 1,000 total population: Ukraine, South Africa, Hungary, Belgium, the Netherlands, Chile, Switzerland, Sweden, Belarus, and Panama. Six countries have 10,000–99,999 Jews and less than 1 Jew per 1,000 total population: Brazil, Mexico, Italy, Turkey, and Spain.

7.7 Outlook

Jewish population trends constitute a sensitive indicator of broader political, socio-economic, and cultural trends globally and within each country. Accurate population data, as far as they can be assessed, also constitute a necessary tool in the planning of Jewish community life.

Beyond the many and arguable problems related to Jewish population definitions, and beyond the imperfect availability and accuracy of data, it is important to recognize that powerful and consistent trends constantly shape and reshape the demographic profile of world Jewry. Current data should be read in historical and comparative context, so as to detect the major underlying drivers of Jewish population change within the broader context of global society. The recent momentum of Jewish population change in the US and in most other countries—at best tending to zero growth if the *core* definition is consistently adopted—contrasts with that of Israel—characterized by the continuation of significant natural increase. While the transition of Israel to the status of largest Jewish population in the world is grounded on solid empirical foundations, the US constitutes a very large and stable Jewish population—culturally and socioeconomically powerful, creative, and an influential center of Jewish life.

The US constitutes a primary source of new modes of Jewish identification attachment—whether exclusive or shared with alternative identifications, whether through direct genealogical linkage or by voluntary association with others who are Jewish, whether shared or rejected by Jews in other countries. These growingly indirect and increasingly individualistic definition and identification patterns operate along, and to some extent compete with, the more conservative and mutually exclusive Jewish family and identification patterns that prevail in Israel. Both modes, however, generate widespread echoes across all other Jewish communities

worldwide, including powerful mutual influences among the two major ones. The aggregate demographic weight of other Jewish communities globally—aside from their continuing cultural relevance—is gradually decreasing. The cultural and institutional projection and influence of the two major centers, Israel and the US, has become increasingly significant in other geographical areas of Jewish presence. The Jewish world has become demographically more bi-polar, but also more eclectic and transnational reflecting pervasive trends in contemporary world society.

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7.8 Appendix

Presentation and Quality of Data

Jewish population estimates in this report refer to January 1, 2015. 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. For example, a wealth of data about Israel's population becomes available annually when the American Jewish Year Book is already in print. Some of Israel's data here are the product of estimates based on the most recent trends, but may need adjustment when the actual data are released. Indeed, where appropriate, we revise our previous estimates in light of newly acquired information. Corrections also were applied retroactively to the 2014 totals for major geographical regions so as to ensure a better base for comparisons with the 2015 estimates. Corrections of the 2015 estimates, if needed, will be presented in the future.

We provide separate estimates for each country with approximately 100 or more resident core Jews. Estimates of Jews in smaller communities have been added to some of the continental totals. For each country, we provide in the Appendix an estimate of (1) mid-year 2014 total (including both Jews and non-Jews) country population (Population Reference Bureau 2014); (2) the estimated January 1, 2015 core Jewish population; (3) the number of Jews per 1,000 total population; and (4) a rating of the accuracy of the Jewish population estimate. The last three columns provide rough estimates of the population with Jewish 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 data should be taken as indicative only.

Wide variation exists in the quality of the Jewish population estimates for different countries. For many Diaspora countries, it might be better to indicate a range for the number of Jews (minimum, maximum) rather than a definite estimate. It would be confusing, however, for the reader to be confronted with a long list of ranges; this would also complicate the regional and world totals. The estimates reported for most of the Diaspora communities should be understood as being the central value

of the plausible range for the respective core Jewish populations. The relative magnitude of this range varies inversely with the accuracy of the estimate. One issue of growing significance is related to persons who hold multiple residences in different countries. Based on available evidence, we make efforts to avoid double counting. Wherever possible, we strive to assign people to their country of permanent residence, ignoring the effect of part-year residents. (This is similar to the part-year resident, or “snowbird” issue in estimating the US Jewish population in Chap. 5.)

The three main elements that affect the accuracy of each estimate are: (a) the nature and quality of the base data, (b) how recent the base data are, and (c) the updating method. A simple code combines these elements to provide a general evaluation of the reliability of data reported in the detailed tables below. The code in the Appendix indicates different quality levels of the reported estimates:

- (A) Base estimate derived from a national census or reliable Jewish population survey; updated on the basis of full or partial information on Jewish population movements in the respective country during the intervening period.
- (B) Base estimate derived from less accurate but recent national Jewish population data; updated on the basis of partial information on Jewish population movements during the intervening period.
- (C) Base estimate derived from less recent sources and/or unsatisfactory or partial coverage of a country’s Jewish population; updated on the basis of demographic information illustrative of regional demographic trends.
- (D) Base estimate essentially speculative; no reliable updating procedure.

The year in which a country’s base estimate or important partial updates were obtained is also stated. This is not the current estimate’s date but the initial basis for its attainment. An X is appended to the accuracy rating for several countries whose Jewish population estimate for 2015 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 that occur in the short term. Where better data were lacking, we used indications from these projections to refine the 2015 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.

Appendix Table Jewish population by country, core definition and expanded definitions, 1/1/2015

Country	Total population ^a	Core Jewish population ^b	Jews per total 1,000 population ^c	Accuracy rating ^c	Population with Jewish parents ^d	Enlarged Jewish population ^e	Law of Return population ^f
World	7,235,820,000	14,310,500	1.98		17,411,450	20,235,700	23,047,900
America total	971,430,000	6,468,200	6.66		8,963,600	11,175,100	13,398,600
Canada	35,500,000	386,000	10.87	B 2011	450,000	550,000	700,000
United States	317,700,000	5,700,000	17.94	B 2013	8,000,000	10,000,000	12,000,000
<i>Total North America^g</i>	353,330,000	6,086,000	17.22		8,450,000	10,550,000	12,700,000
Bahamas	400,000	300	0.75	D 1995	350	400	500
Costa Rica	4,800,000	2,500	0.52	C 1993	2,750	3,000	3,200
Cuba	11,200,000	500	0.04	C 2013	1,000	1,500	2,000
Dominican Republic	10,400,000	100	0.01	D 2000	150	200	300
El Salvador	6,400,000	100	0.02	C 1993	150	200	300
Guatemala	15,900,000	900	0.06	B 1999	1,200	1,500	1,800
Jamaica	2,700,000	200	0.07	C 2010	300	400	500
Mexico	119,700,000	40,000	0.33	B 2010	45,000	50,000	65,000
Netherlands Antilles	310,000	200	0.65	C 2000	300	400	600
Panama	3,900,000	10,000	2.56	C 2012	10,500	11,000	12,000
Puerto Rico	3,600,000	1,500	0.42	C 2000	2,000	2,500	3,000
Virgin Islands	110,000	500	4.55	C 2006	600	700	800
Other	28,580,000	100	0.00	D	200	300	500
<i>Total Central Amer., Caribbean</i>	208,000,000	56,900	0.27		64,500	72,100	90,500
Argentina	42,700,000	181,000	4.24	B 2003	270,000	330,000	350,000
Bolivia	10,300,000	500	0.05	C 1999	700	900	1,000
Brazil	202,800,000	94,500	0.47	B 2010	120,000	150,000	175,000
Chile	17,700,000	18,400	1.04	B 2002	21,000	26,000	30,000

Colombia	47,700,000	2,400	0.05	C 2010	2,800	3,200	3,600
Ecuador	16,000,000	600	0.04	B 2011	800	1,000	1,200
Paraguay	6,900,000	900	0.13	B 1997	1,200	1,500	1,800
Peru	30,800,000	1,900	0.06	C 1993	2,300	3,000	3,500
Suriname	600,000	200	0.33	D 2000	300	400	500
Uruguay	3,400,000	17,100	5.03	B 2013	20,000	25,000	27,500
Venezuela	30,200,000	7,800	0.26	C 2012	10,000	12,000	14,000
<i>Total South America^d</i>	410,100,000	325,300	0.79		449,100	553,000	608,100
Europe total	816,790,000	1,391,100	1.70		1,769,700	2,188,100	2,735,900
Austria	8,500,000	9,000	1.06	B 2011	14,000	17,000	20,000
Belgium	11,200,000	29,800	2.66	C 2002	35,000	40,000	45,000
Bulgaria	7,200,000	2,000	0.28	C 2011	4,000	6,000	7,500
Croatia	4,200,000	1,700	0.40	C 2001	2,400	3,000	3,500
Cyprus	1,200,000	100	0.08	D 2012	150	200	250
Czech Republic	10,500,000	3,900	0.37	C 2011	5,000	6,500	8,000
Denmark	5,600,000	6,400	1.14	C 2001	7,500	8,500	9,500
Estonia	1,300,000	2,100	1.62	B 2014	2,600	3,400	4,500
Finland	5,500,000	1,300	0.24	B 2010	1,500	1,800	2,500
France ^h	64,140,000	467,500	7.29	B 2012	530,000	600,000	700,000
Germany	80,900,000	117,500	1.45	B 2013	150,000	250,000	275,000
Greece	11,000,000	4,400	0.40	B 2000	5,500	6,000	7,000
Hungary	9,900,000	47,700	4.82	C 2001	75,000	95,000	150,000
Ireland	4,600,000	1,600	0.35	B 2011	2,000	2,400	2,800
Italy	61,300,000	27,600	0.45	B 2011	33,000	40,000	45,000
Latvia	2,000,000	5,200	2.60	B 2014	8,000	12,000	16,000
Lithuania	2,900,000	2,800	0.97	B 2011	4,700	6,500	10,000
Luxembourg	600,000	600	1.00	B 2000	750	900	1,000

(continued)

Appendix (continued)

Country	Total population ^a	Core Jewish population ^b	Jews per total 1,000 population	Accuracy rating ^c	Population with Jewish parents ^d	Enlarged Jewish population ^e	Law of Return population ^f
Malta	400,000	100	0.25	D 2012	150	200	250
Netherlands	16,900,000	29,900	1.77	B 2000	43,000	50,000	57,000
Poland	38,500,000	3,200	0.08	C 2001	5,000	7,500	10,000
Portugal	10,400,000	600	0.06	C 2001	800	1,000	1,200
Romania	20,000,000	9,300	0.47	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	46,500,000	11,900	0.26	D 2007	15,000	18,000	20,000
Sweden	9,700,000	15,000	1.55	C 2007	20,000	25,000	30,000
United Kingdom ⁱ	64,700,000	290,000	4.48	B 2011	330,000	370,000	410,000
<i>Total European Union 28</i>	507,140,000	1,093,900	2.16		1,312,300	1,592,600	1,862,300
Belarus	9,500,000	10,600	1.12	B 2009	18,000	25,000	33,000
Moldova	4,100,000	3,600	0.88	B 2004	5,700	7,500	11,000
Russian Federation ^j	143,700,000	183,000	1.27	C 2010	290,000	380,000	570,000
Ukraine	42,900,000	60,000	1.40	C 2001	97,000	130,000	200,000
<i>Total FSU Republics</i>	200,200,000	257,200	1.28		410,700	542,500	814,000
<i>[Total FSU in Europe]^k</i>	206,400,000	267,300	1.30		426,000	564,400	844,500
Gibraltar	30,000	600	20.00	B 2001	700	800	900
Norway	5,100,000	1,300	0.25	B 2010	1,500	2,000	2,500
Switzerland	8,200,000	18,900	2.30	B 2012	22,000	25,000	28,000
<i>Total other West Europe^g</i>	13,850,000	20,800	1.50		24,200	27,800	31,400
Bosnia-Herzegovina	3,800,000	500	0.13	C 2001	800	1,000	1,200
Macedonia	2,100,000	100	0.05	C 1996	150	200	250
Serbia	7,100,000	1,400	0.20	C 2001	2,100	2,800	3,500

Turkey ^j	77,200,000	17,100	0.22	B 2002	19,300	21,000	23,000
Other	5,400,000	100	0.02	D	150	200	250
<i>Total Balkans</i>	95,600,000	19,200	0.20		22,500	25,200	28,200
<i>Asia total</i>	4,272,600,000	6,256,100	1.46		6,469,050	6,640,900	6,658,400
Israel ^l	7,924,700	5,852,700	738.54	A 2015	6,050,000	6,204,400	6,204,400
West Bank ^m	2,766,000	364,700	131.85	A 2015	369,000	372,300	372,300
Gaza ^m	1,711,200	0	0.00	A 2015	0	0	0
<i>Total Israel and Palestineⁿ</i>	12,401,900	6,217,400	501.33		6,419,000	6,576,700	6,576,700
<i>[Total State of Israel]^o</i>	8,297,000	6,217,400	749.36		6,419,000	6,576,700	6,576,700
Azerbaijan	9,500,000	8,600	0.91	B 2009	10,500	16,000	22,000
Georgia	4,800,000	2,700	0.56	C 2002	4,500	6,000	8,700
Kazakhstan	17,300,000	3,000	0.17	B 2009	4,800	6,500	9,600
Kyrgyzstan	5,800,000	400	0.07	B 2009	750	1,000	1,500
Turkmenistan	5,300,000	200	0.04	D 1989	300	400	500
Uzbekistan	30,700,000	3,700	0.12	D 1989	6,000	8,000	10,000
<i>Total former USSR in Asia⁸</i>	84,700,000	18,600	0.22		26,850	37,900	52,300
China ^p	1,371,900,000	2,500	0.00	D 2015	2,700	3,000	3,300
India	1,296,200,000	5,000	0.00	B 1996	6,000	7,000	8,000
Iran	77,400,000	9,900	0.13	D 1986	11,000	12,000	13,000
Japan	127,100,000	1,000	0.01	D 2015	1,200	1,400	1,600
Korea, South	50,400,000	100	0.00	C 2015	150	200	250
Philippines	100,100,000	100	0.00	D 2000	150	200	250
Singapore	5,500,000	900	0.16	C 2015	1,000	1,200	1,400
Syria ^q	22,000,000	100	0.00	D 2015	150	200	250
Taiwan	23,400,000	100	0.00	D 2000	150	200	250
Thailand	66,400,000	200	0.00	D 2015	250	300	350
Yemen	26,000,000	100	0.00	D 2015	250	300	350

(continued)

Appendix (continued)

Country	Total population ^a	Core Jewish population ^b	Jews per total 1,000 population	Accuracy rating ^c	Population with Jewish parents ^d	Enlarged Jewish population ^e	Law of Return population ^f
Other	1,009,098,100	100	0.00	D	200	300	400
<i>Total other Asia</i>	4,175,498,100	20,100	0.00		23,200	26,300	29,400
Africa total	1,136,000,000	74,700	0.07		80,950	87,400	94,750
Egypt	87,900,000	100	0.00	C 2015	150	200	250
Ethiopia	95,900,000	100	0.00	C 2015	500	1,000	2,500
Morocco	33,300,000	2,400	0.07	C 2015	2,500	2,700	2,900
Tunisia	11,000,000	1,100	0.10	C 2015	1,000	1,100	1,200
<i>Total Northern Africa^g</i>	312,900,000	3,700	0.01		4,150	5,000	6,850
Botswana	2,000,000	100	0.05	C 1993	150	200	250
Congo D.R.	71,200,000	100	0.00	C 1993	150	200	250
Kenya	43,200,000	300	0.01	C 1990	500	700	800
Namibia	2,300,000	100	0.04	C 1993	150	200	250
Nigeria	177,500,000	100	0.00	D 2000	150	200	250
South Africa	53,700,000	69,800	1.30	B 2011	75,000	80,000	85,000
Zimbabwe	14,700,000	400	0.03	B 2001	500	600	700
Other	458,500,000	100	0.00	D	200	300	400
<i>Total Sub-Saharan Africa^f</i>	823,100,000	71,000	0.09		76,800	82,400	87,900
Oceania total	39,000,000	120,400	3.09		128,150	144,200	160,250
Australia	23,500,000	112,800	4.80	B 2011	120,000	135,000	150,000
New Zealand	4,300,000	7,500	1.74	B 2006	8,000	9,000	10,000
Other	11,200,000	100	0.01	D	150	200	250

^aSource, with minor adjustments: Population Reference Bureau (2014). Mid-year 2014 estimates

^bIncludes all persons who, when asked, identify themselves as Jews, or, if the respondent is a different person in the same household, are identified by him/her as Jews; and do not have another religion. Also includes persons with a Jewish parent who claim no current religious or ethnic identity

^c(A) Base estimate derived from national census or reliable Jewish population survey; updated on the basis of full or partial information on Jewish population movements in the respective country during the intervening period. (B) Base estimate derived from less accurate but recent national Jewish population data; updated on the basis of partial information on Jewish population movements during the intervening period. (C) Base estimate derived from less recent sources and/or less reliable or partial coverage of country's Jewish population; updated on the basis of demographic information illustrative of regional demographic trends. (D) Base estimate essentially speculative; no reliable updating procedure. In categories A, B, and C, the year in which the country's base estimate or important partial updates were obtained is also stated. This is not the current estimate's date but the basis for its attainment. An X is appended to the accuracy rating for several countries, whose Jewish population estimate for 2013 was not only updated but also revised in light of improved information

^dSum of (a) core Jewish population; (b) persons reported as partly Jewish; and (c) all others not currently Jewish with a Jewish parent

^eSum of (a) core Jewish population; (b) persons reported as partly Jewish; (c) all others not currently Jewish with a Jewish parent; and (d) all other non-Jewish household members (spouses, children, etc.)

^fSum of Jews, children of Jews, and grandchildren of Jews, and their respective spouses, regardless of Jewish identity

^gIncluding countries and territories not listed because fewer than 100 core Jews live in each of those countries and in all of those countries combined

^hIncluding Monaco

ⁱIncluding the Channel Islands and the Isle of Man

^jIncluding Asian regions

^kIncluding the Baltic countries which are already included above in the EU

^lIncluding East Jerusalem and the Golan Heights, not including the West Bank

^mAuthor's revised estimates of total Palestinian population on 1/1/2015: West Bank (without East Jerusalem): 2,393,700; Gaza: 1,711,200; Total: 4,105,000. The West Bank also includes 364,700 Jews and 7,600 non-Jewish members of Jewish households, for a total of 372,300 Jews and others. The reported West Bank total of 2,766,000 includes Palestinian, Jewish and other residents

ⁿNot including foreign workers and refugees

^oIsrael's total permanent (de jure) population of 8,297,000 as defined by Israel's legal system, not including foreign workers and refugees

^pIncluding Hong Kong and Macao

^qJewish population includes Lebanon

^rExcluding Sudan and Ethiopia included in Northern Africa

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Part II

Jewish Lists

Chapter 8

Jewish Institutions

Ira Sheskin and Arnold Dashefsky

This chapter provides lists with contact information (name, address, phone number, website) for over 145 Jewish Federations, about 220 Jewish Community Centers, 180 Jewish Family Services, 28 Jewish Vocational Services, 46 Jewish Free Loans, more than 775 National Jewish organizations, more than 200 Jewish overnight camps, more than 120 Jewish museums, and more than 150 Holocaust museums, memorials, and monuments. For synagogues, college Hillels, and Jewish day schools, websites are provided that contain lists of these organizations.

Note that for synagogues, college Hillels, and Jewish day schools, we only provide websites with lists of these organizations, as we simply do not have the resources to update these lists annually. We also do not have the space in this volume to provide extensive lists of these organizations.

The purpose of this chapter is to document the institutional infrastructure of the North American Jewish community and to preserve this information for historical purposes. We expect that historians 100 years from now will look back at the *Year Book* in researching the history of North American Jewry. In a sense, we are “freezing” the information in time. The information on the Internet, of course, changes as frequently as the webmasters update that information, meaning that without this freezing, historians in the future will not have a record of the infrastructure of the community.

I. Sheskin (✉)

Department of Geography and Jewish Demography Project, Sue and Leonard Miller Center for Contemporary Judaic Studies, University of Miami, Coral Gables, FL, USA
e-mail: isheskin@miami.edu

A. Dashefsky

Department of Sociology and Center for Judaic Studies and Contemporary Jewish Life, University of Connecticut, Storrs, CT, USA
e-mail: arnold.dashefsky@uconn.edu

Each list is carefully updated each year, but the authors appreciate any corrections noted by our readers. We have found that the lists we can find for Jewish institutions on the Internet are far from totally accurate.

8.1 Jewish Federations

Central Coordinating Body for North American Jewish Federations

The Jewish Federations of North America
25 Broadway, 17th Floor
New York, NY 10004
(212) 284-6500
www.jewishfederations.org

United States

Alabama

Birmingham
The Birmingham Jewish Federation
3966 Montclair Road
Mountain Brook, AL 35213
(205) 879-0416
www.bjf.org

Huntsville
Jewish Federation of Huntsville and North Alabama
PO Box 12491
Huntsville, AL 35815
www.jfhna.org

Mobile
Mobile Area Jewish Federation
273 Azalea Road, Suite 1-219
Mobile, AL 36609
(251) 343-7197
www.mobilejewishfederation.org

Montgomery
The Jewish Federation of Central Alabama
PO Box 20058
Montgomery, AL 36120
(334) 277-5820
www.jewishmontgomery.org

Arizona

Phoenix

Jewish Federation of Greater Phoenix
12701 North Scottsdale Road, Suite 201
Scottsdale, AZ 85254
(480) 634-4900
www.jewishphoenix.org

Southern Arizona (Tucson)

Jewish Federation of Southern Arizona
3822 East River Road, Suite 100
Tucson, AZ 85718
(520) 577-9393
www.jewishtucson.org

Arkansas

Little Rock

Jewish Federation of Arkansas
18 Corporate Hill Drive, Suite 204
Little Rock, AR 72205
(501) 663-3571
www.jewisharkansas.org

California

East Bay (Oakland)

The Jewish Federation & the Jewish Community Foundation of the East Bay
2121 Allston Way
Berkeley, CA 94720
(510) 839-2900
www.jfed.org

Fresno

Jewish Federation of Central California
406 West Shields Avenue
Fresno, CA 93705
(559) 432-2162
www.jewishfederationcentralcalifornia.com

Long Beach

Jewish Federation of Greater Long Beach & West Orange County
3801 E Willow Street
Long Beach, CA 90815
(562) 426-7601
www.jewishlongbeach.org

Los Angeles
Jewish Federation of Greater Los Angeles
6505 Wilshire Boulevard
Los Angeles, CA 90048
(323) 761-8000
www.Jewishla.org

Orange County
Jewish Federation & Family Services, Orange County
One Federation Way, Suite 210
Irvine, CA 92603
(949) 435-3484
www.jewishorangecounty.org

Palm Springs
Jewish Federation of the Desert
69-710 Highway 111
Rancho Mirage, CA 92270
(760) 324-4737
www.jfedps.org

Sacramento
The Jewish Federation of the Sacramento Region
2130 21st Street
Sacramento, CA 95818
(916) 486-0906
www.jewishhsac.org

San Diego
Jewish Federation of San Diego County
4950 Murphy Canyon Drive
San Diego, CA 92123
(858) 571-3444
www.jewishinsandiego.org

San Francisco
Jewish Community Federation & Endowment Fund of San Francisco, the Peninsula,
Marin and Sonoma Counties
121 Steuart Street
San Francisco, CA 94105
(415) 777-0411
www.jewishfed.org

San Gabriel/Pomona Valley
Jewish Federation of the Greater San Gabriel & Pomona Valley
114 West Lime Avenue
Monrovia, CA 91006
(626) 445-0810
www.jewishsgpv.org

Silicon Valley / San Jose
Jewish Federation of Silicon Valley
14855 Oka Road, Suite 200
Los Gatos, CA 95032
(408) 358-3033
www.jvalley.org

Santa Barbara
Jewish Federation of Greater Santa Barbara
524 Chapala Street
Santa Barbara, CA 93101
(805) 957-1115
www.jewishsantabarbara.org

Ventura
Jewish Federation of Ventura County
7620 Foothill Road
Ventura, CA 93004
(805) 647-7800
www.jewishventuracounty.org

Colorado

Denver
JEWISHcolorado (formerly Allied Jewish Federation of Colorado)
300S Dahlia Street, Suite 300
Denver, CO 80246
(303) 321-3399
www.jewishcolorado.org

Connecticut

Eastern Connecticut
Jewish Federation of Eastern Connecticut
28 Channing Street
New London, CT 06320
(860) 442-8062
www.jfec.com

Greenwich
UJA Greenwich
1 Holly Hill Lane
Greenwich, CT 06830
(203) 552-1818
www.ujafedgreenwich.org

Hartford

Jewish Federation of Greater Hartford
333 Bloomfield Avenue, Suite C
West Hartford, CT 06117
(860) 232-4483
www.jewishhartford.org

New Haven

Jewish Federation of Greater New Haven
360 Amity Road
Woodbridge, CT 06525
(203) 387-2424
www.jewishnewhaven.org

Stamford

United Jewish Federation of Greater Stamford, New Canaan and Darien
1035 Newfield Avenue, Suite 200
Stamford, CT 06905
(203) 321-1373
www.ujf.org

Upper Fairfield County

Federation for Jewish Philanthropy of Upper Fairfield County
431 Post Rd E Ste 22
Westport CT 06880
Tel: (203) 226-8197
Fax: (203) 226-5051
www.jewishphilanthropyct.org/

(In 2014, formed from the merger of UJA/Federation of Westport-Weston-Wilton-Norwalk and UJA Federation of Eastern Fairfield County in Bridgeport)

Western Connecticut

Jewish Federation of Western Connecticut
444 Main Street North
Southbury, CT 06484
(203) 267-3177
www.jfed.net

Delaware

Wilmington
Jewish Federation of Delaware
101 Garden of Eden Road
Wilmington, DE 19803
(302) 427-2100
www.shalomdelaware.org

District of Columbia

Washington, DC

The Jewish Federation of Greater Washington

6101 Executive Boulevard

North Bethesda, MD 20852

(301) 230-7200

www.shalomdc.org

Florida

Brevard County

Jewish Federation of Brevard County

210 East Hibiscus Boulevard

Melbourne, FL 32901

(321) 951-1836

www.jewishfederationbrevard.com

Broward County

Jewish Federation of Broward County

5890 South Pine Island Road

Davie, FL 33328

(954) 252-6900

www.jewishbroward.org

Collier County

Jewish Federation of Collier County

2500 Vanderbilt Beach Road, Suite 2201

Naples, FL 34109

(239) 263-4205

www.jewishnaples.org

Gainesville

Jewish Council of North Central Florida

3835 NW 8th Avenue

Gainesville, FL 32605

(352) 371-3846

www.jcncf.org

Jacksonville

Jewish Federation of Jacksonville

8505 San Jose Boulevard

Jacksonville, FL 32217

(904) 448-5000

www.jewishjacksonville.org

Lee County

Jewish Federation of Lee and Charlotte Counties

9701 Commerce Center Court

Fort Myers, FL 33908

(239) 481-4449

www.jewishfederationlcc.org

Miami

Greater Miami Jewish Federation

4200 Biscayne Boulevard

Miami, FL 33137

(305) 576-4000

www.jewishmiami.org

Orlando

Jewish Federation of Greater Orlando

851 North Maitland Avenue

Maitland, FL 32751

(407) 645-5933

www.orlandojewishfed.org

Palm Beach County

Jewish Federation of Palm Beach County

4601 Community Drive

West Palm Beach, FL 33417

(561) 478-0700

www.jewishpalmbeach.org

Pinellas County

The Jewish Federation of Pinellas & Pasco Counties

13191 Starkey Road, Suite 8

Largo, FL 33773

(727) 530-3223

www.jewishpinellas.org

Sarasota-Manatee

The Jewish Federation of Sarasota-Manatee

580 McIntosh Road

Sarasota, FL 34232

(941) 371-4546

www.jfedsrq.org

South Palm Beach County

Jewish Federation of South Palm Beach County

9901 Donna Klein Boulevard

Boca Raton, FL 33428

(561) 852-3100

www.jewishboca.org

Tallahassee

Tallahassee Jewish Federation

PO Box 14825

Tallahassee, FL 32317

(850) 877-7989

www.jewishtallahassee.org

Tampa

Tampa Jewish Community Center & Federation
13009 Community Campus Drive
Tampa, FL 33625
(813) 264-9000
www.jewishtampa.com

Volusia/Flagler Counties

The Jewish Federation of Volusia & Flagler Counties
470 Andalusia Avenue
Ormond Beach, FL 32174
(386) 672-0294
www.jewishdaytona.org

Georgia**Atlanta**

Jewish Federation of Greater Atlanta
1440 Spring Street NW
Atlanta, GA 30309
(404) 873-1661
www.jewishatlanta.org

Augusta

Augusta Jewish Federation
898 Weinberger Way at Marks Park
Evans, GA 30809
(706) 228-3636
www.augustajcc.org/id1.html

Columbus

Jewish Federation of Columbus, GA/Jewish Welfare Federation of Columbus, GA
PO Box 6313
Columbus, GA 31917
(706) 568-6668
<https://www.facebook.com/pages/Jewish-Federation-of-Columbus-GA/396914817040809>

Savannah

Savannah Jewish Federation
5111 Abercorn Street
Savannah, GA 31405
(912) 355-8111
www.savj.org

Illinois

Champaign-Urbana
Champaign-Urbana Jewish Federation
503 East John Street
Champaign, IL 61820
(217) 367-9872
www.cujf.org

Chicago
Jewish United Fund / Jewish Federation of Metropolitan Chicago
30 South Wells Street
Chicago, IL 60606
(312) 346-6700
www.juf.org

Peoria
Jewish Federation of Peoria
2000 Pioneer Parkway, Suite 10B
Peoria, IL 61614
(309) 689-0063
www.jewishpeoria.org

Quad Cities
Jewish Federation of the Quad Cities
2715 30th Street
Rock Island, IL 61201
(309) 793-1300
www.jfqc.org

Rockford
Jewish Federation of Greater Rockford
3730 Guilford Road
Rockford, IL 61107
(815) 399-5497
www.jewishrockford.org

Southern Illinois
Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky
3419 West Main Street
Belleville, IL 62226
(618) 235-1614
www.simokyfed.com

Springfield
Jewish Federation of Springfield, Illinois
1045 Outer Park Drive, Suite 320
Springfield, IL 62704
(217) 787-7223
www.shalomspringfield.org

Indiana

Fort Wayne

Jewish Federation of Fort Wayne

5200 Old Mill Road

Fort Wayne, IN 46807

(260) 422-8566

www.jewishfortwayne.org

Indianapolis

Jewish Federation of Greater Indianapolis

6705 Hoover Road

Indianapolis, IN 46260

(317) 726-5450

www.jfgi.org

Northwest Indiana

The Jewish Federation of Northwest Indiana

585 Progress Avenue

Munster, IN 46321

(219) 922-4024

www.federationonline.org

South Bend

Jewish Federation of St. Joseph Valley

3202 Shalom Way

South Bend, IN 46615

(574) 233-1164

www.thejewishfed.org

Iowa

Des Moines

Jewish Federation of Greater Des Moines

33158 Ute Avenue

Waukee, IA 50263

(515) 987-0899

www.jewishdesmoines.org

Sioux City

Jewish Federation of Sioux City

815 38th Street

Sioux City, IA 51104

(712) 258-0618

(No website)

Kansas

Kansas City
Jewish Federation of Greater Kansas City
5801 West 115th Street, Suite 201
Overland Park, KS 66211
(913) 327-8100
www.jewishkansascity.org

Mid-Kansas
Mid-Kansas Jewish Federation
400 North Woodlawn, Suite 8
Wichita, KS 67208
(316) 686-4741
www.mkjf.org

Kentucky

Central Kentucky
The Jewish Federation of the Bluegrass
1050 Chinoe Road, Suite 112
Lexington, KY 40502
(859) 268-0672
www.jewishlexington.org

Louisville
Jewish Community of Louisville
3600 Dutchmans Lane
Louisville, KY 40205
(502) 459-0660
www.jewishlouisville.org

Louisiana

Baton Rouge
Jewish Federation of Greater Baton Rouge
4845 Jamestown Avenue, Suite 210
Baton Rouge, LA 70808
(225) 379-7393
www.jewishbr.org

New Orleans
Jewish Federation of Greater New Orleans
3747 West Esplanade Avenue
Metairie, LA 70002
(504) 780-5600
www.jewishnola.com

North Louisiana
North Louisiana Jewish Federation
245-A Southfield Road
Shreveport, LA 71105
(318) 868-1200
www.jewishnla.org

Maine

Southern Maine
Jewish Community Alliance of Southern Maine
57 Ashmont Street
Portland, ME 04103
(207) 772-1959
www.mainejewish.org

Maryland

Baltimore
The ASSOCIATED: Jewish Community Federation of Baltimore
101 West Mount Royal Avenue
Baltimore, MD 21201
(410) 727-4828
www.associated.org

Howard County
Jewish Federation of Howard County
10630 Little Patuxent Parkway, Suite 400
Columbia, MD 21045
(410) 730-4976
www.jewishhowardcounty.org

Massachusetts

Berkshire County
Jewish Federation of the Berkshires
196 South Street
Pittsfield, MA 01201
(413) 442-4360
www.jewishberkshires.org

Boston
Combined Jewish Philanthropies of Greater Boston
126 High Street
Boston, MA 02110
(617) 457-8500
www.cjp.org

Cape Cod

Jewish Federation of Cape Cod

PO Box 2568

396 Main Street, Suite 11

Hyannis, MA 02601

(508) 360-2885

www.jewishfederationofcapecod.com

Central Massachusetts

Jewish Federation of Central Massachusetts

633 Salisbury Street

Worcester, MA 01609

(508) 756-1543

www.jewishcentralmass.org

Fall River

Fall River UJA

385 High Street

Fall River, MA 02720

(508) 673-7791

Merrimack Valley

Merrimack Valley Jewish Federation

439 South Union Street

Andover, MA 01843

(978) 688-0466

www.mvjf.org

New Bedford

Jewish Federation of Greater New Bedford

467 Hawthorn Street

Dartmouth, MA 02747

(508) 997-7471

www.jewishnewbedford.org

Western Massachusetts

The Jewish Federation of Western Massachusetts

1160 Dickinson Street

Springfield, MA 01108

(413) 737-4313

www.jewishwesternmass.org

Michigan

Ann Arbor

Jewish Federation of Greater Ann Arbor

2939 Birch Hollow Drive

Ann Arbor, MI 48108

(734) 677-0100

www.jewishannarbor.org

Detroit

Jewish Federation of Metropolitan Detroit
6735 Telegraph Road
Bloomfield Hills, MI 48301
(248) 642-4260
www.jewishdetroit.org

Flint

Flint Jewish Federation
619 Wallenberg Street
Flint, MI 48502
(810) 767-5922
www.flintfed.org

Grand Rapids

Jewish Federation of Grand Rapids
2727 Michigan NE
Grand Rapids, MI 49506
(616) 942.5553
www.jewishgrandrapids.org

Lansing

Greater Lansing Jewish Welfare Federation
360 Charles Street
East Lansing, MI 48824
(517) 332-1916
www.jewishlansing.org

Minnesota**Minneapolis**

Minneapolis Jewish Federation
13100 Wayzata Boulevard, Suite 200
Minnetonka, MN 55305
(952) 593-2600
www.jewishminneapolis.org

St. Paul

Jewish Federation of Greater St. Paul
790 South Cleveland Avenue, Suite 227
St. Paul, MN 55116
(651) 690-1707
www.jewishstpaul.org

Missouri

St. Louis

Jewish Federation of St. Louis

12 Millstone Campus Drive

St. Louis, MO 63146

(314) 432-0020

www.jewishinstlouis.org

Nebraska

Lincoln

Jewish Federation of Lincoln

PO Box 67218

Lincoln, NE, 68506

(402) 915-3659

www.jewishlincoln.org

Omaha

The Jewish Federation of Omaha

333 South 132nd Street

Omaha, NE 68154

(402) 334-8200

www.jewishomaha.org

Nevada

Las Vegas

Jewish Federation of Las Vegas

2317 Renaissance Drive

Las Vegas, NV 89119

(702) 732-0556

www.jewishlasvegas.com

New Hampshire

Manchester

Jewish Federation of New Hampshire

698 Beech Street

Manchester, NH 03104

(603) 627-7679

www.jewishnh.org

New Jersey

Atlantic and Cape May Counties

Jewish Federation of Atlantic & Cape May Counties

501 North Jerome Avenue

Margate, NJ 08402

(609) 822-4404

www.jewishbytheshore.com

Bayonne

UJA Federation of Bayonne

1050 Kennedy Boulevard

Bayonne, NJ 07002

(201) 436-6900

www.jccbayonne.org

Cumberland County

Jewish Federation of Cumberland, Gloucester & Salem Counties

1015 East Park Avenue, Suite B

Vineland, NJ 08360

(856) 696-4445

www.jewishcumberland.org

Greater MetroWest

Jewish Federation of Greater MetroWest NJ

901 Route 10

Whippany, NJ 07981

(973) 929-3000

www.jfedgmw.org

Middlesex County

Jewish Federation of Greater Middlesex County. In 2015, The Jewish Federation of Greater Middlesex County merged with the Jewish Federation of Monmouth County to form the Jewish Federation in the Heart of New Jersey.

Monmouth County

Jewish Federation of Monmouth County. In 2015, The Jewish Federation of Monmouth County merged with the Jewish Federation of Greater Middlesex County to form the Jewish Federation in the Heart of New Jersey.

Middlesex-Monmouth

Jewish Federation in the Heart of New Jersey

230 Old Bridge Turnpike

South River, NJ 08882

960 Holmdel Road, Building II, 2nd Floor

Holmdel, NJ 07733

(732) 588-1800

(732) 866-4300

www.jewishheartnj.org

In 2015, the Jewish Federation of Greater Middlesex County and the Jewish Federation of Monmouth County merged to become the Jewish Federation in the Heart of New Jersey. Northern New Jersey

Jewish Federation of Northern New Jersey

50 Eisenhower Drive

Paramus, NJ 07652

(201) 820-3900

www.jfnnj.org

Ocean County
Jewish Federation of Ocean County
1235A Route 70
Lakewood, NJ 08701
(732) 363-0530
www.jewishoceancounty.org

Princeton/Mercer-Bucks County
The Jewish Federation of Princeton/Mercer-Bucks
4 Princess Road, Suite 211
Lawrenceville, NJ 08648
(609) 219-0555
www.jewishpmb.org

Somerset, Hunterdon, & Warren County
Jewish Federation of Somerset, Hunterdon & Warren Counties
775 Talamini Road
Bridgewater, NJ 08807
(908) 725-6994
www.jfedshaw.org

Southern New Jersey
Jewish Federation of Southern New Jersey
1301 Springdale Road, Suite 200
Cherry Hill, NJ 08003
(856) 751-9500
www.jewishsouthjersey.org

New Mexico
Albuquerque
Jewish Federation of New Mexico
5520 Wyoming Boulevard NE
Albuquerque, NM 87109
(505) 821-3214
www.jewishnewmexico.org

New York
Broome County
Jewish Federation of Greater Binghamton
500 Clubhouse Road
Vestal, NY 13850
(607) 724-2332
www.jfgeb.org

Buffalo
Jewish Federation of Greater Buffalo
2640 North Forest Road, Suite 300
Getzville, NY 14068
(716) 204-2241
www.jfedbflo.com

Dutchess County

The Jewish Federation of Dutchess County

17 College Avenue

Poughkeepsie, NY 12603

(845) 471-9811

www.jewishdutchess.org

Elmira-Twin Tiers

Jewish Center and Federation of the Twin Tiers

1008 West Water Street

Elmira, NY 14905

(607) 734-8122

www.twintiersjewishcommunity.com

Ithaca

Ithaca Area United Jewish Community

PO Box 4124

Ithaca, NY 14852

(607) 257-5181

www.iaujc.yolasite.com

Mohawk Valley

The Jewish Community Federation of the Mohawk Valley

2310 Oneida Street

Utica, NY 13501

(315) 733-2343

www.jccutica.net

New York City

UJA-Federation of New York

130 East 59th Street

New York, NY 10022

(212) 980-1000

www.ujafedny.org

Northeastern New York

Jewish Federation of Northeastern New York

184 Washington Avenue Extension

Albany, NY 12203

(518) 783-7800

www.jewishfedny.org

Orange County

The Jewish Federation of Greater Orange County

292 North Street, 2nd Floor

Newburgh, NY 12550

(845) 562-7860

www.jewishorangenyny.org

Rochester

Jewish Federation of Greater Rochester

441 East Avenue

Rochester, NY 14607

(585) 461-0490

www.jewishrochester.org

Rockland County

Jewish Federation of Rockland County

450 West Nyack Road

West Nyack, NY 10994

(845) 362-4200

www.jewishrockland.org

Syracuse

Jewish Federation of Central New York

5655 Thompson Road

De Witt, NY 13214

(315) 445-2040

www.sjfed.org

Ulster County

Jewish Federation of Ulster County

1 Albany Avenue, Suite G-10

Kingston, NY 12401

(845) 338-8131

www.ucjf.org

North Carolina**Charlotte**

Jewish Federation of Greater Charlotte

5007 Providence Road, Suite 101

Charlotte, NC 28226

(704) 944-6757

www.jewishcharlotte.org

Durham-Chapel Hill

Jewish Federation of Durham-Chapel Hill

1937 West Cornwallis Road

Durham, NC 27705

(919) 354-4936

www.shalomdch.org

Greensboro

Greensboro Jewish Federation

5509-C West Friendly Avenue

Greensboro, NC 27410

(336) 852-5433

www.shalomgreensboro.org

Raleigh-Cary

The Jewish Federation of Raleigh-Cary

8210 Creedmoor Road, Suite 104

Raleigh, NC 27613

(919) 676-2200

www.shalomraleigh.org

Western North Carolina

WNC Jewish Federation

PO Box 7126

Asheville, NC 28802

(828) 545-4648

www.jewishasheville.org

Ohio**Akron**

Jewish Community Board of Akron

750 White Pond Drive

Akron, OH 44320

(330) 869-2424

www.jewishakron.org

Canton

Canton Jewish Community Federation

432 30th Street NW

Canton, OH 44709

(330) 452-6444

www.jewishcanton.org

Cincinnati

Jewish Federation of Cincinnati

8499 Ridge Road

Cincinnati, OH 45236

(513) 985-1500

www.jewishcincinnati.org

Cleveland

Jewish Federation of Cleveland

Jack, Joseph and Morton Mandel Building

25701 Science Park Drive

Cleveland, OH 44122

(216) 593-2900

www.jewishcleveland.org

Columbus

Jewish Federation of Columbus

1175 College Avenue

Columbus, OH 43209

(614) 237-7686

www.columbusjewishfederation.org

Dayton

Jewish Federation of Greater Dayton

525 Versailles Drive

Dayton, OH 45459

(937) 610-1555

www.jewishdayton.org

Toledo

Jewish Federation of Greater Toledo

6465 Sylvania Avenue

Sylvania, OH 43560

(419) 885-4461

www.jewishtoledo.org

Youngstown

Youngstown Area Jewish Federation

505 Gypsy Lane

Youngstown, OH 44504

(330) 746-3251

www.jewishyoungstown.org

Oklahoma

Oklahoma City

Jewish Federation of Greater Oklahoma City

710 Wilshire Creek Boulevard

Oklahoma City, OK 73116

(405) 848-3132

www.jfedokc.org

Tulsa

Jewish Federation of Tulsa

2021 East 71st Street

Tulsa, OK 74136

(918) 495-1100

www.jewishtulsa.org

Oregon

Portland

Jewish Federation of Greater Portland

6680 SW Capitol Highway

Portland, OR 97219
(503) 245-6219
www.jewishportland.org

Pennsylvania

Altoona
Greater Altoona Jewish Federation
1308 17th Street
Altoona, PA 16601
(814) 515-1182
www.greateraltoonajewishfederation.org

Harrisburg
Jewish Federation of Greater Harrisburg
3301 North Front Street
Harrisburg, PA 17110
(717) 236-9555
www.jewishharrisburg.org

Lancaster
Jewish Community Alliance of Lancaster
2120 Oregon Pike
Lancaster, PA 17610
(717) 569-7352, ext. 2
www.jcclancaster.org

Lehigh Valley
Jewish Federation of the Lehigh Valley
702 North 22nd Street
Allentown, PA 18104
(610) 821-5500
www.jewishlehighvalley.org

Philadelphia
Jewish Federation of Greater Philadelphia
2100 Arch Street
Philadelphia, PA 19103
(215) 832-0500
www.jewishphilly.org

Pittsburgh
Jewish Federation of Greater Pittsburgh
234 McKee Place
Pittsburgh, PA 15213
(412) 681-8000
www.jfedpgh.org

Reading

Jewish Federation of Reading
1100 Berkshire Boulevard, Suite 125
Wyomissing, PA 19610
(610) 921-0624
www.readingjewishcommunity.org

Scranton

Jewish Federation of Northeastern Pennsylvania
601 Jefferson Avenue
Scranton, PA 18510
(570) 961-2300
www.jewishnepa.org

Wilkes-Barre / Wyoming Valley

Jewish Community Alliance of Northeastern Pennsylvania
60 South River Street
Wilkes-Barre, PA 18702
(570) 824-4646
www.jewishwilkes-barre.org

Rhode Island

Providence
Jewish Alliance of Greater Rhode Island
401 Elmgrove Avenue
Providence, RI 02906
(401) 421-4111
www.jfri.org

South Carolina

Charleston
Charleston Jewish Federation
1645 Raoul Wallenberg Boulevard
Charleston, SC 29407
(843) 614-6600
www.jewishcharleston.org

Columbia

Columbia Jewish Federation
Gerry-Sue and Norman Arnold Jewish Community Campus
306 Flora Drive
Columbia, SC 29223
(803) 787-2023
www.jewishcolumbia.org

Greenville

Greenville Jewish Federation
PO Box 5262

Greenville, SC 29606
(919) 271-1833
www.jewishgreenville.org

Tennessee

Chattanooga
Jewish Federation of Greater Chattanooga
5461 North Terrace Road
Chattanooga, TN 37411
(423) 493-0270
www.jcfcg.com

Knoxville
Knoxville Jewish Alliance
6800 Deane Hill Drive
Knoxville, TN 37919
(865) 690-6343
www.jewishknoxville.org

Memphis
Memphis Jewish Federation
6560 Poplar Avenue
Germantown, TN 38138
(901) 767-7100
www.memjfed.org

Nashville
Jewish Federation of Nashville and Middle Tennessee
801 Percy Warner Boulevard, Suite 102
Nashville, TN 37205
(615) 356-3242
www.jewishnashville.org

Texas

Austin
Jewish Federation of Greater Austin
7300 Hart Lane
Austin, TX 78731
(512) 735-8010
www.shalomaustin.org

Corpus Christi
Combined Jewish Appeal of Corpus Christi
750 Everhart Road
Corpus Christi, TX 78411
(361) 855-6239
www.jcccpcchristi.com

Dallas

Jewish Federation of Greater Dallas
7800 Northaven Road
Dallas, TX 75230
(214) 369-3313
www.jewishdallas.org

El Paso

Jewish Federation of El Paso
5740 North Mesa Street
El Paso, TX 79912
(915) 842-9554
www.jewishelpaso.org

Fort Worth

Jewish Federation of Fort Worth & Tarrant County
4049 Kingsridge Road
Fort Worth, TX 76109
(817) 569-0892
www.tarrantfederation.org

Houston

Jewish Federation of Greater Houston
5603 South Braeswood Boulevard
Houston, TX 77096
(713) 729-7000
www.houstonjewish.org

San Antonio

Jewish Federation of San Antonio
12500 NW Military Highway, Suite 200
San Antonio, TX 78231
(210) 302-6960
www.jfsatx.org

Waco

Jewish Federation of Waco & Central Texas
PO Box 8031
Waco, TX 76710
(254) 776-3740
(No website)

Utah

Salt Lake City
United Jewish Federation of Utah
2 North Medical Drive
Salt Lake City, UT 84113
(801) 581-0102
www.shalomutah.org

Virginia

Richmond

Jewish Community Federation of Richmond

5403 Monument Avenue

Richmond, VA 23226

(804) 285-6500

www.jewishrichmond.org

Tidewater

United Jewish Federation of Tidewater

5000 Corporate Woods Drive, Suite 200

Virginia Beach, VA 23462

(757) 965-6100

www.jewishva.org

Virginia Peninsula

United Jewish Community of the Virginia Peninsula

401 City Center Boulevard

Newport News, VA 23606

(757) 930-1422

www.ujcvp.org

Washington

Seattle

Jewish Federation of Greater Seattle

2031 Third Avenue

Seattle, WA 98121

(206) 443-5400

www.jewishinseattle.org

West Virginia

Charleston

Federated Jewish Charities of Charleston

PO Box 1613

Charleston, WV 25326

(No website)

Wisconsin

Madison

Jewish Federation of Madison

6434 Enterprise Lane

Madison, WI 53719

(608) 278-1808

www.jewishmadison.org

Milwaukee
Milwaukee Jewish Federation
1360 North Prospect Avenue
Milwaukee, WI 53202
(414) 390-5700
www.milwaukeejewish.org

Canada

Central Coordinating Body for Canadian Jewish Federations

Jewish Federations of Canada-UIA
4600 Bathurst Street, Suite 315
Toronto, ON M2R 3V3
(416) 636-7655
www.jewishcanada.org

Alberta

Calgary
Calgary Jewish Community Council
1607 90th Avenue SW
Calgary, AB T2V 4V7
(403) 253-8600
www.cjcc.ca

Edmonton
Jewish Federation of Edmonton
200-10220 156th Street
Edmonton, AB T5P 2R1
(780) 487-0585
www.jewishedmonton.org

British Columbia

Vancouver
Jewish Federation of Greater Vancouver
200-950 West 41st Avenue
Vancouver, BC V5Z 2N7
(604) 257-5100
www.jewishvancouver.com

Victoria/Vancouver Island
Jewish Federation of Victoria & Vancouver Island
3636 Shelbourne Street
Victoria, BC V8P 4H2
(250) 370-9488, ext. 2
www.jewishvancouverisland.ca

Manitoba

Winnipeg

Jewish Federation of Winnipeg

123 Doncaster Street, Suite C300

Winnipeg, MB R3N 2B2

(204) 477-7400

www.jewishwinnipeg.org**Nova Scotia**

Halifax

Atlantic Jewish Council

5670 Spring Garden Road

Suite 309

Halifax, NS B3J 1H6

(902) 422-7491, ext. 221

www.theajc.ns.ca**Ontario**

Hamilton

Hamilton Jewish Federation

1030 Lower Lions Club Road

Ancaster, ON L9H 4X1

(905) 648-0605, ext. 305

www.jewishhamilton.org

London

London Jewish Federation

536 Huron Street

London, ON N5Y 4J5

(519) 673-3310

www.jewishlondon.ca

Ottawa

Jewish Federation of Ottawa

21 Nadolny Sachs Private

Ottawa, ON K2A 1R9

(613) 798-4696

www.jewishottawa.org

Toronto

UJA Federation of Greater Toronto

4600 Bathurst Street, Suite 514

Toronto, ON M2R 3V2

(416) 635-2883

www.jewishtoronto.net

Windsor
Windsor Jewish Federation
1641 Ouellette Avenue
Windsor, ON N8X 1K9
(519) 973-1772
www.jewishwindsor.org

Saskatchewan

Regina
Saskatchewan Jewish Council
4715 Mctavish Street
Regina, SK S4S 6H2
(306) 569-8166

Quebec

Montreal
Federation CJA
5151 Cote St. Catherine Road
Montreal, QC H3W 1M6
(514) 735-3541
www.federationcja.org

Montreal
Federation CJA West Island
96 Roger-Pilon Boulevard
Dollard-des-Ormeaux, QC H9B 2E1
(514) 624-5005
www.federationcja.org/en/who/fcja_westisland

8.2 Jewish Community Centers

Central Coordinating Body for the Jewish Community Centers

Jewish Community Center Association
520 8th Avenue
4th Floor
New York, NY 10018
(212) 532-4949
www.jcca.org

United States**Alabama**

Birmingham

Levite JCC

3960 Montclair Road

Birmingham, AL 35213

(205) 879-0411

www.bhamjcc.org

Arizona

Phoenix

East Valley JCC

908 North Alma School Road

Chandler, AZ 85224

(480) 897-0588

www.evjcc.org

Phoenix

Valley of the Sun JCC

12701 North Scottsdale Road

Scottsdale, AZ 85254

(480) 483-7121

www.vosjcc.org

Tucson

Tucson JCC

3800 East River Road

Tucson, AZ 85718

(520) 299-3000

www.tucsonjcc.org

California

East Bay

JCC of the East Bay

1414 Walnut Street

Berkeley, CA 94709

(510) 848-0237

www.jcceastbay.org

Long Beach

Alpert JCC

3801 East Willow Street

Long Beach, CA 90815

(562) 426-7601

www.alpertjcc.org

Los Angeles
Valley JCC
20350 Ventura Boulevard, Suite 100
Woodland Hills, CA 91364
(818) 360-2211
www.valleyjcc.org

Los Angeles
Silverlake Independent JCC
1110 Bates Avenue
Los Angeles, CA 90029
(323) 663-2255
www.sijcc.net

Los Angeles
Southern California Center for Jewish Life
25876 The Old Road, Suite 325
Santa Clarita, CA 91381
(661) 373-3286
www.jewishlifecenter.org

Los Angeles
Westside JCC
5870 West Olympic Boulevard
Los Angeles, CA 90036
(323) 938-2531
www.westsidejcc.org

Monterey Peninsula
Peninsula JCC
800 Foster City Boulevard
Foster City, CA 94404
(650) 212-7522
www.pjcc.org

Orange County
Merage JCC of Orange County
One Federation Way, Suite 200
Irvine, CA 92603
(949) 435-3400
www.jccoc.org

San Diego
Lawrence Family JCC of San Diego County
4126 Executive Drive
Jacobs Family Campus
La Jolla, CA 92037
(858) 457-3030
www.lfjcc.org

San Francisco
JCC of San Francisco
3200 California Street
San Francisco, CA 94118
(415) 292-1200
www.jccsf.org

San Francisco
JCC, Sonoma County
1301 Farmers Lane
Santa Rosa, CA 95405
(707) 528-4222
www.jccsoco.org

San Francisco
Osher Marin JCC
200 North San Pedro Road
San Rafael, CA 94903
(415) 444-8000
www.marinjcc.org

San Francisco
Oshman Family JCC
3921 Fabian Way
Palo Alto, CA 94303
(650) 223-8700
www.paloaltojcc.org

San Jose
Addison-Penzak JCC of Silicon Valley
14855 Oka Road, Suite 201
Los Gatos, CA 95032
(408) 357-7429
www.svjcc.org

San Luis Obispo
JCC-Federation of San Luis Obispo
875 Laureate Lane
San Luis Obispo, CA 93405
(805) 426-5465
www.jccslo.com

Santa Barbara
Jewish Federation of Greater Santa Barbara
524 Chapala Street
Santa Barbara, CA 93103
(805) 957-1115
www.jewishsantabarbara.org

Colorado

Denver
Boulder JCC
3800 Kalmia Avenue
Boulder, CO 80301
(303) 998-1900
www.boulderjcc.org

Denver
Robert E. Loup JCC
350 South Dahlia Street
Denver, CO 80246
(303) 399-2660
www.jccdenver.org

Connecticut

Bridgeport
JCC of Eastern Fairfield County
The facility at 4200 Park Avenue, Bridgeport, CT 06604 closed in 2013
The JCC is currently operating from diverse locations with a new facility to open in the future.
(203) 372-6567
www.jccs.org

Danbury
JCC in Sherman
9 Route 39 Sherman, CT 06784
(860) 355-8050
www.jccinsherman.org

Greenwich
JCC Greenwich
One Holly Hill Lane
Greenwich, CT 06830
(203) 552-1818
www.jccgreenwich.org

Hartford
Mandell JCC
335 Bloomfield Avenue
West Hartford, CT 06117
(860) 236-4571
www.mandelljcc.org

New Haven
JCC of Greater New Haven
360 Amity Road

Woodbridge, CT 06525
(203) 387-2522
www.jccnh.org

Stamford
Stamford JCC
1035 Newfield Avenue
Stamford, CT 06905
(203) 322-7900
www.stamfordjcc.org

Western Connecticut
JCC of Western Connecticut
444 Main Street North
Southbury, CT 06484
(203) 267-3177
www.jfed.net

Delaware

Wilmington
Bernard and Ruth Siegel JCC
101 Garden of Eden Road
Wilmington, DE 19803
(302) 478-5660
www.siegeljcc.org

District of Columbia

Washington
Washington DC JCC
1529 Sixteenth Street NW
Washington, DC 20036
(202) 518-9400
www.washingtondcjcc.org

Washington
JCC of Greater Washington
6125 Montrose Road
Rockville, MD 20852
(301) 881-0100
www.jccgw.org

Washington
JCC of Northern Virginia
8900 Little River Turnpike
Fairfax, VA 22031
(703) 323-0880
www.jccnv.org

Florida**Broward**

David Posnack JCC
5850 South Pine Island Road
Davie, FL 33328
(954) 434-0499
www.dpjcc.org

Broward

Samuel M. & Helene Soref JCC
6501 West Sunrise Boulevard
Plantation, FL 33301
(954) 792-6700
www.sorefjcc.org

Jacksonville

Jewish Community Alliance
8505 San Jose Boulevard
Jacksonville, FL 32217
(904) 730-2100
www.jcajax.org

Miami

Dave and Mary Alper JCC
11155 SW 112th Avenue
Miami, FL 33176
(305) 271-9000
www.alperjcc.org

Miami

Galbut Family Miami Beach JCC
4221 Pine Tree Drive
Miami Beach, FL 33140
(305) 534-3206
www.mbjcc.org

Miami

Michael-Ann Russell JCC
18900 NE 25th Avenue
North Miami Beach, FL 33180
(305) 932-4200
www.marjcc.org

Orlando

Rosen JCC: Jewish Community Center of Southwest Orlando
11184 South Apopka Vineland Road
Orlando, FL 32836
(407) 387-5330
www.jccsouthorlando.org

Orlando

Roth Family JCC of Greater Orlando

Roth JCC

851 North Maitland Avenue

Maitland, FL 32751

(407) 645-5933

www.orlandojcc.org

South Palm Beach

Adolph and Rose Levis JCC

9801 Donna Klein Boulevard

Boca Raton, FL 33428

(561) 852-3200

www.levisjcc.org

Tampa

Tampa JCC and Federation

13009 Community Campus Drive

Tampa, FL 33625

(813) 264-9000

www.jewishtampa.com

West Palm Beach

Mandel JCC of the Palm Beaches

JCC North

5221 Hood Road

Palm Beach Gardens, FL 33418

(561) 712-5200

www.jcconline.com

West Palm Beach

Mandel JCC of the Palm Beaches

Lore and Eric F. Ross JCC

8500 Jog Road

Boynton Beach, FL 33472

(561) 740-9000

www.jcconline.com

Georgia**Atlanta**

Marcus JCC of Atlanta

5342 Tilly Mill Road

Dunwoody, GA 30338

(678) 812-4000

www.atlantajcc.org

Augusta
Augusta JCC
898 Weinberger Way
Evans, GA 30809
(706) 228-3636
www.augustajcc.org

Savannah
Jewish Educational Alliance of Savannah
5111 Abercorn Street
Savannah, GA 31405
(912) 355-8111
www.savj.org

Illinois

Chicago
JCC Chicago
30 South Wells, Suite 400
Chicago, IL 60606
(312) 775-1800
www.gojcc.org

Chicago
JCC Chicago
Bernard Horwich JCC
3003 West Touhy Avenue
Chicago, IL 60645
(773) 761-9100
www.gojcc.org

Chicago
JCC Chicago
Bernard Weinger JCC
300 Revere Drive
Northbrook, IL 60062
(224) 406-9200
www.gojcc.org

Chicago
JCC Chicago
Florence G. Heller JCC
524 West Melrose Avenue
Chicago, IL 60657
(773) 871-6780
www.gojcc.org

Chicago
JCC Chicago
Garoon Gateway to Science
23280 Old McHenry Road
Lake Zurich, IL 60047
(847) 726-0800
www.gojcc.org

Chicago
JCC Chicago
Hyde Park JCC
5200 South Hyde Park Boulevard
Chicago, IL 60615
(773) 753-3080
www.gojcc.org

Chicago
JCC Chicago
Jacob Duman JCC
370 Half Day Road
Buffalo Grove, IL 60089
(224) 543.7000
www.gojcc.org

Chicago
JCC Chicago
Mayer Kaplan JCC
Children's Center
5050 Church Street
Skokie, IL 60077
(847) 763.3500
www.gojcc.org

Indiana

Indianapolis
Arthur M. Glick JCC
6701 Hoover Road
Indianapolis, IN 46260
(317) 251-9467
www.JCCindy.org

Kansas

Kansas City
JCC of Greater Kansas City
5801 West 115th Street, Suite 101
Overland Park, KS 66211
(913) 327-8000
www.jcckc.org

Kentucky

Louisville

JCC of Louisville

3600 Dutchmans Lane

Louisville, KY 40205

(502) 459-0660

www.jccoflouisville.org

Louisiana

New Orleans

JCC of Greater New Orleans

Goldring-Woldenberg JCC - Metairie

Harry and Jeanette Weinberg Building

3747 West Esplanade Avenue

Metairie, LA 70002

(504) 887-5158

www.nojcc.org

New Orleans

JCC of Greater New Orleans

Uptown

5342 St. Charles Avenue

New Orleans, LA 70115

(504) 897-0143

www.nojcc.org

Maine

Portland

Jewish Community Alliance of Southern Maine

57 Ashmont Street

Portland, ME 04103

(207) 772-1959

www.mainejewish.org

Maryland

Baltimore

JCC of Greater Baltimore

Ben and Esther Rosenbloom JCC

3506 Gwynnbrook Avenue

Owings Mills, MD 21117

(410) 356-5200

www.jcc.org

Baltimore

JCC of Greater Baltimore

Harry and Jeanette Weinberg JCC

5700 Park Heights Avenue
Baltimore, MD 21215
(410) 542-4900
www.jcc.org

Columbia
Jewish Federation of Howard County
10630 Little Patuxent Parkway
Columbia, MD 21044
(410) 730-4976
www.jewishhowardcounty.org

Washington
JCC of Greater Washington
6125 Montrose Road
Rockville, MD 20852
(301) 881-0100
www.jccgw.org

Massachusetts

Boston
JCCs of Greater Boston
Leventhal-Sidman JCC
333 Nahanton Street
Newton, MA 02459
(617) 558-6522
www.jccgb.org

Boston
JCCs of Greater Boston
Metrowest
327 Union Avenue
Framingham, MA 01702
(508) 879-3300
www.jccgb.org/metrowest

North Shore
JCC of the North Shore
4 Community Road
Marblehead, MA 01945
(781) 631-8330
www.jccns.com

North Shore
North Suburban JCC and Early Childhood Program
240 Lynnfield Street
Peabody, MA 01960
(978) 535-2968
www.nsicc.org

Springfield
Springfield JCC
1160 Dickinson Street
Springfield, MA 01108
(413) 739-4715
www.springfieldjcc.org

Worcester
Boroughs JCC
45 Oak Street
Westborough, MA 01581
(508) 366-6121
www.boroughsjcc.org

Worcester
Worcester JCC
633 Salisbury Street
Worcester, MA 01609
(508) 756-7109
www.worcesterjcc.org

Michigan

Ann Arbor
JCC of Greater Ann Arbor
2935 Birch Hollow Drive
Ann Arbor, MI 48108
(734) 971-0990
www.jccannarbor.org

Detroit
JCC of Metropolitan Detroit
Oak Park Campus
15110 West Ten Mile Road
Oak Park, MI 48237
(248) 967.4030
www.jccdet.org

Detroit
JCC of Metropolitan Detroit
West Bloomfield Campus
6600 West Maple Road
West Bloomfield, MI 48322
(248) 661-1000
www.jccdet.org

Minnesota

Minneapolis
Sabes JCC

4330 South Cedar Lake Road
Minneapolis, MN 55416
(952) 381-3400
www.sabesjcc.org

St. Paul
JCC of the Greater St. Paul Area
1375 St. Paul Avenue
St. Paul, MN 55116
(651) 698-0751
www.stpauljcc.org

Missouri

St. Louis
St. Louis JCC
Marilyn Fox Building
Harry & Jeanette Weinberg Campus
16801 Baxter Road
Chesterfield, MO 63005
(314) 442-3428
www.jccstl.com

St. Louis
St. Louis JCC
Staenberg Family Complex
2 Millstone Campus Drive
St Louis, MO 63146
(314) 432-5700
www.jccstl.com

Nebraska

Omaha
JCC of Omaha
333 South 132nd Street
Omaha, NE 68154
(402) 334-8200
www.jccomaha.org

Nevada

Las Vegas
JCC of Southern Nevada
East Side
55 North Valle Verde Drive
Henderson, NV 89074
(702) 838-8003
www.jccsn.org

Las Vegas
JCC of Southern Nevada
West Side
1400 North Rampart, Suite 105
Las Vegas, NV 89128
(702) 794-0090
www.jccsn.org

New Jersey
Atlantic County
Milton & Betty Katz JCC of Atlantic County
501 North Jerome Avenue
Margate City, NJ 08402
(609) 822-1167
www.jccatlantic.org

Greater MetroWest
JCC MetroWest
Leon & Toby Cooperman JCC
760 Northfield Avenue
West Orange, NJ 07052
(973) 530-3400
www.jccmetrowest.org

Greater MetroWest
JCC of Central New Jersey
1391 Martine Avenue
Scotch Plains, NJ 07076
(908) 889-8800
www.jccnj.org

Greater MetroWest
YM-YWHA of Union County
Harry Lebau Jewish Center
501 Green Lane
Union, NJ 07083
(908) 289-8112
www.uniony.org

Middlesex County
JCC of Middlesex County
1775 Oak Tree Road
Edison, NJ 08820
(732) 494-3232
www.jccmc.org

Monmouth County
Deal Sephardic Network
136 Brighton Avenue
Deal, NJ 07723
(732) 686-9595
www.dsnlive.org

Monmouth County
JCC of Greater Monmouth County
(*ceased operations*)

Princeton/Mercer-Bucks
Betty & Milton Katz JCC of Princeton Mercer Bucks
99 Clarksville Road
West Windsor, NJ 08550
(609) 606-7070
www.jccpmb.org

Northern New Jersey
Bergen County Y, a JCC
605 Pascack Road
Township of Washington, NJ 07676
(201) 666-6610
www.yjcc.org

Northern New Jersey
Kaplen JCC on the Palisades
411 East Clinton Avenue
Tenafly, NJ 07670
(201) 569-7900
www.jccotp.org

Somerset
Shimon and Sara Birnbaum JCC
775 Talamini Road
Bridgewater, NJ 08807
(908) 725-6994
www.ssbjcc.org

Southern New Jersey
Betty & Milton Katz JCC of Cherry Hill
1301 Springdale Road
Cherry Hill, NJ 08003
(856) 424-4444
www.katzjcc.org

New Mexico

Albuquerque

Ronald Gardenswartz JCC of Greater Albuquerque

5520 Wyoming Boulevard NE

Albuquerque, NM 87109

(505) 332-0565

www.jccabq.org

New York (Outside New York Metropolitan Area)

Albany

Sidney Albert Albany JCC

340 Whitehall Road

Albany, NY 12208

(518) 438-6651

www.saaajcc.org

Binghamton

Binghamton JCC

500 Clubhouse Road

Vestal, NY 13850

(607) 724-2417

www.binghamtonjcc.org

Buffalo

JCC of Greater Buffalo

Benderson Building

2640 North Forest Road

Getzville, NY 14068

(716) 688-4033

www.jccbuffalo.org

Buffalo

JCC of Greater Buffalo

Holland Building

787 Delaware Avenue

Buffalo, NY 14209

(716) 886-3145

www.jccbuffalo.org

Dutchess County

JCC of Dutchess County

110 South Grand Avenue

Poughkeepsie, NY 12603

(845) 471-0430

www.jewishdutchess.org

Orange County
Newburgh JCC
290 North Street
Newburgh, NY 12550
(845) 561-6602
www.newburghjcc.org

Rochester
JCC of Greater Rochester
1200 Edgewood Avenue
Rochester, NY 14618
(585) 461-2000
www.jccrochester.org

Rockland County
JCC of Rockland County
450 West Nyack Road
West Nyack, NY 10994
(845) 362-4400
www.jccrockland.org

Schenectady
Robert and Dorothy Ludwig JCC of Schenectady
2565 Balltown Road
Niskayuna, NY 12309
(518) 377-8803
www.schenectadyjcc.org

Syracuse
JCC of Syracuse
5655 Thompson Road
DeWitt, NY 13214
(315) 445-2360
www.jccsyr.org

Utica
JCC of the Mohawk Valley
2310 Oneida Street
Utica, NY 13501
(315) 733-2343
www.jccutica.net

New York Metropolitan Area

Bronx
Bronx House
990 Pelham Parkway South
Bronx, NY 10461
(718) 792-1800
www.bronxhouse.org

Bronx
Mosholu Montefiore Community Center
3450 DeKalb Avenue
Bronx, NY 10467
(718) 882-4000
www.mmcc.org

Bronx
Riverdale YM-YWHA
5625 Arlington Avenue
Bronx, NY 10471
(718) 548-8200
www.riverdaley.org

Brooklyn
Boro Park Y
4912 14th Avenue
Brooklyn, NY 11219
(718) 438-5921
www.boroparky.org

Brooklyn
Edith & Carl Marks JCH of Bensonhurst
7802 Bay Pkwy
Brooklyn, NY 11214
(718) 331-6800
www.jchb.org

Brooklyn
Kings Bay YM-YWHA
3495 Nostrand Avenue
Brooklyn, NY 11229
(718) 648-7703
www.KingsBayY.org

Brooklyn
Morris and Paulette Bailey Sephardic Community Center
1901 Ocean Parkway
Brooklyn, NY 11223
(718) 627-4300
www.scclive.org

Brooklyn
Shorefront YM-YWHA of Brighton-Manhattan Beach
3300 Coney Island Avenue
Brooklyn, NY 11235
(718) 646-1444
www.shorefronty.org

Manhattan
14th Street Y
344 East 14th Street
New York, NY 10003
(212) 780-0800
www.14StreetY.org

Manhattan
92nd Street Y
1395 Lexington Avenue
New York, NY 10128
(212) 415-5500
www.92y.org

Manhattan
Educational Alliance
197 East Broadway
New York, NY 10002
(212) 780-2300
www.edalliance.org

Manhattan
JCC Manhattan
334 Amsterdam Ave
New York, NY 10023
(646) 505-4444
www.jccmanhattan.org

Manhattan
YM & YWHA of Washington Heights & Inwood
54 Nagle Avenue
New York, NY 10040
(212) 569-6200
www.ywashhts.org

Nassau
Barry & Florence Friedberg JCC
Long Beach
310 National Boulevard
Long Beach, NY 11561
(516) 431-2929
www.friedbergjcc.org

Nassau
Barry & Florence Friedberg JCC
Oceanside
15 Neil Court
Oceanside, NY 11572
(516) 766-4341
www.friedbergjcc.org

Nassau
JCC of the Greater Five Towns
207 Grove Avenue
Cedarhurst, NY 11516
(516) 569-6733
www.fivetownsjcc.org

Nassau
Mid-Island Y JCC
45 Manetto Hill Road
Plainview, NY 11803
(516) 822-3535
www.miyjcc.org

Nassau
Sid Jacobson JCC
300 Forest Drive
East Hills, NY 11548
(516) 484-1545
www.sjjcc.org

Queens
Central Queens Y
67-09 108th Street
Forest Hills, NY 11375
(718) 268-5011
www.cqy.org

Queens
Samuel Field Y
58-20 Little Neck Parkway
Little Neck, NY 11362
(718) 225-6750
www.sfy.org

Queens

Samuel Field Y
Bay Terrace Center
212-00 23rd Avenue
Bayside, NY 11360
(718) 423-6111
www.sfy.org

Staten Island

New York
JCC of Staten Island
Aberlin/North JCC
485 Victory Boulevard
Staten Island, NY 10301
(718) 475-5290
www.sijcc.org

Staten Island

JCC of Staten Island
Avis/South Shore JCC
1297 Arthur Kill Road
Staten Island, NY 10312
(718) 475-5270
www.sijcc.org

Staten Island

JCC of Staten Island
Bernikow/Mid-Island JCC
1466 Manor Road
Staten Island, NY 10314
(718) 475-5200
www.sijcc.org

Suffolk

Suffolk Y JCC
74 Hauppauge Road
Commack, NY 11725
(631) 462-9800
www.suffolkyjcc.org

Westchester

JCC of Mid-Westchester
999 Wilmot Road
Scarsdale, NY 10583
(914) 472-3300
www.jccmw.org

Westchester
JCC on the Hudson
371 South Broadway
Tarrytown, NY 10591
(914) 366-7898
www.jcconthehudson.org

Westchester
Rosenthal JCC of Northern Westchester
Main Branch
600 Bear Ridge Road
Pleasantville, NY 10570
(914) 741-0333
www.rosenthaljcc.org

Westchester
Rosenthal JCC of Northern Westchester
Yorktown Branch
2966 Crompond Road (in Yorktown Jewish Center)
Yorktown Heights, NY 10598
(914) 962-8430
www.rosenthaljcc.org

North Carolina

Charlotte
Sandra and Leon Levine JCC
5007 Providence Road
Charlotte, NC 28226
(704) 366-5007
www.charlottejcc.org

Durham
Charlotte and Dick Levin JCC
1937 West Cornwallis Road
Durham, NC 27705
(919) 354-4936
www.levinjcc.org

Raleigh
Raleigh-Cary JCC
12804 Norwood Road
Raleigh, NC 27613
(919) 676-6170
www.shalomraleigh.org

Western North Carolina
Asheville JCC
236 Charlotte Street

Asheville, NC 28801
(828) 253-0701
www.jcc-asheville.org

Ohio

Akron
Jerry Shaw JCC of Akron
750 White Pond Drive
Akron, OH 44320
(330) 867-7850
www.shawjcc.org

Canton
Canton JCC
432 30th Street, NW
Canton, OH 44709
(330) 452-6444
www.jewishcanton.org

Cincinnati
Mayerson JCC
8485 Ridge Road
Cincinnati, OH 45236
(513) 761-7500
www.mayersonjcc.org

Cleveland
Mandel JCC of Cleveland
26001 South Woodland Road
Beachwood, OH 44122
(216) 831-0700
www.mandeljcc.org

Columbus
JCC of Greater Columbus
1125 College Avenue
Columbus, OH 43209
(614) 231-2731
www.columbusjcc.org

Dayton
Dayton JCC
525 Versailles Drive
Centerville, OH 45459
(937) 610-1555
www.JewishDayton.org

Toledo

JCC of Greater Toledo

1500 North Superior Street, 2nd Floor

Toledo, OH 43604

(419) 729-8135

www.ymcatoledo.org

Youngstown

JCC of Youngstown

505 Gypsy Lane

Youngstown, OH 44504

(330) 746-3251

www.jccyoungstown.org

Oklahoma

Tulsa

Charles Schusterman JCC

2021 East 71st Street

Tulsa, OK 74136

(918) 495-1111

www.csjcc.org

Oregon

Portland

Mittleman JCC

6651 Southwest Capitol Highway

Portland, OR 97219

(503) 244-0111

www.oregonjcc.org

Pennsylvania

Allentown

JCC of Allentown

702 North 22nd Street

Allentown, PA 18104

(610) 435-3571

www.allentownjcc.org

Harrisburg

JCC of Greater Harrisburg

3301 North Front Street

Harrisburg, PA 17110

(717) 236-9555

www.jewishharrisburg.org

Lancaster
Jewish Community Alliance of Lancaster
2120 Oregon Pike
Lancaster, PA 17601
(717) 569-7352
www.lancasterjcc.org

Philadelphia
Charles & Elizabeth Gershman Y
401 South Broad Street
Philadelphia, PA 19147
(215) 545-4400
www.gershmany.org

Philadelphia
Kevy K. And Teddy Kaiserman JCC
45 Haverford Road
Wynnewood, PA 19096
(610) 896-7770
www.phillyjcc.com

Philadelphia
Raymond and Miriam Klein JCC
10100 Jamison Avenue
Philadelphia, PA 19116
(215) 698-7300
www.kleinlife.org

Pittsburgh
JCC of Greater Pittsburgh
South Hills Branch
345 Kane Boulevard
Pittsburgh, PA 15243
(412) 278-1975
www.jccpgh.org

Pittsburgh
JCC of Greater Pittsburgh
Squirrel Hill Branch
5738 Forbes Avenue
Pittsburgh, PA 15217
(412) 521-8010
www.jccpgh.org

Reading
Jewish Cultural Center of Reading, PA
1100 Berkshire Boulevard, Suite 125
Wyomissing, PA 19610
(610) 921-0624
www.readingjewishcommunity.org

Scranton
Scranton JCC
601 Jefferson Avenue
Scranton, PA 18510
(570) 346-6595
www.scrantonjcc.com

Wilkes-Barre
JCC of Wyoming Valley
60 South River Street
Wilkes-Barre, PA 18702-2493
(570) 824-4646
www.jewishwilkes-barre.org

York
York JCC
2000 Hollywood Drive
York, PA 17403
(717) 843-0918
www.yorkjcc.org

Rhode Island

Providence
Jewish Community Alliance of Greater Rhode Island
401 Elmgrove Avenue
Providence, RI 02906
(401) 421-4111
www.jccri.org

South Carolina

Charleston
Charleston JCC
1645 Wallenberg Boulevard
Charleston, SC 29407
(843) 571-6565
www.charlestonjcc.org

Columbia
Katie and Irwin Kahn JCC
306 Flora Drive
Columbia, SC 29223
(803) 787-2023
www.jcccolumbia.org

Tennessee

Chattanooga
Jewish Cultural Center

5461 North Terrace Road
Chattanooga, TN 37411
(423) 493-0270
www.jcfcg.com

Knoxville
Arnstein JCC
6800 Deane Hill Drive
Knoxville, TN 37919
(865) 690-6343
www.jewishknoxville.org

Memphis
Memphis JCC
6560 Poplar Avenue
Memphis, TN 38138
(901) 761-0810
www.jccmemphis.org

Nashville
Gordon JCC
801 Percy Warner Boulevard
Nashville, TN 37205
(615) 356-7170
www.nashvillejcc.org

Texas
Austin
JCC Austin
7300 Hart Lane
Austin, TX 78731
(512) 735-8000
www.shalomaustin.org

Corpus Christi
Jewish Community Center of Corpus Christi
750 Everhart Road
Corpus Christi, TX 78411
(361) 855-6239
www.jcccorpuschristi.com

Dallas
Aaron Family JCC of Dallas
7900 Northaven Road
Dallas, TX 75230
(214) 739-2737
www.jccdallas.org

El Paso

Jewish Federation of El Paso
405 Wallenberg Drive
El Paso, TX 79912
(915) 584-4437
www.jewishelpaso.org

Houston

Evelyn Rubenstein JCC of Houston
5601 South Braeswood
Houston, TX 77096
(713) 729-3200
www.erjcchouston.org

Houston

Evelyn Rubenstein JCC of Houston
Houston West
1120 Dairy Ashford
Houston, TX 77079
(281) 556-5567
www.erjcchouston.org

San Antonio

Barshop JCC of San Antonio
12500 NW Military Highway
San Antonio, TX 78231
(210) 302-6820
www.jccsanantonio.org

Utah

Salt Lake City
I.J. & Jeanne Wagner JCC
2 North Medical Drive
Salt Lake City, UT 84113
(801) 581-0098
www.slccjcc.org

Virginia

Newport News
United Jewish Community Center of the Virginia Peninsula
401 City Center Boulevard
Newport News, VA 23606
(757) 930-1422
www.ujcvp.org

Northern Virginia
JCC of Northern Virginia
8900 Little River Turnpike
Fairfax, VA 22031
(703) 323-0880
www.jccnv.org

Richmond
Carole and Marcus Weinstein JCC
5403 Monument Avenue
Richmond, VA 23226
(804) 285-6500
www.weinsteinjcc.org

Tidewater
Simon Family JCC
5000 Corporate Woods Drive, Suite 100
Virginia Beach, VA 23462
(757) 321-2338
www.simonfamilyj.org

Washington

Seattle
Samuel and Althea Stroum JCC of Greater Seattle
Mercer Island Campus
3801 East Mercer Way
Mercer Island, WA 98040
(206) 232-7115
www.sjcc.org

Seattle
Samuel and Althea Stroum JCC of Greater Seattle
Seattle Campus
2618 NE 80th Street
Seattle, WA 98115
(206) 526-8073
www.sjcc.org

Wisconsin

Milwaukee
Harry and Rose Samson Family JCC
6255 North Santa Monica Boulevard
Whitefish Bay, WI 53217
(414) 967-8200
www.jccmilwaukee.org

Canada**Alberta**

Calgary
Calgary JCC
1607 90th Avenue SW
Calgary, AB T2V 4V7
(403) 253-8600
www.calgaryjcc.com

Edmonton
JCC of Edmonton
7200-156th Street
Edmonton, AB T5R 1X3
(780) 487-0585
www.jewishedmonton.org

British Columbia

Vancouver
JCC of Greater Vancouver
950 West 41st Avenue
Vancouver, BC V5Z 2N7
(604) 257-5111
www.jccgv.com

Victoria
JCC of Victoria
3636 Shelbourne Street
Victoria, BC V8P 4H2
(250) 477-7185
www.jccvictoria.ca

Manitoba

Winnipeg
Rose & Max Rady JCC
123 Doncaster Street
Winnipeg, MB R3N 2B3
(204) 477-7510
www.radyjcc.com

Ontario

Hamilton
JCC of Hamilton & Area
1030 Lower Lions Club Road
PO Box 81203

Ancaster, ON L9G 4X1
(905) 648-0605
www.hamiltonjcc.org

London
JCC of London
536 Huron Street
London, ON N5Y 4J5
(519) 673-3310
www.jewishlondon.ca

Ottawa
Soloway JCC
21 Nadolny Sachs Private
Ottawa, ON K2A 1R9
(613) 798-9818
www.jccottawa.com

Toronto
Miles Nadal JCC
750 Spadina Avenue
Toronto, ON M5S 2J2
(416) 924-6211
www.mnjcc.org

Toronto
Prosserman JCC
4588 Bathurst Street
Toronto, ON M2R 1W6
(416) 638-1881
www.prossermanjcc.com

Toronto
Schwartz/Reisman Centre
9600 Bathurst Street
Vaughan, ON L6A 3Z8
(905) 303-1821
www.srcentre.ca

Windsor
JCC of Windsor
1641 Ouellete Avenue
Windsor, ON N8X 1K9
(519) 973-1772
www.jewishwindsor.org

Quebec

Montreal

Ben Weider JCC

5400 Westbury Avenue

Montreal, QC H3W 2W8

(514) 737-6551

www.ymywha.com

Montreal

West Island JCC

13101 Gouin Boulevard

Pierrefonds, QC H8Z 1X1

(514) 624-6750

www.ymywha.com

8.3 Jewish Social Service Agencies

(Jewish Family Services, Jewish Vocational Services, Jewish Free Loans)

Note that when multiple locations exist in one community, only the main office is listed.

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

United States

Alabama

Birmingham

Collat Jewish Family Services

3940 Montclair Road, Suite 205

Birmingham, AL 35213

(205) 879-3438

www.cjfsbham.org

Dothan

Blumberg Family Jewish Community Services of Dothan
2733 Ross Clark Circle
Dothan, AL 36301
(334) 793-6855, ext. 270
www.bfjcs.org

Arizona**Phoenix**

Jewish Family & Children's Service
4747 North 7th Street, Suite 100
Phoenix, AZ 85014
(602) 279-7655
www.jfcsaz.org

Southern Arizona

Jewish Family & Children's Services of Southern Arizona
4301 East Fifth Street
Tucson, AZ 85711
(520) 795-0300
www.jfcstucson.org

California**East Bay (Oakland)**

Jewish Family & Children's Services of the East Bay
2484 Shattuck Avenue, Suite 210
Berkeley, CA 94704
(510) 704-7475
www.jfcs-eastbay.org

Fresno

Jewish Family Services
1340 West Herndon Avenue
Fresno, CA 93711
(559) 432-0529
No website

Long Beach

Jewish Family & Children's Service of Long Beach/West Orange County
3801 East Willow Street
Long Beach, CA 90815
(562) 427-7916
www.jfcslongbeach.org

Los Angeles

Jewish Family Service of Los Angeles
3580 Wilshire Boulevard, Seventh Floor
Los Angeles, CA 90010
(323) 761-8800
www.jfsla.org

Orange County

Jewish Federation & Family Services of Orange County
1 Federation Way, Suite 210
Irvine, CA 92603
(949) 435-3484
www.jewishorangecounty.org

Palm Springs

Jewish Family Service of the Desert
801 East Tahquitz Canyon Way, Suite 202
Palm Springs, CA 92262
(760) 325-4088
www.jfsdesert.org

Sacramento

Jewish Service Network
2014 Capitol Avenue
Sacramento, CA 95811
(916) 486-0906
www.jewishsac.org/jewishservicenetwork

San Diego

Jewish Family Service of San Diego
Turk Family Center
8804 Balboa Avenue
San Diego, CA 92123
(858) 637-3000
www.jfssd.org

San Francisco

Jewish Family & Children's Services of San Francisco, the Peninsula, Marin and
Sonoma Counties
Miriam Schultz Grunfeld Professional Building
2150 Post Street (between Scott and Pierce)
San Francisco, CA 94115
(415) 449-1200
www.jfcs.org

San Gabriel/Pomona Valley

Jewish Family Resource Services
550 South Second Avenue

Arcadia, CA 91006
(626) 445-0810, ext. 27
www.jewishsgpv.org

San Luis Obispo
Jewish Family Services
875 Laureate Lane
San Luis Obispo 93405
(805) 426-5465
www.jccslo.com/jewish-family-services.html

Santa Barbara
Jewish Family Service of Greater Santa Barbara
524 Chapala Street
Santa Barbara, CA 93101
(805) 957-1116
www.jewishsantabarbara.org

Silicon Valley/San Jose
Jewish Family Services of Silicon Valley
14855 Oka Road, Suite 202
Los Gatos, CA 95032
(408) 556-0600
www.jfssv.org

Ventura
Ventura County Jewish Family Service
857 East Main Street
Ventura, CA 93001
(805) 641-6565
www.jfsvc.org

Colorado

Denver
Jewish Family Service of Colorado
3201 South Tamarac Drive
Denver, CO 80231
(303) 597-5000
www.jewishfamilyservice.org

Connecticut

Bridgeport/Eastern Fairfield
Jewish Family Service
325 Reef Road
Fairfield, CT 06824
(203) 366-5438
www.jfsct.org

Danbury
The Jewish Family Service
at the United Jewish Center
141 Deer Hill Avenue
Danbury, CT 06810
(203) 748-3355
(No website)

Greenwich
Jewish Family Services of Greenwich
One Holly Hill Lane
Greenwich, CT 06830
(203) 622-1881
www.jfsgreenwich.org

Hartford
Jewish Family Services of Greater Hartford
333 Bloomfield Avenue, Suite A
West Hartford, CT 06117
(860) 236-1927
www.jfshartford.org

Hartford
Jewish Children's Service Organization
PO Box 370386
West Hartford, CT 06137
(860) 521-1319

New Haven
Jewish Family Service of New Haven
1440 Whalley Avenue
New Haven, CT 06515
(203) 389-5599
www.jfsnh.org

Stamford
Jewish Family Service
733 Summer Street, Suite 602
Stamford, CT 06901
(203) 921-4161
www.ctjfs.org

Western Connecticut
Brownstein Jewish Family Service
444 Main Street North
Southbury, CT 06488
(203) 267-3177, ext. 310
www.jfed.net

Westport
Jewish Family Service
431 Post Road East, Suite 11
Westport, CT 06880
(203) 454-4992
www.ctjfs.org

Delaware

Wilmington
Jewish Family Services of Delaware
99 Passmore Road
Wilmington, DE 19803
(302) 478-9411
www.jfsdelaware.org

Florida

Broward County
Goodman Jewish Family Service of Broward County
100 South Pine Island Road, Suite 230
Plantation, FL 33324
(954) 370-2140
www.jfsbroward.org

Collier County
Jewish Family & Community Services of Southwest Florida
5025 Castello Drive
Naples, FL 34103
(239) 325-4444
www.jfcswfl.org

Jacksonville
Jewish Family & Community Services
6261 Dupont Station Court, East
Jacksonville, FL 32217
(904) 448-1933
www.jfcsjax.org

Lee County
Jewish Family Services
9701 Commerce Center Court
Fort Myers, FL 33908
(239) 481-4449
www.jewishfederationlcc.org

Miami

Jewish Community Services of South Florida

735 NE 125th Street

North Miami, FL 33161

(305) 576-6550

www.jcsfl.org

Orlando

Jewish Family Services of Greater Orlando

The George Wolly Center

2100 Lee Road

Winter Park, FL 32789

(407) 644-7593

www.jfsorlando.org

Palm Beach County

Fred & Gladys Alpert Jewish Family & Children's Service of Palm Beach County

5841 Corporate Way, Suite 200

West Palm Beach, FL 33407

(561) 684-1991

www.jfcsonline.com

Pinellas County

Gulf Coast Jewish Family & Community Services

14041 Icot Boulevard

Clearwater, FL 33760

(727) 479-1800

www.gulfcoastjewishfamilyandcommunityservices.org

Sarasota

Jewish Family & Children's Service of Sarasota-Manatee

Harry & Jeanette Weinberg Campus

2688 Fruitville Road

Sarasota, FL 34237

(941) 366-2224

www.jfcs-cares.org/web

South Palm Beach County

Ruth Rales Jewish Family Service

21300 Ruth & Baron Coleman Boulevard

Boca Raton, FL 33428

(561) 852-3333

www.ruthralesjfs.org

Tampa

Tampa Jewish Family Services

13009 Community Campus Drive

Tampa, FL 33625

(813) 960-1848

www.tjfs.org

Volusia and Flagler Counties

Social Service Council of the Jewish Federation of Volusia & Flagler Counties

470 Andalusia Avenue

Ormond Beach, FL 32174

(386) 672-0294

www.jewishdaytona.org

Georgia

Atlanta

Jewish Family & Career Services of Atlanta

4549 Chamblee Dunwoody Road

Atlanta, GA 30338

(770) 677-9300

www.yourtoolsforliving.org

Augusta

Jewish Family Services

898 Weinberger Way

Evans, GA 30809

(706) 228-3636

www.augustajcc.org/id1.html

Savannah

Jewish Family Services

5111 Abercorn Street

Savannah, GA 31405

(912) 355-8111

www.savj.org

Hawaii

Honolulu

Jewish Community Services of Hawaii

PO Box 235805

Honolulu, HI 96823

(808) 258-7121

www.jcs-hi.org

Illinois

Chicago

Jewish Child & Family Services

216 West Jackson Boulevard, Suite 800

Chicago, IL 60606

(855) 275-5237

www.jcfs.org

Indiana**Munster**

Jewish Community Services

585 Progress Avenue

Munster, IN 46321

(219) 922-4024

www.federationonline.org/Jewish-Community-Services.aspx

South Bend

Jewish Family Services

3202 Shalom Way

South Bend, IN 46615

(574) 233-1164

www.thejewishfed.org

Iowa**Des Moines**

Jewish Family Services

33158 Ute Avenue

Waukee, IA 50263

(515) 987-0899

www.jewishdesmoines.org/our-work/jewish-family-and-senior-services

Kansas**Kansas City**

Jewish Family Services of Greater Kansas City

5801 West 115th Street, Suite 103

Overland Park, KS 66211

(913) 327-8250

www.jfskc.org

Kentucky**Central Kentucky**

Jewish Family Services

1050 Chinoe Road, Suite 112

Lexington, KY 40502

(859) 268-0672

www.jewishlexington.org

Louisville

Jewish Family & Career Services of Louisville

Louis and Lee Roth Family Center

2821 Klempner Way

Louisville, KY 40205

(502) 452-6341

www.jfclsouthern.org

Louisiana

New Orleans

Jewish Children's Regional Service

Executive Tower

3500 North Causeway Boulevard, Suite 1120

Metairie, LA 70002

(504) 828-6334

www.jcrs.org

New Orleans

Jewish Family Service of Greater New Orleans

3330 West Esplanade Avenue, Suite 600

Metairie, LA 70002

(504) 831-8475

www.jfsneworleans.org

Maine

Southern Maine

Jewish Family Services

57 Ashmont Street

Portland, ME 04103

(207) 772-1959

www.mainejewish.org

Maryland

Baltimore

Jewish Community Services

5750 Park Heights Avenue

Baltimore, MD 21215

(410) 466-9200

www.jcsbaltimore.org

Howard County

Jewish Community Services

10630 Little Patuxent Parkway, Suite 400

Columbia, MD 21044

(410) 730-4976, ext. 120

www.jewishhowardcounty.org

Rockville/Washington

Jewish Social Service Agency

200 Wood Hill Road

Rockville, MD 20850

(301) 838-4200

www.jssa.org

Massachusetts**Boston**

Jewish Family & Children's Service

1430 Main Street

Waltham, MA 02451

(781) 647-5327

www.jfcsboston.org

Boston

Jewish Family Service of Metrowest

475 Franklin Street, Suite 101

Framingham, MA 01702

(508) 875-3100

www.jfsmw.org

Central Massachusetts

Jewish Family Services of Worcester

646 Salisbury Street

Worcester, MA 01609

(508) 755-3101

www.facebook.com/pages/JFS-Worcester-Jewish-Family-Service/129438433799044

New Bedford

Jewish Family Services

467 Hawthorn Street

North Dartmouth, MA 02747

(508) 997-7471

www.jewishnewbedford.org/jewish_family_services.html

Springfield

Jewish Family Service of Western Massachusetts

15 Lenox Street

Springfield, MA 01108

(413) 737-2601

www.jfswm.org

Michigan**Ann Arbor**

Jewish Family Services of Washtenaw County

2245 South State Street, Suite 200

Ann Arbor, MI 48104

(734) 769-0209

www.jfsannarbor.org

Detroit

Jewish Family Service of Metropolitan Detroit

Graham & Sally Orley and Joseph & Suzanne Orley Building

6555 West Maple Road

West Bloomfield, MI 48322
(248) 592-2300
www.jfsdetroit.org

Flint
Jewish Community Services
619 Wallenberg Street
Flint, MI 48502
(810) 767-5922
www.jcsflint.org

Grand Rapids
Jewish Family Services
2727 Michigan Street NE
Grand Rapids MI 49506
(616) 942-5553, ext. 206
www.jewishgrandrapids.org

Minnesota

Minneapolis
Jewish Family and Children's Service of Minneapolis
13100 Wayzata Boulevard
Minnetonka, MN 55305
(952) 546-0616
www.jfcsmpls.org

St. Paul
Jewish Family Service of St. Paul
1633 West 7th Street
St. Paul, MN 55102
(651) 698-0767
www.jfssp.org

Missouri

Kansas City
Jewish Family Services of Greater Kansas City
Missouri Office
9233 Ward Parkway, Suite 125
Kansas City, MO 64114
(816) 333-1172
www.jfskc.org

St. Louis
Jewish Family & Children's Service
10950 Schuetz Road
St. Louis, MO 63146
(314) 993-1000
www.jfcs-stl.org

Nebraska

Omaha

Jewish Family Service

333 South 132nd Street

Omaha, NE 68154

(402) 330-2024

www.jfsomaha.com

Nevada

Las Vegas

Jewish Family Service Agency

4794 South Eastern Avenue, Suite C

Las Vegas, NV 89119

(702) 732-0304

www.jfsalv.org

New Jersey

Atlantic & Cape May Counties

Jewish Family Service of Atlantic & Cape May Counties

607 North Jerome Avenue

Margate, NJ 08402

(609) 822-1108

www.jfsatlantic.org

Central New Jersey

Jewish Family Service of Central New Jersey

655 Westfield Avenue

Elizabeth, NJ 07208

(908) 352-8375

www.jfscentralnj.org

Clifton-Passaic

Jewish Family Service & Children's Center of Clifton-Passaic

925 Allwood Road, 2nd Floor

Clifton, NJ 07012

(973) 777-7638

www.jfsclifton.org

Greater MetroWest

Jewish Family Service of MetroWest New Jersey

256 Columbia Turnpike, Suite 105

Florham Park, NJ 07932

(973) 765-9050

www.jfsmetrowest.org

Jersey City

Jewish Family and Counseling Service of Jersey City, Bayonne, and Hoboken

921 Bergen Avenue, Suite 627

Jersey City, NJ 07306

(201) 604-9991

www.jfsmetrowest.org

Middlesex County

Jewish Family & Vocational Service of Middlesex County

32 Ford Avenue, 2nd Floor

Milltown, NJ 08850

(732) 777-1940

www.jfvs.org

Monmouth County

Jewish Family and Children's Service of Monmouth County

705 Summerfield Avenue

Asbury Park, NJ 07712

(732) 774-6886

www.jfcsmonmouth.org

Northern New Jersey

Jewish Family Service of Bergen & North Hudson

1485 Teaneck Road

Teaneck, NJ 07666

(201) 837-9090

www.jfsbergen.org

Northern New Jersey

Jewish Family Service of North Jersey

One Pike Drive

Wayne, NJ 07470

(973) 595-0111

www.jfsnorthjersey.org

Ocean County

Jewish Family & Children's Service of Ocean County

301 Madison Avenue

Lakewood, NJ 08701

(732) 363-8010

www.jewishoceancounty.org

Princeton/Mercer-Bucks County

Jewish Family & Children's Service of Greater Mercer County

707 Alexander Road, Suite 102

Princeton, NJ 08540

(609) 987-8100

www.jfcsonline.org

Somerset, Hunterdon & Warren Counties
Jewish Family Services of Somerset, Hunterdon and Warren Counties
150-A West High Street
Somerville, NJ 08876
(908) 725-7799
www.jewishfamilysvc.org

Southern New Jersey
Samost Jewish Family & Children's Service of Southern NJ
1301 Springdale Road, Suite 150
Cherry Hill, NJ 08003
(856) 424-1333
www.jfcssnj.org

New York (Outside New York Metropolitan Area)
Northeastern New York
Jewish Family Services of Northeastern New York
877 Madison Avenue
Albany, NY 12208
(518) 482-8856
www.jfsnny.org

Broome County
Jewish Family Service
500 Club House Road
Vestal, NY 13850
(607) 724-2332
www.jfbcweb.org

Buffalo
Jewish Family Service of Buffalo & Erie County
70 Barker Street
Buffalo, NY 14209
(716) 883-1914
www.jfsbuffalo.org

Dutchess County
Jewish Family Services of Dutchess County
17 Collegeview Avenue
Poughkeepsie, NY 12603
(845) 471-9817
www.jewishdutchess.org

Orange County
Jewish Family Service of Orange County
720 Route 17M
Middletown, NY 10940
(845) 341-1173
www.jfsorange.org

Rochester

Jewish Family Service of Rochester

441 East Avenue

Rochester, NY 14607

(585) 461-0110

www.jfsrochester.org

Rockland County

Rockland Jewish Family Service

450 West Nyack Road, Suite 2

West Nyack, NY 10994

(845) 354-2121

www.rjfs.org

Syracuse

Syracuse Jewish Family Service

Hodes Way

4101 East Genesee Street

Syracuse, NY 13214

(315) 446-9111

www.sjfs.org

Ulster County

Jewish Family Services of Ulster County

280 Wall Street

Kingston, NY 12401

(845) 338-2980

www.jfsulster.org

New York Metropolitan Area**Bronx**

Bronx Jewish Community Council

2930 Wallace Avenue

Bronx, NY 10467

(718) 652-5500

www.bjcconline.org

Bronx

Concourse-North Bronx Jewish Community Council

220 East 204 Street

Bronx, NY 10458

No website

Bronx

Jewish Community Council of Pelham Parkway

2157 Holland Avenue

Bronx, NY 10462

(718) 792-4744

www.jccpelhamparkway.org

Brooklyn
Jewish Child Care Association
858 East 29th Street
Brooklyn, NY 11210
(718) 859-4500
www.jccany.org

Brooklyn
Bensonhurst Council of Jewish Organizations
8635 21st Avenue, Suite 1B
Brooklyn, NY 11214
(718) 333-1834
www.bencojo.org

Brooklyn
Boro Park Jewish Community Council
4912 14th Avenue, 3rd Floor
Brooklyn, NY 11219
(718) 972-6600
www.boroparky.org

Brooklyn
Council of Jewish Organizations of Flatbush
1523 Avenue M, 3rd Floor
Brooklyn, NY 11230
(718) 377-2900
www.cojoflatbush.org

Brooklyn
Crown Heights Central Jewish Community Council
387 Kingston Avenue
Brooklyn, NY 11225
(718) 771-9000
www.chcentral.org

Brooklyn
Jewish Community Council of Canarsie
Starrett City (Main) Office
1170 Pennsylvania Avenue, Suite 1B
Brooklyn, NY 11239
(718) 495-6210
www.canarsiejcc.org

Brooklyn
Jewish Community Council of Greater Coney Island
3001 West 37th Street
Brooklyn, NY 11224
(718) 449-5000
www.jccgci.org

Brooklyn

Jewish Community Council of Kings Bay

3495 Nostrand Avenue

Brooklyn, NY 11229

(718) 648-7703

www.kingsbayy.org/main/jcc-of-kings-bay.org

Brooklyn

Jewish Community Council of Marine Park

2076 Flatbush Avenue

Brooklyn, NY 11234

(718) 407-1832

www.jccmp.org

Brooklyn

Shorefront Jewish Community Council

128 Brighton Beach Avenue, 4th Floor

Brooklyn, NY 11235

(718) 743-0575

www.shorefrontjcc.org

Brooklyn

United Jewish Organizations of Williamsburg and North Brooklyn

32 Penn Street

Brooklyn, NY 11211

(718) 643-9700

www.unitedjewish.org

Manhattan

Jewish Board of Family and Children's Services

135 West 50th Street

New York, NY 10020

(212) 582-9100

www.jbfcs.org

Manhattan

Jewish Community Council of Washington Heights-Inwood

121 Bennett Avenue, Suite 11A

New York, NY 10033

(212) 568-5450

www.jccwhi.org

Manhattan

Metropolitan Council on Jewish Poverty

120 Broadway, 7th floor

New York, NY 10271

(212) 453-9500

www.metcouncil.org

Manhattan

United Jewish Council of the East Side

235 East Broadway

New York, NY 10002

(212) 233-6037

www.ujces.org

Queens

Flushing Jewish Community Council

43-43 Bowne Street

Flushing, NY 11355

(718) 463-0434

www.flushingjcc.net

Queens

Jackson Heights-Elmhurst Kehillah

37-06 77th Street

Jackson Heights, NY 11372

(718) 457-4591

www.jhekehillah.org

Queens

Jewish Community Council of the Rockaway Peninsula

1525 Central Avenue

Far Rockaway, NY 11691

(718) 327-7755

www.jccrp.org

Queens

Northeast Queens Jewish Community Council

58-20 Little Neck Parkway

Little Neck, NY 11362

(718) 343-6779

www.northeastqueensjewish.org

Queens

Queens Jewish Community Council

119-45 Union Turnpike

Forest Hills, NY 11375

(718) 544-9033

www.qjcc.org

Westchester

Jewish Community Council of Mount Vernon

550 North Columbus Avenue

Mount Vernon, NY 10552

(914) 664-1727

www.ujafedny.org/find-help/item/jewish-community-council-of-mount-vernon-information-and-referral/TJ-3000.1500/%20

North Carolina

Charlotte

Jewish Family Services

Shalom Park

5007 Providence Road, Suite 105

Charlotte, NC 28226

(704) 364-6594

www.jfscharlotte.org

Durham-Chapel Hill

Jewish Family Services

1937 West Cornwallis Road

Durham, NC 27705

(919) 354-4955

www.shalomdch.org

Greensboro

Jewish Family Services

5509-C West Friendly Avenue

Greensboro, NC 27410

(336) 852-4829

www.shalomgreensboro.org

Raleigh-Cary

Jewish Family Services

1937 West Cornwallis Rd

Durham, NC 27705

(919) 354-4936

www.shalomraleigh.org

Western North Carolina

Jewish Family Services of Western North Carolina

Asheville Jewish Community Center

236 Charlotte Street

Asheville, NC 28801

(828) 253-0701

www.jcc-asheville.org

Ohio

Akron

Jewish Family Service

750 White Pond Drive

Akron, OH 44320

(330) 869-2424

www.jewishakron.org

Canton

Jewish Family Services

432 30th Street NW

Canton, OH 44709

(330) 445-2402

www.jewishcanton.org

Cincinnati

Jewish Family Service of the Cincinnati Area

8487 Ridge Road

Cincinnati, OH 45236

(513) 469-1188

www.jfscinti.org

Cleveland

Jewish Family Service Association of Cleveland

24075 Commerce Park Road

Beachwood, OH 44122

(216) 292-3999

www.jfsa-cleveland.org

Cleveland

Bellefaire JCB

Main Campus

22001 Fairmount Boulevard

Cleveland, OH 44118

(800) 879-2522/(216) 932-2800

www.bellefairejcb.org

Columbus

Jewish Family Services

1070 College Avenue

Columbus, OH 43209

(614) 231-1890

www.jfscolumbus.org

Toledo

Jewish Family Service

6465 Sylvania Avenue

Sylvania, OH 43560

(419) 885-4461

www.jewishtoledo.org

Youngstown

Jewish Family Services

517 Gypsy Lane

Youngstown, OH 44504

(330) 746-1076

www.jewishyoungstown.org

Oregon

Portland

Jewish Family & Child Service

1221 Southwest Yamhill Street, Suite 301

Portland, OR 97205

(503) 226-7079

www.jfcs-portland.org**Pennsylvania**

Harrisburg

Jewish Family Service of Greater Harrisburg

333 North Front Street

Harrisburg, PA 17110

(717) 233-1681

www.jfsofhbg.org

Lackawanna County

Jewish Family Service of Lackawanna County

615 Jefferson Avenue, Suite 204

Scranton, PA 18510

(570) 344-1186

www.jfsnepa.org

Lancaster

Jewish Family Service of Lancaster

Congregation Shaarai Shomayim

75 East James Street

Lancaster PA 17602

(717) 397-5575

www.jfshelps.org

Lehigh Valley

Jewish Family Service of the Lehigh Valley

2004 Allen Street

Allentown, PA 18104

(610) 821-8722

www.jewishfamilyservice-lv.org

Philadelphia

Jewish Family and Children's Service of Greater Philadelphia

2100 Arch Street, 5th Floor

Philadelphia, PA 19103

(267) 256-2100

www.jfcsphilly.org

Pittsburgh

Jewish Family & Children's Service of Pittsburgh

5743 Bartlett Street

Pittsburgh, PA 15217

(412) 422-7200

www.jfcspgh.org

Reading

Jewish Family Service

1100 Berkshire Boulevard

Wyomissing, PA 19610

(610) 921-0624

www.readingjewishcommunity.org

www.jfsoflackawanna.org/

Wilkes-Barre/Wyoming Valley

Jewish Family Service of Greater Wilkes-Barre

60 South River Street

Wilkes-Barre, PA 18702

(570) 824-4646

www.jewishwilkes-barre.org

York

Jewish Family Services of York

2000 Hollywood Drive

York, PA 17403

(717) 843-5011

www.jfsyork.org

Rhode Island

Providence

Jewish Family Service

959 North Main Street

Providence, RI 02904

(401) 331-1244

www.jfsri.org

South Carolina

Charleston

Charleston Jewish Social Services

1645 Raoul Wallenberg Boulevard

Charleston, SC 29407

(843) 614-6494

www.jewishcharleston.org

Columbia

Jewish Family Service

306 Flora Drive

Columbia, SC 29223
(803) 787-2023, ext. 220
www.jewishcolumbia.org

Tennessee

Chattanooga
Care Network
5461 North Terrace Road
Chattanooga, TN 37411
(423) 493-0270
www.jewishchattanooga.com

Knoxville
Knoxville Jewish Family Services
6800 Deane Hill Drive
Knoxville, TN 37919
(865) 690-6343, ext. 18
www.jewishknoxville.org

Memphis
Jewish Family Service
6560 Poplar Avenue
Memphis, TN 38138
(901) 767-8511
www.jfsmemphis.org

Nashville
Jewish Family Service of Nashville and Middle Tennessee
801 Percy Warner Boulevard, Suite 103
Nashville, TN 37205
(615) 356-4234
www.jfsnashville.org

Texas

Austin
Jewish Family Service
11940 Jollyville Road, Suite 110 South
Austin, TX 78759
(512) 250-1043
www.shalomaustin.org

Dallas
Jewish Family Service, Greater Dallas
The Edna Zale Building
5402 Arapaho Road
Dallas, TX 75248
(972) 437-9950
www.jfsdallas.org

El Paso

Jewish Family and Children's Service

401 Wallenberg Drive

El Paso, TX 79912

(915) 581-3256

www.jfcselpaso.org

Fort Worth

Jewish Family Services of Fort Worth and Tarrant County

4049 Kingsridge Road

Fort Worth, TX 76109

(817) 569-0898

www.tarrantfederation.org/JFS.htm

Houston

Jewish Family Service

4131 South Braeswood Boulevard

Houston, TX 77025

(713) 667-9336

www.jfshouston.org

Jewish Children's Regional Service

Houston Branch Office

PO Box 218702

Houston, TX 77218

(832) 767-9097

www.jcrs.org

San Antonio

Jewish Family Service of San Antonio, Texas

12500 NW Military Highway, Suite 250

San Antonio, TX 78231

(210) 302-6920

www.jfs-sa.org

Utah

Salt Lake City

Jewish Family Service

1111 East Brickyard Road, Suite 109

Salt Lake City, UT 84106

(801) 746-4334

www.jfsutah.org

Virginia

Fairfax

Jewish Social Service Agency

3018 Javier Road

Fairfax, VA 22031

(703) 204-9100

www.jssa.org

Richmond

Jewish Family Services

6718 Patterson Avenue

Richmond, VA 23226

(804) 282-5644

www.jfsrichmond.org

Tidewater/Virginia Peninsula

Jewish Family Service of Tidewater

260 Grayson Road

Virginia Beach, VA 23462

(757) 321-2222

www.jfshamptonroads.org

Washington

Seattle

Jewish Family Service

1601 16th Avenue

Seattle, WA 98122

(206) 461-3240

www.jfsseattle.org

Spokane

Spokane Area Jewish Family Services

1322 East 30th Avenue

Spokane, WA 99203

(509) 747-7394

www.sajfs.org

Wisconsin

Madison

Jewish Social Services of Madison

6434 Enterprise Lane

Madison, WI 53719

(608) 278-1808

www.jssmadison.org

Milwaukee

Jewish Family Services

1300 North Jackson Street

Milwaukee, WI 53202

(414) 390-5800

www.jfsmilw.org

Canada**Alberta**

Calgary

Jewish Family Service Calgary

5920 - 1A Street SW, Suite 420

Calgary, AB T2H 0G3

(403) 287-3510

www.jfsc.org

Edmonton

Jewish Family Services Edmonton

100, 8702 Meadowlark Road

Edmonton AB T5R 5W5

(780) 454-1194

www.jfse.org

British Columbia

Vancouver

Jewish Family Service Agency

201 - 475 East Broadway

Vancouver, BC V5T 1W9

(604) 257-5151

www.jfsa.ca

Jewish Family Services of Vancouver Island

3636 Shelbourne Street

Victoria, BC V8P 4H2

(250) 370-9488, ext. 1

www.jfsvi.ca

Manitoba

Winnipeg

Jewish Child and Family Service

123 Doncaster Street, Suite C200

Winnipeg, MB R3N 2B2

(204) 477-7430

www.jcfswinnipeg.org

Ontario

Hamilton

Hamilton Jewish Social Services

30 King Street East

Dundas, ON L9H 5G6

(905) 627-9922, ext. 21

www.hamiltonjss.org/index.html

Ottawa

Jewish Family Services of Ottawa
2255 Carling Avenue, Suite 300
Ottawa, ON K2B 7Z5
(613) 722-2225
www.jfsottawa.com

Toronto

Jewish Family & Child Service of Greater Toronto
4600 Bathurst Street, 1st Floor
Toronto, ON M2R 3V3
(416) 638-7800
www.jiastoronto.org/
www.jfandcs.com

Toronto

Jewish Immigrant Aid Service, Toronto
4600 Bathurst Street, Suite 325
Toronto, ON M2R 3V3
(416) 638-7800
www.jiastoronto.org
<http://www.jfandcs.com/>

Quebec**Montreal**

Agence Ometz
1 Cummings Square
(5151 Côte Ste-Catherine Road)
Montreal, QC H3W 1M6
(514) 342-0000
www.ometz.ca

Montreal

Agence Ometz West Island
96 Roger-Pilon Boulevard
Dollard-des-Ormeaux, QC H9B 2E1
(514) 343-3524
www.ometz.ca

Central Coordinating Body for Jewish Vocational Services

International Association of Jewish Vocational Services
1845 Walnut Street, Suite 640
Philadelphia, PA 19103
(215) 854-0233
www.iajvs.org

United States**California**

Jewish Vocational Service
6505 Wilshire Boulevard, Suite 200
Los Angeles, CA 90048
(323) 761-8888
www.jvsla.org

Jewish Vocational Service
225 Bush Street, Suite 400
San Francisco, CA 94104
(415) 391-3600
www.jvs.org

Colorado

SHALOM Denver / Jewish Family Service of Colorado
3201 South Tamarac Drive
Denver, CO 80231
(303) 597-5000
www.jewishfamilyservice.org

District of Columbia

Jewish Social Service Agency of Metropolitan Washington
200 Wood Hill Road
Rockville, MD 20850
(301) 838-4200
www.jssa.org

Florida

Jewish Community Services of South Florida
735 NE 125th Street
North Miami, FL 33161
(305) 899-1587
www.jcsfl.org

Tampa Bay-Job-Links
4100 West Kennedy Boulevard, Suite 206
Tampa, Florida 33609
(813) 344-0200
www.tampabay-job-links.org

Georgia

Jewish Family and Career Services
4549 Chamblee Dunwoody Road

Atlanta, GA 30338
(770) 677-9300
www.jfcs-atlanta.org

Illinois

Jewish Vocational Service
216 West Jackson Boulevard, Suite 700
Chicago, IL 60606
(312) 673-3400
www.jvschicago.org

Kansas

Jewish Employment Services
5801 West 115th Street
Overland Park, KS 66211
(913) 327 8130
www.jvskc.org

Kentucky

Jewish Family & Career Services
2821 Klempner Way
Louisville, KY 40205
(502) 452-6341
www.jfclsouville.org

Maryland

Jewish Community Services
5750 Park Heights Avenue, Suite 233
Baltimore, MD 21215
(410) 466-9200
www.jcsbaltimore.org

Massachusetts

Jewish Vocational Service
75 Federal Street
Boston, MA 02110
(617) 399-3131
www.jvs-boston.org
www.career-moves.org

Michigan

JVS
29699 Southfield Road
Southfield, MI 48076
(248) 559-5000
www.jvsdet.org

Minnesota

Jewish Family & Children's Service of Minneapolis

13100 Wayzata Boulevard, Suite 400

Minnetonka, MN 55305

(952) 546-0616

www.jfcsmpls.org

Missouri

Jewish Vocational Service

1608 Baltimore Avenue

Kansas City, MO 64108

(816) 471-2808

www.jvskc.org

MERS/Missouri Goodwill Industries

1727 Locust Street

St. Louis, MO 63103

(314) 241-3464

www.mersgoodwill.org

New Jersey

Jewish Vocational Service of MetroWest

111 Prospect Street

East Orange, NJ 07017

(973) 674-6330

www.jvsnj.org

Jewish Family & Vocational Service of Middlesex County

32 Ford Avenue, 2nd Floor

Milltown, NJ 08850

(732) 777-1940

www.jfvs.org

New York

FEGS Health and Human Services System

315 Hudson Street, 9th Floor

New York, NY 10013

(212) 366-8400

www.fegs.org

Ohio

JVS Career Services

10945 Reed Hartman Highway, Suite 302

Cincinnati, OH 45242

(513) 936-9675

www.jvscinti.org

Jewish Family Service Association of Cleveland
3659 South Green Road, Suite 322
Beachwood, OH 44122
(216) 504-2600
www.jfsa-cleveland.org

Jewish Family Services
1070 College Avenue
Columbus, OH 43209
(614) 231-1890
www.jfscolumbus.org

Pennsylvania

JEVS Human Services Philadelphia
1845 Walnut Street, 7th Floor
Philadelphia, PA 19103
(215) 854-1874
www.jevshumanservices.org

Jewish Family and Children's Service
5743 Bartlett Street
Pittsburgh, PA 15217
(412) 422-7200
www.jfcspgh.org

Texas

Jewish Family Service of Dallas
5402 Arapaho Road
Dallas, TX 75248
(972) 437-9950
www.jfsdallas.org

Jewish Family Service
4131 South Braeswood Boulevard
Houston, TX 77025
(713) 667-9336
www.jfshouston.org

Canada

Ontario

Jewish Vocational Service
74 Tycos Drive
Toronto, ON M6B 1V9
(416) 787-1151
www.jvstoronto.org

Quebec

Agence Ometz
1 Carre Cummings Square
Montréal, QC H3W 1M6
(514) 342-0000
www.ometz.ca

Central Coordinating Body for Jewish Free Loans

International Association of Jewish Free Loans
6505 Wilshire Boulevard, Suite 715
Los Angeles, CA 90048
(323) 761-8830 ext. 109
www.freeloan.org

United States**Arizona**

Jewish Free Loan of Greater Phoenix
3443 North Central Avenue, Suite 707
Phoenix, AZ 85012
(602) 230-7983
www.jewishfreeloan.org

Hebrew Free Loan Association of Tucson
3822 East River Road
Tucson, AZ 85718
(520) 577-9393
www.jewishtucson.org

California

Jewish Free Loan Association (IAJFL Home Office)
6505 Wilshire Boulevard, Suite 715
Los Angeles, CA 90048
(323) 761-8830
www.JFLA.org

Jewish Family Service of San Diego
Turk Family Center
8804 Balboa Avenue
San Diego, CA 92123
(858) 637-3000
www.jfssd.org

Hebrew Free Loan Association of San Francisco

131 Steuart Street, Suite 520

San Francisco, CA 94105

(415) 546-9902

www.hflasf.org**Colorado****Jewish Interest Free Loan of Colorado**

Temple Sinai

3509 South Glencoe

Denver, CO 80237

(303) 759-0841

<http://www.ijn.com>**Florida****Ruth Rales Jewish Family Service**

21300 Ruth & Baron Coleman Boulevard

Boca Raton, FL 33428

(561) 852-3333

www.ruthralesjfs.org**Hebrew Free Loan Association of South Florida, Inc.**

PO Box 630362

Miami, FL 33163

(305) 933-1187

www.hebrewloan.org**HFL of Palm Beach County**

4601 Community Drive

West Palm Beach, FL 33417

(561) 242-6642

<http://www.jewishpalmbeach.org>**Georgia, Virginia, North Carolina, South Carolina, and Florida****Jewish Educational Loan Fund, Inc.**

4549 Chamblee Dunwoody Road

Atlanta, GA 30338

(770) 396-3080

www.JELF.org**Georgia****Jewish Interest Free Loan of Atlanta**

5115 New Peachtree Road, Suite 200A

Chamblee, GA 30341

(404) 410-6886

www.jifla.org

Maine

Hebrew Free Loan of Maine
c/o Jewish Community Alliance
57 Ashmont Street
Portland, ME 04103
(207) 772-1959
<http://www.mainjewish.org>www.mainejewish.org

Maryland / District of Columbia

Hebrew Free Loan Association of Baltimore
5752 Park Heights Avenue
Baltimore, MD 21215
(410) 466-9200 ext. 216
www.hebrewfreeloan.org

Hebrew Free Loan Association of Greater Washington
6121 Montrose Road
Rockville, MD 20852
(301) 859-0346
www.hebrewfreeloandc.org

Massachusetts

Hebrew Free Loan Association of Greater Springfield
1160 Dickinson Street
Springfield, MA 01108
(413) 736-6573
www.hflaspringfield.org

Merrimack Valley Jewish Free Loan Association
439 South Union Street, 2nd Floor
Andover, MA 01843
(978) 688 0466
www.mvjf.org

Michigan

Hebrew Free Loan of Metropolitan Detroit
6735 Telegraph Road, Suite 300
Bloomfield Hills, MI 48301
(248) 723-8184
www.hfldetroit.org

Jewish Federation of Grand Rapids
2727 Michigan Street NE
Grand Rapids, MI 49506
(616) 942-5553 ext. 18
www.jfgr.org

Minnesota

Jewish Free Loan Program
c/o Jewish Family & Children's Service
13100 Wayzata Boulevard, #400
Minnetonka, MN 55305
(952) 546-0616
www.jfcsmpls.org

Missouri

Jewish Loan Association
c/o Jewish Federation of St. Louis
12 Millstone Campus Drive
St. Louis, MO 63146
(314) 432-0020 ext. 3800
www.jewishinstlouis.org

New Jersey

Hebrew Free Loan of New Jersey
c/o Jewish Family Service of MetroWest
256 Columbia Turnpike, Suite 105
Florham Park, NJ 07932
(973) 765-9050 ext. 344
www.jfsmetrowest.org
www.jfedgmw.org

Paterson Hebrew Free Loan Association
10-10 Norma Avenue
Fair Lawn, NJ 07410
(201) 791-8395
www.jfsnorthjersey.org

New York

Hebrew Benevolent Loan Association
2640 North Forest Road, Suite 200
Getzville, NY 14068
(716) 204-0542
www.wnyhbla.org

Hebrew Free Loan Society
675 Third Avenue, Suite 1905
New York, NY 10017
(212) 687-0188
www.hfls.org

Ohio

Free Loan Association
c/o Anshe Sfard Synagogue
646 North Revere Road
Akron, OH 44333
(330) 867-7292
(No website)

Jewish Federation of Cincinnati
Hebrew Free Loan Program
8499 Ridge Road
Cincinnati, OH 45236
(513) 985-1524
www.jewishcincinnati.org

Hebrew Free Loan Association of Cleveland
23300 Chagrin Boulevard, #204
Beachwood, OH 44122
(216) 378-9042
www.hflaclev.org

Pennsylvania

Hebrew Free Loan Society of Greater Philadelphia
c/o Beth Sholom Congregation
8231 Old York Road
Elkins Park, PA 19027
(267) 709-9652
www.hebrewfreeloanphila.org

Hebrew Free Loan Association of Pittsburgh
4307 Murray Avenue
Pittsburgh, PA 15217
(412) 422-8868
www.hflapgh.org

Rhode Island

Hebrew Free Loan Association of Providence
58 Burlington Street
Providence, RI 02906
(401) 331-3081
www.jewishallianceri.org

Texas

Dallas Hebrew Free Loan Association
PO Box 671235
Dallas, TX 75367
(214) 696-8008
www.dhfla.org

Hebrew Free Loans of Austin
3571 Far West Boulevard #233
Austin, Texas 78731
(512) 677-4352
www.hfla.org

Tarrant County Hebrew Free Loan Association
4750 Bryant Irvin Road, Suite 808
(PMB #206) Fort Worth, TX 76132
(817) 569-0898
(817) 377-4422
www.tchfla.org

Hebrew Free Loan Association of Greater Houston
4131 South Braeswood Boulevard
Houston, TX 77025
(713) 667-9336 ext. 221
www.hfla.net

Hebrew Free Loan Association of San Antonio
PO Box 780264
San Antonio, TX 78278
(210) 736-4352
www.hfla-sa.org

Utah

Joseph & Evelyn Rosenblatt Free Loan Fund
c/o Jewish Family Services
1111 East Brickyard Road, Suite 218
Salt Lake City, UT 84106
(801) 746-4334
www.jfsutah.org

Washington

Hebrew Free Loan Association of Greater Seattle
PO Box 18862
Seattle, WA 98118
(206) 722-1936
www.hfla-seattle.com

Wisconsin

Milwaukee Jewish Free Loan Association
409 East Silver Spring Drive
Milwaukee, WI 53217
(414) 961-1500
www.mjfreeloan.org

Canada

Alberta

The Calgary Jewish Family Loan Association
25 Ceduna Lane SW
Calgary, AB T2W 6H5
(403) 281-9476
www.jewishcalgary.org

Jewish Free Loan Society
200 10220 156th Street
Edmonton, AB T5P 2R1
(780) 487-0585
www.jewishedmonton.org

British Columbia

Hebrew Free Loan Association of Vancouver
304B-950 West 41st Avenue
Vancouver, B.C. V5Z 2N7
(604) 428-2832
www.hfla.ca

Manitoba

The Asper Helping Hand Initiative
Suite C200-123 Doncaster Street
Winnipeg, MB R3N 2B2
(204) 478-8592
www.jcfswinnipeg.org

Ontario

Hebrew Free Loan Association of Hamilton
30 Kings Street East
Dundas, Ontario L9H 5G6
(905) 627-9922
(No website)

Jewish Free Loan Toronto
4600 Bathurst Street, Suite 340
Toronto, ON M2R 3V3
(416) 635-1217
www.jewishfreeloan.ca

Ottawa Hebrew Free Loan Association
301-2255 Carling Avenue.
Ottawa, ON K2B 7Z5
(613) 722-2225 ext. 319
(No website)

Quebec

Hebrew Free Loan Association of Montreal
6525 Decarie Boulevard, Suite 202
Montreal, QC H3W 3E3
(514) 733-7128
www.hflamtl.org

8.4 National Jewish Organizations

United States Jewish organizations are presented in the following categories:

Jewish Denominational Organizations

Jewish Clergy-Related Organizations

Rabbinical/Cantorial Schools

Jewish Community Coordinating Organizations

Jewish Community Professional Organizations

Jewish Children's Education Organizations

Jewish Adult Education Organizations

Jewish Youth Groups and Youth-Related Organizations

Jewish College Campus Organizations

Jewish Outreach Organizations

Jewish Israel-Related Education Organizations

Jewish Israel-Related Humanitarian Organizations

Jewish Israel-Related Political and Advocacy Organizations

Jewish Organizations Supporting Specific Israeli Institutions

Other Jewish Israel-Related Organizations

Jewish Holocaust Organizations

Jewish Community Relations Organizations

Jewish Philanthropy-Promoting Organizations

Jewish Philanthropic Foundations and Organizations

Jewish Philanthropic Pass-Through/Umbrella Organizations

Jewish Overseas Aid Organizations

Sephardic Organizations

Jewish Russian/FSU Organizations

Other Jewish National Origin Organizations

Yiddish Organizations

Jewish LGBT or GLBT Organizations

Jewish Cultural Organizations
Jewish History/Heritage Organizations

Jewish Social Welfare Organizations
Jewish Legal Organizations
Jewish Medical Organizations
Jewish Organizations for People with Disabilities or Special Needs
Jewish Funeral and End of Life Organizations

Jewish Media Organizations
Jewish Environmental Organizations
Jewish Academic Organizations
Jewish Fraternities/Sororities
Jewish Sports Organizations
Other Jewish Organizations

Canadian Jewish Organizations

Notes:

- (1) We have attempted to place each organization in the category that appears most appropriate for it, although many organizations could easily fit in multiple categories.
- (2) Academic organizations dedicated to the study of North American Jewry are found in Chapter 10.
- (3) The inclusion of an organization does not imply that the editors share the viewpoints espoused by that organization.
- (4) When the date of an organization's inception is not known, an open and close parentheses appears: ().

Jewish Denominational Organizations

Orthodox

Agudas Chasidei Chabad of United States (also known as **Union of Chabad Chassidim**) (formerly **Agudas HaChasidim Anshei Chabad Beartzot Habris** and **Agudas Chassidei Chabad Beartzot Habris veCanada**) (1924). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. The umbrella organization for the worldwide Chabad Lubavitch movement. (No website)

Agudath Israel of America (AIA) (1922). 42 Broadway, New York, NY 10004. (212) 797-9000. AIA serves as a leadership and policy umbrella organization for Haredi Jews in the US. It mobilizes Orthodox Jews to cope with Jewish problems in the spirit of the Torah; speaks out on contemporary issues from an Orthodox view-

point; and sponsors a broad range of projects aimed at enhancing religious living, education, children's welfare, protection of Jewish religious rights, outreach to the assimilated and to Jews from the Former Soviet Union and social services. AIA organizes Jewish women for philanthropic work in the US and Israel and for intensive Torah education, conducts seminars and support groups promoting the health and well-being of Jewish women and their families. It includes N'shei Agudath Israel (Women's Division), Pirchei Agudath Israel (Children's Division), Bnos Agudath Israel (Girl's Division), Zeirei Agudath Israel (Young Men's Division). (No website)

Jewish Orthodox Feminist Alliance (JOFA) (1997). 520 Eighth Avenue, 4th Floor, New York, NY 10018. (212) 679-8500. JOFA is dedicated to expanding the spiritual, ritual, intellectual, and political opportunities for women within the framework of halakha. JOFA advocates meaningful participation and equality for women in family life, synagogues, houses of learning, and Jewish communal organizations to the full extent possible within the framework of halakha. (www.jofa.org)

National Council of Young Israel (NCYI) (1912). 50 Eisenhower Drive, Suite 102 Paramus, NJ 07652. (212) 929-1525. NCYI is a coordinating agency for nearly 150 Orthodox congregations in the US and Canada. Through its network of member synagogues in North America and Israel, NCYI maintains a program of spiritual, cultural, social and communal activity aimed at the advancement and perpetuation of traditional, Torah-true Judaism. It seeks to instill in American youth an understanding and appreciation of the ethical and spiritual values of Judaism. NCYI is the only Orthodox synagogue movement that requires the minimum halakhic standards of a mechitza, closed parking facilities on Shabbos and Yom Tov, and that the synagogue's officers be Shomer Shabbos. NCYI sponsors rabbinic and lay leadership conferences, synagogue services, rabbinic services, rabbinic and lay leader training, rabbinic placement, women's division, kosher dining clubs, and youth programs. NCYI also serves as a resource to Yisrael Hatzair, the Young Israel movement in Israel, encompassing over 50 synagogues. (www.youngisrael.org)

Orthodox Union (also known as **Union of Orthodox Jewish Congregations of America**) (OU) (1898). 11 Broadway, New York, NY 10004. (212) 563-4000. OU, the largest US organization of Orthodox synagogues, serves as the national central body of Orthodox synagogues. OU provides educational and religious programs and events and guidance to synagogues and groups. OU represents the Orthodox Jewish community to governmental and civic bodies and the general Jewish community. Its departments include OU Kosher, the national OU kashrut supervision and certification service, Job Board, Synagogue Services Department, Advocacy Center (the OU's public policy arm), Israel Center in Jerusalem, Community Engagement Department, Department of Day School and Educational Services, and OU Press. (www.ou.org)

Traditional

Union for Traditional Judaism (1984). 82 Nassau Street, #313 New York, NY 10038 (201) 801-0707. Through innovative outreach programs, the Union for Traditional Judaism seeks to bring the greatest possible number of Jews closer to an

open-minded observant Jewish lifestyle. It supports and encourages traditional Jewish practice among individuals, congregations, institutions, scholars and religious leaders across the spectrum of the Jewish community. (www.utj.org)

Conservative

Federation of Jewish Men's Clubs (FJMC) (1929). 475 Riverside Drive, Suite 832, New York, NY 10115. (212) 749-8100. The Federation of Jewish Men's Clubs is the international umbrella organization for a confederation of more than 250 men's auxiliaries serving over 20,000 men throughout North America. FJMC's mission is to involve Jewish men in Jewish life, but its programs and contributions have a profound impact on congregations, youth, and world Jewry. FJMC is affiliated with the Conservative/Masorti movement and promotes principles of Conservative Judaism. FJMC develops family education and leadership training programs; offers the Art of Jewish Living series and Hearing Men's Voices series; sponsors the Yom HaShoah Yellow Candle Program, World Wide Wrap event, Hebrew literacy adult-education program, and Keruv program (outreach to families with intermarried members); and presents awards for service to American Jewry. (www.fjmc.org)

Hazak (1999). 820 Second Avenue, 10th Floor, New York, NY 10017. (240) 988-1545. Hazak is The United Synagogue of Conservative Judaism's organization for mature Jews, providing programming for people 55 and older who are members of affiliated Conservative congregations. (www.uscj.org/JewishLivingandLearning/Hazak55_Adults.aspx)

Masorti Foundation for Conservative Judaism in Israel (1983). 475 Riverside Drive, Suite 832, New York, NY 10115. (212) 870-2216. The Masorti Foundation for Conservative Judaism in Israel is the American organization responsible for raising funds to support the work of the Masorti movement and enable the movement to further its activities in Israel. The Foundation also serves as the Movement's voice to American media, public officials and Jewish leadership. Legal advocacy is one of the central roles of the movement, which represents the religious rights of Masorti and Conservative Judaism before the Israeli establishment, including government ministries, the Supreme Court and municipalities. (www.masorti.org)

The United Synagogue of Conservative Judaism (USCJ) (formerly **United Synagogue of America**) (1913). 820 Second Avenue, 10th Floor, New York, NY 10017. (212) 533-7800. USCJ is the primary organization of over 600 congregations practicing Conservative Judaism in North America. USCJ promotes the role of the synagogue in Jewish life to motivate Conservative Jews to perform mitzvot encompassing ethical behavior, spirituality, Judaic learning and ritual observance. USCJ works in the fields of Jewish education, youth activities, extensive Israel programming, including Nativ, congregational standards and action, and Israel affairs. It works closely with The Rabbinical Assembly, the international body of Conservative rabbis, the Jewish Theological Seminary of America, and the Ziegler School of Rabbinic Studies. USCJ includes the Fuchsberg Jerusalem Center and The Conservative Yeshiva in Jerusalem. (www.uscj.org)

Women's League for Conservative Judaism (1918). 475 Riverside Drive, Suite 820, New York, NY 10115. (212) 870-1260. The Women's League for Conservative Judaism is the parent body of the approximately 500 Conservative/Masorti women's synagogue groups and sisterhoods in the US, Canada, Puerto Rico, Mexico, and Israel. Women's League is the voice of the women of the Conservative movement, representing its membership at a wide array of national, international, religious and social action organizations. Its mission is to strengthen and unite synagogue women's groups, their members and individual members, support them in mutual efforts to understand and perpetuate Conservative/Masorti Judaism in the home, synagogue and community, and reinforce their bonds with Israel and with Jews worldwide. Women's League provides programs and resources in Jewish education, social action, Israel affairs, public policy, and leadership training. It also contributes to support The Jewish Theological Seminary. (www.wlcj.org)

World Council of Conservative/Masorti Synagogues (Masorti Olami) (1957). 3080 Broadway, New York, NY 10027. (212) 280-6039. The World Council of Conservative/Masorti Synagogues builds, renews and strengthens Jewish life throughout the world. In carrying out its mission, it acts to advance the interests and principles of Masorti Judaism, working with all other arms of the Conservative/Masorti movement to be an effective spokesperson for Masorti Judaism. (www.masortiworld.org)

Reform

Men of Reform Judaism (MRJ) (formerly **North American Federation of Temple Brotherhoods**) (1923). 633 Third Avenue, New York, NY 10017. (212) 650-4100. MRJ was organized to promote the establishment of affiliated brotherhoods, men's clubs and other local organized men's groups in congregations throughout North America affiliated with the Union for Reform Judaism and to stimulate men's fellowship, interest in Jewish worship, Jewish studies, tikkun olam and service to the congregation, Jewish community and the community at large. MRJ programs include Reform on Campus, Achim Corps (Men's Health Initiative, Men's Spirituality Program, Jewish Men's Issues), Ben Abba Zeyde Programs, Yom HaShoah Yellow Candle Program, and sponsorship of the Jewish Chautauqua Society, MRJ's interfaith education arm since 1939. (www.menrj.org)

The Society for Classical Reform Judaism (SCRJ) (2008). 15 Newbury Street, Boston, MA 02116. (617) 247-4700. The SCRJ seeks to preserve and creatively renew the deep spiritual values, rich intellectual foundations, and distinctive worship traditions that have historically distinguished the Reform movement. The SCRJ has launched a broad program of scholarships, academic courses and enrichment programs to inspire a new generation of rabbinic students. The SCRJ has also presented special worship services, sermons and educational forums at Reform congregations, helping them to reaffirm their heritage and experience the beauty of the liturgy, music and principles of Classical Reform worship in new and creative ways. (www.renewreform.org)

Union for Reform Judaism (URJ) (formerly **Union of American Hebrew Congregations**) (1873). 633 Third Avenue, New York, NY 10017. (212) 650-4100.

The URJ, founded by Rabbi Isaac Mayer Wise, is the congregational arm of the Reform Movement, serving both congregations and their members. It is a network of more than 900 congregations, lay leaders, clergy and professionals in the US, Canada, the Bahamas, Puerto Rico, and the Virgin Islands with a progressive, inclusive approach. As a member of the World Union for Progressive Judaism, the URJ connects Reform Jews in North America with Liberal/Progressive/Reform congregations around the globe. The URJ also represents Reform congregations in regional, North American and international organizations. The URJ provides religious, educational, cultural and administrative programs, as well as camping, Birthright, travel and youth group experiences. (www.urj.org)

Women of Reform Judaism (WRJ) (formerly **National Federation of Temple Sisterhoods**) (1913). 633 Third Avenue, New York, NY 10017. (212) 650-4050. WRJ is the women's affiliate of the Union for Reform Judaism. With a mission to ensure the future of Reform Judaism, WRJ works to educate and train future sisterhood and congregational leadership and provides sisterhoods with resources and tools to enhance their activities. WRJ programs include Lilith Salons, Social Action Rings, Israel Twinning Program, and Fistula and Maternal Health Program. Through the YES Fund (Youth, Education, and Special Projects), WRJ provides financial support to rabbinic and cantorial students at Hebrew Union College-Jewish Institute of Religion, to the youth programs of the Reform movement, and to programs benefiting women and children in Israel, the Former Soviet Union, and around the world. (www.wrj.org)

World Union for Progressive Judaism (1926). 633 Third Avenue New York, NY 10017. (212) 452-6530. The World Union for Progressive Judaism is the international umbrella organization of the Reform, Liberal, Progressive and Reconstructionist movements, serving more than 1,200 congregations, representing an estimated 1.8 million members in about 45 countries. It promotes and coordinates efforts of Liberal congregations throughout the world, starts new congregations, recruits rabbis and rabbinical students for all countries, and organizes international conferences of Liberal Jews. (www.wupj.org)

Jewish Renewal

ALEPH: Alliance for Jewish Renewal (1962) (1993). 7000 Lincoln Drive, #B2, Philadelphia, PA 19119. (215) 247-9700. ALEPH is a core institution in the Jewish Renewal movement, dedicated to the Jewish people's sacred purpose of partnership with the Divine in the inseparable tasks of healing the world and healing the hearts of the Jewish people. ALEPH supports and grows the worldwide movement for Jewish renewal by organizing and nurturing communities, developing leadership, training lay and rabbinic leaders, creating liturgical and scholarly resources, and working for social and environmental justice. (www.aleph.org)

Secular/Humanist

Congress of Secular Jewish Organizations (CSJO) (1970). 320 Claymore Boulevard, Cleveland, OH 44143. (866) 874-8608. The CSJO focuses on promoting and educating a secular Jewish world view, comprised of communities, schools and individual members. Its schools, adult and youth groups function outside the framework of organized religion and carry out programs of education directed towards understanding the Jewish people's past and enriching present Jewish lives. These programs include study of Jewish tradition, history, literature, music, art and languages. The CSJO promotes creative approaches to holiday celebrations that provide an opportunity to reflect upon the cultural and historic heritage of the Jewish people and to relate their significance to present-day life. (www.csjo.org)

International Federation of Secular & Humanistic Judaism (IFSHJ) (1986). 1777T Street, Washington, DC 20009. (202) 248-8085. Founded by Rabbi Sherwin Wine, the IFSHJ was created to unify world Secular and Humanistic Jewry and serves as a collective voice which links national organizations in Israel, the US, Canada, Mexico, Argentina, Uruguay, Australia, Belgium, France, Italy, Sweden and countries of the Former Soviet Union. Its goals are to reach out to Secular and Humanistic Jews and offer communities where they can affirm Judaism, celebrate Jewish identity, educate children about their rich and vibrant heritage, and fully participate in Jewish life. Humanistic and Secular Jews understand Judaism as the human-centered history, culture, civilization, ethical values and shared experience of the Jewish people, for whom the message of Jewish history is that Jews have the power and the responsibility to take control of their own lives. (www.ifshj.net)

International Institute for Secular Humanistic Judaism (IISHJ) (1985). 175 Olde Half Day Road, Suite 124, Lincolnshire, IL 60069. (847) 383-6330. The three primary purposes of the IISHJ are to train rabbis, leaders, teachers and spokespersons for the movement of Secular Humanistic Judaism; to commission and publish educational materials for the movement; and to offer public seminars and colloquia for education and inspiration. The IISHJ includes distinguished writers, intellectuals and ordained Secular Humanistic rabbis who serve as faculty, as well as faculty members of major universities throughout the world who serve as part-time lecturers and instructors. (www.iishj.org)

Society for Humanistic Judaism (SHJ) (1969). 28611 West Twelve Mile Road, Farmington Hills, MI 48334. (248) 478-7610. As the central body for the Humanistic Jewish movement in North America, the SHJ assists in organizing new communities, supporting its member communities and providing a voice for Humanistic Jews. Humanistic Judaism embraces a human-centered philosophy that combines the celebration of Jewish culture and identity with an adherence to humanistic values and ideas, and offers a non-theistic alternative in contemporary Jewish life. The mission of the SHJ is to mobilize people to celebrate Jewish identity and culture consistent with a humanistic philosophy of life, independent of supernatural authority. The SHJ gathers and creates educational and programmatic materials and sponsors training programs and conferences for its members. (www.shj.org)

Havurah

National Havurah Committee (1979). 7135 Germantown Avenue, Philadelphia, PA 19119. (215) 248-1335. The National Havurah Committee is a network of diverse individuals and communities dedicated to Jewish living and learning, community building and tikkun olam (repairing the world). It provides the tools to help people create empowered Jewish lives and communities as a center for Jewish renewal devoted to spreading Jewish ideas, ethics and religious practices through havurot, participatory and inclusive religious mini-communities. It maintains a directory of North American havurot and sponsors a week-long summer institute and regional weekend retreats. (www.havurah.org)

Trans-Denominational

National Council of Synagogues (NCS) (formerly the **Synagogue Council of America**, (1926) (1999). NCS is a partnership of the Reform, Conservative, and Reconstructionist movements in Judaism dealing with interreligious affairs on a national level. The NCS believes that religious bodies need to talk to one another, dialogue with each other, and share ideas, insights and values if religions are to play a role in building a better society. It collectively represents over 2,500 rabbis and 1,500 synagogues. Since its creation, the NCS has been a significant voice and increasingly a recognized address in the Jewish community for engagement in interfaith dialogue, collaborative social and public policy initiatives, and the advancement of intergroup relations through the sharing of the legacy of Jewish tradition and its contribution to the evolution of America society. (www.nationalcouncilof-synagogues.org)

Synagogue Studies Institute (formerly **Synagogue 2000** and **Synagogue 3000**) (1994). 7120 Hayvenhurst Avenue, Suite 206, Van Nuys, CA 91406. (646) 783-1978. S3K is a trans-denominational organization committed to success across the Jewish denominational spectrum. S3K is a catalyst for excellence, empowering congregations and communities to create synagogues that are sacred and vital centers of Jewish life and seeking to make synagogues compelling moral and spiritual centers—sacred communities—for the twenty-first century. S3K accomplishes its mission by challenging the existing assumptions of synagogue life in North America; by networking creative synagogue leaders to push their experimental vision ever forward; by showcasing their work to others in the field who can apply the principles of what they do in their own congregations; and by supporting those who are creating new “emergent” spiritual communities and advocating for the transformation of current models of synagogue life. (www.synagogue3000.org)

Applied Judaism

Society of Jewish Science: The Center for Applied Judaism (1922). 109 East 39th Street; New York, NY 10016. (212) 682-2626. The Society of Jewish Science publishes books, cassettes and a magazine, organizes study groups or chapters, and provides ongoing education on the principles and practices of Jewish Science. Jewish Science is a religious movement within Judaism that uses the concepts, tenets and principles of Judaism to raise the religious and spiritual consciousness of the Jewish people, to reveal the resources for health, serenity, success and peace of mind that are to be found within a Jew's own faith. It is an interpretation of Jewish philosophy that was originally conceived in the early 1900s in response to the growing influence of Christian Science and the New Thought Movement. Every aspect of Jewish Science has its roots in Jewish tradition, whether biblical or rabbinic, and its theological concepts, principles of daily living, worship and ritual are all grounded in Jewish thought. (www.appliedjudaism.org)

Jewish Clergy-Related Organizations

Orthodox

Cantorial Council of America (CCA) (1960). Philip and Sarah Belz School of Jewish Music, 500 West 185th Street, New York, NY 10033. (212) 960-5353. The CCA, originally formed at Yeshiva University to provide professional and social resources to Orthodox cantors around the country, is today a worldwide organization whose members distinguish themselves by combining religious observance with professional skills. Conventions and regional Mid-Winter Conferences provide sessions designed toward enhancing knowledge of synagogue music and prayer for professional cantors and laymen alike. In addition, the CCA sponsors cantor-in-residence and outreach programs around the country to educate communities in the rich Jewish liturgical traditions and to help all worshipers gain more insight and meaning in their prayers. (www.yu.edu/belz/cantorial-council)

Central Rabbinical Congress of the USA and Canada (CRC) (1952). 85 Division Avenue, Brooklyn, NY 11211. (718) 384-6765. The CRC, founded by Rabbi Joel Teitelbaum, is a rabbinical organization that is a consortium of various Orthodox Jewish groups identified with the most conservative wings of Haredi Judaism in America, including the Satmar Hasidic group. The CRC has consistently opposed Zionism and the actions of the Zionists, issuing statements and advertisements and organizing protests. It is centered in New York's Kiryas Joel, Williamsburg, and Boro Park. The CRC represents the same conservative wings of the Haredi world that the Edah HaChareidis represents in Jerusalem. The CRC provides kosher food certification and serves as a religious court. (No website)

International Rabbinic Fellowship (IRF) (2008). 347 West 34th Street, New York, NY 10001. (917) 751-5265. The IRF is a Modern Orthodox rabbinic association whose membership come together for serious study of Torah and halakha and to advocate policies and implement actions on behalf of world Jewry and humankind. The IRF is dedicated to providing advice, programming ideas and general support to its members to address their professional and spiritual well-being. (www.internationalrabbinicfellowship.org)

Rabbinical Alliance of America (Igud Harabbonim) (RAA) (1942). 305 Church Avenue, Brooklyn, NY 11218. (718) 871-4543. The RAA is a national rabbinic organization with more than 800 members consisting of congregational leaders, religious teachers, chaplains, heads of Jewish organizations and communal leaders, united in their commitment to traditional Orthodox Judaism. It seeks to promulgate the cause of Torah-true Judaism through an organized rabbinate that is consistently Orthodox and to elevate the position of Orthodox rabbis nationally and defend the welfare of Jews the world over. The RAA maintains its own Beth Din (Rabbinical Ecclesiastical Court) for Jewish divorces, litigation, marriage counseling and family problems. (www.rabbinicalalliance.org)

Rabbinical Council of America (RCA) (formerly **Rabbinical Council of the Union of Orthodox Jewish Congregations of America**) (1923) (1935). 305 Seventh Avenue, 12th Floor, New York, NY 10001. (212) 807-9000. The RCA advances the cause and the voice of Torah and the rabbinic tradition by promoting the welfare, interests and professionalism of Orthodox rabbis around the world. It has been in the forefront of many issues, movements, ideas and initiatives intended to enhance the status and impact of the many facets of Torah on Jewish life in its interactions with the world around it. It promotes Orthodox Judaism in the community, supports institutions for study of Torah, stimulates creation of new traditional agencies, publishes important Torah and intellectual journals, holds annual conventions and conferences, issues occasional position papers and statements on the issues of the day, and provides numerous services for the Orthodox rabbinate. (www.rabbis.org)

Union of Orthodox Rabbis of the United States and Canada (Agudath Harabbonim) (UOR) (1902). 235 East Broadway, New York, NY 10002. (212) 964-6337. The UOR, founded on the Lower East Side of New York by European-born Orthodox rabbis, is one of the oldest Orthodox rabbinic organizations in North America. It was established to address issues facing traditional Jews in North America and to counter assimilationist influences. The UOR was considered influential in the past and was once was led by some of the most prominent Orthodox rabbis of the day, including Rabbi Moshe Feinstein. UOR members consist almost exclusively of rabbis with a Haredi (ultra-Orthodox) world view. The UOR seeks to foster and promote Torah-true Judaism in the US and Canada; assists in the establishment and maintenance of yeshivot in the US; maintains a committee on marriage and divorce and aids individuals with marital difficulties; disseminates knowledge of traditional Jewish rites and practices; publishes regulations on synagogue structure; and maintains a rabbinical court for resolving individual and communal conflicts. The UOR has not shied away from controversy. In 1945, it formally assembled to excommunicate from Judaism Rabbi Mordecai Kaplan, who eventually would become the founder of Reconstructionist Judaism. For years the UOR

had placed advertisements in Jewish newspapers shortly before the High Holy Days informing people that Jewish law prohibits worship at non-Orthodox synagogues. In 1997, the UOR declared that the Reform and Conservative movements were not Judaism. (No website)

Vaad HaRabbonim of America/American Board of Rabbis. 276 5th Avenue, Suite 704, 7th Floor, New York, NY 10001. (212) 714-3598. The Vaad HaRabbonim of America promotes Jewish unity through advocacy of religious and human rights for the Jewish people throughout the world. It is an Orthodox rabbinical organization dedicated to the dissemination of authentic (halakhic) Judaism that presents its point of view without shame or compromise. Sometimes controversial, the organization takes on issues on behalf of Jews, Judaism, and Israel that no other rabbinical organization in America is zealous enough to tackle. The Vaad offers distance rabbinical courses leading to semicha (certificate of ordination) and advanced ordination. It provides other vital rabbinical services for the Jewish community through its bet din (rabbinical court) and also provides circuit rabbis for Jewish life cycle events, kosher certification, lecturers and speakers, pulpit and yeshiva principal placement and pastoral counseling. (www.vaadharabbonim.com)

Traditional

Morashah. 82 Nassau Street, #313, New York, NY 10038 (201) 801-0707. Morashah is the rabbinic arm of the Union for Traditional Judaism. Members participate in continuing education, annual conferences and summer kallot (conventions). Morashah provides professional placement, a pension program, professional advancement programs and rabbinic resources. Senior members mentor their colleagues in an ongoing process that fosters professional growth. (www.utj.org/morashah)

Conservative

The Cantors Assembly (CA) (1947). 55 South Miller Road, Suite 201, Fairlawn, OH 44333 (330) 864-8533. The CA is the professional association of cantors affiliated with Conservative Judaism and the official placement agency for cantors in the Conservative movement. Affiliated with the United Synagogue of Conservative Judaism, the CA serves the needs of its members and congregations and helps preserve and enhance the traditions of the Jewish people. It helps its members to serve the spiritual and religious needs of their congregants, to preserve and enhance the traditions of Jewish prayer and synagogue music, and to maintain the highest standards for its sacred calling and those who practice it. The CA provides retirement and pension programs for its members, publishes materials of Jewish liturgy, music and education, and represents cantors to the Jewish and non-Jewish communities at large. (www.cantors.org)

The Rabbinical Assembly (RA) (formerly **Alumni Association of the Jewish Theological Seminary**) (1901). 3080 Broadway, New York, NY 10027. (212) 280-

6000. The RA is the international association of Conservative/Masorti rabbis. Its mandate is to kindle the passion of the Jewish people in the service of God, Torah and Klal Yisrael, to strengthen the Conservative/Masorti movement, and to support the Conservative/Masorti rabbi. Its nearly 1,600 members serve as congregational rabbis, educators, military and hospital chaplains, professors of Judaica, and officers of communal service organizations throughout the world. The RA publishes learned texts, prayer books, and other works of Jewish interest; administers the work of the Committee on Jewish Law and Standards for the Conservative movement; serves the professional and personal needs of its members through publications, conferences and benefit programs; and administers the affairs of the Conservative movement's Joint Placement Commission. The RA is a strong supporter of Israel and Zionist activities. It is active in interfaith activities and in promoting and supporting projects of tzedakah, gemilut hesed and social justice. (www.rabbinicalassembly.org)

Reconstructionist

Reconstructionist Rabbinical Association (RRA) (1974). 1299 Church Road, Wyncote, PA 19095. (215) 576-5210. The RRA is the professional association of nearly 300 Reconstructionist rabbis. It serves as a collegial community, in which professional and personal support and resources are provided to rabbis; represents the rabbinic voice within the Reconstructionist movement, bringing the teachings, stories and traditions of Judaism to bear on contemporary issues and challenges, and helping to define Reconstructionist positions on Jewish issues for our time; and represents the Reconstructionist rabbinate to the larger Jewish and general communities. The RRA establishes rituals, documents, liturgy and policies around moments of the Jewish life cycle. The annual RRA convention and regional events serve to connect colleagues with each other and provide ongoing education and professional development. (www.therra.org)

Reform

American Conference of Cantors (ACC) (1953). 1375 Remington Road, Suite M, Schaumburg, IL 60173. (847) 781-7800. The ACC, an affiliate of the Union for Reform Judaism, is the professional organization of the Reform movement's more than 500 ordained or certified cantors. Members of the ACC have special expertise in the music of the Jewish people and serve synagogues and communities in pastoral, worship, programming and educational roles. The ACC supports its members in their sacred calling as emissaries for Judaism and for Jewish music, providing a unique and dynamic vision of programs and initiatives that respond to the needs of the greater Reform community. Responsible for raising the professional standards of synagogue musicians, the ACC offers continuing education programs and professional development opportunities for its members. It also sponsors an annual

convention. It offers placement services to its members and Union for Reform Judaism congregations through the Joint Cantorial Placement Commission. (www.accantors.org)

Central Conference of American Rabbis (CCAR) (1889). 355 Lexington Avenue, New York, NY 10017. (212) 972-3636. The CCAR, which is the oldest and largest rabbinic organization in North America, enriches and strengthens the Jewish community by empowering Reform rabbis to provide religious, spiritual and organizational leadership. The CCAR's unique contribution to a continued vibrant Jewish community and Reform movement lies in its work fostering excellence in Reform rabbis, enhancing unity and connectedness among Reform Jews, applying Jewish values to a contemporary life, and creating a compelling and accessible Judaism for today and the future. It offers rabbis opportunities for Torah study, professional development, spiritual growth and emotional well-being, specialized services such as placement, pension, mentoring and transition training, and chevruta—a nurturing community among rabbis. The CCAR Press provides liturgy and prayer books to the worldwide Reform Jewish community. (www.ccarnet.org)

Women's Rabbinic Network (WRN) (1975). 355 Lexington Avenue, New York, NY 10017. (212) 972-3636. The WRN was created by a group of female rabbinic students to provide the support and advocacy needed in the early years of women in the Reform rabbinate. The organization includes the more than 600 women who have been ordained since 1972 at the Hebrew Union College-Jewish Institute of Religion. The WRN has consistently worked to promote the personal and professional growth of female rabbis and rabbinic students within the Reform movement. (www.womensrabbinicnetwork.wordpress.com)

Jewish Renewal

OHALAH: Association of Rabbis for Jewish Renewal/Association of Cantors for Jewish Renewal (2011). c/o Beth Chaim Congregation, 1800 Holbrook Drive, Danville, CA 94506. (925) 736-7146. OHALAH (an acronym in Hebrew for Agudat Harabbanim l'Hithadshut Hayahadut) is a pan-denominational association of rabbis, cantors and students of these professions, and includes more than 200 diverse rabbis who participate in the transformation and renewal of Judaism. The Rabbinic Pastors Association, a branch of OHALAH, includes rabbinic pastors, chaplains and students of these professions. OHALAH provides continuing education, professional support, ethical guidance and supervision, and collegial fellowship for qualifying rabbis, cantors and rabbinic pastors. (www.ohalah.org)

Secular/Humanist

Association of Humanistic Rabbis (AHR) (1967) (2001). 28611 West 12 Mile Road, Farmington, MI 48334. The AHR is a professional rabbinic organization that supports the values of the movement of Secular Humanistic Judaism, a human-centered approach to Jewish life and culture. It meets annually for fellowship, development of

ethical positions, study and sharing of ideas to strengthen the movement and enhance collegial support. The AHR is dedicated to promoting the ongoing learning, fellowship and welfare of its members. Members of the AHR serve in all walks of Jewish life, participating in life cycle events, counseling, speaking, teaching and advocacy work. (www.humanisticrabbis.org)

Non-Denominational

Cantors World (2003). Planetarium Station, 1274 49th Street, New York, NY 11219. (718) 851-3226. Cantors World was founded with the goal of helping to revive interest in traditional chazzanut through quality and creative programs. Its concerts have drawn sold-out crowds with audiences ranging from the most religious or Hasidic background to the unaffiliated and extremely secular. A key goal of Cantors World is to continue to promote the role of the cantor in bringing inspiration, dignity and beauty to the prayer service. Cantors World programming consists of several annual concerts and unique presentations, such as “An Evening of Preparation” for the High Holy Days, a cantorial ‘Talent Search’, and special ‘Shabbat Chazzanut’ weekends. (www.cantorsworld.com)

Jewish Ministers Cantors Association of America & Canada/Der Chazzonim Farband (JMCA) (1897). 244 Fifth Avenue, Suite G 274, New York, NY 10001. (800) 977-5622. The JMCA was formed to organize an association of traditional cantors in North America and is the oldest cantorial organization in America. Historically, the JMCA supplied Jewish communities throughout the US and Canada with traditional cantors. It has a membership that included some of the greatest talents of the past century and is dedicated to continuing their example of excellence, service and talent to the Jewish community. (www.thejmca.org)

JWB Jewish Chaplains Council (formerly **Chaplains’ Committee of the JWB, Committee for Army and Navy Religious Affairs, and Commission on Jewish Chaplaincy**) (1917) (1986). 520 Eighth Avenue, New York, NY 10018. (212) 786-5090.

The JWB Jewish Chaplains Council, an agency of the JCC Association, provides full support services to Jewish chaplains and administers ecclesiastical approval for chaplain candidates and Jewish lay leaders in the military. It is a government accredited agency providing for the religious, educational and morale needs of Jewish military personnel, their families and patients in Veterans Affairs hospitals. (www.jcca.org/jwb)

National Association of Jewish Chaplains (NAJC) (1988). 901 Route 10, Whippany, NJ 07981. (973) 929-3168. The NAJC is the professional organization of Jewish chaplains worldwide, for those serving in hospitals, nursing homes, geriatric, psychiatric, correctional and military facilities. It provides collegial support, continuing education, professional certification and resources for the Jewish community on issues of pastoral and spiritual care, and helps student members to attend NAJC-sponsored conferences and other events. (www.najc.org)

North American Boards of Rabbis (2000). 943 Cedarhurst Street, Valley Stream, NY 11581. The North American Boards of Rabbis is an umbrella organization for Boards of Rabbis across the US and Canada that aims to bring together rabbis of the major Jewish movements for dialogue. (No website)

Rabbinic Center for Research and Counseling (1970). 306 South Avenue, Fanwood, NJ 07023. (908) 233-0419. The Rabbinic Center for Research and Counseling is the first organization established to promote research on intermarriage and to serve the needs of intermarrying and intermarried couples. It advocates and encourages rabbinic officiation at intermarriage ceremonies. The Rabbinic Center (1) provides a referral service (for a fee) for those who seek help in matters relating to intermarriage by maintaining a national list of rabbis who officiate at intermarriages; (2) conducts and promotes research on intermarriage; (3) offers premarital and marital therapy for intermarried couples and their families; (4) presents a variety of programs specifically geared to the needs of intermarried couples; and (5) serves as an outpatient mental health facility for area residents (in New Jersey). (www.rcrconline.org)

T'ruah: The Rabbinic Call for Human Rights (formerly **Rabbis for Human Rights-North America**) (2002). 266 West 37th Street, New York, NY 10018. (212) 845-5201. T'ruah is an organization of rabbis from all streams of Judaism that acts on the Jewish imperative to respect and protect the human rights of all people. Grounded in Torah and the Jewish historical experience and guided by the Universal Declaration of Human Rights, T'ruah advocates for human rights in North America and Israel. (www.rhr-na.org)

Women Cantors' Network (WCN) (1982). Robin Sparr-Rothman, Treasurer, PO Box 609, Natick, MA 01760. (508) 650-8894. The goal of the WCN is to promote the practice of Judaism through the dissemination, development and commissioning of Jewish music and rituals for clergy and lay leaders serving in the cantorate. The WCN provides information and education in areas related to the cantorate and Jewish music through annual conferences and online forums, commissions Jewish music for women's voices, and serves as a forum for discussing practical issues for women in the cantorate by sharing professional knowledge and experiences in a supportive atmosphere. (www.womencantors.net)

Rabbinical/Cantorial Schools

Association of Advanced Rabbinical and Talmudic Schools (AARTS) (1974). 11 Broadway, Suite 405, New York, NY 10004. (212) 363-1991. AARTS is a national accreditation association for Rabbinical and Talmudic schools in the US, which sets educational standards in the field throughout the country. Independently run, AARTS is made up of experts in the field of Rabbinical and Talmudic training. Both undergraduate and graduate programs are evaluated by AARTS and must meet set standards in education, finance and graduate requirements to be considered for accreditation. (No website)

Orthodox

Beth Medrash Govoho (Lakewood Yeshiva) (1943). 617 6th Street, Lakewood Township, NJ 08701. (732) 367-1060. The Lakewood Yeshiva is one of the largest yeshivas in the world and confers rabbinic ordination. (No website)

Chaim Yakov Shlomo College of Jewish Studies (CYS-CJS) (2004). 9540 Collins Avenue, Surfside, FL 33154. (305) 868-1411, ext. 7343. CYS-CJS, a subsidiary of The Shul of Bal Harbour in Surfside, is an intensive academic institution that grants semicha (rabbinic ordination), which is linked to the Master of Hebrew Letters (M. H. L.) degree, and a B. H. L., or Bachelor of Hebrew Letters, a degree designed for lay professionals in the Jewish community. The Smicha Program is open to students with a very substantial traditional Judaica background, and graduates receive yoreh ordination (ordinary rabbinical ordination). The CYS-CJS was established to provide the highest level of academic training and mission orientation to qualified rabbinical scholars to answer the need for Jewish leadership on a global basis and to enhance the spiritual level of the local community. (www.cys-college.org)

Hebrew Theological College (1922). 7135 North Carpenter Road, Skokie, IL 60077. (847) 982-2500. Hebrew Theological College is a fully accredited institution, committed to the advancement of scholarship in accordance with the principles of Orthodox Judaism, providing academic programs to produce Torah scholars who will provide rabbinic and lay leadership, serving the Jewish community in their professional and personal vocations. It includes Beis Midrash (Men's Division), Bellows Kollel, Blitstein Institute for Women, Bressler School of Advanced Hebrew Studies, Fasman Yeshiva High School, Israel Experience Program, Jewish Studies Online, Kanter School of Liberal Arts and Sciences, Yeshivas Hakayitz Summer Camp. (www.htc.edu)

Jewish Educational Leadership Institute/Miami Semicha Program (2002). 3401 Prairie Avenue, Miami Beach, FL 33140. (646) 450-5354. The Miami Semicha Program is a post-secondary institute that trains students to become chaplains and rabbis. It offers rabbinic ordination for young men who are comfortable with the chevruta (partnered) style of learning. The Miami Semicha Program offers both theoretical and practical learning to its students. The theoretical learning mainly consists of the rabbinic laws relevant to community rabbis and leads to the ordination of its students as rabbis. Besides the legal aspect of their learning, students also have lectures in the areas of public speaking, community leadership, fundraising, Jewish education and counseling, and also study Jewish philosophy and mysticism. Every week and during Jewish holidays, the students visit jails and hospitals, offer classes to the community and lead Shabbat services at various locations throughout the state. (www.jelimiami.com)

Kollel Tiferet Menachem. 7215 Waring Avenue, Los Angeles, CA 90046. (323) 906-7709. Kollel Tiferet Menachem is a West Coast rabbinical seminary of the Chabad-Lubavitch, located on the campus of Yeshiva Ohr Elchonon (West Coast Rabbinical Seminary). (No website)

Ner Israel Rabbinical College (1933). 400 Mount Wilson Lane, Baltimore, MD 21208. (410) 484-7200. Ner Israel Rabbinical College trains rabbis and educators

for Jewish communities in America and worldwide. It offers bachelor's, master's, and doctoral degrees in Talmudic law, as well as teacher's diplomas, and has articulation agreements with Johns Hopkins University, University of Maryland, Baltimore County, Towson University, and the University of Baltimore. (No website)

Ohr Somayach Monsey (1979). Tanenbaum Educational Center, 244 Route 306, PO Box 334, Monsey, NY 10952. (845) 425-1370. Ohr Somayach Monsey offers the Meshech Chochmah Rabbinic Training Program, which encompasses both the classical material that prepares one for the rabbinate, together with training in areas that are specifically relevant to a role in reaching out to the unaffiliated. The objective of this program is to train rabbinic leaders, community lay leaders and outreach professionals. The two-year course culminates in rabbinic semicha (ordination). Many of the students who have completed the program are serving communities throughout the country and in Europe, in both rabbinic and teaching positions. (www.os.edu)

Philip and Sarah Belz School of Jewish Music of the Rabbi Isaac Elchanan Theological Seminary (BSJM) (1954). 500 West 185th Street, New York, NY 10033. (212) 960-5400. The BSJM, a division of the Yeshiva University-affiliated Rabbi Isaac Elchanan Theological Seminary, is the foremost center in the US for the preservation of Jewish music and is dedicated to preparing aspiring professional cantors, ba'alei tefillah, music educators and synagogue laymen to serve the Jewish community throughout the world. The philosophy of the BSJM emphasizes synagogue service and community activities as a whole. The program serves to counter the serious shortage of professionally educated cantors, ba'alei tefillah, and music teachers. (www.yu.edu/belz)

Rabbi Isaac Elchanan Theological Seminary (Yeshiva University) (RIETS) (1896). 2540 Amsterdam Avenue, New York, NY 10033. (212) 568-7300. RIETS was the first Orthodox rabbinical seminary in the US and is the western hemisphere's leading center for Torah learning and training for the rabbinate. RIETS provides an educational experience in the classic mold of the great yeshivot. Embodying the historic concept of Torah Lishmah—learning for its own sake—and a responsiveness to community needs, RIETS is a preeminent source of rabbinic leadership, having trained some 2,700 of the world's most distinguished Orthodox rabbis, scholars and teachers. Firmly set in the emphasis on Talmud, codes and halakha, RIETS has developed programs to meet today's communal and personal needs with the unique ambience of intellectual and spiritual exploration that has always characterized the great academies of Jewish learning in the past. (www.yu.edu/riets)

Rabbinical College of America (1956). 226 Sussex Avenue, PO Box 1996, Morristown, NJ 07962. (973) 267-9404. The Rabbinical College of America is an internationally known institution of higher education that seeks to develop scholars thoroughly trained in higher Jewish learning. The campus serves as the New Jersey headquarters of the worldwide Lubavitch movement. The College prepares its students for positions as rabbis, teachers and community leaders, as well as responsible, conscientious and intelligent lay membership in the community. Students of the Rabbinical College's Ordination Program are granted ordination by some of the leading rabbinical authorities in the world. The Rabbinical College is concerned

with transmitting the ethical, philosophical and spiritual teachings and values of Judaism, and is committed to the unique philosophy of Chabad-Lubavitch Chassidism. (www.rca.edu)

Rabbinical Seminary of America (Yeshiva Chofetz Chaim of Queens/ Yeshivas Rabbeinu Yisrael Meir HaKohen) (RSA) (1933). 76-01 147th Street, Flushing, NY 11367. (718) 268-4700. RSA is a major Orthodox yeshiva and rabbinical school that grants ordination. It is named in memory of Rabbi Yisroel Meir Kagan, who was known as the Chofetz Chaim (Seeker/Desirer of Life) after the name of his book with the same title. RSA is at the forefront of a Torah renaissance, producing the rabbis, principals, teachers and outreach workers who are revitalizing Jewish life in North America and beyond. Rabbinical students at Yeshiva Chofetz Chaim often spend a decade or more at the Yeshiva, studying a traditional yeshiva curriculum focusing on Talmud, Mussar (ethics), and Halakha. (www.duvys.com/simple/rsa?aff=JDonations)

Talmudic University (1974). 4000 Alton Road, Miami Beach, FL 33140. (305) 534-7050. Talmudic University's Semicha Program trains young scholars to analyze and decide questions of Jewish law. Additionally, the school strives to imbue each rabbi-in-training with the skills necessary to deal with human and community issues, and the ability to assume the role of a community leader. The Program provides a well-rounded curriculum so that graduates are skilled in all areas of Jewish communal life, while emphasizing the specific area in which the rabbinic student is planning to devote himself. (www.talmudicu.edu)

Yeshiva Gedolah of Greater Miami Rabbinical College (1972). 17330 Northwest Avenue, Miami, FL 33169. (305) 653-8770. Yeshiva Gedolah of Greater Miami Rabbinical College is a post-secondary institution that incorporates undergraduate and graduate level programs leading to rabbinical ordination. It is part of the Lubavitch Educational Center. (www.lecfl.com/templates/articlecco_cdo/aid/243685/jewish/yeshiva-gedolah-rabbinical-college.htm)

Yeshiva Pirchei Shoshanim (Semicha Program) (1995). 570 4th Street, Hammonton, NJ 08037. (732) 719-4955 or (800) 747-2434. Yeshiva Pirchei Shoshanim offers a semicha program to Torah observant Jewish males that provides for a minimum of 15 months of study. (www.shulchanaruch.com/admissions/rabbinical-program)

Yeshivas Bais Torah Menachem (2008). 832 North Cherokee Avenue, Los Angeles, CA 90038. (323) 936-5226 or (323) 495-3010. Yeshivas Bais Toras Menachem was established in response to a void in the greater Chabad community in terms of quality programs catering to mature young men who are serious about obtaining their semicha in a warm chassideshe environment and are looking for something different and innovative. It balances a well-rounded curriculum of semicha studies, Chassidus, halakha and hashkafa with various occupational and vocational training opportunities. The semicha program is a two-year program, and the material is taught in a less pressured manner. The program's numerous extra-curricular activities provide vital enrichment and support for its spiritual and social aspirations. The students of Yeshivas Bais Toras Menachem are often engaged by many of the local Shluchim who involve them in outreach programs. (www.sites.google.com/site/smichacom)

Yeshivat Chovevei Torah (YCT) (1999). 3700 Henry Hudson Parkway, 2nd Floor, Riverdale, NY 10463. (212) 666-0036. YCT, founded by Rabbi Avi Weiss, is a Modern Orthodox rabbinical school committed to training and placing open Modern Orthodox rabbis who will lead the Jewish community and shape its spiritual and intellectual character in consonance with modern and open Orthodox values and commitments. YCT cultivates a love of Torah, a philosophy of inclusiveness, and a passion for leadership. It emphasizes the encounter with classical Jewish texts not just as an intellectual exercise but as a form of divine service. Tuition is waived for all students and stipends are available to help meet living expenses. Upon ordination, each graduate commits to serving in the rabbinate. (www.yctorah.org)

Traditional

Institute of Traditional Judaism-The Metivta (1990). 82 Nassau Street, #313, New York, NY 10038. The Institute of Traditional Judaism combines intensive Torah study, a profound love of the entire Jewish people, and a deep regard for the world. It is a non-denominational halakhic rabbinical school dedicated to genuine faith combined with intellectual honesty and the love of Israel. Graduates receive yoreh semicha. (www.utj.org)

Conservative

H. L. Miller Cantorial School and College of Jewish Music of The Jewish Theological Seminary (formerly **Cantors Institute**) (1952). 3080 Broadway, New York, NY 10027. (212) 678-8000. The H. L. Miller Cantorial School and College of Jewish Music, affiliated with the Conservative movement, are devoted to Jewish musical studies. They train select advanced students as hazzanim (cantors) for congregational service or as teachers of Jewish music, choral directors, composers or research scholars. The H. L. Miller Cantorial School awards the diploma of hazzan, and the College of Jewish Music awards the master's degree in sacred music. Students are enrolled in both schools full-time and are expected to complete the diploma program and the master of sacred music degree simultaneously, preferably within a five-year period, leading to a career of service, through the joys of music, to the Jewish community. (www.jtsa.edu/Academics/Registrar/Academic_Bulletin/AB_H_L_Miller_Cantorial_School_and_College_of_Jewish_Music.xml)

The Jewish Theological Seminary (JTS) (formerly **Jewish Theological Seminary Association**) (1886). 3080 Broadway, New York, NY 10027. (212) 678-8000. One of the world's leading centers of Jewish learning, JTS integrates rigorous academic scholarship and teaching with a commitment to strengthening Jewish tradition, Jewish lives and Jewish communities. The Rabbinical School at JTS offers intensive study, led by a world-class faculty of esteemed scholars, for rabbinic ordination

of men and women in the Conservative Movement, preparing them for lives of service to God, the Jewish community and the broader world. The program is known for its textual concentration, emphasizing deep engagement with Torah, Midrash, Talmud, codes, liturgy, and literature. Students study Jewish social and intellectual history to enhance their understanding of the role of tradition and change in Jewish life. JTS articulates and transmits a vision of Judaism that is learned and passionate, pluralist and authentic, traditional and egalitarian, thoroughly grounded in Jewish texts, history and practices, and fully engaged with the societies and cultures of the present. It includes The Davidson School (Jewish Education), The Graduate School, Institute for Jewish Learning, List College (undergraduate), Louis Finkelstein Institute for Religious and Social Studies, Melton Research Center for Jewish Education, Milstein Center for Interreligious Dialogue, Project Judaica. (www.jtsa.edu)

Ziegler School of Rabbinic Studies (American Jewish University) (1996). 15600 Mulholland Drive, Bel-Air, CA 90077. (310) 476 9777 or (888) 853-6763. The Ziegler School of Rabbinic Studies made history when it opened the first independent rabbinical school on the West Coast. Located on the campus of American Jewish University, the Ziegler School is a five-year rabbinical school that values rigorous scholarship and embraces the splendors of spirituality. The Ziegler School was conceived to train a new generation of Conservative rabbis to address the spiritual needs of a changing North American Jewry. The rabbinic program is dedicated to training Conservative rabbis who are not only deeply versed in Jewish texts and committed to Jewish traditional practice, but who can transmit the beauty and richness of Judaism to others. It offers an academically and spiritually rigorous program of text study and religious practice. Graduates enter the rabbinate with the vision and ability to energize others religiously, spiritually and intellectually, and to model the ideals of traditional Judaism in the contemporary world. (www.ziegler.aju.edu)

Reconstructionist

Reconstructionist Rabbinical College (RRC) (1968). 1299 Church Road, Wyncote, PA 19095. (215) 576-0800. RRC is a progressive rabbinical school where people of all backgrounds engage intensively with Jewish texts, thought and practice. Co-educational, with a curriculum grounded in lively seminar-style courses and chevruta (partnered) study, RRC offers a unique specialization in social justice organizing and a pioneering Department of Multi-Faith Studies and Initiatives. Its students' extensive field work reflects the wide variety of roles RRC graduates play in congregations within and beyond the Reconstructionist movement, in synagogues, academic and educational positions, Hillel centers, federation agencies, chaplaincy for hospitals, hospices and geriatric centers, social-justice organizations, and interfaith organizations. RRC confers the titles of rabbi and cantor and grants degrees of Master and Doctor of Hebrew Letters and Master of Arts in Jewish Studies. In 2012, the Jewish Reconstructionist Federation was dissolved and its functions were assumed by the RRC, including programming for the Reconstructionist congregational community. (www.rrc.edu)

Reform

Debbie Friedman School of Sacred Music of Hebrew Union College-Jewish Institute of Religion (formerly **School of Sacred Music**) (1948). Brookdale Center, One West Fourth Street, New York, NY 10012. (212) 824-2225. The Debbie Friedman School of Sacred Music offers a five-year program of full-time graduate study leading to the degree of Master of Sacred Music and Investiture as a cantor. The School of Sacred Music, which was renamed in 2011 in memory of its beloved faculty member, Debbie Friedman, was created at a time when the Holocaust threatened the continuity of Jewish heritage, and it flourished as a center dedicated to preserving, enhancing and creating Jewish music. Originally conceived as an institution training cantors for the Reform, Conservative and Orthodox movements, the curriculum still reflects non-denominational origins. The School's faculty teaches the full range of cantorial styles, from traditional through contemporary music. Students gain a strong musical background, including vocal training, musicianship and sight singing, acquire a deep attachment to the Jewish community, and emerge from this program with the knowledge and skills to engage and inspire others in the act of worship. (www.huc.edu/alumni/connect/alumni-associations/debbie-friedman-school-sacred-music)

Hebrew Union College-Jewish Institute of Religion (HUC-JIR) (1875). Cincinnati: 3101 Clifton Avenue, Cincinnati, OH 45220. (513) 221-1875; New York: The Brookdale Center, One West 4th Street, New York, NY 10012. (212) 674-5300; Los Angeles: 3077 University Avenue, Los Angeles, CA 90007. (213) 749-3424. HUC-JIR is the nation's oldest institution of higher Jewish education and the academic, spiritual and professional leadership development center of Reform Judaism. HUC-JIR educates men and women for service to American and world Jewry as rabbis, cantors, educators and communal service professionals, and offers graduate and postgraduate degree programs to scholars of all faiths. The Rabbinical School offers a five-year program of full-time graduate study leading to the Master of Arts in Hebrew Letters degree and ordination. Since 1875, over 2,500 men and women have been ordained by HUC-JIR to serve the Reform movement. As transmitters of Torah, these Reform rabbis have perpetuated Judaism as a religious faith that speaks to the modern Jew. With centers of learning in Cincinnati, Jerusalem, Los Angeles and New York, HUC-JIR's scholarly resources comprise renowned library, archive, and museum collections, biblical archaeology excavations and academic publications. (www.huc.edu)

Jewish Renewal

ALEPH Ordination Programs-Cantorial Path. 7000 Lincoln Drive, Philadelphia, PA 19119. (215) 247-9700. Instructors in the ALEPH Cantorial Program work with each student to craft different programs that take into account their particular knowledge and abilities. Cantorial students are expected to have a solid grounding in basic musicianship, be able to comfortably read music, be able to accurately sight-sing, and have had and continue to have vocal coaching. The curriculum includes skills

in liturgy and the leadership of prayer, pastoral skills, life-cycle officiation, Jewish literacy and personal spiritual/emotional development. The Program also values courses and practica in counseling, counseling education, relationship and family therapy, group work, Clinical Pastoral Education (CPE), and Social Work. (<https://aleph.org/cantorial-program>)

ALEPH Ordination Programs-Rabbinic Path. 7000 Lincoln Drive, Philadelphia, PA 19119. (215) 247-9700. The ALEPH Rabbinic Program is built upon the pioneering work of Jewish renewal visionary and ALEPH founder, Reb Zalman Schachter-Shalomi. It is a non-denominational, highly decentralized program of learning for men and women which offers structured, yet highly individualized, guidance and mentorship in pursuing the rigorous studies and practica which can culminate in rabbinic ordination. Its educational expectations are comparable to those of a contemporary liberal rabbinic seminary even as the curriculum reflects a unique renewal philosophy and style of learning. The Program blends a variety of modalities of learning, including its own retreats, seminars and televideo-conference courses, along with other supervised distance learning programs and courses, as well as course work undertaken in universities, colleges, synagogues and seminaries. (www.aleph.org/rabbinic.htm)

Secular/Humanist

Rabbinic Program of International Institute for Secular Humanistic Judaism (1992). 175 Olde Half Day Road, Suite 124, Lincolnshire, IL 60069. (847) 383-6330. The International Institute for Secular Humanistic Judaism Rabbinic Program trains and ordains Secular Humanistic rabbis, who are the spiritual leaders and philosophic and cultural mentors for Secular Humanistic Jews. Secular Humanistic rabbis serve as teachers, counselors, pastors, ceremonialists (celebration and ceremonial guides) and experts in Judaism. The Rabbinic Program consists of four years of rigorous course work, including completion of a rabbinic thesis, and a one-year internship with a Secular Humanistic Jewish community. (www.iishj.org/programs-rabbinic.html)

Trans-Denominational

Academy for Jewish Religion (AJR) (1956). 28 Wells Avenue, Yonkers, NY 10701. (914) 709-0900. Initially inspired by Rabbi Stephen Wise's vision to educate rabbis and other spiritual leaders for klal Yisrael (the entire Jewish community), AJR has grown into a Jewish seminary of major significance, preparing men and women to serve the Jewish community as congregational spiritual leaders, chaplains, cantors, educators and administrators in Jewish communal service organizations. AJR alumni serve in Conservative, Reform, Reconstructionist, Renewal and unaffiliated congregations and Jewish settings throughout the US, as well as internationally. AJR's pluralistic communal life, rigorous training in traditional text, and faculty which represents the full range of the Jewish community prepares its students to truly meet the spiritual

needs of twenty-first century Jews. AJR emphasizes integrating learning, practice and spirit through traditional and contemporary approaches. (www.ajrsem.org)

Academy for Jewish Religion, California (Cantorial School) (AJRCA) (2000). The Yitzhak Rabin Hillel Center for Jewish Life at UCLA, 574 Hilgard Avenue, Los Angeles, CA 90024. (310) 824-1586. AJRCA's Cantorial School trains men and women to become cantors who will be a living resource of the varied aspects of the Jewish musical tradition, with mastery of the melodies and chants for Jewish prayer as well as the contemporary modes and sounds that resonate with today's Jewish community. Through a combination of the traditional and the innovative, AJRCA produces cantors who are uniquely qualified to meet the needs of the twenty-first century American Jewish community, able to successfully impart the vital spiritual/musical connection to worship and inspire those they serve. As a trans-denominational, pluralistic school that honors the wisdom of all the denominations, AJRCA provides its students with the opportunity to study the full range of approaches to Jewish learning, values and practices. Graduates of the five-year program are ordained as "Hazzan and Teacher in Israel," and receive a Master's Degree in Jewish Sacred Music. (www.ajrca.org/cantorial-school)

Academy for Jewish Religion, California (Rabbinical School) (AJRCA) (2000). The Yitzhak Rabin Hillel Center for Jewish Life at UCLA, 574 Hilgard Avenue, Los Angeles, CA 90024. (310) 824-1586. AJRCA's Rabbinical School trains men and women to become spiritual leaders who will serve all Jews and Jewish movements, who will be steeped in the teachings and traditions of the sacred texts, and who will bring a sense of spirituality and holiness to the lives of Jews today. Through a combination of the traditional and the innovative, AJRCA produces rabbis who are uniquely qualified to meet the needs of the twenty-first century American Jewish community. Immersion in textual study is one of the Rabbinical School's major imperatives, with a significant emphasis placed on spirituality throughout the curriculum to enable graduates to convey a very real sense of spirituality and foster spiritual growth among their fellow Jews. As a trans-denominational, pluralistic school that honors the wisdom of all the denominations, AJRCA provides its students with the opportunity to study the full range of approaches to Jewish learning, values and practices. Graduates of the five-year program are ordained as "Rabbi and Teacher in Israel," and receive a Master's Degree in Rabbinic Studies. (www.ajrca.org/rabbinical-school)

Non-Denominational

Rabbinical School of Hebrew College (2003). 160 Herrick Road, Newton Centre, MA 02459. (617) 559-8600. The Rabbinical School of Hebrew College is a pioneering and thriving venture in pluralistic rabbinic education whose mission is to prepare rabbis to serve an increasingly diverse Jewish community with wisdom, sensitivity and skill. Its curriculum balances classical Jewish learning and cultivation of spiritual and personal growth in both the classroom and the Bet Midrash. Graduates serve as congregational rabbis in affiliated and independent congregations, Hillel rabbis

and executive directors, hospital chaplains, educators and organizational innovators in institutions across the country. (www.hebrewcollege.edu/rabbinical.html)

Rabbinical Seminary International (1955). 230 Riverside Drive, #4D, New York, NY 10025. (212) 864-0261. Rabbinical Seminary International offers a unique individualized program for the training of the Modern Rabbi. (www.rabbinicalseminaryint.org)

School of Jewish Music of Hebrew College (2004). 160 Herrick Road, Newton Centre, MA 02459. (617) 559-8600. The School of Jewish Music/Cantor-Educator Program is an intensive full-time program for men and women that combines either a Master of Jewish Education or Master of Arts in Jewish Studies with pluralistic cantorial ordination. Graduates integrate deep knowledge of text, liturgy and tradition with musical creativity to provide spiritual, educational, musical and pastoral leadership in congregational and Jewish communal settings. The School prepares cantors who can serve a variety of Jewish communities in diverse roles—as spiritual leaders, Jewish educators, scholars of Jewish liturgy and skilled performers who are committed to fully engaging congregants in Jewish prayer. (www.hebrewcollege.edu/sjm.html)

On-Line and Off-Campus Schools

American Institute of Rabbinical Studies. 587 Bay Road, Sharon, MA 02067. (www.airsrabbinicalinstitute.com)

American Seminary for Contemporary Judaism (2004). 15014 South 9th Street, Phoenix, AZ 85048. (877) 223-0375. (www.americanseminary.org/rabbinic-studies.html) (www.americanseminary.org/cantorial-arts.html)

Jewish Spiritual Leaders Institute (2010). 54 Riverside Drive, New York, NY 10024. (917) 407-0477. (www.jsli.net/rabbinical-school) (www.jsli.net/cantorial-school)

On-Line Smicha (2010). 1022 South Fairview Avenue, St. Paul, MN 55116. (651) 642-9122 or (651) 621-5454. (www.onlinesmicha.com)

The Rabbinical Academy/Mesifita Adath Wolkowisk–Cantorial Investiture. 28-18 147th Street, Flushing, NY 11354. (718) 461-1273. (www.adasforlife.org/iRabbinicalAcdy.html)

The Rabbinical Academy/Mesifita Adath Wolkowisk–Rabbinic Program. 28-18 147th Street, Flushing, NY 11354. (718) 461-1273. (www.adasforlife.org/iRabbinicalAcdy.html)

Jewish Community Coordinating Organizations

Association of Jewish Family & Children's Agencies (AJFCA) (1972). 5750 Park Heights Avenue, Baltimore, MD 21215. (800) 634-7346. AJFCA is the membership association for approximately 125 Jewish family service agencies across the US and

Canada. Strongly rooted in Jewish tradition and values, Jewish family service agencies throughout North America care for the elderly, open doors to the disabled, lift up the unemployed, counsel families and those in mourning, build homes, support education, and help immigrants begin anew, working toward the goal of *tikkun olam*, repairing the world. AJFCA members provide vital services to clients of all ages, faiths and economic backgrounds. AJFCA provides the platform through which the actions of each of its member agencies in their communities are united in a single, strong Jewish response to human need. Through advocacy, consultation, education and networking, AJFCA promotes services and policies that assist Jews in need, sustains healthy Jewish individuals and families, and strengthens individual and family connections to the Jewish and general communities. (www.ajfca.org)

Conference of Presidents of Major American Jewish Organizations (1955). 633 Third Avenue, New York, NY 10017. (212) 318-6111. The Conference of Presidents is the central coordinating body for American Jewry, representing more than 50 national Jewish agencies from across the political and religious spectrums. It is American Jewry's recognized address for consensus policy, collective action and maximizing the resources of the American Jewish community on issues of vital international and national concern. It seeks to strengthen and foster the special US-Israel relationship, address critical foreign policy issues that impact the American Jewish community, and protect and enhance the security and dignity of Jews around the world. (www.conferenceofpresidents.org)

International Association of Jewish Vocational Services (IAJVS) (formerly **Jewish Occupational Council**) (1939). 1845 Walnut Street, Suite 640, Philadelphia, PA 19103. (215) 854-0233. IAJVS is a network of about 30 national and international human service agencies in the US, Canada and Israel that provide a wide range of vocational and rehabilitation services, including career management, skills training, rehabilitation programs, mental health, health services and home and community-based services. IAJVS is the collective voice of its member agencies, representing the network, promoting the important work of its local member agencies, and advocating for its members on important issues, nationally and internationally. IAJVS provides its membership with services that strengthen local capacity. It researches funding opportunities, provides a wide range of technical, informational and communications support, provides executive and professional development through annual conferences, executive leadership forums, teleconferences, and train-the-trainer institutes, and acts as a clearinghouse for shared information and "best practices." (www.iajvs.org)

JCC Association (formerly **Council of Young Men's Hebrew & Kindred Associations, Jewish Welfare Board, and Jewish Community Centers Association of North America**) (1913). 520 8th Avenue, New York, NY 10018. (212) 532-4949. JCC Association is the continental umbrella organization for the Jewish Community Center movement, which includes more than 350 JCCs, YM-YWHAs and camp sites in the US and Canada. The JCC movement is of vital importance to individual communities and to the larger North American Jewish community. JCC Association offers a wide range of services and resources to help its affiliates provide educational, cultural, social, Jewish identity-building and rec-

reational programs for people of all ages and backgrounds. JCC Association supports the largest network of Jewish early childhood centers and Jewish summer camps in North America. JCC Association provides leadership in the areas of staff recruitment and training, lay leadership development, field research, professional conferences and workshops, consultation, publications, and specialized programming, enabling each constituent JCC to better serve the needs of its members and community. (www.jcca.org)

The Jewish Federations of North America (JFNA) (formerly **Council of Jewish Federations** and **United Jewish Communities**) (1999). 25 Broadway, Suite 1700, New York, NY 10004. (212) 284-6500. Formed from the merger of the United Jewish Appeal, the Council of Jewish Federations and United Israel Appeal, JFNA is the dominant fundraising arm for North American Jewry and represents more than 150 Jewish Federations and more than 300 independent communities across the continent. It raises and distributes more than \$3 billion annually for social welfare, social services and education. The Federation movement protects and enhances the well-being of Jews worldwide through the values of tikkun olam (repairing the world), tzedakah (charity and social justice) and Torah (Jewish learning). It also reflects the values and traditions of education, leadership, advocacy and continuity of community that define the Jewish people. JFNA, through its Washington, DC office, advocates on issues of concern to the Jewish federations, ensuring that the voice of the Jewish federations is a prominent force in health and human service policy decisions. (www.jewishfederations.org)

Jewish Community Professional Organizations

Advancing Women Professionals and the Jewish Community (AWP) (2001). 520 Eighth Avenue, 4th Floor, New York, NY 10018. (212) 542-4280. AWP is an organization whose mission is to advance women into leadership positions in Jewish life; stimulate Jewish organizations to become more equitable, productive and vibrant environments; and promote policies that support work-life integration and flexibility for professionals and volunteers. AWP seeks to leverage the talents of women professionals on behalf of the Jewish community and to act as a catalyst for change in the field. By eradicating the systemic barriers that prevent women from advancing, AWP can help Jewish organizations establish policies and practices that expand opportunities for everyone. (www.advancingwomen.org)

Alliance for Continuing Rabbinic Education (ACRE) (2009). 1212 Melrose Avenue, Melrose Park, PA 19027. (646) 425-4789. The goal of ACRE is to advance the field of continuing rabbinic education to enrich the communal, spiritual and educational life of rabbis, and through them, the entire Jewish community. Its membership includes rabbinical schools across the various denominations of Judaism, other rabbinic organizations and other educational organizations. (www.alliancefor-cre.org)

American Board of Ritual Circumcision (2004). The American Board of Ritual Circumcision is an authoritative body that was established to create, disseminate and administer proper standards for the practice of brit milah in accordance with sound principles, based on the finest current scientific and medical knowledge. (No website)

Association of Directors of Central Agencies (ADCA). ADCA is the professional network of the heads of central agencies for Jewish education (in some communities they are known as bureaus of Jewish education, departments of education of the local federation, or several names associated with the idea of partnership for Jewish learning). This network has members in the US, Canada and England. Members meet virtually and in-person to share information, challenges and successes and for their own professional development. (www.bigtent.com/groups/adca)

Association of Jewish Community Organization Personnel (AJCOP) (1969). 14619 Horseshoe Trace, Wellington, FL 33414. (561) 795-4853. AJCOP is the professional association for the advancement of standards of community organization practice affiliated with the Jewish Communal Service Association. Members are professionals engaged in areas of fundraising, endowments, budgeting, social planning, financing, administration and coordination of services, as practiced through local federations, national agencies, other organizations, settings and private practitioners. AJCOP is dedicated to the development, enhancement and strengthening of the professional practice of Jewish community service, seeking to improve standards, practices, scope and public understanding of the professional practice of Jewish community organization. It provides forums for networking and professional growth, sponsors trips to Israel, offers professional development opportunities and professional mentoring, and grants awards and scholarships. (www.ajcop.org)

Early Childhood Educators of Reform Judaism (ECERJ). PO Box 2349, Livingston, NJ 07039. (212) 650-4111. ECERJ provides vision, leadership, programmatic support and resources to Reform Jewish early childhood education programs. It also aims to establish an effective partnership within the temple between ECERJ, temple clergy and temple leadership. (www.ecerj.org)

JPro Network (formerly **Jewish Communal Service Association of North America, Conference of Jewish Communal Service, National Conference of Jewish Communal Service, Conference of Jewish Social Welfare, Conference of Jewish Social Service, and National Conference of Jewish Charities**) (1899) (1992). 25 Broadway, Suite 1700, New York, NY 10004. (212) 284-6945. JCSA is shaping, defining and promoting professional leadership in Jewish community service for the twenty-first century. Working with a broad spectrum of organizations in the US and Canada, JCSA connects practitioners and leadership, and provides opportunities to share knowledge and collaborate across fields of service. JCSA brings together multiple professions, associations and advocacy groups, linking local organizations by providing partnership and advancement opportunities. JCSA supports professional development and the creation and dissemination of educational resources, and promotes best practices, recognition, advocacy and networking. JCSA actively assists in the creation of new groups and in the development and retention of young talent

through its prestigious Young Professional Award, which recognizes exemplary leadership, and its Graduate Students Network. JCSA's publications, including the Journal of Jewish Communal Service, focus on professional standards, trends and developments, and critical thinking on important issues for the Jewish community. (www.jcsana.org)

Jewish Youth Directors Association (JYDA) (1971). 4616 25th Avenue Northeast #299 Seattle, WA 98105 (661) 434-5932 JYDA is dedicated to the development of professionals in the field of Conservative Jewish youth work and to raising the consciousness of the general Jewish community to the importance of this profession. JYDA develops educational programs and materials, provides conventions and workshops that emphasize the importance of Judaic knowledge, and trains Youth directors and advisors in group work skills, Judaic knowledge, child development, and developing creative and diverse programming. JYDA aims to encourage young people to enter the field of Jewish education and youth work. It promotes and encourages the proper training of personnel in these fields and offers a forum for the presentation of new concepts and trends. JYDA seeks to aid in the recruitment and selection of personnel; promote and encourage continuing Jewish and secular education among its membership; facilitate the exchange of creative and imaginative new program concepts; and develop stability in the field of professional Jewish youth work. (www.jyda.org)

Joint Retirement Board for Conservative Judaism (JRB) (formerly **The Joint Retirement Board of The Rabbinical Assembly of America, The United Synagogue of America, and The Jewish Theological Seminary of America**) (1945). One Penn Plaza, Suite 1515, New York, NY 10119. (888) 572-3733. The JRB provides retirement, insurance and planning services for professional staff members of the Rabbinical Assembly, The Cantors Assembly, the North American Association of Synagogue Executives, the Jewish Educators Assembly, The Jewish Theological Seminary, and The United Synagogue of Conservative Judaism. (www.jrbcj.org)

Leadership Conference of Secular and Humanistic Jews (LCSHJ) (1982). 175 Olde Half Day Road, Suite 124, Lincolnshire, IL 60069. (847) 383-6330. The LCSHJ facilitates communication and cooperation among leaders in Secular and Humanistic Jewish organizations, as well as to certify and establish ethical standards and professional guidelines for leaders in the movement and provide continuing education for the movement leadership. (www.lishj.org/lcshj.html)

National Association for Temple Administration (NATA) (1941). PO Box 936, Ridgefield, WA 98642. (800) 966-6282. NATA is the professional organization for those who serve Reform Synagogues as executives, administrators or managers. (www.natanet.org)

National Association of Temple Educators (NATE) (1955). 633 Third Avenue, New York, NY 10017. (212) 452-6510. NATE is the professional association of Reform Jewish Educators. (www.natenet.org)

National Conference of Yeshiva Principals (NCYP) (1957). 1090 Coney Island Avenue, 3rd Floor, Brooklyn, NY 11230. (212) 227-1000, ext. 4535 (Men's Division)/ ext. 4525 (Women's Division). The NCYP is a professional organization of Orthodox yeshiva and Jewish day school principals who coach one another, share

insights and strategies and help develop the National Society for Hebrew Day Schools' programs and policies. (www.chinuch.org/ncyp_men_div.php) (www.chinuch.org/ncyp_women_div.php)

National Organization of American Mohalim (NOAM) (1988). c/o HUC-JIR, 3077 University Avenue, Los Angeles, CA 90007. (213) 765-2191 or (800) 899-0925, ext. 4291. NOAM was founded to serve as the professional organization for mohalim/mohalot certified by the Brit Mila Board of Reform Judaism, with its main focus to provide continuing education opportunities on an assortment of topics ranging from liturgy to outreach. <http://www.beritmila.org/index.htm>

North American Association of Synagogue Executives (NAASE) (1948). 820 Second Avenue, New York, NY 10017. (212) 533-7800, ext. 975. NAASE is a volunteer professional organization serving the needs of Jewish Executive Directors of the Conservative Movement. NAASE's mission is to bring together synagogue Executive Directors to further the development of their profession. (www.naase.org)

Program Directors of Reform Judaism (PDRJ) (2001). c/o Juliet Friedman, 2625 North Tustin Avenue, Santa Ana, CA 92705. (913) 498-2212. PDRJ is a professional association that supports those in Union for Reform Judaism synagogues who work in the areas of synagogue programing, membership, outreach and communications. (www.pdrj.rj.org)

Reform Pension Board (RPB) (formerly **Rabbinical Pension Board**) (1944). 355 Lexington Avenue, 18th Floor, New York, NY 10017. (212) 681-1818. The RPB offers a variety of programs and services, including a pension plan, rabbi trust plan, life insurance, long-term disability insurance and pension continuance protection, which are specifically designed for the professionals, congregations and institutions of the Reform Movement. (www.rpb.org)

World Council of Jewish Communal Service (WCJCS) (1967). 711 Third Avenue, 10th Floor, New York, NY 10017. (212) 687-6200. WCJCS is a non-political, non-governmental organization of Jewish communal workers engaged in a variety of communal, educational and social services devoted to strengthening Jewish life and community both in Israel and the Diaspora. Its mission is to provide a vehicle for addressing worldwide Jewish concerns, as well as to stimulate the professional-to-professional connection among individuals working on behalf of the Jewish community throughout the world, thereby enhancing Jewish communal professional practice throughout the Jewish world and promoting the sense of a worldwide Jewish communal service profession. It seeks to improve professional practice through interchange of experience and sharing of expertise, fostering professional training programs and stimulating research. WCJCS conducts quadrennial conferences in Jerusalem and periodic regional meetings. Membership in WCJCS is open to all individuals working in Jewish Communal Service agencies throughout the world. (www.facebook.com/WCJCS)

Jewish Children's Education Organizations

(See also Jewish Youth Groups and Youth-Related Organizations. For Jewish education organizations for special needs children, see Jewish Organizations for People with Disabilities or Special Needs.)

Areyvut (2002). 147 South Washington Avenue, Bergenfield, NJ 07621. (201) 244-6702. Areyvut offers Jewish day schools, educators, synagogues and community centers unique opportunities to empower and enrich youth by creating innovative and meaningful programs that make these core Jewish values a reality. (www.areyvut.org)

Avoda Arts (1999). PO Box 611, Northampton, MA 01061. (413) 345-0603. Avoda Arts advances the arts in Jewish education through advocacy, leadership and professional development. Avoda Arts is dedicated to creating opportunities for Jewish students and teachers to participate in and appreciate all forms of arts-based learning. (www.avodaarts.org)

The Consortium for Applied Studies in Jewish Education (CASJE) (2011). (510) 848-2502. CASJE is an active network of scholars, practitioners, funders and evaluators working collaboratively to advance the culture and quality of research in Jewish education, thereby producing an evidence base that can be applied to the problems in this field, to improve and advance practice. (www.casje.com)

G-dcast (2012). 131 Steuart Street, Suite 205, San Francisco, CA 94105. G-dcast is a nonprofit production company dedicated to raising worldwide Jewish literacy using the tools and storytelling style that speak to today's youth. G-dcast has created short films based on Jewish texts—all available for free on its website—which can be viewed on the web, social media networks and mobile devices, and the companion curricula are in use by educators at institutions across the Jewish spectrum and around the world. (www.g-dcast.com)

Hebrew Charter School Center (HCSC) (2009). 729 7th Avenue, New York, NY 10019. (212) 792-6234. HCSC was created by the 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)

Hidden Sparks (2005). 452 Fifth Avenue, 24th Floor, New York, NY 10018. (212) 767-7707. Hidden Sparks helps children with learning differences reach their full potential in school and life. It develops and supports professional development programs for Jewish day schools to help increase understanding and support for teaching to diverse learners. Its goal is to increase the capacity of Jewish day schools to address the varied needs of children with learning difficulties by providing teachers with the tools and teaching strategies to better understand and teach children with social, emotional, and learning differences, as well as to nurture a cadre of trained experts. It aims to help schools develop and implement a system for early identification and assessment of struggling learners supported by administrators and educators. (www.hiddensparks.org)

The iCenter (2008). 85 Revere Drive, Suite I, Northbrook, IL 60062. (847) 418-8336. The iCenter works to advance high-quality, meaningful and innovative Israel education by serving as the national hub and catalyst for building, shaping and supporting the field. (www.theicenter.org)

International March of the Living (1988). 2 West 45th Street, Suite 1500, New York, NY 10036. (212) 869-6800. March of the Living International sponsors the annual educational program, March of the Living, which brings students from all over the world to Poland to study the history of the Holocaust and to examine the roots of prejudice, intolerance and hate. The March of the Living is joined each year by thousands of Jewish teens, adults and survivors from around the world. The March itself, a 3-km walk from Auschwitz to Birkenau on Holocaust Remembrance Day, is a silent tribute to all victims of the Holocaust. After spending a week in Poland visiting other sites of Nazi Germany's persecution and former sites of Jewish life and culture, participants also travel to Israel the following week to celebrate Israel's Independence Day. (www.motl.org)

Jewish Early Childhood Education Leadership Institute (JECeli) (2012). 3080 Broadway, Box 55, New York, NY 10027. (212) 280-6005. JECeli engages select new and aspiring early childhood program directors in intensive Jewish learning, reflective practice, leadership development and community building. Participants work on discovering meaning in texts and ritual; understanding leadership and relationships through Jewish perspectives; fostering spiritual development; integrating Israel into the life of the early childhood program; and facilitating the development of identity. JECeli is a collaboration between The Jewish Theological Seminary and Hebrew Union College-Jewish Institute of Religion. (www.jeceli.org)

Jewish Education Change Network (2010). The Jewish Education Change Network was established to enable those individuals who are working for change in Jewish education—educators, parents, volunteer and professional leaders, financial supporters, advocates and learners—to connect with one another, to learn what leaders in the field are doing, to share their work, and to access ideas and resources that can help make Jewish education a more engaging, satisfying and impactful experience for learners of all ages. www.facebook.com/pages/Jewish-Education-Change-Network/166968876655182

Jewish Education Leadership Institute (JELI) (2000). Contact: Julie Lennon, Executive Director, (847) 877-8000. JELI was established to develop professional training programs for future day school principals, administrators, executive directors, academic department chairmen and directors of development as well as to improve the skills of teachers. JELI's goals are to energize the day school system by providing its future leadership with tools to bring a heightened level of professionalism and expertise in and out of the classroom to ensure the future success of the day school system. (www.jeli.org)

Jewish Educators Assembly (JEA) (1951). PO Box 413, 46 Locust t Avenue, Cedarhurst, NY 15516. (516) 569-2537. JEA's mission is to promote excellence among educators committed to Conservative Jewish education by advancing professionalism, encouraging leadership, pursuing lifelong learning and building community. The JEA serves educators in their efforts to strengthen the Conservative

movement and inspire greater Jewish learning. It is the leading advocate for the welfare of the Jewish educator and for best practices in Jewish education. (www.jewisheducators.org)

The Jewish Lens (TJL) (2006). 25 East 83rd Street, Suite 6C, New York, NY 10028. (917) 387-3811. TJL provides experiential Jewish educational programming, engaging youth and young adults in the exploration of Jewish values, identity and tradition while discovering the diversity and unity of Klal Yisrael (Jewish Peoplehood). TJL's innovative methodology couples the emotional impact of photography with more traditional text-based learning, empowering participants to both strengthen their link to Judaism and then express it through their own photographs and commentary. TJL programs culminate in an in-person and/or online exhibition, which serves as a powerful way to share with the community the students' visual and verbal expressions of what being Jewish means to them. (www.jewishlens.org)

Jewish New Teacher Project (of the New Teacher Center) (JNTP) (2003). New Teacher Center, 110 Cooper Street, 5th Floor, Santa Cruz, CA 95060. (831) 600-2200. JNTP assists Jewish day schools across the US and Canada by increasing teacher effectiveness, teacher retention, and student achievement, and bringing the language of teaching standards, collaboration, and professional development into school culture. JNTP is dedicated to improving student learning by accelerating the effectiveness of beginning teachers in Jewish day schools. Its teacher induction model focuses on improving beginning teachers' classroom practice through high quality, intensive mentoring, resulting in reflective practitioners who are responsive to the needs of all students, creating stronger classrooms and leading to higher student achievement. (www.newteachercenter.org/jntp)

Merkos-Central Organization for Jewish Education National Accreditation Board (NAB) (2000). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 771-3930. NAB is the only fully recognized national Jewish accrediting agency in the US and grants accreditation to early childhood, elementary and secondary schools. (www.chinuchoffice.org/templates/articlecco_cdo/aid/261058/jewish/Accreditation.htm)

Merkos L'Inyonei Chinuch International Board of License (MLCIBL). 784 Eastern Parkway, Suite 304, Brooklyn, NY 11213. (718) 774-4000, ext. 360. The MLCIBL for principals, teachers and early childhood educators in Jewish schools serves as a coordinating and standard-setting body, responsible for establishing the professional conditions and procedural requirements for licensing in Chabad Lubavitch as well as other yeshivas and Jewish day schools. (www.chinuchoffice.org/templates/articlecco_cdo/aid/2078756/jewish/Merkos-National-Teachers-License.htm)

Moving Traditions (2005). 261 Old York Road, Suite 734, Jenkintown, PA 19046. (215) 887-4511. Moving Traditions inspires people to live fuller lives—and to work for a better world for all—by advocating for a more expansive view of gender in Jewish learning and practice. Moving Traditions helps women and men, boys and girls engage more deeply with Judaism. Gender serves as the framework for its activities because it shapes the way today's culture defines who we are and can become. Partnering with institutions across North America, its flagship educational

programs are Rosh Hodesh: It's a Girl Thing! and Shevet Achim: The Brotherhood. (www.movingtraditions.org)

National Committee for the Furtherance of Jewish Education (NCFJE) (1940). 824 Eastern Parkway, Brooklyn, NY 11213. (718) 735-0200. The NCFJE is a multi-faceted charity that protects, feeds and educates thousands throughout the NY metropolitan area and around the nation. One of the first Chabad-Lubavitch charities established in the US, initially it provided Jewish public school students with a free Jewish education but soon expanded to implement a broad range of educational and humanitarian services to address the families' economic and social hardships. Throughout the decades, the NCFJE was known as the vehicle through which the challenges of the day were addressed. Among its many activities, the NCFJE disseminates the ideals of Torah-true education among the youth of America; provides education and compassionate care for the poor, sick and needy in the US and Israel, immigrant, legal and prisoner services, family and vocational counseling, crisis intervention, and substance abuse and alcohol education and prevention assistance; sponsors camps, after-school and preschool programs; operates Toys for Hospitalized Children; and advocates for the Jewish community. (www.ncfje.org)

National Jewish Early Childhood Network (NJEEN) (1977). c/o Helaine Groeger, 11 Wonder View Court, North Potomac, MD 20878. (301) 354-3203. The NJEEN, allied with the National Association for the Education of Young Children, is comprised of individuals who are interested in the unique needs of young Jewish children in an early childhood educational setting. The network includes teachers, assistants and administrators (both Jewish and non-Jewish) serving Jewish children and their families in Jewish community centers, private- and synagogue-sponsored early childhood centers, primary schools and day care settings; educators and trainers working for colleges, central agencies, consulting firms and businesses who have a special interest in the concerns of young Jewish children; and advocates for Jewish early childhood education who are aware of and concerned with meeting the needs of young families raising Jewish children. The annual NJEEN Conference allows early childhood professionals across the country to meet and share ideas. (www.njeen.org)

NewCAJE (formerly **CAJE, the Coalition for the Advancement of Jewish Education**) (1976) (2010). 12 Hidden Pond, Glen Head, (857) 288-8765. NewCAJE is re-imagining Jewish education for the twenty-first century, grounded in the belief that it is the responsibility of each generation to transmit the literature, ideas and ideals of Judaism to every new generation. NewCAJE advocates for Jewish education and for Jewish teachers, which include people in all job descriptions in the field-both professional and lay leaders-and is a forum where new ideas are explored, new talent welcomed, and ideas and resources shared. It is a pluralistic organization which embraces every denominational division of Judaism and brings together all settings of Jewish education, including day schools, complementary schools, camps, JCCs, independent schools, after school programs, online programs and more. NewCAJE holds conferences annually which create a network of support for Jewish educators and a conduit to innovation, deepen the educators' grasp of both Jewish

and educational learning, and emphasize the sharing of information, techniques and problem solutions. (www.newcaje.org)

North American Association of Community & Congregational Hebrew High Schools (NAACCHHS) (2006). NAACCHHS was established to serve as the umbrella organization for the field of community-based supplementary Jewish secondary education. Its mission is to advocate for member schools while creating, supporting, exchanging and disseminating innovative programs, curricula, best practices and resources to enrich Jewish education in community Hebrew high schools across North America. (www.naacchhs.org)

Ozar Hatorah (1945). 1412 Broadway, Floor 3, New York, NY 10018. (212) 253-7245. Ozar Hatorah is an international educational network organization for Sephardic Orthodox Jewish education, which originally operated in Mandate Palestine, but later focused on religious Jewish education in Muslim countries in the Middle East and North Africa, as well as in the Sephardi communities in France. It establishes schools teaching both religious and secular subjects. (www.shemayisrael.com/ozarhatorah)

Partnership for Excellence in Jewish Education (1997). 50 Milk Street, 16th Floor, Boston, MA 02109. (617) 367-0001. The Partnership for Excellence in Jewish Education is dedicated to positively impacting the Jewish day school field through initiatives that will help day schools tackle affordability issues, achieve financial sustainability and implement effective advocacy campaigns. (www.peje.org)

Progressive Association of Reform Day Schools (PARDeS) (1990). c/o BHC, 7401 Park Heights Avenue, Baltimore, MD 21208. (410) 764-1587. PARDeS is the international day school affiliate of the Union for Reform Judaism that fosters Jewish identity, literacy and the commitment to a life-long covenant with the heritage of Judaism through the advancement of excellent Jewish and secular education in Reform day schools. PARDeS promotes knowledge sharing and collaboration among member schools and their professional and lay leaders; encourages and supports leaders of emerging schools; represents Reform Jewish day school education in joint ventures with Jewish organizations within and beyond the Reform movement; and fosters greater understanding of the impact of a high quality Jewish day school education for the advancement of Reform Judaism. (www.pardesdayschools.org)

Project Chazon (1996). 731 Montauk Court, Brooklyn, NY 11235. (718) 648-4555. Project Chazon presents informative and compelling hashkafah (Hebrew, Jewish worldview) seminars that uplift, reinforce and strengthen the Yiddishkeit of yeshiva, Bais Yaakov, and Jewish day school students across North America and England. In addition, Project Chazon's staff individually counsels, supports, and guides hundreds of wavering and at-risk teenagers, helping them to go on to become independent and productive members of the Jewish community; trains teachers to detect the very earliest signs of trouble and sensitizes them to the special needs of troubled students; and offers community parenting lectures. Project Chazon focuses primarily on high school students but includes 8th grade students as well. (www.projectchazon.com)

RAVSAK: The Jewish Community Day School Network (1987). 254 West 54th Street, 11th Floor, New York, NY 10019. (212) 665-1320. RAVSAK promotes pluralistic non-denominational Jewish education, working with over 100 member schools from across North America, spanning elementary to high school level day school education. RAVSAK's mission is to strengthen and sustain the life, leadership and learning of Jewish community day schools, ensuring a vibrant Jewish future. RAVSAK envisions a future where life in North America and beyond is enriched and elevated by generations of Jewish day school graduates who are Jewishly literate, proficient in Hebrew, profoundly connected to Israel and actively engaged as the energizing nucleus of the Jewish community. RAVSAK creates and manages high quality, cutting-edge opportunities that foster learning and professional growth for administrative leaders, teachers and students. (www.ravsak.org)

Schechter Day School Network (formerly **Solomon Schechter Day School Network**) (1965). 820 Second Avenue, 10th Floor, New York, NY 10017. (646) 519-9219. The Schechter Day School Network is the organization of Jewish day schools that identify with Conservative Judaism. (schechternetwork.org)

ShalomLearning (2011). 4929 Bethesda Avenue, Bethesda, MD 20814. (301) 660-3800. Harnessing the power of technology to improve educational outcomes and enhance learning, ShalomLearning offers an alternative approach to traditional Hebrew school programs that combines the best of traditional Jewish religious education with innovative online learning activities to make Hebrew school more engaging and relevant for students, more accessible for families and more effective for synagogues. (www.shalomlearning.org)

SHEVET: Jewish Family Education Exchange (formerly **The Consortium for the Jewish Family** and **Shirley and Arthur Whizin Institute for Jewish Life**) (1989). c/o The Kripke Institute, 16060 Ventura Boulevard, Suite 245, Encino, CA 91436. (888) 505-1676. SHEVET is the central address for Jewish educators committed to reaching, engaging and strengthening Jewish families through education, and fortifying and growing community into the next generation. SHEVET's mission is to support the field of Jewish Family Education. (www.shevet-jfee.org)

Shinui: the Network for Innovation in Part-Time Jewish Education (2014). Shinui is a joint effort by a number of central Jewish education agencies across the US whose mission is to spark, nurture, and spread educational innovation in supplementary (part-time) Jewish education. Shinui strives to change the fabric of supplementary Jewish education through partnership across and within their communities. Its website facilitates the sharing of innovative ideas for supplementary Jewish education that includes the entire family, and also provides webinars for educators and parents on how to manage, assess, and sustain change in a supplementary school setting. A professional in each of the city agencies is responsible for sharing information with local schools, and, where feasible, to organize events that would bring them together for joint programs. (www.shinui.org)

Storahtelling (1999). 125 Maiden Lane, Suite 8B, New York, NY 10038. (212) 908-2523. Storahtelling is a pioneer in Jewish education via the arts and new media. Through innovative leadership training programs and theatrical performances,

Storah telling makes ancient stories and traditions accessible for new generations, advancing Judaic literacy and raising social consciousness. (www.labshul.org)

Torah Umesorah: The National Society for Hebrew Day Schools (1944). 620 Foster Avenue, Brooklyn, NY 11230. (212) 227-1000. Torah Umesorah is an Orthodox organization that fosters and promotes Torah-based Jewish religious education in North America by supporting and developing a loosely affiliated network of independent private Jewish day schools, yeshivas and kollels in every city with a significant population of Jews. It establishes Jewish day schools in the US and Canada and provides support services, including personnel placement, curriculum development, principal and teacher training, school supervision, conferences and conventions, and resource materials for teachers. It also publishes text books and other learning materials and has also branched out into providing community support and outreach. (www.torah-umesorah.com) (www.chinuch.org/torah.php)

Education Organizations

(Includes both formal and informal Jewish education organizations. For Jewish education organizations for college students, see Jewish College Campus Organizations. For Jewish education organizations for adults with special needs, see Jewish Organizations for People with Disabilities or Special Needs.)

Association for Hebraic Studies Institute (AHS) (2000). 259 Grandview Avenue, Suffern, NY 10901. (888) 259-4374. AHS was founded to provide help students earn a college degree quickly and affordably from the convenience of their own home. AHS has partnered with respected online colleges and universities to help students complete their degree. AHS provides students with course work in Hebraic/Judaic studies in a classroom format or through distance learning or proficiency examinations. The curriculum is designed to give students both a broad and in-depth view in areas of Judaic and interdisciplinary studies and is specifically designed to integrate with degree programs at accredited schools, making transferability easy. (www.ahsinstitute.org)

Brandeis National Committee (BNC) (formerly **Brandeis University National Women's Committee**) (1948). Goldfarb, MS 132, 415 South Street, Waltham, MA 02453. (781) 736-7588 or (888) 862-8692. The BNC provides support for Brandeis University and its libraries through philanthropy, learning and community. It connects Brandeis, a nonsectarian university founded by the American Jewish community, to its members and their communities through programs that reflect the ideals of social justice and academic excellence. In addition to its fundraising activities, the BNC offers its members opportunities for learning, community service, social interaction, participation in cultural events, personal enrichment and leadership development. (www.brandeis.edu/bnc)

Center for Modern Torah Leadership (1997). 63 South Pleasant Street, Sharon, MA 02067. The Center for Modern Torah Leadership's mission is to model and foster a vision of fully committed halakhic Judaism that embraces the intellectual and moral challenges of modernity as spiritual opportunities, takes responsibility for the societal implications of its interpretations of Torah, understands that the real-world effects of Torah are mediated by the character of Torah leaders and that self-knowledge is therefore essential for Torah leadership, and takes the ultimate significance of all human beings as tzelem Elokim as a fundamental Torah principle. The Center carries out its mission through the Summer Beit Midrash program, educating up-and-coming leaders to write their own halakhic responsum after an intense 5-weeks' study session; The Rabbis and Educators Professional Development Institute; the Campus and Community Education Institutes; weekly Divrei Torah circulated online; and its website containing articles and audio lectures. (www.torahleadership.org)

Chofetz Chaim Heritage Foundation (1989). 361 Spook Rock Road, Suffern, NY 10901. (845) 352-3505. The Chofetz Chaim Heritage Foundation is an Orthodox Jewish organization dedicated to spreading the teachings of Rabbi Yisrael Meir Kagan, who was known as the Chofetz Chaim (Seeker of Life, in Hebrew), based on his work of Jewish ethics of the same name, dealing with the prohibitions of gossip, slander and defamation (known as lashon hara in Jewish law). The Foundation has launched innovative methods of promoting the Torah's wisdom on human relations and personal development. (www.chofetzchaimusa.org)

Clal-The National Jewish Center for Learning and Leadership (1974). 440 Park Avenue South, 4th Floor, New York, NY 10016. (212) 779-3300. Clal is a leadership training institute, think tank and resource center whose mission is to create an informed, engaged and dynamic Jewish life. It provides leadership training for lay leaders, rabbis, educators and communal professionals and helps people to re-imagine Jewish life. A leader in religious pluralism, Clal links Jewish wisdom with innovative scholarship to deepen civic and spiritual participation in American life. The Clal faculty provides cutting-edge teaching, lectures, courses, seminars and consulting across the US. Clal's Rabbis Without Borders seeks to position rabbis as American religious leaders and spiritual innovators who contribute Jewish wisdom to the American spiritual landscape. (www.clal.org)

Drisha Institute for Jewish Education (1979). 37 West 65th Street, 5th Floor, New York, NY 10023. (212) 595-0307. The Drisha Institute for Jewish Education was founded as the world's first center dedicated specifically to women's study of classical Jewish texts. Today, Drisha is a leading center for the study of classical Jewish texts for students from across the US and abroad. Drisha offers full-time programs, summer institutes, classes for engaged couples, summer programs for high school girls, a bat mitzvah program, continuing education programs, High Holiday prayer services and community lectures. (www.drisha.org)

The Florence Melton School of Adult Jewish Learning (1980). 95 Revere Drive, Suite F, Northbrook, IL 60062. (847) 714-9843 or (877) 263-5866. The Melton School forms an international network of community-based schools

offering adults the opportunity to acquire Jewish literacy in an open, trans-denominational, intellectually stimulating learning environment. It is the largest pluralistic adult Jewish education network in the world. Founded at the initiative of Florence Zacks Melton, a community activist and longtime supporter of Jewish education, the Melton School initially opened with three pilot sites in North America and today there are more than 45 Melton Schools in as many cities throughout the US, Canada and elsewhere, attended weekly by more than 5,000 students. (www.meltonschool.org)

Hasefer-The Jewish Literary Foundation (2010). PO Box 1327, Lakewood, NJ 08701. (732) 370-8553 or (855) 370-8553. Hasefer is dedicated to promoting Jewish literacy and Jewish literary advancement. Hasefer develops, researches, translates, edits, designs and publishes titles currently unavailable in the commercial marketplace to make them widely accessible to the English-speaking public. (www.hasefer.org)

Institute for Jewish Ideas and Ideals (2007). 8 West 70th Street, New York, NY 10023. (212) 724-4145. The Institute for Jewish Ideas and Ideals offers a vision of Orthodox Judaism that is intellectually sound, spiritually compelling and emotionally satisfying. Based on an unwavering commitment to the Torah tradition and to the Jewish people, it fosters an appreciation of legitimate diversity within Orthodoxy. (www.jewishideas.org)

Institute for Jewish Spirituality (1999). 135 West 29th Street, Suite 1103, New York, NY 10001. (646) 461-6499. The Institute for Jewish Spirituality promotes an immersive, practice-based approach to deepening contemplative Jewish spiritual life for rabbis, cantors, educators, social justice activists, congregants and community members, and it supports them in creating and maintaining the rich, meaningful connections to Judaism that are so important for the overall health and continuity of the Jewish community. (www.jewishspirituality.org)

Jewish Education in Media (1978). PO Box 180, Riverdale Station, New York, NY 10471. (212) 362-7633. Jewish Education in Media is devoted to producing television, film and video-cassettes for a popular Jewish audience to inform, entertain and inspire a greater sense of Jewish identity and Jewish commitment. (www.lchayim.com)

Jewish Literacy Foundation (1998). c/o Yigal Segal, 600 Reisterstown Road, Suite 514, Pikesville, MD 21208. (212) 444-1814. The Jewish Literacy Foundation seeks to promote Jewish literacy through the creation and distribution of quality materials to Jewish adults either directly or through existing Jewish organizations. (www.jliteracy.org)

Mechon Hadar (2006). 190 Amsterdam Avenue, New York, NY 10023. (646) 770-1468. Mechon Hadar is an educational institution that empowers Jews to create and sustain vibrant, practicing, egalitarian communities of Torah learning, prayer, and service. Founded as an institution for intense Torah study and as an advisory for congregations and minyanim looking to reinvigorate their prayer services, Mechon Hadar has grown to include a unique array of offerings that reflect the true splendor-hadar in Hebrew-of Judaism. Mechon Hadar offers a year-long fellowship program for Jews wanting to expand their knowledge of Torah; it teaches core Jewish values,

Jewish ideas, and communal music through three centers for learning; it offers short-term seminars for Jewish leaders of all stripes, from teachers to rabbis to Hillel professionals to lay people who want to make a difference in their own communities. (www.mechonhadar.org)

Mesorah Heritage Foundation (1994). 4401 Second Avenue, Brooklyn, NY 11232. (718) 921-9000. The Mesorah Heritage Foundation was created to remove the language barrier from the Jewish literary heritage - the Torah, the Talmud, the Mishnah, the siddur, and machzor, Jewish history, the stories and values that connect Jews to their past and lay the foundations of their future - and make the riches of Jewish eternity available to English-speaking Jews. The Foundation sponsors literature that celebrates the rich Jewish heritage; creates works of intensive scholarship and unexcelled beauty; and produces books that will be read, studied, and cherished for generations. It recruits accomplished translators, scholars, writers, and editors who free the great Jewish texts from the captivity of ancient languages and bring them to English-speaking Jews in books that are beautifully produced and literarily graceful. The Foundation is needed because the amount of research and intensive review necessary to produce such a voluminous literature cannot be supported by the commercial market. (www.mesorahheritage.org)

Moishe House (2006). 441 Saxony Road, Barn 2, Encinats, CA 92024. (855) 598-5509. Moishe House is an international organization providing meaningful Jewish experiences to young adults in their twenties. Its innovative model trains, supports and sponsors young Jewish leaders as they create vibrant home-based communities for their peers. From Shabbat dinners to book clubs to sporting events, residents find ways to connect their peers with the community wherever they are. (www.moishehouse.org)

My Jewish Learning (2004). 24 West 30th Street, 4th Floor, New York, NY 10001. (212) 643-1890. My Jewish Learning leverages the Internet and other new media to spread knowledge of Jewish religion, history, values, traditions and culture in a manner that is meaningful and accessible to people of all backgrounds, empowering them to navigate Jewish life with confidence and creativity. It sponsors MyJewishLearning.com, the leading trans-denominational website of Jewish information and education. Offering articles and resources on all aspects of Judaism and Jewish life, the site is geared toward adults of all ages and backgrounds, from the casual reader looking for interesting insights, to non-Jews searching for a better understanding of Jewish culture, to experienced learners wishing to delve deeper into specific topic areas. (www.myjewishlearning.com)

Orot (1990). PO Box 155, Spring Valley, NY 10977. Orot disseminates the teachings of Rabbi Abraham Isaac Hakohen Kook (1865-1935), the first Ashkenazic Chief Rabbi of Israel, considered one of the greatest Jewish thinkers and mystics of all time. (www.orot.com)

Partners in Torah (1991). 228 Aycrigg Avenue, Passaic, NJ 07055. (973) 221-3650 or (800) 788-3942. Partners in Torah provides a cost-free, relationship-based learning opportunity for Jewish adults to discover Judaism—its culture, history and traditions—at their pace and schedule. (www.partnersintorah.org)

Project Genesis (1993). 122 Slade Avenue, Suite 250, Baltimore, MD 21208. 888-999-8672) or (410) 602-1350. Project Genesis engages Jews worldwide in Jewish educational programming, regardless of their location or previous background, speaking to Jews around the globe in modern language and with advanced technology. (www.projectgenesis.org)

The Rohr Jewish Learning Institute (JLI) (1998). 822 Eastern Parkway, Brooklyn, NY 11213. (718) 221-6900. JLI, associated with Chabad Lubavitch, is the largest provider of adult Jewish learning. Its mission is to inspire Jewish learning worldwide and to transform Jewish life and the greater community through Torah study with the goal of creating a global network of informed students connected by bonds of shared Jewish experience. JLI's holistic approach to Jewish study considers the impact of Jewish values on personal and interpersonal growth. Its divisions/projects include Torah Café, Torah Studies, Rosh Chodesh Society, Sinai Scholars, JLI Teens, MYSHIUR, National Jewish Retreat, The Land and The Spirit. (www.myjli.com)

Shalom Hartman Institute of North America (SHI-NA) (2010). One Pennsylvania Plaza, Suite 1606, New York, NY 10119. (212) 268-0300. SHI-NA is shaping the future of North American Jewish life through transformative teaching, educating leaders and enriching the public conversation. SHI-NA guides, oversees and implements Shalom Hartman Institute research, educational programming and curricula to North American Jewry. (The Shalom Hartman Institute, based in Israel, is a center of transformative thinking and teaching that addresses the major challenges facing the Jewish people and elevates the quality of Jewish life in Israel and around the world.) SHI-NA enriches the resources, vision and commitment of leaders and change agents who will shape the future of Jewish life in North America and set the agendas of its educational, religious and community institutions. (www.hartman.org.il/NA_Index.asp?Cat_Id=197&Cat_Type=Centers)

Survival Through Education (2007). 2164 Victory Boulevard, Staten Island, NY 10314. (718) 983-9272. Survival Through Education is dedicated to perpetuating the future of the Jewish people through the education and inspiration of all Jews, regardless of their affiliation, to be proud of their Jewish heritage and to lend meaning to their lives through concrete action and application. Its goal is to ensure Jewish survival through multiple streams of education, which speak to Jewish heritage, history, and culture, utilizing text based learning as well as hands on application. The organization calls on Jews to discover their faith and reach out to unaffiliated Jews. (www.survivalthrougheducation.org)

Testing & Training International (TTI) (1996). 5120 19th Avenue, #3D, Brooklyn, NY 11204. (877) 746-4884 or (718) 376-0974. TTI provides quality higher education for Orthodox Jewish students from around the globe, all while steadfastly conforming to the needs and standards of halakha. TTI is the premier provider of alternative college instruction and career advancement in the Orthodox Jewish world. (www.testingandtraining.com)

Walking Stick Foundation (1997). 1336 North Moorpark Road, Suite 289, Thousand Oaks, CA 91360. Walking Stick Foundation is an educational organization dedicated to the restoration and preservation of aboriginal Jewish spirituality,

flavoring its programs with ancient and early medieval Hebraic shamanism and mystery wisdom. Walking Stick offers programs that highlight the aboriginal mystery wisdom of Judaism, and, on occasion, programs featuring Native American and other aboriginal traditions shared with participants by teachers indigenous to those paths. (www.walkingstick.org)

Yeshivat Maharat (2009). 3700 Henry Hudson Parkway, Bronx, NY 10463. (718) 796-0590. Yeshivat Maharat, founded by Rabbi Avi Weiss, is the first institution to train Orthodox women as spiritual leaders and halakhic authorities. While there are institutions that provide a place for women to engage in serious Torah study, Yeshivat Maharat has taken an important step further. Through a rigorous curriculum of Talmud, halakhic decision-making, pastoral counseling, leadership development and internship experiences, Yeshivat Maharat's graduates are prepared to assume the responsibility and authority to be legal arbiters for the community. (www.yeshivatmaharat.org)

Jewish Youth Groups and Youth-Related Organizations

Betar USA (1929). 1600 Rockefeller Building, 614 West Superior Avenue, Cleveland, OH 44113. (216) 297-ZION. Betar USA is part of the Betar Movement, a world Zionist youth movement founded by Vladimir Jabotinsky. Betar was one of many right-wing movements and youth groups arising out of a worldwide emergence of fascism. Betar members played important roles in the creation of Israel. Today, Betar is involved in Jewish and Zionist activism. It promotes Israeli issues in the American media and takes an active stance against anti-Semitism, encouraging its members to take pride in their heritage. Its goal is the gathering of all Jewish people in Israel. Betar promotes Jewish leadership on university campuses as well as in local communities. (www.betar.org)

B'nai B'rith Youth Organization (BBYO) (1924, became independent in 2002). 800 8th Street, NW, Washington, DC 20001. (202) 857-6633. Organized in local chapters, BBYO is a youth-led international organization offering leadership opportunities and Jewish programming which helps Jewish youth and teenagers, from the 6th grade and older, to achieve self-fulfillment and character development, and to contribute to the community. BBYO assists its members to acquire a greater knowledge and appreciation for the Jewish religion, Jewish culture and Israel. It sponsors trips to Israel, camping, community involvement and college campus experiences for teens. The PANIM Institute for Jewish Leadership and Values, a division of BBYO, offers compelling content and experiences to Jewish institutions and teens focused on service, advocacy and philanthropy. Its flagship program, Panim el Panim, brings about 1,000 Jewish teens from across the country to Washington, DC each year to learn about political and social activism in the context of Jewish learning and values, and empowers Jewish teens to a lifetime of activism, leadership and service. (www.bbyo.org)

Bnei Akiva of the United States & Canada (1934). 520 8th Avenue, 15th Floor, New York, NY 10018. (212) 465-9536. Bnei Akiva of the United States & Canada

is the premier religious Zionist youth movement dedicated to growing generations of Jews committed to building a society devoted to Torah and the Jewish people in Israel. Bnei Akiva provides high quality religious Zionist education and programs for North American Jewish youth along with their families and communities. It offers school-year and summer educational programming from childhood through the college years. Based on the principles of Torah v'Avodah, Bnei Akiva encourages aliyah, love of the Jewish people and love of Israel. (www.bneiakiva.org)

The Foundation for Jewish Camp (FJC) (formerly **Foundation for Jewish Camping**) (1998). 253 West 35th Street, 4th Floor, New York, NY 10001. (646) 278-4500. As the central address for nonprofit Jewish camps in North America, FJC works with camps from all streams of Jewish belief and practice to promote excellence in their management and programs, and with communities, to increase awareness and promote enrollment. It works aggressively to highlight the value and importance of the nonprofit Jewish camp experience to parents, leaders and communities. FJC unifies and galvanizes the field of Jewish overnight camp and significantly increases the number of children participating in transformative summers at Jewish camp, contributing to a vibrant North American Jewish community. (www.jewishcamp.org)

Habonim Dror North America (1935). 1000 Dean Street # 353, Brooklyn, NY 11238. (212) 255-1796. Habonim Dror (the Builders of Freedom) North America is a Progressive Labor Zionist Youth movement whose mission is to build a personal bond and commitment between North American Jewish youth and Israel, and to create Jewish leaders who will actualize the principles of social justice, equality, peace and coexistence in Israel and North America. It fosters identification with cooperative living in Israel, calling for aliyah, and stimulates study of Jewish and Zionist culture, history and contemporary society. Habonim Dror runs seven summer camps across Canada and the US, an Israel summer program, a year-long Israel program and year-round activities in many areas of the country. (www.habonimdror.org)

Hashomer Hatzair United States (1923). 424 West 33rd Street, Suite 150, New York, NY 10001. (212) 627-2830. Hashomer Hatzair (The Young Guard, in Hebrew) is a Progressive Zionist Youth Movement that specializes in youth-led experiential Jewish education. Based on the values of equity, community and social responsibility, their camps and year-round activities encourage youth to shape their communities and find personal relevance in Judaism, Jewish peoplehood and Israel. Hashomer Hatzair seeks to educate Jewish youth to an understanding of Zionism as the national liberation movement of the Jewish people. It promotes aliyah to kibbutzim. It is affiliated with the Kibbutz Artzi Federation. It espouses socialist-Zionist ideals of peace, justice, democracy, and intergroup harmony. (www.campshomria.com)

HuJews: The National Youth Organization for Humanistic Judaism (2007). 28611 West Twelve Mile Road, Farmington Hills, MI 48334. (248) 478-7610. HuJews is the North American youth organization for Humanistic Judaism. A program of the Society for Humanistic Judaism, (www.hujews.org)

Jewish Student Connection (JSC) (formerly **Jewish Student Union**) (2002). 180 South Broadway, Suite 200, White Plains, NY 10605. (914) 481-5505. JSC is dedicated to establishing non-denominational Jewish clubs in public and secular private high schools. JSC provides teens with the opportunity to explore what “Jewish” means to them personally, and aims to help teens foster proud connections with Jewish culture, with the Jewish people, with Israel and with each other. (www.myjsc.org)

Kadima. 820 Second Avenue, 10th Floor, New York, NY 10017. (212) 533-7800, ext. 1109. Kadima is the international youth organization for Jewish pre-teens (grades 6-8) affiliated with The United Synagogue of Conservative Judaism. (www.usy.org/kadima)

National Jewish Committee on Scouting (Boy Scouts of America) (1926). 1325 West Walnut Hill Lane, PO Box 152079, Irving, TX 75015. (972) 580-2000. The National Jewish Committee on Scouting promotes Boy Scouting among Jewish youth; helps Jewish institutions and local council Jewish committees provide Scouting opportunities for Jewish youth; and promotes Jewish values in Scouting through the religious emblems program (Maccabee, Aleph, Ner Tamid and Etz Chaim emblems) and the Shofar Award to recognize outstanding service by adults in the promotion of Scouting among Jewish youth. (www.jewishscouting.org)

National Jewish Committee on Girl Scouting (NJCGS) (1972). 33 Central Drive, Bronxville, NY 10708. (914) 738-3986. The National Jewish Girl Scout Committee serves to further Jewish education by promoting Jewish award programs, encouraging religious services, promoting cultural exchanges with the Israel Boy and Girl Scouts Federation, and extending membership in the Jewish community by assisting councils in organizing Girl Scout troops and local Jewish Girl Scout committees. (www.njgsc.org)

National Ramah Commission (1950). 3080 Broadway, New York, NY 10027. (212) 678-8881. The National Ramah Commission is the coordinating body of the camping arm of Conservative Judaism, operating under the educational and religious supervision of The Jewish Theological Seminary. (www.campramah.org)

NCSY (formerly **National Conference of Synagogue Youth**) (1954). 11 Broadway, New York, NY 10004. (212) 613-8233. NCSY is the Orthodox Union’s international youth movement, founded to provide Jewish teens with an opportunity to build a strong connection to their Jewish roots through inspiration and leadership skills. (www.ncsy.org)

North American Federation of Temple Youth (NFTY) (1939). 633 Third Avenue, 7th Floor, New York, NY 10017. (212) 650-4070. NFTY is North America’s Reform Jewish youth movement that fosters leadership at the national, regional and congregational level. (www.nfty.org)

Tzivos Hashem: Jewish Children International (1980). 792 Eastern Parkway, Brooklyn, NY 11213. (718) 467-6630. Tzivos Hashem (“Army of God,” in Hebrew) was founded as a youth group of the Chabad movement to serve both the physical and spiritual needs of Jewish children. (www.tzivos-hashem.org)

United Synagogue Youth (USY) (1973). 820 Second Avenue, 10th Floor, New York, NY 10017. (212) 533-7800. USY is the youth organization for Jewish teens across North America affiliated with The United Synagogue of Conservative Judaism. (www.usy.org)

Young Judaea (1909). 575 8th Avenue, 11th Floor, New York, NY 10018. (917) 595-2100. Young Judaea is the oldest Zionist youth movement in the US. It seeks to build Jewish identity and Zionist commitment in American Jewish youth and young adults from 3rd grade to college and beyond. Young Judaea is a religiously pluralistic, politically nonpartisan, and peer-led youth movement whose programs and activities focus on instilling in its members three core values: Judaism (value and love for Jewish tradition and rituals), Jewish identity (pride in the Jewish people and in being Jewish), and Zionism (belief that Israel is central to all Jewish life). Young Judaea's primary goal is to emphasize Jewish and Zionist education, build connections with Israel, and promote aliyah (immigration to Israel). Young Judaea maintains five summer camps in the US and runs summer and year-long programs in Israel. (www.youngjudaea.org)

Jewish College Campus Organizations

Chabad on Campus International Foundation (2003). 719 Eastern Parkway, First Floor, Brooklyn, NY 11213 (718) 510-8181. The Chabad on Campus International Foundation is the college wing of the Chabad Lubavitch movement. (www.chabad.edu)

The David Project (2002). PO Box 52390, Boston, MA 02205. (617) 428-0012. The David Project positively shapes campus opinion on Israel by educating, training and empowering student leaders on core campuses across the US and Canada to be thoughtful, strategic and persuasive advocates. Its approach-relational advocacy-emphasizes building relationships with diverse communities on campus and teaching and guiding students in leveraging those relationships to raise understanding and support for Israel. The David Project helps students plan innovative programming that brings together multiple groups, thereby elevating the campus conversation and bringing Israel into the students' world views. (www.thedavidproject.org)

Hasbara Fellowships (2001). 505 8th Avenue, Suite 601, New York, NY 10018. (646) 365-0030. Hasbara Fellowships, a program spearheaded by Aish International, is a leading pro-Israel campus activism organization working with over 120 universities across North America. Hasbara Fellowships was the first formal program for students battling overwhelming anti-Israel propaganda on their campuses in the wake of the second Palestinian intifada. (www.hasbarafellowships.org)

Heshe and Harriet Seif Jewish Learning Initiative on Campus (JLIC) (2000). 11 Broadway, New York, NY 10004. (212) 613-8287. JLIC, a program of the Orthodox Union, in partnership with Hillel, helps Orthodox students navigate

the college environment and balance their Jewish commitments with their desire to engage the secular world. (www.jliconline.org)

Hillel: The Foundation for Jewish Campus Life (formerly **B'nai B'rith Hillel Foundations**) (1923). Charles and Lynn Schusterman International Center, Arthur and Rochelle Belfer Building, 800 Eighth Street, NW, Washington, DC 20001. (202) 449-6500. The largest Jewish campus organization in the world, Hillel provides opportunities for Jewish students at more than 500 colleges and universities to explore and celebrate their Jewish identity through its global network of regional centers, campus Foundations and Hillel student organizations. Its mission is to enrich the lives of Jewish undergraduate and graduate students so that they may enrich the Jewish people and the world. Hillel student leaders, professionals and lay leaders are dedicated to creating a pluralistic, welcoming and inclusive environment for Jewish college students, where they are encouraged to grow intellectually, spiritually and socially. Hillel helps students find a balance in being distinctively Jewish and universally human by encouraging them to pursue tzedek (social justice), tikkun olam (repairing the world) and Jewish learning, and to support Israel and global Jewish peoplehood. (www.hillel.org)

Israel at Heart (2003). 580 Fifth Avenue, 26th Floor, New York, NY 10036. Israel at Heart seeks to promote a better understanding of Israel and its people, to dispel the unfair portrayal of Israel in the media, and to convey to the public at large Israel's significance as the only free democracy in the Middle East. Israel at Heart's efforts have centered on speaking tours for groups of young Israelis who travel in groups of three to speak about their lives and answer questions about Israel, mainly on college and university campuses across North America. (www.israelatheart.org)

Israel on Campus Coalition (2002). (202) 449-6598. The Israel on Campus Coalition empowers and expands the network of national Israel supporters, engages key leaders at colleges and universities around issues affecting Israel, counters anti-Israel activities on campus and creates positive campus change for Israel. It offers information, resources, training, leadership opportunities, strategic advice and tactical assistance to the campus community and other supporters of Israel on campus. (www.israelcc.org)

Jewish Awareness America (JAAM) (2001). JAAM is a national awareness program for Jewish students across North America's universities, dedicated to educating Jewish students and graduates about their Jewish heritage and Jewish values. JAAM was founded by a Haredi rabbi with the aim of producing knowledgeable future Jewish leaders who will make personal, family and communal decisions in light of Jewish teaching and tradition. Its flagship program is the Maimonides Jewish Leaders Fellowship, a Jewish leadership training project for university students in the US and Canada. (No website)

MEOR (2005). PO Box 279, Pomona, NY 10970. (212) 444-1020 or (800) 284-4110. MEOR focuses on students attending America's leading academic college campuses with large Jewish populations and provides leadership development and innovative, inspiring, and high-impact Jewish learning to students with promising leadership qualities. (www.meor.org)

University Heritage Society (1999). 557 Fenlon Boulevard, Clifton, NJ 07014. (800) 927-0476. University Heritage Society seeks to revitalize Jewish identity among college students and young adults through Jewish educational initiatives designed to enable those that do not strongly identify with their heritage to experience how Judaism is indeed relevant in their lives. Its inspiring and relevant Jewish learning curriculum addresses many of the big questions of emerging adulthood and fosters personal growth and development through a Jewish lens. Success with each individual at this pivotal stage of life has a direct impact on how they will make crucial life decisions like whom to marry, what kind of schools to choose for their children, and what their involvement in the Jewish community will be. (www.universityheritagesociety.com)

URJ Keshet (). 633 Third Avenue, 7th Floor, New York, NY 10017. (202) 370-4026 or (212) 650-4070. URJ Keshet, under the umbrella of the Union for Reform Judaism, organizes Birthright Israel trips. (www.gokeshet.org)

Young Jewish Conservatives (YJC) (2011). Young Jewish Conservatives is a national grassroots coalition that unites politically active conservative young Jews and whose mission is to empower them, providing the tools to defend their values and advocate for conservative causes. (www.youngjewishconservatives.org)

Jewish Outreach Organizations

Aish International/Aish HaTorah (1974). 505 8th Avenue, Suite 601, New York, NY 10018. (212) 391-6710. Aish HaTorah (Fire of Torah) is a Jewish outreach organization started in Jerusalem by Rabbi Noah Weinberg that seeks to revitalize the Jewish people by providing opportunities for Jews of all backgrounds to discover their heritage in an atmosphere of open inquiry and mutual respect. It is regarded as a world leader in creative Jewish educational programs and leadership training. Aish HaTorah operates dozens of branches and programs on six continents. Aish HaTorah's educational philosophy is that Judaism is not all or nothing, but rather a journey where every step counts, to be pursued according to one's own pace and interest. Aish HaTorah reaches out to unaffiliated Jews and awakens them to a profound pride in their heritage. Beyond Jewish education, Aish HaTorah is known as a staunch defender of Israel, and has launched various Israel advocacy programs. (www.aish.com)

American Friends of Lubavitch. 2110 Leroy Place, NW, Washington, DC 20008. (202) 332-5600. American Friends of Lubavitch is directly responsible for events and activities of national and international reach for the Chabad Lubavitch movement, while also serving as Chabad's representative office in the nation's capital. Its special programs and activities include the Capitol Jewish Forum which offers study groups and events in honor of Jewish holidays for Jewish Congressional staff and Members of Congress; National Menorah Council and annual lighting ceremony of the National Chanukah Menorah on the White House Ellipse; People Offering Social and Humanitarian Help; Living Legacy Institute

to promulgate the teachings of Rabbi Menachem Mendel Schneerson; Jewish Festival Awareness Series; Aura Jewish Women; and the Shul of the Nation's Capital. (www.afldc.org)

Arachim (1979). 5014 16th Avenue, Brooklyn, NY 11204 (718) 633-1409. Arachim is dedicated to renewing authentic Jewish values using 3-5 day retreats with lectures, workshops and discussion groups that examine basic questions of Jewish outlook. (www.arachimusa.org)

Association for Jewish Outreach Programs (AJOP) (formerly **Association for Jewish Outreach Professionals**) (1987). 5906 Park Heights Avenue, Suite 10, Baltimore, MD 21215. (410) 367-2567. AJOP is an Orthodox Jewish network which was established to unite and enhance the Jewish educational work of rabbis, lay people and volunteers who work in a variety of settings and seek to improve and promote Jewish Orthodox outreach work with ba'alei teshuvah ("returnees" [to Orthodox Judaism]), guiding Jews to live according to Orthodox Jewish values. AJOP was the first major Jewish Orthodox organization of its kind that was not affiliated with the Chabad Hasidic movement. (www.ajop.org)

Bais Chana Women International (1971). 383 Kingston Avenue, Suite 248, Brooklyn, NY 11213. (718) 604-0088 or (800) 473-4801. Bais Chana Women International, Inspired by the teachings of the Lubavitcher Rebbe, has been in the forefront of Jewish women's education as a place where women with little or no formal Jewish education could rediscover their heritage. (www.baischana.org)

Chabad Lubavitch (1940). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. Chabad Lubavitch is a Hasidic movement and one of the world's largest Jewish organizations, providing outreach and educational activities for Jews of all backgrounds—children and adults—through Jewish community centers, synagogues, early childhood programs, schools, camps and educational programs. (www.lubavitch.com)

Conversion to Judaism Resource Center (1997). 74 Hauppauge Road, Room 53, Commack, NY 11725. (631) 462-5826. The Conversion to Judaism Resource Center provides information and advice for people who wish to convert to Judaism or who have converted. It puts potential converts in touch with rabbis from all branches of Judaism. (www.convert.org)

Footsteps (2003). 114 John Street, #930, New York, NY 10272. (212) 253-0890. Footsteps provides educational, vocational and social support to people who have left or want to leave the ultra-Orthodox and Orthodox Jewish community, assisting them with this difficult transition. (www.footstepsorg.org)

Gateways (1998). 11 Wallenberg Circle, Monsey, NY 10952. (800) 722-3191 or (845) 352-0393. The mission of Gateways is to nurture and sustain Jewish identity, strengthen connection to Israel and empower its participants to make informed decisions about their Jewish future. Gateways offers a wide array of meaningful immersion-based educational and social programs, including family education, learning programs for colligates and young professionals, services focused on the Russian American Jewish community, singles networking and matchmaking, learning opportunities via the Internet, life skills and professional development seminars,

and Jewish holiday programs. The organization's flagship program is Gateways Classic Retreats, which offers retreats and seminars for the whole family hosted by Gateways on secular public and Jewish holidays. (www.gatewaysonline.com)

Hineni (1973). 232 West End Avenue, New York, NY 10023. (212) 496-1660. Hineni is a Jewish outreach organization that was one of the first ba'al teshuvah (return to Judaism) movements, encouraging Jews to return to their roots. Hineni's goal is to help Jews infuse their lives with more meaning through their Jewish heritage by offering a wide variety of programs, services, classes and seminars to inspire and teach Jews about the Torah and Jewish traditions. The Hineni Heritage Center in Manhattan offers a comprehensive series of educational programs as well as lectures, publications, audio and video cassettes, family counseling, an introduction service for singles and social gatherings. (www.hineni.org)

InterfaithFamily (2001). 90 Oak Street, PO Box 428, Newton, MA 02464. (617) 581-6860. InterfaithFamily empowers people in interfaith relationships—individuals, couples, families and their children—to make Jewish choices, and encourages Jewish communities to welcome them. InterfaithFamily believes that maximizing the number of interfaith families who find fulfillment in Jewish life and raise their children as Jews is essential to the future strength and vitality of the Jewish community. Through its website and other programs, InterfaithFamily provides useful educational information and resources, connects interfaith families to each other and to local Jewish communities, organizations, professionals and events, and advocates for inclusive attitudes, policies and practices. InterfaithFamily is the leading producer of Jewish resources and content, either online or in print, that reach out directly to interfaith families. (www.interfaithfamily.com)

Jewish Educational Media (JEM) (1980). 784 Eastern Parkway, Suite 403, Brooklyn, NY 11213. (718) 774-6000. Founded to broadcast the public addresses of the Lubavitcher Rebbe live via satellite around the world, The Living Torah DVD Collection, is viewed by nearly 100,000 people around the world every week. (www.jemedia.org)

Jerusalem U/Imagination Productions Company (formerly Aish Café and **Jerusalem Online University**) (2007) (2009). 11110 West Oakland Park Blvd Suite 288, Sunrise, FL 33351. (888) 515-5292. Jerusalem U, produced by Imagination Productions Company, which is a nonprofit organization founded by film maker Raphael Shore, provides an online portal for Jewish distance learning with a vision to transform Jewish and Israel education for the twenty-first century, and to inspire, unify and activate people of all ages as passionate supporters of Israel and the Jewish people. Jerusalem U breaks new ground in outreach by creating original feature films, engaging film classes and courses, and experiential and interactive learning, all distributed via the Internet, social media, television, grassroots campaigns and partnerships with mainstream pro-Israel and outreach organizations. Its innovative film-based education program addresses the prevalent and growing need to educate and inspire Jewish college students about Judaism and Israel so that

they gain a stronger Jewish identity and an appreciation of their heritage. (www.jerusalemu.org)

Jewish Chautauqua Society (JCS) (1893). 633 Third Avenue, New York, NY 10017. (212) 650-4100 or (800) 765-6200. While JCS's original mission was to teach immigrant Jews about Judaism, since 1939 JCS has been the interfaith education program of the Men of Reform Judaism that works to promote interfaith understanding and acceptance by teaching non-Jews about Judaism. Its role is primarily that of a funding institution, sponsoring programs that promote interfaith activity. (www.menrj.org/mrj-jewish-chautauqua-society)

The Jewish Learning Network (Jnet) (2005). 770 Eastern Parkway, Suite 302, Brooklyn, NY 11213. (718) 467-4400, ext. 290 or (877) 563-8246. Jnet provides business people, students and homemakers of every age and background with the opportunity to take some time out of their busy work week—whether at the office, at home or even on the go—to study Torah, one on one with a volunteer, from the weekly Parsha to Jewish Law, the Talmud, the spirituality and meaning of Chassidus, and Kabbalah. (www.jnet.org)

Jewish Outreach Institute (1987). 1270 Broadway, Suite 609, New York, NY 10001. (212) 760-1440. Jewish Outreach Institute is an independent, trans-denominational organization that conducts programs and services to empower and assist the Jewish community in welcoming into Jewish life and fully embracing unaffiliated and intermarried families and anyone else looking to explore connections to the Jewish heritage. (www.joi.org)

Jewish Women's Renaissance Project (JWRP) (2008). 6101 Executive Boulevard, Suite 385, Rockville, MD 20852. (240) 283-6371. JWRP's mission is to empower women to change the world through Jewish values that transform themselves, their families and their communities. Its flagship program, TAG (Transform and Grow) Missions to Israel, offers Jewish women who have children at home under the age of 18 a highly subsidized nine-day action-packed trip to Israel. (www.jwrp.org)

Jews for Judaism (1983). 5806 Park Heights Avenue, Baltimore, MD 21215. (410) 500-5430. The mission of Jews for Judaism is to strengthen and preserve Jewish identity through education and counseling that counteracts deceptive proselytizing targeting Jews for conversion. (www.jewsforjudaism.org)

JOY for Our Youth (JOY) (2000). 1805 Swarthmore Avenue, Lakewood, NJ 08701. (866) 448-3569. JOY addresses the educational, material, emotional and spiritual needs of Jewish children and their families, providing educational services, youth development programs and community and family outreach. Outreach efforts include one-on-one telephone classes for individuals interested in learning more about Jewish tradition or history; holiday packages shipped nationwide; and family retreats on the Sabbath and Jewish holidays. JOY funds many different programs and services, providing food, clothing, shelter, health and wellness, education, after school programs, special training, mentoring, tutoring, private counseling, summer programs, and guidance to children ages 6 to 18. (www.givejoy.org)

The Kabbalah Centre/Kabbalah Centre International (formerly **The National Research Institute of Kabbalah**) (1965). 1062 South Robertson Boulevard, Los Angeles, California 90035. (310) 657-5404. The Kabbalah Centre

makes the principles of Kabbalah understandable and relevant to everyday life. The Kabbalah Centre provides students with spiritual tools based on kabbalistic principles that they can apply to improve their own lives and by so doing make the world better. The Kabbalah Centre teaches Kabbalah as a universal wisdom that predates the Bible or religion, and can be studied by anyone regardless of their faith or path. Presenting the wisdom from a lineage of great kabbalists, The Kabbalah Centre provides a course of study that describes the origin of Creation, the physical and spiritual laws of the universe, including human existence, and the journey of the soul. (www.kabbalah.com/about/kabbalah-centre)

Machne Israel (1941). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. Machne Israel is the social service organization of the Chabad Lubavitch movement. (www.lubavitch.com/departments.html)

Merkos L'Inyonei Chinuch (Central Organization for Education) (1941). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. Merkos L'Inyonei Chinuch is the coordinating organization of Chabad Lubavitch's worldwide educational programs, which oversees the Kehot Publication Society and Merkos Publications, the Central Chabad Lubavitch Library, Chabad.org, (www.lubavitch.com/departments.html)

National Center to Encourage Judaism (NCEJ) (1995). Attn: Ash Gerecht, 1109 Ruppert Road, Silver Spring, MD 20903. (301) 593-2319. NCEJ is a private foundation encouraging conversion to and retention in Judaism. It helps synagogues and other Jewish institutions reach out to Jews and non-Jews with programs of learning about Judaism, leading to conversion where individuals choose. NCEJ also supports advertising in general secular (non-Jewish) media about pro-conversion programs. (www.ncejudaism.org)

National Jewish Outreach Program (NJOP) (1987). 989 6th Avenue, 10th Floor, New York, NY 10018. (646) 871-4444. Established to stem the losses of Jews from Jewish life due to assimilation and lack of Jewish knowledge, NJOP has become one of the largest and most successful Jewish outreach organizations in the world, with programs offered in about 40 countries. NJOP reaches out to unaffiliated Jews, offering positive, joyous Jewish experiences and meaningful educational opportunities. NJOP sponsors the acclaimed Shabbat Across America and Canada and Read Hebrew America and Canada campaigns, as well as free "Crash Courses" in Hebrew Reading, Basic Judaism and Jewish History. (www.njop.org)

N'shei Chabad (Lubavitch Women's Organization) (). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. N'shei Chabad is the Lubavitch Women's organization, whose activities include seminars and learning programs, speaker's bureaus, resource centers and an annual convention. (No website)

Oorah (1980). 1805 Swarthmore Avenue, Lakewood, NJ 08701. (732) 730-1000. Oorah is an Orthodox Jewish outreach organization with the goal of awakening Jewish children and their families to their heritage. (www.oorah.org)

PunkTorah (2010). 3530 Piedmont Road NE, #2B, Atlanta, GA 30305. PunkTorah is an online community helping people who have fallen through the cracks of Jewish life. PunkTorah is independent and unaffiliated with any move-

ment in Judaism. Its multimedia network spreads a message of love, inclusion and hope to thousands of people around the world. PunkTorah has self-published books, developed The G-d Project video series, founded OneShul (the world's first online, lay led synagogue), hosted events, presented at conferences and synagogues, written for other websites and magazines, and managed a successful social network. PunkTorah offers a variety of educational resources for children and adults on its website. (www.punktorah.org)

Taharas Hamishpacha International (formerly **Mivtza Taharas Hamishpacha**) (1975). 312 Kingston Avenue, Brooklyn, NY 11213. (718) 756-5700. Taharas Hamishpacha International is dedicated to education and training to promote and strengthen the observance of taharas hamishpacha (Jewish family purity), to preserve family sanctity in the Jewish home, and to the building of mikvaot. (www.mikvah.org) (lubavitch.com/departments.html?h=657)

This World: The Values Network (1999). 394 East Palisade Avenue, Unit 1, Englewood, NJ 07631. (201) 221-3333. This World: The Values Network seeks to bring Jewish values to the mainstream culture via the mass media. The Values Network believes that Judaism, with its unique emphasis on perfecting the world and celebrating life, can help heal America from some of its greatest challenges, including its high rates of divorce, teen alienation, depression and growing ignorance and materialism. (www.thisworld.us)

Jewish Israel-Related Education Organizations

(For organizations that offer Israel-related education on college campuses, see Jewish College Campus Organizations.)

Alexander Muss High School in Israel (AMHSI) (1972). 78 Randall Avenue, Rockville Centre, NY 11570. (212) 472-9300 or (800) 327-5980. AMHSI is a non-denominational, 8-week, English language study abroad program in Israel for high school students that offers college credits. Education is imparted through experience, and history is infused into everything the students do. While keeping up with classes from their home school and gaining important college preparatory skills, students also learn about Israel through first-hand experience, where the “classroom” is the land itself and the students travel to the places where history was made. (<http://www.amhsi.org>) (www.amhsi.org)

Birthright Israel Foundation (1999). PO Box 1784, New York, NY 10156. (888) 994-7723. The Birthright Israel Foundation offers the gift of a free, 10-day educational trip to Israel for Jewish adults ages 18 to 26. The trips aims to strengthen participants' Jewish identity; to build an understanding, friendship and lasting bond with the land and people of Israel; and to reinforce the solidarity of the Jewish people worldwide. (www.birthrightisrael.com)

Center for Israel Education (CIE) (2008). PO Box 15129, Atlanta, GA 30333. (404) 395-6851. The CIE's mission is to be a source destination for learners and educators about modern Israel. Its target audiences include pre-collegiate, college, university and adult learners, lay leaders and clergy who wish to enrich their knowledge of Israel and the Middle East. The CIE produces and presents Israel's complex story via innovative learning platforms: workshops, podcasts, source compilations and timely commentary of current issues. It collects, informs, writes and disseminates material about modern Israel. It constructs curriculum, assembles documents, offers curriculum for sale, conducts teacher and student workshops, and engages in discussion about all aspects of modern Israel. The CIE helps others know, learn, own and transmit the critical role Israel has played in transforming modern Jewish history and its central importance to the American national interest. (www.israeled.org)

Honeymoon Israel (). Honeymoon Israel runs Brithright-type trips for couple at much reduced costs. (www.honeymoonisrael.org)

Masa Israel Journey (2004). (866) 864-3279. Masa Israel Journey offers young Jewish adults ages 18 to 30 immersive, life-changing gap year, study abroad, post-college and volunteer experiences in Israel, connecting them to programs that meet their interests, offering scholarships, providing expertise and supporting them throughout the entire process. It is a joint project of the Government of Israel and the Jewish Agency for Israel with support from The Jewish Federations of North America and Keren Hayesod-UIA. Masa Israel Journey believes that long-term experiences in Israel can effectively shape and inspire the next generation of Jewish leaders and strengthen their connection to the Jewish people and to Israel. (www.masaisrael.org)

Shorashim (1983). 1440 North Dayton Street, #301, Chicago, IL 60642. (312) 267-0677. Shorashim (Roots, in Hebrew) is devoted to building bridges between Israeli and North American Jews. Shorashim is the Taglit-Birthright Israel program where groups travel with Israelis for ten days, rather than for only part of the trip. Bicultural programs are the foundation of Shorashim as Americans and Israelis travel, live and learn side by side while they explore Israel. North American participants develop a deeper understanding of Judaism and Israel as a result of the people they meet in addition to what they do. Israeli participants are dynamic, warm, enthusiastic students and young adults excited and ready to show the Americans the beauty and complexity of their country, while learning about Jewish life in America. Shorashim is committed to a pluralistic Jewish experience, reaching out to American youth from all the major denominations and to Israelis from both the religious and non-religious sectors. (www.shorashim.org)

Jewish Israel-Related Humanitarian Organizations

(See also "*Jewish Medical Organizations.*")

The Abraham Fund Initiatives (1989). 162 West 56th Street, Suite #501, New York, NY 10019. (212) 661-7770. The Abraham Fund Initiatives is a fundrais-

ing and educational organization dedicated to promoting Jewish-Arab coexistence in Israel. The Abraham Fund Initiatives provides grants to numerous organizations and institutions in Israel in such areas as culture, education, health, and social services. In the US, its educational and cultural programs provide information that enhances understanding about the necessary cooperation between Israel's Jewish majority and Arab minority. (www.abrahamfund.org)

ALL4ISRAEL (2003). 53 Dewhurst Street, Staten Island, NY 10314. (877) 812-7162. ALL4ISRAEL's two major functions are providing emergency help to families in Israel and helping seriously injured victims of terror with medical assistance through its Healing Hands program. (www.all4israel.org)

AMIT (formerly **Mizrachi Women of America** and **American Mizrachi Women**) (1925). 817 Broadway, New York, NY 10003. (212) 477-4720. AMIT enables Israel's youth to realize their potential and strengthens Israeli society by educating and nurturing children from diverse backgrounds within a framework of academic excellence, Jewish values and Zionist ideals. AMIT operates more than 100 schools, youth villages, surrogate family residences and other programs, constituting Israel's only government-recognized network of religious Jewish education incorporating academic and technological studies. (www.amitchildren.org)

Central Fund of Israel (1979). 980 Avenue of the Americas, 3rd Floor, New York, NY 10018. The Central Fund of Israel funds projects in Israel, including social-humanitarian, medical, education, religious, security and community programs. It is operated from the Marcus Brothers Textiles offices in the Manhattan garment district. (No website)

Chabad's Children of Chernobyl (CCOC) (1990). 675 Third Avenue, Suite 3210, New York, NY 10017. (212) 681-7800. Founded in response to the devastating nuclear disaster in Chernobyl, CCOC evacuates children from the radioactive Chernobyl region to Israel and provides them with medical care, housing, and an education. CCOC also serves those currently living in the contaminated areas by providing medicine, medical equipment, therapeutic aids and other necessary supplies. (www.ccoc.net)

CHMOL (1980). 5225 New Utrecht Avenue, Brooklyn, NY 11219. (718) 871-4111. CHMOL (Chalukas Mazon L'Shabbos, which means Shabbos food for the needy) provides needy Israeli families with food for Shabbos and daily living, cash grants to cover holiday expenses, emergency crisis aid and funds for needy couples getting married. (www.chmol.com)

Colel Chabad (1788). 806 Eastern Parkway, Brooklyn, NY 11213. (800) 531-8001. Colel Chabad, one of the oldest Jewish charitable foundations in existence today, was established by the founder of the Chabad Lubavitch movement, Rabbi Schneur Zalman of Liadi. Colel Chabad's mission is to provide direct, meaningful material help—especially food—to the poorest Jews living in Israel and the Former Soviet Union. Colel Chabad also provides medical and dental care, care for impoverished children, orphans and widows, and help for immigrants in Israel, and supports religious life in the Ukraine. (www.colelchabad.org)

Development Corporation for Israel (DCI) (formerly **State of Israel Bonds**) (1951). 641 Lexington Avenue Suite 900, New York, NY 10022. (888) 244-4808.

DCI is an international organization offering securities issued by the government of Israel. Since its inception, DCI has secured worldwide sales over \$34 billion in investment capital for the development of every aspect of Israel's economic infrastructure, facilitating the rapid development of Israel's economy and building a global partnership with Israel. Proceeds realized through the sale of Israel bonds have helped in agriculture, commerce, industry and in the absorption of immigrants. Bonds have funded cultivating the desert, building transportation networks, creating new industries, resettling immigrants and increasing export capability. (www.israelbonds.com)

Dror for the Wounded Foundation (DFW) (2006). 253 West 35th Street, 15th Floor, New York, NY 10001. (646) 710-3767. DFW helps severely wounded veterans of the Israel Defense Forces by providing them with financial assistance for medical and psychological treatments, education and training, small construction projects, advocacy, and general financial aid. This assistance serves as aid above and beyond that provided by Israel's Ministry of Defense. (www.drorfoundation.org)

Emunah of America (1948). 363 7th Avenue, 2nd Floor, New York, NY 10001. (212) 564-9045. Emunah of America fund raises to support 250 educational and social welfare institutions in Israel within a religious framework, including day care centers, kindergartens, children's residential homes, vocational schools for the underprivileged, senior citizen centers, a college of arts and technology, a religious girls' arts high school, crisis and family counseling centers, and Holocaust study center. (www.emunah.org)

Ezras Torah (Torah Relief Society) (1915). 235 East Broadway, New York, NY 10002. (212) 227-8960. Ezras Torah is a relief organization that specializes in supplying funds to needy Torah families, primarily in Israel. Ezras Torah provides emergency medical assistance, interest free loans, apartment loans, wedding assistance, widow assistance, simchas and special needs grants, assistance to families in need, high holiday assistance and maternity grants. (www.ezrastorah.org)

Hadassah: The Women's Zionist Organization of America (1912). 40 Wall Street, New York, NY 10001. (888) 303-3640. Hadassah, one of the largest international Jewish organizations, inspires a passion for and commitment to its partnership with the land and people of Israel. It enhances the health of people worldwide through its support of medical care and research at the Hadassah Medical Organization in Jerusalem, which it founded and funds. Hadassah empowers its members and supporters, as well as youth in Israel and America, through opportunities for personal growth, education, advocacy and Jewish continuity. It provides support for Youth Aliyah and the Jewish National Fund. It sponsors Young Judea summer and year-course programs, Jewish and women's health education, health awareness programs, advocacy on Israel, Zionism and women's issues, as well as the Hadassah-Brandeis Institute and Hadassah Foundation. (www.hadassah.org)

Healing Across the Divides (2004). 72 Laurel Park, Northampton, MA 01060. (413) 586-5226. Healing Across the Divides supports health initiatives in Israel and the West Bank that promote the health of Israelis and Palestinians while helping to

forge inter-agency cooperation that furthers mutual understanding. (www.healing-divides.org)

The ISEF Foundation (formerly **Project Renewal**) (1977). 520 8th Avenue, 4th Floor, New York, NY 10018. (212) 683-7772. ISEF's mission is to narrow Israel's socio-economic gap through higher education for gifted students from disadvantaged backgrounds. Its unique methodology combines scholarship grants with required community service, as well as training in leadership and social awareness. ISEF was founded in response to the challenges Israel faced in fighting for survival while absorbing Jews from Asia, North Africa and elsewhere, recognizing the plight of this underprivileged population of new immigrants who was ill-equipped to merge into Israel's economic and social mainstream. Though originally created by and for Sephardic Jews, today all cultural and ethnic groups in Israeli society who share ISEF's values are represented in ISEF's student body. (www.iseffoundation.org)

Israel America Foundation (IAF) (1995). 108 West 39th Street, Suite 1001, New York, NY 10008. (212) 869-9477. The IAF raises funds through outright-giving and planned giving methods through charitable trusts, wills and living trusts to support eight specific Israeli nonprofit organizations. The IAF sponsors programs and seminars in the US for predominantly senior citizens that deal with the problems of senior housing, nursing homes, hospices, etc., and legal instruments, such as disability trusts, living wills with health care proxies, last wills and testaments, and living trusts. (www.israelamericafoundation.org)

Israel Special Kids Fund (1998). 505 Eighth Avenue, New York, NY 10018. (212) 268-2577. Israel Special Kids Fund is dedicated to improving the quality of life for disabled and seriously ill children, as well as their families, in hospitals and rehabilitation centers in Israel. It organizes holiday programs, birthday parties, bar/bat mitzvah celebrations, sleep-away camps, trips, tours and hospital recreational activities, and fulfills various dreams come true requests. It has set up an extensive big brother/sister and bikur cholim care project for hundreds of children. (www.israelpecialkids.org)

The Jerusalem Foundation (1966). 420 Lexington Avenue, Suite 1645, New York, NY 10170. (212) 697-4188. The Jerusalem Foundation, founded by the legendary Mayor of Jerusalem, Teddy Kollek, is devoted to improving the quality of life for all Jerusalemites, regardless of ethnic, religious or socioeconomic background, while preserving the city's historic heritage and religious sites. It has pioneered and supported more than 4,000 projects, including community centers, sports complexes, parks, children's playgrounds, libraries, theaters, museums, arts schools, science labs, day care centers, homes for the elderly, school facilities and landscaping. (www.jerusalemfoundation.org)

The Jewish Agency for Israel (1929). 633 3rd Avenue, 21st Floor, New York, NY 10017. (212) 339-6000. The Jewish Agency for Israel played a central role in founding and building the State of Israel and today serves as the main link between Israel and Jewish communities everywhere, working to ensure the future of a connected, committed, global Jewish people with a strong Israel at its center. It also addresses social issues in Israel, facilitates aliyah, and serves as the Jewish people's

“first responder,” prepared to address emergencies in Israel and to rescue Jews from countries where they are at risk. The Jewish Agency for Israel North America is the organization’s main fundraising arm in North America. (www.jafi.org.il) (www.jewishagency.org)

Jewish Opportunities Institute (JOI) (1990). 3 West 57th Street, 10th Floor, New York, NY 10019. (212) 561-5343. JOI is a vehicle for maximizing charitable giving and making an impact on the future of Israel. JOI conceives, develops and operates creative educational and social welfare programming for all ages and sectors throughout Israel, filling the social and economic gaps encountered by the most deserving. (www.joi.co.il)

Just One Life (1989). 587 Fifth Avenue, Suite 702, New York, NY 10017. (212) 683-6040. Just One Life is a social service organization that assists Israeli expectant mothers who are confronted with financial, emotional or medical difficulties that often accompany an untimely or medically at risk pregnancy by providing professional counseling and financial assistance. Run by a professional team of social workers, Just One Life enables and empowers mothers to choose to continue their pregnancies to term. (www.justonelife.org)

KEDMA USA (2000). 574 West End Avenue, #24, New York, NY 10024. KEDMA is a student organization with branches in the US and Israel that works with university, seminary and yeshiva students, assisting disadvantaged communities in Israel while actualizing the concepts of social justice and tikkun olam through innovative programming. (www.kedisrael.weebly.com)

NA’AMAT USA: The Women’s Labor Zionist Organization of America (formerly **Pioneer Women** and **Pioneer Women’s Organization of America**) (1925). 21515 Vanowen Street, #102 (818) 4313-2200. NA’AMAT USA is part of the world movement of NA’AMAT (Hebrew acronym for Movement of Working Women and Volunteers), which strives to enhance the quality of life for women, children and families in Israel, the US and around the world. NA’AMAT USA supports NA’AMAT Israel in its efforts to enhance the status of women, provide social service programs for women, children and families, change the laws that present special obstacles for women in matters of marriage, divorce and widowhood, and advance equal rights and opportunities for women in Israel. It also furthers Jewish education, supports programs that address domestic violence and sexual harassment, and supports Hahonim Dror, the Labor Zionist youth movement. (www.naamat.org)

One Family (2001). 1029 Teaneck Road, 3rd Floor, Teaneck, NJ 07666. (646) 289-8600 or (866) 913-2645. One Family empowers Israel’s thousands of victims of terror attacks to rebuild their lives, rehabilitate and reintegrate through emotional, legal and financial assistance programs. It helps orphans, bereaved parents, widows and widowers, bereaved siblings, wounded victims, and those suffering from post-trauma as a result of terrorist attacks. (www.onefamilytogether.org)

Operation Embrace (2001). 350-C Fortune Terrace, PMB 209, Potomac, MD 20854. (301) 983-8867. Operation Embrace assists injured survivors of terror attacks in Israel regardless of race or religion. Operation Embrace provides emotional support through its trauma centers, as well as direct financial assistance for medical, therapeutic and rehabilitative needs to provide Israeli victims and survi-

vors of terror with a brighter future and help them rebuild their lives. (www.operationembrace.org)

Operation Lifeshield (2007). PO Box 741722, Boynton Beach, FL 33474. (404) 909-8890. Operation Lifeshield raises needed funds to build and deliver transportable air raid shelters to areas in Israel most at risk from the threat of missile attacks. Lifeshield shelters, constructed in Israel by a leading manufacturer of steel-reinforced concrete products, are deployed quickly and are available to protect schools, kindergartens, synagogues, parks, sidewalks, bus stops and senior day centers. (www.operationlifeshield.org)

Oriane to Life (2013). 16850 Collins Avenue, Suite 112-306, North Miami Beach, FL 33160. Oriane to Life provides a support network for bereaved families of fallen Israeli soldiers who reside in the US. Its mission is to support the bereaved families of fallen Israeli security forces, soldiers, and of victims of terrorism. Oriane to Life has established support groups, organized activities for bereaved families, and assisted in different tasks that the bereaved families and individuals had to deal with. Oriane to Life also strives to educate Jewish and Israeli youth about the significance of the survival of Israel by designing and promoting a variety of educational resources and learning methods. (www.orianetolife.org)

Poale Agudath Israel of America (1948). 1721 49th Street, Brooklyn, NY 11204. (718) 854-2017. Poale Agudath Israel of America aims to educate American Jews to the values of Orthodoxy and aliyah; supports kibbutzim, trade schools, yeshivot, moshavim, kollelim, research centers and children's homes in Israel. (No website)

Polyphony Foundation (2011). 99 River Road, Cos Cob, CT 06807. (203) 979-8566. Polyphony Foundation's purpose is to bridge the divide between Arab and Jewish communities in Israel by creating a common ground where young people come together around classical music. (www.polyphonyfoundation.org)

Shmira Project (2012). Baltimore, MD. (410) 657-2433. Shmira Project is an ongoing, grassroots program that pairs Israel Defense Forces combat soldiers with Jews around the world, regardless of denomination, who do acts of kindness, prayer, or Torah learning to increase the soldier's spiritual merit and protection, following the ancient practice of pairing physical effort with spiritual effort. The families of soldiers and the soldiers themselves enjoy the reassurance of spiritual support, while participants enjoy knowing that they bring about unity and connectedness. Originally founded as Elef LaMate by Rav Simcha HaCohen Kook in 2006 in response to the Lebanon War, Rabbi Kook joined with the Bostoner Rebbe in 2009 during the Gaza Operation Cast Lead, and currently Shmira Project is being organized in its present format by the mother of a former IDF paratrooper. (www.shmiraproject.com)

Thank Israeli Soldiers (also known as **Fund for Israel's Tomorrow**) (TIS) (2008). 5185 MacArthur Boulevard, NW, Suite 636, Washington, DC 20016. (201) 620-8540. TIS gives Jews around the world an easy way to show appreciation to the men and women serving in the IDF. (www.thankisraelisoldiers.org)

United Charity Institutions of Jerusalem (Etz Chaim Torah Center) (1903). 1778 45th Street, Brooklyn, NY 11204. (718) 633-8469. United Charity Institutions

of Jerusalem raises funds to support schools, kitchens, clinics, dispensaries and free loan foundations in Israel. (No website)

United Soup Kitchens (2003). 700 Broadway, New York, NY 10003. (800) 531-8004. United Soup Kitchens is the nationwide network of free dining facilities serving Israel's neediest. (www.unitedsoupkitchens.org)

Women's International Zionist Organization USA (WIZO USA) (1982). 950 Third Avenue, Suite 901, New York, NY 10022. (212) 751-6461. WIZO USA is a member of the international WIZO organization, which has members in over 50 countries working together to improve the lives of women, children and the elderly living in Israel. Next to the Israeli government, it is the largest provider of social welfare services in the country, with projects including child care centers, schools, shelters for battered women, homes for girls in distress and programs providing services for the elderly. WIZO USA's primary focus is working to support and fund WIZO projects in Israel. In the US, it strengthens the bond between Israel and American Jewry by promoting Jewish identity and education. (www.wizousa.org)

Youth Renewal Fund (YRF) (1989). 250 West 57th Street, Suite 632, New York, NY 10107. (212) 207-3195. YRF provides supplemental education to disadvantaged youth in Israel. It partners with municipalities where socioeconomic standards and education achievement levels rank below the national average. YRF projects fill an immediate need in low-income communities by teaching core academic subjects, enhancing critical reasoning skills, exposing students to technological innovation and providing a strong network of support. It also provides training, mentorship and support to teachers working in low-income communities. (www.yrfdarca.org)

Jewish Israel-Related Political and Advocacy Organizations

Act for Israel (2011). 5042 Wilshire Boulevard, #13938, Los Angeles, CA 90036. (323) 209-5228. Act for Israel is committed to representing Israel's interests through the use of new media; empowering pro-Israel activists to educate others; and strengthening the ties between Israel and the world through shared interests. Act for Israel is the leading digital platform for pro-Israel activism, relying on the latest Internet-based technology to win the war on ideas. Act for Israel believes that Israel has the right to live in peace and security, and that all people deserve the right to live in dignity. Its goal is to share this centrist position with a wide audience to correct misinformation, end demonization, stop delegitimization, and to give Israel a well-needed voice. (www.actforisrael.org)

Advocates for Israel (AFI). 485 Lit Way, Ashland, OR 97520. AFI is composed of volunteer activists dedicated to strengthening support for Israel by ensuring that the public receives accurate and truthful information. (www.advocatesforisrael.org)

Ameinu (formerly **Po'alei Zion** and **Labor Zionist Alliance**) (1995). 424 West 33rd Street, Suite 150, New York, NY 10001. (212) 366-1194. Ameinu is a national, multi-generational community of progressive American Jews who seek opportunities to foster social and economic justice both in Israel and the US. Ameinu envi-

sions Israel as a Jewish and democratic state, at peace with its neighbors, committed to religious pluralism and social and economic justice for all its citizens. Its political agenda addresses a range of domestic and international issues, including protection of the environment, support for universal healthcare, preservation of civil liberties, and the ending of foreign and domestic sweatshops. Ameinu promotes its agenda through advocacy and educational programming, both independently and in alliances with other organizations. Ameinu supports efforts to end the Middle East conflict with a negotiated peace with the Palestinians and the Arab States and builds support within the North American Jewish community for a negotiated two-state solution to the Israeli-Palestinian conflict. Ameinu sponsors Habonim Dror Labor Zionist youth movement. (www.ameinu.net)

America-Israel Friendship League (AIFL) (1971). 134 East 39th Street, New York, NY 10016. (212) 213-8630. AIFL is a nonsectarian, nonpartisan, organization which seeks to broaden the base of support for Israel among Americans of all faiths and backgrounds. It is dedicated to building close bonds of friendship and affection between the people of the US and Israel. Working with individuals and common-interest groups in both countries, AIFL strives to bridge the distance to reveal the beauty, humanity and modern democratic values that define both nations. (www.aifl.org)

American Israel Public Affairs Committee (AIPAC) (formerly **American Zionist Committee for Public Affairs**) (1954). 251H Street, NW, Washington, DC 20001. (202) 639-5200. AIPAC's mission is to strengthen the ties between the US and its ally Israel to the mutual benefit of both nations. It is a 100,000-member grassroots movement of activists committed to ensuring Israel's security and protecting American interests in the Middle East and around the world. AIPAC's priority is to ensure that both America and Israel remain strong and that they collaborate closely together. AIPAC advocates for US cooperation with Israel on a wide range of issues, from promoting peace between Israel and its neighbors to facilitating US-Israel exchanges of expertise and equipment for homeland security, defense and counterterrorism to collaborating on technology, science and agricultural products. AIPAC is registered as a domestic lobby. It is supported financially by private donations and receives no financial assistance from Israel nor from any national organization or foreign group. AIPAC is not a political action committee and it does not rate, endorse or contribute to candidates. (www.aipac.org)

The American-Israeli Cooperative Enterprise (AICE) (1993). 2810 Blaine Drive, Chevy Chase, MD 20815. (301) 565-3918. AICE is a nonpartisan organization established to strengthen the US-Israel relationship by emphasizing the fundamentals of the alliance—the values the nations share. It provides a vehicle for the research, study, discussion and exchange of views concerning nonmilitary cooperation and shared interests between the peoples and governments of the US and Israel; facilitates the formation of partnerships between Israelis and Americans; explores issues of common historical interest to the peoples and governments of the US and Israel; sponsors research, conferences and documentaries; serves as a clearinghouse on joint US-Israeli activities; provides educational materials on Jewish history and

culture; and promotes scholarship in the field of Israel studies. AICE's major long-term objective is to bring innovative, successful social and education programs developed and proven in Israel to the US to help address its domestic needs and provide tangible benefits to Americans. It also looks at specific opportunities for introducing novel American programs to Israel. (www.jewishvirtuallibrary.org)

American Jewish League for Israel (AJLI) (1957). 400 North Flagler Drive, PH D4, West Palm Beach, FL 33401. (212) 371-1583. AJLI seeks to unite all American Jews, regardless of political, ideological or religious beliefs, to work to support Israel. AJLI is independent and not connected to any political party in Israel. Its University Scholarship program awards qualified American students with partial scholarship grants toward a year of study at one of Israel's prestigious universities. The purpose of the program is to foster Jewish spiritual and cultural values through the experience of living and studying in Israel and, at the same time, strengthen the ties that bind Jews in the US to Jews in Israel so that upon returning to the US, scholarship winners will be better able to communicate those ties to American Jewry. (www.americanjewishleague.org)

American Zionist Movement (AZM) (1939). 633 Third Avenue, New York, NY 10017. (212) 318-6100. AZM is a coalition of groups and individuals committed to Zionism—the idea that the Jewish people is one people with a shared history, values and language. AZM is the American affiliate of the World Zionist Organization, the Zionist Federation in the US. Its mission is to strengthen the connection of American Jews with Israel; develop their appreciation of the centrality of Israel to Jewish life worldwide; deepen their understanding of Israeli society and the challenges it faces; encourage travel, long-term visits and aliyah; and facilitate dialogue, debate and collective action to further Zionism in the US and abroad. (www.azm.org)

Americans For A Safe Israel (AFSI) (1970). 1751 Second Avenue, New York, NY 10128. (800) 235-3658. AFSI was founded as an American counterpart to the Land of Israel Movement, asserting Israel's historic, religious and legal rights to the land regained in the 1967 war. AFSI argues that a strong territorially defensible Israel is essential to US and global security interests in the region and that the “two-state solution” would endanger the world, while bringing about the dissolution of Israel. It is dedicated to the premise that the Jewish communities in Judea, Samaria and the Golan are the best guarantee against strategic vulnerability. (www.afsi.org)

Americans for Peace Now (APN) (1981). 2100M Street, NW, Suite 619, Washington, DC 20037. (202) 408-9898. APN, the sister organization of Shalom Achshav (Peace Now), Israel's preeminent peace movement, has developed into the most prominent American Jewish Zionist organization working to achieve a comprehensive political settlement to the Arab-Israeli conflict. APN's mission is to educate and persuade the American public and its leadership to support and adopt policies that will lead to comprehensive, durable, Israeli-Palestinian and Israeli-Arab peace, based on a two-state solution, guaranteeing both peoples security, and consistent with US national interests. APN also works to ensure Israel's future and the viability of Israel's democracy and Jewish character through education, activism and advocacy in the US, and by mobilizing American support for Shalom Achshav. APN supplies timely infor-

mation and education, providing a pro-Israel, pro-peace, American Jewish perspective on issues and legislation. It also engages in grassroots political activism and outreach to the American Jewish and Arab American communities, opinion leaders, university students and the public at large. (www.peacenow.org)

Artists 4 Israel (A4I) (2009). 1114 Avenue of the Americas, c/o Tory's LLP, 23rd Floor, New York, NY 10036. A4I is an artists' rights group that supports Israel and an Israel advocacy organization inspired by artistic freedom. It empowers artists to express their support for the artistic and cultural freedoms of Israel and the nation's right to exist in peace and security. A4I partners with the world's greatest free artists, across all mediums, with a specific focus on contemporary, urban, and disruptive arts, to produce beautiful, radical, and effective advocacy initiatives. It stands guard against propagandists and politicians who strip art of its meaning and of censors who use criticism of Israel as a guise for stifling creativity and expression. A4I's objectives are to provide artists with information to make their own decisions about Israel and the Middle East; counter the misconception that the arts community does not support Israel; utilize the arts to refute propaganda; inform the public about artistic freedoms and Israel through the arts; and beautify the landscape and strengthen the spirit of the people of Israel and the Middle East. (www.artists4israel.org)

ARZA (Association of Reform Zionists of America) (1978). 633 Third Avenue, 7th Floor, New York, NY 10017. (212) 318-6100. ARZA strengthens and enriches the Jewish identity of Reform Jews in the US by ensuring that a connection with Eretz Yisrael is a fundamental part of that identity. It develops support for and strengthens the Reform movement in Israel and promotes advocacy for a Jewish, pluralistic, just and democratic society in Israel. ARZA links the people and institutions of the Reform movements in Israel and the US. It works in partnership with the Union for Reform Judaism and the Israel Movement for Progressive Judaism and their affiliates, and represents US Reform Jews in national and international Zionist organizations. (www.arza.org)

Emergency Committee for Israel (2010). 11 Dupont Circle, NW, Suite 325, Washington, DC 20036. (202) 600-6220. The Emergency Committee for Israel is committed to mounting an active defense of the US-Israel relationship by educating the public about the positions of political candidates on this issue and by keeping the public informed of the latest developments in both countries. (www.committeeforIsrael.com)

Encounter (2005). 25 Broadway, Suite 1700, New York, NY 10004. (212) 284-6776. Encounter is an educational organization that cultivates informed Jewish leadership on the Israeli-Palestinian conflict. Encounter is dedicated to strengthening the capacity of the Jewish people to be constructive agents of change in transforming the Israeli-Palestinian conflict. Founded by American rabbis and rooted in Jewish tradition, Encounter is a conflict transformation organization, equipping influential Jewish leaders from across the political and ideological spectra with access to Palestinian perspectives and claims on the ground. (www.encounterprograms.org)

Endowment for Middle East Truth (EMET) (2005). PO Box 66366, 1050 Connecticut Avenue, NW, Washington, DC 20035. (202) 772-4275. EMET (truth in Hebrew) is a think tank and policy center with a pro-America and pro-Israel stance that prides itself on providing research and analysis which challenges the falsehoods and misrepresentations that abound in US Middle East policy and never bows to political correctness. EMET works to educate policy-makers by providing pertinent information to US Senators and Members of Congress who understand the importance of a strong and secure America and a strong American-Israeli alliance against the forces of radical Islam and terror to make informed decisions that will improve American security and the security of America's ally, Israel, while combating efforts by other interest groups to influence Congress with misrepresentations about Israel and the Middle East. (www.emetonline.org)

Freeman Center for Strategic Studies (1992). PO Box 35661, Houston, TX 77235. The primary purpose of the Freeman Center is to improve Israel's ability to survive in a hostile world. This is accomplished through research into the military and strategic issues related to the Arab-Israeli conflict and Islamic terrorism and the dissemination of that information to the Jewish and non-Jewish community. (www.freeman.org)

The Gesher Foundation USA (1969). 332 Bleecker Street, Suite 444, New York, NY 10014. (646) 465-9301. The Gesher Foundation USA seeks to close the gap between secular and religious Jews in Israel, so that together they can develop an identity that reflects a shared commitment to Israel as a Jewish and democratic state, and to promote the shared heritage as the force which can hold Jews together. Gesher (Bridge, in Hebrew) has refined a unique educational approach that confronts differences, fosters commitment to Jewish identity and builds skills for a shared future. Gesher's innovative programs impact upon the current and future leadership of Israel, infusing Israel's youth, army, police force, communities and the public at large with Jewish values and culture and by advancing a vibrant and inclusive vision of Judaism. (www.gesherusa.org)

Herut North America (2004). Herut North America is a Zionist movement committed to social justice, the unity of the Jewish people, and the territorial integrity of the Land of Israel. It is dedicated to strengthening an independent Jewish nation-state in Israel for all Jews who choose to reunite with their brethren in their ancient homeland. (www.herutna.org)

Hiddush-Freedom of Religion for Israel (2009). 182 East 95th Street, Suite 24G, New York, NY 10128. (646) 334-5636. Hiddush is a non-denominational, non-partisan, Israel-Diaspora partnership dedicated to promoting religious freedom and equality as guaranteed in Israel's Declaration of Independence. Its strategy includes mobilizing grassroots support among Israelis and world Jewry, serving as a resource for policy makers and the media, and raising public awareness about the critical nature of this failure, which threatens the very survival of Israel. Among the organization's stated goals are the legalization of civil as well as religious marriage and divorce, ensuring recognition for Conservative, Reconstructionist and Reform mar-

riages and conversions, full rights for rabbis of all Jewish denominations, providing equal funding for non-Orthodox religious services, civic equality in education, employment, and military service, and fighting discrimination in the name of religious observance against women and other population groups. (www.hiddush.org)

Israel Action Network (2010). 25 Broadway, Suite 1700, New York, NY 10004. (212) 684-7046. The Israel Action Network is a strategic initiative of The Jewish Federations of North America, in partnership with the Jewish Council for Public Affairs, to counter the assault on Israel's legitimacy. Its work is grounded in building strong relationships with people of faith, human rights advocates, political and civic leaders, and friends and neighbors in the community. (www.israelactionnetwork.org)

Israel Policy Forum (IPF) (1993). 140 West 57th Street, Suite 6C, New York, NY 10019. (212) 315-1741. IPF is a nonpartisan organization that promotes Israel's future as a Jewish and democratic state by advancing a diplomatic resolution to the Arab-Israeli conflict. It promotes active US engagement to achieve a two-state solution to the conflict and peace and security for Israel with the Palestinians and the Arab states. IPF convenes forums and publishes commentary and analysis that promote pragmatic strategies for achieving regional peace and security, and mobilizes policy experts and community leaders to build support for those ideas in the US and Israel. IPF was founded with the encouragement of Prime Minister Yitzhak Rabin to serve as a strong American base of support for the active and sustained US diplomatic efforts needed to assist Israel in its pursuit of lasting peace and security. IPF has provided high-level platforms for key policymakers to address Middle East peacemaking efforts. (www.israelpolicyforum.org)

Jewish Political Education Foundation (JPEF) (1995). PO Box 4458, Great Neck, NY 11023. JPEF's purposes are to support and enhance the image of Israel as a strong, democratic, benevolent and humane nation, of the Jewish people as its people and of Zionism as the national liberation movement of the Jewish people. (www.jewishpoliticalchronicle.org)

The Israel Project (TIP) (2003). 2020K Street, NW, Washington, DC 20006. (202) 857-6644. TIP is a nonpartisan educational organization that provides factual information to the press, policy-makers and the public on issues affecting Israel and the Middle East, the Jewish people and America's interests in the Middle East. TIP does not lobby and is not connected to any government. (www.theisraelproject.org)

J Street (2008). PO Box 66073, Washington, DC 20035. (202) 596-5207. J Street, a liberal group, home for pro-Israel, pro-peace Americans, advocates for the future of Israel as the democratic homeland of the Jewish people, with Israel's Jewish and democratic character depending on a two-state solution, which would result in a Palestinian state living alongside Israel in peace and security. Its aim is to promote American leadership to end the Arab-Israeli and Israel-Palestinian conflicts peacefully and diplomatically. JStreetPAC is a political action committee endorsing federal candidates and capable of making direct political campaign donations. JStreet Education Fund aims to educate targeted communities about the need for a two-state solution to the Israeli-Palestinian conflict, raise the visibility of a mainstream pro-Israel, pro-peace presence within the American Jewish community, and

promote open, dynamic and spirited conversation about how to best advance the interests and future of a democratic, Jewish Israel. JStreet Local and JStreet U (formerly the Union of Progressive Zionists, and JStreet's on-campus movement) are programs of the JStreet Education Fund. (www.jstreet.org)

JAC (1980). PO Box 105, Highland Park, IL 60035. (847) 433-5999. JAC was founded after the 1980 election when many friends of Israel in the Congress were defeated by an emerging force in American politics—Radical Right political groups that opposed Israel and the values of mainstream American Jewry. JAC was the first and for many years the only bipartisan group to blend its support for the US-Israel relationship with a commitment to a progressive social agenda. JAC is comprised of three organizations that engage in the political process from a Jewish perspective. The Joint Action Committee for Political Affairs is a bipartisan political action committee (PAC) committed to the special relationship between the US and Israel and a social agenda that includes reproductive choice and separation of religion and state. The Joint Action Committee is a nonpartisan advocacy group that promotes JAC's agenda. The JAC Education Foundation educates and engages the Jewish community in electoral politics and issues of Jewish concern. (www.jacpac.org)

Jewish Institute for National Security Affairs (JINSA) (1976). 1307 New York Avenue, NW, Suite 200, Washington, DC 20005. (202) 667-3900. JINSA is a non-partisan organization that advocates on behalf of a strong US military, a robust national security policy and a strong US security relationship with Israel and other like-minded democracies. It is an educational organization working within the American Jewish community to explain the link between American defense policy and the security of Israel, and within the national security establishment to explain the key role Israel plays in bolstering American interests. (www.jinsa.org)

The Jewish Peace Lobby (JPL) (1989). PO Box 7778, Silver Spring, MD 20907. (301) 589-8764. JPL, made up of over 5,000 members and 400 rabbis, is a legally registered lobby promoting changes in US policy regarding the Israeli-Palestinian conflict. It advocates for Israel's right to peace within secure borders; a political settlement based on mutual recognition of the right of self-determination of both peoples; a two-state solution as the most likely means to a stable peace; the sharing of Jerusalem; halting the settlements; and that the US should put on the table a full American plan for ending the conflict. It urges its members to communicate on these issues to the President and members of Congress. In addition to JPL's grassroots efforts, it works closely with Israeli, Palestinian, European and American policy-makers. It focuses on topics such as Palestinian refugees, the Temple Mount, Hamas, alternatives to bilateral negotiations, and the role of the United Nations. (www.peacelobby.org)

Jewish Political Education Foundation (JPEF) (1995). PO Box 4458, Great Neck, NY 11023. (516) 487-2990. The purposes of JPEF include supporting and enhancing the image of Israel as a strong, democratic, benevolent and humane nation, of the Jewish people as its people, and of Zionism as the national liberation movement of the Jewish people; supporting the right of Israel's citizens to live within secure and defensible borders; bringing an end to anti-Semitism; supporting the interests of Jewish Americans and promoting awareness of the issues of concern

to them; countering misinformation, distortion and bias in the media regarding Israel and Jewish issues; and soliciting funds to effect these purposes and to support organizations and institutions of like purpose. (www.jewishpoliticalchronicle.org/whoweare.htm)

Jewish Voice for Peace (1996). 1611 Telegraph Avenue, Suite 550, Oakland, CA 94612. (510) 465-1777. Jewish Voice for Peace provides a voice for Jews and allies who believe that peace in the Middle East will be achieved through justice and full equality for both Palestinians and Israelis. It seeks an end to the Israeli occupation of the territories; security and self-determination for Israelis and Palestinians; a just solution for Palestinian refugees based on principles established in international law; an end to violence against civilians; and peace and justice for all peoples of the Middle East. (www.jewishvoiceforpeace.org)

Just Vision (2003). 1616 P Street, NW, Suite 340, Washington, DC 20036. (202) 232-6821. Just Vision generates awareness and support for Palestinians and Israelis who pursue freedom, dignity, security and peace using nonviolent means. It tells their under-documented stories through its award-winning films and educational tools that undermine stereotypes, inspire commitment and galvanize action. (www.justvision.org)

Kumah (1999). 6520 North Richmond Street, #2, Chicago, IL 60645. (773) 597-7690. Through innovative social, multimedia and advocacy projects, Kumah, based in the US and Israel, aims to strengthen the national character of Israel, establish its independence, and aid it in reaching its potential to be a home for the Jewish people, a canvas for a cultural rebirth, and positive catalyst for the Middle East region and the world. Kumah aims to educate the public about Israel and dispel myths and stereotypes about the Middle East. It seeks to enhance the Diaspora's connection to Israel through innovative media projects, speaking events, seminars and tours. (www.kumah.org)

Mercaz USA (1979). 136 East 39th Street, 4th Floor, New York, NY 10016. (212) 533-2061. Mercaz USA is the US Zionist membership organization of the Conservative movement, the voice of Conservative Jewry within the World Zionist Organization, the Jewish Agency for Israel, the American Zionist Movement and the Jewish National Fund to support religious pluralism in Israel and strengthen the connection between Israel and the Diaspora. It fosters Zionist education and aliyah and develops young leadership. (www.mercazusa.org)

Middle East Peace Network (MEPN) (1990) (2011). 333 Skokie Boulevard, Suite 112, Northbrook, IL 60062. (224) 406-8110. MEPN is a US-based, independent, nonpartisan, non-governmental organization that uses private diplomacy to complement the activities of the Middle Eastern governments in their pursuit of conflict resolution and lasting peace, primarily between Arabs and Israelis, by facilitating dialogue within and across conflict divides. MEPN works with local, national and international partners to employ alternative avenues of diplomacy, including people-to-people interactions, citizen diplomacy, transnational mechanisms and back-channels, to forward the peace process in the Middle East. MEPN's mission is

to strengthen the capacity of ordinary citizens everywhere to engage in peace-building in the Middle East. (www.mepnetwork.org)

Middle East Progress. 1333H Street, NW, Floor 10, Washington, DC 20005. Middle East Progress highlights practical approaches to make Americans safer by improving US, Israeli and regional security and strengthening America's global standing. (www.middleeastprogress.org)

National Action Committee Political Action Committee (NACPAC) (1981). 3389 Sheridan Street, #424, Hollywood, FL 33021. 954-894-3048. NACPAC is a pro-Israel political action committee. Its members believe that a strong US-Israel alliance is good for America. (www.nacpac.org)

NORPAC (1992). PO Box 1543, Englewood Cliffs, NJ 07632. (201) 788-5133. NORPAC is a nonpartisan Political Action Committee whose primary purpose is to support candidates and sitting members of the US Senate and House of Representatives who demonstrate a genuine commitment to the strength, security, and survival of Israel. NORPAC's continued active involvement helps to make sure that issues of importance to the community get the attention and support they deserve. In addition to funding candidates' campaigns, NORPAC and its members provide moral support as well as personal relationships. Support includes educating candidates on important issues, connecting like-minded Members of Congress on a particular project, and ensuring that a public position taken is appreciated within the community. These efforts have resulted in a strong U.S.-Israel relationship in Congress and, in particular, the shaping of important and concrete pro-Israel policies emanating from Washington, DC. (www.norpac.net)

One Jerusalem (2001). 136 East 39th Street, New York, NY 10016. One Jerusalem is a grassroots educational foundation committed to preserving a united Jerusalem as the undivided capital of Israel under Israeli sovereignty, which will protect access to the holy sites of all three major religions. (www.onej.org)

Partners for Progressive Israel (formerly **Meretz USA**) (1991). 424 West 33rd Street, Suite 150, New York, NY, 10001. (212) 242-4500. Partners for Progressive Israel, affiliated with the World Union of Meretz, is a progressive American Zionist organization dedicated to two essential goals: the achievement of a durable and just peace between Israel and all its neighbors, especially the Palestinian people, based on a negotiated two-state solution; and the realization of human and civil rights, equality and social justice, and environmental sustainability for all of Israel's inhabitants. Its mission is to generate and promote partnership between Israelis and Americans who support a progressive Israel to help create a more progressive Israel and Zionist movement. Partners for Progressive Israel educates American Jews, and Americans generally, regarding the issues of peace, democracy, justice, and equality in Israel and the territories it controls. It develops and implements hands-on programs that enable the American Jewish community, and its friends, to provide real support for policies of peace, democracy, justice and equality in Israeli society. (www.partners4israel.org)

Scholars for Peace in the Middle East (SPME) (2003). PO Box 30401, Philadelphia, PA 19103. SPME is a grassroots community of scholars who have united to promote honest, fact-based and civil discourse, especially in regard to Middle East issues. SPME believes that ethnic, national and religious hatreds, including anti-Semitism and anti-Israelism, have no place in institutions, disciplines and communities, and it employs academic means to address these issues. The peace it seeks in the Middle East is consistent both with Israel's right to exist as a sovereign Jewish state within safe and secure borders, and with the rights and legitimate aspirations of her neighbors. SPME's mission is to inform, motivate and encourage faculty to use their academic skills and disciplines on campus, in classrooms and in academic publications to develop effective responses to the ideological distortions, including anti-Semitic and anti-Zionist slanders, that poison debate and work against peace. SPME welcomes scholars from all disciplines, faiths and nationalities who share its desire for peace and its commitment to academic freedom, intellectual integrity and honest debate. (www.spme.net)

StandWithUs/Israel Emergency Alliance (2001). PO Box 341069, Los Angeles, CA 90034. (310) 836-6140. StandWithUs is an international, pro-Israel education and advocacy organization dedicated to informing the public about Israel and to combating the extremism and anti-Semitism that often distorts the issues. StandWithUS believes that knowledge of the facts will correct common prejudices about the Arab-Israeli conflict and will promote discussions and policies that can help promote peace in the Middle East. Through print materials, speakers, programs, conferences, missions to Israel, campaigns, and Internet resources, it ensures that the story of Israel's achievements and ongoing challenges is told on campuses and in communities, the media, libraries and churches around the world. (www.standwithus.com)

Students Supporting Israel (SSI) (2012). Plymouth, MN 55446. SSI is an independent, nonpartisan, grassroots campus movement that was created by students for students, to organize a strong, united, pro-Israel front on college campuses. With chapters across the US and Canada, its mission is to create a clear and confident pro-Israel voice on college campuses, and to support students in grassroots pro-Israel advocacy. SSI is committed to promoting a better understanding of Israel throughout North America as a member of the family of nations, with a fundamental right to exist within secure and recognized borders. It believes that familiarizing students with current events and Israeli culture, and providing access to knowledge of Israel's history and its day to day reality, will promote a better understanding of the State of Israel. By being part of a strong and thriving national movement, students are empowered to express their views in support of Israel. (www.ssimovement.org)

True Torah Jews Against Zionism (formerly **World Federation for the Furtherance of Torah**) (1955) (2001). 183 Wilson Street, PMB 162, Brooklyn, NY 11211. (718) 841-7053. True Torah Jews, founded by a group of Orthodox Jews, is dedicated to informing the world, and the American public and politicians in particular, that not all Jews support the ideology of the Zionist state called Israel and

that the ideology of Zionism is in total opposition to the teachings of traditional Judaism. (www.truetorahjews.org)

Unity Coalition for Israel (UCI) (1991). 3965 West 83rd Street, #292, Shawnee Mission, KS 66208. (913) 648-0022. (516) 487-2990. Organized to cultivate American support for a strong and secure Israel, UCI is composed of more than 200 Jewish and Christian organizations, including churches, synagogues, prayer networks, think tanks and thousands of individuals, representing more than 40 million Americans who are dedicated to a safe and secure Israel. (www.unitycoalitionforisrael.org)

United with Israel (2010). PO Box 151, Lawrence, NY 11559. (646) 213-4003. United with Israel is a global, grassroots, pro-Israel movement comprised of individuals who are deeply committed to the success and prosperity of Israel. Its primary mission is to build a massive network of pro-Israel activists and foster worldwide unity with the People, Country and Land of Israel. United with Israel distributes critical information about Israel in real-time to inform supporters about practical ways to pro-actively advocate for Israel; promotes purchasing Israeli products that support the Israeli economy; and raises money for worthy charities in Israel. (www.unitedwithisrael.org)

World Zionist Organization-American Section (1971). 633 3rd Avenue, 21st Floor, New York, NY 10017. (212) 339-6000. World Zionist Organization-American Section is registered to foster the ideals of Zionism and Judaism, and the unity of the Jewish people; to encourage the immigration of Jews to Israel and their resettlement and rehabilitation therein in industry, agriculture, commerce, and the trades; and to assist and further their cultural, educational, religious, social, artistic and scientific endeavors; to encourage, foster and promote the knowledge and study of Hebrew language and literature, Jewish culture, history, philosophy and traditions, and the achievement of the Zionist ideal; and in connection therewith, to disseminate, publish and otherwise make available cultural, literary, religious, social, artistic, scientific and other publications and works relating to Judaism, Zionism, Israel and kindred subjects. (No website)

Zionist Organization of America (ZOA) (1897). 4 East 34th Street, 3rd Floor, New York, NY 10016. (212) 481-1500. ZOA, the oldest pro-Israel organization in the US, is dedicated to educating the public, elected officials, media and college/high school students about the truth of the ongoing Arab war against Israel. ZOA is also committed to promoting strong US-Israel relations through educational activities, public affairs programs, working every day on Capitol Hill, and by combating anti-Israel bias in the media, textbooks and on campuses. It works to protect Jewish college and high school students from intimidation, harassment and discrimination, and fights anti-Semitism in general. It documents and exposes Palestinian Arab violations of the Road Map plan; leads the efforts on behalf of American victims of Palestinian Arab terrorism; has played a key role in Congress regarding victims of terrorism, keeping Jerusalem unified under Israeli sovereignty, fighting Hamas and Fatah, and working on the imposition of sanctions on Arab countries. ZOA's campaigns have repeatedly led to the defeat of hostile critics of Israel who were nominated for important government positions. (www.zoa.org)

Z Street (2009). PO Box 182, Merion Station, PA 19066. Z Street (Z for Zionist) is a pro-Israel organization that advocates for the right of the Jewish people to a state, and the right of Jews to live freely anywhere, including areas the world insists are reserved for Arab Palestinians; considers the terms “Jewish State” and “Zionism” as sources of pride; calls for the circulation of facts—not deceptive “Palestinian” narratives—about the Middle East, Israel and terrorism; condemns those who revile Israel for actions they ignore when taken by Israel’s enemies and virtually all states throughout history; and categorically rejects agreements with, or concessions to, terrorists (or their supporters) who are dedicated to Israel’s destruction. Seeking to change the way discussions about Israel are crafted and viewed, Z Street is reclaiming the concept that Israel doesn’t have to apologize for being a Jewish state. (www.zstreet.org)

Jewish Organizations Supporting Specific Israeli Institutions

Organizations Supporting Specific Israeli Institutions are generally Jewish-sponsored US nonprofit tax-exempt public charities whose primary purpose is to raise funds in the US on behalf of, or to make grants to, a specific organization located in Israel. Such organizations are generally structured to allow American donors who wish to support Israeli organizations to receive a charitable income tax deduction for their donation. A list of some of the major such organizations are listed below. There are many other such organizations that are not listed.

American Associates, Ben-Gurion University of the Negev (1972). 1001 Avenue of the Americas, 19th Floor, New York, NY 10018. (212) 687-7721. (www.aabgu.org)

American Committee for Shaare Zedek Medical Center in Jerusalem (1949). 55 West 39th Street, 4th Floor, New York, NY 10018. (212) 354-8801. (www.acsz.org)

American Committee for Shenkar College in Israel (1971). 307 Seventh Avenue, #1805, New York, NY 10001. (212) 947-1597. (www.shenkar.org)

American Committee for the Weizmann Institute of Science (1944). 633 3rd Avenue, New York, NY 10017. (800) 242-2947. (www.weizmann-usa.org)

American Friends of ALYN Hospital (1932). 122 East 42nd Street, Suite 1519, New York, NY 10168. (212) 869-8085. (www.alynus.org)

American Friends of Assaf Harofeh Medical Center (1983). 12367 East Cornell Avenue, Denver, CO 80014. (720) 863-8624. (www.assafharofeh.org)

American Friends of Bar-Ilan University (1955). 160 East 56th Street, New York, NY 10022. (212) 906-3900. (www.afbiu.org)

American Friends of Beit Hatfutsot (1976). 633 Third Avenue, 21st Floor, New York, NY 10017. (212) 339-6034. (www.afbh.us)

American Friends of Beit Issie Shapiro (1980). 767 Third Avenue, 3rd Floor, Boost, New York, NY 10017. (212) 586-2464. (www.afobis.org)

- American Friends of ELI: Israel Association for Child Protection** (1979). 1009 Delene Road, Rydal, PA 19046. (215) 923-2940. (www.eli-usa.org)
- American Friends of Herzog Hospital** (1895). 57 West 57th Street, Suite 412, New York, NY 10019. (212) 683-3702. (www.aferzoghospital.org)
- American Friends of Likud** (1977). PO Box 8711, JAF Station, New York, NY 10116. (212) 308-5595. (www.aflikud.org)
- American Friends of Magen David Adom** (1940). 352 Seventh Avenue, Suite 400, New York, NY 10001. (866) 632-2763 or (212) 757-1627. (www.afmda.org)
- American Friends of Neve Shalom/Wahat Al-Salam** (1988). 229 North Central Avenue, Suite #401, Glendale, CA 91203-3541 (818)-662-8883. (www.oasisofpeace.org)
- American Friends of Rabin Medical Center** (1994). 636 Broadway, Suite 218, New York, NY 10012. (212) 279-2522. (www.afrmc.org)
- American Friends of Rambam** (1969). 521 Fifth Avenue, Suite 1731, New York, NY 10175. (212) 292-4499. (www.aforam.org)
- American Friends of Reuth** (1937). 4 West 43rd Street, Suite 402, New York, NY 10036. (212) 751-9255. (www.americanfriendsofreuth.org)
- American Friends of Tel Aviv University** (1955). 39 Broadway, Suite 1510, New York, NY 10006. (212) 742-9070. (www.aftau.org)
- American Friends of the Ghetto Fighters' House Museum** (1979). 825 West End Avenue, Suite 8F, New York, NY 10025. (212) 222-0944. (www.friendsofgfh.org)
- American Friends of The Hebrew University** (1925). One Battery Park Plaza, 25th Floor, New York, NY 10004. (212) 607-8500. (www.afhu.org)
- American Friends of the Israel Museum** (1972). 500 Fifth Avenue, Suite 2540, New York, NY 10110. (212) 997-5611. (www.afimnyc.org)
- American Friends of the Israel Philharmonic Orchestra** (1972). 122 East 42nd Street, Suite 4507, New York, NY 10168. (212) 697-2949. (www.afipo.org)
- American Friends of the Open University of Israel** (1973). 120 East 56th Street, Suite 900, New York, NY 10022. (212) 712-1800. (www.afoui.org)
- American Friends of the Tel Aviv Museum of Art** (1974). 36 West 44th Street, Suite 1209, New York, NY 10036. (212) 319-0555. (www.americanfriend-stelavivmuseum.org)
- American Friends of Tzohar** (1986). 1417 Coney Island Avenue, Brooklyn, NY 11230. (718) 258-1212. (www.tzohar.org)
- American Society for Technion-Israel Institute of Technology** (1940). 55 East 59th Street New York, NY 10022. (212) 407-6300. (www.ats.org)
- American Society for Yad Vashem** (1981). 500 Fifth Avenue, 42nd Floor, New York, NY 10110. (212) 220-4304. (www.yadvashemusa.org)
- American Society of the University of Haifa** (1972). 80 Broad Street, Suite 2102, New York, NY 10025. (212) 344-2784 (www.asuh.org)
- Batya-Friends of United Hatzalah**. 208 East 51st Street, Suite 303, New York, NY 10022. (646) 833-7108. (<https://israelrescue.org/?CategoryID=225>).

- Boys Town Jerusalem Foundation of America** (1948). 1 Penn Plaza, Suite 6250, New York, NY 10119. (800) 469-2697. (www.boystownjerusalem.org)
- Ezer Mizion** (1979). 1281 49th Street, Brooklyn, NY 11219. (718) 853-8400. (www.ezermizion.org)
- Friends of Israel Disabled Veterans-Beit Halochem** (1987). 1133 Broadway, Suite 232, New York, NY 10010. (212) 689-3220 or (888) 880-4387. (www.fidv.org)
- Friends of Israel Scouts-Tzofim** (1995). 575 Eighth Avenue, 11th Floor, New York, NY 10018. (212) 390-8130. (www.israelscouts.org)
- Friends of the Israel Defense Forces** (1981). 1430 Broadway, New York, NY 10018. (212) 244-3118. (www.fidf.org)
- Friends of Yad Sarah** (1976). 450 Park Avenue, 7th Floor, New York, NY 10022. (212) 223-7758. (www.friendsofyadsarah.org)
- Givat Haviva Educational Foundation** (1966). 424 West 33rd Street, Suite 150, New York, NY 10001. (212) 989-9272. (www.givathaviva.org)
- Jewish Institute for the Blind** (1902). 185 Madison Avenue, Room 1701, New York, NY 10016. (212) 532-4155. (www.jewishblind.org)
- Keren Haya'eled Hatzalah** (1962). 1482 41st Street, Brooklyn, NY 11218. (718) 435-9128. (www.kerenhaya'eled.org)
- Keren Or, Jerusalem Center for Multi-Handicapped Blind Children** (1956). 350 7th Avenue, Suite 701, New York, NY 10001. (212) 279-4070. (www.keren-or.org)
- Medical Development for Israel/Schneider Children's Medical Center of Israel** (1982). 1345 Avenue of the Americas, 2nd Floor 2-003, New York, NY 10105. (212) 759-3370. (www.mdinyc.org)
- P'eylim Lev L'Achim** (formerly **Bnai Torah of Eretz Yisroel**) (1951) (1994). 1034 East 12th Street, Brooklyn, NY 11230. (718) 258-7760. (www.duvys.com/simple/levlachim&)
- ZAKA International Friends** (1989) 1040 First Avenue, Suite 303, New York, NY 10022 (212) 600-0019. (www.zaka.us)
- ZAKA USA** (1989). 1303 53rd Street, #170, Brooklyn, NY 11219. (718) 676-0039. (www.zaka.us)

Other Jewish Israel-Related Organizations

Aluf Stone (2008). Aluf Stone is the veterans' association of men and women volunteers from outside Israel who served in any branch of the Israel Defense Forces in any of Israel's wars since the War of Independence in 1948. Dedicated to Zionist ideals and the covenant of Jewish mutual responsibility, its mission is to sustain fellowship among members and to preserve the proud record of contribution and sacrifice. (www.alufstone.org)

American Israel Numismatic Association (AINA) (1970). PO Box 20255, Fountain Hills, AZ 85269. (818) 225-1348. AINA is a nonsectarian cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. Its primary purpose is the development of publications, programs, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. AINA has sponsored major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books and other activities of benefit to its members. (www.amerisrael.com)

American Veterans of Israel (1949). 136 East 39th Street, New York, NY 10016. The American Veterans of Israel is the organization of Aliyah Bet (in Hebrew, "Immigration B," the term used for clandestine immigration of Holocaust survivors) and Machal (in Hebrew, an acronym for "mitnadvei chutz l' Aretz, volunteers from outside the Land) veterans in the US and Canada who served in the Israeli armed forces during Israel's War of Independence. These veterans share a unique bond for the rest of their lives with their fellow Jews and Israel. (www.israel-vets.com)

American Veterinarians for Israel (1969). 125 Paterson Avenue, Suite 1, Little Falls, NJ 09424. (973) 256-3899. American Veterinarians for Israel was established to help the development of Israel by supporting the activities of the Israeli veterinary profession. (No website)

Association of America-Israel Chambers of Commerce. The Association of America-Israel Chambers of Commerce is a private, non-governmental business network set up to boost the Israeli and US economies by helping their companies develop business relationships with each other and explore new market opportunities. With regional offices throughout the US, it represents thousands of companies and individuals who share an interest in America-Israel business and promotes America-Israel trade. (www.israeltrade.org)

America-Israel Chamber of Commerce and Industry (AICCI) (1953). c/o Ansonia Post Office, PO Box 237205, New York, NY 10023. (212) 819-0430. AICCI is an apolitical organization established to promote the interests of the US-Israel business community. Its goals are to advance and protect free trade. (www.aicci.net)

CHAI: Concern for Helping Animals in Israel (1984). PO Box 3341, Alexandria, VA 22302. (703) 658-9650. CHAI's mission is to prevent and relieve animal suffering in Israel and to elevate consciousness about animals through education. CHAI strives to foster empathy, respect and responsibility toward all living beings, and to inspire and empower people—Jewish, Muslim, and Christian—to recognize the interconnectedness of all life and to make compassionate choices for the good of all. (www.chai-online.org)

Inter-Agency Task Force on Israeli Arab Issues (2006). (212) 885-0825. The Inter-Agency Task Force on Israeli Arab Issues is a coalition of North American Jewish organizations, foundations, private philanthropists and international affili-

ates that are committed to the welfare of Israel and support the Jewish state's right to a secure and peaceful existence. (www.iataskforce.org)

International Academic Friends of Israel (IAFI) (2003). 500 Fifth Avenue, 45th Floor, New York, NY 10110. IAFI seeks to ensure that Israeli academics and scientists are included and accepted in global academic and scientific circles and that their accomplishments in their respective fields are internationally heralded. Its mission is to foster productive interactions between academics regardless of race, religion, nationality, or political preference. IAFI also promotes and supports the free and open exchange of ideas and information within the international academic community to help overcome divisions and prejudices and to lead toward peace in the Middle East. (www.iafi-israel.org)

The Israel Bridge (TIB) (2006). 209 Coconut Key Drive, Palm Beach Gardens, FL 33418. TIB was created to enable Israeli student-athletes to obtain scholarships at American universities. Once TIB deems an Israeli eligible for assistance, it works with the student to identify a select group of schools with available scholarships that balance the student's academic, athletic and social needs. (www.theisraelbridge.org)

The Israel Forever Foundation (IFF) (2002). 1146 19th Street, NW, 5th Floor, Washington, DC 20036. (202) 463-8022 or (202) 280-7668. The IFF is a non-political, innovative programming philanthropy that develops, supports and promotes virtual experiential learning opportunities to celebrate and strengthen the personal connection to Israel for people around the world. The IFF hopes to encourage a global exchange of ideas, goodwill and generosity between the peoples of the world and Israel without regard to religion, race or partisan politics through the highlighting of the rich contributions of Israel and the Jewish people to the arts and sciences, history and heritage, and democracy and civilization. Its programming includes organizing and sponsoring interactive workshops, educational seminars and online forums which uphold the ideals of Israel Forever. Projects of The IFF include Virtual Citizens of Israel Global Community, Iranian Jewish Relief Project, The Balfour Initiative, Plant Israel at Home, The Lone Soldier Project, Individually Israel, and Israel Memory Project. (www.israelforever.org)

Israel Venture Network (IVN) (2001). 540 Cowper Street, Suite 200, Palo Alto, CA 94301. (650) 325-4200. IVN is a venture philanthropy network of high-tech entrepreneurs, business executives, venture capitalists, corporations and philanthropists from Israel and the US that combines business acumen and financing with high-impact social programs to work towards the betterment of Israel's social landscape. IVN advances social change in three strategic realms: economic development, environment and education of underserved populations and regions. IVN's key strength is its members' record of achievement in the business arena and its ability to identify social gaps and appropriate vehicles of change, as well as the optimal partners to reduce those gaps. By nurturing, developing and strengthening innovative pilots and programs, whether homegrown or pre-existing, IVN has enabled many of them to blossom, expand, replicate and reach a point of sustained and scaled social impact. (www.ivnus.org)

Nefesh B'Nefesh (2002). 50 Eisenhower Drive, Paramus, NJ 07652. (866) 425-4924. Nefesh B'Nefesh provides persons making aliyah (olim) with employment

resources, assistance with governmental absorption, community-based guidance and support, and need-based financial aid in order to make each individual's aliyah as successful as possible. Nefesh B'Nefesh provides guidance through all stages of the aliyah process and provides olim with post aliyah guidance and resources to help each individual integrate smoothly and successfully into Israeli society. Nefesh B'Nefesh offers a wide range of workshops, seminars and events throughout the year and facilitates discussion groups that allow applicants, newcomers and veteran olim to exchange advice, contacts and community information. (www.nbn.org.il)

Nesiya (1987). C/O Broadway Suites, 149 Madison Avenue, Suite 1178, New York, NY 10016. (212) 951-7128. Nesiya's mission is to inspire North American and Israeli young people from diverse backgrounds to enrich Jewish life for themselves and others. Nesiya programs bring North American and Israeli youth face to face with the richness and complexity of Jewish life—and with each other—through a unique model of experiential learning that combines community building, creative study, the arts, outdoor adventure and community service. (www.nesiya.org)

Religious Zionists of America (RZA) (1909). 500 7th Avenue, 2nd Floor, New York, NY 10018. (212) 465-9234. The RZA, the American branch of the World Mizrahi-HaPoel HaMizrahi movement, is an ideological and educational organization that aims to instill in the American Jewish community a commitment to Religious Zionism, an ideology based on the synthesis of a Jewish religious and national outlook and dedicated to the preservation of Jewish political freedom, the enhancement of Jewish religious life in the land of Israel and the promotion of aliyah. The RZA seeks to reach all segments of the American Jewish population through adult educational programming in regional chapters, pro-Israel advocacy, promoting aliyah, strengthening and developing a creative curriculum on religious Zionism for Jewish day schools, and encouraging the knowledge and use of Hebrew as an important modality of expression. The RZA supports the Bnei Akiva Zionist youth movement and the Yeshivot Hesder movement in Israel. (www.rza.org)

The Schechter Institutes (1995). Box #3566, PO Box 8500, Philadelphia, PA, 19178. (215) 830-1119 or (866) 830-3321. The mission of The Schechter Institutes is to help fashion an Israeli society and a Jewish world secure in its Jewish roots and strong in its democratic values. (www.schechter.edu)

Skilled Volunteers for Israel (2012). 1755 York Avenue, #19C, New York, NY 10128. (608) 469-0458. Skilled Volunteers for Israel promotes service and volunteerism among Jewish adults by linking the professional expertise of North American Jews with the critical needs of the Israeli nonprofit sector through limited term volunteer engagements. Skilled Volunteers for Israel supports Israeli nonprofit organizations seeking volunteer resources to add capacity, meet specialized needs and integrate new volunteer capabilities. Volunteers are retired and working professionals, academics and teachers who seek to make an impact by volunteering with the spirit of civic participation and community service. Volunteers support their own travel and living expenses in Israel and contribute their time and expertise to make a positive impact on Israeli society, serving in such capacities as English tutors, accountants, grant writers, and medical triage. (www.skillvolunteerisrael.org)

Society of Israel Philatelists (1948). (440) 461-9459. The Society of Israel Philatelists promotes interest in, and knowledge of, all phases of Israel philately through sponsorship of chapters and research and study groups, maintenance of a philatelic library, support of public and private exhibitions, a speakers bureau, new issue service, handbooks/monographs, awards and an annual convention. (www.israelstamps.com)

TAMID Israel Investment Group (2008). 800 8th Street, NW, 3rd Floor, Washington, DC 20001. TAMID Israel Investment Group develops the professional skills of undergraduate students through hands-on interaction with the Israeli economy. TAMID integrates the next generation of entrepreneurs and business professionals with Israel through a comprehensive education curriculum, pro-bono consulting for Israeli startups, capital market investment research, and a summer internship program in Israel. TAMID has no political or religious affiliations. (www.tamidgroup.org)

Theodor Herzl Foundation (1954). 633 Third Avenue, 21st Floor, New York, NY 10017. (212) 339-6020. The Theodor Herzl Foundation was established as an educational agency to promote the study and discussion of problems confronting the Jews of the world today. It offers cultural activities, lectures, conferences, courses in modern Hebrew and Jewish subjects, Israel, Zionism and Jewish history. It sponsors Herzl Press, which serves as “the Zionist Press of record,” publishing books that are important for the light they shed on Zionist philosophy, Israeli history, contemporary Israel and the Diaspora, and the relationship between them. (www.midstreamthf.com)

Volunteers for Israel-USA (1982). 330 West 42nd Street, Suite 1618, New York, NY 10036. (212) 643-4848. Volunteers for Israel-USA connects Americans to Israel through volunteer service and promotes solidarity and goodwill among Israelis, American Jews and other friends of Israel, while providing aid to Israel through volunteer work. The program began during the first war with Lebanon when civilian replacements were needed for thousands of reservists called to duty and emissaries were sent to the US to enlist volunteers (more than 600 responded) to harvest crops and save the economy. Since then, more than 30,000 American adults have performed civilian work on Israeli Defense Forces bases, enabling them to meet and work closely with Israelis and to gain an inside view of Israeli life and culture. Volunteers for Israel-USA partners with military and civilian organizations, and newer additions include a summer International Youth Program, an add-on to Taglit-Birthright tours, and other volunteer options. (www.vfi-usa.org)

Jewish Holocaust Organizations

The American Gathering of Jewish Holocaust Survivors and Their Descendants (formerly **American Gathering of Jewish Holocaust Survivors**) (1982). 122 West 30th Street, Suite 205, New York, NY 10001. (212) 239-4230. The American

Gathering of Jewish Holocaust Survivors and Their Descendants is the umbrella organization of survivor groups and landsmanshaften of North America. The American Gathering maintains a registry (which is also maintained by the United States Holocaust Memorial Museum in Washington, DC) of Jewish Holocaust survivors who came to North America after World War II and continues to acquire names of survivors, facilitates contacts, collects and displays basic information, and assists survivors in seeking lost relatives via its quarterly newspaper. The Holocaust and Jewish Resistance Teachers' Program of The American Gathering brings teachers—Jewish and non-Jewish—to Poland and Washington, DC to partake in Holocaust-related educational experiences with the goal of advancing education in US secondary schools about the Holocaust and Jewish resistance. The American Gathering is a member of various Jewish organizations in which its mission is to be the moral authority on survivors' rights and restitution. (www.amgathering.org)

Association of Holocaust Organizations (AHO) (1985). PO Box 230317, Hollis, NY 11423. (516) 582-4571. AHO serves as an international network of organizations and individuals for the advancement of Holocaust education, remembrance and research. Among its functions and services are annual conferences held every June, a seminar at the United States Holocaust Memorial Museum held every January, co-sponsorship of other conferences and seminars, a listserv for members, a website and the publication of an annual directory. There are also regional branches which meet independently. (www.ahoinfo.org)

The Blue Card (1939). 171 Madison Avenue, New York, NY 10016. (212) 239-2251. Originally established by the Jewish community in Germany in the early 1930s to help Jews affected by Nazi persecution through loss of jobs and other forms of oppression, The Blue Card was reestablished in the US in 1939 to aid refugees of Nazi persecution resettling in America. After the Holocaust, the mission of the organization was expanded to help survivors of the Shoah from all European countries. The Blue Card helps Holocaust survivors who live at or near the Federal poverty level with such services as dental care, medicine, rent, food, financial support for the Jewish holidays, financial aid, etc. (www.bluecardfund.org)

Center for Medicine after the Holocaust (CMATH) (2010). 3122 Robinhood Street, Houston, TX 77005. (713) 795-5750. The mission of CMATH is to challenge doctors, nurses, and bioscientists to personally confront the medical ethics of the Holocaust and apply that knowledge to contemporary practice and research, being mindful of the Hippocratic Oath with every step. CMATH is concerned that healthcare personnel, like all human beings, have the capacity to believe they are doing good when they are actually doing harm. By studying the past, CMATH hopes to provide knowledge for today that will prevent the repetition of previous errors and lead to wisdom in future doctors, nurses, bioscientists, and healthcare policy makers so that they will provide better care for their patients and fellow citizens. (www.medicineaftertheholocaust.org)

Chambon Foundation (formerly **Friends of Le Chambon**) (1982). 8033 Sunset Boulevard, Los Angeles, CA 90046. (323) 650-1774. The Chambon

Foundation, a charity named in honor of the Huguenot mountain village of Le Chambon-sur-Lignon, France, where some 5,000 Jews—many of them children—were sheltered from the Nazis by some 5,000 Christians, seeks to explore and communicate the necessary and challenging lessons of hope intertwined with the Holocaust's unavoidable lessons of despair. (www.chambon.org)

Children of Jewish Holocaust Survivors (CJHS) (2006). 20058 Ventura Boulevard, #198, Woodland Hills, CA 91364. CJHS is dedicated to educating the public in the US and abroad about the intellectual and cultural climate that led to the Holocaust, and the ideas and philosophy that bring about a totalitarian dictatorship. (www.cjhsa.org)

Conference on Jewish Material Claims Against Germany (also known as **Claims Conference**) (1951). 1359 Broadway, Room 2000, New York, NY 10018. (212) 536-9100. The Claims Conference seeks a measure of justice for Jewish victims of Nazi persecution by representing Jewish survivors in negotiations for payments directly to individual survivors and grants to social welfare organizations serving survivors from the German government and other entities once controlled by the Nazis. The Claims Conference also administers compensation programs for Nazi victims; negotiates for the return of and restitution for Jewish-owned property; funds social services that assist elderly, needy Nazi victims; and allocates funds to support Holocaust education, documentation and research. The Successor Organization of the Claims Conference recovers unclaimed Jewish property in the former East Germany and uses the proceeds primarily to provide vital social services to Holocaust victims around the world. (www.claimscon.org)

Facing History and Ourselves (1976). 16 Hurd Road, Brookline, MA 02445. (617) 232-1595. Facing History and Ourselves combats racism, anti-Semitism, and prejudice and nurtures democracy through education programs worldwide. It engages nearly two million students annually through its network of more than 29,000 educators and reaches the public and the broader educational market through community events and extensive online resources. Facing History's purpose is to help teachers and students confront the complexities of history in ways that promote critical thinking, academic achievement and moral development. Through a rigorous investigation of the events that led to the Holocaust, as well as other recent examples of genocide and mass violence, students learn to combat prejudice with compassion, indifference with participation, and myth and misinformation with knowledge. (www.facinghistory.org)

The Flame Society (2011). 5461 NW 90 Avenue, Sunrise, FL 33351. (954) 653-8473. The Flame Society's mission is to teach the lessons learned from the Holocaust by creating television programs and classroom educational materials and to provide funding for relevant Holocaust-related projects to ensure that mankind will never forget. The Flame Society is the funding arm of the first weekly documentary television series on the Holocaust, "Re-Living the Holocaust: Through Their Eyes," which is broadcast on California-based Jewish Life Television (JLTV), a national basic cable TV network and the only full-time Jewish network in the US. (www.theflamesociety.org)

Generations of the Shoah International (GSI) (2002). Formed by leaders of seven established Second and Third Generation groups around the US, GSI is a worldwide network of children and grandchildren of Holocaust survivors, linked together with a common goal. With members throughout the US and internationally in many countries, reaching every continent, GSI is open to all descendants of survivors - second, third, and future generations - as well as any survivor or child survivor, and also includes many Holocaust institutions in its network. In those geographical areas where no established Holocaust-related group exists, GSI provides members with a critical link to their second and third generation brothers and sisters around the world. (www.genshoah.org)

Holocaust Educational Foundation of Northwestern University (1980). 619 Emerson Street, Evanston, IL 60208. (847) 467-4408. The Holocaust Educational Foundation was established by survivors, their children and their friends in order to preserve and promote awareness of the reality of the Holocaust. It concentrates its resources on facilitating teaching and scholarship at the college and university level through a variety of programs, including Support for College and University Teaching, Research Fellowships, Visiting Lectureship Program, Summer Institutes, and "Lessons & Legacies" Conference Series. (www.hef.northwestern.edu)

Holocaust Survivors' Foundation-USA (HSF) (2001). c/o Greater Miami Jewish Federation, 4200 Biscayne Boulevard, Miami, FL 33137. (305) 576-4000. HSF is a national alliance established by the elected leaders of local Holocaust survivor associations across the country whose mission is to give meaningful voice and a more active role to survivors in the negotiations and decisions affecting them directly, including restitution, compensation, settlement of claims and humanitarian funds and other benefits for victims of the Holocaust or their rightful heirs. HSF is dedicated to advocating for survivors and raising the level of awareness within the Jewish community about the hardships and poverty that an alarming percentage of aging and infirm survivors face and ensuring that the allocation of Holocaust-related settlement funds addresses the urgent need for quality home care and other critical social services for every survivor living in America. (www.hsf-usa.org)

Holocaust Survivors Justice Network (HSJN) (2008). 3250 Wilshire Boulevard, 13th Floor, Los Angeles, CA 90010. (323) 939-0506. HSJN partners pro bono attorneys with Jewish social service providers to provide free legal assistance to Holocaust survivors seeking reparations from Germany. It operates in more than 30 cities across the US. To date, over 5,000 survivors have been served through HSJN, and have recovered more than \$11 million from Germany. (www.bettzedek.org/services/holocaust-survivors-justice-network)

International Association of Lesbian and Gay Children of Holocaust Survivors (1991). c/o CBST, 57 Bethune Street, New York, NY 10014. (212) 929-9498. The International Association of Lesbian and Gay Children of Holocaust Survivors was formed to honor and remember those homosexuals persecuted or killed by the Nazis and to support gay and lesbian children of Holocaust survivors and their families. It allows its members to share their experiences of being lesbian

and gay children of Holocaust survivors and serves as a forum to disseminate the information. (www.infotruer.com/gay.html)

International Network of Children of Jewish Holocaust Survivors (1981). 13899 Biscayne Boulevard, Suite 404, North Miami, FL 33181. (305) 919-5690. The International Network of Children of Jewish Holocaust Survivors links second generation groups and individuals throughout the world. It represents the shared interests of children of Holocaust survivors, aiming to perpetuate the authentic memory of the Holocaust and prevent its recurrence, to strengthen and preserve the Jewish spiritual, ideological and cultural heritage, and to fight anti-Semitism and all forms of discrimination, persecution and oppression anywhere in the world. (No website)

The Jewish Foundation for the Righteous (JFR) (formerly Foundation to Sustain Righteous Christians and Jewish Foundation for Christian Rescuers) (1986). 305 Seventh Avenue, 19th Floor, New York, NY 10001. (212) 727-9955. The JFR provides financial support to aged and needy non-Jews (Righteous Gentiles), living in more than 20 countries, who risked their lives to save Jews during the Holocaust and preserves the memory and legacy of the rescuers through its national Holocaust education program. The goal of the JFR's education program is to educate middle and high school teachers about the history of the Holocaust and to provide them with the resources to integrate this knowledge into their classrooms. (www.jfr.org)

Jewish Partisan Educational Foundation (JPEF) (2000). 2107 Van Ness Avenue, Suite 302, San Francisco, CA 94109. (415) 563-2244. JPEF's mission is to develop and distribute effective educational materials about the Jewish partisans and their life lessons, bringing the celebration of heroic resistance against tyranny into educational and cultural organizations. JPEF has produced a comprehensive and thought-provoking new curriculum called RESIST, designed to transmit the enduring understandings arising from the stories of the Jewish partisans. RESIST is designed for students in grades 6–12 in formal and informal settings and is being implemented in Jewish and secular schools worldwide. (www.jewishpartisans.org)

The Kindertransport Association (1993). PO Box 1444, New York, NY 10113. The Kindertransport Association unites the child Holocaust refugees who were saved by the Kindertransport rescue movement and their descendants in North America. It shares their stories, honors those who made the Kindertransport possible, and supports charitable work that aids children in need. (www.kindertransport.org)

Memorial Library and Holocaust Educators Network (1962). 58 East 79th Street, #2F, New York, NY 10075. (212) 249-5384. The Memorial Library's mission is to support Holocaust education and to help teachers from across the US promote an agenda for social justice in their classrooms and communities. In addition to its twelve-day Summer Seminar and its shorter Satellite Seminars, the Library offers mini-grants to participating teachers for innovative projects. Founded originally as a repository for World War II memorabilia, the Memorial Library later turned its attention toward teacher education and, with its support, the Holocaust Educators Network was created, which is a nationwide program designed to bring the lessons of the Holocaust into today's world. To enrich its programs and to sup-

port other important work in Holocaust education, the Memorial Library has built relationships with colleges and universities as well as Holocaust organizations and museums. (www.thememorallibrary.org)

One by One (1995). PO Box 1709, Brookline, MA 02446. One by One offers dialogue groups, usually held in Germany, which are comprised of Holocaust survivors/victims and their descendants and perpetrators, bystanders, resisters, and their descendants, led by professionally trained facilitators from both sides of the war experience. The One by One dialogue group experience provides an opportunity to meet and learn from descendants from the “other side” and provides a context for using the burdensome legacy of the Holocaust in a constructive manner. One by One also offers the services of its Speakers Bureau to universities and civic and religious organizations, whereby members discuss and model the dialogue process. (www.one-by-one.org)

One Thousand Children (OTC) (2000). (732) 572-0036. OTC is composed of the children - now senior citizens-who were forced to leave parents behind and came as refugees from Europe directly to the US from 1932–1945 to flee Hitler’s threat of annihilation. OTC’s aim is to create a history of the transport of the approximately 1,000-1,400 such children and to promote this significant historical event, as well as to honor those individuals and organizations that were responsible and to teach current and future generations what can be accomplished in hours of need with reliance and determination. The efforts in the US to rescue these children were strictly non-governmental, and the rescue was accomplished through the organized efforts of a network of cooperation of private American citizens and organizations (both in the US and Europe) in the face of powerful economic, social, political, religious, and governmental constraints. Consequently, it was kept very quiet and attempts were made to significantly reduce any publicity. (www.onethousandchildren.org)

Simon Wiesenthal Center (1977). 1399 South Roxbury Drive, Los Angeles, CA 90035. (310) 553-9036 or (800) 900-9036. The Simon Wiesenthal Center is a global Jewish human rights organization that confronts anti-Semitism, hate and terrorism, promotes human rights and dignity, stands with Israel, defends the safety of Jews worldwide, and teaches the lessons of the Holocaust for future generations. (www.wiesenthal.com)

The Survivor Mitzvah Project (2008). 2658 Griffith Park Boulevard, Suite #299, Los Angeles, CA 90039. (800) 905-6160. The Survivor Mitzvah Project is dedicated to providing direct and continuous financial aid to elderly and forgotten Jewish Holocaust survivors scattered throughout Eastern Europe who are sick, impoverished, isolated and receive no direct financial aid from any other agency, helping to ensure that they may live out their last years with some measure of comfort, support and dignity. (www.survivormitzvah.org)

World Federation of Jewish Child Survivors of the Holocaust and Descendants (1997). PO Box 99005, Seattle, WA 98139. With chapters throughout the US and around the world, the World Federation of Jewish Child Survivors of the Holocaust and Descendants is comprised of Jewish child survivors of the Holocaust

who were persecuted during the Nazi era in ghettos, in camps, in hiding, on the run, or forced to leave Nazi occupied Europe. Its objectives are to represent the interests of the child survivor community and to support one another, to keep alive the memory of the six million Jews—including the 1.5 million children—murdered during the Holocaust, and to pass on their legacy to future generations. The World Federation pursues these objectives by telling stories of their survival, by community interaction, education, and by holding conferences and fighting anti-Semitism. (www.holocaustchild.org)

The YIZKOR Project (2010). 198 South Holly Street, Denver, CO 80246. (720) 560-0271. The YIZKOR project was established to remember the six million Jews who perished in the Holocaust as individuals and to honor their memory by helping to support the needs of aging Holocaust survivors and the Righteous Gentiles. The YIZKOR project is dedicated to addressing this critical, time sensitive mission through Yizkor-linked charitable acts and contributions, as well as associated education/remembrance activities for schools, families and communities to honor the memory of those who perished. (www.theyizkorproject.org)

Zachor Holocaust Remembrance Foundation (2009). 2251 North Rampart Boulevard, #2520, Las Vegas, NV 89128. (800) 575-9583. The Zachor Holocaust Remembrance Foundation works to insure that the memory and lessons of the Holocaust are never forgotten. The Foundation provides Zachor Pins free of charge to all speakers and providers of Holocaust education programs to be distributed to their students and listeners. (www.zachorfoundation.org)

Zechor Yemos Olam (ZYO). 1090 Coney Island Avenue, 3rd Floor, Brooklyn, NY 11230. (212) 227-1000, ext. 4554. ZYO's mission is to foster the study of the Holocaust from a religious perspective in yeshivas and Jewish day schools and to raise community awareness about the need and methodology to teach the Holocaust. ZYO conducts teacher training seminars that guide yeshiva and day school faculty in integrating Holocaust studies into their classroom teaching and creates educational resources for Holocaust education within yeshivas and day schools. ZYO has developed an annual fellowship program to offer intensive comprehensive training to a select group of qualified educators that is designed to empower teachers with a mass of knowledge and an understanding of the subject, enabling them to become leaders in this field for hundreds of Jewish schools in communities across North America. (www.chinuch.org/zechor_yemos.php)

Jewish Community Relations Organizations

American Council for Judaism (ACJ) (1942). PO Box 888484, Atlanta, GA 30356. (904) 280-3131. The ACJ offers a distinctive alternative vision of identity and commitment for the American Jewish community, interpreting Judaism as a universal religious faith rather than an ethnic or nationalist identity. The AJC affirms that it is Judaism's religious and ethical ideals that are at the core of Jewish identity

and commitment. While Israel has significance for the Jewish experience, the ACJ considers that relationship to be a spiritual, emotional, historical and humanitarian one, not, however, political. The ACJ believes that although Israel is the birthplace of the Jewish faith, it is not the place of American Jews' national affiliation—the nationality of American Jews is American and America is their “homeland,” not Israel. The ACJ embraces the prophetic ideals of Classical American Reform Judaism with its progressive religious values, rich intellectual foundations, and distinctive worship traditions. (www.acjna.org)

American Council for World Jewry (2005). 260 Madison Avenue, 2nd Floor, New York, NY 10016. The American Council for World Jewry is an alliance of Jewish groups and individuals from around the world who share a devotion to Jewish life and the defense of Jewish interests, joining together as partners to ensure their common and collective survival. The Council acts on the belief that the key to countering threats against the Jewish people and the State of Israel is political empowerment, and its central mission is to articulate the concerns of Jewish communities internationally by building bridges to the US Congress and Executive Branch, and to important political figures in other countries. Its principal aims include addressing the tensions and narrowing the gaps between peoples and faiths. The Council seeks to devise programs of education and public advocacy, to resist the rampant anti-Semitism that disfigures so many societies, to support Israel, and to promote the goals of humanitarian and civil rights for all. (www.world-jewry.org)

American Jewish Committee (AJC) (1906). The Jacob Blaustein Building, 165 East 56th Street, New York, NY 10022. (212) 751-4000. The AJC's mission is to enhance the well-being of the Jewish people and Israel, and to advance human rights and democratic values in the US and around the world. The AJC protects the rights and freedoms of Jews the world over; combats bigotry and anti-Semitism and promotes democracy and human rights for all; works for the security of Israel and deepened understanding between Americans and Israelis; advocates public-policy positions rooted in American democratic values and the perspectives of Jewish heritage; and enhances the creative vitality of the Jewish people. It includes Belfer Center for American Pluralism, Jacob Blaustein Institute for the Advancement of Human Rights, Heilbrunn Institute for International Interreligious Affairs, Koppelman Institute for American Jewish-Israeli Relations, Project Interchange, Ramer Institute for German-Jewish Relations, William Petschek Contemporary Jewish Life Department. (www.ajc.org)

Anti-Defamation League (ADL) (1913). 605 Third Avenue, New York, NY 10158. (212) 885-7970. The ADL was founded to stop the defamation of the Jewish people and to secure justice and fair treatment to all. Now the nation's premier civil rights/human relations agency, the ADL fights anti-Semitism and all forms of bigotry in the US and abroad through information, education, legislation and advocacy. It scrutinizes and exposes extremists and hate groups; monitors hate on the Internet; provides expertise on domestic and international terrorism; develops and delivers educational programs; fosters interfaith/intergroup relations; safeguards religious liberty throughout society; mobilizes communities to stand up against bigotry; and defends the security of Israel and Jews worldwide. (www.adl.org)

Be'chol Lashon (In Every Tongue) (2000). PO Box 591107, San Francisco, CA 94159. (415) 386-2604. Be'chol Lashon grows and strengthens the Jewish people through ethnic, cultural and racial inclusiveness. It advocates for the diversity that has characterized the Jewish people throughout history, and through contemporary forces including intermarriage, conversion and adoption. It fosters an expanding Jewish community that embraces its differences. Be'chol Lashon strives to build networks of global Jewish leaders; strengthen diverse Jewish communities around the world; educate Jews and the general public about Jewish diversity; and increase the Jewish population by encouraging those who would like to be part of the Jewish people. (www.bechollashon.org)

Center for Interreligious Understanding (CIU) (1992). 492-C Cedar Lane, Pmb 127, Teaneck, NJ 07666. (201) 804-4776. The CIU operates on the premise that religions have great power and through theological dialogue such power can be harnessed for good. To that end, the CIU works with and influences religious leaders of all beliefs by exploring their common goals as well as their religions' theological foundations. (www.ciunow.org)

The Compassionate Listening Project (TCLP) (formerly **Mid-East Citizen Diplomacy**) (1990) (1997). PO Box 17, Indianola, WA 98342. (360) 626-4411. TCLP is dedicated to empowering individuals and communities to transform conflict and strengthen cultures of peace. It teaches powerful skills for peacemaking within families, communities, on the job, and in social change work, locally and globally. TCLP offers a powerful conflict resolution model and concrete skill building for its participants. The curriculum for TCLP grew out of many years of reconciliation work on the ground in Israel and Palestine. TCLP has built trusting relationships across political, religious and social divides throughout Israel and Palestine and brings Israelis and Palestinians together for Compassionate Listening trainings and events. TCLP's Jewish-German Compassionate Listening Project brings together Jews, Germans and others affected by WWII to explore beliefs and provide an opportunity to advance healing and reconciliation and to deepen their understanding of and compassion for the complex personal wounds resulting from WW II and the Holocaust. (www.compassionatelistening.org)

Council of Centers on Jewish-Christian Relations (CCJR) (2002). The CCJR is an association of centers and institutes in the US and Canada devoted to enhancing mutual understanding between Jews and Christians. Representatives from major Christian and Jewish agencies and religious bodies in the US are also members, and there are affiliate members from overseas. The CCJR is dedicated to research, publication, educational programming and interreligious dialogue that respect the religious integrity and self-understanding of the various strands of the Jewish and Christian traditions. The CCJR serves as a network for the sharing of information, research and resources among academic and educational organizations. (www.ccjr.us)

Foundation for Ethnic Understanding (FFEU) (1989). 1 East 93rd Street, Suite 1C, New York, NY 10128. (917) 492-2538. The FFEU is dedicated to promoting racial harmony and strengthening relations between ethnic communities. It was formed to promote understanding and cooperation between and among ethnic

groups and to reduce the existing tensions among diverse racial and ethnic communities. The FFEU is committed to the belief that direct dialogue between ethnic communities is the most effective path towards reconciliation. It promotes programs for Muslim-Jewish relations, Black-Jewish relations, and Latino-Jewish relations. (www.ffeu.org)

International Fellowship of Christians and Jews (IFCJ) (formerly **Holyland Fellowship of Christians and Jews**) (1983). PO Box 96105, Washington, DC 20090. (800) 486-8844. The IFCJ was founded to promote understanding between Jews and Christians and build broad support for Israel and other shared concerns. It envisions that Jews and Christians will reverse their 2,000-year history of discord and replace it with a relationship marked by dialogue, respect and cooperation. Over the years, the IFCJ has been a leader in Jewish-Christian relations, building bridges of goodwill that have led to greater understanding and cooperation between members of both faiths. The IFCJ has helped hundreds of thousands of Jews escape poverty and anti-Semitism and return to their biblical homeland, funded humanitarian assistance that has touched the lives of millions of Jews in Israel and around the world, and provided life-giving aid to Israel's victims of war. (www.ifcj.org)

Jewish Council for Education & Research (JCER) (2008). 1 601 West 26th Street, Suite 325-33, New York, NY 10001. JCER, a federal Super PAC, was created to develop and disseminate information to voters in the US around issues of concern to the Jewish community. JCER is motivated by a deep love for the Jewish community and by a desire to ensure that Jews, as well as the general public at large, have access to accurate information as they engage in the electoral process. JCER uses humor, viral video, celebrity and social media to break through the election year clutter and engage and mobilize millions of voters. Its premier initiative was The Great Schlep with Sarah Silverman, a viral video and grassroots campaign that motivated hundreds of young people to reach out to their grandparents in Florida and build support for Obama's election. (www.jcer.info)

Jewish Council for Public Affairs (JCPA) (formerly **National Jewish Community Relations Advisory Council**) (1944). 116 East 27th Street, 10th Floor, New York, NY 10016. (212) 684-6950. The JCPA is the national coordinating body for the field of Jewish community relations, comprising numerous national and local Jewish community-relations agencies. Its goals are to safeguard the rights of Jews in the US and around the world; to ensure the safety and security of Israel; and to protect, preserve and promote a just American society, one that is democratic, pluralistic and furthers harmonious interreligious, inter-ethnic, interracial and other intergroup relations. The JCPA has the responsibility to enhance the capacity of member agencies to effectively pursue the public affairs agenda, which requires the JCPA to provide coordination, support and guidance for public affairs initiatives undertaken by member agencies, to advocate on behalf of the public affairs policies of the organized Jewish community, and to respond to those member-identified needs which strengthen their individual and collaborative capacity to advance the communal public affairs agenda. (www.jewishpublicaffairs.org)

Jewish Labor Committee (JLC) (1934). 140 West 31st Street, 3rd Floor, New York, NY 10001. (212) 477-0707. The JLC is the voice of the Jewish community in the labor movement and the voice of the labor movement in the Jewish community. It enables the Jewish community and the trade union movement to work together on important issues of shared interest and concern in pursuit of a shared commitment to economic and social justice. Over the years, the JLC's activities have included working with the US and international labor movement to combat anti-Semitism, promote intergroup relations, and engender support for the security of Israel and for Jews in and from the Former Soviet Union; supporting Yiddish-language and cultural institutions; supporting a range of local, national and international labor causes; promoting teaching in public schools about the Holocaust and Jewish resistance; and involvement in all aspects of labor-related causes that touch upon the survival and life of the Jewish people. (www.jewishlabor.org)

Jewish Multiracial Network (JMN) (1997). c/o The Shalom Center, 6711 Lincoln Drive, Philadelphia, PA 19119. (347) 688-5629. JMN advances Jewish diversity through empowerment, education and community building and is committed to working toward full inclusion of Jews of Color and multiracial Jewish families in the larger Jewish community. JMN provides families and educators with resources about diverse and inclusive Jewish communities, facilitates dialogue on ways in which members can marry their cultural traditions with Jewish ritual, hosts workshops at its annual retreats designed to empower and encourage its membership to advocate for inclusion and take leadership positions in their local communities, provides educational summits for Jewish professionals, gives guidance to institutions on appropriate ways to design diversity programming and initiatives, and highlights synagogues that are welcoming to Jews of Color and multiracial Jewish families. (www.jewishmultiracialnetwork.org)

Jewish Peace Fellowship (JPF) (1941). PO Box 271, Nyack, NY 10960. (845) 358-4601, ext 35. The JPF is a non-denominational organization committed to active nonviolence as a means of resolving conflict, drawing on traditional Jewish sources and contemporary peacemaking sages. The JPF maintains an active program of draft and peace education, opposition to war and belief in the reconciliation of Israel, Jews and Palestinians. It also aids and supports those who, in the spirit of nonviolence, address themselves to the remaking of a more peaceful society. Originally founded to support Jewish conscientious objectors to the military, JPF continues to support Jewish resistance—individual and communal—to the arms race in the US and Israel and throughout the world. It actively opposes capital punishment, conscription, the Israeli occupation, and US armed interventions. (www.jewishpeacefellowship.org)

Jewish Policy Center (JPC) (1985). 50F Street, NW, Suite 100, Washington, DC 20001. (202) 638-2411. The JPC provides timely perspectives and analysis of foreign and domestic policies by leading scholars, academics and commentators. It passionately supports a strong American defense capability, US-Israel security cooperation, and missile defense. It supports Israel in its quest for legitimacy and

security. The JPC advocates for small government, low taxes, free trade, fiscal responsibility and energy security, as well as free speech and intellectual diversity. (www.jewishpolicycenter.org)

Jewish War Veterans of the United States of America (JWV) (1896). 1811 R Street, NW, Washington, DC 20009. (202) 265-6280. JWV seeks to maintain true allegiance to the US; to foster and perpetuate true Americanism; to combat bigotry and prevent defamation of Jews; to support the state of Israel; to encourage the doctrine of universal liberty, equal rights and full justice for all; to cooperate with and support existing educational institutions and establish new ones; to foster the education of ex-servicemen and ex-servicewomen in the ideals and principles of Americanism; to preserve the memories and records of patriotic service performed by Jewish men and women; and to honor their memory and shield from neglect the graves of the heroic dead. JWV ensures that those who have fought America's battles receive the treatment and the respect that they deserve from a grateful nation through JWV's access to Veterans Administration and government officials. (www.jwv.org)

Jews for the Preservation of Firearms Ownership (JPFO) (1989). 12500 NE 10th Place, Bellevue, WA 98005. (800) 869-1884. JPFO is an educational civil-rights organization that opposes so-called "gun control," seeks to expose the misguided notions that lead people to seek out "gun control" and encourages Americans to understand and defend all of the Bill of Rights for all citizens. It is not a lobby. JPFO was initially aimed at educating the Jewish community about the historical evils that Jews have suffered when they have been disarmed. (www.jpfo.org)

National Association of Jewish Legislators (NAJL) (1976). Touro Law School, PAC #212 225 Eastview Drive Central Islip NY 11722. (202) 494-7991. The NAJL is a nonpartisan national organization for Jewish state legislators, supporters and anyone else who wants to participate in a network of elected officials working with Jewish agencies and other elected official networks. The NAJL seeks to improve the quality of life for Jews in America and is supportive of Israel. Issues addressed by the NAJL over the years include anti-Zionist resolutions, religious displays in public spaces, hate crimes, homeland security, Holocaust assets taxation, Israel boycott and divestiture proposals, Tay Sachs disease and kosher law enforcement. (www.najl.net)

National Conference of Shomrim Societies (National Shomrim) (1958). PO Box 598, Knickerbocker Station, New York, NY 10002. The National Conference of Shomrim Societies is comprised of Shomrim chapters from the US, and associate members from the US and all over the world, for the purpose of joining together Jews in the public safety fields. Its mission is to promote the interests of the organization and its members to the community. National Shomrim strives to make a difference by educating the public and expanding its reach. It coordinates communications between the chapters to improve service to the community. (www.nationalshomrim.org)

National Jewish Coalition for Literacy (NJCL) (1997). 134 Beach Street, #2A, Boston, MA 02111. (617) 423-0063. The NJCL, established by Leonard Fein, is the organized Jewish community's vehicle for mobilizing volunteer tutors and reading partners for at-risk children in kindergarten through third grade. Its mission is to bring the skills and the concerns of America's Jews to bear on the scandal of illit-

eracy by effecting a dramatic increase in the organized Jewish community's involvement in the fight against illiteracy and in the number of Jews involved in that fight. Since its launch, some 50 communities have affiliated with the NJCL, and under its auspices roughly 12,000 volunteers spend one hour a week working one-on-one with public school children (mostly in inner-city schools) in kindergarten through third grade. (www.njcl.net)

National Jewish Democratic Council (NJDC) (1990). 777 North Capitol Street, Suite 305, Washington, DC 20002. (202) 216-9060. NJDC is an independent organization committed to strengthening Jewish participation in the Democratic party primarily through grassroots activism. The national voice of Jewish Democrats, NJDC maximizes Jewish support for Democrats at the federal and state levels of government and educates Democratic elected officials and candidates to increase support for Jewish domestic and foreign policy priorities. Its goal is to promote both social justice in America and a secure, democratic Jewish State of Israel. NJDC works to provide voter education. It also works aggressively to combat an increasingly right-wing agenda being championed by the Republican leadership in the House and by Republican elected officials on the state level. (www.njdc.org)

NewGround: A Muslim-Jewish Partnership for Change (2006). 200 North Spring Street, Suite 2111, Los Angeles, CA 90012. (213) 473-7063. NewGround works to create a world in which trust and partnership replace the current atmosphere of mutual suspicion among Muslims and Jews. It equips Muslims and Jews in America with the skills, resources, and relationships needed to improve Muslim-Jewish relations and cooperation on issues of shared concern. Through a young professionals fellowship, public programming, and consulting, NewGround impacts a wide range of Muslims and Jews - from organizational leaders to the unaffiliated and from liberals to conservatives. (www.muslimjewishnewground.org)

Religious Action Center of Reform Judaism (RAC) (1953). 2027 Massachusetts Avenue, NW, Washington, DC 20036. (202) 387-2800. The RAC is the hub of Jewish social justice and legislative activity in Washington, DC. As the DC office of the Union for Reform Judaism, the RAC educates and mobilizes the Reform Jewish community on legislative and social concerns, advocating on many different issues, including economic justice, civil rights, religious liberty, and Israel. The RAC's advocacy work is completely nonpartisan and pursues public policies that reflect the Jewish values of social justice that form the core of the Reform movement's mandate. (www.rac.org)

Republican Jewish Coalition (RJC) (formerly **National Jewish Coalition**) (1985). 50 F Street, NW, Suite 100, Washington, DC 20001. (202) 638-6688. The RJC is the voice for Jewish Republicans. It was founded to be a permanent Jewish presence in the Republican community and a credible Republican presence in the Jewish community. The RJC promotes involvement in Republican politics among its members; sensitizes Republican leaders in government and the party to the concerns of the American Jewish community; articulates Republican ideas and policies within the Jewish community; and promotes principles of free enterprise, small government, national security and a strong national defense, and an internationalist

foreign policy. The RJC embraces a pro-Israel foreign policy and supports the elimination of oil dependence. (www.rjchq.org)

Scattered Among the Nations (2001). c/o Bryan Schwartz, President, 1330 Broadway, Suite 1630, Oakland, California 94612. Scattered Among the Nations is dedicated to educating the Jewish and non-Jewish world about the beauty and diversity of the Jewish people. It assists geographically and politically isolated Jewish or Judaism-practicing communities to continue embracing the Jewish religion and culture, while documenting these communities as they are today before they disappear through immigration or assimilation. (www.scatteredamongthenations.com)

Secure Community Network (SCN) (2004). (212) 284-6940. SCN is the national homeland security initiative of The Jewish Federations of North America and the Conference of Presidents of Major American Jewish Organizations created in response to a heightened security concern among national Jewish leadership. It serves as a central address for law enforcement, homeland security and community organizations as it relates to the safety and security of Jewish institutions and communities across the US. Through information sharing, security awareness, training and security consultation, SCN strives to empower individuals and organizations in establishing a culture of security awareness, preparedness and resiliency throughout American communities. SCN's two main functions are rapid information sharing in crisis situations and enhancing security awareness at Jewish organizations and institutions to protect against terrorism and other threats. (www.scnus.org)

The Shalom Center (1983) (formerly a division of the **Reconstructionist Rabbinical College** and part of **ALEPH: Alliance for Jewish Renewal**). 6711 Lincoln Drive, Philadelphia, PA 19119. (215) 844-8494. The Shalom Center seeks to be a prophetic voice in Jewish, multi-religious and American life. It equips activists and spiritual leaders with awareness and skills needed to lead in shaping a transformed and transformative Judaism that can help create a world of peace, justice, healing for the earth and respect for the interconnectedness of all life. The Shalom Center connects the experience and wisdom of the generations forged in the social, political, and spiritual upheavals of the last half-century with the emerging generation of activists. Over the years, The Shalom Center has addressed Jewish perspectives on such issues as overwork in American society, environmental dangers, unrestrained technology, militarism, corporate irresponsibility, climate crisis, concentrations of political and economic power, peacemaking in the Middle East and interreligious tensions among Jews, Christians and Muslims in the US. (www.theshalomcenter.org) <https://www.theshalomcenter.org>

Sino-Judaic Institute (SJI) (1985). 34 Washington Avenue, Savannah, GA 31405. A non-denominational, non-political organization, SJI was founded by an international group of scholars and lay persons to promote understanding between the Chinese and Jewish peoples and to encourage and develop their cooperation in matters of mutual historic and cultural interest. SJI initially served as a vehicle for the study and preservation of Jewish history in China, establishing exhibits on the Kaifeng Jews in Kaifeng and publishing various academic materials. It facilitated

the establishment of Jewish Studies programs at various Chinese universities and co-sponsored conferences with Chinese scholars. It promotes the translation into Chinese of basic works on Jews and Israel and helps bring Chinese scholars to Israel and the US for advanced study opportunities. As China has opened up, SJI has resumed connections with the Kaifeng Jewish descendants and is attempting to assist them in reconnecting with their cultural roots. (www.sino-judaic.org)

The Solomon Project (1996). PO Box 65683, Washington, DC 20035. (202) 216-9060. Named after King Solomon and American Jewish patriot Chayim Solomon, The Solomon Project was founded to educate the American Jewish community about its rich history of civic involvement. It has worked towards this goal by fostering opportunities for discussion, education and engagement in the public policy arena, all from a uniquely Jewish perspective, and all to help achieve Tikkun Olam, the repair of society and the world. It also works to illuminate the civic values that are important to American Jewry and demonstrates how many of those values are shared by Israeli and American democracy. (www.thesolomonproject.org)

Uri L'Tzedek: Orthodox Social Justice. 3700 Henry Hudson Parkway, Bronx, New York 10463. (212) 284-6540. Uri L'Tzedek is an Orthodox social justice organization guided by Torah values and dedicated to combating suffering and oppression. Through community based education, leadership development and action, Uri L'Tzedek creates discourse, inspires leaders and empowers the Jewish community towards creating a more just world. Uri L'Tzedek has created different fellowships that train emerging adults with the skills necessary to become community organizers, social entrepreneurs and change-agents. The Tav HaYosher, Uri L'Tzedek's ethical seal for kosher restaurants, weaves advocacy for worker rights with kashrut in a manner that creates a new paradigm for ethical living, empowers lay leaders to become social justice advocates, and initiates dialogue about the effects of conspicuous consumption, globalization and community in the Jewish public sphere. (www.utzedek.org)

World Jewish Congress (WJC) (1936). 501 Madison Avenue, New York, NY 10022. (212) 755-5770. The WJC is the nonpartisan international organization that represents Jewish communities and organizations in countries around the world, fostering unity of the Jewish people and advocating on their behalf towards governments, parliaments, international organizations and other faiths. The WJC seeks to intensify bonds of world Jewry with Israel; secure the rights, status and interests of Jews and Jewish communities and defend them; encourage Jewish social, religious and cultural life throughout the world; support Jewish education and the development of Jewish values, and ensure Jewish continuity; assist Jewish communities in strengthening their Jewish identities and in confronting problems; preserve the memory of the Holocaust and advocate on behalf of survivors and their families; combat anti-Semitism and all religious, racial or ethnic intolerance, oppression or persecution; participate in inter-faith dialogue; and promote gender equality and the involvement of younger Jews in Jewish communal and organizational leadership. (www.worldjewishcongress.org)

Jewish Philanthropy-Promoting Organizations

Center for Entrepreneurial Jewish Philanthropy (CEJP) (2005). 435 Stratton Road, New Rochelle, NY 10804. (914) 654-0008. CEJP was established to advise and support a new generation of major Jewish philanthropists and their professional staff in all aspects of their Jewish and Israel-based charitable giving. Its mission is to create a new paradigm in Jewish giving, in which philanthropists are treated as partners and not just funders, emphasizing donor empowerment and choice, leverage and partnership, strategic planning, due diligence and accountability, and donors can impact issues and causes they are passionate about. CEJP's services are provided free of charge, enabling 100 % of contributions to support the organizations and projects chosen to be funded. (www.cejp.com)

Jewish Aid Worldwide (formerly **Israel Fund**) (2005). 125 Washington Street, Suite 201, Salem, MA 01970. (978) 744-6501. Jewish Aid Worldwide was founded to assist nonprofit organizations with raising funds by facilitating participation in federal and state workplace giving programs, with primary focus on the Combined Federal Campaign. Jewish Aid Worldwide partners with a number of Israel-related charitable organizations. It is a founding member of the Workplace Giving Alliance, a consortium of 13 federations participating in fundraising campaigns in the public sector, representing over 500 charitable organizations working in nearly every sector of the non-profit world. (www.jewishaidworldwide.org)

Jewish Causes of Choice (JChoice) (2009). 384 Harvard Street, Brookline, MA 02446. (617) 906-5067. JChoice's vision is to encourage hundreds of thousands of young Jews to donate on a regular basis to hundreds of needy causes, and to teach the donors more about the commandment of tzedakah and its role in their lives. JChoice was created to inspire the next generation of Jewish contributors to give tzedakah online through meaningful charitable choices. It operates a social network to help the next generation of charitable donors find, analyze and donate to causes. (www.jchoice.org)

Jewish Charities of America (JCA) (2001). 1100 Larkspur Landing Circle, Suite 340, Larkspur, CA 94939. (415) 925-2666. JCA is a charitable federation "umbrella group" whose mission is to assemble, certify and represent national and international IRS-recognized 501(c)(3) Jewish charities in independent workplace fund drives and provide for their productive participation in these campaigns. (www.jewishcoa.org)

Jewish Funders Network (JFN) (1990). 150 West 30th Street, Suite 900, New York, NY 10001. (212) 726-0177. JFN is an international organization dedicated to advancing the quality and growth of Jewish philanthropy. Its mission is to help philanthropists maximize the impact of their giving by assisting them in the identification of needs and challenges; shaping of individual and collective Jewish responses to those needs and challenges; and the pursuit of opportunities to address those needs and challenges, rooted in Jewish values. The Jewish Teen Funders

Network (JFTN), part of JFN since 2006, serves as a central address for Jewish youth philanthropy programs across North America. JFTN's mission is to provide Jewish teens with hands-on opportunities to engage in collective philanthropic giving with their peers, guided by Jewish values. (www.jfunders.org)

JLens Investor Network (2012). 560 Mission Street, Suite 1395, San Francisco, CA 94105. (925) 482-7500. JLens Investor Network is an investor network and consulting organization engaging the Jewish community on impact investing through a Jewish lens. JLens mixes education, consulting, and fund management in order to bring Jewish values to investment. As many people use Jewish values to guide their charitable donations, JLens encourages investors to think conscientiously about financial investments as a way to engage in Jewish life. The organization also demonstrates how financial investments can create a positive impact in the world without sacrificing returns. Connecting Jews of all backgrounds with Jewish values, ethics, and Israel, while at the same time educating them on values-aligned investing and global challenges, JLens sparks a Jewish conversation on investment and Jewish values, serving as a Jewish representative to the larger impact investment movement. JLens currently advises nearly several thousand donors in the Jewish community on how to manage investment capital. Focusing on investment opportunities inspired by the Jewish value of *tikkun olam*, JLens' consulting activities help organizations develop, implement, and monitor impact investment policies. (www.jlensnetwork.org)

Jumpstart (2008). 1880 Century Park East, Suite 200, Los Angeles, CA 90067. (310) 424-3670. Jumpstart's mission is to develop, strengthen and learn from emerging nonprofit organizations that build community at the nexus of spirituality, learning, social activism and culture, in order to transform the broader Jewish community and the world. Jumpstart nurtures compelling and innovative early-stage nonprofits, networks their leaders, and connects them to the resources and expertise they need to succeed. Jumpstart provides strategic advice to philanthropists and other advocates committed to growing emerging organizations to scale and sustainability. (www.jewishjumpstart.org)

Slingshot Fund (2007). 25 Broadway, WeWork – 9th Floor, New York, NY 10004. (646) 38-2148. The Slingshot Fund is a peer-giving network to support Jewish organizations. Slingshot's mission is to strengthen innovation in Jewish life by developing next-generation funders and providing resources to leverage their impact in the Jewish community. (www.slingshotfund.org)

Tzedakah, Inc. (1995). PO Box 34841, Bethesda, MD 20827. (240) 345-6837. Tzedakah, Inc.'s mission is to help raise the level and effectiveness of Jewish charitable giving by encouraging more informed giving and better managed, more open, and accountable charitable organizations. Its goal is to make Jewish nonprofits more open to public scrutiny. (www.just-tzedakah.org)

Jewish Philanthropic Foundations and Organizations

Adelson Family Foundation (2007). The Adelson Family Foundation supports charitable organizations located primarily in Israel and the US that generally fall within the following programmatic categories: healthcare; Holocaust and anti-Semitism awareness; Israel advocacy and defense; Israel programs; Israel studies on campus; Jewish and Zionist identity and education; media and culture; and welfare. (www.adelsonfoundation.org)

Alan B. Slifka Foundation (1965). 477 Madison Avenue, 8th Floor, New York, NY 10022. (212) 303-9458. The Alan B. Slifka Foundation makes grants that focus on four program areas, two of which are the perpetuation of Jewish values and education in Israel and the Diaspora and the enhancement of coexistence (social cohesion) within the borders of Israel, essentially between Jews and Arabs, but also between secular and religious elements of Israeli society. (No website)

The Andrea & Charles Bronfman Philanthropies (ACBP) (1986). New York, NY 10022. (212) 931-0100. The Foundations associated with ACBP operate and support programs in Canada, Israel and the US to strengthen the unity of the Jewish people, to improve the quality of life in Israel and to promote Canadian heritage. ACBP seeks to nourish the deep and fundamental human desire to belong to a community and to help individuals forge connections between their identity and community. The principles and goals of the founders have been pursued via a myriad of programs and projects that are investing in next generations in an effort to change the world. (www.acbp.net)

Areivim Philanthropic Group (2006). 6 East 39th Street, 10th Floor, New York, NY 10016. The Areivim Philanthropic Group, a Jewish funding partnership established by Michael Steinhardt and the late William Davidson, is a unique entrepreneurial consortium of major North American philanthropists who are committed to developing and supporting broad-reaching transformational projects and ideas that will significantly impact the next generation of Jews. Philanthropists join Areivim because they believe in the tremendous need to transform Jewish, Hebrew and Israel education and in the significance of uniting in their cause of stimulating, transforming and securing the future of American Jewish life through education. (No website)

The AVI CHAI Foundation, North America (1984). 1015 Park Avenue, New York, NY 10028. (212) 396-8850. AVI CHAI in North America seeks to ensure the continuity of the Jewish people through fostering high levels of Jewish literacy, deepening religious purposefulness and promoting advocacy for Jewish peoplehood and Israel. Jewish commitment is AVI CHAI's key mission in North America. Its goal in North America is to advance and sustain education in Jewish day schools and summer camps for the purpose of creating the foundation for an energizing nucleus of youth with the values, commitments, motivation and skills to lead the Jewish people intellectually, spiritually, communally and politically in the twenty-first century. (www.avichai.org/north-america)

Baron de Hirsch Fund (1891). 130 East 59th Street, 10th Floor, New York, NY 10022. (212) 836-1305. The Baron de Hirsch Fund was established by Baron Maurice de Hirsch to assist new immigrants to New York from Russia and Rumania who arrived as part of the large Jewish immigration to the US in 1890-1891 caused by the enforcement in Russia of the May Laws of 1881. The fund provided the refugees with job training, help with immediate material necessities, instruction in the English language, and covered transportation costs for those wishing to go live with relatives in other parts of the US. Currently, the fund aids Jewish immigrants in the US and Israel by giving grants to agencies active in resettlement, focusing on educational and vocational training and community development. (No website)

Bnai Zion Foundation (1908). 136 East 39th Street, New York, NY 10016. (212) 725 1211. Bnai Zion Foundation supports humanitarian projects in Israel that transform the lives of thousands. Its projects include Bnai Zion Medical Center, Ahava Village for Children and Youth in Kiryat Bialik, The Quittman Center at Israel Elwyn, The David Yellin Academic College of Education, and the Library of Peace and George W. Schaeffer Music Conservatory in Ma'aleh Adumim. (www.bnaizion.org)

Charles and Lynn Schusterman Family Foundation (1987). 1250 Eye Street, NW, Washington, DC 20005. (202) 289-7000. The Charles and Lynn Schusterman Family Foundation is committed to strengthening the Jewish people and public education in the US. Rooted in Jewish values, the Foundation pursues its mission by providing young people with high-quality education, identity development, leadership training and service opportunities that foster their growth as individuals and as leaders in their communities, the Jewish world and beyond. (www.schusterman.org)

The Covenant Foundation (1990). 1270 Avenue of the Americas, Suite 304, New York, NY 10020. (212) 245-3500. The Covenant Foundation's mission is to celebrate, support and advance excellence and innovation in Jewish education. The Foundation recognizes the diversity of strengths within the field of Jewish education in North America, across all denominations and settings. By honoring outstanding Jewish educators and supporting creative approaches to programming, the Foundation works to strengthen educational endeavors that perpetuate the identity, continuity and heritage of the Jewish people. The Foundation believes those with the creativity and passion to be catalysts for change and innovation in Jewish education are worthy of recognition and support. (www.covenantfn.org)

Dorot Foundation (1976). 401 Elmgrove Avenue, Providence, RI 02906. (401) 351-8866. The Dorot Foundation is concerned with the transmission of Jewish heritage through the generations. It makes grants which demonstrate a commitment to the Jewish past, present and future by supporting activities in the areas of education, cultural institutions, and social change in Israel, among others. (www.dorot.org)

Fohs Foundation (1937). PO Box 1001, Roseburg, OR 97470. Fohs Foundation seeks to improve Jewish-Arab relations within Israel through structural and institutional reform and through policies and practices that build common interests, mutual responsibility and shared benefits. The foundation supports strategies and initiatives that strengthen Israel's future as a just and prosperous home for its Jewish and Arab communities. (No website)

Harold Grinspoon Foundation (1993). 67 Hunt Street, Suite 100, Agawam, MA 01001. (413) 276-0700. The Harold Grinspoon Foundation is committed to charitable giving, primarily in the Jewish world. The Foundation has several flagship programs, including PJ Library, Sifriyat Pijama (Israeli version of PJ Library), JCamp 180 and Voices & Visions™. PJ Library, in partnership with communities throughout North America provides Jewish children's books and music to families raising young Jewish children. Sifriyat Pijama, in cooperation with the Israeli Ministry of Education, gives Hebrew-language children's books each month to preschoolers. JCamp 180 seeks to sustain and strengthen Jewish camps in North America by providing free professional consulting services and grant-matching opportunities. The Voices & Visions™ program elicits the power of art to communicate great Jewish ideas and aims to inspire conversation, instill pride and spark creativity. (www.hgf.org)

The Harry and Jeanette Weinberg Foundation (1959). 7 Park Center Court, Owings Mills, MD 21117. (410) 654-8500. The Harry and Jeanette Weinberg Foundation focuses on seven program areas: older adult services (the largest portion of the Weinberg Foundation's grants budget); workforce development; basic human needs and health; disabilities; education, children, youth and families; general community support; and Maryland small grants program. (www.hjweinbergfoundation.org)

Jim Joseph Foundation (also known as **Shimon Ben Joseph Foundation**) (1987, 2005). 343 Sansome Street, Suite 550, San Francisco, CA 94104. (415) 658-8730. The Jim Joseph Foundation is devoted exclusively to supporting education of American Jewish youth and young adults and seeks to inspire a next generation of young Jews to live vibrant Jewish lives. Foundation awards support the educational training and development of Jewish educators; expand learning opportunities for young Jews; and build the capacity of high performing organizations serving the field of Jewish education. (www.jimjosephfoundation.org)

Joshua Venture Group (JVG) (formerly **Joshua Venture**) (1998). 253 West 35th Street, 4th Floor, New York, NY 10001. (646) 278-4560. JVG identifies emerging leaders in the Jewish world and champions their visions for social change. JVG seeks to reinvigorate and expand the Jewish community by cultivating the leadership and management capability of talented, passionate young Jewish social entrepreneurs and by investing in their visions and the growth of healthy, sustainable organizations. Its mission is rooted in the concept of a dual investment—in visionary leaders and in ground-breaking ideas. (www.joshuaventuregroup.org)

Lippman Kanfer Family Foundation (1966). One GOJO Plaza, Suite 350, Akron, OH 44311. (330) 255-6200. Lippman Kanfer Family Foundation focuses on sustaining Jewish life—with a special emphasis on Jewish education throughout the life cycle; rescuing and rebuilding the lives of members in communities at risk; and fostering Jewish nonprofit organization performance and innovation. The Foundation's main program areas are Jewish learning and engagement, enlivening and enriching Jewish community, accelerating the effectiveness of innovators in Jewish life, and Jewish action for tikkun olam, including pursuing social justice for underserved Ethiopian Israeli and Arab Israeli populations. (www.lippmankanfer.org)

Machne Israel Development Fund (1984). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. The Machne Israel Development Fund was established by Rabbi Menachem Mendel Schneerson to serve as a major financial resource of the Chabad Lubavitch institutional network. Formed by a core of prominent Jewish philanthropists dedicated to the growth of Jewish life and the greater vision of Jewish continuity, the Fund has disbursed critical sums toward the support of Chabad Lubavitch centers over the years. (www.lubavitch.com/departments.html?h=679)

Madeleine H. and Mandell L. Berman Foundation (1995). 29100 Northwestern Highway, Suite 370, Southfield, MI 48034. The Mandell L. and Madeleine H. Berman Foundation supports Jewish education and research and the study of the contemporary American Jewish community. It also focuses on employment and education for Israel's Arab citizens. (No website)

Memorial Foundation for Jewish Culture (1965). 50 Broadway, 34th Floor, New York, NY 10004. (212) 425-6606. The Memorial Foundation for Jewish Culture's original mandate was the reconstruction of Jewish cultural life around the world after the Shoah, which was fulfilled through the identification and support of a new generation of scholars, intellectuals, academics, writers, artists, rabbis, educators and other Jewish communal professionals to replace their earlier counterparts in Europe who were lost in the Holocaust. Subsequently, the Foundation re-fashioned the direction of its program to focus on preserving and intensifying Jewish cultural distinctiveness and enhancing Jewish cultural life in Jewish communities by supporting the training of competent and committed communal, cultural and professional leaders to deal with the new sociological realities and challenges their communities were confronting. The Foundation's mandate has since been revised to emphasize the development of the social capital of the Jewish people, its communal, cultural and professional leadership, and the fostering of Jewish connectedness globally, including the propagation of the Hebrew language. (www.mfjc.org)

The Nathan Cummings Foundation (1949). 475 10th Avenue, 14th Floor, New York, NY 10018. (212) 787-7300. The Nathan Cummings Foundation is rooted in the Jewish tradition and committed to democratic values and social justice, including fairness, diversity and community. It seeks to build a socially and economically just society that values nature and protects the ecological balance for future generations; promotes humane health care; and fosters arts and culture that enriches communities. The Foundation's approach to grantmaking embodies in all of its programs concern for the poor, disadvantaged and underserved; respect for diversity; promotion of understanding across cultures; and empowerment of communities in need. (www.nathancummings.org)

New Israel Fund (NIF) (1979). 330 Seventh Avenue, 11th Floor, New York, NY 10001. (212) 613-4400. The NIF is a partnership of Israelis, North Americans and Europeans dedicated to advancing democracy and equality for all Israelis. Its priorities fall into three major issue areas—human and civil rights, social and economic justice, and religious pluralism, and it also focuses on issues of environmental jus-

tice. Widely credited with building Israel's progressive civil society from scratch, the NIF has provided over \$200 million to more than 800 cutting-edge organizations since its inception. More than just a funder, NIF is at philanthropy's cutting edge thanks in large part to Shatil, the New Israel Fund Initiative for Social Change, which provides NIF grantees and other social change organizations with hands-on assistance, including training, resources and workshops on various aspects of non-profit management. NIF/Shatil is a leading advocate for democratic values, builds coalitions, empowers activists and often takes the initiative in setting the public agenda. (www.nif.org)

Posen Foundation/The Center for Cultural Judaism (2004). 80 Eighth Avenue, Suite 206, New York, NY 10011. (212) 564-6711. The Posen Foundation works internationally to advance Jewish education and promote Jewish culture in the public sphere. The Foundation awards fellowships, hosts public events, and supports Jewish scholarship in the area of modern Jewish history and culture. (www.posenfoundation.com)

Righteous Persons Foundation (RPF) (1994). 2800 28th Street, Suite 105, Santa Monica, CA 90405. (310) 314-8393. The RPF was established by Steven Spielberg in response to his deeply moving experience of directing the film *Schindler's List*, whereby he donated his portion of the film's profits to help support a flourishing and meaningful Jewish community that reflects the realities of Jewish life in America today. Since inception, RPF has funded a broad range of innovative approaches to strengthening Jewish identity and community in the US and to preserving the memory of the Holocaust. (www.righteouspersons.org)

The Ronald S. Lauder Foundation (1987). 767 Fifth Avenue, Suite 4200, New York, NY 10153. The Ronald S. Lauder Foundation seeks to revitalize Jewish identity through educational and cultural initiatives that reach out to all Jews. The Foundation has been committed to rebuilding Jewish life in Central and Eastern Europe, where the destruction of the Holocaust was followed by the oppression of Communist rule, primarily by providing Jewish education to children through its support of kindergartens, schools, youth centers and camps, institutions of higher education, and e-learning schools. (www.lauderfoundation.com)

The Samuel Bronfman Foundation (1995). 375 Park Avenue, 17th Floor, New York, NY 10152. (212) 572-1025. Guided by the vision of Edgar M. Bronfman, The Samuel Bronfman Foundation seeks to inspire a renaissance of Jewish life. The Foundation cultivates long-term relationships with organizations that advance its mission with innovation, depth and meaning. The Foundation seeks to facilitate exploration of Jewish identity and meaningful engagement with Jewish life through Jewish learning; seeks to empower Jewish youth to lead the Jewish people and the world community; supports a culture of pluralism and mutual respect that celebrates diverse expressions of Jewish life; and affirms the unity of the Jewish people throughout the world and in Israel. (www.thesbf.org)

The Steinhardt Foundation for Jewish Life (formerly **Jewish Life Network/Steinhardt Foundation**) (1994). 6 East 39th Street, 10th Floor, New York, NY 10016. (212) 279-2288. The Steinhardt Foundation for Jewish Life, founded by

former hedge fund manager Michael Steinhardt, funds projects and programs aimed at improving Jewish education and identity. One of its signature programs is Taglit-Birthright Israel. The long-term goal of the Foundation is the emergence of a thriving, dynamic and creative Jewish community whose contributions to American culture are informed and inspired by distinctive Jewish values that are fully compatible with life in the open society. (www.jewishlife.org)

Targum Shlishi (1992). 3029 Northeast 188th Street, Suite 1114, Aventura, FL 33180. (305) 692-9991. Targum Shlishi believes in fostering positive, creative change and supporting causes dedicated to improving the quality of Jewish life worldwide. It supports organizations that are dedicated to innovative problem solving, with primary focus in the areas of education, women's issues, Israel and justice for Nazi war crimes. Targum Shlishi seeks innovative, unpublicized and behind-the-scenes initiatives working for meaningful change that otherwise might not attract funding and where funding can have the greatest impact. (www.targumshlishi.org)

Taube Foundation for Jewish Life & Culture (2001). 1050 Ralston Avenue, Belmont, CA 94002. The mission of the Taube Foundation for Jewish Life & Culture's is to help support the survival of Jewish life and culture in the face of unprecedented global threat to the Jewish people, especially in Israel; strengthen Jewish identity and sustain Jewish heritage in the US in the face of assimilation; celebrate current Jewish achievement in all aspects of human endeavor; and work for the reform of Jewish institutions, which have often become disconnected from the people they serve. (www.taubephilanthropies.org)

The Wexner Foundation (1984). 8000 Walton Parkway, Suite 110, New Albany, OH 43054. (614) 939-6060. The Wexner Foundation's mission is to promote excellence in Jewish professional leadership by providing financial support and leadership educational programs to graduate students and professionals in the field. The Foundation's goal is to help Jewish professionals, volunteers and Israeli public officials strengthen Jewish communities through its Wexner Graduate Fellowship/Davidson Scholars Program, Wexner Heritage Program, and Wexner Israel Fellowship. (www.wexnerfoundation.org)

Jewish Philanthropic Pass-Through/Umbrella Organizations

Amcha for Tsedakah (Jewish People for Righteous Giving) (1990). 9800 Cherry Hill Road, College Park, MD 20740. (301) 937-2600. Amcha for Tsedakah is a vehicle for Jews to direct their charitable donations to specific Jewish charitable organizations in the US and Israel. Amcha's operating expenses are covered by a separate fund, allowing 100 % of donations to support the beneficiary organizations. Organizations supported through Amcha include humanitarian organizations,

pluralistic denominational organizations, educational organizations, Jewish community relations organizations, etc. (www.dojustly.org)

American Support for Israel (2009). PO Box 3263, Washington, DC 20010. (917) 512-2968. American Support for Israel's mission is to encourage American support for Israel and its people, and to strengthen the Jewish community in the US by building a real and proactive connection to Israel and its people. It accomplishes this by building a bridge between people who want to help Israel—donors—and the people in Israel making a difference every day in the lives and character of the country—the employees and volunteers of Israel's nonprofit organizations and charities. On www.IsraelGives.org, one can learn about, volunteer for and donate to any of Israel's 30,000 nonprofit organizations. (www.americansupportforisrael.org)

The Good People Fund (2008). 384 Wyoming Avenue, Millburn, NJ 07041. (973) 761-0580. The Good People Fund, inspired by the Jewish concept of tikkun olam (repairing the world), responds to significant problems such as poverty, disability, trauma and social isolation, and collects and distributes funds to small, grassroots organizations, both Jewish and non-Jewish, primarily in the US and Israel. (www.goodpeoplefund.org)

Hands on Tzedakah (2003). 2901 Clint Moore Road, #318, Boca Raton, FL 33496. (561) 922-7574. Hands on Tzedakah's mission is to reach out to individuals in need by supporting programs that fall below the radar screen of traditional funding. The major focus of Hands On Tzedakah, a public charity, is primarily to support "safety-net" or essential, life-sustaining programs, which include projects that combat hunger, poverty, homelessness and illness, as well as human service type projects that have to do with quality-of-life programs, such as providing health and mental wellness support to victims of terror, the economically disadvantaged, disabled, abused, elderly, ill, etc. (www.handsontzedakah.org)

KAVOD (1993). 8914 Farnam Court, Omaha, NE 68114. (402) 397-1975. KAVOD is an all-volunteer tzedakah collective—a group of individuals who have chosen to pool their tzedakah resources together so that, as a community, they can have a greater impact in their efforts to repair the world. KAVOD creates new programs and funds existing programs that help Jews and non-Jews living in the US, Israel and around the world to live in dignity and honor. (www.kavod.org)

Mitzvah Heroes Fund (2008). 12300 Carroll Avenue, Upper Level, Rockville, MD 20852. (301) 335-6278. The Mitzvah Heroes Fund is dedicated to the collection and distribution of funds to various little-known tzedakah projects, both Jewish and non-Jewish, and is devoted to bringing the educational message of tzedakah to communities and schools throughout North America and Israel. (www.mitzvahheroesfund.org)

One Israel Fund (also known as **YESHA Heartland Campaign**) (1994). 445 Central Avenue, Suite 201, Cedarhurst, NY 11516. (516) 239-9202. One Israel Fund is dedicated to supporting the welfare and safety of the men, women and children of Judea and Samaria, as well as rebuilding the lives of the Jewish people impacted by the Gaza evacuation. Working in concert with communities, government officials and the IDF, One Israel Fund works to fill the gaps in essential medical, social, rec-

reational and preventive security services which are conspicuously lacking in Judea and Samaria. Its goal is to undertake ongoing fundraising campaigns to help ensure the physical, emotional and moral well-being of the Jewish families living in each and every community in these areas. (www.oneisraelfund.org)

PEF Israel Endowment Funds (PEF) (formerly **Palestine Endowment Funds**) (1922). 630 Third Avenue, Suite 1501, New York NY 10017. (212) 599-1260. Established by Justice Louis Brandeis, Rabbi Stephen Wise, Robert Szold and a group of distinguished Americans to enable the direct distribution of funds to selected and approved charitable organizations in Israel, PEF provides a means for individuals, foundations and charitable institutions to recommend grants to approved Israeli charities at no expense to the donor. Areas of support include primary and secondary education; supporting scientific research; promoting greater tolerance and understanding between religious and secular communities and between Arabs and Jews; the special needs of women, children and families in distress; special education and education for the gifted; veterans' programs; drug abuse; promotion of the arts; and relief for the handicapped. Since inception, over \$1 billion has been distributed in Israel. PEF has over 1,000 approved Israeli charities (amutot) that it supports, which are saved the expense and distraction of creating and managing their own US 501(c)(3) friends organizations. (www.pefisrael.org)

To Save a Life (2003). 16405 Equestrian Lane, Rockville, MD 20855. (301) 977-3637. To Save a Life provides the opportunity to donate directly, efficiently and personally to help the people of the US and Israel. It works within the world of little miracles, small charities providing various types of humanitarian aid that are below the radar screen but who make real differences in life. (www.tsal.org)

Jewish Overseas Aid Organizations

American Jewish Joint Distribution Committee (JDC) (1914). 711 Third Avenue, New York, NY 10017. (212) 687-6200. JDC is the world's leading Jewish humanitarian assistance organization, impacting millions of lives in more than 70 countries. JDC's global network of on-the-ground professionals provides critical social-support services and helps build self-sustaining Jewish communities in Latin America, Africa, Asia, the Middle East, Central and Eastern Europe, and throughout the Former Soviet Union. JDC works to alleviate hunger and hardship, rescue Jews in danger, create lasting connections to Jewish life, and provide immediate relief and long-term development support for victims of natural and man-made disasters. JDC serves the poorest Jews in the world, including isolated elderly, at-risk families and vulnerable children, and Israel's most disadvantaged citizens, including at-risk children and youth, the elderly, immigrants and people with disabilities. (www.jdc.org)

American Jewish World Service (AJWS) (1985). 45 West 36th Street, New York, NY 10018. (212) 792-2900 or (800) 889-7146. Inspired by Judaism's

commitment to justice, AJWS works to realize human rights and end poverty in the developing world. It provides nonsectarian, humanitarian assistance and emergency relief to people in need in Africa, Asia, Latin America, Russia, Ukraine and the Middle East; works in partnership with local non-governmental organizations to support and implement self-sustaining grassroots development projects; and serves as a vehicle through which the Jewish community can act as global citizens. (www.ajws.org)

ORT America (1922, 2007). 75 Maiden Lane, 10th Floor, New York, NY 10038. (212) 505-7700 or (800) 519-2678. ORT America, created through a merger of American ORT and Women's American ORT, is the North American affiliate to World ORT, one of the largest non-governmental education and training organizations in the world. ORT America is committed to strengthening Jewish and non-Jewish communities throughout the world by educating people against all odds and obstacles. It raises funds for ORT programs in the US, Israel and worldwide, helping ORT schools remain open and up-to-date, with the most state-of-the-art technological equipment. ORT America Next Generation, designed to actively engage young philanthropists in ORT's mission, is a national network of young professionals dedicated to improving local communities and the world through education. (www.ortamerica.org)

The Association of Kaifeng Jews (AKJ) (2004). 3013 Guinea Circle, Hayes, VA 23072. The AKJ is a non-denominational organization dedicated to assisting the Jews of Kaifeng, China. The AKJ seeks to help those Kaifeng Jews who wish to return to Israel and their Jewish faith, encouraging them to make aliya and assisting them once they arrive in Israel to settle in their new environment. (www.theakj.org)

Chevra USA (2001). PO Box 168, Worthington, OH 43085. Chevra (Friendship) is a humanitarian organization whose goal is to help Jews in their time of need. It is actively involved in many countries and operates under different names in different countries based on local laws regarding humanitarian organizations. Chevra is the American entity for this international effort. Chevra makes available Russian/Hebrew prayer books, talesim, mezuzot and other religious items to people in the Former Soviet Union, and operates soup kitchens there. Chevra assists all Jews seeking to immigrate to Israel, helping them with transportation, passports and paperwork. Chevra has established homes in Israel for elderly Holocaust survivors without family to accommodate their immigration to Israel. (www.chevrahumanitarian.org)

Cuba-America Jewish Mission (1999). 6601 Bradley Boulevard, Bethesda, MD 20817. The Cuba-America Jewish Mission is dedicated to assisting with the revitalization and sustenance of Jewish life in Cuba and working to improve the physical and spiritual well-being of the Jews of Cuba and of new Cuban immigrants to Israel. (www.cajm.org)

Friends of Ethiopian Jews (FEJ) (1998). PO Box 960059, Boston, MA 02196. (202) 262-5390. FEJ was founded by members of the American Association for Ethiopian Jews and other veteran activists dedicated to assisting the Ethiopian Jewish community. FEJ supports grassroots Ethiopian-Israeli organizations work-

ing to create full integration and successful absorption in Israel for the Ethiopian Jewish community. Through supporting programs and projects led by Ethiopian-Israelis themselves, FEJ strives to empower the Ethiopian Jewish community, to help improve opportunities for Ethiopian-Israelis, and to help create a just society in Israel overall. Programs supported by FEJ address the areas of employment; housing; education; social life; computer training; assistance for at-risk youth and their families; access to free legal services. (www.friendsofethiopianjews.org)

HIAS (formerly **Hebrew Immigrant Aid Society**) (1881). 333 Seventh Avenue, 16th Floor, New York, NY 10001. (212) 967-4100. HIAS is the oldest international migration and refugee resettlement agency in the US, dedicated to assisting persecuted and oppressed people worldwide and delivering them to countries of safe haven. As the migration arm of the American Jewish community, it advocates for fair and just policies affecting refugees, asylum seekers and immigrants. It provides rescue and refuge for persecuted and oppressed Jews around the world, and in recent years, as the population of Jewish refugees has diminished, it has directed its expertise to assist refugees and immigrants of all backgrounds. Since its founding, HIAS has assisted more than 4,500,000 people worldwide. (www.hias.org)

Innovation: Africa (formerly **Jewish Heart for Africa**) (2008). 520 8th Avenue, 15th Floor, New York, NY 10018. (646) 472-5380. Innovation: Africa brings Israeli innovation to African villages. Its mission is to bring Israeli technology and expertise to communities that need it. Since its inception, Innovation: Africa has provided light, clean water, food and proper medical care to more than 450,000 people in Ethiopia, Tanzania, Malawi and Uganda. (www.innoafrica.org)

Jewish Cuba Connection (2000). 4 Lighthouse Street, #12, Marina Del Rey, CA 90292. (310) 823-4066. Jewish Cuba Connection's mission is to assist, support and empower the Jewish communities of Cuba through fellowship and action, thereby strengthening Cuban Jewish life. Jewish Cuba Connection helps the Jewish communities of Cuba provide their members with medicine, food and clothing, Jewish educational materials, Sabbath meals, etc. Jewish Cuba Connection has contributed to establishing in Cuba a thriving Sunday School, the founding of a Jewish senior center and the first Cuban Holocaust Memorial and Study Center, and making physical improvements to synagogues. In addition, it has helped Cuban Jews create a support network for those in need—Jews and non-Jews alike. (www.jewishcubaconnection.org)

Jewish World Watch (JWW) (2004). 5551 Balboa Boulevard, Encino, CA 91316. (818) 501-1836. Founded as the Jewish response to the genocide in Darfur, JWW is a leading organization in the fight against genocide and mass atrocities, engaging individuals and communities to take local actions that produce powerful global results. It is a global coalition that includes schools, churches, individuals, communities and partner organizations that share a vision of a world without genocide. JWW bears witness to first-hand accounts in conflict regions, partners with on-the-ground organizations to develop high-impact projects that improve the lives of survivors and help build the foundation for a safer world, and inspires Jewish communities to support tangible projects and advocate for political change. JWW works

to mobilize synagogues, their schools, their members and the community to combat genocide and other egregious violations of human rights around the world. To date JWW has raised millions of dollars for relief and development projects that impact tens of thousands of people in Sudan and Congo. (www.jewishworldwatch.org)

Kulanu (formerly **Amishav USA**) (1994). 165 West End Avenue, 3R, New York, NY 10023. (212) 877-8082. Kulanu supports isolated and emerging Jewish communities around the world, many of whom have long been disconnected from the worldwide Jewish community and are not yet recognized by all of world Jewry. Some of these groups are returning to long-forgotten Jewish roots, while others have embraced Judaism on their own, often in complete isolation. Kulanu engages with these dispersed groups and individuals through networking and support, raising awareness and support for emerging communities through education, research, and publications about their histories and traditions. Kulanu does not proselytize. Kulanu helps supply educational materials, scholarships, Jewish ritual objects and prayer books, teachers and rabbis. The communities benefit by forming closer ties to the world Jewish community, and mainstream Jews benefit as they are reminded of the richness of their own religion. (www.kulanu.org)

Migdal International Society (2007). 146 Beach 120th Street, Belle Harbor, NY 11694. (718) 474-2232. Migdal International Society's mission is to provide financial and infrastructural support to a network of existing and developing social and cultural Jewish institutions, particularly in vulnerable communities where life for Jews is made difficult. Yiddishkeit and social justice are at the heart of all of its unique existing and developing programs, as the Society believes that Jews are responsible for one another worldwide. Migdal International Society currently supports Jewish community programs in Odessa, Ukraine, including a Jewish museum, early childhood development center, the Jewish theater, Jewish magazine, center for Jewish children and families at risk, library and Jewish community center. (www.migdalworld.org)

North American Conference on Ethiopian Jewry (NACOEJ) (1982). 255 West 36th Street, Suite 701, New York, NY 10018. (212) 233-5200. NACOEJ is a grassroots organization founded to help Ethiopian Jews survive in Ethiopia, assist them in reaching Israel, aid in their absorption into Israeli society, and preserve their unique and ancient culture. During the 1980s, with famine, disease and oppression rampant in Ethiopia, NACOEJ sent missions to Jewish villages, bringing in doctors, medicine, clothing, school supplies, money and hope. During the 1980s and 1990s, NACOEJ played a key role in the rescue of Ethiopian Jews from Africa to Israel and subsequently provided food, education, employment and religious facilities to Ethiopian Jews waiting to make aliyah. Currently, NACOEJ assists Ethiopian Jews in Israel by providing them with educational and financial support and cultural programming. (www.nacoej.org)

Scholarship Fund for Ethiopian Jews (SFEJ) (1999). 19202 Black Mangrove Court, Boca Raton, FL 33498. SFEJ is dedicated to the development of a pool of talented, well-educated and highly motivated Ethiopian Israelis, who are committed to serving their own community, as well that of all Israel. SFEJ strives to promote

the emergence of leaders who will ultimately enable the community to become fully integrated into Israeli society. It seeks to eliminate prejudice by helping to create a core of Israeli professionals who will serve as role-models for younger Israelis, Ethiopian and non-Ethiopian alike. SFEJ raises funds for the promotion of post-secondary education among Ethiopian Israelis. In recent years, its efforts have been focused on the rehabilitation of thousands of at-risk youth in the Ethiopian-Israeli community. (www.sfej.org)

Struggle to Save Ethiopian Jewry (SSEJ) (2000). 459 Columbus Avenue, Suite 316, New York, NY 10024. (866) 376-7735. SSEJ assists desperately poor Jews from Ethiopia seeking to make aliyah to Israel. The goals of SSEJ are: (1) to raise funds to provide life-saving assistance and persuade Jewish organizations to support the Jews in Ethiopia; (2) to urge Israel to allow these Jews to make aliyah, reuniting them with their families in the Jewish homeland; and (3) to assist in absorption and advocacy in Israel. SSEJ provides funds to run a series of programs in Ethiopia, including: food distributions, employment programs, medical assessments, communal activities and educational missions. Additionally, in Israel, SSEJ runs religious and educational programs during Shabbat and holidays in absorption centers. (www.ssej.org)

Sephardic Organizations

American Sephardi Federation (ASF) (1973). 15 West 16th Street, New York, NY 10011. (212) 548-4486. The ASF is the central voice of the American Sephardic community, representing a broad spectrum of Sephardic organizations, congregations, and educational institutions. Its mission is to promote and preserve the spiritual, historical, cultural and social traditions of all Sephardic communities as an integral part of Jewish heritage. The ASF seeks to strengthen and unify the community through education, communication, advocacy and leadership development, creating greater awareness and appreciation of its rich and unique history and culture. It also seeks to celebrate the contributions of Sephardic Jews to America. (www.facebook.com/pages/American-Sephardi-Federation/424484861037678)

Foundation for the Advancement of Sephardic Studies and Culture (FASSAC) (1969). 34 West 15th Street, 3rd Floor, New York, NY 10011. The FASSAC is dedicated to preserving and promoting the complex and centuries-old culture of the Sephardic communities of Turkey, Greece, the Balkans, Europe and the US. Its mission is to encourage the appreciation and understanding of the Sephardic heritage, language and experience in an effort to preserve and document it for future generations. (www.sephardicstudies.org)

Sephardic Community Alliance (2010). 1375 Broadway, 11th Floor, New York, NY 10018. (212) 804-8654. The Sephardic Community Alliance was established to reinforce and preserve the traditional, ancestral Sephardic way of life based on values that include commitment to halakha, growth through education, respect and

tolerance, belief in higher secular education, interaction with society, learning and earning, and support for Israel. The Alliance is committed to serve as a platform for lay leaders to work in unison with community rabbis, institutions, and organizations in promoting the perpetuation of these values. Its mission is to build the future by preserving the past. (www.sephardicalliance.org)

Sephardic Educational Center (SEC) (1980). 6505 Wilshire Boulevard, Suite 320, Los Angeles, CA 90048. (323) 272-4574. As the world's largest international Sephardic organization, the SEC strives to be ambassadors and advocates for Sephardim worldwide and seeks to fulfill the educational and cultural needs of the more than one million Sephardim living in the Diaspora, emphasizing Sephardic history, culture and philosophy. The SEC is dedicated to ensuring Jewish identity and continuity by transmitting the rich Sephardic legacy to Diaspora Jews, especially the youth. Focusing on the timeless values of unity, compassion, sensitivity, tolerance and moderation embodied by Sephardic Judaism, the SEC promotes strength of family and community, pride of heritage and customs, increased knowledge of Torah and practice of mitzvot, growth in spirituality, a traditional approach to halakha, engagement with the modern world and society, and a meaningful connection to Israel, the Jewish people and homeland. (www.secjerusalem.org)

Sephardic Heritage Foundation (1980). 1969 East 1st Street, Brooklyn, NY 11223. (347) 268-0892. Sephardic Heritage Foundation is focused on facilitating the religious and cultural observance of the Jewish Syrian-Sephardic community. By distributing publications, Sephardic Heritage Foundation strives to perpetuate the venerated prayer, sacred traditions and valued customs of one of the oldest uninterrupted Jewish communities of the world, the community of Aram Soba (Aleppo, Syria). (www.sephardicheritage.com)

Sephardic Jewish Brotherhood of America (formerly **Salonican Brotherhood of America**) (1916). 10909 72nd Road, Suite B, Forest Hills, NY 11375. (718) 685-0080. The Sephardic Jewish Brotherhood of America is a benevolent fraternal organization that was created to promote the industrial, social, educational and religious welfare of its members. Originally founded as a society to help Sephardic immigrants from Salonica become accustomed to life in the US, as well as to have a place of Sephardic worship and community, today it offers death and monument benefits, scholarships and funds for the needy. (No website)

Jewish Russian/FSU Organizations

Action for Post-Soviet Jewry (formerly **Action**) (1975). 24 Crescent Street, Suite 306, Waltham, MA 02453. (781) 893-2331. Action for Post-Soviet Jewry was created to help Jews living in the Soviet Union emigrate to the US and Israel. Today, it is dedicated to rebuilding the Jewish community and supporting the revival of

Jewish culture in Eastern Europe following the devastations of World War II and religious discouragement under communist rule, and to providing general humanitarian aid to those in need. (www.actionpsj.org)

Am Echad (2000). 1277 Bartonshire Way, Potomac, MD 20854. (301) 309-8755. Am Echad is a charitable organization that provides financial and moral support to elderly and disabled Jews in the Former Soviet Union (specifically St. Petersburg), by helping the most lonely, the most desperate, those with no relatives to help them, those who are not reached by the efforts of the mainstream Jewish organizations. (www.amechad.net)

American Association of Jews from the Former USSR (AAJFSU) (formerly **American Association of Russian Jews**) (1989). 55W 39th Street, Room 808, New York, NY 10018. (212) 964-1946. The AAJFSU is a grassroots mutual assistance, human rights and refugee advocacy and charity organization which unites and represents the interests of Russian-speaking Jewish refugees and legal immigrants from the Former Soviet Union on the local, state and national level. Through its state chapters, the AAJFSU assists newcomers in their resettlement and vocational and cultural adjustment; fosters their Jewish identity and involvement in American civic and social affairs; fights anti-Semitism and violation of human rights in the FSU and the US through cooperation with other human rights organizations and advocacy organizations; supports the struggle of Israeli Jews for sustainable peace; collects money for Israeli victims of terror; provides assistance in social safety net and naturalization of the elderly and disabled; and provides advocacy in cases of political asylum for victims of anti-Semitism in the FSU. (No website)

American Forum of the World Congress of Russian Jewry (2004). 436 Avenue Y, 2nd Floor, Brooklyn, NY 11223. (347) 350-6753. The mission of the American Forum of the World Congress of Russian Jewry is to unite Russian-speaking Jews of the American continents and implement projects and programs in collaboration with the Jewish communities of Russia. The organization has a special connection to the people of Russia and works cooperatively and in good faith with the government of Russia on many Jewish issues. (www.wcrj.org)

American Forum of Russian Jewry (Russian American Jews for Israel). 1100 Coney Island Avenue, Suite 409-A, Brooklyn, NY 11230. (718) 484-0990. The American Forum of Russian Jewry, an arm of the World Forum of Russian-Speaking Jewry, builds support for Israel and the fight against anti-Semitism, and facilitates the integration of Russian-speaking Jewry into local Jewish communities through educational and cultural projects, as well as public advocacy. It strives to unify Russian speaking Jews for the protection of their interests in their countries, inspires a passion for Jewish life and learning, advances a common agenda with an emphasis on Jewish education and pro-Israel advocacy, and strengthens communities in the US, Israel and around the world. The American Forum of Russian Jewry works closely with other American Jewish organizations to inspire Russian-speaking Jews to greater activism and volunteerism. (www.afrj.us)

Bukharian Jewish Congress (1998). 106-16 70th Avenue, Forest Hills, NY 11375. (718) 261-1595. The Bukharian Jewish Congress was formed to assist the integration of Bukharian Jewish immigrants (who originate in Central Asia and regions of the Former Soviet Union) into American society and Jewish life, while working to preserve Bukharian traditions, culture and heritage and enhance the Bukharian Jewish identity, as well as to advocate for Israel and issues of anti-Semitism. The Bukharian Jewish Congress is an umbrella organization that connects Bukharian communities throughout the US and Canada (with a population estimated at more than 50,000) and runs outreach centers across North America. The Congress comprises Jewish centers and synagogues, newspapers and magazines, theaters and yeshivas, funeral homes, foundations, music and dance groups, and grass-root organizations. Among its projects is the Bukharian Jewish Community Center, which offers community-wide social and recreational programming. (No website)

CHAMAH (1953). 27 William Street, Suite 613, New York, NY 10005. (212) 943-9690. CHAMAH, which operates in the US, Israel and Russia, aims to upgrade Jewish awareness among Russian Jews and help the elderly and needy. Its activities include soup kitchens, home care for the elderly, senior citizen centers, community centers, institutions for underprivileged children, day care centers, youth clubs, medical assistance, education for the young, seminars and Judaic classes for adults. (www.chamah.org)

Ezra USA (2002). 311 Sea Breeze Avenue, Brooklyn, NY 11224. (718) 368-9200. Ezra USA is an international, apolitical youth movement that works with Russian-speaking Jewish students and young adults in North America. It is a key provider of birthright trips and post-birthright programming for Russian-speaking Jews. Its diverse programs create joyful, rich and fun Jewish experiences, including Poland-Israel leadership seminars, Jewish-themed international travel to various countries, Shabbat dinners and charity events promoting tzedakah as a key Jewish value. (www.ny.ezraus.org)

Federation of Jewish Communities of the CIS (FJC) (1998) 410 Park Avenue, Suite 1500, New York, NY 10022. (212) 262-3688. The FJC was established to revive the Jewish communities of the Former Soviet Union. It is recognized as an umbrella organization that represents and administers a variety of established funds and institutions that operate in the region. The FJC provides humanitarian aid and Jewish education, organizes cultural events and religious services, and helps develop Jewish communities and rebuild Jewish institutions. (www.fjc.ru)

Friends of Kishinev Jewry (1995). 635 Empire Boulevard, Brooklyn, NY 11213. (718) 756-0458. Friends of Kishinev Jewry supports the rebuilding and restoration of the Jewish community in Kishinev in the Former Soviet Union. It provides for the material needs of the community and preserves the culture, heritage and spiritual needs for its remaining Jews. (www.kishinev.org)

Genesis Philanthropy Group (GPG) (2009). 1540 Broadway, 40th Floor, New York, NY 10036. (212) 542-4272. GPG's mission is to develop and enhance a sense of Jewish identity among Russian-speaking Jews worldwide, with emphasis on the Former Soviet Union, North America and Israel. In North America, GPG's work focuses on expanding and creating programs that foster Jewish identity among

the Russian Jewish population of the US and Canada. Emphasis is placed on elevating the topic of Jewish identity among Russian-speaking Jews to the top of the agenda of the local Jewish establishment, as well as creating a strategic framework for partnerships and cooperation with other major foundations, Federations, non-profits, and private funders. (www.gpg.org)

National Conference on Soviet Jewry (NCSJ) (formerly **American Jewish Conference on Soviet Jewry**) (1964) (1971). 1120 20th Street NW, Suite 300N, Washington, DC 20036. (202) 898-2500. NCSJ is the coordinating agency for major national Jewish organizations and local community groups in the US acting on behalf of Jews in the Former Soviet Union. Its mission is to safeguard the individual and communal political rights of Jews living in the FSU and to secure their religious and political freedoms. NCSJ seeks to assure the right of Jews to emigrate from the FSU without impediment, monitors and combats anti-Semitism in the successor states, and aims to assure full access to Jewish tradition, education, culture and communal life for Jews who remain in the FSU. NCSJ collects and disseminates timely information on conditions facing Jews living in the FSU. (www.ncsj.org)

Project Keshet (1989). 2144 Ashland Avenue, Suite 3, Evanston, IL 60201. (847) 332-1994. Project Keshet transforms lives through Jewish identity building and social activism in the Former Soviet Union and among the Russian-speaking population in Israel by empowering women to become agents of social change in the region. Project Keshet focuses on leadership training, advancing the status of women and girls, building a more tolerant society, Jewish identity and renewal, and economic self-sufficiency. From teenage youth groups, to programs on college campuses, to working with young professionals, its programs energize women through a unique combination of Jewish content and social activism. (www.projectkeshet.org)

RAJE—Russian American Jewish Experience (2006). 2915 Ocean Parkway, 4th Floor, Brooklyn, NY 11235. (800) 530-4010. RAJE addresses the Jewish communal and educational needs of young Russian American Jews from all walks of life. It is a comprehensive educational and communal organization whose goal is to spark Jewish life and ensure Jewish continuity for the next generation. To achieve its mission, RAJE developed a unique system of community-wide change, known as the RAJE Fellowship program. The semester-long program, which includes an educational trip to Europe and Israel, provides talented young people with a unique opportunity to explore their Jewish identity and develop their own unique leadership potential. (www.rajeusa.com)

Union of Councils for Jews in the Former Soviet Union (UCSJ) (formerly **Union of Councils for Soviet Jews**) (1970). 2200 Pennsylvania Avenue, NW, East Tower, 4th Floor, Washington, DC 20037. (202) 567-7572. UCSJ is devoted to promoting religious liberty, freedom of emigration, and security for Jews in the Former Soviet Union through advocacy and monitoring of anti-Semitism, neo-fascism, human rights, rule of law and democracy. It offers educational, cultural, medical and humanitarian aid through the Yad L'Yad partnership program, pairing Jewish communities in the US and the FSU. (www.ucsj.org)

Other Jewish National Origin Organizations

American Friends of the Jewish Museum of Greece (AFJMG) (1982). PO Box 2010, New York, NY 10185. (212) 972-1550. AFJMG was founded in order to promote and provide much-needed financial support to the Jewish Museum of Greece that was founded in 1977. AFJMG is the oldest association affiliated with the Jewish Museum of Greece to bring together Sephardic and Romaniot Jews in North America. (www.afjmg.org)

Beta Israel of North America Cultural Foundation (BINA) (2003). PO Box 470, New York, NY 10030. BINA is dedicated to fostering the continuity of the Ethiopian Jewish cultural heritage, empowering Ethiopian Jews within the American Jewish community, providing assistance to Ethiopian Jews who come to the US, working for greater understanding and inclusiveness among ethnic groups within the Jewish community, and serving as a bridge between the Jewish, Ethiopian, and African-American communities. It seeks to promote understanding of Ethiopian Jewish culture and history, which will help the Ethiopian Jewish community to retain and carry forward its traditions and enrich Jewish life as a whole. BINA's Annual Sheba Film Festival, the only film festival of its kind in the US, introduces the general public to films, artistic exhibitions, and panel discussions about the history, culture, and life experiences of Ethiopian Jews. (www.binacf.org)

Historical Society of Jews from Egypt (HSJE) (1996). PO Box 230445, Brooklyn, NY 11223. HSJE undertakes the responsibility of preserving and maintaining the culture and history of Jews from Egypt. It aims to preserve, maintain, coordinate the implementation and convey their rich heritage to their children and grandchildren. Its goals are to preserve Jewish historical sites and monuments in Egypt, including cemeteries, synagogues, schools, hospitals, social welfare buildings, and artifacts and documents; to study and document the history of Jews from Egypt, with emphasis on contemporary history; to establish a medium of communication for Jews from Egypt throughout the world; to reunite families through genealogical research; to assist members through social and welfare organizations; and to direct the efforts and support students undertaking similar work, sponsor lectures, publications, films and discussion groups. HSJE is attempting to convince the Egyptian government to allow the transfer of the Jewish community's records and religious artifacts to the US, where most Jews from Egypt reside today. (www.hsje.org)

Indian Jewish Congregation of USA. 98-41 64th Road #1G, Rego Park, NY 11374. The Indian Jewish Community has been having its own religious services for the High Holidays since 1995. Members have been coming to attend the services from LA, Boston, New Jersey, Minnesota and other cities. Done in the traditional Indian fashion as was the practice in Bombay, India. The IJC of USA was started in 2005, primarily to provide help and support to the Beth El Synagogue in Panvel, India. This synagogue, which was built in 1849, suffered heavy losses during the

monsoons in Bombay in 2005. It is now the task of the IJC to accomplish the following: To have a permanent place of its own for conducting religious services for the Indian Jewish community for lectures on Torah, teaching the culture and tradition of the Jews of India to the second and third generation Indian Jews. Conduct religious classes for the community. Conduct socio-religious meetings to celebrate the other holidays. To conduct Shabbat services starting with Rosh Chodesh services. Start a monthly newsletter to inform the community of the activities of the community. To organize religious and spiritual excursions to provide time for spiritual discourses and meditation. To participate in the Israel Day Parade and make our presence known in the larger Jewish community. To solicit funds from other Jewish organizations to support these activities. To ensure that the Indian Jewish culture traditions and mode of religious service are continued. Support Jews in India by providing scholarships, education, healthcare and support for various synagogues in India. (www.jewsofindi.org)

Iranian American Jewish Federation (IAJF) (1980). 1317 North Crescent Heights Boulevard, West Hollywood, CA 90046. (323) 654-4700. The IAJF was formed as an umbrella organization whose main objective is defending and protecting the interests and welfare of Jews throughout the world—with special emphasis on Iranian Jews—as well as streamlining the philanthropic activities of its member organizations. It has been recognized as the unified voice of Iranian Jews throughout the world. The IAJF works with other organizations in connection with the issues facing Jews from Iran who apply to the US for refugee status, including assistance with the preparation of such applications and assistance to new community members to settle in the US. The IAJF has secured representation of the Iranian American Jewish community in the larger American Jewish organizations, ensuring that issues facing the community are addressed by these organizations, and has also established close contact with many public officials who have been made aware of the issues faced by the Iranian American Jewish community. (www.iajf.org)

Israeli American Council (IAC) (formerly **Israeli Leadership Council** and **Israeli Leadership Club**) (2007). (818) 836-6700. The mission of the IAC, the largest Israeli-American organization in the US, is to build an active and giving Israeli-American community throughout the US in order to strengthen the State of Israel and the next generation, and to provide a bridge to the Jewish-American community. As a vital component of American society, Israeli-Americans play a major role in social activism, academia, culture, and innovation. The IAC's goals are to encourage a culture of giving, activism, and connection to Israel through personal examples of community involvement; connect the next generation to the community, their Jewish identity, the Hebrew language, and the State of Israel; foster active support of initiatives that further Israel's welfare, security, education, and its relations with the US; translate the Israeli-American community's needs, desires, and values into action and a strong and influential voice; serve as a professional and financial resource for initiatives that support the development of an active and unified Israeli-American community with strong connections to the State of Israel; and strengthen the relationships between the Israeli-American community and the Israeli community in Israel. The IAC strives to achieve its goals through programs

and events for all ages, as well as by empowering and sponsoring a wide array of nonprofit organizations within the Israeli-American community. (www.israeliamerican.org)

JIMENA: Jews Indigenous to the Middle East and North Africa (2001). 459 Fulton Street, Suite 207, San Francisco, CA 94102. (415) 626-5062. JIMENA is dedicated to educating and advocating on behalf of the 850,000 Jewish refugees from the Middle East and North Africa. Founded in the aftermath of the 2001 World Trade Center terror attacks by a group of former Jewish refugees from the region, JIMENA's co-founders sought to empower students and adult audiences with a deeper, personal understanding of the conflicts and cultural nuances in the region, emphasizing that Jews from Arab countries had lived continuously in the Middle East and North Africa for over 3,000 years, yet revisionist history of the region excluded their modern story of dispossession and plight. JIMENA has launched numerous campaigns and projects to ensure that the history of Jewish refugees from Arab countries is well documented and included in discourse involving Middle Eastern refugees. (www.jimena.org)

North American Council, Museum of the History of Polish Jews (2006). 733 Park Avenue, Suite 1, New York, NY 10021. (212) 226-2900. The North American Council supports the mission of the Museum of the History of Polish Jews by raising crucial funds for its permanent exhibition and educational programs. The Museum, which stands as a celebration of the Jewish existence in Poland, documents 1,000 years of the history of Polish Jews. Across from the Museum stands the memorial to the heroes of the Warsaw Ghetto uprising. (www.mhpnac.org)

Society for the History of Czechoslovak Jews (formerly **Society for the History of Jews in the Czechoslovak Republic**) (1961). PO Box 230255, New York, NY 10023. The Society for the History of Czechoslovak Jews studies the history of Czechoslovak Jews; collects material and disseminates information through the publication of books and pamphlets; and conducts an annual memorial service for Czech Holocaust victims. In recent years the focus of the Society has been annual Holocaust commemorations as well as smaller initiatives pertaining to Jewish heritage in the Czech and Slovak republics, including a series of lectures on topics related to the history and culture of Jews in the two countries. (www.shcsj.org)

Yemenite Jewish Federation of America (YJFA) (1994). 3358 Robbin Lane, Merrick, NY 11566. YJFA is dedicated to advancing the collective interests of the Yemenite Jewish community in America and worldwide through the establishment of a representative body that will inspire unity, pride, collaborative thinking and action. It seeks to promote and preserve the rich spiritual, historical and cultural contributions of Yemenite Jewry to Israel and world Jewry, and strengthen relationships and interactions with other Jewish communal organizations. YJFA was instrumental in liberating about 1,500 Yemeni Jews who emigrated to the US and Israel. It runs assistance programs to help local Yemeni families suffering economic hardship with social services and basic needs; awards higher education scholarships, career guidance and leadership training to Israeli-Yemeni students from low income families; and helps preserve Yemeni culture throughout the world through community-wide lectures, cultural events and social activities. (www.yemenitejewishfederation.org)

Yiddish Organizations

Congress for Jewish Culture (1948). 1133 Broadway, Suite 1019, New York, NY 10010. (212) 505-8040. An umbrella organization serving a dozen other Jewish groups of varied political and cultural stripes, with the goal of promoting Yiddish language and culture, fostering all aspects of Yiddish creativity; and responding to the Yiddish cultural and educational needs of the American as well as international communities. It administers the book store CYCO, holds special events and monthly coffee houses celebrating Yiddish folk song and poetry with master performers from around the world, and publishes the world's oldest Yiddish literary journal. (www.congressforjewishculture.org)

CYCO: Central Yiddish Culture Organization (1938). 51-02 21st Street, 7th Floor A-2, Long Island City, NY 11101. (718) 392-0002. CYCO, the world's oldest Yiddish bookstore and a nonprofit organization, was founded by leading Yiddish authors and cultural activists as a nonpartisan Yiddish cultural organization. By the middle of the 1940s, the publishing initiative of CYCO became its most visible enterprise and the organization developed into the leading publisher of Yiddish books, eventually becoming the publishing wing of the Congress for Jewish Culture. Its mission is to disseminate Yiddish literature and culture of the past 100 years into the twenty-first century. It promotes, publishes and distributes Yiddish books, music books, CDs, tapes and albums. (www.cycobooks.org)

Friends of the Vilnius Yiddish Institute (2002). 2425 Colorado Avenue, Suite 180, Santa Monica, CA 90404. (310) 828-1183. The mission of the Friends of the Vilnius Yiddish Institute is to provide financial and intellectual support for the educational, cultural and research programs and activities of the Vilnius Yiddish Institute to help revive the presence of Jewish secular cultures in Eastern Europe, through the teaching of the Yiddish language and the publication of literary and social science works in Yiddish and other languages, and to conduct research relevant to Eastern European Jewish and non-Jewish populations. (www.judaicvilnius.com)

International Association of Yiddish Clubs (IAYC) (1997). Webmaster—Philip “Fishl” Kutner, 1128 Tanglewood Way, San Mateo, CA 94403. (650) 349-6946. The purposes of the IAYC are to take Yiddish out of isolation, unite and give it a strong international voice; to access and arrange inter-city touring groups, speakers, singers, theatre groups, etc.; and to have Yiddish benefit from such alliances. IAYC sponsors an annual conference that includes presentations and workshops given by scholars on art, literature, history, music, etc., art projects, visual arts and films, exhibitions, music and dance programs, entertainment, and interactions with other Yiddish lovers. (www.derbay.org)

League for Yiddish (1979). 64 Fulton Street, Suite 1101, New York, NY 10038. (212) 889-0380. The League for Yiddish encourages the development and use of Yiddish as a living language and promotes its modernization and standardization. The League for Yiddish is one of the few organizations in today's Yiddish cultural and linguistic world that conducts its activities almost entirely in Yiddish. It runs

cultural and educational events; publishes Yiddish textbooks and English-Yiddish dictionaries; and publishes the all-Yiddish magazine, *Afn Shvel*. (www.leagueforyiddish.org)

Living Traditions (1994). 1133 Broadway, Room 406, New York, NY 10010. (212) 532-8202. Living Traditions is a traditional arts organization dedicated to the celebration of community-based traditional Yiddish culture and to the promotion of innovative methods of maintaining continuity in the transmission of Yiddish folk culture from generation to generation. Living Traditions brings the lush bounty of Yiddish culture to new generations in ways both inspiring and relevant to contemporary Jewish life, as a meaningful part of one's active personal identity in a multi-cultural world. It places a high value on cultural literacy by presenting Yiddish music, dance, history, folklore, crafts and visual arts through classes, publications, recordings, documentaries and its annual flagship event, "KlezKamp: The Yiddish Folk Arts Program." Living Traditions encourages the development of a worldwide Jewish community knowledgeably steeped in its language, culture and traditions, too often forgotten in modern Jewish life. (www.livingtraditions.org)

The National Yiddish Theatre – Folksbiene (1915). 90 John Street, Suite 410, New York, NY 10038. (212) 213-2120. The National Yiddish Theatre – Folksbiene is the longest continuously producing Yiddish theatre company in the world whose mission is to celebrate the Jewish experience through the performing arts and to transmit a rich cultural legacy in exciting new ways. The theatre presents plays, concerts, literary events and workshops in English and Yiddish, and educates youth and adults in their Jewish heritage. (www.folksbiene.org)

The Yiddish Book Center (formerly **National Yiddish Book Center**) (1980). 1021 West Street, Amherst, MA 01002. (413) 256-4900. The Yiddish Book Center works to tell the whole Jewish story by rescuing, translating and disseminating Yiddish books and presenting innovative educational programs that broaden understanding of modern Jewish identity. Responsible for saving a million Yiddish books, its current priority is advancing knowledge of the content and literary and cultural progeny of the books that have been saved. The Yiddish Book Center offers fellowships and courses for high school students, college students and adults; translates Yiddish literature into English; and records oral histories and contemporary stories. (www.yiddishbookcenter.org)

Yugntruf – Youth for Yiddish (1964). 419 Lafayette Street, 2nd Floor, New York, NY 10003. (212) 796-5782. Yugntruf is a worldwide, non-political organization for young people that cultivates the active use of the Yiddish language among youth here and abroad by creating opportunities for Yiddish learning and immersion, and provides resources and support for Yiddish speakers and families within an expansive social network. Yugntruf sponsors all activities in Yiddish: reading, conversation, classes, creative writing groups, an annual week-long all-Yiddish retreat (Yiddish Week), and an annual weekend event (Yiddish Break). (www.yugntruf.org)

Jewish LGBT or GLBT Organizations

A Wider Bridge (2010). 332 Post Street, Suite 600, San Francisco, CA 94104. (415) 987-5119. A Wider Bridge seeks to inspire lesbian, gay, bisexual and transgender (LGBT) Jews to deepen their Jewish identity through connection with Israel and to develop stronger connections between the LGBT communities in Israel and North America. It focuses on programming that builds personal connection, providing individuals and organizations, both in Israel and America, with opportunities for engagement, education and experience, including travel, speakers and discussions, cultural events, online resources, advocacy and philanthropy. (www.awiderbridge.org)

Eshel (2010). Eshel's mission is to create community and acceptance for lesbian, gay, bisexual and transgender (LGBT) Jews and their families in Orthodox communities. Eshel trains its members and allies to speak out and act as advocates for LGBT Orthodox people and their families; creates bridges into Orthodox communities to foster understanding and support; and helps LGBT Orthodox people pursue meaningful lives that encompass seemingly disparate identities while also fulfilling Jewish values around family, education, culture and spirituality. (www.eshelonline.org)

JONAH International (Jews Offering New Alternatives for Healing) (1998). PO Box 313, Jersey City, NJ 07303. (201) 433-3444. JONAH International is dedicated to educating the worldwide Jewish community about the social, cultural and emotional factors which lead to same-sex attractions. JONAH works directly with those struggling with unwanted same-sex sexual attractions and with families whose loved ones are involved in homosexuality. Through psychological and spiritual counseling, peer support, and self-empowerment, JONAH seeks to reunify families and to heal the wounds surrounding homosexuality. (www.jonahweb.org)

JQ International (formerly **Queer as Jews**) (2002). 2138 Baxter Street, Los Angeles, CA 90039. (323) 417-2627. JQ International is a lesbian, gay, bisexual and transgender (LGBT) Jewish and ally community whose mission is to advance greater inclusion of LGBT Jews and straight allies via identity building programs and services that embody Jewish values. JQ provides programs and services that foster a healthy fusion of LGBT and Jewish Identity; offer LGBT Jews, their friends, families and loved ones the opportunity to reconnect via specialized programming with a strong sense of self; and establish pride in a LGBT Jewish identity by fostering and strengthening leadership, activism and social action. (www.jqinternational.org)

JQY (formerly **JQYouth**) (2001). JQY supports lesbian, gay, bisexual and transgender (LGBT) Jews and their families in the Orthodox community. Its mission is to address the unique needs of LGBT frum or formerly frum Jews (which include Orthodox, Yeshivish, Chasidish, Sephardic, Modern Orthodox, and traditional Jewish identities). JQY is dedicated to cultivating a Jewish community where no one feels alone, bullied or silenced because of their orientation or gender identity. Special attention is given to youth and young adults and their families, but JQY has programs for all ages. JQY's programs include anonymous online discussion groups, monthly support meetings, support for parents and crisis resources. It sponsors community building programs, including holiday events, Shabbat meals,

Jewish learning opportunities and social events. JQY also offers awareness and advocacy programs, such as a speakers bureau, mental health professional training and workshops, and Orthodox rabbinic and leadership outreach. (www.jqyouth.org)

Keshet (1996). 284 Armory Street, Jamaica Plain, MA 02130. (617) 524-9227. Keshet is a grassroots organization that works for the full equality and inclusion of lesbian, gay, bisexual and transgender (LGBT) Jews in Jewish life. Led and supported by LGBT Jews and straight allies, it strives to cultivate the spirit and practice of inclusion in all parts of the Jewish community—synagogues, Hebrew schools, day schools, youth groups, summer camps, social service organizations and other communal agencies. Through training, community organizing and resource development, Keshet partners with clergy, educators and volunteers to equip them with the tools and knowledge they need to be effective agents of change. (www.keshetonline.org)

The National Union of Jewish LBGTQ Students (NUJLS) (1997). 4100 Massachusetts Avenue, NW, #UT16, Washington, DC 20016. NUJLS is a national organization that aims to bring together Jewish lesbian, gay, bisexual, transgender and allied students from different communities to create new friendships and celebrate LGBT and Jewish identity. Its mission is to empower Jewish lesbian, gay, bisexual, transgender, queer, questioning and intersex students to feel proud of and affirmed in all their identities. Its flagship program is an annual gathering of queer Jewish students from around the US and Canada for a Shabbat weekend conference full of spirited story-telling, services and meals, workshops, text study, activism and spirituality, which has provided an opportunity for students to build community and leadership, network, and practice Judaism in a queer context. (www.nujls.org)

Nehirim (2004). 125 Maiden Lane, Room 8B, New York, NY 10038. (212) 908-2515. Nehirim (“Lights”) is a national community of lesbian, gay, bisexual and transgender (LGBT) Jews, families, and allies, committed to a more just and inclusive world. Its retreats and other programs celebrate LGBT culture and spirituality, and empower LGBT Jews to become active voices in their home communities. Nehirim’s advocacy work promotes equality and diversity based on the teachings of the Jewish tradition. (www.nehirim.org)

The World Congress of Gay, Lesbian, Bisexual, and Transgender Jews: Keshet Ga’avah (1980). PO Box 23379, Washington, DC 20026. The World Congress of Gay, Lesbian, Bisexual and Transgender Jews supports, strengthens and represents numerous Jewish gay and lesbian organizations in the US, Canada, Israel and across the globe, and represents the needs of lesbian, gay, bisexual and transgender (LGBT) Jews generally. It seeks to be the worldwide voice of LGBT Jews. The World Congress challenges homophobia and sexism within the Jewish community and responds to anti-Semitism at large; fosters a sense of community among diverse individuals and organizations; and seeks to achieve equality and security for LGBT Jews worldwide. The Hebrew subtitle Keshet Ga’avah (Rainbow of Pride) emphasizes the importance of Hebrew and of Israel to the World Congress. (www.glbtejews.org)

Jewish Cultural Organizations

America-Israel Cultural Foundation (AICF) (1939). 1140 Broadway, Suite #304, New York, NY 10001. (212) 557-1600. AICF supports and develops artistic life in Israel by awarding scholarships to Israeli students of the arts in the disciplines of music, art and design, dance, film and television, and theater and making grants to dozens of partner institutions helping nurture the best in Israeli culture. (www.aicf.org)

American Guild of Judaic Art (AGJA) (1991). 135 Shaker Hollow, Alpharetta, GA 30022. (404) 981-2308. The AGJA is an international membership organization for those with interests in the Judaic arts and dedicated to the promotion of Jewish art and culture in society. Its membership includes Jewish artists, galleries, museum curators, collectors, retailers of Judaica, writers, educators in the field of Jewish studies and art history, and others professionally involved in the field. AGJA sponsors and promotes an annual calendar of events entitled “Jewish Arts Week” in which it encourages synagogues, community centers, libraries and schools throughout North America to host activities and exhibitions relating to and showcasing Jewish art. Its initiatives include community outreach programs, and collaborative educational connections to bring art, inspired by Jewish text, tradition, ritual and personal experience to those who appreciate or want to learn more about the world of Jewish art. (www.jewishart.org)

American Society for Jewish Music (ASJM) (formerly **Jewish Music Forum** and **Jewish Liturgical Society of America**) (1939) (1974). c/o Center for Jewish History, 15 West 16th Street, New York, NY 10011. (212) 874-3990. ASJM enables the performance, scholarship and dissemination of Jewish music and sustains these initiatives through concerts, publications, seminars, conferences and other projects. Its members include cantors, composers, educators, musicologists, ethnologists, historians, performers and interested lay people, as well as libraries, universities, synagogues and other institutions. ASJM provides global access to Jewish music, research and scholarship. It publishes a journal, *Musica Judaica*. (www.jewishmusic-asjm.org)

Association for Israel's Decorative Arts (AIDA) (2003). c/o Dale & Doug Anderson, 100 Worth Avenue, Apartment 713, Palm Beach, Florida 33480. AIDA fosters the development of contemporary decorative artists from Israel by connecting them to an international audience of galleries, institutions and collectors. Since the organization's founding, AIDA has helped careers of a generation of artists from Israel. Underlying all of AIDA's activities is the goal of promoting a positive face of contemporary Israel not often seen. Its programs, which allow artists from Israel the opportunity to exchange ideas, techniques and approaches to their work with a broad and diverse audience, include connecting artists with galleries; exhibiting works at international art fairs and significant craft fairs; providing scholarships, residencies and summer teaching positions at prominent craft schools; supporting participation in conferences like the National Council on Education for the Ceramic Arts and the Glass Art Society conference; and finding venues for museum shows. (www.aidaarts.org)

Association for Jewish Theatre (AJT) (formerly **Council of Jewish Theatres**) (1979). 2728 North Hampden Court, Apartment 1605, Chicago, IL 60614. AJT is an international network whose members are committed to the enhancement of Jewish culture through the theater arts. AJT is committed to supporting, preserving and promoting the development of Jewish theater and Jewish theater artists. Its members include theaters and other organizations from around the world as well as individual playwrights, directors, artistic directors, dramaturgs, critics and others interested in the furtherance of Jewish theater. AJT keeps its membership informed of current trends in Jewish theater and increases the visibility and viability of its members. (www.afjt.com)

Asylum Arts (2014). 495A Henry Street, #142, Brooklyn, NY 11231. (718) 249-6410. Asylum Arts supports contemporary Jewish culture on an international scale, bringing greater exposure to artists and cultural initiatives, providing opportunities for new projects and collaborations, and elevating the level of excellence and artistic activity. It connects and empowers artists and cultural organizations by hosting gatherings and trainings and providing small grants to foster connections that will broaden the reach and impact of Jewish artists and arts organizations. Asylum Arts provides professional development, skill-building, and capacity support for artists as they seek to build careers in the arts and have a greater impact on audiences in a changing funding landscape. It creates connections and opportunities for professionals in Jewish and non-Jewish institutions to high-quality artists that are working in the Jewish cultural sphere, increasing their engagement with this sector of arts and culture. Its grant program supports Asylum Arts network artists in creative projects that explore Jewish ideas, themes, history, and identity. (www.asylum-arts.org)

ATARA: The Arts & Torah Association for Religious Artists (2006). 773 East 4th Street, Brooklyn, NY 11218. (917) 686-1211. ATARA's mission is to encourage artistically gifted observant Jews to develop and express their gifts. In order to strengthen the expression of art in accordance with Jewish law, the individuals and groups involved in ATARA have created a network for the community of performing artists who adhere to traditional standards. ATARA encourages the utilization of creative talent in the service of religious values to bring meaning and beauty to others; encourages relationship building, social networking, and professional collaboration; promotes the creative and performing arts as acceptable ways to communicate and the halachic system as a standard; supports artists in maintaining the quality of both their art and their religious life; and demonstrates sensitivity to both the creative needs of artists as well as a range of religious outlooks among audience members. (www.artsandtorah.org)

Center for Jewish Culture and Creativity (CJCC) (1990). 2576 Broadway, #292, New York, NY 10025. (310) 652-5163. The CJCC undertakes projects that address Jewish identity and community through the medium of culture. Formed in Israel and the US by leading Israeli and North American artists, scholars and entrepreneurs who recognized that creative talent is a major resource of the Jewish

people for sustaining Jewish identity, the CJCC is committed to fostering a dynamic international Jewish culture rooted in the Land of Israel. The CJCC facilitates access to cultural works from Israel, and to Jewish creativity from outside Israel, as a means of strengthening Jewish communities, shaping Jewish identity and honoring the ongoing Jewish contribution to universal civilization. (www.jewishcreativity.org)

Council of American Jewish Museums (CAJM) (1977). c/o Center for Judaic Studies, University of Denver, 2000 East Asbury Avenue, Suite 157, Denver, CO 80208. (303) 871-3015. CAJM strengthens the Jewish museum field in North America by training museum staff and volunteers, advocating on behalf of Jewish museums, fostering a collegial network and serving as a nexus for information exchange. CAJM assists its member institutions in becoming viable, responsible, nonprofit organizations, welcoming community gathering places, and settings for dynamic programs that spark curiosity about Jewish history and culture in people of all ages and backgrounds. CAJM's institutional members include Jewish art and history museums, historic sites, historical and archival societies, Holocaust centers, synagogue museums, children's museums, community centers and university galleries. (www.cajm.net)

Idelsohn Society for Music Preservation (formerly **Reboot Stereophonic**) (2005). 845 Third Avenue, 4th Floor, New York, NY 10022. (646) 731-2309. The Idelsohn Society for Musical Preservation is an all-volunteer organization made up of individuals from the music industry and academia who believe that Jewish history is best told by the music that has been loved and lost and that music creates conversations otherwise impossible in daily life. The Society accomplishes its mission by re-releasing lost classics and compilations; filming the story of Jewish musicians to build a digitally-based archive of the music and the artists who created it in order to preserve their legacy for future generations; curating museum exhibits that showcase the stories behind the music; and creating concert showcases. The Society is named for Abraham Zevi Idelsohn, legendary Jewish musicologist and writer of "Hava Nagila," who devoted his life to studying, gathering and classifying Jewish music in all of its forms in order to better understand the very nature of Jewishness itself. (www.idelsohnsociety.com)

International Jewish Presenters Association (IJPA) (2005). c/o Downtown Arts Development, 155 Varick Street, New York, NY 10013. (212) 608-0555. IJPA is an extensive arts network that advances the growth of Jewish culture by linking the presenters of culture with the artists, distributors, and booking agents of musicians, dancers, theater companies, filmmakers and other talent. It offers an online forum for bookings, industry-wide training and a national Jewish culture conference called Schmooze, providing cutting-edge tools for sharing best practices, addressing common concerns and working economically. IJPA facilitates excellent Jewish programming into many communities while bringing presenters and artists together into one powerful association. (www.jewishpresenters.org)

Jewish Art Salon (JAS) (2008). 1324 Lexington Avenue, Box 120, New York, NY 10128. The JAS is an international artist-driven community that strives to promote understanding and appreciation of contemporary Jewish visual art. It uses the power of collaboration to provide important resources and programs that develop lasting partnerships with the global art community and the general public. The JAS organizes exhibits, art events, and (in the New York area) bi-monthly salon sessions with international artists and scholars, and produces art projects in partnership with international art institutions in order to create an appreciation for innovative Jewish art in the contemporary art world. Its art exhibits and events explore Jewish themes, related to current issues. (www.jewishartsalon.org)

Jewish Book Council (JBC) (formerly **National Committee for Jewish Book Week**) (1925) (1940). 520 8th Avenue, 4th Floor, New York, NY 10018. (212) 201-2920. JBC promotes the reading, writing, publication, distribution and public awareness of books that reflect the breadth of the Jewish experience. Serves as literary arm of the American Jewish community and clearinghouse for Jewish-content literature: assists readers, writers, publishers, and those who market and sell products. (www.jewishbookcouncil.org)

Jewish Heritage (1981). 150 Franklin Street, #1W, New York, NY 10013. (212) 925-9067. Jewish Heritage is one of the world's oldest and most active organizations dedicated to enriching the literary bookshelf with works of literature related to Jewish history and culture. By partnering with archives to bring unpublished works to a broad readership and supporting contemporary authors, Jewish Heritage has helped bring to light many books of great literary and historical significance. (www.jewishheritageproject.org)

The Jewish Publication Society (JPS) (1888). 2100 Arch Street, 2nd Floor, Philadelphia, PA 19103. (215) 832-0600 or (800) 234-3151. JPS is the oldest publisher of Jewish books in the US and a nonprofit, non-denominational educational association whose mission is to enhance Jewish literacy and culture. It publishes and disseminates books of Jewish interest for adults and children on Jewish subjects including TANAKH, Bible commentaries, religious studies and practices, life cycle, folklore, classics, art, history and thought. JPS publishes works representing the highest levels of scholarship, written in a popular manner. (www.jewishpub.org)

Jewish Storytelling Coalition (1989). The Jewish Storytelling Coalition provides a web presence for Jewish story and is a national network where performing storytellers and audiences may find one another. The Coalition's website offers a national directory of Jewish storytellers and online posts about current storytelling news and events (JSC News, Views, and Shmooze). (www.jewishstorytelling.org)

Judaica Institute of America (2007). 3907 Fordham Drive, Baltimore, MD 21215. Judaica Institute of America is a non-denominational arts-education initiative that promotes Jewish heritage, literature, identity and visual culture and supports scholarly research in Judaica. (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 inde-

pendent organization that promotes and supports Jewish continuity, celebrating the rich diversity of Jewish heritage, observance and ancestry. Its web portal strives to be the most comprehensive Jewish online resource center on the Internet with a focus on Jewish education, kashrut, cultural heritage, community service and brotherhood for all Jews. The Kosher Culture Foundation serves the full spectrum of Jewish educational, cultural, communal, charitable and social service organizations and individuals, spanning the diversity of all heritage backgrounds, nurturing an interest in genuine Jewish values, observance and traditions, providing opportunities for personal growth by recognizing the past, celebrating Jewish culture, and promoting services to the Jewish community worldwide. (www.kosherculture.org)

Music of Remembrance (1998). Magnuson Park, Building 30, 6310 74th Street, Suite 202E, Seattle, WA 98115. (206) 365-7770. Music of Remembrance fills a unique cultural role in the US and throughout the world by remembering Holocaust musicians—Jewish and non-Jewish—and their art through musical performances, educational activities, musical recordings and commissions of new works. Its mission is to preserve and perform the music of Jewish composers and others who dared to create even in the ghettos and death camps, communicating the relevant moral messages of the Holocaust to audiences of all ages and backgrounds. (www.musicofremembrance.org)

The National Center for Jewish Film (NCJF) (1976). Brandeis University, Lown 102, MS053, Waltham, MA 02454. (781) 736-8600. NCJF is a unique, independent, nonprofit motion picture archive, distributor, resource center and exhibitor. Its mission is the collection, preservation and exhibition of films with artistic and educational value relevant to the Jewish experience and the dissemination of these materials to the widest possible audience. NCJF exclusively owns the largest collection of Jewish content film in the world, outside of Israel, including feature films, documentaries, newsreels, home movies and institutional films dating from 1903 to the present. It has led the revival of Yiddish Cinema, rescuing these languishing films from oblivion. NCJF's priority is the preservation and restoration of rare and endangered film materials that document the diversity and vibrancy of Jewish culture. (www.jewishfilm.org)

Nextbook Inc. (2003). 37 West 28th Street, 8th Floor, New York, NY 10001. (212) 920-3660. Nextbook Inc. is a nonprofit organization dedicated to supporting Jewish literature, culture and ideas. Its main projects are Nextbook Press, a series of books on Jewish themes published by Schocken Books, and *Tablet Magazine*, the daily online magazine of Jewish news, ideas and culture. (www.nextbook.com)

Terezin Music Foundation (TMF) (1991). Astor Station, Box 206, Boston, MA 02123. (857) 222-8262. TMF is dedicated to preserving the musical legacy of composers lost in the Holocaust and filling their unrealized artistic and mentoring roles with new commissions by emerging composers. TMF recovers, preserves and performs the music created by prisoners in the Terezín (Theresienstadt) concentration camp, where the Nazis attempted to hide unspeakable horrors behind a facade of art and culture. TMF sponsors and fosters new commissions by emerging composers to

create music that provides a vibrant memorial, tribute and voice to those who perished in the Holocaust and to all who are silenced by war or genocide. TMF commissions are performed internationally in major venues by the world's greatest artists to form an enduring memorial and serve as agents of inspiration, healing and transformation for future generations of artists and audiences. TMF produces concerts, master classes, commemorative events and programs in Holocaust education in the US and Europe. (www.terezinmusic.org)

Zamir Choral Foundation. 475 Riverside Drive, Suite 1948, New York, NY 10115. (212) 870-3335. The Zamir Choral Foundation promotes choral music as a vehicle to inspire Jewish life, culture and continuity and foster Jewish identity across generational and denominational lines. Under the organization's guidance and encouragement, many new choirs have formed in communities across North America and Europe. HaZamir: The International Jewish High School Choir is one of the projects of this organization. (www.zamirfdn.org)

Jewish History/Heritage Organizations

1654 Society (2004). 8 West 70th Street, New York, NY 10023. (212) 873-0300. The 1654 Society celebrates the history of America's founding Jewish community—a group of 23 people who arrived in the colony of New Amsterdam from Recife, Brazil in 1654—and brings attention to the history of the Jewish people in America. The 1654 Society has been charged with preserving and publishing unique archives and treasures—primary evidence that document myriad Jewish contributions, and firmly establish the place of Jews in the founding of America, which assists every American Jew in understanding and taking pride and ownership in their heritage. (www.1654society.org)

Agudath Israel of America Orthodox Jewish Archives (1978). 42 Broadway, 14th Floor, New York, NY 10004. (212) 797-9000. The Archives holdings include records, papers, graphic material and publications documenting the history of Agudath Israel of America, Agudath Israel worldwide, and Orthodox Jewish organizations and communities in the US and abroad. The collections reflect major themes of twentieth century Jewish history, including immigration, relief and rescue of Jews in Nazi-occupied Europe, Jewish educational activities, children's camps, social welfare programs and political activity. (No website)

American Jewish Historical Society (AJHS) (1892). 15 West 16th Street New York, NY 10011. (212) 294-6160. AJHS is the oldest national ethnic historical organization in the nation, providing access to documents, books, photographs, art and artifacts that reflect the history of the Jewish presence in the US from 1654 to the present. It maintains records of the nation's leading Jewish communal organizations and important collections in the fields of education, philanthropy, science, sports, business and the arts. AJHS collects, catalogues, publishes, and displays material on the history of the Jews in America; serves as an information center for inquiries on American Jewish history; maintains archives of original source material on American Jewish history; sponsors lectures and exhibitions; and makes available audiovisual material. (www.ajhs.org)

The Friedberg Genizah Project (FGP) (1999). 3 Dove Lane, Lakewood, NJ 08701. (732) 730-9814. FGP is an international humanities venture whose objective is to promote research of the material discovered in the Cairo Genizah and rejuvenate interest in this field of studies. FGP has released a fully-operational version of its online research platform, where it is now possible to view over 100,000 digitized images of Genizah manuscripts. (www.genizah.org/index_new.aspx)

Heritage Foundation for Preservation of Jewish Cemeteries (also known as **Avoyseinu**) (HFPJC) (2002). 616 Bedford Avenue, Suite 2B, Brooklyn, NY 11249. (718) 640-1470. The HFPJC is committed to assisting Jews in restoring their ancestral cemeteries in Eastern Europe. It has effected the complete restoration of numerous abandoned Jewish cemeteries throughout Hungary, Poland, Romania, Slovakia, Serbia and western Ukraine. The HFPJC also serves as a reuniting force and liaison between Jews worldwide in restoring their common ancestral grave sites. (www.hfpjc.com)

International Association of Jewish Genealogical Societies (IAJGS) (1988). PO Box 3624, Cherry Hill, NJ 08034. IAJGS is an independent umbrella organization coordinating the activities and annual conference of numerous national and local Jewish genealogical societies around the world. IAJGS represents organized Jewish genealogy, providing a common voice for issues of significance to its members and advancing their genealogical avocation. Its objectives are to collect, preserve and disseminate knowledge and information with reference to Jewish genealogy; assist and promote the research of Jewish family history; encourage the publication of worthy material in the field of Jewish genealogy; promote membership in member Jewish genealogical societies; promote new Jewish Genealogical Societies in unserved areas; support existing societies; promote public access to genealogically relevant records; and implement projects of interest to individuals researching their Jewish family histories. (www.iajgs.org)

The Jacob Rader Marcus Center of the American Jewish Archives (AJA) (1947). 3101 Clifton Avenue, Cincinnati, OH 45220. (513) 221-1875. The AJA collects, preserves, and makes available for research, materials on the history of Jews and Jewish communities in the Western Hemisphere, including data of a political, economic, social, cultural and religious nature. It houses over ten million pages of documentation and contains archives, manuscripts, near-print materials, photographs, audio and video tape, microfilm and genealogical materials. The AJA exists to preserve the continuity of Jewish life and learning for future generations and aspires to serve scholars, educators, students and researchers of all backgrounds and beliefs. (www.americanjewisharchives.org)

Jewish American Society for Historic Preservation (JASHP) (1997). 16405 Equestrian Lane, Rockville, MD 20855. JASHP is a volunteer organization whose purpose is to identify and recognize sites of American Jewish historical interest. It sponsors and promotes programs of local and national historic interest. In cooperation with local historical societies, communities and houses of worship, JASHP promotes programs to stress the commonality of the American experience. (www.jewish-american-society-for-historic-preservation.org)

Jewish Architectural Heritage Foundation (JAHF) (2004). 515 Huguenot Avenue, Staten Island, NY 10312. (718) 757-1893 or (347) 834-2850. JAHF assumes responsibility for managing the maintenance, restoration, renovation and construction of select Jewish heritage buildings and monuments around the world. The organization's work is philanthropic in nature and is focused on restoring and erecting Jewish public buildings and holy sites. (www.jahf.org)

JewishGen (1987). Edmond J. Safra Plaza, 36 Battery Place, New York, NY 10280. (646) 437-4326. JewishGen is affiliated with the Museum of Jewish Heritage—a Living Memorial to the Holocaust. Its mission is to encourage the preservation of Jewish heritage, allowing anyone with Jewish ancestry to research their roots, connect with relatives and learn about their family history. JewishGen hosts millions of records and provides a myriad of resources and search tools online designed to assist those researching their Jewish ancestry. (www.jewishgen.org)

Research Foundation for Jewish Immigration (1971). 15 West 16th Street, New York, NY 10011. (212) 921-3871. The Research Foundation for Jewish Immigration's archives contain an oral history collection, which offers transcripts of interviews with Jewish immigrants to the US from Germany and Central Europe during the Nazi period. The records of the former American Federation of Jews from Central Europe include material on immigration and restitution as well as the records of the former United Restitution Organization. The Research Foundation maintains biographical files containing clippings, questionnaires, resumes, bibliographies and other material concerning approximately 25,000 Jewish and non-Jewish German-speaking emigrants from Central Europe, particularly Germany, Austria, and the Sudetenland, during the Nazi era. (No website)

The Society for Preservation of Hebrew Books (2002). 1472 President Street, Brooklyn, NY 11213. (718) 363-9404. The Society for Preservation of Hebrew Books was founded to preserve old American Hebrew books written by American rabbis and scholars during the early years of the twentieth century that are out of print and/or circulation. Its goal is to bring to life these books and to make all Torah publications free and readily accessible. (www.hebrewbooks.org)

Touro Synagogue Foundation (formerly **The Society of Friends of Touro Synagogue**) (1948). 85 Touro Street, Newport, RI 02840. (401) 847-4794, ext. 207. The Touro Synagogue Foundation is dedicated to maintaining and preserving Touro Synagogue as a national historic site, as well as the colonial Jewish cemetery and Patriots Park, and to promoting and teaching religious diversity, colonial Jewish history and the history of Touro Synagogue. The Foundation was instrumental in building Patriots Park, which honors colonial Jewish leaders, and worked with the United States Postal Service to create a stamp featuring Touro Synagogue. The Foundation promotes public awareness of Touro Synagogue's preeminent role in the tradition of American religious liberty and annually hosts The George Washington Letter Celebration, commemorating George Washington's letter of 1790 to the Hebrew Congregation in Newport. (www.tourosynagogue.org)

Universal Torah Registry (1982). 225 West 34th Street, Suite 1607, New York, NY 10122. (212) 983-4800, ext. 127. Founded at the request of law enforcement agencies to help them safeguard Torah scrolls, the Universal Torah Registry is an independent organization founded by the Jewish Community Relations Council of

New York to seek a halakhically acceptable and secure method to uniquely identify and register each Torah scroll. An inexpensive system was developed, and approved by rabbinical authorities, whereby a special code of microperforations is applied to strategic places in the scroll and both the code and a record of the special characteristics of each Torah are maintained in a computerized data bank at the Universal Torah Registry, with a secure certificate of registration provided for each registered Torah. (www.universaltorahregistry.org)

Vaad Mishmereth STaM (1975). 4907 16th Avenue, Brooklyn, NY 11204. (718) 438-4980. Vaad Mishmereth STaM (STaM stands for Sefer Torahs, Tefillin and Mezuzot) is a consumer-protection agency dedicated to preserving and protecting the halakhic integrity of Torah scrolls, tefillin, phylacteries and mezuzot. It publishes material for laymen and scholars in the field of scribal arts; makes presentations and conducts examination campaigns in schools and synagogues; created an optical software system to detect possible textual errors in STaM; and teaches and certifies scribes worldwide. (No website)

Jewish Social Welfare Organizations

Agunah International (1997). 498 East 18th Street, Brooklyn, NY 11226. (212) 249-4523. Agunah International is an all-volunteer organization that offers its services free of charge to free women trapped in dead marriages by recalcitrant husbands who refuse to grant a Get. Its mission is also to promote a systemic halakhic solution to free agunot by encouraging the rabbinical courts to assert their halakhic authority to dissolve dead marriages by applying the appropriate halakhic concept; alert the Jewish community as to the severity and magnitude of the agunah problem; educate the Jewish community about halakhic precedents and remedies for freeing agunot; counsel women whose husbands use the get as a weapon to extort financial gain or custodial rights, or to exact revenge during the divorce process; and provide financial aid for agunot in need. (www.agunahinternational.com)

The Aleph Institute (1988). 9540 Collins Avenue, Surfside, FL 33154. (305) 864-5553. National, not-for-profit, publicly-supported charitable institution serving society by providing critical social services to families in crisis, addressing needs of individuals in the military and institutional environments, and implementing solutions to significant issues in the criminal justice system. (www.aleph-institute.org)

American Jewish Society for Service (1950). 10319 Westlake Boulevard, Suite 193, Bethesda, MD 20817. (301) 664-6400. Offers high school juniors and seniors opportunities to perform humanitarian service in voluntary work-service summer camps, putting their Jewish values into action as they provide significant and meaningful service to communities in need and gain leadership skills. It provides opportunities for participants to take charge of individual programs, linking social justice with Jewish values. (www.ajss.org)

Association of Jewish Aging Services (1960). 2591 Connecticut Avenue, NW, Suite 402, Washington, DC 20008. (202) 543-7500. A non-profit organization, AJAS is a unique forum that promotes and supports elder services in the context of Jewish

values through education, professional development, advocacy and community relationships. It represents the best interests of the Jewish aged in communities where membership organizations are located. Its members administer to the needs of the aging through residential health care, assisted living and group homes, independent and congregate housing, and living-at-home service programs. It functions as the central coordinator for homes and residential facilities for Jewish elderly in North America, representing nearly all the not-for-profit charitable homes and housing for the Jewish aging facilities. It promotes excellence in performance and quality of service through fostering communication and education and encouraging advocacy for the aging and conducts annual conferences and institutes. (www.ajas.org)

Avodah: the Jewish Service Corps (1998). 45 West 46th Street, 8th Floor, New York, NY 10018. (212) 545-7759. Strengthens the Jewish community's fight against the causes and effects of poverty in the US, by engaging participants in service and community building that inspire them to become lifelong leaders for social change, whose work for justice is rooted in and nourished by Jewish values. It combines direct anti-poverty work in New York City and Washington, DC with Jewish study and community-building; corps members live together and work full-time for a year on housing, welfare, education, health, and assist agencies helping with social concerns, like domestic abuse, survivors of torture, the visually impaired, senior citizens, and workplace injustice. (www.avodah.net)

The Awareness Center: Jewish Coalition Against Sexual Abuse/Assault (2003). PO Box 4824, Skokie, IL 60076. It is the international Jewish Coalition Against Sexual Abuse/Assault (JCASA), dedicated to ending sexual violence in Jewish communities globally. It operates as "the make a wish foundation" for Jewish survivors of sex crimes, offering a clearinghouse of information, resources, support and advocacy. It focuses its energies on issues surrounding childhood sexual abuse, sexual assault, incest, marital rape, clergy sexual abuse, professional sexual misconduct, and sexual harassment in Jewish communities. (www.theawarenesscenter.org)

Bend the Arc: A Jewish Partnership for Justice (formerly **Jewish Fund for Justice, Progressive Jewish Alliance, The Shefa Fund, and Spark: The Partnership for Jewish Service**) (1984). 30 Seventh Avenue, 19th Floor, New York, NY 10001. (212) 213-2113. Bend the Arc's mission is to connect Jews who want to make a difference with the tools they need. It works collaboratively across lines of race and faith with people and communities throughout the US to create economic opportunity, secure basic rights, and promote social justice. Bend the Arc is building a national movement that pursues justice as a core expression of Jewish tradition, invests to revitalize neighborhoods, organizes in communities across lines of race and faith, and trains Jewish and interfaith social justice leaders. (www.bendthearc.us)

B'nai B'rith International (1843). 1120 20th Street NW, Suite 300N, Washington, DC 20036. (202) 857-6600. International Jewish organization open to both men and women, with affiliates in over 50 countries. The original members' first concrete action was creating an insurance policy that awarded members' widows \$30 toward funeral expenses, and a stipend of one dollar a week for the rest of their lives. Each child would also receive a stipend and, for male children, assurance he would be taught a trade. It is from this basis of humanitarian aid and service that

a system of fraternal lodges and chapters grew in the US and, eventually, around the world. Many of the earliest achievements of B'nai B'rith represented firsts within the Jewish community, including aid in response to disasters 13 years prior to the founding of the American Red Cross, a Jewish public library, and a Jewish orphan home after the civil war. It offers programs designed to ensure the preservation of Jewry and Judaism: Jewish education, community volunteer service, expansion of human rights, assistance to Israel, housing for the elderly, leadership training, and the rights of Jews in all countries to study their heritage. It has played an active role as a non-governmental organization advocating for Israel and human rights at the UN and with other international organizations. (www.bnaibrith.org)

Brith Sholom (1905). 3939 Conshohocken Avenue, Philadelphia, PA 19131. (215) 837-3445. Fraternal organization devoted to community welfare, protection of rights of Jewish people, and activities that foster Jewish identity and provide support for Israel. Through its philanthropic arm, the Brith Sholom Foundation (1962), it sponsors Brith Sholom House in Philadelphia, nonprofit senior-citizen apartments, and Brith Sholom Beit Halochem in Haifa, Israel, rehabilitation, social, and sports center for disabled Israeli veterans, operated by Zahal. (www.brithsholom.com)

Challah for Hunger (2004). PO Box 160564, Austin, TX 78716. (512) 200-4234. Challah for Hunger brings people together to raise money and awareness for social justice through baking and selling challah bread. The many chapters, on college campuses throughout the US and beyond, engage young people in community, tradition, hands-on baking, activism, and philanthropy. Each chapter donates 50 % of its profits to the national cause and chooses the hunger and disaster relief organizations around the world to support with the other half of its profits. (www.challahforhunger.org)

Ezras Yisroel (1994). 4415 14th Avenue, Brooklyn, NY 11219. (800) 601-4644. Seeks to ease the anguish and despair of Jewish families and individuals suffering from financial instability and crisis. It serves thousands of people each year through a broad range of compassionate social and financial services. Its goal is to provide help where and when it is needed. Through interest-free loans, discreet assistance with Yom Tov expenses, monthly stipends, Hachnosas Kallah (bridal assistance), and many other similarly vital programs, Ezras Yisroel has succeeded in helping to restore hope and dignity to those who ask for assistance. Because Ezras Yisroel does not use solicited funds to support overhead, which is funded by an outside source, and it is staffed wholly by volunteers, every dollar collected is given to those in need. Donations may be designated for the needy in the US or Israel. (www.ezrasyisroel.org)

Free Sons of Israel (1849). 461 Leonard Boulevard, New Hyde Park, NY 11040. (516) 775-4919. Oldest national Jewish fraternal benefit order in the US still in existence. Its motto is "Friendship, Love and Truth." It still uses regalia, passwords, ritual and is organized in lodges governed by a Grand Lodge. The order was originally called the Independent Order of Free Sons of Israel, and admits both men and women, 18 years of age or older, into its ranks. It supports Israel, Federation projects, trips to Israel, nonsectarian toy drives, social action, human rights and fights anti-Semitism.

Member benefits include a Credit Union, scholarships, cemetery, discounted Long Term Care Insurance, educational and social functions. (www.freesons.org)

Global Jewish Assistance and Relief Network (GJARN) (1992). 1485 Union Street, Brooklyn, NY 11213/511 Avenue of the Americas, Suite 18, New York, NY 10011. (718) 774-6497 or (212) 868-3636. GJARN is a charitable organization originally created to provide emergency relief to the collapsed Jewish communities of the Former Soviet Union. While it continues to provide vital services there, the bulk of its programs and energies today are in providing for the material welfare of needy Jews in Israel, primarily “the working poor,” through its programs of The Food Card and Prescriptions for Life. GJARN’s programs provide immediate relief with food, clothing and pharmaceuticals; improve primary medical care and health conditions; and promote the development of civil society. (www.globaljewish.org)

Guard Your Eyes (GYE) (2010). PO Box 32380, Pikesville, MD 21282. (646) 600-8100. GYE is a vibrant network and fellowship of Jews of all affiliations, struggling to purify themselves and break free of lust-related behaviors. The GYE network helps Jews get back on a path of sanity, self-control and healing. (www.guardyoureyes.com)

Ichud HaKehillos LeTohar HaMachane (Union of Communities for Purity of the Camp) (2011). Ichud HaKehillos LeTohar HaMachane is an Orthodox Jewish organization whose purpose is to help Jews avoid online pornography habits and other problems that can result from Internet usage. It offers advice to Haredi Jews as to how best to use modern technology in a religiously-responsibly manner and encourages the use of content-control software. (No website)

International Association of Jewish Free Loans (1993). 6505 Wilshire Boulevard, Suite 715, Los Angeles, CA 90048. (323) 761-8830, ext. 104. The International Association of Jewish Free Loans (IAJFL) is a network of Hebrew/Jewish free loan agencies throughout the world (most in North America) with the common goal of providing interest-free loans to those in need. The purpose of this organization is to provide for the exchange of ideas, procedures and other information as will assist each member organization in furthering the concept of gemilut hesed, namely to aid worthy persons in becoming or remaining self-supporting, self-respecting members of their community, by aid of interest-free loans. The IAJFL is non-political. Member organizations of the IAJFL each offer assistance through a variety of interest-free loan programs. These programs include assistance for emergencies, such as housing, transportation, clothing, food, and shelter, as well as small business start-ups, adoption assistance, home healthcare, technical and vocational training, families with children with special needs, and undergraduate and graduate student loans. (www.freeloan.org)

International Beit Din (IBD) (2014). Riverdale, NY. The IBD addresses all marriage matters, including grounds for issuing a divorce judgment, dividing up marital assets upon divorce, spousal and child support, and parenting arrangements (custody and visitation privileges) in the event that a couple is unable to settle their marital differences by themselves or with the assistance of a mediator. Upon mutual agreement to resolve their differences at the IBD, actions are taken which halakhically and legally empower the beit din panel to render a decision, a judgment which is enforce-

able in civil court. The IBD deals with situations in which either the Jewish husband refuses to grant a “get” to his Jewish wife or the Jewish wife refuses to accept a “get” from her Jewish husband, as well as situations in which the recalcitrant spouse makes the granting or receipt of the “get” contingent upon the fulfillment of certain conditions, such as extorting funds from the other spouse. The IBD is an autonomous institution, independent of every organization, and is funded by foundations and benefactors in the Jewish community. (www.internationalbeitdin.org)

Jewish Children’s Adoption Network (1990). PO Box 147016, Denver, CO 80214. (303) 573-8113. An adoption exchange founded for the primary purpose of locating adoptive families for Jewish infants and children. Works with about 100 children a year, throughout North America, 85-90 % of whom have special needs. No fees charged for services, which include birth-parent and adoptive-parent counseling. It sells Judaic-themed fabric on-line to help raise funds. (www.jcan.qwestoffice.net)

Jewish Coalition for Disaster Relief (JCDR) (2010). PO Box 4124, New York, NY 10163. The JCDR brings together the experience, expertise, and resources of national, primarily North American Jewish organizations, that seek to assist victims of natural or man-made disasters outside of North America on a nonsectarian basis. JCDR maximizes the use of financial resources, coordinates the activities of its member agencies, educates the members’ constituencies and the general public about current disaster situations and the Jewish response, and demonstrates the long tradition of Jewish humanitarianism. (www.jdc.org/jcdr)

Jewish Disaster Response Corps (JDRC) (2009). 25 Broadway, Suite 1700, New York, NY 10004. (212) 284-6775. JDRC assists communities in domestic disaster recovery while exhibiting Jewish values and promoting broad and visible Jewish participation. It provides a Jewish partner for institutions and individuals to work with, thus filling the gap between disaster response and the Jewish community’s commitment to help others. JDRC is committed to mobilizing volunteers to respond to natural disasters in areas that have fallen out of the news media, and face a lack of volunteer labor and financial support for rebuilding. Its service learning programs are frequently located in what’s known as the “Bible Belt,” where the combination of frequent disasters and unique cultural milieu allow for a rich and impactful service learning experience for its participants and the communities served. Through a long-term volunteer presence in communities where Jews represent a stark minority, JDRC introduces the local non-Jewish populations to Jewish values of *tikkun olam* (repairing the world) while supporting the presence and service work of the local Jewish community. (www.jdrcorps.org)

Jewish Prisoner Services International. PO Box 85840, Seattle, WA 98145. (206) 985-0577. Although it had its origins as an agency of B’nai B’rith International, it currently functions as an outreach program of Congregation Shaarei Teshuvah. It is an all-volunteer force that primarily focuses on providing Jewish prisoners with the advocacy and materials that will allow them to fully practice their faith while incarcerated, helps them to successfully transition back into the community, and

assists their families (in conjunction with other Jewish social service agencies). (www.jpsi.org)

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.jewish-women.org)

Jewish Women Watching (1999). PO Box 637, New York, NY 10025. An anonymous grassroots feminist group monitoring and responding to sexism in the American Jewish community. It aims to rouse the public to challenge and change sexist and other discriminatory practices against Jewish women. The organization uses biting satire and real-life facts to criticize the Jewish community's narrow-minded priorities. It remains anonymous to focus attention on the issues - not itself. (www.jewishwomenwatching.com)

Jews for Animal Rights (1985). c/o Micah Publications, Inc., 255 Humphrey Street, Marblehead, MA 01945. (781) 631-7601. Founded by Roberta Kalechofsky with the aim of upholding and spreading the Talmudic prohibition against causing suffering to living creatures, known as *tza'ar ba'alei hayyim*. The group promotes the ideas of Rabbi Abraham Kook on vegetarianism and campaigns to find alternatives to animal testing. (www.micahbooks.com) (www.facebook.com/JewsForAnimalRights)

JOIN for Justice (formerly **Jewish Organizing Initiative**) (1998). 359 Boylston Street, Fourth Floor, Boston, MA 02116. (617) 350-9994. The mission of JOIN for Justice (Jewish Organizing Institute and Network for Justice) is to develop hundreds of top quality Jewish organizers in lay and professional positions inside and outside of the Jewish community, transforming and strengthening individuals and institutions as they work for a more just, inclusive and compassionate society. It is the only organization dedicated solely to training, supporting, and connecting Jewish organizers and the organizations they serve. These leaders will organize power in Jewish institutions and/or civic organizations to live shared values and work for social and economic justice; help Jewish communities become more effective, action-oriented, and relational; and integrate Jewish values into personal identity and public commitments. It targets young adults, clergy, and Jewish institutional leaders for training opportunities. (www.joinforjustice.org)

JSafe: The Jewish Institute Supporting an Abuse-Free Environment (2005). 233 Walker Place, West Hempstead, NY 11552. (203) 858-9691. JSafe's mission is to create an environment in which every institution and organization across the entire spectrum of the Jewish community conducts itself responsibly and effectively

in addressing the wrongs of domestic violence, child abuse and professional improprieties, whenever and by whomever they are perpetrated. (www.jsafe.org)

Kosher Troops (2010). 8 Pleasant Ridge Road, New Hempstead, NY 10977. (845) 354-7763/(845) 354-7641. Kosher Troops was founded to help improve the morale and welfare of members of the US armed forces by showing appreciation for their commitment. Its mission is accomplished by sending care packages to deployed and stateside Jewish American troops that include items to help them celebrate the Jewish holidays and Shabbat so that they will feel connected to the Jewish community while away. Kosher Troops sends packages to Jewish soldiers stationed around the world, including kosher meals and staples of kosher products to supplement what they receive from the military, as well as letters and cards. Kosher Troops accepts donations from others of money, products, and food that are sent directly to the soldiers, demonstrating care, honor, and respect for the soldiers and helping to meet both their physical and spiritual needs. (www.koshertroops.com)

Mazon: A Jewish Response to Hunger (1985). 10495 Santa Monica Boulevard, Suite 100, Los Angeles, CA 90025. (800) 813-0557. MAZON raises funds in the Jewish community and provides grants to nonprofit 501(c)(3) organizations which aim to prevent and alleviate hunger in the US and abroad. MAZON responds to hungry peoples' immediate need for nutrition and sustenance, while working to develop and advance long-term solutions. It practices and promotes a holistic approach to ending hunger through three interrelated strategies—advocacy and education, partnership grants, and strategic initiatives—an approach embodying the twin Jewish ideals of tzedakah and tikkun olam. MAZON awards grants to carefully-screened organizations representing the entire spectrum of the nation's anti-hunger network, from food banks, food pantries, home-delivered meal programs and kosher meal programs, to advocacy groups working at the local, state and national level to expand participation in federal food assistance programs and champion responsible government policies that can prevent widespread hunger in the future. It also supports advocacy, education and research projects, and international relief and development organizations. (www.mazon.org)

National Council of Jewish Women (1893). 475 Riverside Drive, Suite 1901, New York, NY 10115. (212) 645-4048. A volunteer organization that has been at the forefront of social change for over a century— championing the needs of women, children, and families – while taking a progressive stance on such issues as child welfare, women's rights, and reproductive freedom. It works to improve the lives of women, children, and families in the US and Israel, and strives to insure individual rights and freedoms for all. NCJW embraces women of diverse backgrounds and temperaments, thinkers and doers, who want to play a part at the local, national, and even global level. Its 90,000 volunteers deliver vital services in 100 communities nationwide and carry out NCJW's advocacy agenda through a powerful grassroots network. (www.ncjw.org)

Organization for the Resolution of Agunot (2002). 551 West 181st Street, Suite 123, New York, NY 10033. (212) 795-0791. Organization for the Resolution of Agunot assists divorcing couples in resolving contested Jewish divorces in a

timely fashion and in accordance with the highest standards of Jewish law. (www.getora.com)

Repair the World (formerly **Jewish Coalition for Service**) (2003). 555 Eighth Avenue, Suite 1703, New York, NY, 10018. (646) 695-2700. Repair the World works to inspire American Jews and their communities to give their time and effort to serve those in need in high-quality service opportunities that will have real impact. Some of the service is performed on college campuses, and some opportunities are in Israel, among other venues. It focuses on mobilizing Jews of all ages and backgrounds to serve with integrity and authenticity, ensuring that we leave the world a better place. It works to develop and build an inspired Jewish community engaged in service. (www.werepair.org)

Shalom Task Force (1992). 25 Broadway, New York, NY, 10004. (212) 742 1478. Shalom Task Force aims to help women and families struggling with troubled relationships at home, to sensitize Jewish communities so that a woman can feel less ashamed to ask for help, and to offer professional guidance and pointers to rabbis who may be approached for advice by someone in a complex and possibly dangerous situation. Its programs include an educational awareness program that teaches adolescents the art of communication through mastery of positive conflict resolution techniques and how to identify behavioral predictors of potentially healthy and unhealthy relationships; a premarital education workshop program that aims to prepare engaged couples for a healthy and successful marriage; and a legal service that provides a multi-disciplinary approach to addressing domestic violence issues in the Orthodox community and offers legal assistance and/or referrals in a wide range of cases, free of charge to victims of domestic violence. (www.shalomtaskforce.org)

Survivors for Justice (SFJ) (2010). PO Box 100840, Brooklyn, NY 11210. SFJ is an advocacy, educational, and support organization for survivors of sexual abuse and their families from the Orthodox world. Working closely with qualified mental health, law enforcement, legal, and media professionals, SFJ responds to the needs of individual victims and helps them formulate and pursue a plan of action (whether finding a therapist, filing a report with the police, responding effectively to threats and intimidation, filing a civil suit, speaking to the media, etc.). SFJ also develops and implements programs to help educate and empower members of the community; offers survivor support groups and support groups for parents; sponsors courses taught by experts in the field of trauma and sexual abuse geared toward mental health professionals and lay people who work on the front lines dealing with this issue in their communities; runs education programs and discussion groups for parents and teachers; provides assistance to law enforcement professionals, mental health professionals, and lawyers; submits amicus curiae briefs to offer information on this issue to courts in the US and Israel; educates the public and legislators on the issue; and provides guidance and support to grass roots efforts within insular ultra-Orthodox communities. (www.survivorsforjustice.org)

Tivnu: Building Justice (2011). 7971 Southeast 11th Avenue, Portland, OR 97202. (503) 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)

Uprooted: A Jewish Response to Infertility (2014). Uprooted provides a central address for educating American Jewish leaders in assisting families with fertility challenges, and for national communal support to those struggling to grow their families. Uprooted offers (1) Jewish healing network: Jewish communal professionals working together to exchange existing best practices and collaborate on a future national agenda for building Jewish families; (2) Jewish resource database: an online center identifying a range of services and experiences in a Jewish context, including natural homeopathic healing, pastoral counseling, mental health support, one-on-one mentoring, IVF, genetic testing, surrogacy, adoption, and LGBTQ family building; and (3) community education through the arts: Jewish leaders using experiential and artistic modalities to model a more thoughtful and informed Jewish community, across all denominations, that embraces men and women struggling with growing their families. (www.weareuprooted.org)

Workmen's Circle/Arbeter Ring (1900). 247 West 37th Street, 5th Floor, New York, NY 10018. (212) 889-6800. Originally founded by Jewish immigrants from Eastern Europe seeking to promote values of social and economic justice through a Jewish lens, over the past century, it has undergone significant changes in outlook and program. However, it remains passionately committed to the principles of Jewish community, the promotion of an enlightened Jewish culture, and social justice. It is building a new national network of energetic, engaged Jewish learning communities to join its Signature Shules (schools), Camp Kinder Ring, and its retreat and learning center, Circle Lodge, all connected by a shared passion to celebrate our Jewish cultural heritage and collectively improve the world through social change activism. Yiddish was once the primary language of the majority of its members. The organization is now respected as a central force in the renaissance of fascination and creativity in Yiddish culture that includes literature, music, and theater. Historically, the Workmen's Circle raised a crucial voice in the struggles of American labor; it continues to remain a bulwark in the fight for the dignity and economic rights of immigrants, fairness in labor practices, and decent health care for all Americans, in short, for the very promises that brought our organization's founders to this nation in the first place. It fosters Jewish identity and participation in Jewish life through Jewish, especially Yiddish, culture and education, friendship, mutual aid, and the pursuit of social and economic justice. Member services include: Jewish cultural seminars, concerts, theater, Jewish schools, children's camp and adult resort, fraternal and singles activities, a Jewish Book Center, public affairs/social action, health insurance plans, medical/dental/legal services, life insurance plans, cemetery/funeral benefits, social services, geriatric homes and centers, and travel services. (www.circle.org)

World Council of Jewish Communal Service (WCJCS) (1967). 711 Third Avenue, 10th Floor, New York, NY 10017. (212) 687-6200. WCJCS is a non-political, non-governmental organization of Jewish communal workers engaged in

a variety of communal, educational and social services devoted to strengthening Jewish life and community both in Israel and the Diaspora. Its mission is to provide a vehicle for addressing world-wide Jewish concerns, as well as to stimulate the professional-to-professional connection among individuals working on behalf of the Jewish community throughout the world. It seeks to improve professional practice through interchange of experience and sharing of expertise, fostering professional training programs, and stimulating research. Conducts quadrennial conferences in Jerusalem and periodic regional meetings. (www.facebook.com/WCJCS)

Jewish Legal Organizations

American Association of Jewish Lawyers and Jurists (AAJLJ) (1983). 2020K Street, NW, 7th Floor, Washington, DC 20006. (202) 775-0991. The AAJLJ represents the American Jewish legal community, defending Jewish interests and human rights in the US and abroad. It is affiliated with the International Association of Jewish Lawyers and Jurists. Through its members, the AAJLJ provides legal support to safeguard human rights and works to combat those who utilize “lawfare” to delegitimize Israel. The AAJLJ sponsors regular programs on matters of interest to lawyers nationally and worldwide; conducts special Jewish-content continuing legal education; seeks to promote an understanding of the principles of traditional Jewish Law among members of the bar, the judiciary and the public; and promotes the study of law and ethics. (www.jewishlawyers.org)

Beth Din of America (1960). 305 Seventh Avenue, 12th Floor, New York, NY 10001. (212) 807-9042 or (212) 807-9072. Beth Din of America is a rabbinical court serving affiliated and unaffiliated Jews, including the entire spectrum of the Orthodox Jewish community. The Beth Din of America is recognized as one of the nation’s pre-eminent rabbinic courts, serving the Jewish community of North America as a forum for obtaining Jewish divorces, confirming personal status, and adjudicating commercial disputes stemming from divorce, business and community issues. (www.bethdin.org)

National Jewish Commission on Law and Public Affairs (COLPA) (1965). 135 West 50th Street, New York, NY 10020. (212) 641-8992. COLPA is a voluntary association of attorneys whose purpose is to represent the observant Jewish community—individuals, schools, synagogues and communal organizations—on legal, legislative, and public-affairs matters. COLPA is committed to addressing and resolving conflicts through mediation, negotiation, and, when required, litigation, as well as through legislative initiatives, and has played a significant role in a number of key areas affecting Jewish life, including Sabbath observance, kashrut, family law, land use, public health, education, and public and religious institutions. (www.jlaw.com/LawPolicy/colpa.html)

Jewish Medical Organizations

Allergists for Israel (AFI) (1984). 2121 Wyoming Avenue, El Paso, TX 79903. (915) 544-2557. AFI seeks to develop camaraderie by the gathering—nationally and internationally—of allergists/immunologists and other supporters of allergy in Israel at National Academy and College allergy meetings; provide financial support for Israeli allergy fellows for scholarly activities; establish a network of North American and Israeli allergists/immunologists that can communicate internationally and meet in the US and Israel every few years; and develop linkages between American and Israeli allergists/immunologists by sponsoring American allergists to visit and speak in Israel. AFI provides support for academic research grants and programs in Israel and opportunities for Israeli allergists/immunologists to come to the US and Canada to participate in its mini-fellowship/sabbatical program. (www.allergists4israel.org)

American Physicians and Friends for Medicine in Israel (APF) (1950). 2001 Beacon Street, Suite 210, Boston, MA 02135. (617) 232-5382. APF is dedicated to advancing the state of medical education, medical research and health care in Israel. It supports Israeli doctors' advanced training in North America; provides the opportunity for North American health care professionals to receive advanced training in disaster management and offers emergency and disaster preparedness courses for health care professionals in Israel; is the only organization designated by the State of Israel to maintain a Registry of Emergency Medical Volunteers, whereby APF volunteers from the US and Canada would be called upon to provide medical care in Israeli civilian hospitals in the event of a national crisis; provides research grants and specialized oncology grants to physicians engaged in medical research in Israel; sponsors Israeli nurses for intensive specialty training in North American medical institutions; and offers APF/Birthright trips for students in the medical professions. (www.apfmed.org)

A TIME (A Torah Infertility Medium of Exchange) (1993). 1310 48th Street, Suite 406, Brooklyn, NY 11219. (718) 686-8912. A TIME is the world's largest organization offering advocacy, education, guidance, research and support through its many programs to Jewish men, women and couples struggling with reproductive health and infertility. (www.atime.org)

Bonei Olam (1999). 1755 46th Street, Brooklyn, NY 11204. (718) 252-1212. Bonei Olam is a worldwide organization whose mission is to help couples who are experiencing infertility to become parents by providing funding for all aspects of fertility treatments, thus relieving couples of the financial, emotional and physical stress resulting from infertility. It provides financial assistance, guidance and referrals for assisted reproductive technology, including consultations, work up, medications, IVF treatments, high risk pregnancy care, pre-implantation genetic screening, pre- and post-cancer fertility treatments, education, awareness, adoption assistance and other services. Bonei Olam has developed a network of doctors and fertility centers across the world, enabling it to offer medical and financial assistance to all applicants. (www.boneiolam.org)

Center for Jewish Genetics (1999). 30 South Wells Street, Chicago, IL 60606. (312) 357-4718. The Center for Jewish Genetics is an educational resource for hereditary cancers and Jewish genetic disorders. Working closely with clergy, health care professionals, support organizations and dedicated individuals, the Center strives to inform community members and raise awareness of available options, including its own subsidized genetic counseling and screening program. (www.jewishgenetics.org)

Child Life Society (2000). 1347 43rd Street, Brooklyn, NY 11219. (718) 853-7123 or (866) 443-5723. Child Life Society was created to help make life for Jewish children with cystic fibrosis (CF) as normal and enjoyable as possible. CF is a degenerative, genetic disease, for which there is no present cure, that afflicts Jewish families with a far greater frequency than most other ethnic groups. Child Life Society provides vital assistance and programs to Jewish children and adults with CF, providing desperately needed funds to pay for medical equipment, vitamins and food supplements, home care assistance, therapeutic respite, and emotional support. (www.childlifesociety.org)

Dor Yeshorim (also known as **Committee for Prevention of Genetic Diseases**) (1986). 429 Wythe Avenue, Brooklyn, NY 11249. (718) 384-6060. Dor Yeshorim offers anonymous genetic screening to members of the worldwide Jewish community in an effort to minimize, and eventually eliminate, the incidence of genetic disorders common to Jews. It provides an international, confidential genetic screening system used mainly by Orthodox Jews, which attempts to prevent the transmission of genetic disorders that have an increased frequency among members of the Ashkenazi Jewish community. The screening system was established to follow Jewish law, under which abortion is not allowed, while acknowledging that testing might prevent the birth of an affected child. Designed by an Orthodox rabbi, the screening system tests young adults before they begin to contemplate marriage, and participants can use the system to learn their genetic compatibility with potential marital partners. (www.jewishgenetics.org/?q=content/dor-yeshorim)

Familial Dysautonomia Hope Foundation (2001). 121 South Estes Drive, Suite 205-D, Chapel Hill, NC 27514. (919) 969-1414. The mission of the Familial Dysautonomia Hope Foundation is to find a cure and new treatment options for Familial Dysautonomia (a Jewish genetic disorder with a carrier rate of 1 in 27 Ashkenazi Jews) by funding relevant medical research programs; provide a support network aimed at addressing the needs of patients and families affected by the disease; and promote education and awareness programs in the medical community and the public. (www.fdhope.org)

Halachic Organ Donor Society (HODS) (2001). PO Box 693, New York, NY 10108. (212) 213-5087. HODS's mission is to increase organ donations from Jews to the general public. Its goals are to educate Jews about the different halakhic and medical issues concerning organ donation; offer a unique organ donor card that enables Jews to donate organs according to their halakhic belief; provide rabbinic consultation and oversight for cases of organ transplantation; and match altruistic living kidney donors with recipients. (www.hods.org)

Israel Cancer Research Fund (ICRF) (1975). 295 Madison Avenue, Suite 1030, New York, NY 10017. (212) 969-9800. ICRF is the largest single nationwide charitable organization in North America solely devoted to supporting cancer research in Israel. It was founded in by a group of American and Canadian researchers, oncologists and lay people determined to harness Israel's educational and scientific resources in the fight against cancer. Its dual mission is to support cancer research programs in Israel for the benefit of Israel and all mankind and to support and encourage Israel's brilliant scientists to remain and conduct their groundbreaking research in Israel. ICRF provides millions of dollars in grants to outstanding cancer researchers whose laboratories are located in all leading scientific research institutions, universities and hospitals across Israel. ICRF-funded researchers have been making significant progress and have been able to develop improved chemotherapies, advanced techniques in bone marrow transplantation, and an enhanced understanding of tumor suppressor genes. (www.icrfonline.org)

Jewish Diabetes Association (1985) (JDA). 1205 East 29th Street, Brooklyn, NY 11210. (718) 303-5955. The JDA is the nation's first and leading Jewish non-profit, nonsectarian health organization devoted to diabetes education and advocacy. The JDA has various projects reaching hundreds of communities both in the US and Internationally. It is the only organization offering all of its services (website, magazine, contact persons, etc.) in both English and Hebrew. The JDA's mission is to spread the awareness of the need and possibility of the prevention and optimal control of diabetes and to help improve the lives of all people affected by diabetes, with a strong focus on the correlation between obesity, diabetes and other diabetes health-related issues. (www.jewishdiabetes.org)

Jewish Genetic Disease Consortium (JGDC) (2006). 450 West End Avenue, New York, NY 10024. (855) 642-6900. The JGDC increases awareness about Jewish genetic diseases and encourages timely and appropriate genetic screening for all persons of Jewish heritage, whether Ashkenazi, Mizrahi or Sephardic. It is comprised of an alliance of individuals and nonprofit organizations working together to prevent Jewish genetic diseases through education, awareness and testing. While each JGDC member organization has its own individual mission, the JGDC unites these organizations to jointly strengthen public education and awareness and urge appropriate genetic screening. The JGDC educates physicians, rabbis and Jews of all backgrounds about Jewish genetic diseases in order to increase genetic screening rates and understanding of the reproductive options available to reduce the incidence of Jewish genetic diseases. (www.jewishgeneticdiseases.org)

Jewish Healthcare International (JHI) (1999). 440 Spring Street NW, Atlanta, GA 30309. (678) 222-3722. JHI is a nonsectarian organization dedicated to enhancing the quality of, and access to, healthcare services available to communities in need throughout the world. Through the utilization of teams of US and international volunteers and staff, JHI is able to provide ongoing healthcare education, training and services to those in need, thereby enhancing the medical infrastructure of the communities served. JHI's diverse programs save and improve lives, providing education and training to local healthcare professionals in developing areas, and direct services to help at-risk populations gain better access to available care. Founded

initially to help elderly Jews in Romania improve their failing eyesight, JHI has become a central Jewish volunteer healthcare organization to which Jews turn in order to meet medical and emergency needs throughout the world. (www.jewish-healthcareinternational.org)

National Jewish Children's Leukemia Foundation (NCLF) (1990). 7316 Avenue U, Brooklyn, NY 11234. (800) 448-3467 or (718) 251-1222. NCLF is one of the leading nonprofit organizations in the battle against leukemia and cancer in children and adults. Its mission is to provide the cure for cancer and other life-threatening diseases throughout the world, and to insure that all persons, regardless of race, religion, ethnicity, gender, socioeconomic status or country of residence, have access to life-saving medical care. NCLF supports medical research and direct patient care programs that ease the financial, social and psychological burdens of families with a diagnosis of cancer or other serious blood disorders. Through its hotline, NCLF offers comprehensive information and provides referrals for initial testing, physicians, hospital admissions and treatment options. (www.leukemiafoundation.org)

NEFESH: The International Network of Orthodox Mental Health Professionals (1992). 3805 Avenue R, Brooklyn, NY 11234. (201) 384-0084. NEFESH provides an opportunity and vehicle for Orthodox Jewish mental health professionals, clergy and educators to network and collaborate in meeting a common challenge—to enhance the emotional well-being and unity of Klal Yisroel. NEFESH is developing timely and effective approaches that are based on widely accepted mental health principles, within a perspective and framework of Jewish values and ethics, addressing critical issues facing Jewish mental health professionals and confronting Jewish families and communities. NEFESH provides leadership and interdisciplinary education in the field of personal, family and community mental health. Its diverse members include psychologists, social workers, psychiatrists, marriage and family therapists, professional counselors, psychiatric nurses, chemical dependency counselors, psychotherapists, guidance and pastoral counselors and graduate students, and its affiliates include Orthodox rabbis, Jewish educators, attorneys and allied professionals. (www.nefesh.org)

Renewal (2006). 5904 13th Avenue, Brooklyn, NY 11219. (718) 431-9831. Renewal is dedicated to assisting people within the Jewish community who are suffering from various forms of kidney disease. It is a multi-faceted, proactive team that is dedicated to saving lives through kidney donation. Although the aim is to help in any way possible, Renewal's ultimate goal is to obtain a kidney for those who would like to undergo a transplant and that no one in need of a kidney transplant should wait longer than six months to find a donor. Renewal provides services and continuous support and guidance to both donor and recipient throughout the process. Services also include providing referrals (doctors, hospitals, dialysis centers), guidance and support for those with kidney disease. Renewal holds donor drives, educational events and publicizes the need for organ donation within the Jewish community. (www.life-renewal.org)

Sephardic Health Organization for Referral & Education (SHORE). SHORE is a self-standing organization comprised of organizations, synagogues, prominent members, physicians and spiritual leaders from the Sephardic community sharing a

common goal of combating Sephardic Jewish genetic diseases. SHORE has formed to unite the Sephardic/Iranian Jewish community to promote education and awareness about genetic diseases that occur most frequently in that population. SHORE's mission is to increase awareness and educate the community about Sephardic Jewish genetic diseases; encourage genetic testing for carrier status in order to help eliminate genetic diseases in future generations of the Sephardic/Iranian Jewish community; and provide a source of information for affected individuals and their families. (www.shoreforlife.org)

Sharsheret (2001). 1086 Teaneck Road, Suite 3A, Teaneck, NJ 07666. (866) 474-2774 or (201) 833-2341. Sharsheret (Hebrew for "chain") supports young women of all Jewish backgrounds and their families who are facing breast cancer. Its mission is to offer a community of support to women diagnosed with breast cancer or at increased genetic risk by fostering culturally-relevant, individualized connections with networks of peers, health professionals and related resources. Sharsheret provides support at every stage—before, during and after diagnosis. It also provides educational resources and offers specialized support to those facing ovarian cancer or at high risk of developing cancer, and creates programs for women and families to improve their quality of life. (www.sharsheret.org)

United Order of True Sisters (UOTS) (formerly **Independent Order True Sisters**) (1846). Linton International Plaza, 660 Linton Boulevard, Suite 6, Delray Beach, FL 33444. (561) 265-1557. UOTS is the oldest women's charitable organization in the US, with chapters around the country. It was founded as a secret society in order to spare the recipient of charity any humiliation. Since 1947, UOTS has dedicated itself primarily to providing emotional and financial support to cancer patients and their families, as well as donations to hospitals for equipment and donations for cancer research. (www.uots.org)

Jewish Organizations for People with Disabilities or Special Needs

Chai Lifeline (1987). 151 West 30th Street, New York, NY 10001. (212) 465-1300 or (877) 242-4543. Chai Lifeline addresses the emotional, social and financial needs of seriously ill children, their families and communities, and strives to restore normalcy to family life and better enable families to withstand the crises and challenges of serious pediatric illness. Chai Lifeline provides creative, innovative and effective family-centered programs, activities and services to bring joy to the lives of young patients and their families; engenders hope and optimism in children, families and communities; educates and involves communities in caring for ill children and their families; and provides support throughout the child's illness, recovery and beyond. It has an extensive network of free programs and services to ensure that every family has access to the programs it needs. (www.chailifeline.org)

Friendship Circle International (also known as **The Friendship Circle**) (1994). 816 Eastern Parkway, Brooklyn, NY 11213. (718) 713-3062. The Friendship Circle, affiliated with the Chabad Lubavitch movement, connects teenage volunteers and children with special needs and their families to the Jewish community through educational and social opportunities. Each independent Friendship Circle is operated by its local Chabad Lubavitch center and entirely supported by the local community to benefit local children with special needs. With branches across the

US and Canada and in other parts of the world, The Friendship Circle facilitates shared experiences that empower special needs children, enabling them to gain the confidence they need to make the most of their abilities and talents, while enriching the lives of everyone involved. Teen volunteers learn about the value of giving, the curative power of friendship and the importance of integrating children with special needs into the community, while parents and siblings of special needs children receive much-needed respite and support from The Friendship Circle community. (www.friendshipcircle.com)

Heart to Heart: The American Jewish Society for Distinguished Children (1990). 616 East New York Avenue, Brooklyn, NY 11203. (718) 778-0111. Heart to Heart provides services that advocate for Jewish infants with special needs to remain at home with their parents and siblings. When that option is not possible, Heart to Heart provides everything necessary to help make the transition to acceptance into an all new, warm and caring family. Current services include: finding suitable long-term and short-term living arrangements for babies abandoned at birth; seminars educating, informing and encouraging parents, teachers and the community; camp fund for special needs children; advocating for families with children in the Department of Education; setting up inclusion education programs in yeshivas; and shabbatons for families, siblings and children with disability issues. (www.heartto-heartamerican.org)

Hebrew Seminary, A Rabbinical School for Deaf & Hearing (1992). 4435 West Oakton, Skokie, IL 60076. (847) 677-3330. Hebrew Seminary is a unique, pluralistic, egalitarian school, and the only seminary in the world, that trains both deaf and hearing men and women to become rabbis and Jewish educators to serve both deaf and hearing Jewish communities throughout America. The Rabbinic program is a five-year program leading to rabbinic ordination. Hebrew Seminary encourages the highest commitment to traditional scholarship, such as Talmud, Bible and Hebrew, as well as the spiritual discipline of Kabbalah and healing meditative practices. All students are mandated to learn and be educated in American Sign Language so that they might be able to communicate with deaf families in their community. (www.hebrewseminarydeaf.org)

JB I International (formerly **The Jewish Braille Institute of America**) (JBI) (1931). 110 East 30th Street, New York, NY 10016. (212) 889-2525 or (800) 433-1531. JBI is dedicated to meeting the Jewish and general cultural needs of the visually impaired, blind, physically handicapped and reading disabled—of all ages and backgrounds—worldwide. It provides people who are visually impaired with books, magazines and special publications in Braille, large print and audio format, free of charge, that enable them to maintain their connection to the rich literary and cultural life of the Jewish and broader community. JBI also runs a clinic in Israel that treats severely visually impaired children and adults with state-of-the-art, customized optometric devices. (www.jbilibrary.org)

Jewish Deaf Community Center (JDCC) (formerly **Creative Services Group**) (1992). 507 Bethany Road, Burbank, CA 91504. (818) 845-9934. JDCC promotes individual growth, social awareness, productivity and equality by empowering deaf and hard of hearing persons to be full participants in the Jewish community. It exists

exclusively for educational, religious and charitable purposes and does not charge membership fees. As the primary means of keeping Jewish deaf people in touch with Judaism and JDCC activities, JDCC issues a monthly newsletter online, JDCC News, which reports on the Jewish deaf community throughout the US and abroad. (www.jdcc.org)

Jewish Deaf Congress (JDC) (formerly **National Congress of Jewish Deaf**) (1956). 11803 Lovejoy Street, Silver Spring, MD 20902. The JDC's mission is to provide religious, cultural and educational experiences for Jewish persons who are deaf and hard of hearing. (www.jewishdeafcongress.org)

Jewish Deaf Resource Center (JDRC) (1996). PO Box 318, Hartsdale, NY 10530. (917) 705-8941. JDRC builds bridges between Jews who are deaf and hard of hearing and the individuals and organizations which serve the Jewish community throughout the US. It supports and assists individuals who are deaf and hard of hearing to navigate their relationship with the wider Jewish community. JDRC advocates within the Jewish community for issues of concern to the Jewish deaf community; advocates to increase communication access for Jewish deaf individuals to services, rituals, learning and other Jewish experiences, thereby building a richer and meaningful Jewish communal life for everyone; and seeks to increase representation of individuals who are deaf and hard of hearing in Jewish communal leadership positions. (www.jdrc.org)

Jewish Guild Healthcare (The Guild) (formerly **New York Guild for the Jewish Blind** and **The Jewish Guild for the Blind**) (1914). 15 West 65th Street, New York, NY 10023. (212) 769-6200 or (800) 284-4422. The Guild is a leading nonprofit, nonsectarian, healthcare organization whose mission is to help people with vision loss live with independence and dignity. It provides a wide range of programs and services that include clinical services, low vision rehabilitation, adult day health care, mental health services, education and programs for individuals with developmental disabilities as well as vision loss, all designed to help people live as independently as possible. The Guild also offers health plans, in which it provides, manages and coordinates healthcare services so that people with long-term care and other special needs can live safely at home. (www.guildhealth.org)

The Jewish Heritage for the Blind. 1655 East 24th Street, Brooklyn, NY 11229 or 2882 Nostrand Avenue, Brooklyn, NY 11229. (718) 338-4999 or (800) 995-1888. The Jewish Heritage for the Blind is dedicated to servicing and promoting the independence of individuals who are blind or visually impaired to alleviate the difficulty of fully participating in traditional Jewish life. (www.jhbinternational.org)

Jewish Special Education International Consortium. The Jewish Special Education International Consortium is a professional network of directors, coordinators and administrators of Jewish special education services in Central Agencies for Jewish Education (or, in the absence of a Central Agency, a designee of the local Jewish Federation) throughout the US and Canada. Its mission is to provide a structured forum that will enable professionals in special education to access and disseminate information and ideas on: program models and development; specialized curriculum and technology; inclusion; professional development and support; advocacy and legislation; and community relations and awareness. Services include:

an annual colloquium that provides opportunities for networking and professional growth; a listserv which enables members to communicate, share resources, and provide collegial support throughout the year; and a website containing resources and materials to help provide support and services to children and adults with special needs in the Jewish community. (www.jsped.org)

Matan (2000). 520 Eighth Avenue, 4th Floor, New York, NY 10018. (866) 410-5600. Founded in recognition of the need for a Jewish organization that would enable the Jewish community to be more inclusive of children with special needs and their families, Matan advocates for Jewish students with special needs, empowers their families and educates Jewish leaders, teachers and communities so that all Jewish children have access to a rich and meaningful Jewish education. By strengthening the capacity of Jewish institutions across North America to support and sustain more educationally varied programs, Matan is expanding the Jewish community's ability to fulfill the obligation to include all children—not just typical learners—in their Jewish educational birthright. (www.matankids.org)

National Association of Day Schools Serving Exceptional Children (NADSEC). NADSEC Coordinator, 11 Broadway, 13th Floor, New York, NY 10004. (212) 613-8229 or (551) 404-4447. NADSEC is an association of yeshivas and day schools across the US and Canada providing programs for students with varying special needs, including mild to moderate learning disabilities; dyslexia; Asperger's and the autistic spectrum; hearing, visual and mobility impairment; and developmental disabilities. Services include: a resource guide of programs throughout the US and Canada for families looking for the appropriate educational setting for their child; staff development opportunities; shared curriculum materials and guides; and networking for schools and families. NADSEC hosts staff development conferences in the Fall and Spring of each year on a national level. (www.njcd.org/educational-services/serving-exceptional-children-nationally-nadsec) <http://www.njcd.org/educational-services/>

P'TACH (Parents for Torah for All Children) (1976). 1689 East 5th Street, Brooklyn, NY 11230. (718) 854-8600. P'TACH's mission is to provide the best possible Jewish and secular education to children who have been disenfranchised because of learning differences. P'TACH believes every child has a right to learn, can succeed and should be provided with the opportunity within a regular mainstream setting. P'TACH has established special classes and resource centers in conjunction with yeshivas and Jewish day schools throughout the US, Canada and Israel as model programs which it utilizes as laboratories in the forefront of research and discovery on how children learn, and these programs are used in turn as models for others to observe, study and duplicate. P'TACH works to promote public understanding of the diverse learning needs of children and to create opportunities and programs to give every child an equal opportunity to a Jewish education by providing intensive training for regular classroom teachers and empowering them to understand and manage differences in learning. (www.ptach.org)

Yachad, The National Jewish Council for Disabilities (1983). 11 Broadway, 13th Floor, New York, NY 10004. (212) 613-8229. Yachad, with chapters located throughout the US and Canada, is dedicated to enhancing the life opportunities of individuals with disabilities, ensuring their participation in the full spectrum of Jewish life. It is the only international organization promoting inclusion for children and adults in the broader Jewish community, helping to educate and advocate to the Jewish world for greater understanding, acceptance, outreach and a pro-disability attitude. Yachad members participate in several inclusive activities per month. Yachad's services include social programming; counseling services for individuals and families; weekend retreats; extensive parent support services; sibling services; vocational training and job placement; professional advocates and case managers; summer camps; special needs yeshivas; Shabbat programs; day habilitation programs; Israel Birthright trips for persons with mobility and/or special learning needs; social skills development; lobbying for pro-disability legislation on the local, state and federal levels; and high school and university leadership programming. Its programs include Our Way for the Deaf and Hard of Hearing and the Jewish Deaf Singles Registry. (www.njcd.org)

Yad HaChazakah: The Jewish Disability Empowerment Center (2006). 419 Lafayette Street, 2nd Floor, New York, NY 10003. (646) 723-3955. Led by Jews with disabilities and in accordance with Torah standards, Yad HaChazakah provides guidance, resource information and advocacy for people with obvious or hidden disabilities and their families as it promotes access to Jewish life. It works with individuals of all ages with physical, vision, hearing, speech, cognitive, reproductive, mental health-related conditions or chronic health conditions, regardless of cultural or religious affiliation, who seek to lead active and meaningful lives in Jewish communities. Yad HaChazakah offers support services and resource information to individuals with disabilities and their families and friends; provides learning sessions and informational workshops; offers discussion groups and networking opportunities; helps Jewish community organizations better accommodate students, patrons and employees with disabilities; and helps raise awareness about how communities can be more inclusive of people with disabilities. (www.yadempowers.org)

Jewish Funeral and End of Life Organizations

Gamliel Institute (2010). c/o Rabbi Stuart Kelman, 1003 Mariposa Avenue, Berkeley, CA 94707. (510) 524-5886. The Gamliel Institute is a center for study, training and advocacy concerning Jewish end of life practices. In an environment that acknowledges the contributions of all the streams of Judaism, the Institute brings together diverse disciplines, community organizing, consumer advocacy, bikkur cholim, chaplaincy and rabbinics, thanatology, hospice care, grief therapy, funeral direction, cemetery management, and legacy planning and preparation into the creation of a unique, comprehensive training program. Institute students include

Chevra Kadisha volunteers, rabbis, chaplains, funeral directors and Jewish communal professionals. The centerpiece of the Institute is a certification program employing a variety of distance-learning and on-site practicum formats, at the end of which students will have developed theoretical and practical expertise in the halachot, minhagim, logistics and finances surrounding serious illness, death, funerals, burial, mourning and legacy preparation, including ethical wills. (www.jewish-funerals.org/gamliel-institute)

Jewish Cemetery Association of North America (JCANA) (2009). 8430 Gravois Road, St. Louis, MO 63123. (248) 723-8884. JCANA is organized for charitable, educational and religious purposes to preserve Jewish cemetery continuity by assembling, organizing and disseminating information relative to the Jewish cemeteries of North America. Its members are devoted to the preservation, sanctity and continuity of Jewish cemeteries. JCANA sustains community awareness relating to end of life issues and traditional Jewish burial practices; advocates for Federal legislation to protect Jewish cemetery rights and contests legislative acts that would infringe on religious freedom; offers its members timely advice on all aspects of Jewish cemetery management; champions a Code of Ethics for its members and encourages that these standards be affirmed to enhance member prestige with prospective families in local markets; and seeks to safeguard sacred burial grounds, prevent future abandonment and serve as a clearinghouse for the perpetuity of Jewish burial practices in accordance with Jewish law and custom. (www.jcana.org)

The Jewish Funeral Directors of America (JFDA) (1932). 107 Carpenter Drive, Suite 100, Sterling, VA 20164. (800) 645-7700. JFDA is an international association of Jewish funeral homes and Jewish funeral directors in the US and Canada, the oldest and largest organization of its kind. Its mission is to guide, aid and support its members in honoring the deceased and comforting the bereaved by preserving, promoting and practicing the customs and traditions of the Jewish funeral. JFDA's members are committed to the perpetuation of Jewish funerals in North America. JFDA's meetings and seminars provide progressive educational content on a variety of topics ranging from Jewish funeral practices to current industry and legislative updates. Its members work closely with all denominations of Judaism, ensuring traditional continuity. JFDA is not just about Jewish funerals; its focus is also on the Jewish community as most of its members are entrenched in their local Jewish communities and their funeral home locations are considered integral parts of their communities and are valued resources. (www.iccfa.com/groups/jfda)

The Kaddish Foundation (1987). 277 Saddle River Road, Airmont, NY 10952. (888) 999-7685. The Kaddish Foundation offers Kaddish recital, yizkor and yahrtzeit observance services to Jews. With offices in four states and in Jerusalem, it is a worldwide operation endorsed by many Jewish organizations, rabbis and synagogues. (No website)

Kavod - The Independent Jewish Funeral Chapels (formerly **National Independent Jewish Funeral Directors**) (2002). 8914 Farnam Court, Omaha, NE 68114. Kavod is a network of independent family owned Jewish funeral providers. Kavod believes that a solid future for funeral service is based on the collective

insight and dedication from caring professionals whose unified voice helps to shape and provide the professional standards that families and communities count on in their time of need. Membership in Kavod is by invitation only. (www.nijfd.org)

Kavod v'Nichum (2000). 8112 Sea Water Path, Columbia, MD 21045. (410) 733-3700. Kavod v'Nichum (Honor and Comfort) encourages and assists the organization of bereavement committees and Chevra Kadisha groups in synagogues and communities in the US and Canada so that they can perform Jewish funeral, burial and mourning mitzvot; protect and shield bereaved families from exploitation; and provide information, education and technical assistance that helps bring these important life cycle events back into the synagogue community. Its mission is to restore to Jewish death and bereavement practice, the traditions and values of honoring the dead (kavod hamet) and comforting the bereaved (nichum avelim). It sponsors an annual international conference whose focus is on Chevra Kadisha, Jewish cemeteries, and all aspects of Jewish death practices and is also a sponsor of the Gamliel Institute, which is dedicated to education related to Jewish death, dying, burial and mourning. (www.jewish-funerals.org)

Misaskim (2004). 5805 16th Avenue, Brooklyn, NY 11204. (718) 854-4548 or (877) 243-7336. Misaskim's mission is to provide support and assistance to individuals experiencing crisis or tragedy by providing vital community services, including safeguarding the dignity of the deceased, assisting the bereaved and supporting individuals during these times. Misaskim's wide array of services include moral support and assistance with the many challenges during crisis or loss. Since 2007, Misaskim has been providing disaster/accident recovery services and is effectively the American branch of the Israeli organization ZAKA. (www.misaskim.org)

National Association of Chevra Kadisha (NASCK) (formerly **Association of Chevros Kadisha, Inc.**) (1996). 85-18 117th Street, Richmond Hill, NY 11418. (718) 847-6280. NASCK was created to form a united and cohesive group of Jewish burial societies in the US and Canada, dedicated to traditional Jewish burial practices. It acts as an umbrella organization to assist affiliated groups in defining, establishing and achieving the highest degree of respect for the dead as defined by Jewish law. The activities of NASCK include registry of Jewish burial societies; education and outreach to the community-at-large; burial society training, seminars, and conferences; website, newsletter, and educational material; establishing new Jewish burial societies; halachic hotline; tracking, developing, and assessing legal issues; creating specific innovative programs geared to reducing the incidence of cremation; burying the indigent; and grief and bereavement issues. (www.nasck.org)

National Institute for Jewish Hospice (NIJH) (1985). 732 University Street, North Woodmere, New York 11581. (800) 446-4448 or (516) 791-9888. The NIJH serves as a national Jewish hospice resource center that was established to help alleviate suffering in serious and terminal illness. Its members comprise business and professional leaders and a consortium of endowing foundations. The NIJH communicates with hospices, family service organizations, medical organizations, and health-care agencies, educating them to the issues and challenges of serving the Jewish terminally ill. Through conferences, research, publications, referrals and counseling services, NIJH offers guidance, training, and information to patients,

family members, clergy of all faiths, professional care givers and volunteers who work with the Jewish terminally ill. It provides hospice training and accreditation of Jewish hospice programs in the US and assists facilities in planning conferences, training staff and designing appropriate workshops to better serve the Jewish terminally ill. A 24-hour toll-free number counsels families, patients and care givers, and provides locations of hospices, hospitals, health professionals and clergy of all faiths. (www.nijh.org)

Jewish Media Organizations

American Jewish Press Association (AJPA) (1944). c/o KCA Association Management, 107 South Southgate Drive, Chandler, AZ 85226. (480) 403-4602. The AJPA was founded as a voluntary professional association for the English-language Jewish press in North America. Today, its membership consists of newspapers, magazines, websites, other electronic Jewish media organizations, individual journalists and affiliated organizations throughout the US and Canada. Its mission is to enhance the status of American Jewish journalism; provide a forum for the exchange of ideas and cooperative activities among the American Jewish press; promote robust, independent and financially healthy Jewish media; foster the highest ethics, editorial quality and business standards to help its members navigate their challenges and responsibilities, especially those unique to the Jewish media; and share resources and expertise, provide access to professional development, and advocate for collective interests. The AJPA sponsors the competition for the annual Simon Rockower Awards for excellence in Jewish journalism. (www.ajpa.org)

Committee for Accuracy in Middle East Reporting in America (CAMERA) (1982). PO Box 35040, Boston, MA 02135. (617) 789-3672. CAMERA is a media-monitoring, research and membership organization devoted to promoting accurate and balanced coverage of Israel and the Middle East. It fosters rigorous reporting, while educating news consumers about Middle East issues and the role of the media. Because public opinion ultimately shapes public policy, distorted news coverage that misleads the public can be detrimental to sound policymaking. CAMERA systematically monitors, documents, reviews and archives Middle East coverage. Staffers directly contact reporters, editors, producers and publishers concerning distorted or inaccurate coverage, offering factual information to refute errors. CAMERA members are encouraged to write letters for publication in the print media and to communicate with correspondents, anchors and network officials in the electronic media. CAMERA's combination of rigorous monitoring, research, fact-checking, careful analysis, and grassroots efforts have had a documented impact. A nonpartisan organization, CAMERA takes no position with regard to American or Israeli political issues or with regard to ultimate solutions to the Arab-Israeli conflict. (www.camera.org)

Facts & Logic About the Middle East (FLAME) (1994). PO Box 590359, San Francisco, CA 94159. (415) 356-7801. FLAME's purpose is the research and publication of the facts regarding developments in the Middle East and exposing false propaganda that might harm the interests of the US and its allies in that area of the world. It brings the truth about Israel and the Middle East conflict to the attention of an American public that is mostly uninformed and misinformed about these matters, in part because the media—both print and broadcast—are with few exceptions biased against Israel. FLAME publishes monthly hasbarah (educating and clarifying) messages in major US publications of general circulation as well as in a number of Jewish publications, in the US and Israel, and in many small-town newspapers across the US and Canada. (www.factsandlogic.org)

HonestReporting (2000). HonestReporting monitors the news for bias, inaccuracy, or other breach of journalistic standards in coverage of the Arab-Israeli conflict to ensure that Israel is represented fairly and accurately in the media. It exposes cases of bias, prompting apologies, retractions and revisions from news outlets, promotes balance and effects change through education and action. HonestReporting facilitates accurate reporting for foreign journalists covering the Middle East, providing support services for journalists based in or visiting Israel, the Palestinian territories, and the region to insure the free flow of information. It provides agenda-free services to reporters, including translation services and access to news makers to enable them to provide a fuller picture of the situation. HonestReporting was formed by a small group of British college students looking to respond to unfair coverage of Israel in the wake of the second Intifada and is not aligned with any government, political party or movement. (www.honestreporting.com)

ISRAEL21c (2000). 44 Montgomery Street, 41st Floor, San Francisco, CA 94104. Israel 21c was established as an independent news and education organization with a mission to increase public and media awareness about the Israel that exists beyond the conflict. Israel 21c provides an online news magazine offering daily news and information about twenty-first century Israel; identifies, pitches and places stories in influential media outlets globally; trains Israel activists at its summits, on college campuses and in other settings; and provides content for thousands of students and teachers in religious and secular schools all over the world. Israel21c offers reports on how Israelis innovate, improve and add value to the world and on how Israeli efforts have contributed to the advancement of healthcare, environment, technology, culture, and global democratic values worldwide. It redefines the conversation about Israel, offering a fair and balanced portrayal of the country, and focusing media and public attention on Israel's vibrant diversity, humanity, creativity, innovative spirit and responsiveness. (www.israel21c.org)

Israel Up Close: IUC-TV (IUC) (2003). PO Box 15276, Newport Beach, CA 92659. (949) 650-5185. IUC is a nonprofit organization that produces high quality news segments which cover Israel beyond the headlines and the Arab-Israeli conflict, reporting on the country's unique capacity for ingenuity and compassion which has brought about changes to people's lives around the globe. (www.israelupclose.org)

Jewish Internet Defense Force (JIDF) (2000). JIDF is a private, independent, non-violent protest organization representing a collective of activists operating since the massacre at the Mercaz HaRav Yeshiva in Jerusalem. JIDF is on the cutting edge of pro-Israel digital online advocacy, presenting news, viewpoints and information to those who share its concerns for Israel and about anti-Semitic and jihadist online content, throughout a large network reaching hundreds of thousands via email, Facebook, YouTube, RSS feeds, Twitter and other digital hubs. Its ACTION ALERTS are well known throughout the Jewish and Israel advocacy world, as they have led to the removal of thousands of antisemitic and jihadist pages online. JIDF believes in direct action both to eradicate the problems faced online and to create the publicity that will cause those with the power to take action (companies like Facebook and Google) to do the right thing. (www.thejidf.org)

Jewish Student Press Service (JSPS) (1971). 125 Maiden Lane, 8th Floor, New York, NY 10038. (212) 675-1168. The JSPS is an independent, student-run organization established to provide quality, student-written articles to a network of Jewish campus publications across the country. Many of today's most accomplished Jewish journalists got their start at the JSPS. Current and past editors of the *New York Jewish Week*, *New Jersey Jewish News*, *The Forward*, *Dissent*, *The Jewish Telegraphic Agency*, *Lilith*, and *Sh'ma* are all past contributors to the JSPS. Since 1991, the JSPS has published its own magazine, *New Voices*, America's only national magazine written and published by and for Jewish college students. With *New Voices*, the JSPS continues its tradition of cultivating the next generation of Jewish journalists, creating a Jewish media that speaks to young Jews and empowering Jewish students to take ownership of their heritage. JSPS also publishes the *Global Jewish Voice* (in partnership with the World Union of Jewish Students and AJC-ACCESS), extending its mission to Jewish students on campuses around the globe. (www.newvoices.org)

Middle East Media & Research Institute (MEMRI) (1998). PO Box 27837, Washington, DC 20038. (202) 955-9070. An independent, nonpartisan organization that explores the Middle East and South Asia through their media, MEMRI was founded to inform the debate over US policy in the Middle East. MEMRI provides translations from, and original analysis of, the media and other primary sources in the Arab and Muslim world, covering political, ideological, intellectual, social, cultural and religious trends. It monitors, translates and analyzes television broadcasts, print media, mosque sermons, schoolbooks and other important sources in the region. MEMRI research is translated into English, French, Polish, Japanese, and Hebrew. MEMRI's projects address such issues as anti-Semitism, emerging developments in jihadist movements and issues of individual liberty and religious and cultural freedom in South Asia, Islamist terrorism in the Arab world and worldwide, and the 9/11 attacks. MEMRI's work directly supports fighting the US War on Terror. (www.memri.org)

The Media Line (TML) (2000). 210 West 70th Street, Suite 1509, New York, NY 10023. TML is a unique nonprofit news organization established to enhance and balance media coverage in the Middle East, promote independent reporting in the region, and break down barriers to understanding in the Arab and Israeli journalism communities. (www.themedialine.org)

Jewish Environmental Organizations

The American Society for the Protection of Nature in Israel (ASPNI) (1986). 28 Arrandale Avenue, Great Neck, NY 11024. (800) 411-0966. ASPNI raises awareness and supports the work of the Society for the Protection of Nature in Israel, Israel's oldest and largest environmental organization, which is devoted to environmental protection and nature education and has been working to promote knowledge, love and respect for the land among its citizens and abroad since 1953. (www.natureisrael.org/aspni)

Amir (2010). 144 2nd Street, Lower Level, San Francisco, CA 94105. (415) 718-2647. Founded at Camp Ramah in Canada, Amir is dedicated to alleviating issues of social justice through youth development and community building, using experiential education—specifically gardening—as a constructive vehicle to teach youth about issues of poverty and hunger, to provide tangible ways of addressing social inequalities, and to motivate communities to serve those in need. Amir's mission is to harness environmental stewardship to inspire and motivate people to serve others and to build an environmentally conscious and socially just world. Amir teaches that environmental sustainability is a social justice issue and its comprehensive curriculum uses gardening to teach children about their indelible connection to the Earth and to each other. Amir has become a scalable template for environmental and social justice education at summer camps throughout the country and world. The Amir Farming Fellowship develops leadership and community-organizing skills among college-aged students. (www.amirproject.org)

Canfei Nesharim (2003). PO Box 7, Roseland, NJ 07068. Canfei Nesharim educates the Jewish community through Torah-based and scientific resources to instill a sense of responsibility to protect the environment. It empowers lay leaders, educators, schools and organizations through leadership training and support to community change agents to help each member create a voice of change within their community. It connects Jewish environmentalists so that they can learn from one another and engage each other in shared campaigns. Canfei Nesharim is also the only organization that is engaging the Orthodox Jewish community to take an active role in protecting the environment. Canfei Nesharim is building the foundation of a Torah-based environmental movement by creating educational resources and synagogue programs; training leaders and speakers; and inspiring the Jewish community to commit to environmental action. It also provides administrative support for Jewcology, the web portal for the global Jewish Environmental Movement. (www.canfeinesharim.org)

Coalition on the Environment and Jewish Life (COEJL) (1993). 116 East 27th Street, 10th Floor, New York, NY 10016. (202) 212-6035. COEJL deepens and broadens the Jewish community's commitment to stewardship and protection of the Earth through outreach, activism and Jewish learning. It partners with the full spectrum of national Jewish organizations to integrate Jewish values of environmental stewardship into Jewish life. Through a network of Jewish leaders, institutions and individuals, COEJL is mobilizing the Jewish community to conserve energy, increase sustainability, and advocate for policies that increase energy efficiency and

security while building core Jewish environmental knowledge and serving as a Jewish voice in the broader interfaith community. COEJL serves as the Jewish partner in the National Religious Partnership on the Environment. (www.coejl.org)

Green Hevra (2012). Green Hevra is a network of national and regional Jewish environmental organizations in the US and Canada that harnesses the power of its members, and the unique wisdom of Jewish tradition, to change the consciousness of North American Jewish communities so that the Jewish people become a force that creates a more sustainable world. Green Hevra serves as a focal point for these organizations to educate the Jewish community and take action on current environmental issues, and its collaboration has been integral in growing the field of Jewish environmentalism. (www.greenhevra.org)

Green Zionist Alliance (2001) (GZA). PO Box 30006, New York, NY 10011. (347) 559-4492. The GZA offers a place for all people, regardless of political or religious affiliation, who care about humanity's responsibility to preserve the Earth and the special responsibility of the Jewish people to preserve the ecology of Israel. The GZA works to educate and mobilize people around the world for Israel's environment; to protect Israel's environment and support its environmental movement; to improve environmental practices within the World Zionist Organization and its constituent agencies; and to inspire people to work for positive change. By focusing on the environment while working from a pluralistic and multi-cultural base, the GZA seeks to bridge the differences between and within religions and people—helping to build a peaceful and sustainable future for Israel and the Middle East. (www.greenzionism.org)

Hazon (2000). 125 Maiden Lane, Suite 8B, New York, NY 10038. (212) 644-2332. Hazon (Vision, in Hebrew) is America's largest Jewish environmental group, creating healthier and more sustainable communities in the Jewish world and beyond. Hazon effects change in the world through transformative experiences (programs that directly touch lives in powerful ways), thought-leadership (writing, speaking, teaching and advocacy), and capacity-building (supporting great people and projects in North America and Israel). It serves a national and international population; members of every denomination and those who are unaffiliated; and inter-generational from children to seniors, including families and singles, with a particular focus on young adults interested in developing the skills to take on leadership roles in their communities and make a difference in the world. Its programs include Bike Rides, Food Programs, Siach, Makom Hadash, Jewish Food Education Network, Shmita Project, Teva. (www.hazon.org)

Isabella Freedman Jewish Retreat Center (formerly **Jewish Working Girls Vacation Society**, **Camp Lehman for Jewish Working Girls**, and **Camp Isabella Freedman**) (1893). 116 Johnson Road, Falls Village, CT 06031. (860) 824-5991. The Isabella Freedman Jewish Retreat Center creates transformative experiences that integrate ecological awareness, vibrant Jewish spirituality and social justice. Inspired by a relevant and thriving Judaism, Isabella Freedman and its program participants work together to create a more just and compassionate society. Isabella Freedman offers experiences and tools to engage its visitors and partner organizations in embracing environmental responsibility as a primary ethical obligation within its grounds

and beyond. Jewish organizations, spanning the denominational spectrum, hold retreats at Isabella Freedman. Its programs include ADAMAH: The Jewish Environmental Fellowship, Teva Learning Alliance, Elat Chayyim Center for Jewish Spirituality, and Jewish Greening Fellowship. (www.isabellafreedman.org)

Israel Longhorn Project (2007). c/o Robin Rosenblatt, PO Box 1225 or 815 Hill Street, #5, Belmont, CA 94002. (650) 631-9270. The Israel Longhorn Project is an educational and cattle crossbreeding improvement project whose mission is to help Israel and East Africa by introducing a viable breed of beef cattle-Texas longhorn-that can fit and thrive in their semi-desert environments. Texas Longhorn will decrease calve and cattle losses allowing ranchers to use less cattle and less land to raise enough cattle to support themselves and their community. (www.longhornproject.org)

Jewish Farm School (2005). 5020 Cedar Avenue, Philadelphia, PA 19143. (877) 537-6286. (The Farm at Eden Village: 392 Dennytown Road, Putnam Valley, NY 10579. (877) 397-3336)). The Jewish Farm School is dedicated to teaching about contemporary food and environmental issues through innovative training and skill-based Jewish agricultural education. It trains Jewish farmers, educators and food justice activists, as well as inspires and supports Jewish agricultural education experiences for the broader Jewish community. The Jewish Farm School is driven by traditions of using food and agriculture as tools for social justice and spiritual mindfulness. Through its programs, the Jewish Farm School addresses the injustices embedded in today's mainstream food systems and works to create greater access to sustainably grown foods, produced from a consciousness of both ecological and social well-being. (www.jewishfarmschool.org)

Jewish Global Environmental Network (JGEN) (2003). 443 Park Avenue South, 11th Floor, New York, NY 10016. (212) 532-7436. JGEN's mission is to develop partnerships and collaborative initiatives through which Jewish environmental leaders in Israel and around the world work together toward a sustainable future for Israel. JGEN was established in recognition that both environmentalists and Jews are part of global communities that benefit from cross-boundary interactions and collaboration; that the Israeli environmental movement needs help in developing the leadership and expertise to address its environmental issues as effectively as possible; and that international cooperation is needed to marshal resources and technical expertise from around the world. (http://www.israelvolunteering.org/#!__environment)

Jewish National Fund (JNF) (1901). 42 East 69th Street, New York, NY 10021. (888) 563-0099. JNF is the American fundraising arm of Keren Kayemeth Lelsrael, the official land agency in Israel. JNF performs groundbreaking work to develop the land of Israel through a variety of multifaceted initiatives in the areas of water resource development, forestry and ecology, education, tourism and recreation, community development, security, and research and development. JNF has evolved into a global environmental leader by planting 250 million trees, building over 210 reservoirs and dams, developing over 250,000 acres of land, creating more than 1,000 parks, providing the infrastructure for over 1,000 communities, bringing life to the Negev Desert and educating students around the world about Israel and the environment. (www.jnf.org)

Jewish Vegetarians of North America (JVNA) (formerly **The Jewish Vegetarian Society of America**) (1975). 9 Hawthorne Road, Pittsburgh, PA 15221. (412) 965-9210. JVNA is dedicated to spreading the ideas of Jewish vegetarianism, advocated by many rabbis, as God's ideal diet that best lives up to Torah mandates on compassion for animals, concern for health and protecting creation. JVNA isn't just a Torah-based vegetarian-advocacy organization; it is also, a Torah-based environmental organization. (www.jewishveg.com)

Mosaic Outdoor Clubs of America (MOCA) (1995). (888) 667-2427. MOCA is a network of Jewish outdoor clubs dedicated to organizing outdoor and environmental activities for Jewish singles, couples and families. Local clubs are located across North America and in Israel and hold events each month for their local communities and/or regional events. MOCA holds an international event each year. (www.mosaicoutdoor.org)

Pearlstone Center (2001). 5425 Mount Gilead Road, Reisterstown, MD 21136. (410) 500-5417. The Pearlstone Center is a farm, education center and environmentally-conscious conference and retreat center, with programs that enable and inspire vibrant Jewish life and impactful experiences in Jewish learning for all ages and denominations. Through its farm and experiential education programs, the Pearlstone Center hopes to reconnect people with their food and with the earth, inspiring social and ecological responsibility in the Jewish community. The Pearlstone Center models sustainability, environmental leadership and communal responsibility, embodying Jewish environmental and humanitarian values. It offers Jewish and nonsectarian programs and welcomes visitors for its volunteer opportunities, festival celebrations, educational field-trips, team building and numerous workshops. Its programs include Interfaith Farm School, Rainbow Day on the Farm, Jewish Intentional Communities, Annual Beit Midrash, Annual National Conference on Agriculture and Judaism, Chesapeake Watershed Pilgrimage, Farm Summer Kollel and Nevatim Teacher Training Conference in Jewish Environmental Education. (www.pearlstonecenter.org)

ShalomVeg (2007). ShalomVeg was created as a networking and learning resource for Jewish vegans, vegetarians, animal activists, and curious omnivores. ShalomVeg is a free non-denominational, online community, with members from across the Jewish spectrum. Features include learning pages, profiles, networking tools, recipes and activism. (www.shalomveg.com)

The Shamayim V'Aretz Institute (2012). Los Angeles, CA. The Shamayim V'Aretz (Heaven and Earth, in Hebrew) Institute is a spiritual center intertwining learning and leadership around the intersecting issues of animal welfare activism, kosher veganism and Jewish spirituality for those anywhere on the journey towards compassionate eating and living within Judaism. The Institute trains leaders to address the abuse of animals, injustices in kosher slaughterhouses and other animal welfare issues, while also serving as an educational resource to help people make informed and passionate Jewish moral choices about their ethical consumption. It is working to create a paradigm shift in how the Jewish community views veganism and works specifically to promote veganism within the Jewish community. (www.shamayimvaretz.org)

Teva Learning Alliance (formerly **Teva Learning Center**) (1988) (1994). 125 Maiden Lane, Room 8B, New York, NY 10038. (212) 807-6376. Teva Learning Alliance works to fundamentally transform Jewish education through experiential learning that fosters Jewish, ecological, and food sustainability. Teva programs are designed for children ages 2–17 years old and cover the spectrum of religious affiliation. Teva offers its programs in Jewish day schools, congregations, JCCs, camps, BJE's, youth groups and other Jewish institutions, as well as at the Isabella Freedman Jewish Retreat Center in Connecticut. It provides professional development that delivers cutting edge methodologies and content to educators, as well as curricula and resources for use in the community. (www.hazon.org/programs/teva)

Torah Trek Center for Jewish Wilderness Spirituality (2012). Torah Trek is a Jewish environmental education organization that provides spiritual/ethical vision, Judaic resources and leadership training to rabbis, cantors, professional Jewish educators, volunteer educators and lay leadership. (www.torahtrek.org)

Urban Adamah (2010). 1050 Parker Street, Berkeley, CA 94710. (510) 649-1595. Urban Adamah is a community organic farm and Jewish environmental education center that integrates the practices of Jewish tradition, sustainable agriculture, mindfulness and social action to build loving, just and sustainable communities. It provides educational programs and community celebrations for visitors, as well as a residential fellowship program for young adults that combines organic farming, progressive Jewish living and social justice internships. Urban Adamah also offers innovative, farm-based programs for school-age children. (www.urbanadamah.org)

Jewish Academic Organizations

(See Additional Jewish academic organizations in Chapter 10, Section 5)

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)

Association of Orthodox Jewish Scientists (AOJS) (1948). 69-09 172nd Street, Fresh Meadows, NY 11365. (718) 969-3669. AOJS seeks to contribute to the development of science within the framework of Orthodox Jewish tradition and to obtain and disseminate information relating to the interaction between the Jewish traditional way of life and scientific developments—on both an ideological and practical level. It aims to assist those endeavors which will help improve the Torah way of life for Jews throughout the modern world, both intellectually and practically. AOJS provides assistance to individuals and institutions in the solution of practical problems encountered by Orthodox Jews and their children in the study or practice of scientific pursuits; studies the applicability of scientific method and knowledge to the strengthening of Torah ideology; and provides consulting services to Rabbinical authorities concerned with the implications of technological developments for the Jewish religious law. (www.aojs.org, <https://www.aojs.org>)

Jewish Alliance for Women in Science (JAWS) (2009). JAWS seeks to promote the entrance of Jewish women into careers related to math and science. It was founded to address the fact that the lack of appropriate role models, mentorship and discussion among Jewish women was holding many college graduates back from seeking careers in the fields of math and science. To address the realization that Jewish women face unique challenges and issues that are best addressed by other Jewish women who have faced similar hardships and choices, JAWS fosters discussion and the spread of information among Jewish women interested in science careers, functioning as a support system for women trying to balance their social obligations with the lifestyle that a career in science demands. JAWS hopes to strengthen the presence of women in science and establish a network of like-minded individuals. (www.jawscience.webs.com)

National Association of Professors of Hebrew (1950). 907 Van Hise Hall, 1220 Linden Drive, University of Wisconsin-Madison, Madison, WI 53706. The Mission of the National Association of Professors of Hebrew is to facilitate more effective cooperation among teachers of the Hebrew language and literature in universities, colleges and professional schools of higher studies; to promote interest in the Hebrew language and literature and related fields at institutions of higher learning; to advance the learning and teaching of the Hebrew language and literature in institutions of higher learning; and to advance the professional standards and ideals of teachers concerned with Hebrew Studies in higher education.

Society of Jewish Ethics (2003). 1531 Dickey Drive, Atlanta, GA 30322. (404) 712-8550. The Society of Jewish Ethics is an academic organization dedicated to the promotion of scholarly work in the field of Jewish ethics, including the relation of Jewish ethics to other traditions of ethics and to social, economic, political and cultural problems. The Society also aims to encourage and improve the teaching of Jewish ethics in colleges, universities and theological schools, to promote an understanding of Jewish ethics within the Jewish community and society as a whole, and to provide a community of discourse and debate for those engaged professionally in Jewish ethics. (www.societyofjewishethics.org)

Jewish Fraternities/Sororities

Alpha Epsilon Phi Sorority (AEPHI) (1909). 11 Lake Avenue Extension, Suite 1A, Danbury, CT 06811. (203) 748-0029. AEPHI was founded at Barnard College in NYC by seven Jewish women who wanted to foster lifelong friendship and sisterhood, academics, social involvement and community service while providing a home away from home for their members. AEPHI continues to thrive on over 50 college and university campuses nationwide. Today, AEPHI is a Jewish sorority, but not a religious organization, with membership open to all college women, regardless of religion, who honor, respect and appreciate its Jewish founding and identity and are comfortable in a culturally Jewish environment. Its mission is to inspire and

support exemplary women dedicated to friendship and a lifelong commitment to AEPHI, while building on the vision of its Jewish founders. (www.aephi.org)

Alpha Epsilon Pi Fraternity (AEPI) (1913). 8815 Wesleyan Road, Indianapolis, IN 46268. (317) 876-1913. AEPI was founded at New York University by eleven young Jewish men attending night school. Today, it is an international Jewish fraternity active on over 100 campuses in the US and Canada. AEPI is a Jewish fraternity, though non-discriminatory and open to all who are willing to espouse its purpose and values. Its basic purpose is to provide the opportunity for Jewish men to join a Jewish organization whose purpose is not specifically religious, but rather social and cultural in nature. AEPI encourages Jewish students to remain loyal to their heritage and offers many opportunities for them to explore their Jewish heritage both culturally and religiously. The fraternity develops leadership for the future of the American Jewish community. AEPI men practice tikkun olam (“repairing the world,” in Hebrew), contributing to their local communities and the global community. (www.aepi.org)

Alpha Omega International Dental Fraternity (AO) (1907). 50 West Edmonston Drive, #303, Rockville, MD 20852. (877) 368-6326 or (301) 738-6400. AO is the oldest international dental organization and was founded in Baltimore, MD by a group of dental students originally to fight discrimination in dental schools. Today, it is primarily an educational and philanthropic organization with over 90 alumni and student chapters in dozens of countries worldwide. AO focuses on philanthropic endeavors that support numerous global oral health and humanitarian projects worldwide. Its membership consists of dedicated dentists and dental students who believe in AO’s tenets of professionalism, fraternalism and commitment to Judaic values. (www.ao.org)

Sigma Alpha Epsilon Pi Sorority (1998). Sigma Alpha Epsilon Pi is a Jewish-interest sorority founded at the University of California, Davis by six Jewish women, with active chapters today in several states. Its purpose is to promote unity, support and Jewish awareness, as well as to provide a Jewish experience for its members and the community as a whole. The sorority is devoted to friendship, motivation, opportunity, leadership and well-being. The Sigma in its name is meant to represent “sisters of,” making it the sisters of Alpha Epsilon Pi to honor their contributions in creating the sorority. The letter Sigma is also the 18th letter of the Greek alphabet, with 18 signifying chai (life) in Jewish tradition. (www.sigmaaepi.com)

Sigma Alpha Mu Fraternity (1909). 8701 Founders Road, Indianapolis, IN 46268. (317) 789-8338. Sigma Alpha Mu was founded by eight Jewish sophomores at the City College of New York as a fraternity of Jewish men, and it has always acknowledged with deep appreciation its Jewish heritage and the ethical values of Judaism which have enriched its life and the lives of its members. Today, Sigma Alpha Mu is active on more than 50 campuses throughout North America, and it attracts members of all beliefs who respect the ideals and traditions of the fraternity and appreciate its great heritage as a fraternity of Jewish men. Sigma Alpha Mu seeks to foster the development of collegiate men and its alumni by instilling strong

fraternal values, offering social and service opportunities and teaching leadership skills. The fraternity encourages students to take an active role on campus and in community service and philanthropy projects and offers leadership opportunities. (www.sam.org)

Sigma Alpha Rho Fraternity International (formerly **Soathical Club**) (1917). Sigma Alpha Rho is the oldest, continuously run, independent Jewish high school fraternity. It was founded by a group of Jewish students in the West Philadelphia High School for the purpose of banding them together socially. Its former name, Soathical Club, was derived from a combination of the words social and athletic. Soon after its founding, the club was formed into the Sigma Alpha Rho Fraternity, primarily for the advancement of Jewish student interests in the high school. Sigma Alpha Rho is a youth run, youth led fraternity open to all Jewish high school students. Its objectives are to provide leadership opportunities, help Jewish youth develop a positive self-image, encourage friendships among Jewish youth, teach young men social skills, and create lifelong friendships and extensive social networks. (www.sarfraternity.org)

Sigma Delta Tau Sorority (1917). 714 Adams Street, Carmel, IN 46032. (317) 846-7747. Sigma Delta Tau was founded at Cornell University by seven Jewish women, most of whom had experienced the discrimination that was practiced against religious minorities by many Greek organizations at the time. In response to the closed doors, and as a way to meet their own social and housing needs, these young women established a sorority which would respect the individuality of its members. Today, Sigma Delta Tau has over 100 chapters and is not affiliated with any one religion. Its mission is to enrich the lifetime experience of women of similar ideals, build lasting friendships and foster personal growth. Sigma Delta Tau provides intellectual, philanthropic, leadership and social opportunities for all members within a framework of mutual respect and high ethical standards. (www.sigmadelтатаu.com)

Zeta Beta Tau Fraternity (ZBT) (1898). 3905 Vincennes Road, Suite 300. Indianapolis, IN 46268. (317) 334-1898. ZBT was inspired by a professor at Columbia University who was a leader in the early American Zionist movement. It was founded by a group of Jewish students from several New York City universities who initially formed ZBT as a Zionist youth society, which served as a kind of fraternal body for college students who as Jews were excluded from joining existing fraternities. ZBT subsequently became a Greek-letter fraternity open to Jewish students. ZBT's mission is to foster and develop in its membership the tenets of intellectual awareness, social responsibility, integrity and brotherly love in order to prepare its members for positions of leadership and service within their communities. Mindful of its founding as the nation's first Jewish fraternity, ZBT preserves and cultivates its relationships within the Jewish community. It is committed to its policy of nonsectarian brotherhood and values the diversity of its membership, recruiting men of good character, regardless of religion, race or creed who are accepting of its principles. (www.zbt.org)

Jewish Sports Organizations

Israeli Sports Exchange (ISE) (1996). 100 Misty Lane, Parsippany, NJ 07054. (973) 952-0405. ISE offers a high level sports training program for teenage varsity level American swimmers and tennis players in Israel. The program combines intensive training, competition, touring and home hospitality. Each American participant and their family are asked to commit to hosting Israeli athletes who come to the US to train or compete. The program enables Jewish youth athletes to participate at an affordable cost by subsidizing a substantial portion of the costs involved. (www.israeli-sports-exchange.com)

Jewish Coaches Association (JCA) (2006). PO Box 167, Tennent, NJ 07763. (732) 322-5145. JCA's primary purpose is to foster the growth and development of Jewish individuals at all levels of sports, both nationally and internationally. It supports Jewish college, high school and youth basketball coaches and administrators around the world. JCA addresses significant issues pertaining to the participation and employment of Jewish individuals in sports, particularly in intercollegiate athletics; provides professional and leadership development strategies for member coaches; creates networking opportunities for Jewish coaches and athletic administrators; promotes the coaching and athletic administration profession to Jews around the world; inspires member coaches to coach with integrity and Jewish values and serve as role models to their teams and communities; recruits Jews into the collegiate, high school and youth coaching and athletic administration profession; promotes Jewish coaches gaining employment in remote towns and Christian-based universities; and fights anti-Semitism in the workplace and represents members' concerns to the NCAA. (www.jewishcoaches.com)

Jewish Motorcyclists Alliance (JMA) (2005). The JMA is a worldwide association of official, organized, Jewish motorcycle clubs whose major goal is to promote the encouragement and mentoring of its membership in activities which will promote worthy educational and charitable activities that are of benefit to the wider Jewish community as well as the broader non-Jewish community supportive of the goals and aspirations of the Jewish people. The JMA seeks to provide a global environment whereby Jews who ride motorcycles can congregate in person and/or electronically (via the JMA Forum) to share and exchange ideas and opinions about matters of concern to the Jewish community at large, motorcycles and motorcycle riding. It also fosters awareness and disseminates information related to motorcycling that might be of interest to its members. The JMA's signature event is the annual Ride to Remember (R2R), which selects a host site and raises funds for a designated Holocaust-related organization or project. (www.jewishbikersworldwide.com)

Jewish Sports Foundation (JSF) (2010). 500 Lake Cook Road, Suite 350, Deerfield, IL 60015. (877) 573-1160. JSF was established to find innovative ways to use the power of sports to keep young Jews engaged and involved with the Jewish community, strengthen Jewish identity and connect Jews around the world. Membership is open to individuals; foundations, synagogues, JCCs, summer camps, youth groups and other nonprofit organizations; professional teams (minor and major

league); college conferences; universities; media entities; governing bodies; and professional leagues. JSF assists its membership by providing a database of Jewish sports organizations; developing best practices for maintaining Jewish involvement through sports; and sponsoring Jewish Sports Conferences and Jewish Sports Awards. (www.jewishsportsfoundation.com)

Maccabi USA/Sports for Israel (1948). 1511 Walnut Street, Suite 401, Philadelphia, PA 19102. (215) 561-6900. Maccabi USA is a volunteer organization that endeavors to perpetuate and preserve the American Jewish community through sports by encouraging Jewish pride, strengthening Jewish bonds and creating a heightened awareness of Israel and Jewish identity. Maccabi USA seeks to enrich the lives of Jewish youth in the US, Israel and the Diaspora through athletic, cultural and educational programs. It sponsors the US team to the World Maccabiah Games and supports programs such as the JCC Maccabi Games. Maccabi USA supports programs that embody the Maccabi ideals of Jewish continuity, Zionism and excellence in sport. (www.maccabiusa.com)

Other Jewish Organizations

PresentTense Group (2010). 115 E 23rd Street 3rd Floor, New York, NY 10010. (212) 877-1584. PresentTense Group is a largely volunteer-run community of innovators and entrepreneurs, thinkers and leaders, creators and educators, from around the world, who are investing their ideas and energy to revitalize the established Jewish community. PresentTense Group fosters the next generation of social entrepreneurs by helping innovators and entrepreneurs build new ideas into transformational ventures. This is accomplished through its Fellowships, PTSchool seminars and local innovation Hubs. (www.presenttense.org)

Reboot (2002). 44 West 28th Street, 8th Floor, New York, NY 10001. Reboot facilitates the process of addressing the questions of Jewish identity, community and meaning that each generation must grapple with, providing the tools and methodologies to help ‘reboot’ inherited tradition and make it vital, resonant and meaningful in modern life. Reboot engages and inspires young, Jewishly-unconnected cultural creatives, innovators and thought-leaders, who, through their candid and introspective conversations and creativity, generate projects that impact both the Jewish and non-Jewish worlds. Reboot is responsible for producing some of the most influential and innovative Jewish books, films, music, websites and large-scale public events in recent years. (www.rebooters.net)

Canadian Jewish Organizations

Note that when an organization has a US counterpart, no description is provided here.

Act to End Violence Against Women (formerly **B'nai Brith Women of Eastern Canada, B'nai Brith Women of Canada, and Jewish Women International of Canada**) (1927). 390 Steeles Avenue West, Suite 209, Thornhill, ON L4J 6X2. (866) 333-5942 or (905) 695-5372. Act To End Violence Against Women is committed to ending violence against women in the Jewish community and beyond. (www.jwicanada.com)

Aish Hatorah (1981). 949 Clark Avenue W, Thornhill, ON L4J 8G6. (905) 764-1818. See Jewish Outreach Organizations above. (www.aishtoronto.com)

Arab Jewish Dialogue (AJD) (2006). The AJD is dedicated to encouraging positive relations and respect between Arabs and Jews in Canada. (www.arabjewishdialogue.com)

Arachim House of Metals, 45 Commercial Road, Toronto, ON M4G1Z3. (416) 421-1572. See Jewish Outreach Organizations above. (www.arachimusa.org)

ARZA Canada. 3845 Bathurst Street, Suite 301, Toronto, ON M3H 3N2. (416) 630-0375. See Jewish Israel-Related Political and Advocacy Organizations above. (www.arzacanada.org)

Association for the Soldiers of Israel-Canada (1971). 788 Marlee Avenue, Suite 201, Toronto, ON M6B 3K1. (416) 783-3053. Canadian partner of The Association for the Well-being of Israel's Soldiers (AWIS). Only non-profit organization in Canada supporting the well-being of Israel soldiers on active duty. (www.asicanada.org)

Association of Jewish Seniors (1970) (AJS). 530 Wilson Avenue, 4th Floor, Toronto, ON M3H 5Y9. (416) 635-2900, ext. 458. Unites seniors groups and members-at-large within the Jewish community. With approximately 5000 members, it educates, increases awareness of services concerning health, social and economic matters as well as help seniors reach their own potential and enhance their well-being. There are monthly meetings, cultural programs as well as outreach to isolated and unaffiliated seniors. (No website)

Azrieli Foundation (1989). 1010 St. Catherine Street West, Suite 1200, Montreal, QC H3B 3S3. (514) 282-1155. The Azrieli Foundation supports a wide range of initiatives and programs in the fields of education, architecture and design, Jewish community, Holocaust commemoration and education, scientific and medical research, and the arts. Its mission is to support initiatives and develop and operate programs that promote access to education and the achievement of excellence in various fields of knowledge and activity. (www.azrielifoundation.org)

Birthright Israel Foundation of Canada (1999). 315-4600 Bathurst Street, Toronto, ON M2R 3V2. (416) 636-7655, ext. 3. See Jewish Israel-Related Education Organizations above. (www.jewishcanada.org)

B'nai Brith Canada (1875). 15 Hove Street, Toronto, ON M3H 4Y8. (416) 633-6224. See Jewish Social Welfare Organizations above. (www.bnaibrith.ca)

Canada-Israel Cultural Foundation (CICF) (1963). 4700 Bathurst Street, 2nd Floor, Toronto, ON M2R 1W8. (416) 932-2260. See Jewish Cultural Organizations above. (www.cicfweb.ca)

Canada Israel Experience (1996) (CIE). 4600 Bathurst Street, Suite 220, Toronto, ON M2R 3V3. (800) 567-4772, ext. 5348 or (416) 398-6931, ext. 5348.

An organization born of the collective vision to strengthen Jewish identity among Jewish youth and young adults through participation in meaningful Israel Experience programs. CIE prides itself on playing an active role within the Jewish Federation system. In this regard, Canada Israel Experience is the only Canadian tour organizer that maintains a national network of local Israel Experience representatives. In every major Canadian Jewish community, CIE employs a regional Canada Israel Experience professional ready to facilitate and assist participants in preparing for their Israel Experience. (www.canadaisraelexperience.com)

Canada-Israel Industrial Research & Development Foundation (CIIRDF) (1995). 371A Richmond Road, Suite #3, Ottawa, ON K2A 0E7. (613) 724-1284. CIIRDF, established under a formal mandate from the Governments of Canada and Israel, stimulates collaborative research and development between private sector companies in both countries, with a focus on the commercialization of new technologies. (www.ciirdf.ca)

Canadian Association for Aviation and Space in Israel (CAASI) (2005). 15 Hove Street, Suite 300, Toronto, ON M3H 4Y8. (416) 785-4700. CAASI supports activities which ensure that Israel's legacy of aviation excellence continues to thrive and serve the Israeli population through education, research and advanced training. (www.caasi.org)

Canadian Council for Reform Judaism. 3845 Bathurst Street, Suite 301, Toronto, ON M3H 3N2. (416) 630-0375. The Canadian Council for Reform Judaism is the charitable entity in Canada dealing with the collection of congregational dues and issuing of tax receipts for eligible donations. The URJ Canada Steering Committee is the programmatic arm, providing a strong network of support in all program areas to its Canadian congregations. The Canadian Council for Reform Judaism and the URJ Canada Steering Committee represent Reform Congregations from Montreal to Vancouver with over 30,000 affiliated members. (www.ccrj.ca)

Canadian Council of Conservative Synagogues (2008) (CCCS). 37 Southbourne Avenue, Toronto, ON M3H 1A4. (416) 635-7007. The objective of the CCCS is to facilitate cooperative programming among the member synagogues, for adults and youth, as well as to provide support for congregations through the sharing of existing resources (e. g., visiting clergy, sharing of programming ideas, and emergency responses to member synagogue needs). The CCCS also sponsors a community high school program for students in grades 7–10, which focuses on the teaching and discussion of contemporary and relevant Jewish topics. The CCCS was formed when several congregations split from the United Synagogue of Conservative Judaism, partly over ideological differences in such areas as women's ritual participation and GLBT inclusion. (www.canadianccs.ca)

Canadian Federation of Jewish Students (Federation Canadienne Des Etudiants Juifs) (CFJS) (2004). The representative national voice of Jewish student groups on campuses across Canada. CFJS is committed to enriching the Canadian Jewish student community by fostering Jewish identity, developing leadership, facilitating communication, and providing representation. It is based on the following five principles: (1) Representation and Student Voice, (2) Convening and Uniting, (3) Leadership Development, (4) Canadian Jewish Identity Development,

and (5) National Communication. (<http://www.canadianfederationofjewishstudents.comwww.cfjs.ca/about.asp>)

Canadian Forum of Russian Jewry (). 3-5740 Garrison Road, Richmond, BC V7C 5E7. (604) 637-3305. See Jewish Russian/FSU Organizations above. (www.wfrj.org/community-map/canada-canadian-forum-of-russian-speaking-jewry)

Canadian Foundation for Masorti Judaism. 55 Yeomans Road, Suite 201, Toronto, ON M3H 3J7. (416) 667-1717/866-357-3384. Supports the work of the Masorti movement, raising funds to enable the movement to further its activities in Israel. The Foundation also serves as the Movement's voice to Canadian media public officials, and Jewish leadership. Donations to the Foundation help the Masorti movement in Israel and its related institutions to strengthen the Masorti movement and achieve a shared vision of a religiously tolerant, pluralistic Israeli society. The Masorti (traditional, in Hebrew) movement is a traditional, egalitarian religious movement in Israel, affiliated with the worldwide Masorti/Conservative movement. In promoting the combined values of Conservative Judaism, religious tolerance and Zionism, the movement strives to nurture a healthy, pluralistic, spiritual and ethical foundation for Israeli society. Legal advocacy is one of the central roles of the movement, which represents the religious rights of Masorti and Conservative Judaism before the Israeli establishment, including government ministries, the Supreme Court and municipalities. (www.masorti.ca)

Canadian Foundation for Pioneering Israel (CFPI) (). 4700 Bathurst Street, 2nd Floor, Toronto, ON M2R 1W8. CFPI's mission is to increase knowledge and understanding, in Canada, Israel, and elsewhere, in areas of Jewish culture, literature, and history; youth leadership, education, and camping; social, environmental, and economic justice; community empowerment, pluralism, and peace; and kibbutz life. (www.canadahelps.org)

Canadian Friends of ALYN Hospital (). 122 East 42nd Street, #1519, New York, NY 10168. (212) 869-8085. (www.alynus.org)

Canadian Friends of Beit Issie Shapiro (1980). 72 Rose Green Drive, Thornhill, ON L4J 4R5. (289) 597-0500. (<http://en.beitissie.org.il>)

Canadian Friends of the Shalom Hartman Institute. 8888 Boulevard Pie IX, Montreal, QC H1Z 4J5. (514) 593-9300, ext. 1727. (www.hartman.org.il)

Canadian Friends of The Hebrew University of Jerusalem (1944). 3080 Yonge Street, Suite 3020, Toronto, ONT M4N 3N1. (416) 485-8000. Promotes awareness, leadership and financial support for the Hebrew University of Jerusalem. See Jewish Organizations Supporting Specific Israeli Institutions above. (www.cfhu.org).

Canadian Friends of the World Union for Progressive Judaism. 3845 Bathurst Street, Suite 301, Toronto, ON M3H 3N2. (416) 460-0782. The fundraising arm of the World Union for Progressive Judaism (WUPJ) in Canada. Its mandate is to raise funds in support of the programs and institutions of the World Union and to transfer these funds to the World Union in Israel, Europe and New York where they will be disbursed by WUPJ staff acting as agents for the Canadian Friends. The Canadian Friends of the WUPJ raises funds for educational, religious and study programs in Israel, Europe and the Former Soviet Union. It funds nursery

schools, elementary and high Schools, adult education programs, programs for new immigrants, social action programs and other programs that contribute to the growth of Reform Judaism in Israel, the FSU and Europe. Through educational programs, the organization fosters the growth of Reform Judaism outside of North America. (www.canadahelps.org/CharityProfilePage.aspx?CharityID=s15152)

Canadian Institute for the Study of Antisemitism (CISA) (2010). PO Box 58029, RPO Bishop Grandin, Winnipeg, MB R2M 2R6. CISA was created to help promote scholarship and facilitate education on the subject of anti-Semitism in its classic and contemporary forms. The Institute hosts and co-sponsors a number of events each year, including public lectures, book signings, film premieres, conferences, and the Annual Shindelman Family Lecture. CISA is committed to the uprooting of hatred and stereotypes through education and by working cooperatively to build a more humane future for all people. (www.canisa.org)

Canadian Jewish Holocaust Survivors and Descendants (CJHSD) (1999). Center for Israel and Jewish Affairs, 4600 Bathurst Street, 4th Floor, Toronto, ON M6A 3V2. (416) 638-1991, ext. 5126. Dedicated to being a grassroots voice for more than 17,000 survivors across Canada, CJHSD's primary objectives are (1) to represent and speak on behalf of Canadian Jewish Holocaust survivors with a unified voice in partnership with community funding, planning, and service delivery organizations; (2) to advocate on behalf of Canadian Jewish Holocaust survivors and help ensure they receive their "fair share" of restitution and compensation funds; (3) to disseminate and interpret information to Canadian Jewish Holocaust survivors regarding restitution matters; and (4) to engage in activities promoting the interest and welfare of Canadian Jewish Holocaust survivors. (No website.)

Canadian Jewish Political Affairs Committee (2005) (CJPAC). 161 Eglinton Avenue East, Suite 210, Toronto, ON M4P 1J5. (416) 929-9552, ext. 224 or (866) 929-9552, ext. 224. CJPAC is a unique national, grassroots, independent organization. Its mandate is to activate the Jewish community in the political process to advance relationships with members of the Canadian political community and foster Jewish and pro-Israel political leadership. It mobilizes grassroots across the country, builds relationships with elected officials - of all political parties - and works for Jewish community interests, on a multi-partisan basis, during and between elections. CJPAC is Canada's only political, national, membership driven Jewish and pro-Israel advocacy organization and does not endorse political parties. It works with elected officials regardless of their partisan affiliation to advance the interests of the community. (www.cjpac.ca)

Canadian Magen David Adom for Israel (1976) (CMDA). 6900 Decarie Boulevard, Suite 3155, Montreal, QC H3X 2T8. (800) 731-2848 or (514) 731-4400. The sole authorized fund-raising organization in Canada dedicated to supplying ambulances, medical equipment, supplies and blood testing kits to support the life-saving efforts of Magen David Adom (MDA) in Israel. The CMDA actively raises funds to support Israel's team of trained volunteer and professional medical responders and aids in providing the entire nation's pre-hospital emergency medical needs, including disaster, ambulance and blood services. With its Head of Operations in Montreal and supporting chapters across the country, CMDA's com-

mitment to this cause runs deep with over 100 dedicated volunteers and a permanent staff of full-time professionals. Today, and every day, CMDA saves lives. (www.cmdai.org)

Canadian Shaare Zedek Hospital Foundation (formerly **Toronto, Ontario Friends of Shaare Zedek**) (1969). 205-3089 Bathurst Street, Toronto, ON M6A 2A4. (416) 781-3584. Canadian Shaare Zedek Hospital Foundation has been working, in partnership with similar offices around the world, for nearly 40 years, to raise funds in support of the Shaare Zedek Medical Center in Jerusalem. The Foundation allows supporters to connect to a meaningful cause in Israel and the good work that is being done in the Hospital on a larger scale, to the ideologies it represents: compassion for all human life, no matter the race, religion or political views. Though the Foundation has centralized its fundraising efforts in the Toronto office, the organization reaches individuals across the country with events and specific fundraising programs. The Foundation is a national organization with offices in Montreal, Winnipeg and Toronto. (www.hospitalwithaheart.ca)

Canadian Society for Yad Vashem: The Holocaust Martyrs' and Heroes' Remembrance Authority (1986). 265 Rimrock Road, Suite 218, Toronto, ON M3J 3C6. (416) 785-1333 (888) 494-7999. The Canadian Society for Yad Vashem, The Holocaust Martyrs' and Heroes' Remembrance Authority, raises financial resources for Yad Vashem Jerusalem's global initiatives and implements Yad Vashem's vision of disseminating the facts and universal lessons of the Shoah across Canada through significant educational and commemorative initiatives. (www.yadvashem.ca)

Canadian Technion Society (1943) (CTS). 970 Lawrence Avenue West, Suite 206, Toronto ON M6A 3B6. (416) 789-4545 or (800) 935-8864. Part of a worldwide family of Technion Societies which provide critical support to the Technion-Israel Institute of Technology, ranked among the world's leading science and technology universities. CTS offers various regional activities to promote philanthropic donations to Technion from individuals, families, foundations and the corporate community; promotes Canadian development and use of Technion educational facilities; and supports those researchers and scientists from Canada as well as their counterparts from Technion who are involved in the exchange of scientific information and products of technical research and development. (www.cdntech.org)

The Canadian Yeshiva & Rabbinical School (2012). 81 St. Mary Street, Toronto, ON M5S 1J4. (416) 900-4796 or (888) 318-8001. Located at the University of Toronto, the School does not identify itself with any current Jewish denomination. It offers a unique blend of the traditional and the modern for critical thinkers seeking a community of Halakhic observance aimed at bringing Jewish values to the public discourse through twenty-first century community building. Its mission is to provide a modern, halakhic alternative for those traditional students who have not found the yeshiva that matches their needs. Its goal is to create traditional, community-driven rabbis who are erudite Torah scholars, passionate spiritual leaders, and empathetic halakhic counselors. It is a place where serious, committed, academically qualified students with a pioneering spirit can encounter Jewish text on the highest level with renowned scholars and rabbis who see these texts not only as an academic enterprise but also as a way of discerning G d's word. Its studies

embody a rigorous professional training for service in the rabbinate including academics (Talmud, Jewish law, Bible studies, Jewish history, Jewish philosophy and Hebrew literature), practice (prayer, prayer meaning, synagogue skills, home ritual, social action and Jewish living), pastoral counseling, and professional development (homiletics, speech, pedagogy, administration). (www.cdnYESHIVA.org)

Canadian Young Judaea (1917). 788 Marlee Avenue, Toronto, ON M6B 3K1. (416) 781-5156. See Jewish Youth Groups and Youth-Related Organizations above. (www.youngjudaea.ca)

Canadian Zionist Federation (1967). 4600 Bathurst Street, 4th Floor, Toronto, ON M2R 3V2. (416) 635-2883. 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.jewishtoronto.com)

Canadian Friends of Ezer Mizion (1979). 4850 Keele Street, 1st Floor, Toronto, ON M3J 3K1. (647) 799-1475 or (877) 544-3866. Israel's largest health support organization, offers an extensive range of medical and social support services to help sick, disabled, elderly and underprivileged. Services include the world's largest Jewish Bone Marrow Donor Registry and specialized programs for children with special needs, cancer patients, the elderly, and terror victims. (www.ezermizion.org)

The Canadian Society for the Protection of Nature in Israel (CSPNI) (2011). 25 Imperial Street, Suite 200, Toronto, ON M5P 1B9. (647) 346-0619. See Jewish Environmental Organizations above. (www.natureisrael.org/CSPNI)

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 3 T9. (416) 925-7499. A nonpartisan organization creating and implementing strategies to improve the quality of Jewish life in Canada and abroad, increase support for Israel, and strengthen the Canada-Israel relationship. Working in partnership with Federations and local communities, it is the advocacy agent of Jewish Federations of Canada - UIA. It seeks to identify issues important to the Jewish community and assist in communicating with government, media, community, business, and academic leaders to build understanding and close relationships. Recognizing the important role that the Jewish community can play in the public life of Canada, the Centre works to establish and strengthen positive and mutually beneficial relations with other faith and ethno-cultural communities. Using research to better understand issues and opinions, the Centre works to coordinate, streamline, and direct strategic, targeted advocacy programming on behalf of the vibrant and varied Jewish community across Canada. (www.cija.ca)

Chai Folk Arts Council (1979). C147-123 Doncaster Street, Winnipeg, MB R3N 2B2. (204) 477-7497. The Chai Folk Arts Council exists to preserve, to pro-

mote and to develop Jewish and Israeli culture through performance and education in music, song and dance for the benefit of Canadian youth and community. (www.chai.mb.ca)

Chai Lifeline Canada (2006). 258 Wilson Avenue, Toronto, ON M3H 1S6. (647) 430-5933. See Jewish Organizations for People with Disabilities or Special Needs. (www.chailifelinecanada.org)

Friends of Simon Wiesenthal Center for Holocaust Studies. 5075 Yonge Street, Suite 902, Toronto, ON M2N 6C6. (416) 864-9735. Friends of Simon Wiesenthal Center for Holocaust Studies is a human rights organization that works to improve Canadian society and is committed to countering racism and anti-Semitism, and to promoting the principles of tolerance, social justice and Canadian democratic values through advocacy and education. It carries out the work of the Wiesenthal Center in Canada by bringing anti-Semitism, bigotry, racial hatred, and ethnic intolerance to the attention of the Canadian government, the public and the media. Friends has established itself as a leader in the field of social awareness and public education throughout Canada. (www.fswc.ca)

Gesher Canada. c/o The Canadian Jewish Education Fund, 3625 Dufferin Street, Suite 150, Toronto, Ontario M3K 1Z2. (416) 623-7555. 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.geshhercanada.ca)

Hadassah-WIZO Organization of Canada (1917). 90 Eglinton Avenue East, Suite 208

Toronto, ON M4P 2Y3 Canada. (416) 477-5964 / (855) 477-5964. See Jewish Israel-Related Humanitarian Organizations above (www.chw.ca)

Hashomer Hatzair (1923). 4700 Bathurst Street, Suite 2, Toronto, ON M2R 1W8. (416) 736-1339. See Jewish Youth Groups and Youth-Related Organizations above. (www.hashomerhatzair.ca)

Hillel Canada (formerly **National Jewish Campus Life**) (2003). 4600 Bathurst Street, Suite 315, Toronto, ON M2R 3V2. (416) 398-6931, ext. 5721. See Jewish Youth Groups and Youth-Related Organizations above. (<http://jewishtoronto.com/directory/hillel-canada>)

Independent Jewish Voices-Canada (2008). PO Box 26113 MPO, Winnipeg, MB R3G. 0M0. A national human rights organization whose mandate is to promote a just resolution to the dispute in Israel and Palestine through the application of international law and respect for the human rights of all parties. It is composed of a group of Jews in Canada from diverse backgrounds, occupations and affiliations

who have in common a strong commitment to social justice and universal human rights. They come together in the belief that the broad spectrum of opinion among the Jewish population of Canada is not reflected by those institutions which claim authority to represent the Jewish community as a whole. They further believe that individuals and groups within all communities should feel free to express their views on any issue of public concern without incurring accusations of disloyalty. Independent Jewish Voices-Canada opposes Israel's continued occupation of Palestine. It works actively with other organizations nationally and internationally to challenge Israeli policies of racial and ethnic segregation, discrimination and military aggression against Palestinians. (www.ijvcanada.org)

International Fellowship of Christians and Jews of Canada. 218-449 The Queensway South, Keswick, ON L4P 2C9. (888) 988-4325 or (416) 596-9307. See Jewish Community Relations Organizations. (www.ifcj.ca)

Jewish Federations of Canada-UIA (JFC-UIA) (formerly **United Israel Appeal of Canada** and **UIA Federations Canada**) (1967). 4600 Bathurst Street, Suite 315, Toronto, ON M2R 3V3. (416) 636-7655. Serves Jewish federated and non-federated communities in Canada with programs and services that strengthen Jewish life. JFC-UIA represents ten Canadian Federations and four regional councils, each of which raises and distributes funds annually for social welfare, social services and educational needs. JFC-UIA's mission is to support Canadian Jewish federations and communities by increasing its philanthropic capabilities, national and international influence, connection to Israel and each other, and capacity for collective thought and action. In Canada, core efforts include: (1) Israel experience programs; (2) leadership development initiatives; (3) Jewish identity programming on university campuses; (4) fundraising and programming in regional communities; and (5) advocacy for Israel and the Jewish people. (www.jewishcanada.org)

Jewish Immigrant Aid Services of Canada (JIAS Canada) (1922). 2255 Carling Avenue, Suite 300, Ottawa, Ontario, Canada K2B 7Z5. (613) 722-2225. The oldest chartered nonprofit settlement organization in Canada, JIAS Canada has been a critical force in shaping and building the Jewish communities of Canada. It continues to serve as the voice of the Canadian Jewish community on issues of integration and re-settlement. JIAS Canada champions the cause of all new immigrants and refugees by positively influencing Canadian immigration laws, policies and practices, and by ensuring that they are humane in nature and responsive to the needs of potential newcomers. (www.jias.org)

The Jewish Manuscript Preservation Society (JMPS) (2007). 181 Bay Street, Suite 250, Toronto, ON M6A 1Y7. (416) 595-8174. JMPS was established to educate the public by translating, transcribing, cataloging, preserving and making available to the public Jewish manuscripts and other Jewish books and documents. JMPS carries out many of its activities in a joint venture with The Friedberg Genizah Project to digitize manuscripts and other books and documents primarily relating to Judaism and make them and all related data available to the general public. (www.jewishmanuscripts.org)

Jewish National Fund of Canada (1901). 5757 Cavendish, Suite 550, Montreal, QC H4W 2W8. (514) 934-0313. See Jewish Environmental Organizations above. (www.jnf.ca)

Jews for Judaism (1983) 2795 Bathurst, Toronto, ON M6B 4J6. (416) 789-0020. See Jewish Outreach Organizations above. (www.jewsforjudaism.ca)

Kashruth Council of Canada (1952). 3200 Dufferin Street, Suite 308, Toronto, ON M6A 3B2. (416) 635-9550. The largest kosher certification agency in Canada. It is best known for its kosher supervision service, with the COR symbol found on the labels of many commercial and consumer food products. (www.cor.ca)

Keren Hayeled (1962). 561 Glengrove Road, Toronto, ON M6B 2H5. (416) 782-1659. Provides a warm home to orphans and children from dysfunctional families throughout Israel. Its programs include rehabilitative care, Big Brother, educational center and after-school activities. (www.kerenhayeled.org)

KlezKanada (1996). 5589 Queen Mary Road, Montreal, QC H3X 1W6. (514) 489-9014. KlezKanada was founded to teach, nurture, and present to a broad public the best of Jewish traditional arts and Jewish culture. Its goal is to foster Jewish cultural and artistic creativity worldwide as both an ethnic heritage and a constantly evolving contemporary culture and identity. From its start as a small summer festival, KlezKanada has become one of the leading Jewish cultural organizations in the world. (www.klezkanada.org)

Labour Zionist Alliance of Canada (1909). 272 Codsell Avenue, Toronto, ON M3H 3X2. (416) 630-9444. See Jewish Israel-Related Political and Advocacy Organizations above. (No website.)

Maccabi Canada. 9200 Dufferin Street, PO Box 20090, Carrville PO, Concord, ON L4K 0C8. (416) 398-0515. See Jewish Sports Organizations above. (www.maccabicanada.com)

March of the Living Canada (). 4600 Bathurst Street, Suite 220, Toronto, ON M2R 3V3. (416) 398-6931. See Jewish Children's Education Organizations above. (www.marchoftheliving.org)

MAZON Canada (1986). 788 Marlee Avenue, Suite 301, Toronto, ON M6B 3K1. (416) 783-7554. See Jewish Social Welfare Organizations above. (www.mazon-canada.ca)

Mizrachi Organization of Canada (1941). 296 Wilson Avenue, North York, ON M3H IS8. (416) 630-9266. Promotes religious Zionism aimed at making Israel a state based on Torah. Bnei Akiva is its youth movement. It supports Mizrachi-Hapoel Hamizrachi and other religious Zionist institutions in Israel which strengthen traditional Judaism. In order to serve our University age youth, Mizrachi has established Yavneh Olami as an international Religious Zionist student organization that utilizes innovative educational resources to inspire, educate and empower Jewish students from the Diaspora to strengthen their connection to Israel and the Jewish People. (www.mizrachi.ca)

National Council of Jewish Women of Canada (1897). 1588 Main Street, Suite 118, Winnipeg. MB R2V 1Y3. (416) 633-5100. See Jewish Social Welfare Organizations above. (www.ncjwc.org)

Ne'eman Foundation (2011). 75 Lisa Crescent, Thornhill, ON L4J 2N2. (647) 955-1820. A Canadian organization dedicated to providing a secure financial link between Israel and Canada, in addition to helping Israeli nonprofit organizations build a new donor base in Canada or strengthen an existing one. It supports projects that reduce or eliminate poverty, advance education, religion, and quality of life, and promote charitable initiatives for community development in Israeli communities. (www.neemanfoundation.com)

New Israel Fund of Canada (NIFC) (). 801 Eglinton Avenue West, #401, Toronto, ON M5N 1E3. (416) 781-4322. See Jewish Philanthropic Foundations and Organizations above. (www.nif.org/canada)

Ometz (2008). 1 Cummings Square (5151 Cote Ste-Catherine Road), Montreal, QC H3W 1M6. (514) 342-0000. Ometz is a community-based human services agency that supports and strengthens individuals and families by offering employment, immigration, and social services. It was created by the merger of Jewish Employment Montreal, Jewish Family Services and Jewish Immigrant Aid Services. (www.ometz.ca)

One Family Fund Canada (2004). 36 Eglinton Avenue West, Suite 601, Toronto, ON M4R 1A1. (416) 489-9687. One Family empowers Israel's thousands of victims of terror attacks to rebuild their lives, rehabilitate and reintegrate through emotional, legal and financial assistance programs. It helps orphans, bereaved parents, widows and widowers, bereaved siblings, wounded victims, and those suffering from post-trauma as a result of terrorist attacks. (www.onefamilyfund.ca)

ORT Canada (1942). 530 Wilson Avenue, Suite 200, Toronto, Ontario M3H 5Y9. (416) 787-0339. See Jewish Overseas Aid Organizations above. (www.ort-canada.com)

The Polish-Jewish Heritage Foundation of Canada (1988). Montreal Chapter: Station Cote St. Luc, C 284, Montreal QC H4V 2Y4; Toronto Chapter: 195 Waterloo Avenue, Toronto, ON M3H 3Z3. (416) 630-1099. Its objectives are to: (1) foster a better understanding of Polish-Jewish history and culture; (2) encourage an honest, open-minded dialogue between Poles and Jews, which will contribute to mutual understanding and help shed old prejudices and stereotypes destructive to both Poles and Jews; (3) preserve the unique heritage of Polish Jewry; and (4) foster research. The Foundation presents programs on Jewish life in Poland, Polish-Jewish relations, and the impact of Polish-Jewish thought and creativity. Its programs include lectures, seminars, films, publications, concerts, exhibitions, commemorative events, and book launches. While open to the broader public, the Foundation's membership is comprised mainly of Christians and Jews of Polish origin. The Foundation has chapters in Toronto and Montreal. (www.polish-jewish-heritage.org) (www.pjhftoronto.ca)

Rabbinical Assembly of Canada (Conservative) Institute for Jewish Liturgy and School for Shamashim (2004). c/o Rav Roy D. Tanenbaum, Dean, 81 St. Mary Street, Toronto, ON M5S 1J4. (416) 900-4796. This two-month program (one-month sessions over consecutive summers) focuses on learning the skills to lead traditional davening. It is one of the few opportunities for lay people to immerse

themselves in the study and practice of daily prayer over a significant period of time. (www.shamashim.org)

Rabbinical College of Canada (also known as **Yeshivas Tomchei Temimim Lubavitch**) (1941). 6405 Westbury Avenue, Montreal, QC H3W 2X5. (514) 735-2201. Rabbinical College of Canada is a Chabad-Lubavitch rabbinical institution of higher education. The college provides rabbinical ordinations for its students in the Chabad Hasidic community. (www.chabad.org/centers/default_cdo/aid/117808/jewish/Rabbinical-College-of-Canada-TTL.htm)

Sar-El Canada (1982). 788 Marlee Avenue, Suite 315, Toronto ON M6B 3K1. (416) 781-6089. Sar-El Canada (sometimes known as Canadian Volunteers for Israel) is the representative in Canada of the Sar-El program in Israel, which was founded as a nonprofit, non-political organization and is represented in some 30 countries worldwide. Sar-El Canada has traditionally been the third largest source of volunteers, after Volunteers for Israel (VF I) in the US and Volontariat Civil (UPI) in France. (www.sarelcana.org)

Southern African Jewish Association of Canada (SAJAC) (). PO Box 87510, 300 John Street, Thornhill, ON L3T 7R3. (416) 733-8610. SAJAC is a networking organization of Jewish ex-South Africans (including Zimbabwe) helping in the fields of job search, accommodations, seniors, and general information as needed by new immigrants. (www.sajacnews.com)

State of Israel Bonds-Canada (1953). 970 Lawrence Avenue West, Suite 502. Toronto, ON M6A 3B6. (416) 789-3351. See Jewish Israel-Related Humanitarian Organizations above. (www.israelbonds.ca)

Transnistria Survivors' Association (1994). c/o Arnold Buxbaum, 210-500 Glencairn Avenue, Toronto, ON M6B 1Z1. (416) 787-9734. The Transnistria Survivors' Association is an association representing the 6,000-8,000 survivors of the Transnistria Holocaust living in Canada at the time the association was formed. It currently delivering the following programs and services: (1) provides social support services to the survivors their families (members or not members of the association) on a demonstrated need basis; (2). publishes and disseminates information about the Transnistria Holocaust outside and within the organization; (3).educates survivors' children and grandchildren to eliminate all forms of hate and discrimination, some still practiced in Canada, and also teaches tolerance; (4) liaisons with other groups and organizations in the community which have similar scope and objectives, supporting them to eradicate all forms of hatred and discrimination. (No website)

Thank Israeli Soldiers-Canadian Branch (also known as **Fund Israel Tomorrow**) (2013). c/o FIT, 922 Englington Avenue West, PO Box 85614, Toronto, ON M5N 0A2. (416) 787-9302. See Jewish Israel-Related Political Organizations above. (<http://thankisraelisoldiers.org/?CategoryID=238>)

United Jewish People's Order (1926). 585 Cranbrooke Avenue, Toronto, ON M6A 2X9. (416) 789-5502. The United Jewish People's Order of Canada (UJPO) is an independent socialist-oriented, secular cultural and educational organization with branches in Toronto, Winnipeg and Vancouver, and members in Montreal and

other Canadian centers. From its beginnings, the UJPO has always had a socially progressive outlook. It has consistently promoted the unionization of workers, peace, and social justice in Canada and the world. The UJPO develops and perpetuates a progressive secular approach on social and cultural matters, Jewish heritage, the Yiddish language and holiday and festival celebrations. It sponsors secular Jewish education, musical and cultural groups, concerts, lectures, and public forums, and takes part in social action and related community activities. (www.ujpo.org)

Ve'ahavta (The Canadian Jewish Humanitarian and Relief Committee) (1996). International Tikun Olam Centre, 200 Bridgeland Avenue, Unit D, Toronto, ON M6A 1Z4. (416) 964-7698 or (877) 582-5472. A Canadian humanitarian and relief organization that is motivated by the Jewish value of tzedakah - the obligation to do justice - by assisting the needy locally and abroad through volunteerism, education, and acts of kindness, while building bridges between Jews and other peoples, worldwide. (www.veahavta.org)

Yaldeinu (Our Children)/The Marcos Soberano Society for Jewish Education and Camping (2007). 196 Citation Drive, Condord, ON L4K 2V2. (905) 482-3374. An international charitable organization dedicated to preserving the traditions and ideals of Judaism by providing formal and informal education to a myriad of Jewish children in various parts of the world. Headquartered in Toronto, Canada, Yaldeinu's activities are divided into two categories: Jewish day school education and Jewish camping. With a strong sense of Zionism fueling Yaldeinu's mandate, the organization raises funds for distribution in the form of scholarships and camperships. Scholarships are granted to underprivileged children in conjunction with the most reputable Jewish educational institutions in such parts of the world as the Former Soviet Union and Central/Latin America. These scholarships are distributed to children whose parents cannot afford day school tuition in their countries of residence. (www.yaldeinu.org)

8.5 Synagogues, College Hillels, and Jewish Day Schools

Orthodox Union (www.ou.org/synagogue_support/synagogues)

A list of Orthodox synagogues by state

Chabad Centers (www.chabad.org/centers/default_cdo/jewish/Centers.htm)

A list of Chabad Centers

Young Israel (www.youngisrael.org/content)

A list of Young Israel synagogues by state

United Synagogue of Conservative Judaism (www.uscj.org/Kehilla.aspx)

A list of Conservative synagogues by state

Union for Reform Judaism (<http://congregations.urj.org/>)

A list of Reform synagogues by state

Jewish Reconstructionist Movement (www.jewishrecon.org)

A list of Reconstructionist synagogues by state

Sephardic Synagogues

(www.americansephardifederation.org/sub/store/synagogues_US.asp)

A list of Sephardic synagogues by state

Society for Humanistic Judaism (<http://www.shj.org/communities/find-a-community/>)

A list of Humanist communities by region

Alliance for Jewish Renewal (www.aleph.org/locate.htm)

A list of Jewish Renewal synagogues by state

LGBT Synagogues and Havurot (<http://huc.edu/ijso/SynOrg/LGBT/list/>)

A list of LGBT synagogues by state

Hillel Foundations on College Campuses (<http://www.hillel.org/index>)

Provides a guide to Jewish life on college campuses

Jewish Day Schools (www.Jewishdayschools.net)

A list of Jewish day schools

8.6 Jewish Overnight Camps

Central Coordinating Body for Jewish Overnight Camps

The Foundation for Jewish Camp

253 West 35th Street, 4th Floor

New York, NY 10001

(646) 278-4500

www.jewishcamp.org

The Foundation for Jewish Camp unifies and galvanizes the field of Jewish overnight camp and significantly increases the number of children participating in transformative summers at Jewish camp, assuring a vibrant North American Jewish community. Children can qualify for scholarships from the Foundation for almost all the camps listed below.

Note: In addition to a year-round office telephone number, some overnight camps have a summer telephone number (S).

United States

Arizona

Camp Daisy and Harry Stein (Congregation Beth Israel)

3400 Camp Pearlstein Road

Prescott, AZ 86303

(928) 778-0091 (S), (480) 951-0323

www.campstein.org

Camp Nageela West (National Nageela, Community Kollel of Greater Las Vegas)
3511 Verde Valley School Road
Sedona, AZ 86351
(801) 613-1539
www.nageelawest.org

California

Aryeh Adventures
1470 South Beverly Drive, Suite 106
Los Angeles, CA 90035
(718) 790-0528
www.aryehadventures.org

Camp Akiba (Temple Akiba)
2400 Highway 154
Santa Barbara, CA 93105
(310) 955-8989 (S), (310) 398-5783
<http://www.templeakiba.netfellowshipwww.templeakiba.net/fellowship.asp?pid=48>

Camp Alonim (American Jewish University)
1101 Peppertree Lane
Brandeis, CA 93064
(310) 440-1234
www.alonim.com

Camp Be'chol Lashon (Institute for Jewish and Community Research)
1700 Marshall Petaluma Road
Petaluma, CA 94952
(415) 386-2604
www.bechollashon.org

Camp Gesher @Kibbutz Max Straus
(Camp Max Straus, Jewish Big Brothers Big Sisters of Los Angeles)
1041 Shirleyjean Street
Glendale, CA 91208
(818) 826-2344
www.jbbbsla.org/campmax/campgesher

Camp Hess Kramer (Wilshire Boulevard Temple)
11495 East Pacific Coast Highway
Malibu, CA 90265
(310) 457-7861 (S), (213) 388-2401
www.wbtcamps.org

Camp JCA Shalom (JCC Camp, Shalom Institute)

34342 Mullholland Highway

Malibu, CA 90265

(818) 889-5500

www.campjcashalom.com**Camp Mountain Chai (JCC Camp)**

42900 Jenks Lake Road

Angelus Oaks, CA 92305

(909) 794-3800 (S), (858) 499-1330

www.campmountainchai.com**Camp Ramah in California (National Ramah Commission)**

385 Fairview Road

Ojai, CA 93024

(805) 646-4301 (S), (310) 476-8571

www.ramah.org**Camp Tawonga (JCC Camp)**

31201 Mather Road

Groveland, CA 95321

(415) 543-2267

www.tawonga.org**Gan Yisroel West (Chabad - Gan Israel)**

North Fork, CA 93643

(310) 910-1770

www.ganyisroelwest.com**Gindling Hilltop Camp (Wilshire Boulevard Temple)**

11495 East Pacific Coast Highway

Malibu, CA 90265

(310) 457-9617 (S), (213) 388-2401

www.wbtcamps.org**Habonim Dror Camp Gilboa (Habonim Dror North America)**

38200 Bluff Lake Road

Big Bear, CA 92315

(909) 866-1407 (S), (323) 653-6772

www.campgilboa.org**IAC Machane Kachol-Lavan (West Coast) (Israeli American Council)**

3500 Seymour Road

Running Springs, CA 92382

(323) 536-2212

www.kachol-lavan.org/machane-kachol-lavan-running-springs-ca

JCC Maccabi Sports Camp (JCC Camp)

1000 El Camino Real

Atherton, CA 94027

(415) 997-8844

www.maccabisportscamp.org**Kibbutz Max Straus (Camp Max Straus, Jewish Big Brothers Big Sisters of Los Angeles)**

1041 Shirleyjean Street

Glendale, CA 91208

(323) 456-1152

www.jbbbsla.org/campmax/programs/kibbutz**Moshava Malibu (Bnei Akiva)**

3500 Seymour Road

Running Springs, CA 92382

(855) 667-4282

www.moshavamalibu.org**URJ Camp Newman (Union for Reform Judaism)**

4088 Porter Creek Road

Santa Rosa, CA 95404

(707) 571-7657 (S), (415) 392-7080, ext. 11

www.campnewman.org**Yeshivas Kayitz Los Angeles (Yeshiva Ohr Elchonon Chabad)**

7215 Waring Avenue

Los Angeles, CA 90046

(323) 927-3763

www.yoec.edu/?page_id=812**Colorado****Camp Inc. (JCC Camp)**

42605 County Road 36,

Steamboat Springs, CO 80487

(303) 500-3020

www.campinc.com/experience**JCC Ranch Camp (Robert E. Loup JCC)**

21441 North Elbert Road

Elbert, CO 80106

(303) 648-3800 (S), (303) 316-6384

www.ranchcamp.org

Maurice B. Shwayder Camp (Temple Emanuel)

PO Box 3899

9118 State Highway 103

Idaho Springs, CO 80452

(303) 567-2722 (S), (303) 388-4013

www.shwayder.com**Ramah Outdoor Adventure at Ramah in the Rockies (National Ramah Commission)**

26601 Stoney Pass Road

Sedalia, CO 80135

(303) 261-8214

www.ramahoutdoors.org**Connecticut****Camp Chomeish of New England (Chabad)**

PO Box 248

11 Johnsonville Road

Moodus, CT 06469

(203) 816-0770

www.campchomeish.com**Camp Laurelwood**

463 Summer Hill Road

Madison, CT 06443

(203) 421-3736

www.camplaurelwood.org**District of Columbia****BBYO on Campus/BBYO Impact Programs (BBYO)**

(Summer locations at universities change periodically)

800 Eighth Street NW

Washington, DC 20001

(202) 857-6633

www.bbyo.org/summer/bbyooncampus**BBYO Passport (BBYO)**

5185 MacArthur Boulevard, #640

Washington, DC 20016

(202) 537-8091

<http://passport.bbyo.org>**Florida****Camp Gan Israel Florida (Chabad - Gan Israel)**

7495 Park Lane Road

Lake Worth, FL 33449

(954) 796-7330

www.cgiflorida.com

Camp Shalom
168 Camp Shalom Trail
Orange Springs, FL 32182
(352) 546-2223 (S), (305) 279-0401
www.campshalom.net

Georgia

Adamah Adventures (Marcus JCC of Atlanta)
c/o Black Rock Mountain State Park
PO Box A
Mountain City, GA 30562
(404) 297-4914 (S), (678) 812-4107
www.adamahadventures.org

Camp Barney Medintz (Marcus JCC of Atlanta)
4165 Highway 129 North
Cleveland, GA 30528
(706) 865-2715 (S), (678) 812-3844
www.campbarney.org

Camp Ramah Darom (National Ramah Commission)
70 Darom Lane
Clayton, GA 30525
(706) 782-9300 (S), (404) 531-0801
www.ramahdarom.org

Etgar 36
PO Box 2212
Decatur, GA 30031
(404) 456-6605
www.etgar.org

URJ Camp Coleman (Union for Reform Judaism)
201 Camp Coleman Drive
Cleveland, GA 30528
(706) 865-4111 (S), (770) 671-8971
www.coleman.urjcamp.org

Illinois

Camp Ben Frankel
(Jewish Federation of Southern Illinois, Southeast Missouri, and Western Kentucky)
SIU Touch of Nature
1206 Touch of Nature Road
Makanda, IL 62958
(618) 453-1121 (S), (618) 235-1614
www.campbenfrankel.com

Camp Henry Horner (Jewish Council for Youth Services)

26710 West Nippersink Road

Ingleside, IL 60041

(847) 740-5010, ext. 2223 (S), 312-726-8891

<http://www.jcys.org/locations/ingleside/camp-henry-horner>www.jcys.org/locations/ingleside/camp-henry-horner/overnight-camp<http://www.jcys.org/locations/ingleside/camp-henry-horner>**Camp Red Leaf (Jewish Council for Youth Services)**

26710 West Nippersink Road

Ingleside, IL 60041

(847) 740-5010 (S), (312) 726-8891

www.jcys.org/chh/index.html**Yeshivas HaKayitz (Chicago) (Hebrew Theological College)**

7135 North Carpenter Road

Skokie, IL 60077

(847) 982-2500

www.htc.edu/yeshivas-hakayitz-summer-camp.html**Indiana****Camp Bnos Ma'arava (Agudath Israel)**

4215 East Landry Lane

Marshall, IN 47859

(765) 597-2272 (S), (773) 279-8400

www.aicamps.com**Camp Livingston (JCC Camp)**

4998 Nell Lee Road

Bennington, IN 47011

(812) 427-2202 (S), (513) 793-5554

www.camplivingston.com**Camp Nageela Midwest (National Nageela)**

4215 East Landry Lane

Marshall, IN 47859

(765) 597-2272 (S), (773) 604-4400

www.campnageelamidwest.org**Sparks for Teens (Agudath Israel)**

4215 East Landry Lane

Marshall, IN 47859

(765) 597-2272 (S), (773) 279-8400

www.aicamps.com**URJ Goldman Union Camp Institute (GUCI) (Union for Reform Judaism)**

9349 Moore Road

Zionsville, IN 46077

(317) 873-3361

www.guci.urjcamps.org

Iowa

Yeshivas Kayitz at Mesivta of Postville (Chabad)
331 West Tilden Street
Postville, IA 52162
(563) 864-3893
www.mesivtapostville.org/yeshivas-kayitz.html

Maine

Camp Micah
156 Moose Cove Lodge Road
Bridgton, ME 04009
(207) 647-8999 (S), (617) 244-6540
www.campmicah.com

Camp Modin
51 Modin Way
Belgrade, ME 04917
(207) 465-4444 (S), (212) 570-1600
www.modin.com

JCC Camp Kingswood (JCCs of Greater Boston)
104 Wildwood Road
Bridgton, ME 04009
(207) 647-3969 (S), (617) 558-6531
www.kingswood.org

Maryland

American Jewish Society for Service (AJSS)
10319 Westlake Drive, Suite 193
Bethesda, MD 20817
(301) 664-6400
www.ajss.orghttp://www.ajss.org

Camp Airy (The Camp Airy and Camp Louise Foundation, Inc.)
14938 Old Camp Airy Road
Thurmont, MD 21788
(301) 271-4636 (S), (410) 466-9010
www.airylouise.org

Camp Louise (The Camp Airy and Camp Louise Foundation, Inc.)
24959 Pen Mar Road
Cascade, MD 21719
(305) 241-3661 (S), (410) 466-9010
www.airylouise.org

Habonim Dror Camp Moshava (Habonim Dror North America)

615 Cherry Hill Road
Street, MD 21154
(410) 893-7079 (S), (301) 348-7339
www.campmosh.org

NCSY Camp Sports (NCSY)

c/o Ner Israel Rabbinical College
400 Mount Wilson Lane
Baltimore, MD 21208
(212) 613-8145 (S), (888) TOUR-4-YOU
www.campsports.ncsy.org<http://www.ncsysummer.com>

Massachusetts**BIMA at Brandeis University (Brandeis University)**

415 South Street MS 065
Waltham, MA 02454
(781) 736-8416
www.brandeis.edu/highschool/bima

Camp Avoda

23 Gibbs Road
Middleboro, MA 02346
(508) 947-3800 (S), (781) 433-0131
www.campavoda.org

Camp Bauercrest

17 Old Country Road
Amesbury, MA 01913
(978) 388-4732
www.bauercrest.org

Camp Kinderland (Friends of Camp Kinderland)

1543 Colebrook River Road
Tolland, MA 01034
(413) 258-4463 (S), (718) 643-0771
www.campkinderland.org

Camp Pembroke (The Cohen Camps)

306 Oldham Street
Pembroke, MA 02359
(781) 294-8006 (S), (781) 489-2070
www.camppembroke.org

Camp Ramah in New England (National Ramah Commission)

39 Bennett Street
Palmer, MA 01069
(413) 283-9771 (S), (781) 702-5290
www.campramahne.org

Genesis at Brandeis University (Brandeis University)

415 South Street MS 065

Waltham, MA 02454

(781) 736-8416

www.brandeis.edu/highschool/genesis**URJ 6 Points Sci-Tech Academy (Union for Reform Judaism)**

The Governor's Academy

1 Elm Street

Byfield, MA 01922

(857) 246-8677

www.scitech.urjcamp.org**URJ Crane Lake Camp (Union for Reform Judaism)**

46 State Line Road

West Stockbridge, MA 01266

(413) 232-4257 (S), (201) 722-0400

www.cranelake.urjcamp.org**URJ Joseph Eisner Camp (Union for Reform Judaism)**

53 Brookside Road

Great Barrington, MA 01230

(413) 528-1652 (S), (201) 722-0400

www.eisner.urjcamp.org**Michigan****Camp Agudah Midwest (Agudath Israel)**

68299 CR 388 Phoenix Road

South Haven, MI 49090

(269) 637-4048 (S), (773) 279-8400

www.aicamps.com**Camp Gan Yisroel-Detroit (Chabad - Gan Israel)**

1450 Lake Valley Road Northeast

Kalkaska, MI 49646

(231) 258-2086 (S), (248) 599-2703

www.cgidetroit.com**Habonim Dror Camp Tavor (Habonim Dror North America)**

59884 Arthur L. Jones Road

Three Rivers, MI 49093

(269) 244-8563 (S), (262) 334-0399

www.camptavor.org**Tamarack Camps - Camp Maas (JCC Camp, Fresh Air Society)**

4361 Perryville Road

Ortonville, MI 48462

(248) 627-2821 (S), (248) 647-1100

www.tamarackcamps.com

Minnesota

Bais Chana Jewish UnCamp (Bais Chana Women International)

Glacier Lake

McGregor, MN 55760

(718) 604-0088

www.jewishuncamp.org

Camp Teko (Temple Israel)

645 Tonkawa Road

Long Lake, MN 55356

(952) 471-8216 (S), (612) 374-0321

www.templeisrael.com/camp.htm

Yeshivas Kayitz Minnesota (Chabad)

1022 South Fairview Avenue

St. Paul, MN 55116

(651) 560-6760

www.ykminnesota.com

Mississippi

URJ Henry S. Jacobs Camp (Union for Reform Judaism)

3863 Morrison Road

Utica, MS 39175

(601) 885-6042

www.jacobs.urjcamp.org

Missouri

Camp Sabra (St. Louis JCC)

30750 Camp Sabra Road

Rocky Mount, MO 65072

(573) 365-1591 (S), (314) 442-3151

www.campsabra.com

New Hampshire

Camp Tel Noar (The Cohen Camps)

167 Main Street

Hampstead, NH 03841

(603) 329-6931 (S), (781) 489-2070

www.camptelnoar.org

Camp Tevya (The Cohen Camps)

1 Mason Road

Brookline, NH 03033

(603) 673-4010 (S), (781) 489-2070

www.camptevya.org

Camp Yavneh (Hebrew College)
18 Lucas Pond Road
Northwood, NH 03261
(603) 942-5593 (S), (603) 942-5593
www.campyavneh.org

Camp Young Judaea (Friends of Young Judaea)
9 Camp Road
Amherst, NH 03031
(603) 673-3710 (S), (781) 237-9410
www.cyj.org

New Jersey

Achva (Young Israel)
50 Eisenhower Drive, Suite 102
Paramus, NJ 07652
(212) 929-1525, ext. 181
www.achva.youngisrael.org

Camp Louemma
43 Louemma Lane
Sussex, NJ 07461
(973) 875-4403 (S), (973) 287-7264
www.camlouemma.com

Yeshivas Kayitz Lamasmidim/Yeshiva Summer Program (Chabad)
226 Sussex Avenue
PO Box 1996
Morristown, NJ 07960
(973) 998-5348
www.yspmorristown.com

New York

Berkshire Hills Eisenberg Camp (UJA-Federation of New York)
Box 16
159 Empire Road
Copake, NY 12516
(518) 329-3303 (S), (914) 693-8952
<http://www.bhecamps.com>www.bhecamp.org

Camp Achim
382A Route 59, Suite 101
Airmont, NY 10952
(845) 357-4740
www.campachim.com

Camp Agudah/Machane Ephraim (Agudath Israel)

140 Upper Ferndale Road

Liberty, NY 12754

(845) 292-1100 (S), (212) 797-8172

www.ourlli.org/contact**Camp Anna Heller (Shma Camps)**

97 Camp Utopia Road

Narrowsburg, NY 12764

(516) 992-6131

www.shmacamps.org**Camp Avraham Chaim Heller (ACH) (Shma Camps)**

56 Ranger Road

Swan Lake, NY 12783

(516) 992-6131

www.shmacamps.org/anna-heller-chaim**Camp Bnos (Agudath Israel)**

344 Ferndale Loomis Road

Liberty, NY 12754

(845) 292-2110 (S), (212) 797-8172

www.ourlli.org/contact**Camp Bnoseinu (Agudath Israel)**

304 Ferndale Loomis Road

Liberty, NY 12754

(845) 292-1700 (S), (212) 797-8172

www.ourlli.org/contact**Camp B'Yachad (Edith & Carl Marks JCH of Bensonhurst)**

7802 Bay Parkway

Brooklyn, NY 11214

(718) 331-6800

www.jchb.org/camp-b-yachad**Camp Chaviva**

1106 Ulster Heights Road

Ellenville, NY 12428

(845) 647-7600 (S), (516) 569-3331

www.campchaviva.com**Camp Chayl Miriam (Agudath Israel)**

316 Ferndale Loomis Road

Liberty, NY 12754

(845) 292-3232 (S), (212) 797-8172

www.ourlli.org/contact

Camp Emunah/Bnos Yaakov Yehudah (Chabad)
Route 52 and Old Greenfield Road, PO Box 266
Greenfield Park, NY 12435
(845) 647-8742 (S), (718) 735-0225
www.campemunah.org

Camp Gan Israel (Chabad - Gan Israel)
487 Parksville Road
Parksville, NY 12768
(845) 292-9307 (S), (718) 774-4805
www.campganisrael.com
<http://cgibme.org/>

Camp HASC (Hebrew Academy for Special Children)
361 Parksville Road
Parksville, NY 12768
(845) 292-6821 (S), (718) 686-2600
www.camphasc.org

Camp Kaylie
400 Mount Vernon Road
Wurtsboro, NY 12790
(845) 888-5008 (S), (718) 686-3261
www.campkaylie.org

Camp Kinder Ring (Workmen's Circle/Arbeter Ring)
335 Sylvan Lake Road
Hopewell Junction, NY 12533
(845) 221-9564 (S), (845) 221-2771, ext. 105
www.campkr.com

Camp L'man Achai (Chabad)
1590 Perch Lake Road
Andes, NY 13731
(845) 676-3996 (S), (718) 436-8255
www.camp1manachai.com

Camp Migdal
96 Camp Utopia Road
Narrowsburg, NY 12764
(718) 313-0264
www.campmigdal.org

Camp Mogen Avraham (Shma Camps)
169 Laymon Road
Swan Lake, NY 12783
(516) 992-6131
www.shmacamps.org/mogen-avraham

Camp Monroe
One Camp Monroe Road
Monroe, NY 10950
(845) 782-8695
www.campmonroe.com

Camp Nageela East (National Nageela, Jewish Education Program of Long Island)
5755 State Route 42
Fallsburg, NY 12733
(845) 434-5257 (S), (516) 374-1528
www.campnageela.org

Camp Nesiyah Teen Travel (Joan & Alan Bernikow JCC of Staten Island)
1466 Manor Road
Staten Island, NY 10314
(718) 475-5200
www.camp.sijcc.org/teen-camps/camp-nesiyah

Camp Ramah in the Berkshires (National Ramah Commission)
PO Box 515
Wingdale, NY 12594
(845) 832-6622 (S), (201) 871-7262
www.ramahberkshires.org

Camp Romimu
150 Roosevelt Road
Monticello, NY 12701
(845) 794-7400 (S), (718) 327-3000
www.romimu.com

Camp Seneca Lake (JCC of Greater Rochester)
200 Camp Road
Penn Yan, NY 14527
(315) 536-9981 (S), (585) 461-2000
www.campsenecalake.com

Camp Shomria (Hashomer Hatzair)
52 Lake Marie Road
Liberty, NY 12754
(845) 292-6241 (S), (212) 627-2830
www.campshomria.com

Camp Simcha/Camp Simcha Special (Chai Lifeline)
430 White Road
Glen Spey, NY 12737
(845) 856-1432 (S), (212) 699-6672
www.campsimcha.org

Camp Sternberg/Camp Sternberg Pioneers (Shma Camps)

97 Camp Utopia Road
Narrowsburg, NY 12764

(516) 992-6131

www.shmacamps.org

Camp Tel Yehudah (Young Judaea)

PO Box 69

Barryville, NY 12719

(845) 557-8311 (S), (800) 970-2267

www.campty.com

Camp Young Judaea Sprout Lake (Young Judaea)

6 Sprout Lake Camp, Route 82

Verbank, NY 12585

(845) 677-3411 (S), (917) 595-1500

<http://www.cyjsl.org>www.cyjsproutlake.org

Dr. Beth Samuels High School Program (Drisha Institute for Jewish Education)

37 West 65th Street, 5th Floor

New York, NY 10023

(212) 595-0307

www.drisha.org/highschool

Eden Village Camp

392 Denneytown Road

Putnam Valley, NY 10579

(877) 397-3336

www.edenvillagecamp.org

Habonim Dror Camp Na'aleh (Habonim Dror North America)

2276 Old Route 17

Windsor, NY 13865

(212) 229-2700

www.naaleh.org

IAC Machane Kachol-Lavan (East Coast) (Israeli American Council)

c/o Camp Tel Yehudah

PO Box 69

Barryville, NY 12719

(323) 536-2212

www.kachol-lavan.org/machane-kachol-lavan-tel-yehuda-barryville-ny

Jewish Girls Retreat (Chabad, YALDAH Magazine)

2155 13th Street

Troy, NY 12180

(614) 547-2267

www.jewishgirlsretreat.net

Mitzvah Corps (Union for Reform Judaism, NFTY)

633 Third Avenue, 7th Floor

New York, NY 10017

(212) 650-4071

www.mitzvahcorps.org

NCSY GIVE USA WEST (NCSY)

11 Broadway, 14th Floor

New York, NY 10004

(212) 613-8167

www.givewest.ncsy.org

Surprise Lake Camp (UJA-Federation of New York)

382 Lake Surprise Road

Cold Spring, NY 10516

(845) 265-3616 (S), (212) 924-3131

www.surpriselake.org

TheZone (Boy's Division)

123 Scotch Valley Road

Stamford, NY 12167

(866) 843-9663

www.thezone.org

TheZone (Girl's Division)

964 South Gilboa Road

Gilboa, NY 12076

(866) 843-9663

www.thezone.org

Tizmoret Shoshana

c/o BHE Camps

PO Box 16

Copake, NY 12516

(410) 358-5721

www.tizmoretshoshana.org

URJ Kutz Camp (Union for Reform Judaism, NFTY)

46 Bowen Road

Warwick, NY 10990

(845) 987-6300 (S), (212) 650-4164

www.kutz.urjcamp.org

USY on Wheels

820 2nd Avenue, 10th Floor

New York, NY 10017

(212) 533-7800, ext. 1146

www.usy.org/escape

Yachad Camp Programs (Yachad: The National Jewish Council for Disabilities)

11 Broadway, 13th Floor

New York, NY 10004

(212) 613-8369

www.njcd.org/summerprograms**Yeshivas Kayitz Tannersville (Chabad)**

227 Clum Hill Road

Elka Park, NY 12427

(845) 393-1701

www.yeshivaskayitztannersville.com**North Carolina**

Blue Star Camps

PO Box 1029

179 Blue Star Way

Hendersonville, NC 28793

(828) 692-3591 (S), (954) 963-4494

www.bluestarcamps.com**Camp Judaea (Young Judaea)**

48 Camp Judaea Lane, Box 395

Hendersonville, NC 28792

(828) 685-8841 (S), (404) 634-7883

www.campjudaea.org**Camp Living Wonders**

c/o Camp Arrowhead

1415 Cabin Creek Road

Zirconia, NC 28790

(678) 888-2259

www.camlivingwonders.org**URJ 6 Points Sports Academy (Union for Reform Judaism)**

4344 Hobbs Road

Greensboro, NC 27410

(561) 208-1650

www.sports.urjcamp.orghttp://www.6pointsacademy.org**Ohio****Camp Wise (Mandel JCC of Cleveland)**

13164 Taylor Wells Road

Chardon, OH 44024

(440) 635-5444 (S), (216) 593-6250

www.campwise.org

Oregon

B'nai B'rith Camp (JCC Camp, B'nai B'rith Men's Camp Association)
PO Box 110
Neotsu, OR 97364
(541) 994-2218 (S), (503) 452-3444
www.bbcamp.org

TivnUSY: Building Justice Program (USY, TIVNU)
7971 Southeast 11th Avenue
Portland, OR 97202
(503) 232-1864 (S), (212) 533-7800, ext. 1116
www.usy.org/escape/na/tivnusy

Pennsylvania

BBYO International Kallah (BBYO)
661 Rosehill Road
Lake Como, PA 18437
(202) 857-6633
www.bbyo.org/summer/kallah

BBYO International Leadership Training Conference (ILTC) (BBYO)
661 Rosehill Road
Lake Como, PA 18437
(202) 857-6633
www.bbyo.org/summer/iltc

B'nai B'rith Perlman Camp (B'nai B'rith)
661 Rosehill Road
Lake Como, PA 18437
(570) 635-9200 (S), (301) 231-5300
www.perlmancamp.org

Camp Chayolei Hamelech (Chabad)
445 Masthope Plank Road
Lackawaxen, PA 18435
(570) 949-4601 (S), (718) 221-0770
www.chayol.com

Camp Dina for Girls (UJA-Federation of New York)
355 Bangor Mountain Road
Stroudsburg, PA 18360
(570) 992-2267 (S), (718) 437-7117
www.campdina.com

Camp Dora for Boys (UJA-Federation of New York)
418 Craigs Meadow Road
East Stroudsburg, PA 18301
(570) 223-0417 (S), (718) 437-7117
www.campdoragolding.com

Camp Gan Israel in the Poconos (Chabad - Gan Israel)

127 Log and Twig Road

Dingmans Ferry, PA 18328

(570) 828-4401 (S), (845) 425-0903

<http://www.cgibme.orgwww.cgipoconos.org>**Camp Gan Israel of Greater Philadelphia (Overnight Camp) (Chabad - Gan Israel)**

4102 Township Line Road

Collegeville, PA 19426

(610) 896-3810

www.ganisraelphilly.com**Camp JRF (Jewish Reconstructionist Federation)**

108 Rabbi Jeff Way

South Sterling, PA 18460

(570) 676-9291 (S), (215) 576-5681

www.campjrf.org**Camp Kesher/Camp Kesher Junior**

570 Sawkill Road

Milford, PA 18337

(212) 415-5573

www.92y.org/camps/kesher.aspx**Camp Morasha**

274 High Lake Road

Lakewood, PA 18439

(570) 798-2781 (S), (718) 252-9696

www.campmorasha.com**Camp Moshava (Bnei Akiva)**

245 Navajo Road

Honesdale, PA 18431

(570) 253-4271 (S), (212) 465-9021

www.moshava.org**Camp Nah-Jee-Wah (New Jersey YMHA-YWHA Camps)**

570 Sawkill Road

Milford, PA 18337

(570) 296-8596 (S), (973) 575-3333

www.nahjeewah.org**Camp Nesher (New Jersey YMHA-YWHA Camps)**

90 Woods Road

Lakewood, PA 18439

(570) 798-2373, ext.10 (S), (973) 575-3333, ext. 111

www.campnesher.org

Camp Poyntelle Lewis Village (Samuel Field Y, UJA-Federation of New York)
PO Box 66 (Poyntelle)
PO Box 47 (Lewis Village)
Poyntelle, PA 18454
(570) 448-2161 (S), (718) 279-0690
www.poyntelle.com

Camp Ramah in the Poconos (National Ramah Commission)
2618 Upper Woods Road
Lakewood, PA 18439
(570) 798-2504 (S), (215) 885-8556
www.ramahpoconos.org

Camp Raninu
62 Raninu Road
Honesdale, PA 18431
(570) 253-0500 (S), (973) 778-5973
www.campraninu.com

Camp Ruach Hachaim
209 Burns Rd.
Waymart PA 18472
(718) 963-0090
www.campruachhachaim.com

Camp Shoshanim (New Jersey YMHA-YWHA Camps)
119 Woods Road
Lakewood, PA 18439
(570) 798-2551 (S), (973) 575-3333
www.campshoshanim.org

Camp Stone (Young Israel, Bnei Akiva)
2145 Deer Run Road
Sugar Grove, PA 16350
(814) 489-7841 (S), (216) 382-8062
www.campstone.org

Camp Zeke
31 Barry Watson Way
Lakewood, PA 18439
(212) 913-9783
www.campzeke.org

Capital Camps (JCC Camp)
12750 Buchanan Trail East
Waynesboro, PA 17268
(717) 794-2177 (S), (301) 468-2267
www.capitalcamps.org

Cedar Lake Camp (New Jersey YMHA-YWHA Camps)

570 Sawkill Road

Milford, PA 18337

(570) 296-8596 (S), (973) 575-3333

www.campcedarlake.org**Golden Slipper Camp (Golden Slipper Club & Charities)**

164 Reeders Run Road

Stroudsburg, PA 18360

(570) 629-1654 (S), (610) 660-0520

www.goldenslippercamp.org**Habonim Dror Camp Galil (Habonim Dror North America)**

146 Red Hill Road

Ottsville, PA 18942

(610) 847-2213 (S), (215) 832-0676

www.campgalil.org**Pinemere Camp (JCC Camp)**

865 Bartonsville Woods Road

Stroudsburg, PA 18360

(570) 629-0266 (S), (215) 487-2267

www.pinemere.com**Round Lake Camp (New Jersey YMHA-YWHA Camps)**

570 Sawkill Road

Milford, PA 18337

(570) 296-8596 x145 (S), (973) 575-3333, ext. 145

www.roundlakecamp.org**Teen Camp (New Jersey YMHA-YWHA Camps)**

570 Sawkill Road

Milford, PA 18337

(570) 296-8596, ext. 169 (S), (973) 575-3333, ext. 169

www.teencamp.org**URJ Camp Harlam (Union for Reform Judaism)**

575 Smith Road

Kunkletown, PA 18058

(570) 629-1390 (S), (610) 668-0423

www.harlam.urjcamp.org**Yesh Shabbat (Julian Krinsky Camps & Programs)**

610 South Henderson Road

King of Prussia, PA 19406

(610) 265-9401

www.jkjewishsummercamps.com

Yeshivas Kayitz of Pittsburgh (Chabad)

1400 Summit Street
White Oak, PA 15131
(913) 710-1771
(No website)

Yeshivas Kayitz Oros Menachem (Congregation Bais Tzvi Yosef, Chabad)

17 Second Avenue
Kingston, PA 18704
(347) 489-1543
www.orosmenachem.com

Rhode Island

Camp JORI
1065 Wordens Pond Road
Wakefield, RI 02879
(401) 783-7000 (S), (401) 463-3170
www.campjori.com

Tennessee

Camp Darom (Baron Hirsch Congregation)
c/o Baron Hirsch Congregation
400 South Yates Road
Memphis, TN 38120
(901) 683-7485
www.campdarom.org

Texas

Camp Gan Israel-South Padre Island (Chabad - Gan Israel)
904 Padre Boulevard
South Padre Island, TX 78597
(956) 467-4323
www.cgispi.com

Camp Young Judaea Texas (Young Judaea)

121 Camp Young Judaea Drive
Wimberley, TX 78676
(512) 847-9564 (S), (713) 723-8354
www.cyjtexas.org

URJ Greene Family Camp (Union for Reform Judaism)

PO Box 1468
1192 Smith Lane
Bruceville, TX 76630
(254) 859-5411
www.greene.urjcamp.org

Washington

Camp Solomon Schechter
1627 73rd Avenue SE
Olympia, WA 98501
(360) 352-1019 (S), (206) 447-1967
www.campschechter.org

Sephardic Adventure Camp
(Congregation Ezra Bessarothe, Sephardic Bikur Holim Congregation)
c/o Camp Bishop
1476 West Lost Lake Road
Shelton, WA 98584
(206) 257-2225
www.sephardicadventurecamp.org

URJ Camp Kalsman (Union for Reform Judaism)
14724 184th Street NE
Arlington, WA 98223
(360) 435-9302 (S), (425) 284-4484
www.kalsman.urjcamps.org

West Virginia

BBYO Chapter Leadership Training Conference (CLTC) (BBYO)
c/o Bethany College
31 East Campus Drive
Bethany, WV 26032
(202) 857-6633
www.bbyo.org/summer/cltc

Emma Kaufmann Camp (JCC of Greater Pittsburgh)
297 Emma Kaufmann Camp Road
Morgantown, WV 26508
(304) 599-4435 (S), (412) 697-3550
www.emmakaufmanncamp.com

Wisconsin

BBYO Chapter Leadership Training Conference (CLTC) (BBYO)
c/o B'nai B'rith Beber Camp
W 1741 County Road J
Mukwonago, WI 53149
(202) 857-6633
www.bbyo.org/summer/cltc

B'nai B'rith Beber Camp (B'nai B'rith)
W 1741 County Road J
Mukwonago, WI 53149
(262) 363-6800 (S), (847) 677-7130
www.bebercamp.com

Camp Moshava Wild Rose (Bnei Akiva)
W8256 County Road P
Wild Rose, WI 54984
(920) 622-3379 (S), (847) 674-9733, ext. 7
www.moshavawildrose.org

Camp Ramah in Wisconsin (National Ramah Commission)
6150 East Buckatabon Road
Conover, WI 54519
(715) 479-4400 (S), (312) 606-9316, ext. 221
www.ramahwisconsin.com

Camp Young Judaea Midwest (Young Judaea)
E989 Stratton Lake Road
Waupaca, WI 54981
(715) 258-2288 (S), (224) 235-4665
www.cyjmid.org

Chavayah Overnight Camp for Girls (JCC of Chicago)
443 West Munroe Avenue
Lake Delton, WI 53940
(773) 761-9100
www.gojcc.org/overnight-camp/chavayah <http://www.gojcc.org>

Herzl Camp
7260 Mickey Smith Parkway
Webster, WI 54893
(715) 866-8177 (S), (952) 927-4002
www.herzlcamp.org

JCC Camp Chi (JCC of Chicago)
443 West Munroe Avenue
Lake Delton, WI 53940
(847) 763-3551
www.campchi.com

Steve and Shari Sadek Family Camp Interlaken JCC
(Harry & Rose Samson Family JCC)
7050 Old Highway 70
Eagle River, WI 54521
(715) 479-8030 (S), (414) 967-8240
www.campinterlaken.org

URJ Olin-Sang-Ruby Union Institute (OSRUI) (Union for Reform Judaism)
600 Lac La Belle Drive
Oconomowoc, WI 53066
(262) 567-6277 (S), (847) 509-0990
www.osrui.urjcamps.org <http://www.osrui.org>

Canada

Alberta

Camp BB Riback
Box 242
Pine Lake, AB T0M 1S0
(403) 886-4512 (S), (587) 988-9771
www.campbb.com

British Columbia

Camp Hatikvah (Camp Hatikvah Foundation, Canadian Young Judaea)
15800 Oyama Road
Oyama, BC V4V 2E4
(604) 263-1200
www.camphatikvah.com

Habonim Dror Camp Miriam (Habonim Dror North America)
835 Berry Point Road
Gabriola, BC VOR 1X1
(250) 247-9571(S), (604) 266-2825
www.campmiriam.org

Manitoba

Camp Massad (Jewish Foundation of Manitoba, The Jewish Federation of Winnipeg)
c/o General Delivery
Winnipeg Beach, MB R0C 3G0
(204) 389-5300 (S), (204) 477-7487
www.campmassad.ca

Nova Scotia

Camp Kadimah (Atlantic Jewish Council, Canadian Young Judaea)
1681 Barss Corner Road
Barss Corner, NS B0R 1A0
(902) 644-2313 (S), (902) 422-7491, ext. 225
www.campkadimah.com

Ontario

B'nai Brith Camp (JCC Camp)
Box 559
Kenora, ON P9N 3X5
(807) 548-4178 (S), (204) 477-7512
www.bbcamp.ca

Camp Agudah Toronto (Agudath Israel)

3793 Highway 118

West Port Carling, ON P0B 1J0

(705) 765-6816 (S), (416) 781-7101

www.ourlli.org/contact**Camp Gan Israel Toronto (Chabad - Gan Israel)**

1726 Gan Israel Trail

PO Box 535

Haliburton, ON K0M 1S0,

(705) 754-9920 (S), (905) 731-7000, ext.225

www.ganisraeltoronto.com**Camp Leah Rivka**

996 Chetwynd Road

Burks Falls, ON P0A 1C0

(705) 382-3770 (S), (905) 763-8727

www.camplr.com**Camp Moshava (Bnei Akiva)**

1485 Murphy Road RR#1

Ennismore, ON K0L 1T0

(705) 292-8143 (S), (416) 630-7578

www.campmoshava.org**Camp Northland-B'nai Brith (Jewish Camp Council of Toronto)**

4250 Haliburton Lake Road

Haliburton, ON K0M 1S0

(705) 754-2374 (S), (905) 881-0018

www.campnbb.com**Camp Ramah in Canada (National Ramah Commission)**

1104 Fish Hatchery Road

Utterson, ON P0B 1M0

(416) 789-2193

www.campramah.com**Camp Shalom (Toronto Zionist Council, Canadian Young Judea)**

PO Box 790

Gravenhurst, ON P1P 1V1

(705) 687-4244 (S), (416) 783-6744

www.campshalom.ca**Camp Shomria (Hashomer Hatzair)**

RR#3 Otty Lake Road

Perth, ON K7H 3C5

(613) 267-4396 (S), (416) 736-1339

www.hashomerhatzair.ca

Camp Solelim (Canadian Young Judaea)

6490 Tilton Lake Road
Sudbury, ON P3G 1L5
(705) 522-1480 (S), (416) 781-5156
www.campsolelim.ca

Camp Walden

38483 Highway 28 (RR#2)
Palmer Rapids, ON K0J 2E0
(613) 758-2365 (S), (888) 254-4274
www.campwalden.ca

Habonim Dror Camp Gesher (Habonim Dror North America)

1 Camp Gesher's Road
Cloyne, ON K0H 1K0
(613) 336-2583 (S), (416) 633-2511
www.campgesher.com

J. Academy

Joseph and Wolf Lebovic Jewish Community Campus
9600 Bathurst Street, Suite 240
Vaughan, ON L6A 3Z8
(905) 303-1821, ext. 3045
www.jprojects.ca/about-j-academy-camp

URJ Camp George (Union for Reform Judaism)

45 Good Fellowship Road
Seguin, ON P2A 0B2
(705) 732-6964 (S), (416) 638-2635
www.george.urjcamps.org

Quebec**Camp B'nai Brith of Montreal (Federation CJA of Montreal)**

5445 Route 329 North
Sainte-Agathe-des-Monts, QC J8C 0M7
(819) 326-4824 (S), (514) 735-3669
www.cbbmtl.org

Camp B'nai Brith of Ottawa

7861 Chemin River
Quyon, QC J0X 2V0
(819) 458-2660 (S), (613) 244-9210
www.cbbottawa.com

Camp Cabri (EEIC: éclaireuses éclaireurs israélites de Montréal)

290 Rue Newton
Dollard-des-Ormeaux, QC H9A 3G2
(514) 924-8759
(No website)

Camp Gan Yisroel Montreal (Chabad - Gan Israel)

103 Chemin De La Minerve

La Minerve, QC J0T 1H0

(819) 274-2215 (S), (514) 343-9606

www.cgimontreal.com**Camp Kinneret-Biluim (Canadian Young Judaea)**

184 Rue Harrison

Mont Tremblant, QC J8E 1M8

(819) 425-3332 (S), (514) 735-3167

www.ckb.ca**Camp Massad**

1780 Chemin du Lac Quenouille

Sainte-Agathe-des-Monts, QC J8C 0R4

(819) 326-4686 (S), (514) 488-6610

www.campmassad.org**Camp Pardas Chanah**

1984 Route 117

Val David, QC J0T 2N0

(819) 322-2334 (S), (514) 600-1631

www.campppc.com**Camp Wingate**

1580 Chemin Lac des Trois Frères

St. Adolphe d'Howard, QC J0T 2B0

(514) 836-8999

www.campwingate.com**Camp Yaldei (The Donald Berman Yaldei Developmental Center)**

2010 Route Principale

Wentworth-Nord, QC J0T 1Y0

(514) 279-3666, ext. 222

www.yaldei.org**Harry Bronfman Y Country Camp (YM-YWHA Jewish Community Centres of Montreal)**

130 Chemin Lac Blanc

Huberdeau, QC J0T 1G0

(819) 687-3271 (S), (514) 737-6551, ext. 267

www.ycountrycamp.com

8.7 Jewish Museums

Central Coordinating Body for Jewish Museums

Council of American Jewish Museums

Through training of museum staff and volunteers, information exchange, and advocacy on behalf of Jewish museums, CAJM strengthens the Jewish-museum field in North America.

Center for Judaic Studies

University of Denver

2000 East Asbury Avenue, Suite 157

Denver, CO 80208-0911

(303)-871-3015

www.cajm.net

Note: For Holocaust Museums, see the next section.

United States

Alaska

Anchorage

Alaska Jewish Museum and Cultural Center

Collection of original documents, photographs, visual art, books, and cultural artifacts that tell the story of the Jewish experience in Alaska, showcases untold Jewish contributions to Alaska's history, art, and culture, and celebrates Alaska's heroic humanitarian rescues of Jewish refugees during the establishment of the State of Israel

1221 East 35th Avenue

Anchorage, AK 99508

(907) 770-7021

www.alaskajewishmuseum.com

Arizona

Phoenix

Arizona Jewish Historical Society

Cutler-Plotkin Jewish Heritage Center

History of the Jewish community and experience in Arizona

122 East Culver Street

Phoenix, AZ 85004

(602) 241-7870

<https://azjhs.org/Exhibits.html>

Phoenix

Sylvia Plotkin Judaica Museum (Congregation Beth Israel)

Over 1,000 Judaic artifacts from around the world exploring Torah, Jewish holidays, and life cycle events

10460 North 56th Street

Scottsdale, AZ 85253

(480) 951-0323

www.cbiaz.org/about/museum

Tucson

Jewish History Museum

History of the Jewish experience in the Southwest

564 South Stone Avenue

Tucson, AZ 85701

(520) 670-9073

www.jewishhistorymuseum.org/home

California

East Bay (Oakland)

Jewish Heritage Museum (The Reutlinger Community for Jewish Living)

Judaica from Europe, the Middle East, and North Africa documenting the history of the Jewish people around the world

4000 Camino Tassajara

Danville, CA 94506

(925) 648-2800

www.rcjl.org/museum

East Bay (Oakland)

The Magnes Collection of Jewish Art and Life

Cultures of the Jews in the global diaspora and the American West

University of California, Berkeley

2121 Allston Way

Berkeley, CA 94720

(510) 643-2526

www.magnes.org

Los Angeles

Aliyah Bet and Machal Museum

Exhibit documenting the history of the American and Canadian men and women who served on the ships to smuggle Holocaust survivors through the British blockade into Palestine (Aliyah Bet) or as volunteers with the Israeli armed forces (Machal) during Israel's war of independence

American Jewish University

15600 Mulholland Drive

Bel Air, CA 90077

(888) 853-6763/(310) 476-9777

www.israelvets.com/two_museums.html

Los Angeles
American Jewish University
Platt and Borstein Galleries (exhibitions in the visual arts) and Marvin and Sondra
Smalley Sculpture Garden
15600 Mulholland Drive
Bel Air, CA 90077
(310) 476-9777
<http://aboutus.aju.edu/Default.aspx?id=10378>

Los Angeles
Gotthelf Art Gallery (Lawrence Family JCC)
Contemporary artists and a wide variety of visual media
4126 Executive Drive
La Jolla, CA 92037
(858) 457-3030
www.sdcjc.org/gag

Los Angeles
Skirball Cultural Center
*Experiences and accomplishments of the Jewish people over 4,000 years from
antiquity to America*
2701 North Sepulveda Boulevard
Los Angeles, CA 90049
(310) 440-4500
www.skirball.org

Los Angeles
Milken Archive of Jewish Music
*Largest collection of American Jewish music, with more than 700 recorded works
and, in addition, oral histories, photographs, historical documents, video foot-
age 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

Los Angeles
Zimmer Children's Museum
Hands-on exhibits for children ages 0-8, some of which have Jewish themes
6505 Wilshire Boulevard, #100
Los Angeles, CA 90048
(323) 761-8984
www.zimmermuseum.org

San Francisco

Contemporary Jewish Museum

Contemporary perspectives on Jewish culture, history, art, and ideas

736 Mission Street

San Francisco, CA 94103

(415) 655-7800

www.thecjm.org

San Francisco

Elizabeth S. & Alvin I. Fine Museum (Congregation Emanu-El)

Jewish art and history

2 Lake Street

San Francisco, CA 94118

(415) 751-2535

www.emanuelsf.org/page.aspx?pid=372

Colorado

Denver

Mizel Museum

Artifacts, fine art, video, and photography exploring the diversity of Jewish life, culture, and history

400 South Kearney Street

Denver, CO 80224

(303) 394-9993

www.mizelmuseum.org

Denver

Singer Gallery (Mizel Arts and Culture Center at Robert E. Loup JCC)

Exhibits of visual art by Jewish artists of historical and contemporary significance, exploring intersections of art and popular culture where Jews have been defining or central figures

350 South Dahlia Street

Denver, CO 80246

(303) 316-6360

www.maccjcc.org/singer-gallery

Connecticut

Hartford

Chase Family Gallery (Mandell JCC)

Art in all forms-painting, sculpture, photography, glass and ceramics-ranging from contemporary to classical to avant garde from local, national and worldwide artists and craftspeople

335 Bloomfield Avenue

West Hartford, CT 06117

(860) 236-4571

www.mandelljcc.org

Hartford

Jewish Historical Society of Greater Hartford

Exhibitions about the Jewish community of Greater Hartford

333 Bloomfield Avenue

West Hartford, CT 06117

(860) 727-6171

www.jhsggh.org

Hartford

The Museum of Jewish Civilization (University of Hartford)

Story of Jewish civilization told through exhibits highlighting the history of Jewish interactions with Muslims and Christians, the lives of Jews worldwide and in ancient Israel, and the Holocaust

Maurice Greenberg Center for Judaic Studies

Mortensen Library (Harry Jack Gray Center)

200 Bloomfield Avenue

West Hartford, CT 06117

(860) 768-4963

www.hartford.edu/greenberg/museum.asp

District of Columbia

Ann Loeb Bronfman Gallery (Washington DCJCC)

Artwork and artifacts that address themes of social consciousness and cultural awareness while enhancing Jewish identity

1529 16th Street NW

Washington, DC 20036

(202) 518-9400

www.washingtondcjcc.org/center-for-arts/gallery

B'nai B'rith Klutznick National Jewish Museum

Art and artifacts on Jewish life and culture, including ceremonial and folk art, coins, maps, photographs, and painting and sculpture. Includes the American Jewish Sports Hall of Fame, a group of unique plaques dedicated to noted athletes, sports writers, and coaches

2020 K Street NW

Washington, DC 20006

(202) 518-9400

<http://www.bnaibrith.org/bnai-brith-klutznick-national-jewish-museumreg—virtual-gallery.html>

Lillian and Albert Small Jewish Museum

History of the Jewish community in the Greater Washington DC area from the mid-1800's to the present

701 Fourth Street NW

Washington, DC 20001

(202) 789-0900

www.jhsgw.org

National Museum of American Jewish Military History
Contributions of Jewish Americans who served in the US Armed Forces
1811 R Street NW
Washington, DC 20009
(202) 265-6280
www.nmajmh.org

The Dennis and Phillip Ratner Museum
Permanent collection of the art of Phillip Ratner in sculpting, drawing, painting, and graphics, depicting Biblical themes and Jewish heritage
10001 Old Georgetown Road
Bethesda, MD 20814
(301) 897-1518
www.ratnermuseum.com

Florida

Gainesville

Aliyah Bet and Machal Museum (Museum of American and Canadian Volunteers in Israel's War of Independence)
Exhibit documenting the history of the American and Canadian men and women who served on the ships to smuggle Holocaust survivors through the British blockade into Palestine (Aliyah Bet) or as volunteers with the Israeli armed forces (Machal) during Israel's war of independence
Norman H. Lipoff Hall
Hillel Building
University of Florida
2020 West University Avenue
Gainesville, FL 32603
(532) 372-2900
www.israelvets.com/two_museums.html

Miami

Harold and Vivian Beck Museum of Judaica (Beth David Congregation)
Sephardic and Ashkenazi artifacts depicting Jewish life cycle events, festivals, and Shabbat
2625 SW Third Avenue
Miami, FL 33129
(305) 854-3911
www.bethdavidmiami.org/our-spaces.php

Miami

Jewish Museum of Florida
Florida Jewish experience exploring the diversity of Jewish life and the influence of Florida Jews on Florida, the nation, and the world
301 Washington Avenue
Miami Beach, FL 33139
(305) 672-5044
www.jewishmuseum.com

Sarasota

Judaica Museum of Temple Beth Sholom

Jewish arts, culture, and lifestyle, including Jewish life cycle, Holocaust, and holidays.

1050 South Tuttle Avenue

Sarasota, FL 34237

(941) 955-8121

www.templebethsholomfl.org/Programs/JudaicaMuseum.aspx

Georgia

Atlanta

The William Breman Jewish Heritage Museum

Jewish life in Georgia, Atlanta's Jewish history, and history of the Holocaust

1440 Spring Street NW

Atlanta, GA 30309

(678) 222-3700

www.thebreman.org

Savannah

Nancy and Lawrence Gutstein Museum (Congregation Mickve Israel)

Jewish history of the Jews of Savannah, Georgia

20 East Gordon Street

Savannah, GA 31401

(912) 233-1547

www.mickveisrael.org

Illinois

Chicago

Frank Rosenthal Memorial Collection (Temple Anshe Sholom)

Extensive private collection of Judaica gathered by Rabbi Frank F. Rosenthal

20820 South Western Avenue

Olympia Fields, IL 60461

(708) 748-6010

www.templeanshesholom.org

Chicago

KAM Isaiah Israel Congregation

A small museum of Jewish artifacts

1100 East Hyde Park Boulevard

Chicago, IL 60615

(773) 924-1234

www.kamii.org

Chicago

Rosengard Museum (Congregation Beth Shalom)

Judaic ritual and ceremonial objects, Megillot Esther, items for Jewish life cycle events, and Jewish artwork

3433 Walters Avenue

Northbrook, IL 60062

(847) 498-4100

www.bethshalomnb.org/article.aspx?id=12884902018

Chicago

Museum at Spertus Institute of Jewish Learning and Leadership

The Chicago Jewish experience and aspects of Jewish culture

610 South Michigan Avenue

Chicago, IL 60605

(312) 322-1700

www.spertus.edu/library

Indiana

Fort Wayne

Goldman Memorial Museum (Congregation Achduth Vesholom)

Museum established in 1928 at oldest Jewish congregation in Indiana containing large collection of Judaica

5200 Old Mill Road

Fort Wayne, IN 46807

(260) 744-4245

www.templecav.org/About/Artwork/tabid/3876/Default.aspx

Kansas

Kansas City

Kansas City Jewish Museum of Contemporary Art/The Epstein Gallery/Museum Without Walls (Village Shalom)

Jewish culture and experience through traditional and contemporary art, celebrating the common humanity within our diverse society

500 West 123rd Street

Overland Park, KS 66209 USA

913-266-8413

<http://kcstudio.org/venue/kansas-city-jewish-museum-of-contemporary-artepstein-gallery/>

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) 773-2339

www.mainejewishmuseum.org

Maryland**Baltimore**

The Goldsmith Museum and Hendler Learning Center (Chizuk Amuno Congregation)

*Judaica depicting the history of Jewish Baltimore and Chizuk Amuno Congregation;
The Learning Center features a time line of Jewish history from the Biblical period to the present against a backdrop of world civilization*

8100 Stevenson Road

Baltimore, MD 21208

(410) 486-6400 ext. 291

www.chizukamuno.org/about/the-goldsmith-museum

Baltimore

The Jewish Museum of Maryland

The Jewish experience in America with special attention to Jewish life in Maryland

15 Lloyd Street

Baltimore, MD 21202

(410) 732-6400

www.jewishmuseummd.org

Baltimore

Norman & Sarah Brown Art Gallery (JCC of Greater Baltimore)

Fine art exhibits by Jewish artists or with a meaningful Jewish component

5700 Park Heights Avenue

Baltimore, MD 21215

(410) 542-4900

www.jcc.org/artsculture/art-exhibits

Rockville

Goldman Art Gallery (JCC of Greater Washington)

Meaningful exhibits and imagery related to Jewish experience, identity, values, and culture

6125 Montrose Road

Rockville, MD 20852

(301) 881-0100

www.jccgw.org/articlenav.php?id=93

Rockville

Jane L. and Robert H. Weiner Judaic Museum (JCC of Greater Washington)

Collection of about 100 Judaic antiquities, including oil jugs, coins, jewelry, and menorahs

6125 Montrose Road

Rockville, MD 20852

(301) 881-0100

www.shalomdc.org/page.aspx?id=110565

Washington DC

The Dennis and Phillip Ratner Museum

Permanent collection of the art of Phillip Ratner in sculpting, drawing, painting, and graphics, depicting Biblical themes and Jewish heritage

10001 Old Georgetown Road

Bethesda, MD 20814

(301) 897-1518

www.ratnermuseum.com

Massachusetts

Amherst

Yiddish Book Center

Yiddish language and culture

Harry and Jeanette Weinberg Building

1021 West Street

Amherst, MA 01002

(413) 256-4900

www.yiddishbookcenter.org

Boston

American Jewish Historical Society, New England Archives

Documentary record of Jewish life in the Greater Boston area and New England communities

101 Newbury Street

Boston, MA 02116

(617) 226-1245

www.ajhsboston.org

Boston

Mayyim Hayyim Art Gallery (Mayyim Hayyim Living Waters Community Mikveh)

Juried exhibits by contemporary artists of all faiths that provide original perspectives about immersion in particular and about ritual in general

1838 Washington Street

Newton, MA 02466

(617) 244-1836 ext. 1

www.mayyimhayyim.org/Gallery

Boston

The Vilna Shul, Boston's Center for Jewish Culture

Boston's oldest surviving immigrant-era synagogue, exploring the Boston Jewish historical, cultural, and spiritual experience

18 Phillips Street

Boston, MA 02114

(617) 523-2324

www.vilnashul.com

Boston

Wyner Museum (Temple Israel of Boston)

Souvenirs of the Holy Land 1880-1915 depicting a carefully constructed view of Palestine over a century ago

477 Longwood Avenue

Boston, MA 02215

(617) 731-3711

<http://tisrael.org/>

Michigan

Detroit

Goodman Family Judaic & Archival Museum at Temple Israel

Artistic works of Judaica that manifest the ongoing traditions of Judaism and the historical expression of the Jewish people

5725 Walnut Lake Road

West Bloomfield, MI 48323

(248) 661-5700

www.temple-israel.org

Detroit

Janice Charach Gallery (JCC of Metropolitan Detroit)

Exhibitions of Jewish art and works by Jewish artists

6600 West Maple Road

West Bloomfield, MI 48322

(248) 432-5579

www.jccdet.org

Detroit

Shalom Street (JCC of Metropolitan Detroit)

More than 30 interactive, hands-on exhibits depicting Jewish traditions and values, our relationship with and responsibility to nature, Jewish arts, and the diversity of the Jewish people

6600 West Maple Road

West Bloomfield, MI 48322

(248) 432-1000

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) 381-3400

www.sabesjcc.org/arts_gallery.htm

Mississippi

Natchez

Museum of the Southern Jewish Experience (Temple B'nai Israel)

History of the Southern Jewish experience

213 South Commerce Street

Natchez, MS 39120

(601) 362-6357

<http://www.msje.org/museumwww.isjl.org/museum.html>

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 1890's

610 Washington Avenue

Woodbine, NJ 08270

(609) 861-5355

www.thesam.org

Greater MetroWest

The Jewish Museum of New Jersey (Congregation Ahavas Sholom)

400 years of Jewish history in New Jersey with an emphasis on tolerance and diversity

145 Broadway

Newark, NJ 07104

(973) 485-2609

www.jewishmuseumnj.org

Monmouth County

Jewish Heritage Museum of Monmouth County

History of the Jewish residents of Monmouth County, New Jersey

310 Mounts Corner Drive

Freehold, NJ 07728

(732) 252-6990

www.jhmomc.org

New York (Outside New York Metropolitan Area)

Binghamton

Hanukkah House Museum (Temple Concord)

Seasonal teaching museum and exhibition housed in historic Kilmer Mansion, depicting the Jewish religious and cultural experience and featuring hundreds of different Hanukkah menorahs and dreidles on loan from community members

9 Riverside Drive

Binghamton, NY 13905

(607) 723-7355

www.templeconcord.com/community/hannukah

Buffalo

Benjamin and Dr. Edgar R. Cofeld Judaic Museum (Temple Beth Zion)

Collection of Judaica artifacts rotated for viewing according to the holidays

805 Delaware Avenue

Buffalo, NY 14209

(716) 836-6565

www.tbz.org/Facilities/facilities.html

Kingston (Ulster County)

Gomez Mill House

Experiential tours of the oldest extant Jewish dwelling in North America continuously lived in for nearly three centuries, focusing on the contributions of former Mill House owners to the multi-cultural history of the Hudson River Valley and the role of American Jews as pioneers

11 Millhouse Road

Marlboro, NY 12542

(845) 236-3126

www.gomez.org

New York Metropolitan Area**Brooklyn**

Jewish Children's Museum

Hands-on exhibits for children and their families focusing on Jewish holidays, biblical history, Israel, contemporary Jewish life, Jewish values and traditions, and other aspects of Jewish culture

792 Eastern Parkway

Brooklyn, NY 11213

(718) 467-0600

www.jewishchildrens.museum

Bronx

Derfner Judaica Museum (The Hebrew Home at Riverdale)

Collection of Jewish ceremonial art donated by Riverdale residents Ralph and Leuba Baum, the majority of which were used primarily by European Jews before the Holocaust, and rotating exhibits relating to Jewish history and contemporary Jewish culture

Jacob Reingold Pavilion

5901 Palisade Avenue

Riverdale, NY 10471

(718) 581-1000

<http://www.m.hebrewhome.org/derfnerjudaicamuseum.asp> <http://www.riverspring-health.org/derfner-judaica.aspx>

Manhattan

American Jewish Historical Society

Oldest national ethnic historical organization in the nation, documenting the history of the Jewish presence in the US from 1654 to the present and reflecting the variety of American Jewish culture as expressed in the synagogue, ritual practice, the home, entertainment, and sports

Center for Jewish History

15 West 16th Street

New York, NY 10011

(212) 294-6160

www.ajhs.org

Manhattan

Hebrew Union College-Jewish Institute of Religion Museum

Contemporary artists exploring Jewish identity, history, culture, spirituality, and experience

The Brookdale Center

One West 4th Street

New York, NY 10012

(212) 824-2298

<http://huc.edu/research/museums>

Manhattan

Herbert & Eileen Bernard Museum of Judaica (Temple Emanu-El)

Judaica exploring Jewish national identity, history, and material culture as well as the history of Temple Emanu-El

One East 65th Street

New York, NY 10065

(212) 744-1400 ext. 259

www.emanuelnyc.org/museum.php

Manhattan

Hineni Heritage Center-Interactive Museum

Multi-media museum in which music, photographs, words, and design combine to let the visitor experience the continuity of Judaism through the ages, as depicted in 3 themed rooms: the Jewish Way of Life, the Holocaust, and Israel

232 West End Avenue

New York, NY 10023

(212) 496-1660

www.hineni.org/museum.asp

Manhattan

Kehila Kedosha Janina Synagogue and Museum

History and customs of Kehila Kedosha Janina Synagogue, built in 1927 on New York City's Lower East Side by Romaniote Jews from Janina, Greece, and the story of this tiny and obscure Jewish community from their entry into Greece in the first century to their current life in America

280 Broome Street

New York, NY 10002

(212) 431-1619

www.kkjsm.org

Manhattan

Leo Baeck Institute

History and culture of German-speaking Jewry

Center for Jewish History

15 West 16th Street

New York, NY 10011

(212) 744-6400

www.lbi.org

Manhattan

Museum at Eldridge Street

Located within the historic Eldridge Street Synagogue, displaying the culture, history, and traditions of Eastern European Jewish immigrants who settled in New York City's Lower East Side

12 Eldridge Street

New York, NY 10002

(212) 219-0888

www.eldridgestreet.org

Manhattan

Tenement Museum

America's immigrant history and experience, Jewish and non-Jewish, related through viewing restored apartments of past residents of New York City's Lower East Side from different time periods, including the restored apartment of the German-Jewish Gumpertz family

103 Orchard Street

New York, NY 10002

(877) 975-3786

www.tenement.org

Manhattan

The Jewish Museum

Collections comprise 27,000 items, ranging from archaeological artifacts to works by today's cutting-edge artists, exploring the essence of Jewish identity; permanent exhibition tells the story of the Jewish people through diverse works of art, antiquities, and media

1109 Fifth Avenue

New York, NY 10128

(212) 423-3200

www.thejewishmuseum.org

Manhattan

The Laurie M. Tisch Gallery (The JCC in Manhattan)

Multi-disciplinary exhibits that offer new perspectives on the rich history and values of the community

The Samuel Priest Rose Building

334 Amsterdam Avenue

New York, NY 10023

(646) 505-4444

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) 678-8000

www.jtsa.edu/The_Library/About.xml

Manhattan

Yeshiva University Museum

More than 8,000 artifacts depicting Jewish culture around the world and throughout history, and exhibits of emerging or contemporary artists working on Jewish themes

Center for Jewish History

15 West 16th Street

New York, NY 10011

(212) 294-8330

www.yumuseum.org

Manhattan

YIVO Institute for Jewish Research

History of 1,000 years of Jewish life throughout Eastern Europe, Germany, and Russia and its continuing influence in America, including largest collection of Yiddish-language materials in the world

Center for Jewish History

15 West 16th Street

New York, NY 10011

(212) 246-6080

www.yivo.org

Nassau

Elsie K. Rudin Judaica Museum (Temple Beth-El of Great Neck)

Judaica artifacts, including a collection of antique Judaica used in family religious observances, and contemporary Judaica art, including one of the finest collections of Ilya Schor's work in the world

5 Old Mill Road

Great Neck, NY 11023

(516) 487-0900

www.tbegreatneck.org/aboutus/tbe/art_and_architecture/elsie_k_rudin_judaica_museum

Queens

Bukharian Jewish Museum

Collection of more than 3,000 artifacts that tells the 2,500-year history of the Bukharian Jews of Central Asia and paints an interactive picture of the life and culture of the region

Jewish Institute of Queens/Queens Gymnasia

60-05 Woodhaven Boulevard

Elmhurst, NY 11373

(718) 897-4124/(718) 426-9369

www.YouTube.com/watch?v=N8E0WdGV5D4

Suffolk

Alan & Helene Rosenberg Discovery Museum (Suffolk Y JCC)

Hands-on museum where children and their families experience learning about Jewish life, history, values, traditions, and heroes as well as Israel and the Hebrew language

74 Hauppauge Road

Commack, NY 11725

(631) 462-9800

www.suffolkjcc.org/html/discoverymuseum.shtml

Suffolk

George Kopp Jewish Military Hall of Heroes (Suffolk Y JCC)

Contributions to the peace and freedom of the US of Jewish men and women who served in the US Armed Forces

74 Hauppauge Road

Commack, NY 11725

(631) 462-9800

www.suffolkjcc.org/html/georgekopphallofheroes.shtml

Suffolk

The National Jewish Sports Hall of Fame and Museum (Suffolk Y JCC)

Plaques honoring Jewish individuals who have distinguished themselves in the field of sports, fostering Jewish identity through athletics

74 Hauppauge Road

Commack, NY 11725

(631) 462-9800

www.jewishsports.org/jewishsports/index.shtml

Westchester

Gladys & Murray Goldstein Cultural Center (Temple Israel of New Rochelle)

Judaic art, archaeological artifacts, contemporary Israeli art, commemorative photographs, and storied objects illustrating the Jewish people's contributions to art and culture

1000 Pinebrook Boulevard

New Rochelle, NY 10804

(914) 235-1800

www.tinr.org/community/committees/cultural-center

Westchester

Rabbi Irving and Marly Koslowe Judaica Gallery (Westchester Jewish Center)

Revolving exhibitions of fine art, folk art, and photography that mirror the Jewish world, in microcosm

175 Rockland Avenue

Mamaroneck, NY 10543

(914) 698-2960

www.wjcenter.org/Our_Community/Committees/Judaica_Gallery

North Carolina

Durham

Rosenzweig Gallery (Judea Reform Congregation)

Jewish religious and creative arts and crafts, as well as original programs of Judaica, religious prints and books, and exhibits of highly acclaimed Israeli and regional artists

1933 West Cornwallis Road

Durham, NC 27705

(919) 489-7062

<http://www.judeareform.org/about-us-x/rosenzweig-gallery>

Raleigh

Judaic Art Gallery of the North Carolina Museum of Art

One of the finest collections of Jewish ceremonial art in the US, celebrating the spiritual life and ceremonies of the Jewish people

2110 Blue Ridge Road

Raleigh, NC 27607

(919) 839-6262

www.ncartmuseum.org/collection/judaic

Traveling Exhibits throughout North Carolina

Down Home Museum Exhibit at Jewish Heritage Foundation of North Carolina

Traveling exhibition that tells the narrative of Jewish life in North Carolina

Duke University

Trent Hall

Room 253

Durham, NC 27708

(919) 660-3504

www.jhfn.org/programs/down-home-museum-exhibit

Ohio

Cincinnati

Skirball Museum (Hebrew Union College-Jewish Institute of Religion, Cincinnati)

Permanent exhibit of Jewish archaeological artifacts and Jewish ceremonial and ritual objects portraying the cultural, historical, and religious heritage of the Jewish people, including such themes as Torah study, American Judaism with emphasis on Cincinnati and HUC-JIR, the Holocaust, and modern Israel

3101 Clifton Avenue

Cincinnati, OH 45220

(513) 281-6260

huc.edu/research/museums

Cleveland

Maltz Museum of Jewish Heritage (The Museum of Diversity & Tolerance)

History of the Jewish immigrant experience in Cleveland and the growth and evolution of Cleveland's Jewish community, focusing on tolerance and diversity; The Temple-Tifereth Israel Gallery features an important collection of Judaic art and artifacts; special exhibitions of national and international acclaim

2929 Richmond Road

Beachwood, OH 44122

(216) 593-0575

www.maltzmuseum.org

Cleveland**The Temple Museum of Religious Art (The Temple-Tifereth Israel)**

One of the top three synagogue museums in North America and one of the oldest museums of Judaica in the US containing one of the country's most comprehensive collections of Judaica and Jewish art; Hanauer-Myers Memorial Gallery displays Holocaust wall hangings and biblical history wall hangings by artist Judith Weinshall Liberman

University Circle at Silver Park

Cleveland, OH 44106

(216) 831-3233

www.ttti.org

Oklahoma**Tulsa****The Sherwin Miller Museum of Jewish Art**

Largest collection of Judaica in the American Southwest, including art and artifacts showing the history of the Jewish people from the pre-Canaanite era through the settling of the Jewish community in Tulsa and the Southwest, as well as a Holocaust exhibition containing objects donated by Oklahoma veterans who helped liberate the German concentration camps and artifacts brought to Oklahoma by Jewish refugees from Nazi Germany

2021 East 71st Street

Tulsa, OK 74136

(918) 492-1818

www.jewishmuseum.net

Oregon**Portland****Oregon Jewish Museum**

The Pacific Northwest's only Jewish museum and largest collection of the documented and visual history of Oregon's Jews, examining the history of the Jewish experience in Oregon from 1850 to the present

1953 Northwest Kearney Street

Portland, OR 97209

(503) 226-3600

www.ojm.org

Pennsylvania**Philadelphia**

Leon J. and Julia S. Obermayer Collection of Jewish Ritual Art (Congregation Rodeph Shalom)

More than 500 works of Jewish ceremonial art demonstrating the unique relationship between the Jews' quest for beauty in articles used in religious rites and art of the countries in which they lived

615 North Broad Street

Philadelphia, PA 19123

(215) 627-6747

www.rodephshalom.org/obermayer

Philadelphia

National Museum of American Jewish History

History of Jewish life in America depicted through original artifacts, telling moments, and state-of-the art interactive media, exploring the religious, social, political, and economic lives of American Jews

101 South Independence Mall East

Philadelphia, PA 19106

(215) 923-3811

www.nmajh.org

Philadelphia

Philadelphia Museum of Jewish Art (Congregation Rodeph Shalom)

Contemporary art that illuminates the Jewish experience, including a permanent collection of important works by accomplished artists

615 North Broad Street

Philadelphia, PA 19123

(215) 627-6747

www.rodephshalom.org/pmja

Philadelphia

The Temple Judea Museum (Reform Congregation Keneseth Israel)

More than 1,000 Judaica artifacts from around the world, including antiquities from ancient Israel, a comprehensive textile collection, ceremonial objects, books, paintings, prints, photographs, and a variety of ephemera, and special exhibitions

8339 Old York Road

Elkins Park, PA 19027

(215) 887-8700

www.kenesethisrael.org/mus.htm

Pittsburgh

American Jewish Museum (JCC of Greater Pittsburgh)

Contemporary Jewish art from throughout the country, traveling exhibitions from world-class museums, and progressive regional artists

Squirrel Hill Facility

5738 Forbes Avenue

Pittsburgh, PA 15217

(412) 521-8010

www.jccpgh.org/page/ajm

Rhode Island

Newport

Touro Synagogue Foundation

History of Touro Synagogue and the Jews of Newport, Rhode Island

85 Touro Street

Newport, RI 02840

(401) 847-4794

www.tourosynagogue.org

South Carolina

Charleston

Kahal Kadosh Beth Elohim Museum

History of the historic Kahal Kadosh Beth Elohim congregation in Charleston, South Carolina, the first Reform Jewish congregation in the US and now the fourth oldest Jewish congregation in the continental US, depicted through documents, photographs, ceremonial objects, and other memorabilia

90 Hasell Street

Charleston, SC 29401

(843) 723-1090

www.kkbe.org/index.php?page=archives

Tennessee

Memphis

Belz Museum of Asian & Judaic Art

Modern Judaica and contemporary Israeli art reflecting the artistic journey of some of Israel's most celebrated contemporary artists, including the largest displayed collection of Daniel Kafri's work outside of Israel

119 South Main Street

Concourse Level

Memphis, TN 38103

(901) 523-2787

www.belzmuseum.org

Texas

Houston

The Mollie & Louis Kaplan Judaica Museum of Congregation Beth Yeshurun

Judaica depicting the history, religion, culture, and customs of the Jewish people

4525 Beechnut Street

Houston, TX 77096

(713) 666-1881

www.bethyeshurun.org/kaplanmuseum.php

Virginia

Richmond

Beth Ahabah Museum and Archives (Congregation Beth Ahabah)

Original documents and personal, sacred, and secular artifacts from the 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

Tidewater**Jewish Museum & Cultural Center**

Artifacts and exhibits that reflect the history of Virginia's Hampton Roads (Tidewater) Jewish community housed in the restored historic Chevra T'helim Synagogue, a rare surviving example of Eastern European Jewish Orthodoxy

607 Effingham Street

Portsmouth, VA 23707

(757) 391-9266

www.jewishmuseumportsmouth.org

Wisconsin**Milwaukee****Jewish Museum Milwaukee**

History and culture of the Jewish community of Milwaukee and southeastern Wisconsin

1360 North Prospect Avenue

Milwaukee, WI 53202

(414) 390-5730

www.jewishmuseummilwaukee.org/index.php

Canada**British Columbia****Vancouver****Jewish Museum & Archives of British Columbia**

History of the Jewish people in British Columbia

Peretz Centre for Secular Jewish Culture

6184 Ash Street

Vancouver, BC, V5Z 3G9

(604) 257-5199

www.jewishmuseum.ca

Manitoba**Winnipeg****Marion and Ed Vickar Jewish Museum of Western Canada**

History of the Jewish people in Western Canada

123 Doncaster Street, Suite C140

Winnipeg, MB, R3N 2B2

(204) 477-7460

www.jhcwc.org/mevjm.php

New Brunswick

Saint John

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

shmuseumsj.com

Ontario

Ottawa

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

Ottawa

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

Toronto

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) 781-3511

www.beth-tzedec.org/contact-info.html

Toronto

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

Toronto

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

<http://www.baycrest.org/care/culture-arts-innovation/art-the-environment/the-morris-and-sally-justein-heritage-museum/>

Quebec

Montreal

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

Montreal

The Edward Bronfman Museum (Congregation Shaar Hashomayim)

Permanent exhibit reflects the rituals of Jewish life, including ceremonial objects that are an integral part of the Jewish life cycle and ornaments of the Torah

450 Kensington Avenue

Westmount, QC, H3Y 3A2

(514) 937-9471

www.shaarhashomayim.org/index.php?option=com_content&task=view&id=147

Online/Virtual Museums**United States**

American Jewish Heroes & Heroines

Twelve online exhibits with more than 450 articles documenting the contributions and sacrifices that American Jews have made to help make the US a leader in the world

<http://seymourbrody.com/index.htm>

Jewish-American Hall of Fame

Virtual tour through 500 years of Jewish-American history, featuring people, places, and events that are recognized by the Jewish-American Hall of Fame and have significantly influenced future generations, illustrated by the commemorative medals issued

www.amuseum.org/jahf

Jewish 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.jhfnc.org

Jewish Museum of the American West

Tells the story of the Third Golden Age of Judaism when early Jewish pioneers were a major factor in creating the basic foundations of the American Wild West, explaining how and why they were so successful

www.jmaw.org

Jewish Women's Archive

Most extensive collection of material anywhere on American Jewish women

www.jwa.org

The Kabbalah Museum

The original writings of Rav Ashlag, Rav Brandwein, and the Rav are available for close review and study online,

www.kabbalahmuseum.org

Museum of Family History

Collection of photographs and documents depicting modern Jewish history and the stories of Jewish families, honoring the Jewish people and the Jewish family unit in particular

www.museumoffamilyhistory.com

Virtual Museum: North American Volunteers in Israel's War of Independence

Relates the history and most of the names of the approximately 1,500 American and Canadian men and women, including Jews and Christians, who risked their lives in the service of the Jewish people from 1946 to 1949, serving on the ships to smuggle Holocaust survivors through the British blockade into Palestine or as volunteers with the Israeli armed forces

www.israelvets.com

The Virtual Museum of the Milken Archive of Jewish Music

Virtual museum presenting the largest collection of American Jewish music, with more than 700 recorded works and, in addition, oral histories, photographs, historical documents, video footage from recording sessions, interviews, and life performances, and an extensive collection of program notes and essays

www.milkenarchive.org

Yale University Library Judaica Collection

One of the major collections of Judaica in the country, reflecting the social, religious, and cultural lives of the Jewish people as examined through religious law, rabbinics, Jewish philosophy and modern thought, talmudica, language and literature

www.library.yale.edu/judaica

Canada

Interactive Museum of Jewish Montreal

Maps Jewish Montreal from its origins in the 1760s until today, provides written descriptions for the sites on the map and links them to images from archives from around the world, connects exhibits to personal stories, narrations, songs, poems, and films, and allows the viewer to interact with the community's history

www.imjm.ca

Jewish Canadian Military Museum

History and contributions of Jews in the Canadian Armed Forces

www.jcmm.ca

8.8 Holocaust Museums, Memorials, and Monuments

Central Coordinating Body for Jewish Museums

Council of American Jewish Museums (1977) Center for Judaic Studies, University of Denver, 2000 East Asbury Avenue, Suite 157, Denver, CO 80208-0911. 303-871-3015.

Through training of museum staff and volunteers, information exchange, and advocacy on behalf of Jewish museums, CAJM strengthens the Jewish-museum field in North America. (www.cajm.net)

United States

Arizona

Phoenix

Holocaust Memorial

Beth El Cemetery

2300 West Van Buren Street

Phoenix, AZ 85009

(602) 254-8491

www.waymarking.com/waymarks/WMBQF1_Holocaust_Memorial_Beth_El_Cemetery

Phoenix

Holocaust Memorial

Beth Israel Memorial Cemetery

305 South 35th Avenue

Phoenix, AZ 85009

(480) 951-0323

www.waymarking.com/waymarks/WMBJKH_Beth_Israel_Cemetery_Holocaust_Memorial_Phoenix_Arizona

Phoenix
Holocaust Memorial
Temple Beth El
1118 West Glendale Avenue
Phoenix, AZ 85021
(602) 944-2464
www.waymarking.com/waymarks/WM94A2_Holocaust_Memorial_Phoenix_Arizona

Phoenix
Holocaust Memorial
Sunland Memorial Park
15826 Del Webb Boulevard
Sun City, AZ 85351
(623) 933-0161
www.waymarking.com/waymarks/WMBQ09_Sunland_Memorial_Park_Holocaust_Memorial_Sun_City_Arizona

Tucson
Holocaust Memorial
Tucson Jewish Community Center
3800 East River Road
Tucson, AZ 85718
(520) 299-3000
www.touchwind.blogspot.com/2009/11/tucson-jewish-community-center.html

California

East Bay (Oakland)
Holocaust Memorial
Beth Jacob Congregation
3778 Park Boulevard
Oakland, CA 94610
(510) 482-1147
www.bethjacoboakland.org/facilities.htm

East Bay (Oakland)
Holocaust Memorial
Temple Sinai
2808 Summit Street
Oakland, CA 94609
(510) 451-3263
www.chgs.umn.edu/museum/memorials/boiger

Los Angeles
Chiune Sugihara Memorial, Hero of the Holocaust
South Central Ave and East 3rd Street in Little Tokyo
(1 block from Japanese American National Museum)
Los Angeles, CA 90013
www.publicartinla.com/Downtown/Little_Tokyo/sugihara.html

Los Angeles
Holocaust Memorial Garden
Lawrence Family JCC
4126 Executive Drive
La Jolla, CA 92037
(858) 457-3030
www.lfjcc.org/tours/default.aspx

Los Angeles
Los Angeles Holocaust Monument
Pan Pacific Park (Beverly Boulevard side)
Los Angeles, CA 90036
(323) 939-8874
www.publicartinla.com/sculptures/young_holocaust.html

Los Angeles
Los Angeles Museum of the Holocaust
Holocaust Monument/Martyrs Memorial
100 South The Grove Drive
Los Angeles, CA 90036
(323) 651-3704
www.lamoth.org

Los Angeles
Memorial to the Six Million
Mount Sinai Memorial Park-Hollywood Hills
5950 Forest Lawn Drive
Los Angeles, CA 90068
(323) 469-6000
www.waymarking.com/waymarks/WM7FQZ_Memorial_to_the_Six_Million_Mt_Sinai_Memorial_Park_Los_Angeles_CA

Memorial_Park_Los_Angeles_CA
Los Angeles
“Never Again” Holocaust Memorial
Gloria and Ken Levy Family Campus
14855 Oka Road
Los Gatos, CA 95113
(408) 358-3033
www.waymarking.com/waymarks/WM7FV5_Never_Again_Holocaust_Memorial_Los_Gatos_CA

Los Angeles
The Grove of the Righteous Rescuers
Mount Sinai Memorial Park-Simi Valley
6150 Mount Sinai Drive
Simi Valley, CA 93063
(800) 600-0076
www.jewishjournal.com/nation/article/righteous_rescuers_honored_20010518

Los Angeles
The Museum of Tolerance
Simon Wiesenthal Plaza
9786 West Pico Boulevard
Los Angeles, CA 90035
(310) 553-8403
www.museumoftolerance.com

Orange County
Holocaust Memorial
Temple Beth Tikvah
1600 North Acacia Avenue
Fullerton, CA 92831
(714) 871-3535
www.templebethtikvah.com/Home/holocaust-memorial

Palm Springs
Desert Holocaust Memorial
Civic Center Park
Fred Waring Drive and San Pablo Avenue
Palm Desert, CA 92255
(760) 324-4737
www.palmsprings.com/points/holocaust

San Francisco
Erna and Arthur Salm Holocaust and Genocide Memorial Grove
Sonoma State University (by the lake)
1801 East Cotati Avenue
Rohnert Park, CA 94928
(707) 664-2293
www.sonoma.edu/holocaust/grove http://www.waymarking.com/waymarks/WMAR4K_Martin_Luther_King_Jr_Erna_and_Arthur_Salm_Holocaust_and_Genocide_Memorial_Grove_Rohnert_Park_CA

San Francisco
The Holocaust Memorial at Legion of Honor
Lincoln Park
34th Avenue and Clement Street
San Francisco, CA 94121
www.flickr.com/photos/wallyg/6971049189

San Francisco
Wallenberg Lives-Holocaust Memorial to Raoul Wallenberg
Menlo Park Civic Center
Laurel Street
Menlo Park, CA 94025
www.waymarking.com/waymarks/WM58G0_Wallenberg_Lives_Menlo_Park_California

Santa Barbara
Bronfman Family Jewish Community Center Holocaust Museum
524 Chapala Street
Santa Barbara, CA 93103
(805) 957-1115
www.jewishsantabarbara.org

Colorado

Denver
Babi Yar Park
10269-10461 East Yale Avenue
Denver, CO 80231
(303) 749-5019/(303) 394-9993
www.mizelmuseum.org/honor-3/babiyarpark

Denver
Holocaust Memorial Social Action Site
University of Denver
2306 East Evans Avenue (west of Margery Reed Hall)
Denver, CO 80208
(303) 871-3020
www.du.edu/cjs/HMSAS.html

Pueblo
Holocaust Memorial
Mineral Palace Park
Pueblo, CO 81003
<http://digitaldu.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
memorials
www.ctmonuments.net/2010/03/holocaust-memorial-new-haven

Hartford
Child Victims of the Holocaust Memorial Garden
Illing Middle School
227 Middle Turnpike East
Manchester, CT 06040
(860) 647-3400
(No website)

Hartford

Holocaust Memorial

Mandell JCC

335 Bloomfield Avenue

West Hartford, CT 06117

(860) 236-4571

www.waymarking.com/waymarks/WMD6WJ_Holocaust_Memorial_West_Hartford_CT**Delaware**

Wilmington

Children's Memorial

Garden of the Righteous Gentiles

Bernard and Ruth Siegel Jewish Community Center

101 Garden of Eden Road

Wilmington, DE 19803

(302) 478-5660

www.shalomdelaware.org/page.aspx?id=220293

Wilmington

Holocaust Memorial

Freedom Plaza

Wilmington, DE 19801

www.elbertweinberg.com/pub_wilmington.html**District of Columbia**

Holocaust Memorial

Judean Memorial Gardens

16225 Batchellors Forest Road (corner of Georgia Avenue and Batchellors Forest)

Olney, MD 20832

(301) 384-1000

www.judeangardens.com

United States Holocaust Memorial Museum

100 Raoul Wallenberg Place SW

Washington, DC 20024

(202) 488-0400

www.ushmm.org**Florida**

Broward

Holocaust Documentation and Education Center

2031 Harrison Street

Hollywood, FL 33020

(954) 929-5690

Broward
The Holocaust Documentation & Education Center
2031 Harrison Street
Hollywood, Florida 33020
(954) 929-5690
www.hdec.org

Broward
Holocaust Memorial
Chabad Lubavitch of Fort Lauderdale
3500 North Ocean Boulevard
Fort Lauderdale, FL 33308
(954) 568-1190
www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html

Broward
Holocaust Memorial
Young Israel of Deerfield Beach
202 Century Boulevard
Deerfield Beach, FL 33442
(954) 571-3904
www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html

Broward
Holocaust Memorial
David Posnack Jewish Community Center
5850 South Pine Island Road
Davie, FL 33328
(954) 434-0499 Ext. 368
www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html

Broward
Mania Nudel Holocaust Learning Center
David Posnack Jewish Community Center
5850 South Pine Island Road
Davie, FL 33328
(954) 434-0499 Ext. 314
www.dpjcc.org/index.php?submenu=HLC&src=gendocs&ref=Holocaust%20Learning%20Center&category=About

Gainesville

Gainesville Holocaust Memorial

B'nai Israel Cemetery

Corner of Williston Road and Southeast First Avenue

Gainesville, FL 32605

(352) 376-1508

www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html

Miami

Holocaust Memorial of the Greater Miami Jewish Federation

1933-1945 Meridian Avenue

Miami Beach, FL 33139

(305) 538-1663

www.holocaustmmb.org

Naples

The Holocaust Museum & Education Center of Southwest Florida

4760 Tamiami Trail North, Suite 7

Naples, FL 34103

(239) 263-9200

www.holocaustmuseumsfwl.org

Orlando

Holocaust Memorial Resource & Education Center of Florida

851 North Maitland Avenue

Maitland, FL 32751

(407) 628-0555

www.holocaustedu.org

South Palm Beach

Holocaust Memorial

Temple Anshei Shalom

7099 West Atlantic Avenue

Delray Beach, FL 33446

(561) 495-1300

www.templeansheishalom.org/holocaustmemorial.html <http://www.jewish-american-society-for-historic-preservation.org/americanholocaustmem.html>

South Palm Beach

Holocaust Memorial Garden

Congregation Torah Ohr at Century Village of Boca Raton

19146 Lyons Road

Boca Raton, FL 33434

(561) 479-4049

www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html

South Palm Beach
K.A.D.I.S.H. Holocaust Memorial
Boca Raton Synagogue
7900 Montoya Circle
Boca Raton, FL 33433
(561) 394-0394
www.brsonline.org/community/kaddish

St. Petersburg
Florida Holocaust Museum
55 Fifth Street South
St. Petersburg, FL 33701
(727) 820-0100
www.flholocaustmuseum.org

St. Petersburg
Holocaust Memorial
Temple B'Nai Israel
1685 South Belcher Road
Clearwater, FL 33764
(727) 531-5829
<https://www.facebook.com/TBIClearwater>

West Palm Beach
Holocaust Memorial
Palm Beach Memorial Gardens
3691 Seacrest Boulevard
Lantana, FL 33462
(561) 586-1237
www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html

West Palm Beach
Holocaust Memorial Garden
Temple Beth El
2815 North Flagler Drive
West Palm Beach, FL 33407
(561) 833-0339
www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html

West Palm Beach
Memorial Garden
Temple Shaare Shalom
9085 Hagen Ranch Road
Boynton Beach, FL 33472
(561) 364-9054
www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html

Georgia

Atlanta

Besser Holocaust Memorial Garden

Marcus Jewish Community Center of Atlanta

Zaban Park

5342 Tilly Mill Road

Dunwoody, GA 30338

(678) 812-4000

www.atlantajcc.org/interior-pages/jewish-life-and-learning-besser-memorial-garden

Atlanta

Memorial to the Six Million

Greenwood Cemetery

1173 Cascade Circle SW

Atlanta, GA 30311

(404) 753-2128

www.waymarking.com/waymarks/WME6PG_Memorial_to_the_Six_Million_Atlanta_GA

Atlanta

Museum of History and Holocaust Education

Kennesaw State University

KSU Center

333 Busbee Drive

Kennesaw, GA 30144

(678) 797-2083

www.kennesaw.edu/historymuseum

Atlanta

The Breman Jewish Heritage & Holocaust Museum

1440 Spring Street NW

Atlanta, GA 30309

(678) 222-3700

www.thebreman.org

Fitzgerald

Holocaust Memorial

Evergreen Cemetery

175 Evergreen Road

Fitzgerald, GA 31750

(478) 751-9119

www.vanishingsouthgeorgia.com/2008/06/08/jewish-monument-evergreen-cemetery

Idaho

Boise

Anne Frank Human Rights Memorial
Idaho Human Rights Education Center
777 South 8th Street
Boise, ID 83702
(208) 345-0304
<http://idaho-humanrights.org/>

Illinois

Chicago

Bernard and Rochelle Zell Holocaust Memorial
Spertus Institute for Jewish Learning and Leadership
610 South Michigan Avenue
Chicago, IL 60605
(312) 322-1747
www.tmexhibits.com/portfolio/zell.html

Chicago

Holocaust Memorial
Shalom Memorial Park
1700 West Rand Road
Arlington Heights, IL 60004
(847) 255-3520
www.shalom2.com/about-us/our-cemetery

Chicago

Holocaust Monument
Village Green
Oakton Street (between Skokie Village Hall and Skokie Public Library)
Skokie, IL 60077
www.skokie.org/downtown/art.cfm

Chicago

Illinois Holocaust Museum & Education Center
9603 Woods Drive
Skokie, IL 60077
(847) 967-4800
www.ilholocaustmuseum.org

Indiana

Indianapolis

Albert and Sara Reuben Holocaust Memorial Garden
Jewish Community Campus
6701 Hoover Road
Indianapolis, IN 46260
(317) 255-3124/(317) 251-9467
www.ratioarchitects.com/assets/uploads/JCC_Memorial.pdf

Terra Haute
CANDLES Holocaust Museum and Education Center
1532 South Third Street
Terre Haute, IN 47802
(812) 234-7881
www.candlesholocaustmuseum.org

Iowa

Des Moines
Iowa Capital Building
East Grand Avenue and East 7th Street
(515) 987-0899, ext 212
www.iowaholocaustmemorial.com

Kansas

Kansas City
Holocaust Memorial
Jewish Community Center of Greater Kansas City
5801 West 115th Street
Overland Park, KS 6621
(913) 327-8000
www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html

Louisiana

New Orleans
New Orleans Holocaust Memorial
Woldenberg Park (at Canal Street, adjacent to the Aquarium of the Americas)
New Orleans, LA 70130
www.holocaustmemorial.us

Maine

Augusta
Holocaust & Human Rights Center of Maine
University of Maine at Augusta
Michael Klahr Center
46 University Drive
Augusta, ME 04330
(207) 621-3530
<http://www.uma.edu/hhrc.html>

Maryland

Baltimore
Baltimore Holocaust Memorial
Lombard and Gay Streets (adjacent to Baltimore City Community College)
Baltimore, MD
(410) 542-4850
www.josephsheppard.com/Holocaust/NewMemorial.htm

Washington
Holocaust Memorial
Judean Memorial Gardens
16225 Batchellors Forest Road (corner of Georgia Avenue and Batchellors Forest)
Olney, MD 20832
(301) 384-1000
www.judeangardens.com

Massachusetts

Boston
New England Holocaust Memorial
126 High Street
Boston, MA 02110
(617) 457-8755
www.nehm.org/intro.html

Boston
Sugihara Memorial Garden
Temple Emeth
194 Grove Street
Chestnut Hill, MA 02467
(617) 469-9400
www.templemeth.org

Groton
Million Penny Project Memorial
Groton-Dunstable Regional Middle School
344 Main Street
Groton, MA 01450
(978) 448-6155
www.penny-project.org/index.html

New Bedford
New Bedford Holocaust Memorial
Veteran's Memorial Buttonwood Park
US-6 and Newton Street (Rockdale Avenue and Maple Street)
New Bedford, MA 02740
(508) 991-6175
<http://buttonwoodpark.org/wp-content/uploads/friends-brochure.pdf>

Michigan

Detroit
Holocaust Memorial
Oakview Cemetery
1032 North Main Street
Royal Oak, MI 48067
(248) 541-0139
www.waymarking.com/waymarks/WM6KV6_Holocaust_Memorial_Oakview_CemeteryRoyal_Oak_MI

Detroit

Holocaust Memorial

Workmen's Cemetery

33550 South Gratiot Avenue

Clinton Township, MI 48035

(586) 791-2297

www.waymarking.com/waymarks/WM54YP_Holocaust_Memorial_Workmens_Cemetery_Clinton_Township_Michigan

Detroit

Holocaust Memorial Center Zekelman Family Campus

28123 Orchard Lake Road

Farmington Hills, MI 48334

(248) 553-2400

www.holocaustcenter.org

Missouri

St. Louis

Holocaust Museum & Learning Center

12 Millstone Campus Drive

St. Louis, MO 63146

(314) 432-0020

www.hmlc.org

Nebraska

Lincoln

Nebraska Holocaust Memorial

Wyuka Cemetery

3600 O Street

Lincoln, NE 68510

(402) 474-3600

<https://holocausteducationfund.org/NE-Holocaust-Memorial.php>

Omaha

Institute for Holocaust Education

Jewish Community Center of Omaha

Pennie Z. Davis Gallery for Holocaust Education

333 South 132nd Street

Omaha, NE 68154

(402) 334-6575

www.ihene.org/exhibitions

Nevada

Las Vegas

Warsaw Ghetto Remembrance Garden

Temple Beth Sholom

10700 Havenwood Lane

Las Vegas, NV 89135

(702) 804-1333

www.bethsholomlv.org/give/remembrance-garden

New Hampshire

Nashua

Holocaust Memorial

Rotary Common Park

315 Main Street

Nashua, NH 03060.

www.nhholocaustmemorial.org

New Jersey

Greater MetroWest

Holocaust Memorial

Synagogue of the Suburban Torah Center

85 West Mount Pleasant Avenue

Livingston, NJ 07039

(973) 994-2620

www.panoramio.com/photo/37703221

Greater MetroWest

Holocaust Memorial

Temple Beth Ahm of West Essex

56 Grove Avenue

Verona, NJ 07044

(973) 239-0754

www.nj.com/news/local/index.ssf/2010/05/neighbors_upset_about_verona_s.html

Greater MetroWest

Holocaust Remembrance Garden

Brookside Place School

700 Brookside Place

Cranford, NJ 07016

(908) 709-6244

www.cranfordschools.org/bps/garden.htm

Jersey City

Liberation Monument

Liberty State Park

Morris Pesin Drive (South Overlook Field)

Jersey City, NJ 07305

(201) 915-3440

www.libertystatepark.com/liberation_monument_photos.htm**Northern New Jersey**

Gan Hazikaron, The Avrum and Yocheved Holocaust Memorial Garden

Kaplen Jewish Community Center on the Palisades

411 East Clinton Avenue

Tenafly, NJ 07670

(201) 569-7900

www.state.nj.us/education/holocaust/stawards/031513Oster.pdf**Southern New Jersey**

Holocaust Memorial

Cooper River Park - Memorial Grove

203-299 North Park Boulevard

Cherry Hill, NJ 08002

(856) 216-2117

www.waymarking.com/waymarks/WM4EK6_Holocaust_Memorial_Memorial_Grove_Cherry_Hill_NJ**Vineland**

Wall of Remembrance

Alliance Cemetery

970 Gershall Avenue

Norma, NJ 08347

(856) 696-1520

www.jewishcumberland.org/page.aspx?id=205050**New Mexico**

Albuquerque

Holocaust & Intolerance Museum of New Mexico

616 Central Avenue SW

Albuquerque, NM 87102

(505) 247-0606

www.nmholocaustmuseum.org

Albuquerque

The Holocaust Memorial

One Civic Plaza NW

Albuquerque, NM 87102

www.waymarking.com/waymarks/WM5JJ6_The_Holocaust_Memorial_Albuquerque_NM

New York (Outside New York Metropolitan Area)

Binghamton

Holocaust Memorial

Temple Israel

4737 Deerfield Place

Binghamton, NY 13850

(607) 723-7461

www.facebook.com/media/set/?set=a.112072211417.127037.112065161417&type=3

Buffalo

Holocaust Memorial

Temple Beth Tzedek

621 Getzville Road

Amherst, NY 14226

(716) 838-3232

www.btzbuffalo.org/index.php?option=com_content&view=section&id=59&Itemid=152

Buffalo

Holocaust Memorial Sculpture

Jewish Community Center of Greater Buffalo

Benderson Family Building

2640 North Forest Road

Getzville, NY 14068

(716) 688-4033

www.holocaustcenterbuff.com/about_us.htm

Ithaca

Goldsworthy Holocaust Memorial Garden of Stones

F. R. Newman Arboretum (at Southeast Corner)

Cornell Plantations, Cornell University

1 Plantations Road

Ithaca, NY 14850

(607) 255-2400

www.cornellplantations.org/our-gardens/arboretum/goldsworthy

Oswego

Safe Haven Museum and Education Center

2 East 7th Street

Oswego, NY 13126

(315) 342-3003

www.safehavenmuseum.com

Rockland County
Holocaust Museum & Study Center
17 South Madison Avenue
Spring Valley, NY 10977
(845) 356-2700
www.holocauststudies.org

Suffern
Holocaust Museum & Study Center
Rockland Community College
145 College Road
Suffern, NY 10901
(845) 574-4099
www.holocauststudies.org

New York Metropolitan Area

Bronx
The Holocaust Museum & Study Center of the Bronx High School of Science
75 West 205th Street
Bronx, NY 10468
(718) 367-5252
(No website)

Brooklyn
Holocaust Memorial Park
Emmons Avenue and Shore Boulevard
Brooklyn, NY 11235
(718) 743v3636
www.thmc.org

Manhattan
Anne Frank Center USA
44 Park Place
New York, NY 10007
(212) 431-7993
www.annefrank.com

Manhattan
Holocaust Memorial
Park Avenue Synagogue
50 East 87th Street
New York, NY 10028
(212) 369-2600
<http://en.tracesofwar.com/article/11151/Holocaust-Memorial-Park-Avenue-Synagogue.htm>

Manhattan

Hope-Raoul Wallenberg Memorial
Corner of First Avenue and 47th Street
New York, NY 10017

(212) 737-3275

www.raoulwallenberg.net/news/monument-dedicated-raoul

Manhattan

Memorial to Victims of the Injustice of the Holocaust
Appellate Division Courthouse of New York State
27 Madison Avenue
New York, NY 10010

(212) 340-0400

www.courts.state.ny.us/courts/ad1/centennial/memorial.shtml<http://www.nyc.gov/html/dcla/html/panyc/feigenbaum.shtml>

Manhattan

Monument of the Holocaust
Hebrew Union College-Jewish Institute of Religion Museum
The Brookdale Center
One West 4th Street
New York, NY 10012

(212) 824-2205

www.huc.edu

Manhattan

Museum of Jewish Heritage-A Living Memorial to the Holocaust
Edmond J. Safra Plaza
36 Battery Place
New York, NY 10280

(646) 437-4202

www.mjhnyc.org

Manhattan

Museum of Tolerance New York
226 East 42nd Street
New York, NY 10017

(212) 697-1180

www.museumoftolerancenewyork.com

Nassau County

Holocaust Memorial & Tolerance Center of Nassau County
100 Crescent Beach Road
Glen Cove, NY 11542

(516) 571-8040

www.hmtcli.org/museum/permanent-exhibit/

Nassau County
Holocaust Memorial Garden
The Jericho Jewish Center
430 North Broadway
Jericho, NY 11753
(516) 938-2540
www.jerichojc.com

Nassau County
Holocaust Resource Center
Temple Judea of Manhasset
333 Seasingtown Road
Manhasset, NY 11030
(516) 621-8049
<http://www.temple-judea.com/neverforget.html>

Queens
The Harriet and Kenneth Kupferberg Holocaust Resource Center and Archives
Queensborough Community College
222-05 56th Avenue
Bayside, NY 11364
(718) 281-5770
www.qcc.cuny.edu/khrca

Suffolk County
Anne Frank Memorial Garden
Arboretum Park (Threepence and Wilmington Drives)
Melville, NY 11747
(631) 351-3000
(No website)

Suffolk County
Suffolk Center on the Holocaust, Diversity & Human Understanding
Suffolk County Community College, Ammerman Campus
Huntington Library-Second Floor
533 College Road
Selden, NY 11784
(631) 451-4700
www.chdhu.org/index.asp

Westchester
Garden of Remembrance
Michaelian Office Building
148 Martine Avenue
White Plains, NY 10601
(914) 696-0738
www.hhrecny.org

North Carolina

Margaret & Lou Schwartz Butterfly Garden Holocaust Memorial

Sandra and Leon Levine Jewish Community Center

5007 Providence Road

Charlotte, NC 28226

(704) 366-5007

www.charlottejcc.org/webpage-directory/butterfly-project/butterfly-project

Ohio

Akron

Holocaust Memorial

Workmen's Circle Cemetery

(south side of Swartz Road just east of junction with Glenmount Avenue)

Akron, OH 44320

www.acorn.net/gen/workmenscirclecem.html

Cincinnati

The Center for Holocaust Humanity Education

Rockwern Academy

8401 Montgomery Road

Cincinnati, OH 45236

(513) 487-3055

www.holocaustandhumanity.org

Cleveland

Cleveland Holocaust Memorial

Zion Memorial Park

5461 Northfield Road

Cleveland, OH 44146

(216) 662-4260

www.clevelandjewishhistory.net/ins/holocaust-memorial.html

Columbus

City of Columbus Holocaust Memorial: Celebration of Life

Battelle Riverfront Park (next to City Hall)

25 Marconi Boulevard

Columbus, OH 43215

(614) 645-3350

www.docstoc.com/docs/127346004/HOLOCAUST_EDUCATION_RESOURCES_IN_OHIO

Columbus

Holocaust Memorial Statue: To Life

Ohio Governor's Residence and Heritage Garden

358 North Parkview Avenue

Columbus, OH 43209

(614) 644-7644

www.en.wikipedia.org/wiki/File:To_Life.jpg

Columbus**“Zahor” Holocaust Memorial**

Agudas Achim Synagogue

2467 East Broad Street

Columbus, OH 43209

(614) 237-2747

www.twitpic.com/7fjaq1**Columbus****Ohio State House**<http://ohiojc.org/statehouseholocaustmemorial.html>**Youngstown****Holocaust Memorial Statue**

Jewish Community Center of Youngstown

505 Gypsy Lane

Youngstown, OH 44504

(330) 746-3251

www.flickr.com/photos/68929290@N05/sets/72157629606975377/detail**Oregon****Portland****Oregon Holocaust Memorial**

Washington Park, (near east entrance by Washington Way)

Portland, OR 97205

www.ohrconline.org/memorial**Pennsylvania****Harrisburg**

Holocaust Memorial for the Commonwealth of Pennsylvania

Riverfront Park

Front and Sayford Streets

Harrisburg, PA 17101

(717) 236-9555

www.jewishharrisburg.org/page.aspx?id=118776**Lehigh Valley****Holocaust Memorial**

Temple Covenant of Peace

1451 Northampton Street

Easton, PA 18042

(610) 253-2031

www.tcopeace.org/aboutus/history

Philadelphia
Holocaust Awareness Museum and Education Center
Klein JCC
10100 Jamison Avenue, Suite 210
Philadelphia, PA 19116
(215) 464-4701
www.holocaustawarenessmuseum.org

Philadelphia
Monument to the Six Million Jewish Martyrs
16th and Arch Streets (on Benjamin Franklin Parkway)
Philadelphia, PA 19103
(215) 871-1139
www.holocaust-ed-philadelphia.org/members/remembrancel.html

Pittsburgh
Holocaust Memorial Garden
Temple Emanuel of South Hills
1250 Bower Hill Road
(At Covenant Drive)
Mt. Lebanon, PA 15243
(412) 279-7600
www.templemanuelpgh.org/community/photos/garden

Pittsburgh
Holocaust Memorial Garden
Temple Ohav Shalom
8400 Thompson Run Road
Allison Park, PA 15101
(412) 369-0900
www.templeohavshalom.org/about-temple-ohav-shalom/holocaust-memorial-garden

Pittsburgh
Holocaust Monument
New Light Cemetery
750 Soose Road
Pittsburgh, PA 15209
(412) 821-2885
www.cylex-usa.com/company/new-light-cemetery-8486990.html

York
Holocaust Memorial Sculpture, The Six Million
York Jewish Community Center
2000 Hollywood Drive
York, PA 17403
(717) 843-0918
www.yorkjcc.org/page.asp?id=41

Rhode Island

Providence

The Holocaust Education and Resource Center of Rhode Island Memorial Garden

401 Elmgrove Avenue

Providence, RI 02906

(401) 452-7860

www.hercrri.org/garden.html

South Carolina

Charleston

Charleston Holocaust Memorial

Marion Square

Calhoun and Meeting Streets

Charleston, SC 29402

(843) 723-5525

www.designworkslc.com/pdf/holocaust_memorial.pdf

Columbia

Columbia Holocaust Memorial Monument

Memorial Park

Hampton and Gadsden Streets

Columbia, SC 29201

www.columbiaholocausteducation.org/memorial.php

Florence

Holocaust Memorial

Beth Israel Congregation

316 Park Avenue

Florence, SC 29501

(843) 669-9724

<http://www.bethisraelflorence.org/>

Tennessee

Chattanooga

Children's Holocaust Memorial

Whitwell Middle School

1 Butterfly Lane

Whitwell, TN 37397

(423) 658-5631

www.whitwellmiddleschool.org/?PageName=bc&n=69259

Knoxville

Holocaust Memorial

West Hills/John Bynon Park

7624 Sheffield Drive

Knoxville, TN 37909

(865) 300-7406

www.peace.maripo.com/p_holocaust.htm

Nashville**Holocaust Memorial**

Charlotte Avenue and 6th Avenue North (on the grounds of the State Capitol)

Nashville, TN 37219

(615) 343-2563

www.markeroni.com/catalog/display.php?code=TN_MSM_00034

Nashville**Nashville Holocaust Memorial**

Gordon Jewish Community Center

801 Percy Warner Boulevard

Nashville, TN 37205

(615) 356-7170

www.nashvilleholocaustmemorial.org

Texas**Dallas**

Dallas Holocaust Museum-Center for Education and Tolerance

211 North Record Street, Suite 100

Dallas, TX 75202

(214) 741-7500

www.dallasholocaustmuseum.org

El Paso**El Paso Holocaust Museum**

715 North Oregon Street

El Paso, TX 79902

(915) 351-0048

www.elpasoholocaustmuseum.org

Forth Worth**Holocaust Memorial**

Ahavath Sholom Hebrew Cemetery

415 North University Drive

Fort Worth, TX 76107

(817) 285-7777

www.waymarking.com/waymarks/WM6271_Holocaust_Memorial_Fort_Worth_Texas

Houston**Holocaust Museum Houston**

5401 Caroline Street

Houston, TX 77004

(713) 942-8000

www.hmh.org

San Antonio
Holocaust Memorial Museum of San Antonio
12500 NW Military Highway
San Antonio, TX 78231
(210) 302-6807
www.hmmsa.org

Utah

Salt Lake City
Price Family Holocaust Memorial
IJ & Jeanné Wagner Jewish Community Center
2 North Medical Drive
Salt Lake City, UT 84113
(801) 581-0098
www.slccjcc.org/price-family-holocaust-memorial-garden

Virginia

Richmond
Emek Sholom Holocaust Memorial Cemetery
Forest Lawn Cemetery
4000 Pilots Lane
Richmond, VA 23222
(804) 321-7655
www.emeksholomcemeteryrichmond.org

Richmond
Virginia Holocaust Museum
2000 East Cary Street
Richmond, VA 23223
(804) 257-5400
www.va-holocaust.com

Washington

Seattle
Holocaust Memorial
Samuel and Althea Stroum JCC of Greater Seattle
Mercer Island Campus
3801 East Mercer Way
Mercer Island, WA 98040
(206) 232-7115
www.wsherc.org/teaching/commemoration/names.aspx

Seattle

Replica of Rhodes Holocaust Memorial

Congregation Ezra Bessaroth

5217 South Brandon Street

Seattle, WA 98118

(206) 722-5500

www.rhodesjewishmuseum.org/rhodesli-diaspora-news/seattle

Spokane

Holocaust Memorial

Temple Beth Shalom

1322 East 30th Avenue

Spokane, WA 99203

(509) 747-3304

www.simonkogan.com/collection/HolocaustMemorial.htm

Wisconsin

Milwaukee

Holocaust Memorial

Jewish Museum Milwaukee

1360 North Prospect Avenue

Milwaukee, WI 53202

(414) 390-5730

www.jewishmuseummilwaukee.org/museum/building/holocaust-memorial.php

Canada**Alberta**

Calgary

Holocaust Memorial

Calgary Jewish Community Center

1607 90th Avenue SW

Calgary, AB T2V 4V7

(403) 253-8600

www.waymarking.com/waymarks/WMBZCT_Calgary_JCC_Holocaust_Memorial_Calgary_Alberta

Edmonton

Holocaust Memorial

10800 97th Avenue (southeast corner of the grounds of the Edmonton Legislature)

Edmonton, AB T5K 2B6

(780) 427-7362

www.waymarking.com/waymarks/WM5JZF_Holocaust_Memorial_Edmonton_Alberta

British Columbia

Vancouver

Schara Tzedek Cemetery

2345 Marine Drive

New Westminster, BC, V3M 6R8

(604) 522-1754

www.jewishmuseum.ca/node/922

Vancouver

Vancouver Holocaust Education Centre

50-950 West 41st Avenue

Vancouver, BC, V5Z 2N7

(604) 264-0499

www.vhec.org

Victoria

Congregation Emanu-El Cemetery

Cedar Hill Road (near Hillside Avenue)

Victoria, BC

(604) 382-0615

www.museumoffamilyhistory.com/hmc-03.htm

Manitoba

Winnipeg

Freeman Family Foundation Holocaust Education Centre of the Jewish Heritage

Centre of Western Canada

123 Doncaster Street, Suite C140

Winnipeg, MB, R3N 2B2

(204) 477-7460

www.ffhec.org

Winnipeg

Holocaust Memorial

Manitoba Legislative Building

450 Broadway

Winnipeg, MB, R3C 0V8

www.mhs.mb.ca/docs/sites/holocaust.shtml

New Brunswick

Minto

New Brunswick Internment Camp Museum

420 Pleasant Drive

Minto, NB, E2E 2K2

(506) 327-3573

www.nbinternmentcampmuseum.ca

Ontario

Ottawa

Jewish Community Cemetery

Bank Street

Ottawa, ON

www.museumoffamilyhistory.com/hmc-03.htm

Toronto

Bathurst Lawn Memorial Park

10 Dewlane Drive

North York, ON, M2R 3G5

(416) 223-1373

www.kehilalinks.jewishgen.org/belchatow/bathurst_lawn_monument.htm

Toronto

Grand Order of Israel Cemetery

Snake Road (south side of Highway 403)

Burlington, ON

www.museumoffamilyhistory.com/hmc-03.htm

Toronto

Holocaust Memorial Flame and Wall of Remembrance at Earl Bales Park

4169 Bathurst Street

North York, ON, M3H 3P7

(416) 785-1333

www.yadvashem.ca/pages/wall_of_inscription

Toronto

Lambton Mills Cemetery

1293 Royal York Road

Toronto, ON, M9A 5E6

(416) 398v0563

www.museumoffamilyhistory.com/hmc-03.htm

Toronto

Maxwell and Ruth Leroy Holocaust Remembrance Garden

UJA Federation of Greater Toronto

Joseph & Wolf Lebovic Jewish Community Campus

Reena Community Residence

927 Clark Avenue West

Thornhill, ON L4J 8G6

(905) 889-6484

www.reena.org/news/trillium-grant-maxwell-and-ruth-leroy-holocaust-remembrance-garden

Toronto
Mount Sinai Memorial Park
986 Wilson Avenue
Toronto, ON, M3K 1G5
(416) 633-2200
www.museumoffamilyhistory.com/hmc-03.htm

Toronto
Sarah and Chaim Neuberger Holocaust Education Centre
UJA Federation of Greater Toronto
Lipa Green Centre, Sherman Campus
4600 Bathurst Street, 4th Floor
Toronto, ON, M2R 3V2
(416) 631-5689
www.holocaustcentre.com/Museum

Quebec
Montreal
Baron de Hirsch Cemetery
5015 De La Savane
Montreal, QC, H4P 1V1
(514) 735-4696
www.barondehirsch.com/holocaust_memorials.php

Montreal
Eternal Gardens Cemetery
30 Avenue Elm
Beaconsfield, QC, H9W 2C8
(514) 695-1751
www.axishistory.com/index.php?id=12181

Montreal
Holocaust Memorial
Arthur Zygielbaum Park
Avenue Edgemore and Chemin Wavell
Cote-Saint-Luc, QC
www.museumoffamilyhistory.com/hmc-02.htm

Montreal
Holocaust Memorial
Beth Zion Congregation
5740 Hudson Avenue
Cote-Saint-Luc, QC, H4W 2K5
(514) 489-8411
www.museumoffamilyhistory.com/hmc-02.htm

Montreal**Kehal Israel Memorial Park**

4189 Boulevard des Sources

Dollard-des-Ormeaux, QC, H9B 2A6

(514) 684-3441

www.museumoffamilyhistory.com/hmc-02.htm**Montreal****Montreal Holocaust Memorial Centre**

5151 Chemin de la Cote-Sainte-Catherine

Montreal, QC, H3W 1M6

(514) 345-2605

www.mhmc.ca/en**Montreal****Mount Pleasant Cemetery (Laval Cemetery)****Beth Israel Memorial Park**

5505 Rang Du Bas St. Francois

Laval, QC, H7E 4P2

(450) 661-7017

www.museumoffamilyhistory.com/hmc-02.htm**Montreal****Shaar Hashomayim Cemetery**

1250 Chemin de la Foret

Outremont, QC, H2V 4T6

(514) 937-9474 ext. 171

www.museumoffamilyhistory.com/hmc-02.htm**Montreal****Shoah Memorial Gallery****Temple Emanu-El-Beth Sholom**

4100 Sherbrooke Street West

Westmount, QC, H3Z 1A5

(514) 937-3575

www.templemontreal.ca/community/museum-gallery/***Online/Virtual Holocaust Museums*****A Cybrary of the Holocaust**www.remember.org**Living Museum**www.living-museum.org**Museum of Family History**www.museumoffamilyhistory.com

University of Minnesota Center for Holocaust & Genocide Studies

www.chgs.umn.edu/museum

Museum of Tolerance

<http://www.museumoftolerance.com/site/c.tmL6KfNVLtH/b.9052747/k.2DD0/HomeMOTNew.htm>

United States Holocaust Memorial Museum

www.ushmm.org/research/research-in-collections/search-the-collections/bibliography/united-states-holocaust-memorial-museum

Virtual Museum of the Holocaust and the Resistance

(<http://library.mcmaster.ca/archives/virtualmuseum>)

For information on other Holocaust resources, see:

www.remember-us.org/pdfs/holocaust-centers.pdf

www.ahoinfo.org.

8.9 Israeli Embassy and Consulates

United States

Embassy of Israel

3514 International Drive NW

Washington, DC 20008

(202) 364-5500

<http://www.israelemb.org>

Jurisdiction: DC, MD, VA

Atlanta

Consulate General in Atlanta

1100 Spring NW, #440

Atlanta, GA 30309

(404) 487-6500

<http://embassies.gov.il/atlanta>

Jurisdiction: AL, GA, MS, SC, TN, NC

Houston

Consulate General in Houston

24 Greenway Plaza, Suite 1500

Houston, TX 77046

(832) 301-3500

<http://embassies.gov.il/houston>

Jurisdiction: AR, LA, NM, OK, TX

Los Angeles**Consulate General in Los Angeles**

11766 Wilshire Boulevard, #1600

Los Angeles, CA 90025

(323) 852-5500

<http://www.israella.org>

Jurisdiction: AZ, CA (Southern), CO, HI, NV, UT, WY

Miami**Consulate General in Miami**

100 North Biscayne Boulevard, #1800

Miami, FL 33132

(305) 924-9400

<http://embassies.gov.il/miami/>

Jurisdiction: FL, Puerto Rico

Midwest**Consulate General to the Midwest**

500 West Madison, #3100

Chicago, IL 60661

(312) 380-8800

<http://embassies.gov.il/chicago/>

Jurisdiction: IL, IN, IA, KS, MI, MN, MO, NE, ND, SD, WI

New England**Consulate General to New England**

20 Park Plaza

Boston, MA 2116

(617) 535-0201

<http://embassies.gov.il/boston/>

Jurisdiction: ME, MA, NH, RI, VT

New York**Consulate General in New York**

800 Second Avenue

New York, NY 10017

(212) 499-5000

<http://embassies.gov.il/new-york/>

Jurisdiction: NY, CT, NJ (northern)

Philadelphia**Consulate General in Philadelphia**

1880 John F. Kennedy Blvd, #1818

Philadelphia, PA 19103

(267) 479-5800

<http://embassies.gov.il/philadelphia/>

Jurisdiction: DE, KY, NJ (Southern), OH, PA, WV

San Francisco**Consulate General in San Francisco**

456 Montgomery

San Francisco, CA 94104

(415) 844 7500

<http://www.israeliconsulate.org>

Jurisdiction: AK, CA (northern), ID, MT, OR, WA

Canada**Embassy of Israel**

50 O'Connor Street, Suite 1005

Ottawa, ON K1P 6L2, Canada

(613) 750-7500

<http://embassies.gov.il/ottawa/Pages/default.aspx>

Jurisdiction: eastern part of ON (Ottawa up to and including Kingston)

Ontario

180 Bloor Street West,

Toronto, Ontario M5S2V6

(416) 640-8500

Jurisdiction: AB, BC, MB, NT, NU, western part of ON, SK, YT

Quebec

1 Westmount Square, Suite 650

Westmount, Quebec H3Z 2P9

(514) 940-8500

<http://embassies.gov.il/montreal/Pages/default.aspx>

Jurisdiction: NB, PE, NS, NL, QC

Chapter 9

Jewish Press

Ira Sheskin and Arnold Dashefsky

This chapter provides lists with contact information (name, address, phone number, website) for almost 150 national Jewish periodicals and 3 broadcast media and close to 200 local Jewish periodicals.

The purpose of this chapter is to document the Jewish media of the North American Jewish community and to preserve this information for historical purposes. We expect that historians 100 years from now will look back at the Year Book in researching the history of North American Jewry. In a sense, we are “freezing” the information in time. The information on the Internet, of course, changes as frequently as the webmasters update that information, meaning that without this freezing, historians in the future will not have a record of the media of the community.

Each list is carefully updated each year, but the authors appreciate any corrections noted by our readers.

I. Sheskin (✉)

Department of Geography and Jewish Demography Project, Sue and Leonard Miller Center for Contemporary Judaic Studies, University of Miami, Coral Gables, FL, USA
e-mail: isheskin@miami.edu

A. Dashefsky

Department of Sociology and Center for Judaic Studies and Contemporary Jewish Life, University of Connecticut, Storrs, CT, USA
e-mail: arnold.dashefsky@uconn.edu

9.1 National Jewish Periodicals and Broadcast Media

Central Coordinating Body for the Jewish Press

American Jewish Press Association (1944). 107 South Southgate Drive, Chandler, AZ 85226. (480) 403-4602. Seeks the advancement of Jewish journalism and the maintenance of a strong Jewish press in the US and Canada; encourages the attainment of the highest editorial and business standards; sponsors workshops, services for members; sponsors annual competition for Simon Rockower Awards for excellence in Jewish journalism. (www.ajpa.org)

United States

- 614: *The HBI eZine* (2007). The Hadassah-Brandeis Institute, Mailstop 079, Brandeis University, Waltham, MA 02454. (781) 736-2064. Bi-monthly. Online only. Sparking conversation among Jewish women. (www.brandeis.edu/hbi/614)
- Achshav!* 820 Second Avenue, 10th Floor, New York, NY 10017. (212) 533-7800, ext. 1150. 3x/year. Published by United Synagogue Youth, The United Synagogue of Conservative Judaism. (www.usy.org/yourusy/communications/achshav)
- ADL on the Frontline* (1991). 823 United Nations Plaza, New York, NY 10017. (212) 490-2525. Newsletter of the Anti-Defamation League. (<http://store.adl.org/adl-on-the-frontline>)
- Afn Shvel* (1941). 64 Fulton Street, Suite 1101, New York, NY 10038. (212) 889-0380. 3x/year. Yiddish. (www.leagueforyiddish.org)
- The Algemeiner* (1972). 508 Montgomery Street, Brooklyn, NY 11225. (718) 774-7610. Weekly. The fastest growing Jewish newspaper in America. It includes investigative reporting, lively features, and opinions. (www.algemeiner.com)
- American Jewish Life Magazine* (2006). PO Box 95355 Atlanta, GA 30347. (404) 636-4659. 6x/year. (www.atlantajewish.com)
- Ami Magazine* (2010). 1575 50th Street, New York, NY 11219. (718) 534-8800. Weekly. Timely news and opinion. A Haredi publication. (www.amimagazine.org)
- AMIT Magazine* (1925). 817 Broadway, New York, NY 10003. (212) 792-5027. Quarterly. Published by AMIT, an American Jewish Zionist volunteer organization dedicated to education in Israel. (www.amitchildren.org)
- Avotaynu* (1985). 155 North Washington Avenue, Bergenfield, NJ 07621. (201) 387-7200. Quarterly. Magazine for people researching Jewish genealogy, Jewish family trees, or Jewish roots. (www.avotaynu.com)
- Beis Moshiaich* (1994). 744 Eastern Parkway, Brooklyn, NY 11213. (718) 778-8000. Weekly. Dedicated to spreading the Lubavitcher Rebbe message that the coming of the Moshiaich and our ultimate redemption is imminent. (www.beis-moshiachmagazine.org)

- Binah*, the weekly magazine for the Jewish woman (2006). 207 Foster Avenue, Brooklyn, NY 11230. (718) 305 5200. Weekly. (www.binahmagazine.com)
- B'nai B'rith Magazine* (1886). 2020 K Street, NW. 7th Floor, Washington, DC 20006. (202) 857-6881. Quarterly. (www.bnaibrith.org)
- B'Yachad: The Newsletter of Jewish National Fund (Together)*. 42 East 69th Street, New York, NY 10021. (888) 563-0099. (www.jnf.org)
- CCAR Journal: The Reform Jewish Quarterly* (formerly *Journal of Reform Judaism*) (1953). 355 Lexington Avenue, New York, NY 10017. (212) 972-3636. Quarterly. (www.ccarnet.org)
- Chabad.org Magazine* (1999). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. Weekly. Online only. (www.chabad.org/magazine)
- Chabad World.Net Magazine*. 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. Weekly. Online only. (www.chabadworld.net/articleMenu.asp?deptID=64)
- Chutzpah*. PO Box 682, New Hope, PA 18938. (215) 862-2319. Quarterly. Cover stories and features that define the issues important to this generation of Jews, as influential as ever, yet at times more assimilated than ever and wondering if that's OK. Chutzpah explores how to stay connected to your roots without letting them hold you back. (www.chutzpahmag.com)
- CJ: Voices of Conservative/Masorti Judaism* (1943). 820 2nd Avenue, 11th Floor, New York, NY 10017. (212) 533-7800. Quarterly. (www.uscj.org)
- Commentary* (1945). 165 East 56 Street, New York, NY 10022. (212) 751-4000. Monthly. Articles on public affairs and culture, some fiction and poetry. (www.commentarymagazine.com)
- Community Magazine* (formerly *Aram Soba* newsletter) (2001). 1616 Ocean Parkway, Brooklyn, NY 11223. (718) 645-4460. Monthly. (www.communitym.com)
- Conservative Judaism Journal* (1945). 3080 Broadway, New York, NY 10027. (212) 280-6065. Quarterly. (www.rabbinicalassembly.org/resources-ideas/cj-journal)
- Conversations* (2008). 8 West 70th Street, New York, NY 10023. (212) 724-4145. 3x/year. The print journal of the Institute for Jewish Ideas and Ideals. Discusses major issues in contemporary Orthodox and general Jewish life. (www.jewishideas.org/conversations)
- Country Yossi Family Magazine* (1988). 1310 48th Street, 3rd Floor, Brooklyn, NY 11219. (718) 851-2010. Monthly. Orthodox Jewish magazine promoting singers and entertainers catering to the Orthodox Jewish market. (www.countryyossi.com)
- Cross-Currents* (1998; reorganized online in 2004). Project Genesis-Torah.org, 122 Slade Avenue, Suite 250, Baltimore, MD 21208. (410) 602-1350. Monthly. Online only. A journal of thought and reflections, from an array of Orthodox Jewish writers. (www.cross-currents.com)
- The Daf HaKashrus* (1992). 11 Broadway, New York, NY 10004. (212) 563-4000. Monthly. Provides readers with the latest, in-depth information about the world of kashrut. (www.oukosher.org/index.php/learn/daf_ha-kashrus)

- Dateline: Middle East* (1988). PO Box 175, Station H, Montreal, Quebec H3G 2 K7. (514) 486-5544. 2x/year. (www.isranet.org/publications)
- Die Zukunft (The Future)* (1892). 1133 Broadway, Suite 1019, New York, NY 10010. (212) 505-8040. 2x/year. Congress for Jewish Culture. (www.congress-forjewishculture.org)
- Dos Yiddishe Vort Magazine* (1953). 42 Broadway, New York, NY 10004. (212) 797-9000. 6x/year. (No website)
- Emunah Magazine*. 363 7th Avenue, 2nd Floor, New York, NY 10001. (212) 564-9045. Monthly. Published by Emunah of America, women's religious Zionist organization. (www.emunah.org)
- Forward (Forvertz)* (1897 for the Yiddish version, 1990 for the English version). 125 Maiden Lane, New York, NY 10038. (212) 889-8200. English version is weekly and daily online. Yiddish version is bi-weekly and daily online. National Jewish newspaper. (www.forward.com)
- Habitus: A Diaspora Journal* (2006). 232 3rd Street, Suite A111, Brooklyn, NY 11215. (www.habitusmag.com)
- Hadassah Magazine* (1914). 50 West 58 Street, New York, NY 10019. (212) 451-6289. Monthly. (www.hadassahmagazine.org)
- HaYidion: The RAVSAK Journal*. 120 West 97th Street, New York, NY 1254 West 54th Street, 11th Floor, New York, NY 10019. (212) 665-1320. Quarterly. Published by RAVSAK: The Jewish Community Day School Network. (www.ravsak.org/hayidion)
- Heeb Magazine* (2002). PO Box 687, New York, NY 10012. Quarterly. Covers arts, culture and politics in a voice all its own. It has become a multi-media magnet to the young, urban, and influential. (www.heebmagazine.com)
- Hamodia: The Daily Newspaper of Torah Jewry* (1998). 207 Foster Avenue, Brooklyn, NY 11230. (718) 853-9094. Daily. The newspaper featuring daily local, national, and world news, as well as sports, entertainment, business, travel news. Also includes jobs, real estate, cars, and shopping. (www.hamodia.com)
- HORIZONS: The Jewish Family Monthly* (1999). Horizons/Targum Press, Inc., 250 44th Street, Suite #B2, Brooklyn, NY 11232. (718) 232-0856. Monthly. Includes feature articles, fiction, advice columns, and more that focuses on the interests, lifestyles, and needs of the Orthodox Jewish family. (www.targum.com/section.php/2/1/horizons-jewish--magazine)
- Humanistic Judaism* (1969). 28611 West Twelve Mile Road, Farmington Hills, MI 48334. (248) 478-7610. Quarterly. A voice for Jews who value their Jewish identity and who seek an alternative to conventional Judaism that is independent of supernatural authority. (www.shj.org)
- Ignite*. 11 Broadway, New York, NY 10004. (212) 613-8233. Semi-annually. Ignite is the magazine of NCSY, the Orthodox Union's international youth movement. (www.ncsy.org/ignite)
- inFOCUS Quarterly* (2007). 50 F Street NW, Suite 100, Washington, DC 20001. (202) 638-2411. Quarterly. Journal of the Jewish Policy Center. (www.jewish-policycenter.org/infocus)

- InterfaithFamily.com* (1998). 90 Oak Street, PO Box 428, Newton, MA 02464. (617) 581-6860. Daily. Online only. The leading producer of Jewish resources and content, either online or in print, that reaches out directly to interfaith families. (www.interfaithfamily.com)
- ISRAEL21c* (2001). 44 Montgomery Street, 41st Floor, San Francisco, CA 94104. Daily. Online only. Offers topical and timely reports on how Israelis from all walks of life and religion, innovate, improve, and add value to the world. (www.israel21c.org)
- Israel Campus Beat* (2003). Near Daily. Online only. Student-written online publication that covers campus Israel trends and events. (www.israelcampusbeat.org)
- Israel Horizons Magazine* (1952). 114 West 26th Street, Suite 1002, New York, NY 10001. (212) 242-4500. Quarterly. Meretz USA For Israeli Civil Rights and Peace. (www.meretzusa.org)
- Issues of the American Council for Judaism*. PO Box 862188 Marietta, GA 30062. (904) 280-3131. Quarterly. Offers a distinctive alternative vision of identity and commitment for the American Jewish community, interpreting Judaism as a universal religious faith, rather than an ethnic or nationalist identity. (www.acjna.org)
- JB I Voice Magazine* (1978). 110 East 30th Street, New York, NY 10016. (212) 889-2525. Monthly. Jewish Braille Institute of America. (www.jbilibrary.org)
- JCC Association Circle* (1943). 520 Eighth Avenue, New York, NY 10018. (212) 532-4949. Quarterly. (www.jcca.org)
- Jewcy* (2006). c/o Nextbook, 37 West 28th Street, 8th Floor, New York, NY 10001. (212) 920-3660. Daily. Online only. A platform for ideas that matter to young Jews today, dedicated to presenting a spectrum of voices, content, and discussion. (www.jewcy.com)
- Jewish Action – The Magazine of the Orthodox Union* (1950). 11 Broadway, Suite 1301, New York, NY 10004. (212) 563-4000. Quarterly. (www.ou.org/jewish_action)
- Jewish Book World Magazine* (1982). 520 8th Avenue, 4th Floor, New York, NY 10018. (212) 201-2920. Quarterly. Reviews books of Jewish content. Published by the Jewish Book Council. (www.jewishbookcouncil.org)
- Jewish Braille Review* (1931). 110 East 30th Street, New York, NY 10016. (212) 889-2525. Jewish Braille Institute of America. (www.jbilibrary.org)
- Jewish Currents* (formerly *Jewish Life*) (1946). PO Box 111, Accord, NY 12404. (845) 626-2427. 2x/month. Progressive magazine that carries on the insurgent tradition of the Jewish left through independent journalism, political commentary and a “counter cultural” approach to Jewish arts and literature. (www.jewishcurrents.org)
- JewishFiction.net* (2010). 2x or 3x/year. Online only. English-language journal devoted exclusively to the publishing of Jewish fiction. (www.jewishfiction.net)
- Jewish Heritage Online Magazine* (1995). Monthly. Online only. Devoted to the study of classic and modern Jewish texts, culture, and heritage. (www.jhom.com)
- The Jewish Magazine* (1997). Monthly. Online only. Largest and most popular independent Jewish resource guide on the internet. (www.jewishmag.com)

- Jewish News Today*. Daily. Online only. Dissemination of current events and their impact on the Jewish community. (www.jewishnews2day.com)
- The Jewish Post and Opinion* (National Edition) (1935). 1427 West 86th Street, #228, Indianapolis, IN 46260. (317) 405-8084. 2x/month. Presents a broad spectrum of Jewish news and opinions. (www.jewishpostopinion.com)
- The Jewish Press* (1960). 4915 16th Avenue, Brooklyn, NY 11204. (718) 330-1100. Weekly, daily online. (www.jewishpress.com)
- The Jewish Proclaimer* (1995). 1109 Ruppert Road, Silver Spring, MD 20903. (301) 593-2319. Semi-annual. Published by the National Center to Encourage Judaism which reaches out to Jews and non-Jews to spread Judaism. (www.nce-judaism.org)
- Jewish Review of Books*. (2010) 3091 Mayfield Road, Suite 412, Cleveland Heights, OH 44118. (216) 397-1073. (www.jewishreviewofbooks.com)
- Jewish Russian Telegraph*. Online only. News and talk of interest to Russian Jews. (www.jrtelegraph.com)
- Jewish Sports Review* (1997) 1702 South Robertson Boulevard, PMB #174, Los Angeles, CA 90035. (800) 510-9003. 6x/year. (www.jewishsportsreview.com)
- Jewish Times* (2002). Mesora of New York, Inc., PO Box 153, Cedarhurst, NY 11516. (516) 569-8888. Weekly. Online only. Original articles on Judaism, Torah, science, Israel, and politics. A weekly journal on Jewish thought. (www.mesora.org)
- The Jewish Veteran* (1896). 1811 R Street NW, Washington, 20009. (202) 265-6280. Quarterly. (www.jwv.org)
- Jewish Woman Magazine* (1998) 1129 20th Street NW, Suite 801, Washington, DC 20036. Quarterly. (www.jwmag.org)
- Jewish World Review*. 5x/week. Online. Carries informational articles related to Judaism, dozens of syndicated columns written mostly by politically conservative writers, advice columns, and cartoons. (www.jewishworldreview.com)
- The JOFA Journal*. 520 8th Avenue, 4th Floor, New York, NY 10018. (212) 679-8500. 2x/year. Published by the Jewish Orthodox Feminist Alliance. (www.jofa.org)
- Joy of Kosher with Jamie Geller Magazine* (2011, merged with Bitayavon). Kosher Media Network, 1575 50th Street, Brooklyn, NY 11219. (646) 543-1555/(855) 569-6356. 6x/year. (www.joyofkosher.com)
- The Journal of International Security Affairs* (2001). 1307 New York Avenue, NW, Suite 200, Washington, DC 20005. (202) 667-3900. 2x/year. (www.securityaffairs.org)
- JNS.org (Joint Media News Service) (2011). Boston, MA. International news agency serving Jewish community newspapers and media around the world. (www.jns.org)
- JTA (Jewish Telegraphic Agency) (1962). 24 West 30th Street, 4th Floor, New York, NY 10001. (212) 643-1890. Online only. International news agency serving Jewish community newspapers and media around the world. (www.jta.org)
- Kashrus Magazine* (1980), PO Box 204, Brooklyn, NY 11204. (718) 336-8544. Monthly. (www.kashrusmagazine.com)

- Kehila Magazine: An Online Magazine for Jews of Color* (2010). PO Box 520392, Longwood, FL 32752. Several times/year. Online only. A voice for the Jews of Color community while educating and informing the Jewish and non-Jewish community as a whole. (www.kehilamagazineofficial.wordpress.com)
- Kol Hamevaser: The Jewish Thought Magazine of the Yeshiva University Student Body* (2007). 500 West 185th Street, New York, NY 10033. (212) 960-5400. Monthly. (www.kolhamevaser.com)
- Kol Hat'nua (Voice of the Movement)* (1975). 50 West 58th Street, New York, NY 10019. (212) 303-8014. Monthly. Young Judea. (www.kintera.org/site/c.nuLYKfMWIvF/b.6091469/k.B595/nbsp.htm)
- Kolmus: The Journal of Torah and Jewish Thought*. 5809 16th Avenue, Brooklyn, NY 11204. (718) 686-9339. Monthly. (www.mispacha.com)
- Kosher Today*. A trade newsletter covering the business of kosher food and beverage. (www.koshertoday.com)
- Kulanu Newsletter* (1993). 165 West End Avenue 3R, New York, NY 10023. (212) 877-8082. 2-4x/year. News and more about Jews of all races around the world. (www.kulanu.org/newsletters/index.php)
- L'Chaim Weekly Newsletter* (1988). 305 Kingston Avenue, Brooklyn, NY 11213. (718) 953-1000. Weekly. Online only. Published by the Lubavitch Youth Organization. (www.lchaimweekly.org)
- Lifestyles Magazine*. (1963). 134s 6th Avenue, New York, NY 10013. (212) 888-6868. Bi-monthly. Chronicles the North American Jewish community. Perpetuates, builds, documents, and encourages the culture of philanthropy. (www.lifestylesmagazine.com)
- Lilith-the Independent Jewish Women's Magazine* (1976). 250 West 57th Street, Suite 2432, New York, NY 10107. (212) 757-0818. Quarterly. (www.lilith.org)
- Living with Moshiach* (1992). 602 North Orange Drive, Los Angeles, CA 90036. Weekly. Serving the blind and visually impaired. (www.moshiach.net) (www.torah4blind.org)
- The Maccabean Online* (1995). PO Box 35661, Houston, TX 77235. Monthly. Political analysis and commentary on Israeli and Jewish Affairs published by the Freeman Center for Strategic Studies. (www.freeman.org/MOL)
- Martyrdom and Resistance* (formerly *Newsletter for the American Federation of Jewish Fighters, Camp Inmates and Nazi Victims*) (1974). American Society for Yad Vashem, 500 Fifth Avenue, 42nd Floor, New York, NY 10110. (212) 220-4304. 5x/year. (www.yadvashemusa.org/martyrdom_resistance.html)
- Matzav.com* (2009). Daily. Online only. The online voice of Torah Jewry. (www.matzav.com)
- Meorot: A Forum of Modern Orthodox Discourse* (formerly *Edah Journal*) (2007). 3700 Henry Hudson Parkway, 2nd Floor, Bronx, NY 10463. (212) 666-0036. Monthly. Yeshivat Chovevei Torah. (www.yctorah.org)
- Midstream* (1954). 633 Third Avenue 21st Floor, New York, NY 10017. (212) 339-6020. Quarterly. A journal exploring a range of Jewish affairs, with a focus on Israel and Zionism. Published by the Theodor Herzl Foundation. (www.midstreamthf.com)

- Mishpacha Jewish Family Weekly* (2004). 5809 16th Avenue, Brooklyn, NY 11204. (718) 686-9339. Weekly. (www.mishpacha.com)
- Mishpacha Family First Jewish Women's Weekly*. 5809 16th Avenue, Brooklyn, NY 11204. (718) 686-9339. Weekly. (www.mishpacha.com)
- Mishpacha Junior*. 5809 16th Avenue, Brooklyn, NY 11204. (718) 686-9339. (www.mispacha.com)
- Moment* (1975). 4115 Wisconsin NW Avenue, Washington, DC 20016. (202) 363-6422. 6x/year. Articles of general interest on Jewish affairs and culture. (www.momentmag.com)
- Mosaic* (formerly *Jewish Ideas Daily*) (2013). Daily. Online only. Mosaic is a web magazine advancing ideas, argument, and reasoned judgment in all areas of Jewish endeavor. (www.mosaicmagazine.com)
- The Moshiah 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.tzivoshashem.org/Article.asp?dept=1002&Article=52)
- Na'amat Woman* (formerly *Pioneer Women*) (1925). 21515 Vanowen Street, Suite 102, Canoga Park, CA 91303. (844) 777-5222. Quarterly. Published by Na'amat USA, the Movement of Working Women and Volunteers. Organization strives to enhance the quality of life for women, children and families in Israel, the US, and around the world. (www.naamat.org)
- Natural Jewish Parenting* (1996). PO Box 466, Sharon, MA 02067. Irregular publication schedule. Online only. (Meets the unique needs of Jewish parents. (www.natural-jewish-parenting.net/members/njp))
- Near East Report* (1957). American Israel Public Affairs Committee, 251 H Street, 1084 NW Washington, DC 20001. (202) 393-1999. Bi-weekly. Informs the public about events relating to the Middle East. (www.aipac.org/NearEastReport/index.html)
- New Voices Magazine* (1991). 125 Maiden Lane, 8th Floor, New York, NY 10038. (212) 674-1168. Weekly, Online only. America's only national magazine written and published by and for Jewish college students. (www.newvoices.org)
- N'shei Chabad Newsletter* (1982). 667 Crown Street, Brooklyn, NY 11213 (718) 774-0797. 5x/year. (www.nsheichabadnewsletter.com)
- Olomeinu Our World* (1945). 5723 18th Avenue, Brooklyn, NY 11204. (718) 259-1223. Magazine for Yeshiva day school students.
- ORT America Times* (2007). 75 Maiden Lane, 10th Floor, New York, NY 10038. (800) 519-2678. 2x/year. Published by ORT America, Jewish organization committed to strengthening communities throughout the world by educating people. (www.ORTAmerica.org)
- Outpost* (1970). 1751 Second Avenue, New York, NY 10128. (800) 235-3658. Monthly. Published by Americans For A Safe Israel. (www.afsi.org/Outpost)
- Passages*. 333 Seventh Avenue, 16th Floor, New York, NY 10001. (212) 967-4100. 2x/year. Hebrew Immigrant Aid Society. (www.hias.org)
- PaknTreger* (1980). 1021 West Street, Amherst, MA 01002. (413) 256-4900. 2x/year. English language magazine published by the Yiddish Book Center, an organization that rescues, translates, and disseminates Yiddish books and presents innovative educational programs. (www.yiddishbookcenter.org)

- Poetica Magazine: Contemporary Jewish Writing* (2002). PO Box 11014, Norfolk, VA 23517. 3x/Year. Poetry and short story collections on any theme. (www.poeticamagazine.com)
- Reform Judaism* (formerly *Dimensions in American Judaism*) (1972). 633 Third Avenue, New York, NY 10017. (212) 650-4000. Quarterly. (www.reformjudaismmag.org)
- The Scribe*. 2519 Connecticut Avenue, NW, Washington, DC 20008. (202) 543-7500. Quarterly. Published by the Association of Jewish Aging Services of North America, central coordinator for homes and residential facilities for Jewish elderly in North America. (www.ajas.org)
- The Scroll* (formerly *Think Jewish*) (2008). 770 Eastern Parkway, Suite 405, Brooklyn, NY 11213. (718) 735-2000 ext. 267. Weekly. (www.mychabad.org/store/theScroll.asp)
- Secular Culture & Ideas* (2007). 80 Eighth Avenue, Suite 206, New York, NY 10011. (212) 564-6711 ext. 306. Explores secular Jewish history, cultures, and thought. Supported by the Posen Foundation. (www.jbooks.com/secularculture)
- Sephardic Horizons* (2011). Jewish Institute of Pitigliano, 7804 Renoir Court, Potomac, MD 20854. Quarterly. Online only. Provides a forum where Sephardic Jews, academic or committed, and interested others can come together to read about new ideas in Sephardic studies and creativity in Sephardic culture. (www.sephardichorizons.org)
- Sh'ma* (1970). PO Box 439, Congers, NY 10920. (877) 568-7462. Monthly. A Journal of Jewish ideas published by Sh'ma Institute. (www.shma.com)
- Shmais News Service* (1997). 832 Winding Oaks Drive, Suite #1A, Palm Harbor, FL 34683. (718) 774-6247. Daily. Online only. A Lubavitcher news service. (www.shmais.com)
- Shtetl: Your Alternative Jewish Magazine* (2011). Online only. Shtetl is an online, arts and culture magazine. (www.shtetlmontreal.com)
- SoulWise* (formerly *Farbrengen*) (1998). 10433 Los Alamitos Boulevard, Los Alamitos, CA 90720. (714) 828-1851. 3x/year. For Chabad shluchim who customize it for their local operations. (www.jewishcypress.com/community/generic.asp?ID=186)
- Spark: The Kabbalah Centre Report* (2011). 1100 South Robertson Boulevard, Los Angeles, CA 90035. (310) 657-5404. Quarterly. (www.kabbalah.com/spark)
- Special Interest Report* (1972). PO Box 862188, Marietta, GA 30062. (904) 280-3131. 3x/year. Published by the American Council for Judaism. (www.acjna.org)
- Tablet* (2009). 37 West 28th Street, 8th Floor, New York, NY 10001. (212) 920-3660. Daily. Online only. Jewish news, ideas, and culture published by the not-for-profit Nextbook Inc. (www.tabletmag.com)
- theJewishInsights.com* (formerly *JEWISH Magazine*) (2006). 1970 52nd Street, Brooklyn, NY 11204. (917) 373-2324. Daily. Online only. Jewish music magazine. (www.thejewishinsights.com)
- Tikkun Magazine* (1986). 2342 Shattuck Avenue, Suite 1200, Berkeley, CA 94704. (510) 644-1200. Quarterly. Analyzes American and Israeli culture, politics, religion, and history from a leftist-progressive viewpoint. (www.tikkun.org)

- Together*. 122 West 30th Street, Suite 205. New York, NY 10001. (212) 239-4230. 3-4x/year. The American Gathering of Jewish Holocaust Survivors and Their Descendants. (www.amgathering.org)
- Tradition* (1958). 915 East 17th Street Apartment 314, Brooklyn, NY 11230 (212) 807-9000, ext. 1. Quarterly. Semi-scholarly journal from an Orthodox perspective on halakha, religion, and Jewish affairs. Published by Rabbinical Council of America. (www.traditiononline.org)
- Tzivos Hashem Kids* (2007). 792 Eastern Parkway, Brooklyn, NY 11213. (718) 467-6630. 6x/year. Magazine for Jewish children under age 13 from backgrounds spanning the spectrum of levels of Jewish education and commitment to Jewish affiliation. (www.kids.tzivoshashem.org)
- Viewpoint Magazine* (1952). 50 Eisenhower Drive, Suite 102, Paramus, NJ 07652. (212) 929-1525. Published by National Council of Young Israel, a synagogue-based Orthodox organization. (www.youngisrael.org)
- WorldJewishDaily.com* (formerly *World Jewish Digest*). Daily. Online only. A news aggregation website that collects the best of Israel and Jewish news from around the world. (www.worldjewishdaily.com)
- YALDAH* (2004). PO Box 215, Sharon, MA 02067. (888) 492-5324. 10x/year. For girls 8–14 years old. (<http://jewishgirlsunite.com/yaldah>)
- Yiddish Naves*. Daily. Online only. Online Jewish news source. In English. (www.yiddishnaves.com).
- Yiddish Report* (2008). Daily. Online only. Provides breaking news, latest headlines, and in-depth stories from local to national, with special emphasis on news from Israel. (www.yiddishreport.com)
- Zeek: A Journal of Jewish Culture and Thought* (2001). (www.zeek.net)
- Zman Magazine* (2010). 25 Robert Pitt Road, Suite #107 Monsey, NY 10952. (845) 290-6161. Monthly. Contains articles by gifted, deep-thinking writers from the Torah-observant world. (www.zmanmagazine.com)
- ZOA Report*. 4 East 34th Street, New York, NY 10016. (212) 481-1500. 2x/year. Zionist Organization of America. (www.zoa.org)

Publications in Yiddish

- Der Bay* (1991). Webmaster-Philip “Fishl” Kutner, 1128 Tanglewood Way, San Mateo, CA 94403. (650) 349-6946. 10x/year. Newsletter of the International Association of Yiddish Clubs. (www.derbay.org)
- Der Yid (The Jew): Voice of American Orthodoxy* (1953). 84 Broadway, Suite 2, Brooklyn, NY 11249. (718) 797-3900. Weekly. A New York-based Yiddish language newspaper published by Satmar Hasidim, but widely read world-wide within the broader Haredi community. (www.deryid.org)
- Der Yiddisher Moment (The Yiddish Moment)* (2011). Weekly. A Yiddish language Internet newspaper—the only Yiddish journal entirely in Yiddish on the Internet. A universal, non-political newspaper whose mission is the preservation and furtherance of the Yiddish language and Yiddish culture. (www.yiddishmoment.com)

Di Tzeitung (The Newspaper) (1988). 1281 49th Street, Brooklyn, NY 11219. (718) 851-6607. Weekly. Hasidic Yiddish language newspaper sold at city newsstands in New York, especially in Brooklyn's Williamsburg and Borough Hall neighborhoods. (www.ditzeitung.com)

Tzeitshrift (Journal). 46 Main Street, Suite 704, Monsey, NY 10952. (845) 751-9249. Weekly. An ultra-Orthodox publication read mostly by men, but it includes a women's supplement. (No website)

Vos Iz Neias? (What's News?) (2005). Daily. Online only. Meets the demanding media needs of the Orthodox Jewish community in New York, across the US, and around the world. (www.vosizneias.com)

Publications in Russian

Alef Magazine (1981). Chamah, 27 William Street, Suite 613, New York, NY 10005. (212) 943-9690. Monthly. General and Jewish information for Russian-speaking Jews. (www.alefmagazine.com)

Publications in Ladino

Erensia Sefardi (Sephardic Heritage) (1993). 46 Benson Place, Fairfield, CT 06430. (203) 255-4432. Quarterly. An American publication for the advancement of Sephardic culture and studies. Published in English and Ladino. (www.esefarad.com/?tag=erensia-sefardi)

Canada

Canada Jewish Pipeline (2002). (780) 481-8535. Weekly. Free e-mail bulletin sent to Jewish subscribers all across Canada each week that contains useful information, articles, a little learning, Jewish holiday traditions, announcements, event photos, advertising, and more. (www.canadajewishpipeline.ca)

Communique ISRAnet (in French). PO Box 175, Station H, Montreal, QC H3G 2 K7. (514) 486-5544. Weekly. Online only. A French-language weekly e-mail briefing, covering Israel, Jewish, and Arab world issues, and the role of France. Published by the Canadian Institute for Jewish Research. (www.isranet.org/publications)

Israzine. PO Box 175, Station H, Montreal, QC H3G 2 K7. (514) 486-5544. Monthly. Online only. Israzine is a website journal that focuses on a key Israel- or Middle East-related issue examined in depth. Published by the Canadian Institute for Jewish Research. (www.isranet.org/publications)

ISRAFAX. PO Box 175, Station H, Montreal, QC H3G 2 K7. (514) 486-5544. Quarterly. ISRAFAX print magazine deals with Middle East regional conflict and international politics. Published by the Canadian Institute for Jewish Research. (www.isranet.org/publications)

- The Jewish Magazine* (1995). 2409 Yonge Street, Suite 304, Toronto, ON M4P 2E7. (416) 987-3201. Monthly. Aims to present a lively, original record of Jewish life and culture in Canada. A free publication and the only full-color glossy monthly Jewish magazine in Canada. (www.jewishmag.com)
- Jewish Tribune* (1950). 15 Hove Street, Toronto, ON M3H 4Y8. (416) 633-6224. Weekly. Provides readers with timely news of concern to the Jewish community in Canada, Israel, and around the world. (www.jewishtribune.ca)
- Orah Magazine* (1960). 1310 Greene Avenue, Suite 900, Montreal, QC H3Z 2B8. (514) 937-9431. 2x/year. Published by Hadassah-WIZO Organization of Canada. (www.chw.ca)
- Outlook: Canada's Progressive Jewish Magazine* (formerly *Canadian Jewish Outlook*) (1962). 6184 Ash Street, Vancouver, BC V5Z 3G9. (604) 324-5101. 6x/year. Independent, secular Jewish publication with a socialist-humanist perspective. (www.vcn.bc.ca/outlook)
- Shalom Life* (2009) 1027 Yonge Street, Suite 107, Toronto, ON M4W 2K9. Daily. Online only. Canada's largest independent Jewish news source dedicated to covering culture, arts, society, technology, business, and general news, both locally and internationally. (<http://shalomlife.com>).
- UJPO News* (1980). 585 Cranbrooke Avenue, Toronto, ON M6A 2X9. (416) 789-5502. 3x-4x/year. Newsletter of United Jewish People's Order, a secular humanist group. (www.ujpo.org/UJPONewsletter)

National Television/Internet Stations

- Jewish Broadcast Service (formerly Shalom TV) (2006). PO Box 1989, Fort Lee, NJ 07024. (201) 242-9460.
- Jewish Broadcasting Service is an American Jewish television cable network covering the panorama of Jewish life, with programming that reflects and addresses the diversity and pluralism of the Jewish experience. More than 40 million homes in the United States and Canada now have access to the free Jewish television service. (www.shalomtv.com)
- JLTV (Jewish Life Television) (2006). (818) 786-4000.
- JLTV is a 24/7 TV network delivering Jewish-themed programming, with a spotlight on Israel and Jewish life. It offers news, sports, lifestyle and entertainment programming, including films, documentaries, music, reviews, interviews and special events. (www.jltv.tv)
- The Jewish Channel (2007).
- The Jewish Channel delivers hundreds of five-star movies, original news, and cultural programming, bringing provocative, engaging, and touching Jewish experiences to its viewers. (www.tjctv.com)

9.2 Local Jewish Periodicals

Central Coordinating Body for the Jewish Press

American Jewish Press Association (1944). 107 South Southgate Drive, Chandler, AZ 85226. (480) 403-4602. Seeks the advancement of Jewish journalism and the maintenance of a strong Jewish press in the US and Canada; encourages the attainment of the highest editorial and business standards; sponsors workshops, services for members; sponsors annual competition for Simon Rockower Awards for excellence in Jewish journalism. (www.ajpa.org)

United States

Alabama

Southern Jewish Life (formerly *Deep South Jewish Voice*) (1990). 13 Office Park Circle, Suite 6, Birmingham, AL 35223. (205) 870-7889. 2x/month. (www.sjlmag.com)

Arizona

Arizona Jewish Life (2013). 6680 SW Capitol Highway, Portland, OR 97219. (602) 538-2955. (www.azjewishlife.com)

Arizona Jewish Post (1946). 3822 East River Road #300, Tucson, AZ 85718. (520) 319-1112. 2x/Month. Jewish Federation of Southern Arizona. (www.azjewish-post.com)

Jewish News of Greater Phoenix (1948). 1430 East. Missouri Avenue, Suite B-225, Phoenix, AZ 85014. (602) 870-9470. Weekly. (www.jewishaz.com)

Arkansas

Action. 1501 North Pierce Street, Suite 101, Little Rock, AR 72207. (501) 663-3571. Quarterly. Jewish Federation of Arkansas. (www.jewisharkansas.org)

Jewish Scene (formerly *Jewish Living of the South*) (2006). 6560 Poplar Avenue, Germantown, TN 38138. (901) 767-7100. 2x/month. (www.jewishscenemagazine.com)

California

Jewish Community Chronicle (1947). 3801 East Willow Street, Long Beach, CA 90815. (562) 426-7601. Monthly. Jewish Federation of Greater Long Beach & West Orange County. (www.jewishlongbeach.org)

Jewish Community News. 69710 Highway 111, Rancho Mirage, CA 92270. (760) 324-4737. Monthly. Jewish Federation of Palm Springs and Desert Area. (www.jfedps.org)

Jewish Community News. 550 South Second Avenue, Arcadia, CA 91006. (626) 445-0810. Semi-monthly. Jewish Federation of the Greater San Gabriel & Pomona Valley. (www.jewishsgpv.org)

- Jewish Journal of Greater Los Angeles* (1986). 3580 Wilshire Boulevard, Suite 1510, Los Angeles, CA 90010. (213) 368-1661. Weekly. (www.jewishjournal.com)
- J. the Jewish News Weekly of Northern California* (formerly *The Jewish Bulletin of Northern California*) (1896). 225 Bush Street, Suite 480, San Francisco, CA 94104. (415) 263-7200. Weekly. (www.jweekly.com)
- JLiving* (2012). NCM Media Group, 4924 Balboa Boulevard, #177, Encino, CA 91316. (800) 720-0251. (www.jlivingmag.com)
- www.JewishNewsCA.com. An online newspaper dedicated to the most up-to-date and relevant Jewish news on a local and global scale.
- JValley.news* (1976). 14855 Oka Road, Los Gatos, CA 95032. (408) 358-3033. 6x/year. Jewish Federation of Silicon Valley. (www.jvalley.org)
- Long Beach Jewish Life* (2014). 2201 North Lakewood Boulevard, Suite D295, Long Beach, CA 90815. (562) 270-4745. Monthly. Online only. (www.lbjewishlife.com)
- Los Angeles Jewish News* (1973). 16501 Ventura Boulevard, Suite 504, Encino, CA 91436. (818) 786-4000. Monthly. Factual commentary, political, and business information on issues affecting the Jewish community of Greater Los Angeles, with a focus on Israel and international news. (www.blazermediagroup.com/newspaper.shtml)
- ma koreh*. 2121 Allston Way, Suite 200, Berkeley, CA 94720. (510) 839-2900. Monthly. The Jewish Federation of the East Bay. (www.jfed.org)
- New Life* (1980). 3200 California Street, San Francisco, CA 94118. (415) 292-1200. Monthly. Jewish Community Center of San Francisco. The Bay Area's Russian-language journal. (<https://www.jccsf.org/adult/emigre/new-life-newspaper/>)
- Orange County Jewish Life* (2004). 5665 Oberlin Drive, Suite 204, San Diego, CA 92121. (949) 734-5574. (www.ocjewishlife.com)
- San Diego Jewish Journal*. 5665 Oberlin Drive, Suite 204, San Diego, CA 92121. (858) 638-9818. Monthly. Jewish Federation of San Diego County. (www.sdjewishjournal.com)
- San Diego Jewish Times* (1979). 4731 Palm Avenue, La Mesa, CA 91941. (619) 463-5515. 2x/month. (www.sdjewishtimes.com)
- San Diego Jewish World* (2009). Harrison Enterprises, PO Box 19363, San Diego, CA 92159. (619) 265-0808. Daily. Online only. (www.sdjewishworld.com)
- Shofar* (1982). 1317 North Crescent Heights Boulevard, West Hollywood, CA 90046. (323) 654-4700. Semi-annual. A publication of the Iranian-American Jewish Federation. (www.iajf.org/shofar)
- The Jewish Observer Los Angeles* (1999). PO Box 261661, Encino, CA 91426. (818) 996-1220. Weekly. (www.jewishobserver-la.com)
- The Voice* (2012). 2130 21st Street Sacramento, CA 95818. (916) 486-0906. Monthly. The Jewish Federation of the Sacramento Region. (www.jewishsac.org)
- We Are In America* (2006). PO Box 570283, Tarzana, CA 91357. (877) 332-0233. Monthly. (www.weinamerica.com)

Colorado

Boulder Jewish News (2009). 4800 Baseline Road, Suite E104-448, Boulder, CO 80303. (303) 800-5907. Daily/Weekly. Online only. (www.boulderjewishnews.org)
Intermountain Jewish News (1913). 1177 Grant Street, Denver, CO 80203. (303) 861-2234. Weekly. (www.ijn.com)

Connecticut

Connections. 444 Main Street North, Southbury, CT 06488. (203) 267-3177. Quarterly. Jewish Federation of Western Connecticut. (www.jfed.net)
FedBiz. 333 Bloomfield Avenue, West Hartford, CT 06117. (860) 232-4483. 2x/month. Jewish Federation of Greater Hartford. (www.jewishhartford.org)
Focus (2010) 69 Kenosia Avenue, Danbury, CT 06810. (203) 792-6353. 6x/year. The Jewish Federation of Greater Danbury, CT & Putnam County, NY. (www.thejf.org)
Jewish Leader (1974). 28 Channing Street, New London, CT 06320. (860) 442-8062. 2x/month. Jewish Federation of Eastern Connecticut. (www.jfec.com)
Jewish Ledger Connecticut Edition. (1929). 36 Woodland Street, Hartford, CT 06105. (860) 231-2424. Weekly. (www.jewishledger.com)
Jewish News. 1 Holly Hill Lane, Greenwich, CT 06830. (203) 552-1818. Quarterly. UJA/Federation of Greenwich. (www.ujafedgreenwich.org)
The New Jewish Voice (formerly *Jewish Voice*) (1975). 1035 Newfield Avenue, Stamford, CT 06905. (203) 321-1373. Monthly. United Jewish Federation of Greater Stamford, New Canaan and Darien. (www.ujf.org)
Shalom New Haven. 360 Amity Road, Woodbridge, CT 06525. (203) 387-2424. 6X/year. Jewish Federation of Greater New Haven. (www.jewishnewhaven.org)

Delaware

Jewish Voice. 101 Garden of Eden Road, Wilmington, DE 19803. (302) 427-2100. Monthly. Jewish Federation of Delaware. (www.shalomdelaware.org)

District of Columbia

Washington Jewish Week (formerly *National Jewish Ledger*) (1930). 11426 Rockville Pike, Suite 236, Rockville, MD 20852. (301) 230-2222. Weekly. (www.washingtonjewishweek.com)

Florida

Chai Life (1979). 9901 Donna Klein Boulevard, Boca Raton, FL 33428. (561) 852-3100. Semi-annual. Jewish Federation of South Palm Beach County. (www.jewish-boca.org/index.php?src=gendocs&ref=ChaiLife&category=NewsMediaCenter)
The Connection (2005). 210 East Hibiscus Boulevard, Melbourne, FL 32901. (321) 951-1836. 8x/year. Jewish Federation of Brevard County. (www.jewishfederationbrevard.com)
Federation Star (1991). 2500 Vanderbilt Beach Road, Suite 2201, Naples, FL 34109. (239) 263-4205. Monthly. Jewish Federation of Collier County. (www.jewishnaples.org)

- Heritage, Florida Jewish News* (1976). 207 O'Brien Road, Suite 101, Fern Park, FL 32730. (407) 834-8787. Weekly. (www.heritagefl.com)
- IsraPost* (1997). 2128 Hollywood Boulevard, Hollywood, FL 33026. (954) 964-0135. Weekly. In Hebrew and English. (www.israpost.com)
- Jacksonville Jewish News* (1988). 8505 San Jose Boulevard, Jacksonville, FL 32217. (904) 448-5000. Monthly. Jewish Federation of Jacksonville. (www.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)
- Jewish Journal (Miami-Dade County)* (1977). 1701B Green Road, Pompano Beach, FL 33064. (954) 563-3311. Weekly. (www.sun-sentinel.com/florida-jewish-journal/news/miami-dade-county-news)
- Jewish Journal (Palm Beach County)* (1977). 1701B Green Road, Pompano Beach, FL 33064. (954) 563-3311. Weekly. (www.sun-sentinel.com/florida-jewish-journal/news/palm-beach-county-news)
- Jewish Press of Pinellas County* (1986). 1101 South Belcher Road, Suite H, Largo, FL 33771. (727) 535-4400. 2x/month. Jewish Press Group of Tampa Bay in cooperation with The Jewish Federation of Pinellas & Pasco Counties. (www.jewishpresstampabay.com)
- Jewish Press of Tampa* (1988). 1101 South Belcher Road, Suite H, Largo, FL 33771. (813) 871-2332. 2x/month. Jewish Press Group of Tampa Bay in cooperation with Tampa Jewish Community Center & Federation. (www.jewishpresstampabay.com)
- Jewish Way* (JW) (2010). 1920 East. Hallandale Beach Boulevard, Suite 509, Hallandale Beach, FL 33009. (954) 665-0971. 3x/year. (www.jwmagazine.com)
- L'Chayim* (2003). 9701 Commerce Center Court, Ft. Myers, FL 33908. (239) 481-4449. Monthly. Jewish Federation of Lee and Charlotte Counties. (www.jewish-federationlcc.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.sjl-mag.com)
- The Chronicle*. PO Box 14937, Gainesville, FL 32604. (352) 371-3846. 10x/year. Jewish Council of North Central Florida. (www.jcncf.org/chronicle.html)
- The Jewish News of Sarasota-Manatee* (formerly *The Chronicle*) (1971). 580 McIntosh Road, Sarasota, FL 34232. (941) 371-4546. Monthly. The Jewish Federation of Sarasota-Manatee. (www.jfedsrq.org)

Georgia

- The Jewish Georgian* (1990). 8495 Dunwoody Place, Building 9, Suite 100, Atlanta, GA 30350. (404) 236-8911. 6x/year. Personal, human-interest stories and events affecting the Jewish community of Georgia. (www.jewishgeorgian.com)
- Savannah Jewish News*. (1960). 5111 Abercom Street, Savannah, GA 31405. (912) 355-8111. Monthly. Savannah Jewish Federation. (www.savj.org)

The Atlanta Jewish Times (1925). 270 Carpenter Drive NE, Suite 320, Atlanta, GA 30328. (404) 883-2130. Weekly. (www.atljewishtimes.com)

Illinois

The Chicago Jewish News (1994). 5301 West Dempster, Skokie, IL 60077. (847) 966-0606. Weekly. (www.chicagojewishnews.com)

Chicago Jewish Star (1990). PO Box 268, Skokie, IL 60076. (847) 674-7827. 2x/month. (No website)

JUF News. 30 South Wells Street, Chicago, IL 60606 (312) 346-6700. Monthly. Jewish United Fund/Jewish Federation of Metropolitan Chicago. (www.juf.org)

Iowa

The Greater Des Moines Jewish Press. 33158 Ute Avenue, Waukee, IA 50263. (515) 987-0899. 6x/year. (www.jewishdesmoines.org/our-work/jewish-press-1). Jewish Federation of Greater Des Moines.

Indiana

Indiana Jewish Post and Opinion (1935). 1427 West 86th Street, #228, Indianapolis, IN 46260. (317) 405-8084. 2x/month. (www.jewishpostopinion.com)

Kansas

The Kansas City Jewish Chronicle (1920). 4210 Shawnee Mission Parkway, Suite 314A, Fairway, KS 66205. (913) 951-8425. Weekly. (www.kcjc.com)

Kentucky

Community (1975). 3630 Dutchmans Lane, Louisville, KY 40205. (502) 459-0660. Monthly. Jewish Community Federation of Louisville. (www.jewishlouisville.org)

Shalom (2004). 1050 Chinoe Road, Suite 112, Lexington, KY 40502. (859) 268-0672. Monthly. The Jewish Federation of the Bluegrass. (www.jewishlexington.org)

Louisiana

Crescent City Jewish News (2011). 3810 Nashville Avenue, New Orleans, LA 70125. (504) 865-1248. Online only. (<http://www.crescentcityjewishnews.com/>)

Jewish Civic Press (1965). 924 Valmont Street, New Orleans, LA 70115. (504) 875-8784. Monthly. (No website)

The Jewish Newsletter (1995). 3747 West Esplanade Avenue, Metairie, LA 70002. (504) 780-5614. Monthly. Jewish Federation of Greater New Orleans. (www.jewishnola.com)

Southern Jewish Life (formerly *Deep South Jewish Voice*) (1990). 13 Office Park Circle, Suite 6, Birmingham, AL 35223. (205) 870-7889. 2x/month. (www.sjl-mag.com)

The Jewish Light (formerly *Jewish Community Newspaper*) (1996). PO Box 3270, Covington, LA 70434. (504) 455-8822. Monthly. (www.jewishlight.org)

Maine

The Voice. 57 Ashmont Street, Portland, ME 04103. (207) 772-1959. Quarterly. Jewish Community Alliance of Southern Maine. (www.mainejewish.org)

Maryland

- Baltimore Jewish Times* (1919). 11459 Cronhill Drive, Suite A, Owings Mills, Maryland 21117. (410) 902-2300. (410) 752-3504. Weekly. (www.jewishtimes.com)
- Washington Jewish Week* (formerly *National Jewish Ledger*) (1930). 11426 Rockville Pike, Suite 236, Rockville, MD 20852. (301) 230-2222. Weekly. (www.washingtonjewishweek.com)
- Where What When* (1985). 6016 Clover Road, Baltimore, MD 21215. (410) 358-8509. Monthly. (www.wherewhatwhen.com)

Massachusetts

- Berkshire Jewish Voice*. 196 South Street, Pittsfield, MA 01201. (413) 442 4360. Monthly. Jewish Federation of the Berkshires. (www.jewishberkshires.org)
- Jewish Advocate* (1902). 15 School Street, Boston, MA 02108. (617) 367-9100. Weekly. (www.thejewishadvocate.com)
- Jewish Central Voice*. 633 Salisbury Street, Worcester, MA 01609. (508) 756-1543, ext. 29. Jewish Federation of Central Massachusetts. (www.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)
- Shalom Magazine-Massachusetts* (2009) Farber Marketing, 12 Edward Drive, Stoughton, MA 02072. (781) 975-1009. Quarterly. (<http://issuu.com/shalomma>)
- The Jewish Journal (North of Boston)* (1976). 27 Congress Street, Suite 501, Salem, MA 01970. (978) 745-4111. 2x/month. (www.jewishjournal.org)
- The Jewish World* (1965). 1635 Eastern Parkway, Schenectady, NY 12309. (518) 344-7018. 2x/month. (www.jewishworldnews.org)

Michigan

- Detroit Jewish News* (1942). 29200 Northwestern Highway, Southfield, MI 48034. (248) 354-6060. Weekly. (www.thejewishnews.com)
- Jewish Reporter*. 619 Wallenberg Street, Flint MI 48502. (810) 767-5922. Monthly. Flint Jewish Federation. (www.flintfed.org)
- Red Thread Magazine* (2011). 29200 Northwestern Highway, Suite 110, Southfield, MI 48034. (248) 354-6060. Monthly. (www.redthreadmagazine.com)
- Washtenaw Jewish News* (1978). 2935 Birch Hollow Drive, Ann Arbor, MI 48108. (734) 971-1800. Monthly. (www.washtenawjewishnews.org)

Minnesota

- The American Jewish World* (formerly *Jewish Weekly*) (1912). 4509 Minnetonka Boulevard, MN 55416. (952) 259-5280. 2x/month. (www.ajwnews.com)

Mississippi

- Jewish Scene* (formerly *Jewish Living of the South*) (2006). 6560 Poplar Avenue, Germantown, TN 38138. (901) 767-7100. 2x/month. (www.jewishscenemagazine.com)

Southern Jewish Life (formerly *Deep South Jewish Voice*) (1990). 13 Office Park Circle, Suite 6, Birmingham, AL 35223. (205) 870-7889. 2x/month. (www.sjl-mag.com)

Missouri

St. Louis Jewish Light (1947). 6 Millstone Campus Drive, St. Louis, MO 63146. (314) 743-3600. Weekly. Jewish Federation of St. Louis. (www.stljewishlight.com)

The Kansas City Jewish Chronicle (1920). 4210 Shawnee Mission Parkway, Suite 314A. Fairway, KS 66205. (913) 951-8425. Weekly. (www.kcjc.com)

Nebraska

The Jewish Press (1920). 333 South 132nd Street, Omaha, NE 68154. (402) 334-8200. Weekly. Jewish Federation of Omaha. (www.jewishomaha.org)

Nevada

Las Vegas Israelite (1965). 1905 Plaza Del Padre, Las Vegas, NV 89102. (702) 876-1255. 2x/month. (No website)

New Hampshire

The New Hampshire Jewish Reporter. 698 Beech Street, Manchester, NH 03104. (603) 627-7679. Monthly. Jewish Federation of New Hampshire. (www.jewishnh.org)

New Jersey

Jewish Chronicle (1982). 1015 East Park Avenue, Suite B, Vineland, NJ 08360. (856) 696-4445. 6x/year. Jewish Federation of Cumberland, Gloucester & Salem Counties. (www.thejc.com)

The Jewish Connection (2008). PO Box 140950, Staten Island, NY, 10314. (718) 761-2626. Biweekly. (www.flipbookserver.com/scripts/showbook.aspx?ID=10002264_940744&P=1)

Jewish Journal (1999). 320 Raritan Avenue, Suite 203, Highland Park, NJ 08904. (732) 393-0023. Monthly. Jewish Federation of Ocean County. (www.jewish-oceancounty.org)

The Jewish Link of Bergen County (2013). PO Box 3131, Teaneck, NJ 07666. (201) 371-3212. Weekly. (www.jewishlinkbc.com)

Jewish Times of South Jersey (2008). 21 West Delilah Road, Pleasantville, NJ 08232. (609) 407-0909. Weekly. (www.jewishtimes-sj.com)

New Jersey Jewish News (1947). 901 Route 10, Whippany, NJ 07981. (973) 887-3900. Weekly. Jewish Federation of Greater MetroWest NJ. (www.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)

The Jewish Voice and Opinion (1987). 73 Dana Place, Englewood, NJ 07631. (201) 569-2845. Monthly. (www.jewishvoiceandopinion.com)

The Jewish Standard (1931). 1086 Teaneck Road, Teaneck, NJ 07666. (201) 837-8818. Weekly. (www.jstandard.com)

- The Shopper* (referred to as *Lakewood Shopper*) (2004). 72B Park Avenue, Lakewood, NJ 08701. (732) 367-6245. Weekly. (www.lakewoodshopper.com)
- The Speaker* (1999). 775 Talamini Road, Bridgewater, NJ 08807. (908) 725-6994. Quarterly. The Jewish Federation of Somerset, Hunterdon & Warren Counties. (www.jfedshaw.org)
- The VOICE of Lakewood* (2005). 235 River Avenue, Lakewood, NJ 08701. (732) 901-5746. Weekly. Newspaper for the Orthodox community. (www.thevoiceof-lakewood.com)

New Mexico

- The New Mexico Jewish Link* (1971). 5520 Wyoming Boulevard NE, Albuquerque, NM 87109. (502) 821-3214. Monthly. Jewish Federation of New Mexico. (www.jewishnewmexico.org)

New York

- 5 Towns Jewish Times* (2000). PO Box 690, Lawrence, NY 11559. (516) 984-0079. Weekly. (www.5tjt.com)
- Buffalo Jewish Review* (1918). 964 Kenmore Avenue, Buffalo, NY 14216. (716) 854-2192. Weekly. (No website)
- De Voch* (*The Week*). Weekly. Glossy magazine made up primarily of pictures, published in Yiddish by and largely for ultra-Orthodox Jews in Brooklyn, NY. *In Yiddish*. (No website)
- Der Blatt* (*The Page/The Newspaper*) (2000). 76 Rutledge Street, Brooklyn, NY 11249. (718) 625-3400. Weekly. Published by Satmar Hasidim. *In Yiddish*. (No website).
- CHAZAQ Family Magazine* (2008). 141-24 Jewel Avenue, 2nd Floor, Flushing, NY 11367. (718) 285-9132/(917) 617-3636. Monthly. (www.CHAZAQ.org)
- Flatbush Jewish Journal*. 1314 Avenue J, Brooklyn, NY 11230. (718) 692-1144. Weekly. (www.flatbushjewishjournal.com)
- Jewish Image* (1990). PO Box 290642, Brooklyn, New York 11229. (718) 627-4624. Monthly. Promotes educational, social and cultural programs to ensure the survival of the Jewish Sephardic heritage and customs. (www.imageusa.com)
- Jewish Journal* (1969). 11 Sunrise Plaza, Valley Stream, NY 11580. (516) 561-6900. Weekly. (No website)
- Jewish Ledger* (1924). 2535 Brighton-Henrietta Townline Road, Rochester, NY 14623. (585) 427-2468. Weekly. (www.thejewishledger.com)
- Jewish Observer of Central New York* (1978). 5655 Thompson Road, DeWitt, NY 13214. (315) 445-2040, ext. 116. 2x/month. Jewish Federation of Central New York. (www.sjfed.org)
- Jewish Post* (1974). 350 5th Avenue, Suite 2418, New York, NY 10118. (212) 563-9219. Monthly. (www.jewishpost.com)
- Jewish Tribune of Rockland and Westchester* (1987). 115 Middle Neck Road, Great Neck, NY 11021. (516) 594 4000. Weekly.
- Long Island Jewish World* (1977). 115 Middle Neck Road, Great Neck, NY 11021. (516) 594-4000. Weekly. (No website)

- Manhattan Jewish Sentinel* (1992). 307 West 37th Street, New York, NY 10018 (516) 594-4000. Weekly. (No website)
- Queens Jewish Link* (2013). 147-24 69th Road, Flushing, NY 11367. (917) 549-6145. Weekly. (www.queensjewishlink.com)
- The Bukharian Times*. 106-16 70th Avenue, Room 111, Forest Hills, NY 11375. (718) 261-1595/(718) 261-2315. Weekly. In Russian. (www.bukhariantimes.org).
- The Country Vues* (1983). PO Box 330, Midwood Station, Brooklyn, NY 11230. (718) 377-8016. Weekly. Published for the Catskill Mountain area. (www.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.fivetowns jewishhome.com)
- The Jewish Star* (2002). 2 Endo Boulevard, Garden City, NY 11530. (516) 622-7461. Weekly. (www.thejewishstar.com)
- The Jewish Voice* (formerly Jewish Voice) (2005). 2154 East 4th Street, Brooklyn, NY 11223. (800) 908-0885/(212) 920-6700. Weekly. (www.jewishvoicenyc.com)
- The Jewish Week* (1876; reorganized 1970). 1501 Broadway, Suite 505, New York, NY 10036. (212) 921-7822. Weekly. (www.thejewishweek.com)
- The Jewish World* (1965). 1635 Eastern Parkway, Schenectady, NY 12309. (518) 344-7018. 2x/month. (www.jewishworldnews.org)
- The Reporter* (1971). 500 Clubhouse Road, Vestal, NY 13850. (607) 724-2360. Weekly. Jewish Federation of Greater Binghamton. (www.jfbcweb.org)
- The Vues* (1977). PO Box 330, Midwood Station, Brooklyn, NY 11230. (718) 377-8016. Weekly. (www.thevuesonline.com)
- Voice of the Dutchess Jewish Community* (1990). 110 South Grand Avenue, Poughkeepsie, NY 12603. (845) 471-9811. Monthly. The Jewish Federation of Dutchess County. (www.jewishdutchess.org)
- Westchester Jewish Life*. (1995). 629 Fifth Avenue, Suite 213, Pelham, NY 10803. (914) 738-7869. Monthly. (www.westchesterjewishlife.com)
- Yated Neeman* (1987). 53 Olympia Lane, Monsey, NY 10952. (845) 369-1600. Weekly. (www.yated.com)
- Yeshiva World News* (2005). 5809 Foster Avenue, Brooklyn, NY 11203. (718) 305-6020. Daily. Online and in print in Brooklyn. (www.theyeshivaworld.com)

North Carolina

- Charlotte Jewish News* (1978). 5007 Providence Road, Charlotte, NC 28226. (704) 944-6765. Monthly. Jewish Federation of Greater Charlotte. (www.charlottejewishnews.org)
- Jewish Federation of Raleigh-Cary News* (1987). 8210 Creedmoor Road, Suite 104, Raleigh, NC 27613. (919) 676-2200. Monthly. The Jewish Federation of Raleigh-Cary. (www.shalomraleigh.org)

Ohio

- Akron Jewish News* (1929). 750 White Pond Drive, Akron, OH 44320. (330) 869-2424. Monthly. Jewish Community Board of Akron. (www.jewishakron.org)

Cleveland Jewish News (1964). 23880 Commerce Park, Suite 1, Cleveland, OH 44122. (216) 454-8300. Weekly. (www.clevelandjewishnews.com)

Local Jewish News. Daily. Online only. For the Orthodox Jewish community in Cleveland. (www.localjewishnews.com)

Stark Jewish News (1920). 432 30th Street, NW, Canton, OH 44709. (330) 445-2410. Monthly. Canton Jewish Community Federation. (www.jewishcanton.org)

The American Israelite (1854). 18 West 9th Street, Suite 2, Cincinnati, OH 45202. (513) 621-3145. Weekly. (www.americanisraelite.com)

The Dayton Jewish Observer. 525 Versailles Drive, Dayton, OH 45459. (937) 610-1555. Monthly. Jewish Federation of Greater Dayton. (<http://jewishobserver.jewishdayton.org/>)

The Jewish Journal Monthly Magazine (1987). 505 Gypsy Lane, Youngstown, OH 44504. (330) 746-3251. Monthly. Youngstown Area Jewish Federation. (www.jewishjournalplus.com)

The New Standard (2003). PO Box 31244, Independence, OH 44131. (614) 371-2595. Semi-monthly. (www.thenewstandardonline.com)

The Ohio Jewish Chronicle (1922). PO Box 30965, Columbus, OH 43230. (614) 337-2055. 2x/month. (www.ohiojewishchronicle.com)

Toledo Jewish News (1951). 6505 Sylvania Avenue, Sylvania, OH 43560. (419) 724-0363. Monthly. Jewish Federation of Greater Toledo. (www.jewishtoledo.org)

Oklahoma

Tulsa Jewish Review (1930). 2021 East 71st Street, Tulsa, OK 74136. (918) 495-1100. Monthly. Jewish Federation of Tulsa. (www.jewishtulsa.org)

Oregon

Oregon Jewish Life (2012). 6680 SW Capitol Highway, Portland, OR 97219. (503) 858-7242. Monthly. Jewish Federation of Greater Portland. (www.ojlife.com)

Pennsylvania

Community Review (1925). 3301 North Front Street, Harrisburg, PA 17110. (717) 236-9555. 2x/month. Jewish Federation of Greater Harrisburg. (www.jewishharrisburg.org)

Hakol Lehigh Valley. 702 North 22nd Street, Allentown, PA 18104. (610) 821-5500. Monthly. Jewish Federation of the Lehigh Valley. (www.jewishlehighvalley.org)

Jewish Exponent (1887). 2100 Arch Street, Philadelphia, PA 19103. (215) 832-0700. Weekly. Jewish Federation of Greater Philadelphia. (www.jewishexponent.com)

Philadelphia Jewish Voice (2005). 327 Pembroke Road, Bala Cynwyd, PA 19004. Online only. (www.pjvoice.com)

Shalom: The Journal of the Reading Jewish Community. 1100 Berkshire Boulevard, Suite 125, Wyomissing, PA 19610. (610) 921-0624. 10x/year. Jewish Federation of Reading. (www.readingjewishcommunity.org)

The Jewish Chronicle (1962). 5915 Beacon Street., Pittsburgh, PA 15217. (412) 687-1000. Weekly. (www.thejewishchronicle.net)

The Reporter of Scranton and Northeastern Pennsylvania (2000). 601 Jefferson Avenue, Scranton, PA 18541. (570) 961-2300. 2x/month. Jewish Federation of Northeastern Pennsylvania. (www.jewishnepa.org)

Rhode Island

The Jewish Voice and Herald (1973). 401 Elmgrove Avenue, Providence, RI 02906 (401) 421-4111. 2x/month. Jewish Alliance of Greater Rhode Island. (www.jvhri.org)

South Carolina

Charleston Jewish Voice (2001). 1645 Wallenberg Boulevard, Charleston, SC 29407. (843) 571-6565. Monthly. Charleston Jewish Federation. (www.charlestonjewishvoice.org)

Columbia Jewish News. 306 Flora Drive, Columbia, SC 29223. (803) 787-2023. 6x/year. Columbia Jewish Federation. (www.jewishcolumbia.org)

Tennessee

Hebrew Watchman (1925). 4646 Poplar Avenue, Suite 232, Memphis, TN 38117. (901) 763-2215. Weekly. (No website)

Jewish Scene (formerly *Jewish Living of the South*) (2006). 6560 Poplar Avenue, Germantown, TN 38138. (901) 767-7100. 2x/month. Memphis Jewish Federation. (www.jewishscenemagazine.com)

Shofar. 5461 North Terrace Road, Chattanooga, TN 37411. (423) 493-0270. Monthly. Jewish Federation of Greater Chattanooga. (www.jcfdc.com)

The Jewish Observer (1934). 801 Percy Warner Boulevard, Nashville, TN 37205. (615) 354-1637. 2x/month. (Jewish Federation of Nashville and Middle Tennessee. (www.jewishobservernashville.org))

Texas

Jewish Herald-Voice (formerly *Texas Jewish Herald*) (1908). 5603 South Braeswood Boulevard, Houston, TX 77096. (713) 729-7000. Weekly. Jewish Federation of Greater Houston. (www.houstonjewish.org)

Texas Jewish Post – Dallas (1947). 7920 Belt Line Road, Suite 680, Dallas, TX 75254. (972) 458-7283. Weekly. (www.tjpnews.com)

Texas Jewish Post – Fort Worth (1947). 3120 South Freeway, Fort Worth, TX 76110. (817) 927-2831. Weekly. (www.tjpnews.com)

The Jewish Herald-Voice (1908). 3403 Audley Street, Houston, TX 77098. (713) 630-0391. Weekly. (www.jhvonline.com)

The Jewish Journal of San Antonio (1973). 12500 NW Military Highway, San Antonio, TX 78231. (210) 302-6960. Monthly. Jewish Federation of San Antonio. (www.jfsatx.org)

The Jewish Outlook. 7300 Hart Lane, Austin, TX 78731. (512) 735-8012. Monthly. Jewish Federation of Greater Austin. (www.thejewishoutlook.com)

The Jewish Voice. 405 Wallenberg Drive, El Paso, TX 79912. (915) 584-4437. Monthly. The Jewish Federation of El Paso. (www.jewishelpaso.org)

Vermont

The Jewish World (1965). 1635 Eastern Parkway, Schenectady, NY 12309. (518) 344-7018. 2x/month. (www.jewishworldnews.org)

Virginia

Jewish News (1959). 5000 Corporate Woods Drive, Suite 200, Virginia Beach, VA 23462. (757) 671-1600. 2x/month. United Jewish Federation of Tidewater. (www.jewishnewsva.org)

The Reflector. 5403 Monument Avenue, Richmond, VA 23226. (804) 545-8620. Monthly. Jewish Community Federation of Richmond. (www.jewishrichmond.org)

Washington Jewish Week (formerly *National Jewish Ledger*) (1930). 11426 Rockville Pike, Suite 236, Rockville, MD 20852. (301) 230-2222. Weekly. (www.washingtonjewishweek.com)

Washington

JTNews (formerly *The Jewish Transcript*) (1924). 2041 Third Avenue, Seattle, WA 98121. (206) 441-4553. 2x/month. Jewish Federation of Greater Seattle. (www.jtnews.net)

West Virginia

The Jewish Chronicle (1962). 5915 Beacon Street, Pittsburgh, PA 15217. (412) 687-1000. Weekly. (www.thejewishchronicle.net)

Wisconsin

Madison Jewish News. 6434 Enterprise Lane, Madison, WI 53719. (608) 278-1808. Monthly. Jewish Federation of Madison. (www.jewishmadison.org)

The Wisconsin Jewish Chronicle (1921). 1360 North Prospect Avenue, Milwaukee, WI 53202. (414) 390-5888. Weekly. Milwaukee Jewish Federation. (www.jewishchronicle.org)

Canada

Alberta

Jewish Free Press (1990). 8411 Elbow Drive, SW Calgary, AB T2V 1K8. (403) 252-9423. 2x/month. (www.jewishfreepress.ca)

British Columbia

Jewish Independent (formerly *Jewish Western Bulletin*) (1930). 291 East Second Avenue, Vancouver, BC V5T 1B8. (604) 689-1520. Weekly. (www.jewishindependent.ca)

Manitoba

The Jewish Post & News (formerly *The Jewish Post*) (1925). 11-395 Berry Street, Winnipeg, MB R3J 1N6. (204) 694-3332. Weekly. (www.jewishpostandnews.com)

Winnipeg Jewish Review (2009). Daily. Online only. (www.winnipegjewishreview.com)

Nova Scotia

Shalom! (1975). 5670 Spring Garden Road, Suite #309, Halifax, NS B3J 2L1. (902) 422-7491, ext. 221. 3x-4x/year. The Atlantic Jewish Council. (www.theajc.ns.ca/category/shalom-magazine)

Ontario

Exodus Magazine (formerly *Exodus Newspaper*) (1983). In Russian. (in 2002 becomes *Exodus Magazine* in English) (1983). 5987 Bathurst Street, Suite 3, Toronto, ON M2R 1Z3. (416) 222-7105. Monthly. Published by the Jewish Russian Community Centre of Ontario (Chabad). (www.tekiyah.com/exodus)

Hamilton Jewish News. 1030 Lower Lions Club Road, Ancaster, ON L9G 4X1. (905) 628-0058. 5x/year. (www.hamiltonjewishnews.com)

London Jewish Community News. 536 Huron Street, London, ON N5Y 4J5. (519) 673-3310. 7x/year. London Jewish Federation. (www.jewishlondon.ca)

News and Views (formerly *Windsor Jewish Federation*) (1942). 1641 Ouellette Avenue, Windsor, ON N8X 1K9. (519) 973-1772. Quarterly. Windsor Jewish Federation. (www.jewishwindsor.org)

Ottawa Jewish Bulletin (1937). 21 Nadolny Sachs Private, Ottawa, ON K2A 1R9. (613) 798-4696. 19x/year. Jewish Federation of Ottawa. (www.ottawajewishbulletin.com)

Shalom Toronto (2004). 361 Connie Crescent, Concord, ON L4K 5R2. (905) 760-1888. Online daily. Print weekly. In both English and Hebrew. (www.shalomtoronto.ca)

The Canadian Jewish News (1971). 1500 Don Mills Road, Suite 205, North York, ON M3B 3K4. (416) 932-5095. (www.cjnews.com)

The Jewish Standard Magazine (1929). 1912A Avenue Road, Suite E5, Toronto. ON M5M 4A1. (416) 537-2696. Monthly. (www.thejewishstandardmag.com)

Quebec

LVS-La Voix Sepharad. 5151 Cote-Ste-Catherine, Suite 216, Montreal, QC H3W 1M6. (514) 733-4998(514) 733-4998. 5x/year. Published by the Communauté Sepharade Unifiée du Québec. (Unified Sephardic Community of Quebec). (www.csuq.org)

The Canadian Jewish News (Montreal) (1971). 6900 Decarie Boulevard, Suite 341, Montreal, QC H3X 2TB. (866) 849-0864. Online only. (www.cjnews.com)

The Jewish Standard Magazine (1929). 4340 Walkley, Montreal, QC H4B 2K5 (514) 489-3124. Monthly. (www.thejewishstandardmag.com)

Chapter 10

Academic Resources

Arnold Dashefsky, Ira Sheskin, and Pamela J. Weathers

This chapter provides lists with city locations, degrees offered, and websites for 257 Jewish Studies Programs, 26 Holocaust and Genocide Studies Programs, 19 Israel Studies Programs, 14 Israel Studies Professorships, and 10 Jewish Social Work Programs. The chapter also includes (1) bibliographic information on 135 books on North American Jewry; (2) names, descriptions, and websites of 42 academic journals covering North American Jewish communities; (3) 123 scholarly articles on the study of North American Jewish communities; (4) names, descriptions, and websites for 45 websites and organizations for research in North American Jewish communities; (5) names, descriptions, and websites for 46 major Judaic research and holocaust research libraries.

The purpose of this chapter is to document the academic and research resources available to scholars and others researching North American Jewish communities.

Each list is carefully updated each year, but the authors appreciate any corrections noted by our readers. We have found that the lists we can find for Jewish institutions on the Internet are far from totally accurate.

A. Dashefsky (✉)

Department of Sociology and Center for Judaic Studies and Contemporary Jewish Life,
University of Connecticut, Storrs, CT, USA
e-mail: arnold.dashefsky@uconn.edu

I. Sheskin

Department of Geography and Jewish Demography Project, Sue and Leonard Miller Center
for Contemporary Judaic Studies, University of Miami, Coral Gables, FL, USA
e-mail: isheskin@miami.edu

P.J. Weathers

Center for Judaic Studies and Contemporary Jewish Life, University of Connecticut,
Storrs, CT, USA
e-mail: pamela.weathers@uconn.edu

10.1 Jewish Studies, Holocaust and Genocide Studies, Israel Studies Programs, and Jewish Social Work Programs

Jewish Studies

Association for Jewish Studies (1969) 15 West 16th Street, New York, NY 10011-6301, (917) 606-8249. Provides a forum for exploring methodological and pedagogical issues in Jewish Studies. AJS is the largest learned society and professional organization representing Jewish Studies scholars worldwide. As a constituent organization of the American Council of Learned Societies, the AJS represents the field in the larger arena of the academic study of the humanities and social sciences in North America. The organization's primary mission is to promote, facilitate, and improve teaching and research in Jewish Studies at colleges, universities, and other institutions of higher learning. Its more than 1800 members are university faculty, graduate students, independent scholars, and museum and related professionals who represent the breadth of Jewish Studies scholarship. The organization's institutional members represent leading North American programs and departments in the field. (www.ajs.org)

Programs in Judaic Studies

United States

Alabama

University of Alabama

Tuscaloosa, AL

Minor

www.as.ua.edu/rel/judaicstudiesminor.htm

Arizona

Arizona State University

Tempe, AZ

BA, Graduate Certificate

<http://jewishstudies.clas.asu.edu/about>

University of Arizona

Tucson, AZ

BA

www.judaic.arizona.edu

Arkansas

Hendrix College

Crain-Maling Center of Jewish Culture

Conway, AK

No degree offered

www.hendrix.edu/jewishculturalcenter/default.aspx?id=19976

California

Academy for Jewish Religion, California

Los Angeles, CA

MA

www.ajrca.org

American Jewish University (formerly University of Judaism)

Bel Air, CA

MA, BA

<http://www.aju.edu/default.html>

California State University, Chico

Chico, CA

Minor

www.csuchico.edu/mjis

California State University, Fresno

Fresno, CA

Graduate Certificate

www.fresnostate.edu/catoffice/current/historydgr.html#anchor4495

California State University, Fullerton

Fullerton, CA

Minor

http://religion.fullerton.edu/academics/jewish_studies.asp

California State University, Long Beach

Long Beach, CA

BA

www.csulb.edu/colleges/cla/programs/jewishstudies

California State University, Northridge

Northridge, CA

BA

www.csun.edu/jewish.studies

Claremont Lincoln University

Claremont, CA

PhD

www.claremontlincoln.org/academics/degree-programs/phd-in-religion/ #HB

Claremont McKenna College

Claremont, CA

Concentration

www.claremontmckenna.edu/rlst

Claremont School of Theology

Claremont, CA

Certificate

www.cst.edu/claremont-extension/certificate/#JS

Graduate Theological Union

Berkeley, CA

PhD, MA

www.gtu.edu/centersandaffiliates/jewishstudies/study-at-cjs

Harvey Mudd College

Claremont, CA

Concentration

www2.hmc.edu/www_common/humsoc/hssconcentrations.html

Hebrew Union College-Jewish Institute of Religion

Los Angeles, CA

PhD, MA, BA

www.huc.edu

Loyola Marymount University

Los Angeles, CA

Minor

<http://bellarmine.lmu.edu>

Pepperdine University

Diane and Guilford Glazer Institute for Jewish Studies

Malibu, CA

No degree offered

www.pepperdine.edu/glazer-institute

San Diego State University

San Diego, CA

BA

www-rohan.sdsu.edu/~jewish

San Francisco State University

San Francisco, CA

BA

<http://jewish.sfsu.edu>

San Jose State University

San Jose, CA

Minor

www.sjsu.edu/jwss

Scripps College

Claremont, CA

BA

www.scrippscollege.edu/academics/department/jewish-studies/index.php

Sonoma State University

Rohnert Park, CA

Minor

www.sonoma.edu/jewishstudies

Stanford University
Stanford, CA
BA, MA, PhD
www.stanford.edu/dept/jewishstudies/overview/index.html

Touro College Los Angeles
Los Angeles, CA
BA
www.touro.edu/losangeles/academics.asp

University of California, Berkeley
Berkeley, CA
PhD, Minor
<http://jewishstudies.berkeley.edu>

University of California, Davis
Davis, CA
Minor
<http://jewishstudies.ucdavis.edu>

University of California, Irvine
Irvine, CA
Minor
www.humanities.uci.edu/jewishstudies

University of California, Los Angeles
Los Angeles, CA
BA, BA in Hebrew
www.nelc.ucla.edu

University of California, San Diego
San Diego, CA
PhD, MA, BA
<http://judaicstudies.ucsd.edu>

University of California, Santa Barbara
Santa Barbara, CA
Minor
www.jewishstudies.ucsb.edu

University of California, Santa Cruz
Santa Cruz, CA
BA
<http://jewishstudies.ucsc.edu/index.html>

University of San Francisco
San Francisco, CA
Minor
www.usfca.edu/artsci/jssj

University of Southern California

Los Angeles, CA

PhD, BA

www.dornsife.usc.edu/jewishstudies/majors-minors

Colorado

University of Colorado-Boulder

Boulder, CO

BA, Minor in Hebrew and Israel Studies

<http://jewishstudies.colorado.edu>

University of Denver

Denver, CO

PhD, MA, BA

www.du.edu/cjs/academic_programs.html

Connecticut

Charter Oak State College

New Britain, CT

Concentration

www.cosc.edu

Fairfield University

Fairfield, CT

Minor

www.fairfield.edu/cas/js_index.html

Trinity College

Hartford, CT

BA

www.trincoll.edu/depts/jewst

University of Connecticut

Storrs, CT

MA, BA

www.judaicstudies.uconn.edu

University of Hartford

West Hartford, CT

BA

www.hartford.edu/greenberg

Wesleyan University

Middletown, CT

Certificate

www.wesleyan.edu/jis

Yale University

Program in Judaic Studies

New Haven, CT

PhD, BA

www.yale.edu/judaicstudies

Yale University
Yale Divinity School
New Haven, CT
MA
www.yale.edu/judaicstudies/judaicsmar.html

Delaware

University of Delaware
Newark, DE
Minor
www.udel.edu/jsp

District of Columbia

American University
Washington, DC
BA
www.american.edu/cas/js

George Washington University
Washington, DC
MA, BA
<http://programs.columbian.gwu.edu/judaic>

Georgetown University
Washington, DC
Minor
<http://pjc.georgetown.edu/about>

The Yeshiva College of the Nation's Capital
Washington, DC
BA
[www.yeshiva.edu/YESHIVAGEDOLAH/YeshivaCollegeoftheNationsCapital/
tabid/101/Default.aspx](http://www.yeshiva.edu/YESHIVAGEDOLAH/YeshivaCollegeoftheNationsCapital/tabid/101/Default.aspx).

Florida

Chaim Yakov Shlomo College of Jewish Studies
Surfside, FL
Bachelor and Masters of Hebrew Letters
www.cys-college.org

Florida Atlantic University
Boca Raton, FL
BA
www.fau.edu/jewishstudies

Florida Gulf Coast University
Center for Judaic, Holocaust, and Genocide Studies
Fort Myers, FL
No degree offered
www.fgcu.edu/hc

Florida International University
Miami, FL
Certificate
<http://jewishstudies.fiu.edu/>

Florida State University
Tallahassee, FL
Minor in Hebrew
www.modlang.fsu.edu/Programs/Hebrew/Minor-in-Hebrew

Rollins College
Winter Park, FL
Minor
www.rollins.edu/jewishstudies

Saint Leo University
Center for Catholic-Jewish Studies
Saint Leo, FL
No degree offered
www.cjstudies.org

Talmudic University of Florida
Miami Beach, FL
MA, BA
www.talmudicu.edu

Touro College South
Miami Beach, FL
BA
www.touro.edu/tcsouth/depts/jud/courses.asp

University of Central Florida
Orlando, FL
Minor
www.judaicstudies.cah.ucf.edu

University of Florida
Gainesville, FL
MA, BA, Certificate in Holocaust Studies
www.jst.ufl.edu

University of Miami
Miami, FL
BA
www.as.miami.edu/judaic

Yeshiva Gedolah of Greater Miami Rabbinical College
Miami Beach, FL
MA, BA
www.lecfl.com

Georgia

Emory University

Atlanta, GA

PhD, MA, BA

www.js.emory.edu/undergrad/index.html

Georgia State University

Atlanta, GA

Minor

www.gsu.edu

Illinois

DePaul University

Chicago, IL

BA

<http://las.depaul.edu/rel/Programs/MajorRequirements/JewishStudiesConcentration.asp>

Hebrew Theological College

Skokie, IL

BA

www.htc.edu

Northwestern University

Evanston, IL

PhD, MA, BA

www.wcas.northwestern.edu/jewish-studies

Spertus Institute for Jewish Learning and Leadership

Chicago, IL

PhD, MA

www.spertus.edu

University of Chicago

Chicago, IL

PhD, MA, BA

<http://lucian.uchicago.edu/blogs/ccjs>

University of Illinois at Chicago

Chicago, IL

Minor

www.uic.edu/las/jstud

University of Illinois at Urbana-Champaign

Urbana, IL

BA, Graduate Certificate, Graduate Certificate in Holocaust Studies

www.jewishculture.illinois.edu

Indiana

DePauw University

Greencastle, IN

Minor

www.depauw.edu/academics/departments-programs/jewish-studies

Earlham College

Richmond, IN

Minor

www.earlham.edu/jewishstudies

Indiana University

Bloomington, IN

PhD, MA, BA

Minor in Hebrew, Minor in Yiddish

www.indiana.edu/~jsp/index.shtml

Purdue University

West Lafayette, IN

BA

www.cla.purdue.edu/jewish-studies

Iowa

University of Iowa

J.J. Mallon Teaching Chair in Judaic Studies, Hebrew Bible

University Heights, IA

No degree offered

www.clas.uiowa.edu/religion/people/jay-holstein

Kansas

University of Kansas

Lawrence, KS

Minor

www.jewishstudies.ku.edu

Kentucky

University of Kentucky

Lexington, KY

Minor

<http://idp.as.uky.edu/jewish-studies>

University of Louisville

Louisville, KY

Minor

www.louisville.edu/humanities/jewish-studies

Louisiana

Louisiana State University

Baton Rouge, LA

Minor

<http://uiswcmsweb.prod.lsu.edu/ArtSci/jewishstudies>

Tulane University
New Orleans, LA
BA
<http://tulane.edu/liberal-arts/jewish-studies>

Maine

Colby College
Waterville, ME
Minor
<http://web.colby.edu/jewishstudies/about>

Maryland

Binah Institute of Advanced Judaic Studies for Women
Baltimore, MD
BA
www.mhec.state.md.us

Goucher College
Baltimore, MD
Minor
www.goucher.edu/x5767.xml

Johns Hopkins University
Baltimore, MD
Minor
www.krieger.jhu.edu/jewishstudies

Ner Israel Rabbinical College
Pikesville, MD
PhD, MA, BA
<https://www.cappex.com/colleges/Ner-Israel-Rabbinical-College>

Towson University
Towson, MD
MA, Minor, Graduate Certificate in Jewish education
www.towson.edu/bhi

University of Maryland
College Park, MD
MA, BA
www.jewishstudies.umd.edu

University of Maryland, Baltimore County
Baltimore, MD
Minor
www.umbc.edu/judaic

Massachusetts

Amherst College
Amherst, MA
Concentration
www.amherst.edu/academiclife/departments/religion/major

Boston College
Chestnut Hill, MA
Minor
www.bc.edu/schools/cas/jewish

Boston University
Boston, MA
PhD, MA, BA
www.bu.edu/drts/academics/textstraditions/judaicstudies

Boston University
Elie Wiesel Center for Judaic Studies
Boston, MA
Minor
www.bu.edu/judaicstudies

Brandeis University
Waltham, MA
PhD, MA, BA
www.brandeis.edu/departments/nejs

Clark University
Worcester, MA
Concentration
www.clarku.edu/departments/jewishstudies

Gordon College
Wenham, MA
Concentration
www.gordon.edu/page.cfm?iPageID=772&iCategoryID=69&Biblical_Studies&Biblical_Studies_Major

Hampshire College
Amherst, MA
BA
www.hampshire.edu/academics/index_jewishstudies.htm

Harvard University
Center for Jewish Studies
Cambridge, MA
PhD, MA, BA
www.fas.harvard.edu/~cjs

Harvard University
Harvard Divinity School
Cambridge, MA
MTS, ThM
www.hds.harvard.edu/academics/degree-programs

Hebrew College
Newton Centre, MA
MA, BA
www.hebrewcollege.edu/academicprograms.html

Mount Holyoke College
South Hadley, MA
Minor
www.mtholyoke.edu/acad/jewish

Northeastern University
Boston, MA
BA
www.northeastern.edu/jewishstudies

Smith College
Northampton, MA
BA
www.smith.edu/jud/index.php

Tufts University
Medford, MA
BA
www.ase.tufts.edu/grall/programs/judaic.htm

University of Massachusetts
Amherst, MA
BA
www.umass.edu/judaic

Wellesley College
Wellesley, MA
BA
<http://new.wellesley.edu/jewishstudies>

Wheaton College
Norton, MA
Minor
www.wheatoncollege.edu/jewish-studies

Williams College
Williamstown, MA
Concentration
<http://jewish-studies.williams.edu>

Michigan

Eastern Michigan University
Ypsilanti, MI
Minor
http://catalog.emich.edu/preview_program.php?catoid=11&poid=6142&returnto=1549

Kalamazoo College
Kalamazoo, MI
Concentration
<http://reason.kzoo.edu/jewishstudies>

Michigan Jewish Institute
Bloomfield, MI
BA
www.mji.edu/templates/mji/article_cdo/aid/570552/jewish/Program-Description.htm

Michigan State University
East Lansing, MI
Specialization
www.jsp.msu.edu/index.php

Oakland University
Rochester, MI
Minor
www.oakland.edu/judaicstudies

University of Michigan
Ann Arbor, MI
PhD, MA, BA
www.lsa.umich.edu/judaic

Wayne State University
Detroit, MI
Minor
www.judaicstudies.wayne.edu

Minnesota
Carleton College
Northfield, MN
BA
<http://apps.carleton.edu/catalog/catalog.php?dept=JDST&year=2006>

University of Minnesota
Minneapolis, MN
BA
www.jwst.umn.edu

Missouri
Evangel University
Springfield, MO
Minor
www.evangel.edu/post/programs/jewish-studies-minor

University of Missouri-Kansas City

Kansas City, MO

Minor

<http://catalog.umkc.edu/colleges-schools/arts-sciences/academic-departments-programs/judaic-studies/>

Washington University in St. Louis

St. Louis, MO

PhD, MA, BA

<http://jinelc.wustl.edu>

Nebraska

Creighton University

Klutznick Chair in Jewish Civilization

Omaha, NE

No degree offered

www.creighton.edu/ccas/klutznick

University of Nebraska-Lincoln

Lincoln, NE

Minor

www.unl.edu/judaic/index.shtml

University of Nebraska-Omaha

Omaha, NE

Major in Religious Studies

www.unomaha.edu/israelcenter

New Hampshire

Dartmouth College

Hanover, NH

Minor

www.dartmouth.edu/~jewish

New Jersey

Drew University

Madison, NJ

Minor

www.drew.edu/undergraduate/academics/aos/jewish-studies

Fairleigh Dickinson University

Judaic Studies

Teaneck, NJ

Minor

<http://view.fdu.edu/default.aspx?id=8531>

Fairleigh Dickinson University
Public Administration Institute in cooperation with the Institute of Traditional Judaism
Madison/Teaneck, NJ
MPA
<http://view.fdu.edu/default.aspx?id=1525>

Fairleigh Dickinson University
Institute of Traditional Judaism, the Metivta (in cooperation with Fairleigh Dickinson University)
Teaneck, NJ
MPA
www.themetivta.org/master-of-public-administration

Kean University
Program in Jewish Studies and World Affairs
Union, NJ
Minor
www.kean.edu/~jstudies/Welcome.html

Monmouth University
Jewish Cultural Studies Program
West Long Branch, NJ
No degree offered
www.monmouth.edu/jewish_cultural_studies

Montclair State University
Montclair, NJ
Minor in Jewish American Studies
www.montclair.edu

Princeton University
Princeton, NJ
Certificate
www.princeton.edu/~judaic

Rabbinical College of America
Morristown, NJ
BA
www.rca.edu/templates/articlecco_cdo/aid/361824/jewish/Degree-Options.htm

Ramapo College of New Jersey
Mahwah, NJ
Minor
www.ramapo.edu/catalog_12_13/AIS/judaicstudies.html

Richard Stockton College of New Jersey
Galloway, NJ
Minor
<http://talon.stockton.edu/eyos/page.cfm?siteID=14&pageID=83&program=JWST>

Rutgers University
New Brunswick, NJ
MA, BA
<http://jewishstudies.rutgers.edu>

Seton Hall University
South Orange, NJ
MA
www.shu.edu/academics

New York
Academy for Jewish Religion, New York
Yonkers, NY
MA
www.ajrsem.org

Bard College
Annandale-on-Hudson, NY
Concentration
<http://inside.bard.edu/jewish/about/index.shtml>

Barnard College
New York, NY
BA
<http://jewish.barnard.edu>

Colgate University
Hamilton, NY
Minor
www.colgate.edu/academics/departments-and-programs/jewish-studies

Columbia University
New York, NY
PhD, MA, BA
www.iijs.columbia.edu

Cornell University
Jewish Studies Program
Ithaca, NY
Minor
www.arts.cornell.edu/jwst/gen.html

Cornell University
Cornell University Graduate School/Near Eastern Studies
Ithaca, NY
PhD
www.gradschool.cornell.edu/academics/fields-study/catalog/?fid=13

CUNY-Baruch College

New York, NY

Minor

www.baruch.cuny.edu/wsas/areas_of_study/interdisciplinary_studies/jewish_studies.htm

CUNY-Brooklyn College

Brooklyn, NY

MA, BA

<http://depthome.brooklyn.cuny.edu/judaic>

CUNY-City College of New York

New York, NY

BA

www1.ccny.cuny.edu/prospective/humanities/jewishstudies

CUNY-Hunter College

New York, NY

BA

http://catalog.hunter.cuny.edu/preview_program.php?catoid=15&poid=1985

CUNY-Lehman College

Bronx, NY

BA

www.lehman.edu/academics/arts-humanities/languages-literatures/hebrew.php

CUNY-Queens College

Flushing, NY

BA

http://qcpages.qc.edu/Jewish_Studies

CUNY-The Graduate Center

New York, NY

MALS

www.gc.cuny.edu/Page-Elements/Academics-Research-Centers-Initiatives/Centers-and-Institutes/Center-for-Jewish-Studies/M-A-Track

Eugene Lang College, The New School for Liberal Arts

New York, NY

Minor

www.newschool.edu/lang/jewish-studies

Hebrew Union College-Jewish Institute of Religion

New York, NY

MA

<http://huc.edu/academics/become-leader-in-jewish-education/ma-in-religious-education-ma-in-jewish-studies-in-new>

Hofstra University
Hempstead, NY
BA
www.hofstra.edu/academics/colleges/hclas/rel

Ithaca College
Ithaca, NY
Minor
www.ithaca.edu/hs/minors/jewishstudies

Jewish Theological Seminary
New York, NY
PhD, MA, BA
www.jtsa.edu

Marist College
Poughkeepsie, NY
Minor
www.marist.edu/academics/alc/MajorMinorBooklet2012.pdf

New York University
New York, NY
PhD, MA, BA
www.hebrewjudaic.as.nyu.edu/page/home

Ohr Somayach Monsey
Monsey, NY
BA
www.os.edu

Siena College
Hayyim and Esther Kieval Institute for Jewish-Christian Studies
Loudonville, NY
Major and Minor in Religious Studies
www.siena.edu/centers-institutes/hayyim-and-esther-kieval-institute-for-jewish-christian-studies

SUNY-Binghamton University
Binghamton, NY
MPA, BA
www.binghamton.edu/judaic-studies

SUNY-Cortland
Cortland, NY
Minor
www2.cortland.edu/departments/jewish-studies

SUNY-New Paltz
New Paltz, NY
Minor
www.newpaltz.edu/ugc/las/jewish_stud

SUNY-Plattsburgh
Plattsburgh, NY
Minor
www.plattsburgh.edu/academics/judaicstudies

SUNY-Purchase College
Purchase, NY
Minor
www.purchase.edu/Departments/AcademicPrograms/LAS/Humanities/jewishstudies/default.aspx

SUNY-Stony Brook University
Stony Brook, NY
Minor
<http://sb.cc.stonybrook.edu/bulletin/current/academicprograms/jds>

SUNY-University at Albany
Albany, NY
Minor
www.albany.edu/judaic_studies/index.shtml

SUNY-University at Buffalo
Buffalo, NY
BA
www.jewishstudies.buffalo.edu

Syracuse University
Syracuse, NY
Minor
asacademics.syr.edu/JewishStudies/requirements_JewishStudy.html

Touro College
New York, NY
PhD, MA
www.touro.edu/judagrad

Union College
Schenectady, NY
Minor
www.union.edu/academic/majors-minors/jewish-studies

University of Rochester
Rochester, NY
Minor
www.rochester.edu/College/JST

Vassar College
Poughkeepsie, NY
BA
www.jewishstudies.vassar.edu/index.html

Yeshiva University

New York, NY

PhD, MA, BA

www.yu.edu

North Carolina

Appalachian State University

Boone, NC

Minor in Judaic, Holocaust and Peace Studies

www.holocaust.appstate.edu/minor

Duke University

Durham, NC

PhD, MA, BA

www.jewishstudies.duke.edu

Elon University

Elon, NC

Minor

www.elon.edu/e-web/academics/elon_college/jewish_studies/default.xhtml

University of North Carolina at Asheville

Center for Jewish Studies

Asheville, NC

No degree offered

<http://cjs.unca.edu>

University of North Carolina at Chapel Hill

Chapel Hill, NC

BA

www.jewishstudies.unc.edu

University of North Carolina at Charlotte

Charlotte, NC

Minor

www.gias.uncc.edu/Judaic-Studies/minor-in-judaic-studies.html

University of North Carolina at Greensboro

Jewish Studies Program

Greensboro, NC

No degree offered

www.uncg.edu/rel/jewishStudies/jewishStudies.html

Ohio

Case Western Reserve University

Cleveland, OH

Minor

www.case.edu/artsci/jdst/index.html

Hebrew Union College-Jewish Institute of Religion

Cincinnati, OH

PhD, MA

www.huc.edu/about/center-cn.php

Kent State University

Kent, OH

Minor

www.kent.edu/CAS/JewishStudiesProgram

Miami University

Oxford, OH

Minor

www.cas.muohio.edu/jewishstudies

Oberlin College

Oberlin, OH

BA

http://new.oberlin.edu/arts-and-sciences/departments/jewish_studies/index.dot

Ohio State University

Melton Center for Jewish Studies

Columbus, OH

PhD, MA, BA

www.meltoncenter.osu.edu

Ohio State University

Yiddish and Ashkenazic Studies Program

Columbus, OH

PhD, MA, Minor

www.germanic.osu.edu/yiddish-ashkenazic

Ohio University

Athens, OH

Certificate

www.catalogs.ohio.edu/preview_program.php?catoid=19&poid=4420

Siegal College of Judaic Studies

Cleveland, OH

MA, BA

www.siegalcollege.edu/home.html

University of Cincinnati

Cincinnati, OH

BA, Graduate Certificate

www.artsci.uc.edu/departments/judaic.html

Ursuline College

Pepper Pike, OH

BA

www.ursuline.edu/Academics/Arts_Sciences/Religion

Youngstown State University
Youngstown, OH
Minor
<http://web.ysu.edu/class/judaic>

Xavier University
Cincinnati, OH
Minor
www.xavier.edu/jewish-studies

Oklahoma
University of Oklahoma
Norman, OK
PhD, MA, BA
<http://rels.ou.edu/judaic-studies>

University of Tulsa
Tulsa, OK
Certificate
<http://artsandsciences.utulsa.edu/academics/certificates/judaic-studies/>

Oregon
Portland State University
Portland, OR
Minor
www.pdx.edu/judaic

University of Oregon
Eugene, OR
BA
<http://pages.uoregon.edu/jdst>

Pennsylvania
Bucknell University
Lewisburg, PA
Minor
www.bucknell.edu/x1296.xml

Dickinson College
Carlisle, PA
BA
www.dickinson.edu/academics/programs/judaic-studies

Drexel University
Philadelphia, PA
Minor
www.drexel.edu/judaicstudies

Franklin & Marshall College
Lancaster, PA
BA
www.fandm.edu/judaic-studies

Gettysburg College
Gettysburg, PA
Minor
www.gettysburg.edu/academics/religion/programs/judaic-studies

Gratz College
Melrose Park, PA
MA, BA, Certificates
www.gratz.edu/default.aspx?p=12197

Haverford College
Haverford, PA
Concentration
www.haverford.edu/catalog/concentrations/hebrew.php

Lafayette College
Easton, PA
BA
<http://jewishstudies.lafayette.edu>

Lehigh University
Bethlehem, PA
Minor
www.cjs.cas2.lehigh.edu

Muhlenberg College
Allentown, PA
Minor
www.muhlenberg.edu/main/academics/religion/program

Pennsylvania State University
University Park, PA
BA
www.jewishstudies.la.psu.edu

Pennsylvania State, Harrisburg
Center for Holocaust and Jewish Studies
Harrisburg, PA
No degree offered
<http://harrisburg.psu.edu/center-for-holocaust-and-jewish-studies>

Reconstructionist Rabbinical College
Wyncote, PA
PhD, MA
www.rrc.edu

Susquehanna University
Selinsgrove, PA
Minor
www.susqu.edu/academics/jewishstudies.asp

Temple University
Philadelphia, PA
BA, Certificate in Secular Jewish Studies
www.cla.temple.edu/jewishstudies

University of Pennsylvania
Philadelphia, PA
PhD, MA, BA
<http://ccat.sas.upenn.edu/jwst>

University of Pittsburgh
Pittsburgh, PA
BA
www.jewishstudies.pitt.edu

University of Scranton
Scranton, PA
Concentration
http://catalog.scranton.edu/preview_program.php?catoid=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

Rhode Island
Brown University
Providence, RI
PhD, BA
www.brown.edu/Departments/Judaic_Studies

South Carolina
College of Charleston
Charleston, SC
BA
<http://jewish.cofc.edu/?referrer=webcluster&>

University of South Carolina
Columbia, SC
No degree offered
www.artsandsciences.sc.edu/jstp

Tennessee

Middle Tennessee State University

Murfreesboro, TN

Minor in Jewish and Holocaust Studies

http://catalog.mtsu.edu/preview_program.php?catoid=10&poid=2698

University of Memphis

Memphis, TN

BA

www.memphis.edu/jdst

University of Tennessee

Knoxville, TN

BA

<http://web.utk.edu/~judaic>

Vanderbilt University

Nashville, TN

MA, BA

www.vanderbilt.edu/jewishstudies

Texas

Criswell College

Dallas, TX

MA, Minor

www.criswell.edu/current_students/academics/academic_programs

Rice University

Houston, TX

Minor

www.jewishstudies.rice.edu

St. Edward's University

Austin, TX

Minor

<http://think.stedwards.edu/humanities/academics/undergraduate/religiousandtheologicalstudies/majorandminorrequirements>

University of Houston

Houston, TX

Minor

www.uh.edu/class/mcl/jewish-studies

University of North Texas

Denton, TX

Minor

www.jewishstudies.unt.edu

University of Texas at Austin

Austin, TX

BA

www.utexas.edu/cola/centers/scjs

University of Texas at El Paso

El Paso, TX

Minor

www.academics.utep.edu/Default.aspx?tabid=40724

Vermont

Middlebury College

Middlebury, VT

Minor

www.middlebury.edu/academics/jewish

Virginia

College of William & Mary

Williamsburg, VA

Minor

www.wm.edu/offices/registrar/documents/catalog/catalogbydept/judaic_studies.pdf

George Mason University

Fairfax, VA

Minor

<http://catalog.gmu.edu>

Liberty University

Lynchburg, VA

Concentration

www.liberty.edu/academics/religion/index.cfm?PID=23512

Old Dominion University

Norfolk, VA

Minor

<http://ww2.odu.edu/al/jewishstudies/courses.htm>

University of Richmond

Richmond, VA

Minor

<http://jewishstudies.richmond.edu/>

University of Virginia

Charlottesville, VA

PhD, MA, BA

www.jewishstudiesuva.com

Virginia Commonwealth University

Richmond, VA

Minor

www.vcu.edu/judaicstudies

Virginia Polytechnic Institute and State University

Blacksburg, VA

Minor

www.rc.vt.edu/judaic/index.html

Washington

University of Washington

Seattle, WA

BA, MA, PhD

<http://jewishstudies.washington.edu/>

Wisconsin

University of Wisconsin-Madison

Madison, WI

BA

www.jewishstudies.wisc.edu

University of Wisconsin-Madison

Hebrew & Semitic Studies

Madison, WI

PhD, MA, BA

<http://hebrew.wisc.edu>

University of Wisconsin-Milwaukee

Milwaukee, WI

BA

www4.uwm.edu/jewishstudies

Programs in Judaic Studies

Canada

British Columbia

University of British Columbia

Vancouver, BC

Concentration

www.cnrs.ubc.ca/religious-studies

Manitoba

University of Manitoba

Winnipeg, MB

Minor

www.umanitoba.ca/faculties/arts/departments/judaic_studies/index.html

Ontario

Carleton University

Ottawa, ON

Minor

www1.carleton.ca/jewishstudies/courses

Maimonides College
Hamilton, ON
MA, BA
www.maimonidescollege.ca/admissions.html

McMaster University
Hamilton, ON
Minor
<http://registrar.mcmaster.ca/CALENDAR/current/pg156.html>

Queen's University
Kingston, ON
Minor
www.queensu.ca/jewishstudies/index.html

University of Ottawa
Ottawa, ON
Minor
www.arts.uottawa.ca/eng/programs/vered.html

University of Toronto
Toronto, ON
PhD, MA, BA
www.cjs.utoronto.ca

University of Waterloo
Waterloo, ON
BA
www.jewishstudies.uwaterloo.ca/index.htm

University of Western Ontario
London, ON
BA
www.history.uwo.ca/UnGrad/JewishStudies

York University
Toronto, ON
PhD, MA, BA
www.yorku.ca/cjs

Quebec
Concordia University
Montreal, QC
MA, BA
www.concordia.ca/artsci/research/jewish-studies.html

McGill University
Montreal, QC
PhD, MA, BA
www.mcgill.ca/jewishstudies

Saskatchewan

University of Saskatchewan
Saskatoon, SK
Minor
www.usask.ca/programs

Programs in Holocaust and Genocide Studies***United States*****California**

Chapman University
Orange, CA
Minor in Holocaust History
www.chapman.edu/research-and-institutions/holocaust-education/index.aspx

Florida

University of Florida
Gainesville, FL
MA, BA, Certificate in Holocaust Studies
www.jst.ufl.edu

Illinois

Elmhurst College
Elmhurst, IL
Minor in Intercultural Studies-Holocaust Focus
<http://public.elmhurst.edu/academics/ics/12333216.html>

University of Illinois at Urbana-Champaign
Urbana, IL
BA, Graduate Certificate in Holocaust Studies
www.jewishculture.illinois.edu

Maine

University of Maine at Augusta
Augusta, ME
Minor in Holocaust, Genocide and Human Rights Studies
www.uma.edu/hhrs.html

Massachusetts

Clark University
Strassler Family Center for Holocaust and Genocide Studies
Worcester, MA
PhD, Concentration
www.clarku.edu/departments/holocaust

Salem State University
Center for Holocaust and Genocide Studies
Salem, MA
Graduate Certificate in Holocaust and Genocide Studies
www.salemstate.edu/academics/schools/25178.php

Minnesota

University of Minnesota
Center for Holocaust & Genocide Studies
Minneapolis, MN
No degree offered
<http://www.chgs.umn.edu/about/>

New Hampshire

Keene State College
Cohen Center for Holocaust and Genocide Studies
Keene, NH
BA in Holocaust and Genocide Studies
www.keene.edu/catalog/programs/detail/331/ba/holocaust_and_genocide_studies

New Jersey

Drew University
Madison, NJ
Minor in Holocaust Studies
www.drew.edu/undergraduate/what-you-learn/holocaust-studies

Kean University
Union, NJ
MA in Holocaust and Genocide Studies
www.grad.kean.edu/mahgs

Richard Stockton College of New Jersey
Holocaust & Genocide Studies
Galloway, NJ
MA, Minor
<http://intraweb.stockton.edu/eyos/page.cfm?siteID=18&pageID=37>

Rider University
The Julius and Dorothy Koppelman Holocaust/Genocide Resource Center
Lawrenceville, NJ
No degree offered
www.rider.edu/offices/more-services/julius-and-dorothy-koppelman-holocaust-genocide-resource-center

The College of New Jersey
Ewing, NJ
Minor in Holocaust and Genocide Studies
www.hss.pages.tcnj.edu/interdisciplinary-programs/hgs

New York

Hobart and William Smith Colleges

Geneva, NY

Minor in Holocaust Studies

www.hws.edu/studentlife/abbecenter/academics.aspx

Manhattan College

Holocaust, Genocide and Interfaith Education Center

Riverdale, NY

No degree offered

www.ats.hgimanhattan.com.hostbaby.com/index

Manhattanville College

Purchase, NY

Minor in Holocaust and Genocide Studies www.mville.edu/undergraduate/academics/majors/holocaust-and-genocide-studies.html

North Carolina

Appalachian State University

Boone, NC

Minor in Judaic, Holocaust and Peace Studies

www.holocaust.appstate.edu/minor

University of North Carolina at Charlotte

Charlotte, NC

Minor in Holocaust, Genocide, and Human Rights Studies

www.gias.uncc.edu/hghr-minor

Oregon

Oregon State University

The Holocaust Memorial Program

Corvallis, OR

No degree offered

www.oregonstate.edu/holocaust

Pennsylvania

Albright University

Reading, PA

Minor in Holocaust Studies

www.albright.edu/catalog/special.html#holo

Gratz College

Melrose Park, PA

MA, Graduate Certificate in Holocaust and Genocide Studies

www.gratz.edu/programs/degrees/graduate-certificate-in-holocaust-and-genocide-studies

Pennsylvania State, Harrisburg
Center for Holocaust and Jewish Studies
Harrisburg, PA

No degree offered

<http://harrisburg.psu.edu/center-for-holocaust-and-jewish-studies>

Seton Hill University
Greensburg, PA

Minor in Genocide and Holocaust Studies

www.setonhill.edu/academics/undergraduate_programs/genocide_and_holocaust_studies.

Graduate Certificate in Genocide & Holocaust Studies

www.setonhill.edu/academics/certificate_programs/genocide_and_holocaust_studies

West Chester University of Pennsylvania
Holocaust and Genocide Studies

West Chester, PA

MA, Minor

<http://catalog.wcupa.edu/graduate/arts-sciences/holocaust-genocide-studies/holocaust-genocide-studies-ma/>

Tennessee

Middle Tennessee State University

Murfreesboro, TN

Minor in Jewish and Holocaust Studies

http://catalog.mtsu.edu/preview_program.php?catoid=10&poid=2698

Texas

Texas A&M University-Commerce

Commerce, TX

Certificate in Holocaust Studies

<http://coursecatalog.tamuc.edu/grad/colleges-and-departments/humanities-social-sciences-arts/political-science/holocaust-studies-grad-certificate/>

University of Texas at Dallas

Richardson, TX

Graduate Certificate in Holocaust Studies

www.utdallas.edu/ah/programs/graduate/holocaust.html

Vermont

University of Vermont

Burlington, VT

Minor in Holocaust Studies

www.uvm.edu/~uvmchs

Washington

Pacific Lutheran University
 Kurt Mayer Chair in Holocaust Studies
 Tacoma, WA
 Minor in Holocaust and Genocide Studies
www.plu.edu/hgst/kurt-mayer-chair

Israel Studies Programs**Central Coordinating Body for Israel Studies**

The Association for Israel Studies (AIS)

The AIS is an international scholarly society devoted to the academic and professional study of Israel. The Association's membership is composed of scholars from all disciplines in the social sciences and many in the humanities. The *Israel Studies Review* (ISRAEL) is the journal of the Association for Israel Studies, an international and interdisciplinary scholarly organization dedicated to the study of all aspects of Israeli society, history, politics, and culture. (www.aisisraelstudies.org/centers.ehtml) (www.israel-studies.com/campus)

The following list includes only institutions whose primary focus is on modern Israel, rather than on Jewish or Middle Eastern studies more broadly.

Israel Studies Programs***United States*****California**

California State University, Chico
 Modern Jewish and Israel Studies Program
 239 Trinity Hall
 Chico, CA 95929
 (530) 898-5661
www.csuchico.edu/mjis

University of California at Berkeley
 Berkeley Institute for Jewish Law and Israel Studies
 472 Boalt Hall
 Berkeley CA 94720
 (510) 643-0501
www.law.berkeley.edu/centers/berkeley-institute-for-jewish-law-and-israel-studies

University of California at Los Angeles
Younes and Soraya Nazarian Center for Israel Studies
11361 Bunche Hall
Los Angeles, CA 90095-1487
(310) 825-9646
<http://www.international.ucla.edu/israel/>

Colorado

University of Denver
Institute for the Study of Israel in the Middle East
2201 South Gaylord Street
Denver, CO 80208
(303) 871-3094

District of Columbia

American University
Center for Israel Studies
4400 Massachusetts Avenue, NW
Washington, DC 20016
(202) 885-3780
<http://www.american.edu/cas/israelstudies/>

Georgia

Emory University
Institute for the Study of Modern Israel
1256 Briarcliff Road
Building A, Room 427 N
Atlanta, GA 30306
(404) 727-2798
<http://ismi.emory.edu/>

Illinois

Northwestern University
Crown Family Center for Jewish and Israel Studies
1860 Campus Drive
Evanston, IL 60208
(847) 491-2612
www.jewish-studies.northwestern.edu

Maryland

University of Maryland
Joseph and Alma Gildenhorn Institute for Israel Studies
4137 Susquehanna Hall
College Park, MD 20742
(301) 405-9413
<http://israelstudies.umd.edu/>

Massachusetts

Brandeis University
Schusterman Center for Israel Studies
Mailstop 060
415 South Street
Waltham, MA 02453
(781) 736-2166
<http://www.brandeis.edu/israelcenter/>

Nebraska

The Schwalb Center for Israel and Jewish Studies
University of Nebraska at Omaha
Arts and Science Hall 200
Omaha, NE 68182
(402) 554-3179
<http://www.unomaha.edu/israelcenter/index.php>

New York

Columbia University
Institute for Israel and Jewish Studies
511 Fayerweather Hall
1180 Amsterdam Avenue
New York, NY 10027
212-854-2581
<http://iijis.columbia.edu/>

New York University
Taub Center for Israel Studies
Skirball Department of Hebrew and Judaic Studies
14A Washington Mews, 2nd Floor
New York, NY 10003
(212) 992-9797
<http://taub.as.nyu.edu>

Yeshiva University
Center for Israel Studies
500 West 185th Street
Belfer Hall, 524
New York, NY 10033
(212) 960-5400
www.yu.edu/cis

Oklahoma

University of Oklahoma
The Schusterman Center for Judaic and Israel Studies
455 W. Lindsey, DAHT 403A
Norman, OK 73019
(405) 325-6508
<http://judaicstudies.ou.edu>

Texas

University of Texas, Austin
Israel Studies Collaborative, Schusterman Center for Jewish Studies
CLA 2.402, 305 E 23rd St B3600
Austin TX 78712
(512) 475-6178
www.utexas.edu/cola/centers/scjs

University of North Texas
Jewish and Israel Studies Program
1155 Union Circle #305369
Denton, TX 76203-5017
(940) 369-8926
<http://jewishstudies.unt.edu/>

Israel Studies Programs***Canada*****Alberta**

University of Calgary
Israel Studies Program
2500 University Drive NW
Social Science Building
Calgary, AB T2N 1N4
(403) 220-4097
<http://arts.ucalgary.ca/isst/>

Ontario

Canada Christian College
Department of Modern Israel Studies
50 Gervais Dr.
Toronto, Ontario M3C 1Z3
(416) 391-5000
www.canadachristiancollege.com

Quebec

Concordia University
Azrieli Institute of Israel Studies
1455 de Maisonneuve Street West, Room SB-435
Montreal, QC H3G 1M8
(514) 848-2424
<http://canadachristiancollege.com/ccs/cms/israel-studies-department/>

Professorships of Israel Studies

United States

California

San Francisco State University
Department of Jewish Studies
Richard and Rhoda Goldman Chair in Israel Studies
1600 Holloway Avenue, HUM 415
San Francisco, CA 94132
(415) 338-6075

District of Columbia

Georgetown University
Aaron and Cecile Goldman Visiting Israel Professorship
Prof. Robert J. Lieber
Department of Government
37th and "O" Streets, Washington, DC 20057-1034
(202) 687-5920

Georgia

Emory University
William Schatten Chair of Contemporary Middle Eastern History and Israeli Studies
Department of History
Bowden 121
Atlanta, GA 30322
(404) 727-2798

Maryland

University of Maryland
Abraham S. and Jack Kay Professor of Israel Studies
0140 Holzapfel Hall
College Park, MD 20742-7415
(301) 405-9413

Massachusetts

Harvard University (P)
Nachshon Visiting Professorship in Modern Israel Studies
Center for Jewish Studies at Harvard University
6 Divinity Avenue
Cambridge, MA 02138
(617) 495-4326

Michigan

Michigan State University
Michael and Elaine Serling and Friends Professor of Modern Israel Studies at James
Madison College Case Hall
842 Chestnut Rd Room S317
East Lansing, MI 48825
(517) 884-1275

North Carolina

Wake Forest University
Mike and Deborah Rubin
Chair of Jewish and Israeli History
1834 Wake Forest Road
Winston-Salem, NC 27106
(336) 758 5000

University of North Carolina
Sara and E.J. Evans Distinguished Professorships of Israel and the Middle East,
437 Dey Hall, CB 3160
Chapel Hill, NC 27599
(919) 843-9160
<http://jewishstudies.unc.edu/>

Ohio

Ohio State University
Sonia and Saul Schottenstein
Chair in Israel Studies
Melton Center for Jewish Studies
306 Dulles Hall
230 W. 17th Avenue
Columbus, OH 43210
(614) 292-0967

Oregon

Rabbi Joshua Stampfer Professor of Israel Studies, Portland State University
Nina Spiegel
Post Office Box 751
Portland, Oregon 97207-0751
(503) 725-3085
<http://www.pdx.edu/judaic/home>

Pennsylvania

Temple University
Mirowski Family Foundation Visiting Scholars Program in Israel Studies
College of Liberal Arts
1219 Anderson Hall
1114 Polett Walk
Philadelphia, PA 19122

Wisconsin

University of Wisconsin
Meyerhoff Chair in Israel Studies
Department of Political Science
414 North Hall
Madison, WI 53706
(608) 263-2280

Professorships in Israel Studies

Canada

Alberta

University of Calgary
Kahanoff Chair of Israel Studies
Department of History
2500 University Drive NW
Social Science Building
Calgary, AB T2N 1N4
(403) 220-6405

Ontario

University of Toronto
Andrea and Charles Bronfman Chair of Israeli Studies
Munk Centre for International Studies
Room 395S (South Wing)
University of Toronto
1 Devonshire Place
Toronto, Ontario
M5S 3 K7 Canada
(416) 946-8931

Jewish Social Work Programs

United States

California

American Jewish University
Los Angeles, CA
MBA in non-profit management
<http://mba.aju.edu>

Hebrew Union College: The School of Jewish Nonprofit Management
Los Angeles, CA
MPA, MSW, MBA, MCMGT, MPAS
<http://huc.edu/SJNM>

Illinois

Spertus Institute of Jewish Studies
Chicago, IL
Master of Science in Nonprofit Management
www.spertus.edu

Maryland

Towson University: Jewish Communal Service Program

Towson, MD

MA, Post Baccalaureate Certificate in Jewish Communal Service

<http://grad.towson.edu/program/master/jcs-ma>

Massachusetts

Hornstein: The Jewish Professional Leadership Program at Brandeis University

Waltham, MA

MBA-MA in Jewish Professional Leadership, MPP-MA in Jewish Professional Leadership, MA in Jewish Professional Leadership and Near Eastern and Judaic Studies, BA-MA in Jewish Professional Leadership

<http://www.brandeis.edu/hornstein>

Michigan

University of Michigan: Jewish Communal Leadership Program

Ann Arbor, MI

MSW, Certificate in Jewish Communal Leadership from the Jean and Samuel Frankel Center for Judaic Studies

<http://ssw.umich.edu/programs/jclp>

New York

The Jewish Theological Seminary of America

New York, NY

Master's in Jewish Studies and Social Work, Master's in Jewish Studies and Public Administration, Master's in Pastoral Care and Counseling

http://www.jtsa.edu/Academics/Programs_of_Study.xml

NYU Dual Degree Program in Nonprofit Management

New York, NY

MA, MPA

<http://wagner.nyu.edu/dualdegrees/jewish-nonprofit>

Yeshiva University: Wurzweiler School of Social Work

New York, NY

M.S.W., Ph.D. in Social Welfare, Certificate in Jewish Communal Service

<http://www.yu.edu/wurzweiler>

Pennsylvania

Gratz College: Jewish Communal Service

Melrose Park, PA

MA, Certificate in Jewish Communal Service, Certificate in Jewish Non-Profit Management

<http://www.gratz.edu/programs/jewish-communal-service>

10.2 Major Books on the North American Jewish Communities

The following list was derived from WorldCat, a global catalogue of library collections. The list was limited to non-fiction books about Jews and Judaism in the US and Canada, excluding self-published works and those cited in previous volumes of the *Year Book*. Additional details about the books can be found at <http://www.worldcat.org> or <http://www.amazon.com>. Additional entries for 2014 can be found in Volume 114 of the *Year Book*, while the entries for 2015 cover the period of published books available during the first half of the year. The total number of books for this list is 88 for 2014 and 47 for 2015 for a grand total of 135.

2014

- Albrecht, Donald. *Designing home: Jews and midcentury modernism*. 2014. San Francisco, CA: Contemporary Jewish Museum.
- Aronowitz, Nona Willis, Ed. *The essential Ellen Willis*. 2014. Minneapolis, MN: University of Minnesota Press.
- Ben-Rafael, Eliezer, Judit Bokser Liwerant, and Yosef Gorny, Eds. *Reconsidering Israel-diaspora relations*. 2014. Leiden: Brill.
- Berlin, Charles. *Harvard Judaica in the 21st century*. 2014. Cambridge, MA: Harvard Library, Harvard University.
- Berman, Howard A. and Benjamin J. Zeidman. *The new Union Haggadah*. 2014. New York: Central Conference of American Rabbis – CCAR Press.
- Beschloss, Michael R. *The conquerors: Roosevelt, Truman and the destruction of Hitler's Germany, 1941–1945*. 2014. New York: Simon & Schuster.
- Campbell, Heidi A. *Digital Judaism: Jewish negotiations with digital media and culture*. 2014. New York: Routledge.
- Caspi, Tamar. *How to woo a Jew: The modern Jewish guide to dating and mating*. 2014. Berkeley, CA: Seal Press.
- Chartock, Roselle Kline and Patrick, Deval. *Windsor Mountain School: A beloved Berkshire institution*. 2014. Charleston, SC: The History Press.
- Chiswick, Carmel Ullman. *Judaism in transition: How economic choices shape religious tradition*. 2014. Stanford, CA: Stanford University Press.
- Cohen, Ayelet. *Changing lives, making history: Congregation Beit Simchat Torah: The first forty years*. 2014. New York: Congregation Beit Simchat Torah.
- Conway, J. North. *Queen of thieves: The true story of "Marm" Mandelbaum and her gangs of New York*. 2014. New York: Skyhorse Publishing.
- Cooper, Tova. *The autobiography of citizenship: Assimilation and resistance in U.S. education*. 2014. New Brunswick, NJ: Rutgers University Press.
- Dewey, Donald. *Lee J. Cobb: Characters of an actor*. 2014. Lanham, MD: Rowman & Littlefield.

- DeWind, Josh and Renata Segura. *Diaspora lobbies and the US government: Convergence and divergence in making foreign policy*. 2014. New York: Social Science Research Council/New York University Press.
- Ellenson, David Harry. *Jewish meaning in a world of choice: Studies in tradition and modernity*. 2014. Lincoln, NE: University of Nebraska Press.
- Feld, Marjorie N. *Nations divided: American Jews and the struggle over apartheid*. 2014. New York: Palgrave Macmillan.
- Fernheimer, Janice W. *Stepping into Zion: Hatzaad Harishon, black Jews, and the remaking of Jewish identity*. 2014. Tuscaloosa, AL: University Alabama Press.
- Finkle, Arthur L. *Jewish Trenton*. 2014. Charleston, SC: Arcadia Publishing.
- Forman, Jerome J. *Graphic history of antisemitism*. 2014. Atglen, PA: Schiffer Publishing.
- Friedgut, Theodore H. and Israel Mandelkern. *Stepmother Russia, foster mother America: Identity transitions in the New Odessa Jewish Commune, Odessa, Oregon, New York, 1881–1891*. 2014. Brighton, MA: Academic Studies Press.
- Gelbin, Cathy S. and Sander Gilman, Eds. *Jewish culture in the age of globalisation*. 2014. London: Routledge.
- Greenfield, Martin and Wynton Hall. *Measure of a man: From Auschwitz survivor to presidents' tailor: A memoir*. 2014. Washington, DC: Regnery Publishing.
- Greenspoon, Leonard. J. *Who is a Jew?: Reflections on history, religion, and culture*. 2014. West Lafayette, IN: Purdue University Press.
- Grundman, Adolph H. *Dolph Schayes and the rise of professional basketball*. 2014. Syracuse, NY: Syracuse University Press.
- Kahn, Ava Fran and Adam Mendelsohn, Eds. *Transnational traditions: New perspectives on American Jewish history*. 2014. Detroit, MI: Wayne State University Press.
- Kaplan, Paul M. *Jewish New York: A history and guide to neighborhoods, synagogues, and eateries*. 2014. Gretna, LA: Pelican Publishing.
- Kaplan, Tsadik. *Jewish antiques: From menorahs to seltzer bottles*. 2014. Atglen, PA: Schiffer Publishing.
- Kavadlo, Jesse and Bob Batchelor, Eds. *Michael Chabon's America: Magical words, secret worlds, and sacred spaces*. 2014. Lanham, MD: Rowman & Littlefield.
- Kehoe, Alice Beck. *A passion for the true and just: Felix and Lucy Kramer Cohen and the Indian New Deal*. 2014. Tucson, AZ: University of Arizona Press.
- Kiron, Arthur. *Constellations of Atlantic Jewish History, 1555–1890: The Arnold and Deanne Kaplan Collection of early American Judaica*. 2014. Philadelphia, PA: University of Pennsylvania Libraries.
- Kleeblatt, Norman L. and Mel Bochner. *Mel Bochner: Strong language*. 2014. New Haven, CT: Yale University Press.
- Klein, Mason. *Helena Rubinstein: Beauty is power*. 2014. New York: The Jewish Museum, New Haven, CT: Yale University Press.
- Kosmin, Barry A., Ariela Keysar, and Kenneth L. Marcus. *National demographic survey of American Jewish college students 2014: Anti-Semitism report*. 2014. Washington, DC: Louis D. Brandeis Center for Human Rights Under Law.

- Kotlerman, Ber. *Disenchanted tailor in "illusion": Sholem Aleichem behind the scenes of early Jewish cinema, 1913–16*. 2014. Bloomington, IN: Slavica Publishers.
- Kotzin, Michael C., Steven B. Nasatir, and Halevi Y. Klein. *On the front lines in a changing Jewish world: Collected writings, 1988–2013*. 2014. Chicago, IL: JUF Press.
- Kramer, Michael P. *Before the flood: Early Jewish American writing*. 2014. University Park, PA: The Pennsylvania State University Press.
- Kuznitz, Cecile Esther. *YIVO and the making of modern Jewish culture: Scholarship for the Yiddish nation*. 2014. New York: Cambridge University Press.
- LaFave, Kenneth. *Experiencing Leonard Bernstein: A listener's companion*. 2014. Lanham, MD: Rowman & Littlefield.
- Leshner, Michael. *Sexual abuse, shonda and concealment in Orthodox Jewish communities*. 2014. Jefferson, NC: McFarland.
- Lightman, Sarah. *Graphic details: Jewish women's confessional comics in essays and interviews*. 2014. Jefferson, NC: McFarland.
- Magid, Shaul. *Hasidism incarnate: Hasidism, Christianity, and the construction of modern Judaism*. 2014. Stanford, CA: Stanford University Press.
- Mandel, L. *Unlikely warrior: A pacifist rabbi's journey from the pulpit to Iwo Jima*. 2014. Gretna, LA: Pelican Publishing Company.
- Mankoff, Bob. *How about never—is never good for you?: My life in cartoons*. 2014. New York: Henry Holt and Company.
- McDonald, James G., Norman J. W. Goda, Barbara McDonald Stewart, Severin Hochberg, and Richard Breitman. *To the gates of Jerusalem: The diaries and papers of James G. McDonald, 1945–1947*. 2014. Bloomington, IN: Indiana University Press.
- Mekel, Sonja. *Familiar strangers: German-Jewish relations in 19th century America*. 2014. Berlin: De Gruyter.
- Mendelsohn, Adam. *The rag race: How Jews sewed their way to success in America and the British Empire*. 2014. New York: New York University Press.
- Meyer, Michael A. and David N. Myers, Eds. *Between Jewish tradition and modernity: Rethinking an old opposition: Essays in honor of David Ellenson*. 2014. Detroit, MI: Wayne State University Press.
- Milligan, Amy K. *Hair, headwear, and Orthodox Jewish women: Kallah's choice*. 2014. Lanham, MD: Lexington Books.
- Mills-Nichol, Carol. *Louisiana's Jewish immigrants from the Bas-Rhin, Alsace, France*. 2014. Santa Maria, CA: Janaway Publishing.
- Moore, Deborah Dash. *Urban origins of American Judaism*. 2014. Athens, GA: University of Georgia Press.
- Moreira, Peter. *The Jew who defeated Hitler: Henry Morgenthau Jr., FDR, and how we won the war*. 2014. Amherst, MA: Prometheus Books.
- Moscowitz, David. *A culture of tough Jews: Rhetorical regeneration and the politics of identity*. 2014. New York: Peter Lang.
- Mueller, Agnes C. *The inability to love: Jews, gender, and America in recent German literature*. 2014. Evanston, IL: Northwestern University Press.

- Nakhimovsky, Alice S. and Roberta Newman. *Dear Mendl, dear Reyzl: Yiddish letter manuals from Russia and America*. 2014. Bloomington, IN: Indiana University Press.
- Nelson, Cary and Gabriel Brahm, Eds. *The case against academic boycotts of Israel*. 2014. Detroit, MI: Wayne State University Press.
- Ophir, Natan. *Rabbi Shlomo Carlebach: Life, mission, and legacy*. 2014. Jerusalem: Urim Publications.
- Pelluchon, Corine. *Leo Strauss and the crisis of rationalism: Another reason, another enlightenment*. 2014. Albany, NY: State University of New York Press.
- Pierpont, Claudia Roth. *Roth unbound: A writer and his books*. 2014 New York: Farrar, Straus and Giroux.
- Plessini, Karel. *The perils of normalcy: George L. Mosse and the remaking of cultural history*. 2014. Madison, WI: University of Wisconsin Press.
- Provost, René. *Mapping the legal boundaries of belonging: Religion and multiculturalism from Israel to Canada*. 2014. New York: Oxford University Press.
- Puckett, Dan J. *In the Shadow of Hitler Alabama's Jews, the Second World War, and the Holocaust*. 2014. Tuscaloosa, AL: University of Alabama Press.
- Rapport, Evan. *Greeted with smiles: Bukharian Jewish music and musicians in New York*. 2014. New York: Oxford University Press.
- Rein, Raanan and David Sheinin, Eds. *Muscling in on new worlds: Jews, sport, and the making of the Americas*. 2014. Leiden: Brill.
- Rezny, Aaron and Jordan Schaps with Joan Rivers. *Eating Delancey: A celebration of Jewish food*. 2014. New York: Powerhouse Books.
- Rodriguez, Jason. *Colonial comics: New England, 1620–1750*. 2014. Golden, CO: Fulcrum Publishing.
- Rosenfeld, Gavriel David. *Hi Hitler!: How the Nazi past is being normalized in contemporary culture*. 2014. Cambridge, UK: Cambridge University Press.
- Rosensaft, Menachem Z. *God, faith & identity from the ashes: Reflections of children and grandchildren of Holocaust survivors*. 2014. Woodstock, VT: Jewish Lights Publishing.
- Rossen, Rebecca. *Dancing Jewish: Jewish identity in American modern and post-modern dance*. 2014. New York: Oxford University Press.
- Roth, Laurence and Nadia Valman. *The Routledge handbook of contemporary Jewish cultures*. 2014. New York: Routledge.
- Royal, Derek Parker. *Visualizing Jewish narrative: Essays on Jewish comics and graphic novels*. 2014. Ashland, OH: Purdue University Press.
- Sclar, Ari F. *Beyond stereotypes: American Jews and sports in the twentieth century*. 2014. Ashland, OH: Purdue University Press.
- Shawn, Allen. *Leonard Bernstein: An American musician*. 2014. New Haven, CT: Yale University Press.
- Shiff, Ofer. *The downfall of Abba Hillel Silver and the foundation of Israel*. 2014. Syracuse, NY: Syracuse University Press.
- Shteyngart, Gary. *Little failure: A memoir*. 2014. New York: Random House.
- Smollett, Brian M. *Reappraisals and new studies of the modern Jewish experience: Essays in honor of Robert M. Seltzer*. 2014. Leiden: Brill.

- Solomon, Alisa. *Wonder of wonders: A cultural history of fiddler on the roof*. 2014. New York: Picador.
- Stein, Arlene. *Reluctant witnesses: Survivors, their children, and the rise of the Holocaust consciousness*. 2014. New York: Oxford University Press.
- Stollar, B. David. *Out of Nazi Germany in time, a gift to American science: Gerhard Schmidt, biochemist*. 2014. Philadelphia, PA: American Philosophical Society Press.
- Tabachnick, Stephen Ely. *The Quest for Jewish belief and identity in the graphic novel*. 2014. Tuscaloosa, AL: University of Alabama Press.
- Taylor, Jennifer L. *National responses to the Holocaust: National identity and public memory*. 2014. Newark, NJ: University of Delaware Press.
- Telushkin, Joseph. *Rebbe: The life and teachings of Rabbi Menachem M. Schneerson, the most influential Rabbi in modern history*. 2014. New York: HarperCollins.
- Tirosh-Samuelson, Hava and Aaron W. Hughes. *Elliot N. Dorff: In search of the good life*. 2014. Leiden: Brill.
- Ukraincik, Merri, Linda G. Levi, and David Bezmozgis. *I live, send help: 100 years of Jewish history in images from the JDC Archives*. 2014. New York: American Jewish Joint Distribution Committee.
- Washington State Jewish Historical Society. *Distant replay!: Washington's Jewish sports heroes*. 2014. Seattle, WA: Washington State Jewish Historical Society.
- Welch, Bob. *American nightingale the story of Frances Slanger, forgotten heroine of Normandy*. 2014. New York: Atria Books.
- Zeitman, Kim, Mohamed Elsanousi, Sarah Sayeed, Daniel S. Nevins, Gordon Tucker, Khalifa Soumaya, Jill Jacobs, et al. *Sharing the well: A resource guide for Jewish-Muslim engagement: A project of The Jewish Theological Seminary, Hartford Seminary and the Islamic society of North America*. 2014. New York: The Jewish Theological Seminary; Hartford, CT: Hartford Seminary; Plainfield, IN: Islamic Society of North America.
- Zola, Gary Phillip and Marc Dollinger, Eds. *American Jewish history: A primary source reader*. 2014. Waltham, MA: Brandeis University Press.

2015

- Aarons, Victoria, Avinoam J. Patt, and Mark Shechner. *The new diaspora: The changing landscape of American Jewish fiction*. 2015. Detroit, MI: Wayne State University Press.
- Alexander, Edward. *Jews against themselves*. 2015. New Brunswick, NJ: Transaction Publishers.
- Baigell, Matthew. 2015. *Social concern and left politics in Jewish American art: 1880–1940*. Syracuse, NY: Syracuse University Press.
- Baron, Ilan Zvi. *Obligation in exile: The Jewish diaspora, Israel and critique*. 2015. Edinburgh: Edinburgh University Press.
- Barzel, Tamar. *New York noise: Radical Jewish music and the downtown scene*. 2015. Bloomington, IN: Indiana University Press.

- Basu, Ann. 2015. *States of trial: Manhood in Philip Roth's post-war America*. 2015. New York: Bloomsbury Academic.
- Berman, Lila Corwin. *Metropolitan Jews: Politics, race, and religion in postwar Detroit*. 2015. Chicago, IL: The University of Chicago Press.
- Bernstein, Jeffrey Alan. *Leo Strauss on the borders of Judaism, philosophy, and history*. 2015. Albany, NY: State University of New York Press.
- Burstin, Barbara, Ph. D. *Jewish Pittsburgh*. 2015. Charleston, SC: Arcadia Pub.
- Cohen, Daniel M. *Single handed: The inspiring true story of Tibor "Teddy" Rubin, Holocaust survivor, Korean War hero, and Medal of Honor recipient*. 2015. New York: Berkley Publishing.
- Cohen-Solal, Annie. *Mark Rothko: Toward the light in the chapel*. 2015. New Haven, CT: Yale University Press.
- Diner, Hasia R. *Roads taken: The great Jewish migrations to the New World and the peddlers who forged the way*. 2015. New Haven, CT: Yale University Press.
- Endelman, Todd M. *Leaving the Jewish fold: Conversion and radical assimilation in modern Jewish history*. 2015. Princeton, NJ: Princeton University Press.
- Fraser, David. *Honorary Protestants: The Jewish school question in Montreal 1867–1997*. 2015. Toronto, ON: University of Toronto Press.
- Gilman, Sander L. *Judaism, Christianity, and Islam: Collaboration and conflict in the age of diaspora*. 2015. Hong Kong: Hong Kong University Press.
- Gimbel, Steven. *Einstein: His space and times*. 2015. New Haven, CT: Yale University Press.
- Goldman, Katja, Judy Bernstein Bunzl, and Lisa Anne Rotmil. *The community table: Recipes and stories from the Jewish Community Center in Manhattan and beyond*. 2015. New York: JCC Manhattan.
- Gross, Zehavit and Doyle Stevick. *As the witnesses fall silent: 21st Century Holocaust education in curriculum, policy and practice*. 2015. Cham: Springer.
- Gurock, Jeffrey S. *The Holocaust averted: An alternate history of American Jewry, 1938–1967*. 2015. New Brunswick, NJ: Rutgers University Press.
- Halpern, Monda M. *Alice in Shandehland: Scandal and scorn in the Edelson/Horowitz murder case*. 2015. Montreal; Kingston: McGill-Queen's University Press.
- Hartnett, Kimberly Marlowe. *Carolina Israelite: How Harry Golden made us care about Jews, the South, and civil rights*. 2015. Chapel Hill, NC: University of North Carolina Press.
- Hillman, Bruce J., Birgit Ertl-Wagner, and Bernd C. Wagner. *The man who stalked Einstein: How Nazi scientist Philipp Lenard changed the course of history*. 2015. Guilford, CT: Lyons Press.
- Hoffman, Abraham and David W. Epstein. *A history of our early Jewish pioneers in the American southwest as seen through newspaper clippings, 1851–1900*. 47(3/4). 2015. Woodland Hills, CA: Western States Jewish History Association Jewish Heritage Society of the Five Towns. *Jewish communities of the five towns and the rockaways*. 2015. Charleston, SC: Arcadia Pub.
- Joskowicz, Ari and Ethan Katz. *Secularism in question: Jews and Judaism in modern times*. 2015. Philadelphia, PA: University of Pennsylvania Press.

- Kaplan, Brett Ashley. *Jewish anxiety and the novels of Philip Roth*. 2015. New York: Bloomsbury Academic.
- Kashani-Sabet, Firoozeh and Beth S. Wenger. *Gender in Judaism and Islam: Common lives, uncommon heritage*. 2015. New York: New York University Press.
- Katz, Emily Alice. *Bringing Zion home: Israel in American Jewish culture, 1948–1967*. 2015. Albany, NY: State University of New York Press.
- Kerman, Judith and John Edgar Browning. *The fantastic in Holocaust literature and film: Critical perspectives*. 2015. Jefferson, NC: McFarland.
- Kibler, M. Alison. *Censoring racial ridicule: Irish, Jewish, and African American struggles over race and representation, 1890–1930*. 2015. Chapel Hill, NC: The University of North Carolina Press.
- Koltun-Fromm, Ken. *Imagining Jewish authenticity: Vision and text in American Jewish thought*. 2015. Bloomington, IN: Indiana University Press.
- Leader, Zachary. *The life of Saul Bellow: To fame and fortune, 1915–1964*. 2015. New York: Alfred A. Knopf.
- Lederhendler, Eli and Uzi Rebhun, Eds. *Research in Jewish demography and identity*. 2015. Brighton, MA: Academic Studies Press.
- Lindeberg, Sahra L. *The Jewish Press: A gevalt from the Torah True; an examination of the concepts Holocaust and Israel in the American Jewish newspaper the Jewish Press*. 2015. Frankfurt am Main: Peter Lang.
- Mintz, Adam and Marc D. Stern. *Conversion, intermarriage, and Jewish identity*. 2015. Brooklyn, NY: KTAV.
- Netsky, Hankus. *Klezmer: Music and community in twentieth-century Jewish Philadelphia*. 2015. Philadelphia, PA: Temple University Press.
- Numrich, Paul David and Elfriede Wedam. *Religion and community in the new urban America*. 2015. New York: Oxford University Press.
- Olitzky, Kerry M. and Avi S. Olitzky. *New membership & financial alternatives for the American synagogue: From traditional dues to fair share to gifts from the heart*. 2015. Woodstock, VT: Jewish Lights Publishing.
- Plaut, W. Gunther, Shankman, Jacob K, and Berman, Howard A. *The growth of Reform Judaism: American and European sources*. 2015. Philadelphia, PA: Jewish Publication Society.
- Rynhold, Jonathan. *The Arab-Israeli conflict in American political culture*. 2015. New York: Cambridge University Press.
- Sarna, Jonathan D. and Benjamin Shapell. *Lincoln and the Jews: A history*. 2015. New York: St. Martin's Press.
- Schreier, Benjamin. *The impossible Jew: Identity and the reconstruction of Jewish American literary history*. 2015. New York: New York University Press.
- Steinberg, Kerri P. *Jewish mad men: Advertising and the design of the American Jewish experience*. 2015. New Brunswick, NJ: Rutgers University Press.
- Strieff, Daniel. *Presidential diplomacy and its discontents: Jimmy Carter and the Middle East dispute*. 2015. New York: Palgrave Macmillan.
- Ungar, Carol. *Jewish soul food: Traditional fare and what it means*. 2015. Waltham, MA: Brandeis University Press.

Watt, Stephen. *“Something dreadful and grand”: American literature and the Irish-Jewish unconscious*. 2015. New York: Oxford University Press.

Zemel, Carol M. *Looking Jewish: Visual culture and modern diaspora*. 2015. Bloomington, IN: Indiana University Press.

10.3 Academic Journals Covering the North American Jewish Communities

AJS Review

Scholarly articles and book reviews in the field of Jewish Studies. Sponsored by the Association for Jewish Studies and published by Cambridge University Press. (www.ajsnet.org/ajsreview.htm)

ALEPH: Historical Studies in Science and Judaism

A joint publication of the Sidney M. Edelstein Center for the History of Science, Technology, and Medicine; the Institute for Jewish Studies at the Hebrew University; and Indiana University Press. (www.jstor.org/action/showPublication?journalCode=aleph)

American Jewish Archives Journal

Articles examining the American Jewish experience through primary source documentation. Sponsored by Temple Emanu-El of New York City and the Dolores and Walter Neustadt Fund. Published by The Jacob Rader Marcus Center of the American Jewish Archives. (www.americanjewisharchives.org/journal/)

American Jewish History

Scholarly articles on Jewish life in America. Published by Johns Hopkins University Press. (www.press.jhu.edu/journals/american_jewish_history/)

Canadian Jewish Studies

Scholarly articles on Canadian Jewish life. Sponsored by the Institute for Canadian Jewish Studies at Concordia University and affiliated with the Koschitzky Centre for Jewish Studies at York University, the Jewish Studies Program of the University of Toronto, and Vered Jewish Canadian Studies Program at the University of Ottawa. Published by the Association for Canadian Jewish Studies. (<http://cjs.concordia.ca/>)

Central Conference of American Rabbis: The Reform Jewish Quarterly

Articles examining Judaism and Jewish life in America. Sponsored by the Central Conference of American Rabbis. (www.ccarnet.org/rabbis-speak/ccar-journal-reform-jewish-quarterly/)

Conservative Judaism

Articles on Jewish texts and traditions and examines development in today's Jewish communities. Sponsored by the Rabbinical Assembly and the Jewish Theological Seminary. (www.rabbinicalassembly.org/resources-ideas/cj-journal)

Contact

A semi-annual journal that explores vital issues affecting the American Jewish community and the philanthropic vision of The Steinhardt Foundation for Jewish Life. Published by The Steinhardt Foundation for Jewish Life. (www.steinhardt-foundation.org/publications)

Contemporary Jewry

Social scientific considerations of world Jewry, its institutions, trends, character, and concerns. Sponsored by The Association for the Social Scientific Study of Jewry. Published by Springer. (www.springer.com/social+sciences/religious+studies/journal/12397)

Hamechanech

Magazine for Torah teachers across America. (www.chinuch.org)

Hebrew Higher Education

An online journal for methodology and pedagogy for teaching of hebrew in institutions of higher learning. (<http://www.naphhebrew.org/publication/hebrew-higher-education>)

Hebrew Studies

Hebrew language and literature studies. Sponsored by the Lucius Littauer Foundation and the Department of Hebrew and Semitic Studies at the University of Wisconsin-Madison. Published by the National Association of Professors of Hebrew. (<http://www.naphhebrew.org/publications/hebrew>)

History and Memory

Studies in historical consciousness and collective memory. Edited at the Eva and Marc Besen Institute for the Study of Historical Consciousness at Tel Aviv University and published by Indiana University Press. (http://muse.jhu.edu/journals/history_and_memory/)

Jewish Culture and History

An interdisciplinary approach to Jewish social history and Jewish cultural studies. Published by Taylor and Francis Group.

Jewish Educator: NewCAJE's Journal of Jewish Education

Jewish Educator is NewCAJE's online journal for Jewish educational research and ideas. (www.thejewisheducator.wordpress.com)

Jewish History

Provides scholarly articles on all facets of Jewish history. Sponsored by Springer Science and Business Media. ([www.springer.com/new+%26+forthcoming+titles+\(default\)/journal/10835](http://www.springer.com/new+%26+forthcoming+titles+(default)/journal/10835))

Jewish Journal of Sociology

Social scientific studies of Jewry. Sponsored by Maurice Freedman Research Trust Limited. (www.jewishjournalofsociology.org/)

Jewish Quarterly Review

The oldest English-language journal of Jewish studies, established in 1889. Published by the University of Pennsylvania Press. (jqr.pennpress.org/)

Jewish Social Studies: History, Culture, and Society

Historical studies in the modern and early modern periods. A project of the Conference on Jewish Social Studies based at the Taube Center for Jewish Studies at Stanford University and sponsored by the Lucius N. Littauer Foundation. Published by Indiana University Press. (www.stanford.edu/dept/jewishstudies/research/jss.html)

Jewish Studies Quarterly

Studies in Jewish history, religion, and culture. Edited from Princeton University and published by Mohr-Siebeck in Tübingen, Germany. (www.princeton.edu/~judaic/jsq.html)

Journal of Jewish Communal Service

The journal of record and authority for Jewish communal leaders. Documents the development of new trends and methodologies that enhance the work of Jewish communal employees. Published by the Jewish Communal Service Association. <http://jpro.org/about-the-journal>

Journal of Jewish Identities

An interdisciplinary peer-reviewed forum for contesting ideas and debates concerning the formations of, and transformations in, Jewish identities in its various aspects, layers, and manifestations. (www.jewishidentities.org)

Journal of Jewish Education

Curriculum studies. The official journal of the Network for Research in Jewish Education. (www.tandfonline.com/toc/ujje20/current)

Journal of Jewish Identities

An interdisciplinary peer-reviewed forum for contesting ideas and debates concerning the formations of, and transformations in, Jewish identities in its various aspects, layers, and manifestations. (www.jewishidentities.org)

Journal of Jewish Studies

An international academic journal publishing scholarly articles on Jewish history, literature, and religion from Biblical to current times. Published by the Oxford Centre for Hebrew and Jewish Studies. (www.jjs-online.net/)

The Journal of Jewish Thought and Philosophy

For the study of Jewish thought, philosophy, and intellectual history from all historic periods. Published by Brill. (www.brill.nl/journal-jewish-thought-and-philosophy)

Journal of Modern Jewish Studies

Interdisciplinary journal publishing academic articles on modern Jewish studies. Published by Routledge. (www.tandfonline.com/action/aboutThisJournal?journalCode=cmjs20)

Journal of Progressive Judaism

Articles on philosophy, psychology, and religion as it relates to Judaism. Published by Sheffield Academic Press.

Journal of Psychology and Judaism

Published by Springer Science and Business Media. (www.springer.com/psychology/community+psychology/journal/10932)

The Journal of Textual Reasoning: Rereading Judaism after Modernity

Sponsored by the Society of Textual Reasoning founded at the Jewish Theological Seminary in New York and published by the Electronic Text Center at the University of Virginia. (etext.lib.virginia.edu/journals/tr/volume1/kepnesTR1.html)

Judaica Librarianship

A scholarly peer review annual focused on the organization and management of Judaica and Hebraica. Sponsored by the Association of Jewish Libraries. (<http://ajlpublishing.org/>).

Modern Judaism

Scholarly articles on modern Jewish life and experience. Sponsored by Oxford University Press. (mj.oxfordjournals.org/)

The NAASE Journal

The professional journal of the North American Association of Synagogue Executives showcasing a range of articles that parallel the diverse interests of synagogue executives, drawn from the expertise of members, and from sources in allied professional fields. (www.naase.org)

Nashim: A Journal of Jewish Women's Studies and Gender Issues

Cofounded by the Hadassah-Brandeis Institute at Brandeis University and the Schechter Institute of Jewish Studies in Jerusalem and published by Indiana University Press. (muse.jhu.edu/journals/nsh/)

Prooftexts: A Journal of Jewish Literary History

Articles on the study of Jewish literature. Published by Indiana University Press. (muse.jhu.edu/journals/prooftexts/)

Review of Rabbinic Judaism: Ancient, Medieval, and Modern

First and only scholarly journal to focus solely on the academic study of Rabbinic Judaism in all time periods. Published by Brill. (www.brill.nl/review-rabbinic-judaism)

Southern Jewish History

The annual peer-reviewed journal of the Southern Jewish Historical Society, published in the fall of each year since 1998. (www.jewishsouth.org/about-southern-jewish-history)

Shofar: An Interdisciplinary Journal of Jewish Studies

An interdisciplinary journal of Jewish studies. Sponsored by the Midwest and Western Jewish Studies Associations. Published by Purdue University Press. (www.thepress.purdue.edu/journals/shofar)

Studies in American Jewish Literature

For the study of Jews and Jewishness in American literature. Published by Penn State University Press. (muse.jhu.edu/journals/studies_in_american_jewish_literature/)

Studies in Christian Jewish Relations

Peer-reviewed scholarship on the history, theology, and contemporary realities of Jewish-Christian relations and reviews new materials in the field. Sponsored by the Council of Centers on Jewish-Christian Relations and published by the Center for Christian-Jewish Learning at Boston College. (ejournals.bc.edu/ojs/index.php/scjr/)

The Jewish Role in American Life

An Annual Review connected to the University of Southern California's Casden Institute for the Study of the Jewish Role in American Life, which has been bringing new insight to bear upon the important role played by Jewish people in American culture, particularly in the West. In recent volumes, the editors have decided to focus each issue on a single topic and to present articles that largely consider aspects of that topic alone. Published by Purdue University Press. (<http://casdeninstitute.usc.edu>)

Western States Jewish History

A quarterly journal containing interesting articles about persons, places and/or events that can be considered a part of the Jewish history of the American West, including Canada, Mexico and the Pacific Rim. Published for over 40 years by Western States Jewish History Association, a non-profit organization dedicated to discovering, chronicling, and making available to the general public information on the Jewish participation in the pioneering and development of the American West, Canada, Mexico, and the Pacific Rim. (www.jmaw.org/indexes)

Women in Judaism : A Multidisciplinary Journal

A multidisciplinary journal examining topics in gender issues in Judaism. Sponsored by Women in Judaism, Inc. (wjudaism.library.utoronto.ca/index.php/wjudaism)

10.4 Scholarly Articles on the Study of the North American Jewish Communities

The following list is based on a practice first undertaken as an appendix to Volume 7 of *Contemporary Jewry* (1986), under the aegis of the Association for the Social Scientific Study of Jewry. Rena Cheskis-Gold and Arnold Dashefsky edited "Recent Research on Contemporary Jewry."

The current list of articles was constructed by searching *Sociological Abstracts* for the following terms: "holocaust*," "Israel*," "Jew*," "Judaism," "Judaic," and "synagog*." Our initial search for June 2014-May 2015 yielded 297 articles. This search was supplemented by additional articles derived from journals not included

in the above sources but previously cited in the *American Jewish Year Book*. Limiting the list to those focused on North American Jewry yielded 123 articles that are presented below in alphabetical order by first author.

A valuable complement to this listing is available at the Berman Jewish Policy Archive, <http://www.bjpa.org>, which includes published reports of 49 empirical studies, including both quantitative and qualitative analyses and published in cooperation with the UK's *Jewish Journal of Sociology*.

June 2014—May 2015

- Alroey, Gur. 2015. Two historiographies: Israeli historiography and the mass Jewish migration to the United States, 1881–1914. *Jewish Quarterly Review*. 105(1): 99–129.
- Anderson, Daniel. 2015. Planet of the Jews: Eruvim, geography, and Jewish identity in Michael Chabon's *The Yiddish policemen's union*. *Shofar: An Interdisciplinary Journal of Jewish Studies*. 33(3): 86–109.
- Aron, Isa. 2014. Upending the grammar of the conventional religious school. *Journal of Jewish Education*. 80(3): 193–228.
- Avni, Sharon. 2014. Hebrew education in the United States: Historical perspectives and future directions. *Journal of Jewish Education*. 80(3): 256–286.
- Backenroth, Ofra and Alex Sinclair. 2015. Lights, cameras, action research!—Moviemaking as a pedagogy for constructivist Israel education. *Journal of Jewish Education*. 81(1): 64–84.
- Baker, Zachary M. 2014. “A goodly tent of Jacob, and the Canadian home beautiful”: The Jewish Public Library in the civic sphere during the 1950s. *Canadian Jewish Studies*. 22: 54–86.
- Barack Fishman, Sylvia. 2014. Refiguring the American Jewish family. *Journal of Jewish Communal Service*. 89(1): 7–19.
- Baron, Ilan Zvi. 2014. Diasporic security and Jewish Identity. *Journal of Modern Jewish Studies*. 13(2): 292–309.
- Baron, Lawrence. 2014. The Western Jewish Studies Association, 1995–2013. *Shofar: An Interdisciplinary Journal of Jewish Studies*. 32(4): 137–144.
- Baskin, Judith R. 2014. Jewish studies in North American colleges and universities: Yesterday, today, and tomorrow. *Shofar: An Interdisciplinary Journal of Jewish Studies*. 32(4): 9–26.
- Berger, Roni. 2014. Leaving an insular community: The case of ultra Orthodox Jews. *Jewish Journal of Sociology* 56(1/2): 75–98.
- Brook, Vincent. 2014. Chameleon Man and Unruly Woman: Dustin Hoffman and Barbra Streisand. *Shofar: An Interdisciplinary Journal of Jewish Studies*. 33(1): 30–56.
- Burstein, Paul. 2014. Questions about Jews' loyalty from the 19th century to the 21st: Response to the Sklare lecture. *Contemporary Jewry*. 34(3): 209–212.

- Cahan, Joshua. 2014. *Tza•ar Ba•alei •ayim* in the marketplace of values. *Conservative Judaism*. 65(4): 30–48.
- Caplan, Jennifer. 2014. “Well at my temple in Scarsdale ...”: Teaching beyond the ‘heritage student’ in three institutions. *Shofar: An Interdisciplinary Journal of Jewish Studies*. 32(4): 105–121.
- Carlebach, Elisheva. 2014. Between universal and particular: Baron’s Jewish Community in light of recent research. *AJS Review*. 38(2): 417–421.
- Carr, Jessica. 2014. Picturing Palestine: Visual narrative in the Jewish art calendars of National Federation of Temple Sisterhoods. *The American Jewish Archives Journal*. 66(1/2): xii–34.
- Case, Edmund C. 2014. What we know about intermarried families. *Journal of Jewish Communal Service*. 89(1): 38–45.
- Chazan, Barry. 2015. A linguistic analysis of the role of Israel in American Jewish schooling. *Journal of Jewish Education*. 81(1): 85–92.
- Chazan, Robert. 2015. A new vision of Jewish history: The early historical writings of Salo Baron. *AJS Review*. 39(1): 27–47.
- Cherry, Shai. 2014. Bracketing belief: *Giyyur* for the godless. *Conservative Judaism*. 66(1): 83–106.
- Chivers, William. 2014. Conversational style and gesture: exploring the role of communication in shaping, maintaining and reinforcing American Jewish identity. *Jewish Culture and History*. 15(3): 234–258.
- Cohen Ioannides, Mara W. 2014. The Midwest Jewish Studies Association: The second decade and beyond. *Shofar: An Interdisciplinary Journal of Jewish Studies*. 32(4): 145–148.
- Cooperman, Jessica. 2014. The Jewish Welfare Board and religious pluralism in the American military of World War I. *American Jewish History*. 98(4): 237–261.
- DellaPergola, Sergio. 2014. My narratives: Discipline, profession, ideology, and policy. *Contemporary Jewry*. 34(2): 75–91.
- Duban, James. 2015. Honest to one’s self: Censorship and variants in American editions of Meyer Levin’s *In search*. *Shofar: An Interdisciplinary Journal of Jewish Studies*. 33(2): 27–52.
- Eleff, Zev. 2014. A far-flung fraternity in a fertile desert: The emergence of rabbinic scholarship in America, 1887–1926. *Modern Judaism*. 34(3): 353–369.
- Eleff, Zev. 2014. From teacher to scholar to pastor: The evolving postwar modern Orthodox rabbinate. *American Jewish History*. 98(4): 289–313.
- Engel, David. 2014. A colleague not a sacred authority—Reflections on Salo Baron’s scholarly opus. *AJS Review*. 38(2): 441–445.
- Englander, Yakir. 2014. Changing concepts of the ultra-Orthodox body: Rabbi Avigdor Miller as a test case. *Journal of the American Academy of Religion*. 82(3): 771–810.
- Eshkoli-Wagman, Hava. 2015. Did the American Jewish press torpedo rescue opportunities?: Resettlement plans for Jewish refugees in Alaska and the Dominican Republic, 1938–1948. *Modern Judaism*. 35(1): 83–107.
- Farkas, Noah Zvi. 2014. American democracy and Jewish life: Reviving spiritual civics. *Conservative Judaism*. 65(3): 3–15.

- Feiman-Nemser, Sharon. 2014. Preparing Jewish educators: The research we have, the research we need. *Journal of Jewish Education*. 80(3): 229–255.
- Ferziger, Adam S. 2015. Hungarian separatist orthodoxy and the migration of its legacy to America: The Greenwald-Hirschenson debate. *Jewish Quarterly Review*. 105(2): 250–283.
- Finkelman, Yoel. 2014. Theology with fissures: Contradictions in Rabbi Joseph B. Soloveitchik's theological writings. *Journal of Modern Jewish Studies*. 13(3): 399–421.
- Franco, Dean. 2014. Thinking in Butler. *Studies in American Jewish Literature*. 33(2): 229–236.
- Gans, Herbert J. 2015. The end of late-generation European ethnicity in America?. *Ethnic and Racial Studies*. 38(3): 418–429.
- Gensheimer, Cynthia Francis. 2014. Annie Jonas Wells: Jewish daughter, Episcopal wife, independent intellectual. *American Jewish History*. 98(3): 83–125.
- Gerson, Rabbi Diana, Kathy Rosenthal, and Aileen Hoffman. 2014. Addressing childhood sexual abuse. *Journal of Jewish Communal Service*. 89(1): 93–97.
- Gertel, Elliot B. 2014. Fritz Alexander Rothschild: A portrait part one—The years in Germany. *Conservative Judaism*. 65(3): 35–52.
- Gertel, Elliot B. 2014. Fritz Alexander Rothschild: A portrait part two—London, Rhodesia, and America. *Conservative Judaism*. 65(4): 90–106.
- Gold, Steven J. 2014. Contextual and family determinants of immigrant women's self-employment: The case of Vietnamese, Russian-speaking Jews, and Israelis. *Journal of Contemporary Ethnography*. 43(2): 228–255.
- Goldman, Ari L. 2015. Hebrew on Campus: Why a Tough Sell? *Contact*. 16(2): 9.
- Gorbis, Boris. 2014. Barriers to the integration of Russian-speaking Jews in the United States. *Journal of Jewish Communal Service*. 89(1): 112–124.
- Grinberg, Ronnie A. 2014. Neither 'sissy' boy nor patrician man: New York intellectuals and the construction of American Jewish masculinity. *American Jewish History*. 98(3): 127–151.
- Haas, Peter J. 2014. The Midwest Jewish Studies Association: The first decade. *Shofar: An Interdisciplinary Journal of Jewish Studies*. 32(4): 130–136.
- Haaz, Seth. 2014. *K'hillot m'khabdot*: A response to the baby boom generation through a reclamation of the mitzvah of *kibbud av va-eim*. *Conservative Judaism*. 65(3): 53–68.
- Harari, Erez, David S. Glenwick and John J. Cecero. 2014. The relationship between religiosity/spirituality and well-being in gay and heterosexual Orthodox Jews. *Mental Health, Religion & Culture*. 17(9): 886–897.
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10.5 Websites and Organizations for Research on North American Jewish Communities

American Academy for Jewish Research (AAJR)

AAJR is the oldest organization of Judaic scholars in North America. Fellows are nominated and elected by their peers and thus constitute the most distinguished and most senior scholars teaching Judaic studies at American universities. The AAJR sponsors the Salo Baron Prize for the best first book in Judaic studies; a biennial retreat for the Fellows; workshops for graduate students and early career faculty in Judaic studies; and academic sessions at the annual meeting of the Association for Jewish Studies. As the senior organization for Jewish scholarship on this continent, it is committed to enhancing Judaic studies throughout North American universities by creating a dynamic fellowship for its members and by providing programs and opportunities for more junior scholars and students entering the field. (www.aajr.org)

American Association for Polish-Jewish Studies (AAPJS)

AAPJS, a sister organization of the Institute for Polish-Jewish Studies in Oxford, England, AAPJS was established to (1) preserve the history of Polish Jewry on a world-wide basis; (2) disseminate the results of its research by means of publications, lectures, conferences, seminars and documentary films; and (3) focus attention of the American and world public on what is most significant and precious in this legacy of Polish Jewry. The AAPJS publishes an annual journal, *Polin: Studies in Polish Jewry*, which provides a forum for a growing number of scholars to present historical and cultural material on Polish Jewry. (www.aapjstudies.org)

American Jewish Committee (AJC)

Provides the AJC Survey of American Jewish Opinion and the full text of all issues of the *American Jewish Year Book*. Website contains a wealth of historical information on the American Jewish community. (www.ajc.org) (www.ajarchives.org)

American Jewish Historical Society (AJHS)

AJHS provides access to more than 20 million documents and 50,000 books, photographs, art and artifacts that reflect the history of the Jewish presence in the United States from 1654 to the present. (www.ajhs.org)

American Sephardi Federation (ASF)

ASF with Sephardic House promotes and preserves the spiritual, historical, cultural and social traditions of all Sephardic communities to assure their place as an integral part of Jewish heritage with its Sephardic Library & Archives, an exhibition gallery, educational and cultural public programs, Provides a scholarship fund for Sephardic scholars. (www.facebook.com/pages/American-Sephardi-Federation/424484861037678)

Association of Jewish Libraries (AJL)

AJL promotes Jewish literacy through enhancement of libraries and library resources and through leadership for the profession and practitioners of Judaica librarianship. The Association fosters access to information, learning, teaching and research relating to Jews, Judaism, the Jewish experience and Israel. (www.jewishlibraries.org)

Association for Canadian Jewish Studies (ACJS)

ACJS was founded in 1976 as the Canadian Jewish Historical Society/Société d'histoire juive canadienne. The original aim of the society was to promote and disseminate historical research concerning the engagement of Jews to Canadian society. It did so via the publication of the *Canadian Jewish Historical Society Journal* (1977-1988), an annual conference, held in conjunction with the Canadian Historical Association at the Canadian Federation for the Humanities and Social Sciences Congress and by occasional papers and lectures. In 1993 the Canadian Jewish Historical Society began the publication of a new annual scholarly journal, *Canadian Jewish Studies/Études juives canadiennes*. (<http://acjs-aejc.ca>)

Association for Jewish Studies (AJS)

AJS was founded in 1969 by a small group of scholars seeking a forum for exploring methodological and pedagogical issues in the new field of Jewish Studies. Since its founding, the AJS has grown into the largest learned society and professional organization representing Jewish Studies scholars worldwide. As a constituent organization of the American Council of Learned Societies, the Association for Jewish Studies represents the field in the larger arena of the academic study of the humanities and social sciences in North America. The organization's primary mission is to promote, facilitate, and improve teaching and research in Jewish Studies at colleges, universities, and other institutions of higher learning. Its more than 1800 members are university faculty, graduate students, independent scholars, and museum and related professionals who represent the breadth of Jewish Studies scholarship. The organization's institutional members represent leading North American programs and departments in the field. (www.ajsnet.org)

Association for the Social Scientific Study of Jewry (ASSJ)

ASSJ is a cross-disciplinary organization of individuals whose research concerns the Jewish people throughout the world. Members are primarily academics, but also policy analysts, communal professionals, and activists. Members are engaged in a wide range of scholarly activity, applied research, and the links between them. Members work throughout the world, primarily in North America, Israel, and Europe. All social scientific disciplines are represented, including sociology, social psychology, social anthropology, demography, contemporary history, social work, political science, geography, and Jewish education. (www.assj.org)

The Association for the Sociology of Religion (ASR)

ASR is an international scholarly association that seeks to advance theory and research in the sociology of religion. The Association encourages and communicates research that ranges widely across the multiple themes and approaches in the study of religion, and is a focal point for comparative, historical and theoretical contributions to the field. In addition, ASR facilitates the sharing of members' interests with sociologists in other associations and scholars of religion in other disciplines. (www.assj.org)

The Association for the Study of Religion, Economics, and Culture (ASREC)

ASREC exists to promote interdisciplinary scholarship on religion through conferences, workshops, newsletters, websites, working papers, teaching, and research. ASREC supports all manner of social-scientific methods, but seeks especially to stimulate work based on economic perspectives and the rational choice paradigm. (www.thearda.com/asrec)

The Association of Religion Data Archives (ARDA)

ARDA strives to democratize access to the best data on religion. Founded as the American Religion Data Archive in 1997 and going online in 1998, the initial archive was targeted at researchers interested in American religion. The targeted audience and the data collection have both greatly expanded since 1998, now including American and international collections and developing features for educators, journalists, religious congregations, and researchers. Data included in the ARDA are submitted by the foremost religion scholars and research centers in the world. (www.thearda.com)

Berman Jewish DataBank (BJDB)

The BJDB at Jewish Federations of North America is the central repository of social scientific studies of North American Jewry. The DataBank archives and makes available electronically questionnaires, reports and data files from the National Jewish Population Surveys (NJPS) of 1971, 1990 and 2000-01. The Data Bank is the sole distributor of the NJPS 2000-01 data set, and has archived a large collection of related materials. In addition to the NJPS studies, the DataBank provides access to other national Jewish population reports, Jewish population statistics and approximately 200 local Jewish community studies from the major Jewish communities in North America. (www.jewishdatabank.org)

Berman Jewish Policy Archive (BJPA)

The BJPA at Stanford University is the central electronic address for Jewish communal policy. BJPA offers a vast collection of policy-relevant research and analysis on Jewish life to the public, free of charge, with holdings spanning from 1900 until today. The library contains more than 14,000+ policy-relevant documents from leading authors, journals, and organizations. (www.bjpa.org)

Canadian Institute for Jewish Research (CIJR)

CIJR is an independent Israel- and Jewish issues-centered think-tank, focused on Middle Eastern foreign policy and international relations. Current topics studied include Judaism, Islam, the Arab world, anti-Semitism, the Arab-Israeli conflict, Iran and nuclear weapons, Holocaust and Holocaust denial, and Egypt and the Arab rebellions. CIJR is an academic institute unique in speaking directly to the public, Jewish and non-Jewish. It addresses key issues like Iran, Iraq and nuclear weapons, Holocaust revisionism after Auschwitz, the status of the West Bank and Jerusalem, Israel civil rights and the Gaza boycott. It addresses the Middle East conflict, Arab and European delegitimization of Israel, and Al Qaeda and other terrorist organizations through the up-to-date analyses of its respected on-line, e-mail, fax and print publications. The Institute's massive on-line Israel & Middle East Data Bank holds tens of thousands of articles, op eds and data on Israel and Judaism, Islam and the Arab world, Middle Eastern human rights issues, international affairs perspectives, anti-Semitism, terrorism, Iran and regional nuclear-weapons development, Syria, Hamas, and Hezbollah, and Muslim countries' socio-economic dynamics and their persecution of Christians. (www.isranet.org)

Canadian Jewish Congress Charities Committee National Archives (CJCCC)

The CJCCC National Archives collects and preserves documentation on all aspects of the Jewish presence in Quebec and Canada. Most catalogue descriptions of the holdings can be consulted online through the database of the Canadian Jewish Heritage Network. Notable aspects of the Canadian Jewish community reflected in the CJCCC collections include immigration, integration into Canadian society, community organization, discrimination, Zionism, oppressed Jewry in other countries, education, literature, and genealogy. (www.cjccc.ca/en/cjccc-national-archives)

Canadian Jewish Heritage Network (CJHN)

This site brings together the databases and digitized archival material of the Canadian Jewish Congress Charities Committee National Archives (CJCCNA), the Jewish Public Library Archives of Montreal (JPL-A), the Montreal Holocaust Memorial Centre (MHMC), the Saint John Jewish Historical Museum (SJJHM), the Congregation Shaar Hashomayim Museum and Archives and The Spanish and Portuguese Synagogue Archives. (www.cjhn.ca/en)

Canadian Society for Jewish Studies (CSJS)

The CSJS was founded in Winnipeg, MB with the goal to promote and facilitate the development of Jewish Studies in Canada. The purpose of the CSJS is to provide a venue for the presentation of Jewish studies education, research and information, primarily for faculty members, graduate students, and independent scholars from across Canada. The CSJS represents faculty, librarians, and students at institutions throughout Canada. Membership in the Society is open to all with an active scholarly interest in Canadian Jewish studies. (www.csjs.ca)

Center for Jewish History (CJH)

CJH is one of the foremost Jewish research and cultural institutions in the world, having served over one million people in more than 100 countries. It is home to

five partner organizations—American Jewish Historical Society, American Sephardi Federation, Leo Baeck Institute, Yeshiva University Museum and YIVO Institute for Jewish Research—whose collections total more than 500,000 volumes and 100 million documents and include thousands of pieces of artwork, textiles, ritual objects, recordings, films and photographs. Taken as a whole, the collections span more than 600 years of history and comprise the largest repository of the modern Jewish experience outside of Israel. At the Center, the history of the Jewish people is illuminated through scholarship and cultural programming, exhibitions and symposia, lectures and performances. (www.cjh.org)

Cohen Center for Modern Jewish Studies (CMJS)

CMJS is a multi-disciplinary research center dedicated to bringing the concepts, theories, and techniques of social science to bear on the study of contemporary Jewish life. Core topics concern the development of ethnic and religious identities and their attendant personal, communal, and societal outcomes. Research incorporates cutting-edge methodologies and strives to be rigorous and transparent. In this fashion, the Center contributes to a scholarly understanding of American Jewry and Jewish institutions and provide policy-relevant analysis. (www.brandeis.edu/cmjs)

Ethnic Geography Specialty Group (EGSG)

The mission of the EGSG of the Association of American Geographers (AAG) is to promote the common interests of persons working in ethnic geography, to provide a forum for the exchange of ideas within the AAG, and to encourage their research and teaching of ethnic experiences from comparative national/international, and global perspectives. (<http://www.uwec.edu/geography/ethnic/>)

Geography of Religion and Belief Systems (GORABS)

The GORABS Specialty Group of the Association of American Geographers was created to further the geographic study of religious phenomena, including but not limited to religious groups, behavior, material culture, and human-environment relations from a religious perspective. (www.gorabs.org)

Hartford Institute for Religious Research (HIRR)

Hartford Seminary's HIRR has a 35 year record of rigorous, policy-relevant research, anticipation of emerging issues and commitment to the creative dissemination of learning. This record has earned the Institute an international reputation as an important bridge between the scholarly community and the practice of faith. Includes an *Online Encyclopedia of Religion*. (www.hartsem.edu)

Institute for Jewish & Community Research (IJCR)

IJCR is an independent, non-partisan think tank that provides innovative research and pragmatic policy analysis on a broad range of issues including racial and religious identity, philanthropy, and anti-Semitism. IJCR is devoted to creating a safe, secure, and growing Jewish community. IJCR provides research to the Jewish community and the general society, utilizes its information to design and develop innovative initiatives, and educates the general public and opinion leaders. (www.jewishresearch.org)

Institute of Southern Jewish Life (ISJL)

The ISJL preserves, documents and promotes the practice, culture and legacy of Judaism in the South. The History Department works to preserve and interpret the rich legacy of the southern Jewish experience. Its *Encyclopedia of Southern Jewish Communities* offers detailed histories of over 200 Jewish communities and congregations in the South. (www.msje.org).

Jacob Rader Marcus Center of the American Jewish Archives (JRMCA)

JRMCA is committed to preserving a documentary heritage of the religious, organizational, economic, cultural, personal, social and family life of American Jewry. Promotes the study and preservation of the Western Hemisphere Jewish experience through research, publications, collection of important source materials, and a vigorous public-outreach program. (www.americanjewisharchives.org)

JData

JData is a not-for-profit project that collects and provides census-like information about Jewish educational programs in North America. The data are both collected and accessed via the JData website. The website securely houses the data and offers users multiple ways to utilize data through reports and analyses. (www.jdata.org)

JTA

JTA is global source of breaking news, investigative reporting, in-depth analysis, opinion and features on current events and issues of interest to the Jewish people. An unaffiliated not-for-profit organization, that prides itself on independence and integrity. (www.jta.org)

Jewish Virtual Library (JVL)

The JVL is the most comprehensive online Jewish encyclopedia in the world, covering everything from anti-Semitism to Zionism. So far, more than 13,000 articles and 6000 photographs and maps have been integrated into the site. The Library has 13 wings: History, Women, The Holocaust, Travel, Israel & The States, Maps, Politics, Biography, Israel, Religion, Judaic Treasures of the Library of Congress, Vital Statistics and Reference. (www.jewishvirtuallibrary.org)

Jewish Federations of North America (JFNA)

JFNA represents more than 150 Jewish Federations and over 300 independent Jewish communities. The Federation movement is collectively among the top 10 charities on the continent. The web site contains the reports from the 2000–2001 National Jewish Population Survey. (www.jewishfederations.org)

The Lindex

The Lindex is the first ethnic database of disease. Since 1973, data have been collected dealing with the disease experience of American and Canadian Jews. There is no comparable database for any ethnic group that covers this array of diseases in this detail for a 126 year period (1874–2000). Data sources include journal articles, conference proceedings, community, insurance, government, hospital and vital statistics reports, doctoral dissertations as well as monographs. (<http://njms2.umdj.edu/lindweb/>)

Midwest Jewish Studies Association (MJSA)

The MJSA is a broad and interdisciplinary non-profit organization. It brings together scholars of Jewish and non-Jewish backgrounds in a synergistic effort to generate energy, talent, ideas and resources. The MJSA is designed to facilitate scholarship and pedagogy and offer other valuable resources and services for individuals involved in Jewish Studies at the college and university levels. A central event of the MJSA is the annual conference, which is held, on a rotating basis, at various Midwest institutions of higher education. (<http://www.case.edu/artsci/jdst/mjsa.html>)

Mosaic

Reports on news, culture and political issues relating to Judaism and Israel. In addition to original articles, and reviews of scholarly Jewish books, it also includes links to external articles. (www.mosaicmagazine.com)

National Association of Professors of Hebrew (NAPH)

The NAPH is the professional organization of professors and instructors in colleges, universities and seminaries who specialize in Hebrew language and literature of the ancient, medieval and modern periods. Its mission is: (1) to facilitate more effective cooperation among teachers of the Hebrew language and literature in universities, colleges and professional schools of higher studies; (2) to promote interest in the Hebrew language and literature and related fields at American institutions of higher learning; (3) to advance the learning and teaching of the Hebrew language and literature in American institutions of higher learning; and (4) to advance the professional standards and ideals of teachers concerned with Hebrew Studies in higher education. (<http://vanhise.lss.wisc.edu/naph>)

Network for Research in Jewish Education (NRJE)

The NRJE was established to encourage, support, and stimulate serious research in Jewish education; to create a community of researchers in the field; and to advocate for increased funding and for proper utilization of research in Jewish education. Its mission is to foster communication, encourage collaboration, and support emerging scholarly research. Through its annual conference, its Emerging Scholar Award and NRJE Research Award, and the quarterly Journal of Jewish Education, the NRJE fosters a community dedicated to Jewish educational research. The Emerging Scholars Award is designed to assist graduate students in finding individual research projects. The new NRJE Research Award is given for an outstanding publication, either an article or a book, by an untenured scholar, either a junior faculty member or an administrator, a practitioner, a policy analyst, or researcher who has received his/her doctorate within the past 6 years. (www.nrje.org)

Pew Forum on Religion & Public Life

The Pew Research Center's Forum on Religion & Public Life seeks to promote a deeper understanding of issues at the intersection of religion and public affairs. The Pew Forum conducts surveys, demographic analyses and other social science research on important aspects of religion and public life in the US and around the world. (www.pewforum.org)

Public Religion Research Institute (PRRI)

PRRI is a nonprofit, nonpartisan research and education organization dedicated to work at the intersection of religion, values, and public life. It helps journalists, opinion leaders, scholars, clergy, and the general public better understand debates on public policy issues and the role of religion in American public life by conducting high quality public opinion surveys and qualitative research. (<http://publicreligion.org/>)

Religion and Politics

Religion and Politics is an organized section of the American Political Science Association. The purpose of the section is to encourage political scientists to study religions and politics, including issues of church and state, law, morality, political behavior, social justice, and the contributions of faith to political knowledge. (www.apsa-section-religion-and-politics.org/)

The Religious Research Association (RRA)

RRA is organization of academic and religious professionals working at the intersection of research and practical religious activities. It is an interfaith and international association with over 600 members including college, university, and seminary faculty; religious leaders; organizational consultants; lay persons; and other professionals interested in the intersection of religion and society. (www.rra.org)

Society for the Anthropology of Religion (SAR)

SAR is a section of the American Anthropological Association and facilitates the research and teaching of the anthropology of religion. It supports anthropological approaches to the study of religion from all the subdisciplines: cultural anthropology, archaeology, physical anthropology, linguistic anthropology and others. It encourages and helps provide avenues for enhanced communication among scholars sharing the interests of anthropology and religion. (www.aaanet.org/sections/sar/)

Society for the Psychology of Religion and Spirituality (SPRS)

SPRS promotes the application of psychological research methods and interpretive frameworks to diverse forms of religion and spirituality; encourages the incorporation of the results of such work into clinical and other applied settings; and fosters constructive dialogue and interchange between psychological study and practice on the one hand and between religious perspectives and institutions on the other. The division is strictly nonsectarian and welcomes the participation of all persons who view religion as a significant factor in human functioning. (www.apa.org/about/division/div36.aspx)

Society for the Scientific Study of Religion (SSSR)

SSSR stimulates, promotes, and communicates social scientific research about religious institutions and experiences. SSSR fosters interdisciplinary dialogue and collaboration among scholars from sociology, religious studies, psychology, political science, economics, international studies, gender studies, and many

other fields. Its flagship publication, the *Journal for the Scientific Study of Religion*, is the most cited resource in the field. (www.sssrweb.org)

The Steinhardt Social Research Institute (SSRI)

SSRI is dedicated to providing unbiased, high quality data about contemporary Jewry. The institute conducts socio-demographic research, studies the attitudes and behavior of US Jews, and develops a variety of policy-focused analyses of issues such as intermarriage and the effectiveness of Jewish education. The institute's work is characterized by the application of cutting-edge research methods to provide policy-relevant data. (www.brandeis.edu/ssri)

Western Jewish Studies Association (WJSA)

WJSA is a nonprofit organization founded in 1995. Its main purpose is to organize and host a Jewish Studies Conference every Spring at alternating sites in the western United States and Canada to serve as a forum for Jewish Studies scholars in this region to present their research, discuss pedagogical issues, network with colleagues in their disciplines, and share information about the funding and organization of Jewish Studies programs. (www.wjsa.net)

World Union of Jewish Studies (WUJS)

The WUJS is the most important parent body for research in Jewish Studies. Its members are scholars, students and intellectuals from all over the world. (www.jewish-studies.org)

YIVO Institute for Jewish Research

The YIVO Institute for Jewish Research's mission is to preserve, study and teach the cultural history of Jewish life throughout Eastern Europe, Germany and Russia. Its educational and public outreach programs concentrate on all aspects of this 1000-year history and its continuing influence in America. YIVO's archival collections and library constitute the single greatest resource for such study in the world, including approximately 24 million letters, manuscripts, photographs, films, sound recordings, art works, and artifacts; as well as the largest collection of Yiddish-language materials in the world. (www.yivoinstitute.org)

10.6 Major Judaic Research and Holocaust Research Libraries

Central Coordinating Body for Jewish Libraries

Association of Jewish Libraries. (201) 371-3255. The Association of Jewish Libraries promotes Jewish literacy through enhancement of libraries and library resources and through leadership for the profession and practitioners of Judaica librarianship. The Association fosters access to information, learning, teaching and research relating to Jews, Judaism, the Jewish experience and Israel. (www.jewishlibraries.org)

Judaic Research

Arizona

Hayden Library at Arizona State University. 300 East Orange Mall, Tempe, AZ 85281. (480) 965-2618. Among other collections, the Hayden Library houses the largest collection of Israeli pulp fiction outside of Israel. The Judaica collections support research and teaching pertaining to Jewish Studies on all ASU campuses. The collections offer a variety of reference tools, scholarly journals and books in print and electronic formats, as well as microfilms, maps, videos, DVDs and music CDs. These library materials cover all areas of research in the interdisciplinary field of Jewish Studies, with particular focus on the Modern era, including History, Religious Studies, Political Science, Yiddish belles-lettres, criticism, and non-fiction, Hebrew language, literature and criticism, Zionism and Israel Studies, and Latin American Judaica. A collection covers the history of Jewish communities in Latin America and their relations with other communities in the region, as well as their intellectual and literary output in all mentioned languages. Coverage of works published in Yiddish in Argentina is particularly strong. (<http://jewishstudies.clas.asu.edu/library>)

California

Bel and Jack M. Ostrow Library at American Jewish University and the Burton Sperber Memorial Jewish Community Library of Los Angeles (1948, incorporating the Jewish Community Library of Los Angeles). 15600 Mulholland Drive, Bel-Air, CA 90077. (310) 440-1238. The Ostrow Library is designed to meet the needs of the University's faculty and students, as well as scholars conducting research in all fields of Jewish culture and civilization. With approximately 110,000 print volumes, its holdings include: collections in Bible, Business Administration, Education, Hebrew and English Literature, Israel and Zionism, Jewish History and Archaeology, the Middle East, Philosophy, Rabbinics, Social Science, Theology, and Yiddish; the Rare Book Collection including the Maslan Bible Collection of approximately 4000 Bibles from as early as the 16th century and the Kahlman-Friedmann Collection of Italian Judaica; the Milken Liberal Arts Collection comprised of acquisitions in the arts and humanities; a large collection of Jewish-themed books and videotapes formerly housed at the Jewish Community Library of Los Angeles as well as a growing collection of DVDs and CDs; the Gindi Microfilm Collection, which contains manuscript collections from the Jewish Theological Seminary and several Jewish and Israeli newspapers from the turn of the 20th century; and an extensive collection of dissertations published in the US on Jewish subjects. Students, staff, and visitors to the campus have access to databases containing thousands of journals as well as over 40,000 electronic books. (<http://library.aju.edu>)

Charles E. Young Research Library Department of Special Collections (Hebraica and Judaica Collections) at University of California, Los Angeles (1963). Research Library Building, Los Angeles, CA 90005. (310) 825-4732. Presently numbering in excess of 170,000 volumes, the UCLA Library

Collections consist of materials relating to Jewish history, religion, language, society, and culture from around the world. (www.library.ucla.edu/yrl)

Doe Library of University of California, Berkeley Judaica Collection. University of California, Berkeley, Doe Library 438, Berkeley, CA 94720. (510) 643-3353. With more than 500,000 volumes, the UC Berkeley Judaica collection is one of the finest in the country. It includes Jewish religious texts and commentaries; rabbinic, medieval and modern Jewish history; modern Jewish thought; and comparative literature. More than 60,000 titles are in Hebrew or Yiddish. The collection supports the research and instructional activities of faculty and students in a number of interdisciplinary fields, as well as the joint Ph.D. program in Judaic Studies with the Graduate Theological Union. The relevant fields include Near Eastern languages and literature; Talmudic studies, including the Babylonian and Palestinian Talmuds and subsequent texts and commentaries; rabbinic, medieval, and modern Jewish history throughout the world; modern Jewish thought; and comparative literature, including works in Hebrew, Yiddish, English, and other languages. (www.lib.berkeley.edu/doemoff/judaica/collection.html)

Judaica and Hebraica Collections at Stanford University Libraries (1985). Green Library, 557 Escondido Mall, Stanford, CA 94305. (650) 725-1054. The Judaica and Hebraica Collections in the Stanford University Libraries support research and instruction in all aspects of Jewish Studies: history; literature; linguistics; cultural studies; contemporary social, political and cultural developments in the US, Israel and throughout the world. The Judaica and Hebraica collections at Stanford include particularly extensive coverage of the following areas: Hebrew and Yiddish literature, Hebrew language and linguistics, and Jewish cultural, economic, political, social, religious history and material culture. (<http://library.stanford.edu/guides/jewish-studies-resources>)

Simon Wiesenthal Center Library and Archives (1978). 1399 South Roxbury Drive, Third Floor, Los Angeles, CA 90035. (310) 772-7605. The Simon Wiesenthal Library has material for all ages and educational levels, in many languages. In addition to books and periodicals, the Library also holds many other formats, including videos (VHS and DVD), audio cassettes and CDs, educational kits, visual materials (posters, slides, etc.), and microfilm. (There is also an Archives, which is a repository for primary source material, including over 50,000 photographs, thousands of documents, diaries, letters, artifacts and memorabilia, artwork, and rare books.) (www.wiesenthal.com/site/pp.asp?c=lsKWLbPJLnF&b=4441267)

Connecticut

Yale University Library Judaica Collection (1915). Sterling Memorial Library, 120 High Street, Room 335A, New Haven, CT 06511. (203) 432-7207. The Yale University Library Judaica holdings have grown slowly but steadily since the University's founding in 1701. Following the receipt of two major gifts in 1915, the Yale Library established a separate Judaica collection which is recognized as

one of the major collections of Judaica in the country. The focus of the 95,000 volume collection, which includes manuscripts and rare books, is biblical, classical, medieval, and modern periods of Jewish literature and history, and supports the research needs of the faculty and students of the University's Judaic Studies Program and those of the broader academic community. The social, religious, and cultural lives of the Jewish people are reflected in the Library's collections. Religious law, Sephardic studies, rabbinics, Jewish philosophy and modern thought, talmudica, and Hebrew, Yiddish, and Ladino languages and literatures are all represented in the collection. (www.library.yale.edu/judaica/index.html)

District of Columbia

The I. Edward Kiev Judaica Collection, Gelman Library at The George Washington University. 2130 H Street NW, Washington, DC 20052. (202) 994-2472. The Gelman Library has diverse and wide-ranging holdings in the field of Hebrew and Judaic studies, including modern Judaica, rare books, and archival materials. Foremost among these is the I. Edward Kiev Collection, the leading university collection of pre-modern Hebraica and Judaica, and of Hebrew and Jewish bibliographic literature, in the Washington Research Library Consortium. (www.library.gwu.edu/collections/kiev)

Library of Congress Hebraic Section (African and Middle Eastern Division) (1912). 101 Independence Avenue SE, Washington, DC 20540. (202) 707-5422. Long recognized as one of the world's leading research centers for the study of Hebraica and Judaica, the Hebraic Section serves as the Library's primary access point for reference and research activities related to the Ancient Near East, pre-Islamic Egypt, Biblical Studies, Jewish Studies, and ancient and modern Israel. The section has custody of materials in a variety of formats in Hebrew and its cognates, including Yiddish, Ladino, Judeo-Arabic, Judeo-Persian, as well as Amharic, Coptic, and Syriac. (www.loc.gov/rr/amed/hs/hshome.html)

Florida

Isser and Rae Price Library of Judaica at University of Florida (1981). PO Box 117010, Gainesville, FL 32611. (352) 273-2791. 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 19th to early 20th century imprints, it ranks among the top 20 academic libraries in the world. Furthermore, many thousands of its titles in Hebrew and Yiddish are held by less than ten libraries in the US. The Library was built on the core collection of Rabbi Leonard C. Mishkin of Chicago which, at the time of its acquisition in 1977, was the largest personal library of Judaica and Hebraica in the US. (www.uflib.ufl.edu/judaica)

Molly S. Fraiberg Judaica Collections of S. E. Wimberly Library at Florida Atlantic University (1989). 777 Glades Road, Boca Raton, FL 33431. (561) 297-3787. The Molly S. Fraiberg Judaica Collections contain over 70,000 items including books, periodicals, sheet music, audio-visual materials, and artifacts, a large amount of which is in Yiddish, Hebrew, and English. The Fraiberg

Collections support the Judaic Studies program at the main campus of Florida Atlantic University, but also serve the needs of the local community. This Judaica library is one of the largest in the southeastern US. (www.library.fau.edu/geninfo/online_tour/speccoll.htm)

Illinois

Asher Library at the Spertus Center (approx. 1930). 610 South Michigan Avenue, Chicago, IL 60605. (312) 322-1712. Asher Library serves a diverse populace locally, nationally, and internationally, with a special emphasis on developing collections and services for Spertus students and the Jewish community. Our library is open to the public and responds to inquiries from around the globe. It is the largest public Jewish Library in the Midwest, with over 100,000 books and 550 periodicals: extensive collections of music, art, rare books, maps and electronic resources; nearly 1000 feature and documentary films available on video cassette. Online catalogue access available. Also, the Chicago Jewish Archives collects historical material of Chicago individuals, families, synagogues and organizations. ADA accessible. (www.spertus.edu/library)

Ludwig Rosenberger Library of Judaica at University of Chicago Library (1980). 1100 East 57th Street, Chicago, IL 60637. (773) 702-8442. Hebrew books and Judaica in other languages have been an integral part of the University of Chicago Library since its founding in 1892. Built by many bibliographers and subject and language specialists over the years, the collections are shaped by staff and faculty of the University and by the individuals whose private collections have been acquired and integrated into the Library's collections. The largest of these is the Ludwig Rosenberger Library of Judaica, a collection of over 17,000 titles documenting the social, cultural, and political history of the Jewish people. The Rosenberger Collection is available in the Special Collections Research Center on the first floor of Regenstein Library. The Judaica and Hebraica collection today includes more than 140,000 physical volumes as well as rich resources in microfilm. (<http://guides.lib.uchicago.edu/jewishstudies>)

Saul Silber Memorial Library at Hebrew Theological College. 7135 Carpenter Road, Skokie, IL 60077. (847) 982-2500. The Saul Silber Memorial Library is the largest rabbinic library in the Midwest. It is an academic library that supports the curricula of Hebrew Theological College and is a Judaica research library. The 65,000 item collection includes current and historic Judaica and Hebraica books, Hebrew manuscripts, microforms, video and audio tapes. Strong collections include halacha, Bible, Talmud literature, rabbinics, Jewish history, and Jewish philosophy. The rare book collection includes manuscripts, synagogue minute books, author autographed books, and Hebrew books printed before 1800. (www.htc.edu)

Maryland

Baltimore Hebrew Institute Judaic Collection at Albert S. Cook Library of Towson University (formerly Joseph Meyerhoff Library at Baltimore Hebrew Institute) (1978). 8000 York Road, Towson, MD 21252. (410) 704-2461. The Baltimore Hebrew Institute Judaic Collection is a specialized collection of

Jewish studies that includes material on: the Bible and archaeology, Jewish history and rabbinics, Jewish philosophy, political science, and sociology, and Jewish education, language and literature, and the arts. With over 70,000 volumes ranging from Renaissance-era biblical commentaries to contemporary children's books, the Baltimore Hebrew Institute Joseph Meyerhoff Collection serves as a chronicle of Jewish history and culture. (<http://cooklibrary.towson.edu>)

Massachusetts

Judaica Collection of Robert D. Farber University Archives and Special Collections Department at Brandeis University. Mailstop 045, Goldfarb Library (Mezzanine), 415 South Street, Waltham, MA 02454. (781) 736-4688. An integral component of Special Collections, the Judaica Collection comprises more than 200,000 works housed throughout the library. The collection documents all aspects of Jewish history, religion, and culture, with a particular focus on the Bible, rabbinics, Jewish philosophy and mysticism, Hebrew and Yiddish literature, and the Holocaust.

The microfilm, microfiche, and electronic collections include a wide array of English, German, Hebrew, and Yiddish newspapers; reproductions of Hebrew manuscripts; works on Israel, Zionism, and American Jewish history; the personal papers of Abba Hillel Silver and Chaim Weizmann; rabbinical texts; important bibliographic databases; and other relevant research tools and collections. Many rare and unique Judaica materials are located in Special Collections. Examples include incunabula, rare books, and manuscripts; artifacts; collections documenting the Leo Frank case and the Dreyfus Affair; the personal papers of Louis D. Brandeis, E.M. Broner, Helmut Hirsch, Rose Jacobs, and Stephen S. Wise; and many others. (<http://its.brandeis.edu/research/archives-speccoll/intro.html>)

Judaica Division in Widener Library at Harvard University (1962). Judaica Division, Widener Library Room M, Harvard Library, Harvard University, Cambridge, MA 02138. (617) 495-2985/(617) 495-5335. The Judaica Division has as its mission the documentation of the Jewish people throughout history to support teaching and research at Harvard and to serve as a resource for the scholarly community. The division is responsible for acquiring, cataloging, and providing reference and other public services for materials in Hebrew, Yiddish, and other languages, dealing with all aspects of Jewish culture. It maintains the largest collection of Israeli and Israel-related materials outside of the State of Israel. The Judaica Division strives to make meaningful contributions to the research library community, particularly through sharing Harvard's electronic bibliographic data and by fostering cooperative projects with other institutions. Today, Harvard has the leading university collection of Judaica in the country, comprising some 250,000 books, periodicals, posters, microforms, pamphlets, broadsides, recordings, videotapes and manuscripts in Hebrew, Yiddish, and most of the languages of the world – truly a major intellectual resource. (www.hcl.harvard.edu/libraries/widener/departments.cfm#judaica)

Rae and Joseph Gann Library at Hebrew College. 160 Herrick Road, Newton Centre, MA 02459. (617) 559-8750. The Rae and Joseph Gann Library offers the College community and the public extraordinarily rich collections in print, media and electronic formats, focusing on Judaica, Jewish studies and Jewish education for adults and children. The Gann Library is one of the finest Judaica libraries in New England. The library houses some 125,000 volumes of Jewish studies and Judaica, primarily in Hebrew and English, and includes: multilingual literature, including works in Yiddish, German, Russian and Japanese; music, art and film in multimedia formats; Jewish education curricula for primary and secondary school settings; significant holdings in Responsa literature, Hasidism, Kabbalah, the Middle East, Israel and Jewish ethics, among others; archival documents, rare books and manuscripts in print and microform; and books on reserve and course reserve material. The Library includes special collections in modern Hebrew literature, Jewish medical ethics, Jewish education, Jewish genealogy, Holocaust studies, Hasidism, and Jewish children's literature. (www.hebrewcollege.edu/library)

Michigan

Judaica Collection of Harlan Hatcher Graduate Library at University of Michigan. 913 South University Avenue, Ann Arbor, MI 48109. (734) 764-0400. The Judaica holdings of the University of Michigan's Hatcher Graduate Library are rich and extensive. The collection originated in the library's support of research and instruction in ancient Near Eastern and Hebrew bible studies. Over the years, the Judaica and Hebraica components developed into a more broadly defined and independent collection that supports a highly regarded Jewish studies center. The Library's Judaica collection has grown into one that can be favorably compared in depth and title count with the larger collections in other major North American universities and research institutions. At present, the collection in the Judaica-Hebraica Unit includes some 53,600 titles in Hebrew and Yiddish, while Western language Judaica holdings number approximately 43,000. The collection is particularly strong in modern Hebrew literature, Jewish history, the history of Israel, Judaism, and Hebrew bible studies. Annually, the library adds about 1000 Hebrew and Yiddish titles to the collection and 1500 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/resources/librarycollections/harlanhatchergraduatelibrary)

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. (<http://www.nypl.org/locations/schwarzman/jewish-division>www.nypl.org/locations/divisions/jewish-division)

Hebrew Union College-Jewish Institute of Religion, American Jewish Periodical Center (1957). One W 4th Street, NY, NY 10012. (212) 674-5300. HUC-JIR is a religious and scholarly learning community dedicated to developing Jewish professional and lay leaders to transmit and apply to contemporary life the sustaining values, responsibilities and texts of our tradition. It applies the open and pluralistic spirit of the Reform movement to the study of the great issues of Jewish life and thought, and advances the critical study of Jewish culture and related disciplines in accordance with the highest standards of modern academic scholarship. Maintains microfilms of all American Jewish periodicals 1823-1925, selected periodicals since 1925. Jewish Periodicals and Newspapers on Microfilm (1957); First Supplement (1960); Augmented Edition (1984). (www.huc.edu)

Judaica Collection of Gould Law Library at Touro Law Center. Gould Law Library, Touro College Jacob D. Fuchsberg Law Center, 255 Eastview Drive, Central Islip, NY 11722. (631) 761-7152. The Gould Law Library's Judaica Room contains a research collection in Hebrew and English that provides valuable materials focusing on Jewish law. The Judaica Room collection supports the work of the Jewish Law Institute and the Institute on Holocaust Law and International Human Rights, courses in Jewish law, and the research needs of religious and legal scholars. While the primary purpose of the collection is to support the research needs of Touro's faculty and students, scholars and members of the Jewish community who wish to study the rich treasures of the Jewish heritage are welcome to use the collection. (www.tourolaw.edu/LawLibrary/?pageid=346)

Central Chabad Lubavitch Library (formerly **Library of Agudas Chassidei Chabad-Ohel Yosef Yitzchak Lubavitch**) (1992). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 493-1537. The Library of Agudas Chassidei Chabad is a research library owned by Agudas Chassidei Chabad. The library is utilized by Chabad and general Judaic scholars and viewed by thousands of visitors each year. The library is home to 250,000 books, mostly in Hebrew and Yiddish. Many are rare and unique to the library. More than 100,000 letters, artifacts and pictures belonging to, written by and for the rebbes of Chabad and their Hasidim complete the collection. Among the collection is the siddur of the Baal Shem Tov. (www.chabadlibrary.org)

Library of the Leo Baeck Institute (1955). 15 West 16th Street, New York, NY 10011. (212) 744-6400/(212) 294-8340. The Library of the Leo Baeck Institute

is internationally recognized as the most comprehensive repository for books documenting the history and culture of German-speaking Jewry. Over 80,000 volumes and 1600 periodical titles provide important primary and secondary material. Rich in rarities ranging from early 16th century writings to Moses Mendelssohn and Heinrich Heine, first editions and dedication copies of works by more recent prominent writers, many of its volumes were salvaged from famous Jewish libraries that were confiscated and dispersed by the Nazis. Most of the collection deals with central European Jewry during the nineteenth and early twentieth centuries. It also includes material dating back as far as the 16th century and is as current as the Jewish population in Germany today. The focus of the collection is on the diverse culture of German-speaking Jewry, especially in the arts, sciences, literature, philosophy, and religion. (www.lbi.org/collections/library)

Library of The Jewish Theological Seminary (1893). 3080 Broadway, New York, NY 10027. (212) 678-8082. Serving the students of JTS and scholars and researchers across the world, The Library is home to more than 400,000 volumes, including manuscripts, rare printed books, periodicals, ephemeral materials, musical scores, sound recordings, moving images, graphic arts, and archives, making it the largest and most extensive collection of Hebraic and Judaic material in the Western Hemisphere. The current facility has shelving for half a million books and seating for three hundred readers. (www.jtsa.edu/The_Library.xml)

Lillian Goldman Reading Room at the Center for Jewish History (1999). 15 West 16th Street, New York, NY 10011. (917) 606-8217. The Lillian Goldman Reading Room at the Center for Jewish History is a place to access hundreds of thousands of books and archives on Jewish history. This scholarly library is one of the largest repositories of books on Jewish history outside of Jerusalem. The Reading Room has developed an extensive electronic resource library that is available through public computer terminals. Archive and library collections consist of 500,000 volumes in multiple languages (e.g., Hebrew, Yiddish, Russian, German, Polish, French) from many time periods, as well as over 100 million documents, including organizational records and personal papers, photographs, multimedia recordings, posters, art and artifacts. (www.cjh.org/p/33)

Lillie Goldstein Judaica Collection of the Gould Law Library at Touro Law Center. Gould Law Library, Touro College Jacob D. Fuchsberg Law Center, 255 Eastview Drive, Central Islip, NY 1172. (631) 761-7152. The Lillie Goldstein Judaica Collection, with its unique designation as a traveling library, was developed with the generous support of the Lillie Goldstein Charitable Trust to further Touro Law Center's goal of presenting Jewish thought and learning, particularly the Jewish legal tradition, within a scholarly framework. Established to make available to law schools without Judaica collections the resources necessary to offer courses in Jewish law, the collection includes more than 420 titles in over 700 volumes in Hebrew and/or English. The Lillie Goldstein Judaica Collection is offered as an interlibrary loan for a semester or for an academic year. (www.tourolaw.edu/LawLibrary/?pageid=347)

Mendel Gottesman Library of Hebraica/Judaica at Yeshiva University (1969). 2520 Amsterdam Avenue, New York, NY 10033. (212) 960-5382. The Mendel Gottesman Library of Hebraica/Judaica is one of the world's great Judaic library collections and the Jewish Studies research center at Yeshiva University's Wilf Campus. Occupying three levels in the Mendel Gottesman Library Building (levels 4 through 5A), the Library offers services and collections for advanced scholarship as well as for the student just beginning to explore the field. With over 300,000 physical volumes, and access to more than 50,000 electronic-journals, several hundred databases, and 428,000 electronic book titles shared with other libraries at the Wilf and Bern Campuses, the Mendel Gottesman Library provides students and faculty members with a vast array of information sources. The Library is particularly strong in the areas of Bible, Rabbinic literature, Jewish history, Jewish philosophy, Hebrew language and literature. (www.yu.edu/libraries/about/mendel-gottesman-library)

Rare Book & Manuscript Library of Columbia University: Judaica Collection (1859). Butler Library, 535 West 114th Street, New York, NY 10027. (212) 854-5590. Columbia University has been collecting rare Hebraica and Judaica for over 120 years. The Columbia Judaica collection became truly significant, however, through a generous donation in 1892 from Temple Emanuel, the oldest Reform congregation in New York City. Today, there are about 125,000 volumes in the Judaica collection. The Judaica collection currently contains about 1600 manuscripts, 29 incunabula, 350 sixteenth-century books, thousands of books from the 17th-18th centuries, and various archival material relating to prominent people in Jewish Studies. Columbia's Hebrew manuscript collection is one of the largest of its kind in North America, containing more manuscripts than the combined holdings of Harvard University, Yale University, the Library of Congress, and the University of Pennsylvania. (www.library.columbia.edu)

YIVO Library (1925). 15 West 16th Street, New York, NY 10011. (212) 246-6080, ext. 5102. The YIVO Library holds over 385,000 books and periodicals in twelve major languages. This includes the unique Vilna Collection of 40,000 volumes with 25,000 rabbinical works from as early as the 16th century. The Library holdings are particularly strong in documentation of Jewish history, culture, and religion in Eastern Europe; the Holocaust period; the experience of immigration to the US; anti-Semitism; and the continuing influence of Ashkenazic Jewish culture today. (www.yivoinstitute.org)

Ohio

Aaron Garber Library at Siegal College of Judaic Studies. 26500 Shaker Boulevard, Beachwood, OH 44122. (216) 464-4050, ext. 131. The Aaron Garber Library is the academic library of the College and the central library of the Cleveland Jewish community. Its holdings comprise northern Ohio's largest Judaica and Hebraica collection, encompassing the vast range of Jewish knowledge. It includes over 40,000 volumes, over 100 periodical subscriptions, language tapes, music and software in English, Hebrew and Yiddish. (www.siegalcollege.edu/aaron-garber-library/about-us.html)

Hebraica and Jewish Studies Library at Ohio State University. Thompson Library, 1858 Neil Avenue Mall, Columbus, OH 43210. (614) 292-1918. The Ohio State University has the one of the largest Judaica library collections in the country, with a full-time Judaica librarian and over 250,000 volumes. The Jewish Studies Reading Room contains reference materials and current periodicals dealing with Old Testament and Talmudic studies, Jewish history including the modern State of Israel, and Judaic languages and literatures. (www.library.osu.edu/about/departments/jewish-studies)

Klau Library in Cincinnati at Hebrew Union College-JIR (1975). 3101 Clifton Avenue, Cincinnati, OH 45220. (513) 487-3276. With 436,000 printed books and many thousands of special collection items including manuscripts, computer files, microforms, maps, broadsides, bookplates, tablets, and stamps, the Klau Library in Cincinnati has the largest Judaica collection in the western hemisphere and is second in size only to the Judaica collection at the Jewish National and University Library in Jerusalem. The Klau Library is one of the three conservators in the world of the negatives of the Dead Sea Scrolls. (<http://huc.edu/research/libraries/cincinnati>)

Pennsylvania

Library of the Herbert D. Katz Center for Advanced Judaic Studies at University of Pennsylvania (formerly Library of Dropsie College for Hebrew and Cognate Learning) (ca. 1913). 420 Walnut Street, Philadelphia, PA 19106. (215) 238-1290, ext. 206. The Library at the Katz Center holds approximately 200,000 volumes, including 32 (17 Hebrew and 15 Latin) incunabula and over 8000 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 percent of all Venetian Hebrew imprints. (www.library.upenn.edu/cajs)

Mordecai M. Kaplan Library at Reconstructionist Rabbinical College. 1299 Church Road, Wyncote, PA 19095. (215) 576-0800, ext. 234. The Mordecai M. Kaplan Library serves the needs of students, faculty and community members. Named after the intellectual founder of Reconstructionist Judaism, the library offers an excellent collection of Judaica and Hebraica, and Reconstructionist movement publications. The library contains approximately 50,000 books on Judaica primarily in English, Hebrew, and Yiddish, as well as periodicals and other materials. (www.rrc.edu/resources/goldyne-savad-library-center)

Tuttleman Library (formerly Gratz College Library (ca. 1916). 7605 Old York Road, Melrose Park, PA 19027. (215) 635-7300, ext. 159. The Tuttleman Library, a specialized academic library of Hebraica and Judaica, is a major national and international Judaic resource and serves as the Jewish Public Library of Greater Philadelphia. The library houses approximately 100,000 items, including books, periodicals, CD-ROMs, videos, sheet music, recordings, audio cassettes, CDs, LPs and microfilms. The library also subscribes to numerous current Jewish and

Hebrew newspapers and journals. The Tuttleman Library's circulating collection includes books on every Jewish topic from Bible and Talmud to modern Jewish fiction, Middle Eastern history and politics, and Jewish life throughout the world. Materials are in English, Hebrew, Spanish, and German. (www.gratz.edu/pages/tuttleman-library)

Tennessee

Mary and Harry Zimmerman Judaica Collection of Jean and Alexander Heard (Divinity) Library at Vanderbilt University (1945). 419 21st Avenue South, Nashville, TN 37203. (615) 322-2865. This collection of books and journals covers thousands of years of Jewish research, culture, and history. The Zimmerman Judaica Collection contains encyclopedias of Jewish history, journals, microfilm, and books on every facet of Jewish life and learning-in English, Hebrew, German, Yiddish and other languages-covering some 4000 years of faith, history, commentary and customs. The collection, now numbering well over 20,000 titles, was begun in 1945 with the gift of the professional library of Professor Ismar Elbogen. A discerning acquisitions program has developed a collection impressive in breadth and depth. It includes (1) textually oriented study, i.e., Jewish works on the Hebrew Scriptures, Mishna, Talmud, Gaonic literature and liturgy; (2) tradition-oriented research, i.e., studies dealing with the religious and cultural dimensions of the Jewish tradition; and (3) historical study, i.e., works treating the history of the Jewish people from ancient times to the present. A centerpiece of the collection is the correspondence between two seminal German Jewish thinkers of the 20th century, Franz Rosenzweig and Martin Buber. Several boxes of letters focus especially on their collaboration to translate the Hebrew Bible into German, which Buber finished after Rosenzweig's death. Even more valuable to scholars is another Judaica possession-the manuscript of Rosenzweig's masterwork, *Der Stern der Erlösung* (The Star of Redemption). (<http://www.library.vanderbilt.edu/divinity/>)

Canada

Jewish Public Library (1914). 5151 Chemin de la Côte-Sainte-Catherine, Montreal, QC H3W 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)

On-line Libraries

Jewish Virtual Library (formerly Jewish Student Online Research Center, JSOURCE) (late 1990s). (301) 565-3918. The Jewish Virtual Library is a comprehensive online source for information about Jewish history, Israel, US-Israel relations, the Holocaust, anti-Semitism and Judaism. It is a cyber-encyclopedia whose goal is to provide the basic information users need to be informed of the facts about Jewish history and current affairs. Much of the information in the Library cannot be found anywhere else in the world. The Jewish Virtual Library is a "living" library; it is constantly updating, changing and expanding. The Library has 13 wings: History, Women, The Holocaust, Travel, Israel & The States, Maps, Politics, Biography, Israel, Religion, Judaic Treasures of the Library of Congress, Vital Statistics, and Reference. Each of these has numerous subcategories. The Library includes the Virtual Israel Experience, which is designed for anyone who plans a trip to Israel, hopes to visit in the future, or just wants to learn more about the history of the Jewish state. It also includes the Jewish History World Tours, which allows users to virtually visit Jewish communities across the world to learn about their history and culture as well as about Jewish heritage, the development of Judaism, the changing nature of Jewish communities, and the connection between the Jewish past and present. (www.jewishvirtuallibrary.org)

Sefaria Library Sefaria is building a free living library of Jewish texts and their interconnections, in Hebrew and in translation. Its scope is Torah in the broadest sense, from Tanakh to Talmud to Zohar to modern texts and all the volumes of commentary in between. Sefaria is created, edited, and annotated by an open community. Having digital texts enables the creation of new, interactive interfaces for the web, tablet and mobile which allow students and scholars around the world to freely learn and explore the interconnections among Torah texts. (www.sefaria.org)

Holocaust Research

Fortunoff Video Archive for Holocaust Testimonies (1982). Sterling Memorial Library, 130 Wall Street, New Haven, CT 06520. (203) 432-1879. The Fortunoff Video Archive for Holocaust Testimonies is a collection of over 4400 videotaped interviews with witnesses and survivors of the Holocaust which are available to researchers, educators, and the general public. These personal testimonies, which are comprised of over 10,000 recorded hours of videotape, are crucial documents

for the education of students and community groups in an increasingly media-centered era. The Archive stands as a living memorial to counteract forgetfulness, ignorance and malicious denial. Part of Yale University's department of Manuscripts and Archives, the archive is located at Sterling Memorial Library and is open to the public by appointment. (www.library.yale.edu/testimonies)

Sala and Aron Samueli Holocaust Memorial Library (2005). Chapman University, Leatherby Libraries-4th Floor, One University Drive, Orange CA 92866. (714) 997-6815. The Sala and Aron Samueli Holocaust Memorial Library's permanent and rotating exhibits tell of the individual lives affected, and all too often ended, by the Holocaust. The library's non-circulating collection includes photographs, documents, oral histories and books, including a first edition in Dutch of *The Diary of Anne Frank*, as well as reference works to support research on the Holocaust in its historical context. <http://www.chapman.edu/research-and-institutions/> (www.chapman.edu/research-and-institutions/holocaust-education/samueli-holocaust-memorial-library.aspx)

Tauber Holocaust Library (2011). 2245 Post Street, San Francisco, CA 94115. (415) 449-3717. The Tauber Holocaust Library is a non-circulating library that offers a rich resource for students, scholars, and the general public. It is part of the Holocaust Center of Jewish Family and Children's Services of San Francisco, the Peninsula, Marin and Sonoma Counties. This university-level library in San Francisco includes over 12,000 volumes with a special emphasis on the collection of rare, out-of-print Yizkor (memorial) volumes. The collection focuses on: Jewish life in Europe before the Holocaust, Nazi rise to power and propaganda, Nazi racial theory and anti-Semitism, anti-Jewish policy and persecution in Germany and occupied countries, flight, emigration, and refugee life, Nazi occupation of conquered Europe, deportation and execution of Jewish communities, ghettos and concentration camps (transit, labor and extermination), reaction of the world community to events, resistance and partisan activities, liberation, war trials, post-war displaced persons and immigration, Holocaust memorials, and Holocaust denial. The library holdings include the complete transcripts, in English and in German, of the Nuremberg and various other wartime trials, and the subsequent Nuremberg hearings involving the German military commanders on trial for war crimes. (www.tauberholocaustlibrary.org)

United States Holocaust Memorial Museum Library (1993). 100 Raoul Wallenberg Place SW, Washington, DC 20024. (202) 488-0400. The Library is set up primarily to support research on site. Consequently, it does not loan materials via interlibrary loan nor do library materials circulate to the general public. The USC Shoah Foundation Institute's Visual History Archive can be accessed by visitors to the Library. (www.ushmm.org/research/library)

USC Shoah Foundation Institute for Visual History and Education (formerly Survivors of the Shoah Visual History Foundation (1994). Leavey Library, 650 West 35th Street, Suite 114, Los Angeles, CA 90089. (213) 740-6001. Inspired by his experience making Schindler's List, Steven Spielberg established the

Survivors of the Shoah Visual History Foundation in 1994 to gather video testimonies from survivors and other witnesses of the Holocaust. While most of those who gave testimony were Jewish survivors, the Foundation also interviewed homosexual survivors, Jehovah's Witness survivors, liberators and liberation witnesses, political prisoners, rescuers and aid providers, Roma and Sinti (Gypsy) survivors, survivors of Eugenics policies, and war crimes trials participants. Within several years, the Foundation's Visual History Archive held nearly 52,000 video testimonies in 32 languages, representing 56 countries; it is the largest archive of its kind in the world. In January 2006, the Survivors of the Shoah Visual History Foundation became part of the Dana and David Dornsife College of Letters, Arts and Sciences at the University of Southern California in Los Angeles, where the testimonies in the Visual History Archive will be preserved in perpetuity. The change of name to the USC Shoah Foundation Institute for Visual History and Education reflects the broadened mission of the Institute: to overcome prejudice, intolerance, and bigotry-and the suffering they cause-through the educational use of the Institute's visual history testimonies. Today the Institute reaches educators, students, researchers, and scholars on every continent, and supports efforts to collect testimony from the survivors and witnesses of other genocides. (PERLINK ("<http://sfi.usc.edu>" <http://sfi.usc.edu>))

Women and the Holocaust: A Cyberspace of Their Own (2001). This is a website published by an amateur historian that provides a range of excellent resources on women and the Holocaust. The site aims to investigate the Final Solution and the Nazi's views on gender, and looks at the experience of women as victims of genocide, and also as the perpetrators and collaborators of the Nazi regime. The site provides primary sources, including survivor testimonies, a collection of personal poetry writings from Holocaust survivors and others, women's personal memories and letters related to their Holocaust experiences, a collection of articles and essays related to women survivors of the Holocaust and the women that came afterwards, articles and essays about women survivors from the perspective of their roles as mothers, tributes to certain individuals whose experiences and actions before, during, or after the Holocaust are distinctive and deserve special recognition, book and film reviews related to women survivors of the Holocaust and the women that came afterwards, a bibliography of important Holocaust works, and web links, as well as a good range of both academic and general articles and essays. These explore subjects like partisans and resistance fighters, forest-dwellers, survivors' stories, and women involved in the Nazi regime. (www.theverylongview.com/WATH)

Voice/Vision Holocaust Survivor Oral History Archive at Mardigian Library (1981). University of Michigan-Dearborn, Mardigian Library, 4901 Evergreen Road, Dearborn, MI 48128. (313) 583-6300. The Voice/Vision Archive promotes cultural, racial and religious understanding through unprecedented worldwide access to its collection of Holocaust survivor narratives. The archive preserves the voices and memories of Holocaust survivors for future generations through powerful, audio and video-taped oral histories of survivors who experienced the

Holocaust. The archive represents an honest presentation – unembroidered, without dramatization, a scholarly yet austere moving collection of information and insight. It supports Holocaust research by scholars, students, educators, and the general public through round-the-clock access to survivors’ testimonies. (<http://holocaust.umd.umich.edu>)

Chapter 11

Transitions: Major Events, Honorees, and Obituaries

Ira Sheskin, Arnold Dashefsky, and Pamela J. Weathers

This chapter provides a listing of major events in the North American Jewish Communities from May 2014 to May 2015, a list of persons honored by the Jewish and general communities from May 2014 to June 2015, and a list of obituaries of North American Jews from June 2014 to May 2015.

The List of Persons Honored (Sect. 11.2) Is Presented in the Following Categories

Jewish Book Awards

Academic Awards

Awards by Jewish Organizations

Awards for the Media

Secular Awards Given to American or Canadian Jews

Cultural/Sports/Pulitzer Awards Given to American or Canadian Jews

Lists of Influential Jews

I. Sheskin (✉)

Department of Geography and Jewish Demography Project, Sue and Leonard Miller Center for Contemporary Judaic Studies, University of Miami, Coral Gables, FL, USA
e-mail: isheskin@miami.edu

A. Dashefsky

Department of Sociology and Center for Judaic Studies and Contemporary Jewish Life, University of Connecticut, Storrs, CT, USA
e-mail: arnold.dashefsky@uconn.edu

P.J. Weathers

Center for Judaic Studies and Contemporary Jewish Life, University of Connecticut, Storrs, CT, USA
e-mail: pamela.weathers@uconn.edu

11.1 Major Events in the North American Jewish Communities

May 2014 – May 2015

This chronology was prepared by JTA, a 98-year-old international Jewish news agency. Visit www.JTA.org for breaking news and analysis about Israel and Jewish affairs worldwide. The editors wish to thank the JTA staff for its assistance.

May 2014

New York's 92nd Street Y, a Jewish center for arts and culture, names its first non-Jewish executive director, Henry Timms. Shortly afterward, Sol Adler, the previous longtime executive director, who was fired after revelations that he had a long-term affair with his assistant, hangs himself in his Brooklyn home.

An Anti-Defamation League (ADL) survey finds "deeply anti-Semitic views" are held by 26 % of 53,000 people polled in 102 countries and territories covering approximately 86 % of the world's population. Critics say the survey's 11 questions are not accurate gauges of anti-Semitism.

Novelist Philip Roth receives an honorary doctorate from the Jewish Theological Seminary (JTS). Now considered one of the greatest living American writers, Roth had caused outrage early in his career with his sometimes stinging portrayals of Jewish life. In 2012, Roth announced he was retiring.

The Jewish community of Sharon, MA is shocked as Rabbi Barry Starr of Temple Israel resigns amid allegations that he used synagogue discretionary funds to pay about \$480,000 in hush money to an extortionist to hide a sexual relationship with a 16-year-old male. Starr apologizes to the congregation in an email.

June 2014

Representative Eric Cantor, the majority leader in the US House of Representatives and the highest-ranking Jewish elected official in American history, is upset in the Republican primary for Virginia's 7th Congressional District by a Tea Party challenger. Dave Brat, an economics professor, wins handily after attacking Cantor for drifting from conservative principles. Days later, Cantor resigns his post as majority leader.

Weeks after leading Maccabi Tel Aviv to the Euroleague title, David Blatt becomes the head coach of the NBA's Cleveland Cavaliers. Blatt had played for an Israeli kibbutz team in 1979 after his sophomore year at Princeton and then competed for the US team that won the gold medal in the 1981 Maccabiah Games. He returned to play professionally for nearly a decade in Israel.

The General Assembly of the Presbyterian Church (U.S.A.) votes 310-303 to divest from three American companies that do business with Israeli security ser-

vices in the West Bank. Heath Rada, the moderator of the assembly, says it's not a "reflection for our lack of love for our Jewish sisters and brothers," but Jewish leaders say it will have a "devastating impact" on their relations with the church.

New York Jewish teenager Josh Orlian's raunchy stand-up routine on "America's Got Talent" cracks up the judges, but his Orthodox day school isn't tickled.

July 2014

Rabbi Zalman Schachter-Shalomi, the father of the Jewish Renewal movement, which sought to introduce more music, dance, and meditation into prayer and Jewish life, dies in Boulder, CO at age 89.

August 2014

The University of Illinois rescinds a job offer to Steven Salaita, a professor of American Indian studies, following a series of anti-Israel tweets by Salaita, including missives comparing Israel to the Ku Klux Klan. Following a public outcry, university chancellor Phyllis Wise relents and submits Salaita's candidacy to the university board while making it clear that she does not support his hire. In September, the board votes 8-1 to reject Salaita's hire. Salaita threatens to sue.

Joseph Raksin, an Orthodox rabbi from Brooklyn, is shot and killed on his way to Sabbath services in North Miami Beach. Some activists say the murder was a hate crime, but more than 1 month later police still have no arrests and say the motive for the killing remains unclear.

The *Wall Street Journal* reports that the White House took the extraordinary step in July of halting the Pentagon's delivery of US-made Hellfire missiles to Israel in the midst of its conflict (Operation Protective Edge) with Hamas in Gaza. The denial came as the Obama administration urged Israeli restraint in its Gaza operation and days before Israel rebuffed a cease-fire proposal from Secretary of State John Kerry. A State Department spokeswoman denies any change in policy, saying, "Given the crisis in Gaza, it is natural that agencies take additional care with deliveries as part of an interagency process."

Writer and liberal activist Leonard Fein dies at age 80. Fein had founded Mazon: A Jewish Response to Hunger and the National Jewish Coalition for Literacy, and co-founded Americans for Peace Now and *Moment Magazine*. A few weeks later, Fein's older brother, Rashi Fein, a Harvard professor known for his contributions to medicine and social policy, dies at age 88.

In a rare instance of violence from the Gaza conflict reverberating in New York, a Jewish couple is accosted by pro-Palestinian assailants on Manhattan's Upper East Side. The incident prompts Rabbi Haskel Lookstein, the head of a prominent modern Orthodox day school in the neighborhood, Ramaz, to consider instructing students not to wear their kippahs in public. He later changes his mind.

September 2014

Jewish journalist Steven Sotloff, an American-Israeli who had been taken captive while covering the Syrian civil war, is beheaded by ISIS, the outlaw group that has declared an Islamic state in parts of Iraq and Syria. ISIS published video of Sotloff's beheading and that of another American and a Briton, fueling the US decision to expand its airstrikes against ISIS and enlist other countries in the cause.

Joan Rivers, a Jewish comic who broke barriers for women in comedy and on television, dies at age 81.

Rabbi Brant Rosen decides to quit his 17-year pulpit job at the Jewish Reconstructionist Congregation in Evanston, IL after his outspoken criticism of Israel becomes too divisive for his congregation. Rosen is one of the leaders of the rabbinical council of Jewish Voice for Peace (JVP), a group listed by the Anti-Defamation League (ADL) as one of the top ten anti-Israel organizations in the US.

Four Ohio University students are arrested when a fracas erupts during their protest over the Student Senate president's "blood bucket challenge" of Israel in which Megan Marzec filmed herself dousing herself with a bucket of fake blood to support the Boycott, Divestment and Sanctions (BDS) movement against Israel. Her video echoes the ALS (Lou Gehrig's Disease) "ice bucket challenge" campaign designed to raise money for and awareness of ALS.

October 2014

Rabbi Barry Freundel, the longtime spiritual leader of the Keshet Israel synagogue in Washington, DC is arrested and charged with voyeurism after the discovery of hidden cameras that secretly recorded women undressing in the synagogue's mikvah. Freundel eventually pleaded guilty to 52 counts of voyeurism and was sentenced in May to 6.5 years in prison.

Rabbi Avi Weiss, an ardent political activist who pushed a more liberal brand of Orthodoxy, announces his planned retirement from the Hebrew Institute of Riverdale in New York City. Weiss is the founder of the Yeshivat Chovevei Torah rabbinical school and a champion of religious leadership roles for Orthodox women, launching Yeshivat Maharat in 2009 to ordain female Orthodox clergy.

"The Death of Klinghoffer," an opera based on the true story of an American Jew killed by terrorists aboard an Italian cruise ship, opens at the Metropolitan Opera House in New York City amid high-profile protests. Former New York City Mayor Rudy Giuliani and former New York governors David Paterson and George Pataki were among those outside the Opera House for the opening of the opera, which debuted in 1991. Protesters have charged that the production is anti-Semitic and sympathetic to terrorists.

Chaya Zissel Braun, a 3-month-old American citizen, is killed when a member of the militant group Hamas crashes a car into a Jerusalem rail station. A second victim, a 22-year-old tourist from Ecuador, died several days later from injuries sustained in the attack.

Relations between the Obama White House and Israeli Prime Minister Benjamin Netanyahu reach a new low after an anonymous American official called the Israeli leader a “chicken shit” in an interview with Jeffrey Goldberg of *The Atlantic*. US officials condemned the remark, with a National Security Council spokesperson calling the remark “inappropriate” and Secretary of State John Kerry calling Netanyahu to apologize.

Open Hillel, the movement launched to counter the campus organization’s regulations on Israel programming, holds its first national conference at Harvard University. The 2-day gathering, entitled “If Not Now When,” drew roughly 350 participants for a conference aimed at pushing back against Hillel International rules that prohibit programming that features groups or individuals who “delegitimize” Israel or support the BDS movement.

Rabbi Gil Steinlauf, the senior rabbi at a large Conservative congregation in Washington, DC announces he is gay. The announcement, which was received positively by the leadership of his synagogue, Adas Israel, was made in a letter to congregants.

November 2014

Steven Pruzansky, a New Jersey Orthodox rabbi known for his incendiary rhetoric, is broadly criticized for publishing a blog post saying Arabs in Israel are an enemy that must be “vanquished.” The post, entitled “Dealing with Savages,” drew a strong rebuke from the Orthodox Union, which called it “anathema to the Jewish religious tradition.” The Anti-Defamation League and the Rabbinical Council of America subsequently endorsed the OU’s statement.

Mike Nichols, the Oscar-winning director of “The Graduate” who escaped Nazi Germany as a child, dies at 83.

A New York state monitor slammed the East Ramapo Central School District for giving preferential treatment to Orthodox schoolchildren who do not attend public schools. The school board, which is majority Orthodox, had been under fire for years for allegedly diverting public funds to religious schools.

Three American citizens are killed in an attack on a Jerusalem synagogue. Rabbi Mosheh Twersky, the grandson of the late Orthodox leader Rabbi Joseph B. Soloveitchik, was killed in the attack along with Aryeh Kupinsky and Kalman Zeev Levine. The three were among five killed when a Palestinian assailant opened fire in the synagogue during morning worship services.

More than a dozen members of a prominent Satmar Hasidic family in New York are charged with lying to obtain \$20 million in mortgages while also receiving hundreds of thousands of dollars in public benefits. Law enforcement officials charged 14 people with conspiracy to commit bank fraud related to mortgages on properties in three New York counties.

Jonathan Greenblatt, a former special assistant to President Barack Obama, is named national director of the Anti-Defamation League (ADL). Greenblatt, a co-founder of the bottled water company Ethos, is replacing Abraham Foxman, who led the ADL since 1987.

Lee Zeldin wins the race for New York's 1st congressional district to become the sole Jewish Republican in Congress. Zeldin, who defeated Democratic incumbent Tim Bishop, replaces Representative Eric Cantor, who had been the lone Jewish Republican in Congress before losing in a primary battle in July 2014.

The US Supreme Court hears arguments in the case of Menachem Zivotofsky, a 12-year-old boy who petitioned the court to have Jerusalem listed as his place of birth on his passport. It was the second time that the court had considered the constitutionality of a 2002 law which allows American citizens to list Jerusalem as their place of birth. The law was signed by President George W. Bush, but both he and President Obama declined to enforce it.

December 2014

Rabbi Harold Schulweis, a path breaking thinker, innovator and activist, dies at 89. The longtime Los Angeles-area spiritual leader was revered for his many innovations and his political activism.

Alan Gross is released and returned to the US after spending 5 years in a Cuban jail. An American Jew arrested for helping Cuban Jews gain access to the Internet, Gross was released as part of a sweeping rapprochement between the US and the island nation. Gross subsequently thanked the American Jewish community for helping to secure his freedom.

An Israeli student is stabbed at the Brooklyn headquarters of the Chabad hasidic sect. The assailant, who entered the synagogue in the early morning hours, was shot by police and later died in the hospital.

Leon Wieseltier, the legendary literary editor of *The New Republic*, and editor Franklin Foer leave the magazine in protest of its direction under new ownership. The 100-year-old magazine, with a long history of Jewish editors and coverage of Jewish issues, was purchased in 2012 by Facebook co-founder Chris Hughes.

The Conservative movement youth group USY votes to relax rules barring teenage board members from dating non-Jews. The change, adopted at the group's annual convention in Atlanta, affects the 100 or so teen officers who serve on USY's national board.

President Barack Obama signs the 2014 US-Israel Strategic Partnership Act. The law, which unanimously passed both the House and the Senate, declares Israel a "major strategic partner," upgrades the value of American weapons stockpiles in Israel, and grants the Jewish state upgraded trade status.

January 2015

New York State Assembly Speaker Sheldon Silver is arrested on federal corruption charges. One of the state's most powerful politicians, Silver later stepped down as speaker but retained his Assembly seat.

Actor Michael Douglas is named winner of the Genesis Prize. Billed as the “Jewish Nobel Prize,” the \$1 million prize, funded by a consortium of philanthropists from the former Soviet Union, is meant to recognize accomplished Jews who demonstrate commitment to Jewish values.

Streit’s announces it will close its matza factory on New York’s Lower East Side. The company, which had produced matza in a six-story building on Rivington Street for 90 years, said it would relocate its operations to New Jersey.

The Jewish Telegraphic Agency (JTA) announces it is merging with MyJewishLearning to create 70 Faces Media. Board leaders of the combined entity, named for an ancient teaching that the Torah has 70 faces, said the aim of the merger was to grow readership and increase revenues.

Bess Myerson, the only Jewish woman to win the Miss America pageant, dies at 90. Myerson won the competition in 1945.

February 2015

Brandeis University President Frederick Lawrence announces he will step down at the end of the academic year. Lawrence led the historically Jewish university for 5 years and was the institution’s eighth president.

Leonard Nimoy, the iconic actor who portrayed Spock on “Star Trek” for over four decades, dies at 83. Born in Boston to Yiddish-speaking Orthodox parents, Nimoy said he derives Spock’s trademark split-finger salute from the priestly blessing that involves a physical approximation of the Hebrew letter shin.

A study reports that more than half of Jewish college students had witnessed or experienced anti-Semitism. The online survey, conducted by two professors (Barry Kosmin and Ariella Keysar) at Trinity College, reported that 54 % of students had encountered anti-Semitism within the previous academic year.

CBS News reporter Bob Simon is killed in a car crash in New York City. The Emmy Award-winning correspondent who was held captive in Iraq for 40 days while covering the Gulf War in 1991, was 73.

Comedian Jon Stewart announces he is leaving “The Daily Show,” the mock news program he helmed for 16 years. As anchor of the broadcast, Stewart built the program into a political and cultural touchstone.

The New York-based FECS, one of the largest Jewish social service agencies in the US, abruptly announces it is shutting down. The agency, which employed thousands and had an annual budget for \$252 million, announced in December it had lost \$19.4 million in the previous fiscal year.

March 2015

Seven children, age 5–16, are killed in a Brooklyn house fire reportedly caused by a malfunctioning Sabbath hot plate. The children’s mother, Gayle Sassoon, and her daughter Tziporah, sustained injuries in the blaze but survived. At a service in

Brooklyn prior to burial in Israel, Gabriel Sassoon said his children had “faces of angels.”

Leaders of the Reform and Conservative movements blast Prime Minister Benjamin Netanyahu for warning that Arab Israelis were preparing to vote in “droves” in Israeli elections. The Conservative rabbinic group said Netanyahu’s comment was “unacceptable,” while the Reform movement leader, Rabbi Rick Jacobs, called it “disheartening.” The comment also drew criticism from the Obama administration, as well as warnings it would further exacerbate already stained US-Israel ties.

The Reform movement’s rabbinic group, the Central Conference of American Rabbis (CCAR), installs Denise Eger as its first openly gay president.

Swarthmore Hillel votes to disaffiliate from the Jewish campus group Hillel International in protest over the group’s restrictions on Israel programming. In 2013, Swarthmore ignited a national debate on Hillel’s Israel policies, which restrict programs with speakers who support boycotting the Jewish state.

Amid lingering controversy, Israeli Prime Minister Benjamin Netanyahu addresses a joint session of Congress to warn of the emerging Iran nuclear deal. In the address, which had been widely criticized as a partisan political move ahead of Israeli elections, Netanyahu said the deal would pave the way to an Iranian nuclear bomb. Several Jewish lawmakers elected not to attend the address, which President Obama declared had offered “nothing new.”

April 2015

Rahm Emanuel is re-elected mayor of Chicago in a runoff. The former chief of staff to President Obama, Emanuel is the son of an Israeli doctor who immigrated to the US in the 1950s.

Vermont Senator Bernie Sanders announces his bid for the presidency. A self-described “Democratic Socialist,” Sanders is considered a long-shot to defeat former First Lady and New York Senator Hillary Clinton for the Democratic nomination.

May 2015

The US Congress overwhelmingly endorses a bill providing for congressional approval of an Iran nuclear deal. By a vote of 400-24, the House of Representatives approved a bill that would allow 52 days to reject any sanctions relief granted under a deal with the Islamic Republic. A similar measure was endorsed by the Senate, 98-1. President Obama said he would sign the bill.

Rochelle Shoretz, the founder of the national cancer group Sharsheret, dies at 42. Shoretz, who was diagnosed with breast cancer at 28, died of the disease at her New Jersey home.

11.2 Persons Honored by the Jewish and General Communities, 2013–2015

Jewish Book Awards

Association for Israeli Studies, Shapiro Best Book Award, 2014

Guy Ben Porat, *Between State and Synagogue: The Secularization of Contemporary Israel*

Association of Jewish Libraries, 2015

www.jewishlibraries.org

Sydney Taylor Book Award for Younger Readers

Jim Aylesworth and Barbara McClintock, *My Grandfather's Coat*

Sydney Taylor Book Award for Older Readers

Loic Dauvillier, Marc Lizano and Greg Salsedo, *Hidden: A Child's Story of the Holocaust*

Sydney Taylor Book Award for Teen Readers

Donna Jo Napoli, *Storm*

Sydney Taylor Honor Books for Younger Readers

Barbara Krasner, illustrated by **Kelsey Garrity-Riley**, *Goldie Takes a Stand*

Jacqueline Jules, illustrated by **Durga Yael Bernhard**, *Never Say a Mean Word Again: A Tale from Medieval Spain*

Sydney Taylor Honor Books for Older Readers

Donna Gephart, *Death by Toilet Paper*

Jennifer Elvgren, illustrated by **Fabio Santomauro**, *Whispering Town*

Sydney Taylor Honor Books for Teen Readers

Lila Perl, *Isabel's War*

Una LaMarche, *Like No Other*

Sydney Taylor Manuscript Award Winner

Susan Krawitz, *Viva, Rose*

Judaica Reference Award

Louis H. Feldman, James L. Kugel and Lawrence H. Schiffman (editors), *Outside the Bible: Ancient Jewish Writings Related to Scripture*

Bibliography Award

Vera Basch Moreen, *Catalog of the Judeo-Persian Manuscripts in the Library of the Jewish Theological Seminary of America*

Baron Book Prize, 2013

www.aajr.org

Rachel Neis of University of Michigan for *The Sense of Sight in Rabbinic Culture: Jewish Ways of Seeing in Late Antiquity*

Biblical Archaeology Society Publication Awards 2013

www.biblicalarchaeology.org

Best Scholarly Books on Archaeology

Lawrence E. Stager, Daniel M. Master and J. David Schloen, *Ashkelon 3: The Seventh Century B.C*

Aren M. Maeir (editor), *ell es-Safi/Gath I: The 1996–2005 Seasons, Vols. 1 and 2*

Best Book Relating to the Hebrew Bible

Shalom Paul, *Isaiah 40–66: Translation and Commentary*

Best Popular Book on Archaeology

Michael D. Coogan and Mark S. Smith, *Stories from Ancient Canaan*

Jordan Schnitzer Book Award Recipients

from the Association of Jewish Studies, 2014

www.ajsnet.org

Jewish Literature and Linguistics

Lital Levy, Princeton University, *Poetic Trespass: Writing between Hebrew and Arabic in Israel/Palestine*

Medieval and Early Modern Jewish History

Elisheva Carlebach, Columbia University, *Palaces of Time: Jewish Calendar and Culture in Early Modern Europe*

Honorable Mentions

Jonathan Ray, Georgetown University, *After Expulsion: 1492 and the Making of Sephardic Jewry*

Yaacob Dweck, Princeton University, *The Scandal of Kabbalah: Leon Modena, Jewish Mysticism, Early Modern Venice*

Magda Teter, Wesleyan University, *Sinners on Trial: Jews and Sacrilege after the Reformation*

Modern Jewish History—European Countries

Pawel Maciejko, Hebrew University of Jerusalem, *The Mixed Multitude: Jacob Frank and the Frankist Movement, 1755–1816*

Honorable Mentions

Elissa Bemporad, Queens College, CUNY, *Becoming Soviet Jews: The Bolshevik Experiment in Minsk*

Glenn Dynner, Sarah Lawrence College, *Yankel's Tavern: Jews, Liquor, and Life in the Kingdom of Poland*

National Jewish Book Awards by The Jewish Book Council, 2014

www.jewishbookcouncil.org

Jewish Book of the Year, Everett Family Foundation Award**Ileene Smith, Steven J. Zipperstein, and Anita Shapira, *Jewish Lives Series******American Jewish Studies, Celebrate 350 Award*****Adam D. Mendelsohn, *The Rag Race: How Jews Sewed Their Way to Success in America and the British Empire******Biography, Autobiography, Memoir, The Krauss Family Award in Memory of Simon & Shulamith (Sofi) Goldberg*****George Prochnik, *The Impossible Exile: Stefan Zweig at the End of the World******Children's and Young Adult Literature, Jewish Book Council Award*****Devra Lehmann, *Spinoza: The Outcast Thinker******Contemporary Jewish Life and Practice, Myra H. Kraft Memorial Award*****Shlomo M. Brody, *A Guide to the Complex: Contemporary Halakhic Debates******Education and Jewish Identity, In Memory of Dorothy Kripke*****Elie Holzer with Orit Kent, *A Philosophy of Havruta: Understanding and Teaching the Art of Text Study in Pairs******Fiction, JJ Greenberg Memorial Award*****David Bezmozgis, *The Betrayers******History, Gerrard and Ella Berman Memorial Award*****Yohanan Petrovsky-Shtern, *The Golden Age Shtetl: A New History of Jewish Life in East Europe******Holocaust*****James A. Grymes, *Instruments of Hope and Liberation in Mankind's Darkest Hour******Illustrated Children's Book Louis Posner Memorial Award*****Allison Ofanansky; Elsa Oriol, illus. *The Patchwork Torah******Modern Jewish Thought and Experience, Dorot Foundation Award in Memory of Joy Ungerleider Mayerson*****Jay Goldmintz and Jonathan Sacks, *The Koren Ani Tefillah Siddur******Outstanding Debut Fiction, Foundation for Jewish Culture's Goldberg Prize*****Stuart Rojstaczer, *The Mathematician's Shiva******Scholarship, Nahum M. Sarna Memorial Award*****Louis H. Feldman, James L. Kugel and Lawrence H. Schiffman, eds., *Outside the Bible, 3-Volume Set: Ancient Jewish Writings Related to Scripture******Sephardic Culture, Mimi S. Frank Award in Memory of Becky Levy*****Julia Cohen and Sarah Abrevaya Stein, eds., *Sephardi Lives: A Documentary History, 1700–1950******Women's Studies, Barbara Dobkin Award*****Kathryn Hellerstein, *A Question of Tradition: Women Poets in Yiddish, 1586–1987***

Writing Based on Archival Material, The JDC-Herbert Katzki Award

Julia Phillips Cohen, *Becoming Ottomans: Sephardi Jews and Imperial Citizenship in the Modern Era*

Sami Rohr Prize by The Jewish Book Council, 2015

www.jewishbookcouncil.org

Ayelet Tsabari, *The Best Place on Earth: Stories*

(for the contribution of contemporary writers in exploring and transmitting Jewish values.)

Sapir Prize for Literature of Israel, 2015

Ruby Namdar, *The Ruined House*

(Israel's leading literary prize)

Academic Awards**The Abel Prize, 2015**

www.abelprize.no

Louis Nirenberg, New York University, for his “fundamental contributions to dynamical systems, ergodic theory, and mathematical physics.”

(for lifelong influence on mathematics)

American Academy of Religion, 2014

www.aarweb.org

AAR Book Award

Anya Bernstein, *Religious Bodies Politic: Rituals of Sovereignty in Buryat Buddhism* (Analytical-Descriptive Studies)

American Council of Learned Societies Fellowships, 2015

www.acsls.org

Joshua Dubler, University of Rochester, *Religion and Mass Incarceration*

Laura Suzanne Lieber, Duke University, *Staging the Sacred: Orchestrating Holiness in Late Antiquity*

Andrea Orzoff, New Mexico State University, *Music in Flight: Exiles, Refugees, Fugitives, and the Politics of Music in Latin America, 1933–1960*

Ilana Feldman, The George Washington University, *Life Lived in Relief: Palestinian Refugees and the Humanitarian Experience*

Daniel Goldmark, Case Western Reserve University, *Musical Stereotyping American Jewry in Early Twentieth-Century Mass Media*

Emma Lieber, Columbia University, “On the Distinctiveness of the Russian Novel: The Brothers Karamazov and the English Tradition”

American Jewish Historical Society, 2015www.ajhs.org

Emma Lazarus Statue of Liberty Award

Simon Schama

Lee Max Friedman Award

Deborah Dash Moore

(given to an individual who has demonstrated outstanding leadership and commitment to strengthening the American Jewish community)

The Saul Viener Prize

Libby Garland, *After They Closed The Gates*

(for books that focus on the history of Jews in America)

Sid and Ruth Lapidus Fellowship

Dr. Andrew Porwancher, University of Oklahoma

(for researchers interested in seventeenth and eighteenth century American Jewish history.)

Association for Canadian Jewish Studies, 2014–2015www.acjs-aejc.ca/award

Louis Rosenberg Canadian Jewish Studies Distinguished Service Award

Pierre Anctil, University of Ottawa

Marcia Koven Best Student Paper Award

SJ Kerr-Lapsley, McGill University, “Roots, Routes and Bridges: An Introduction to the Involvement of Holocaust Survivors in Holocaust Education in Vancouver”***Association for the Social Scientific Study of Jewry, 2015***www.assj.org

Sklare Award

Barbara Kirshenblatt-Gimblett, New York University

(for significant scholarly contribution to the social scientific study of Jewry)

Berman Foundation Dissertation Fellowships, 2014–2015www.ajsnet.org**Jay (Koby) Oppenheim**, City University of New York, ‘Once Removed’: A Comparative Study of ‘Russian Jews’ in New York and Berlin**Emily Sigalow**, Brandeis University, *Intersecting Traditions: The Jewish Encounter with Buddhism since 1893****Fraenkel Prize in Contemporary History, 2014***www.wienerlibrary.co.uk/Fraenkel-Prize

Completed but unpublished book

Maren Roeger, Deutsches Historisches Institut Warschau, Poland, *Sexualpolitik und Besatzeralltag in Polen 1939–1945: Prostitution, Intimität, Gewalt*

Miriam Zadoff, Indiana University, *Der Rote Hiob: Das Leben des Werner Scholem*

Completed but unpublished PhD dissertation

David Motadel, Gonville and Caius College, University of Cambridge, UK, *Islam and Germany's War, 1941–1945*

Fundamental Physics Breakthrough Prize, 2015

<http://breakthroughprize.org>

Saul Perlmutter, University of California, Berkeley and Lawrence Berkeley National Laboratory

(for the most unexpected discovery that the expansion of the universe is accelerating, rather than slowing, as had been long assumed)

Fundamental Mathematics Breakthrough Prize, 2015

<http://breakthroughprize.org>

Jacob Lurie, Harvard University

(for his work on the foundations of higher category theory and derived algebraic geometry; for the classification of fully extended topological quantum field theories; and for providing a moduli-theoretic interpretation of elliptic cohomology)

MacArthur Genius Awards, 2014

<http://www.macfound.org/programs/fellows>

Jacob Lurie, Harvard University

Joshua Oppenheimer, Documentary Filmmaker

National Medal of Science, 2014

www.nsf.gov/od/nms/medal.jsp

Robert Axelrod, University of Michigan, behavioral and social science

May Berenbaum, University of Illinois, Champaign-Urbana, biological sciences

Bruce Alberts, University of California, San Francisco, biological sciences

Judith P. Klinman, University of California, Berkeley, chemistry

Burton Richter, Stanford University, physical sciences

(Bestowed by the President of the United States to individuals in science and engineering who have made important contributions to the advancement of knowledge in the fields of behavioral and social sciences, biology, chemistry, engineering, mathematics and physics.)

National Medal of Technology and Innovation, 2014

www.uspto.gov/about/nmti/index.jsp

Eli Harari, SanDisk CEO

Arthur D. Levinson, CEO of Calico, Chairman of Apple, Inc.

(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, 2015

www.wolffund.org.il

Murray Perahia, concert pianist and conductor (music)

Jeffrey Ravetch, The Rockefeller University (medicine)

Robert Kirshner, Harvard University (physics)

(Awarded by the President of Israel to preeminent scientists and artists “for the unique contribution to mankind and friendly relations among peoples, irrespective of nationality, race, color, religion, sex or political views”)

Awards by Jewish Organizations

American Jewish Congress Recognition Award, 2015

(www.worldjewishcongress.org)

Helen Mirren

(for her role in the acclaimed film ‘Woman in Gold’ and for helping to educate the public about the issues of Nazi-looted art)

Bernice N. Tannenbaum Prize, 2015

(http://archive.hadassah.org/site/c.keJNiWOvEIH/b.5842273/k.431E/The_Bernice_S_Tannenbaum_Prize.htm)

Jessica Nare, Director of leadership programs for the Jewish Family Service of San Diego

(awarded annually to an emerging professional who is working to advance the cause of women and girls in the US or Israel)

The Charles Bronfman Prize, 2014, 2015

www.thecharlesbronfmanprize.com

Sam Goldman, solar power leader

Rebecca Heller, founded the Iraqi Refugee Assistance Project (IRAP)

(honors humanitarian work, informed by Jewish values, that has broad, global impact that can change lives and inspire future generations from all walks of life)

Covenant Foundation Award for Excellence in Jewish Education, 2015

www.covenantfn.org

Michelle Shapiro Abraham, Director of Program Development for the Campaign for Youth Engagement at the Union for Reform Judaism (URJ)

Dr. Sandra Ostrowicz Lilienthal, Curriculum Developer and Instructor at the Rose and Jack Orloff Central Agency for Jewish Education of Broward County (Orloff CAJE) in Davie, Florida

Amy Meltzer, the lead Kindergarten teacher at Lander-Grinspoon Academy (LGA) in Northampton, Massachusetts

(recognizes excellence and impact in Jewish education)

Genesis Prize, 2015

www.gpg.org

Michael Douglas

(The Genesis Prize is an annual \$1 million prize, which recognizes exceptional individuals whose values and achievements will inspire the next generation of Jews. Presented by the Prime Minister of Israel.)

Hillel International, 2015

www.hillel.org

Renaissance Award, 2015

Cindy and David Shapira, Vice President of the David S. and Karen A. Shapira Foundation and Executive Chairman of the Board of Directors of Giant Eagle, Inc., President of the David S. and Karen A. Shapira Foundation

(Hillel International's highest honor bestowed upon individuals whose bold vision and transformative initiatives enrich the campus, the Jewish community and the world)

Maimonides Award, 2015

Donna E. Shalala, President of the University of Miami

(presented to a university leader whose dedication to higher education has promoted a deep commitment to Jewish and secular learning and devotion to the community)

Edgar M. Bronfman Award, 2015

Michael Brooks, former Executive Director of University of Michigan Hillel

(presented to a Hillel professional who has served the movement with distinction and honor)

JPRO Network (formerly the Jewish Communal Service Association of North America) 2014

www.jpro.org

The Ben Mandelkorn Distinguished Service Award

Alan Gill, The Joint Distribution Committee

(recognizes significant and sustained contributions to Jewish community organization practice)

The JPRO Network Young Professional Award**Ira Dounn**, BBYO**Sheila Katz**, Hillel International

(recognizes the exemplary service to their agencies and communities by talented individuals)

The National Yiddish Theatre Folksbiene 2015www.nationalyiddishtheatre.org

Lifetime Achievement Award

Theodore Bikel, actor and singer.**The Bernard Rodkin Professional Fellowship****Amanda Glincher**, Jewish Federation of Silicon Valley**Elisabeth Kostin**, UJA Federation of NY**Rachel Siegel**, Jewish Women's Foundation of New York**Chris Strom**, Jewish Community Center Association

(provides an opportunity for increasing knowledge and understanding of Israeli society and its social welfare system.)

The Norman Edell Scholarship

Aaron Gorodzinsky, Jewish Federation of the Lehigh Valley

(provides an opportunity for a young professional to attend the General Assembly of The Jewish Federations of North America)

Jewish Foundation for the Righteous, 2014www.jfr.org

Robert I Goldman Award for Excellence in Holocaust Education

Jill Tejeda, Livingston High School, NJ***Jewish Labor Committee Human Rights Award, 2014***www.jewishlaborcommittee.org**Marc Perrone**, president, United Food and Commercial Workers Union**Julie Kushner**, director, United Auto Workers District 9A.***Jewish National Fund Tree of Life Award, 2014***www.jnf.org**Charles Fox**, composer**Jerry Brown**, Governor of California**Anne Gust Brown**, businesswomen and First Lady of California

(The Tree of Life Award is a humanitarian award the Jewish National Fund presents to individuals in appreciation of their outstanding community involvement, their dedication to the cause of American-Israeli friendship, and their devotion to peace and the security of human life. The award recognizes leaders of achievements and innovations in industry, government and education.)

***Rabbi Shmuley's This World: The Jewish Values Network
Champion of Jewish Values Awards, 2015***

www.shmuley.com

Elie Wiesel, author, Nobel Laureate

Sheldon & Miriam Adelson, Jewish Philanthropists

Dr. Mehmet Oz—cardiac surgeon, television personality

(recognizes those who strive to positively affect society)

Awards for the Media

Religion Newswriters Association, 2014

www.rna.org

RNS Religion Reporter of the Year—Large Newspapers

Michelle Boorstein, *The Washington Post*

Magazine of the Year, Overall Excellence

Tikkun, first place

Moment, third place

Supplement Religion Feature Writer of the Year

Yair Rosenberg, *Tablet*

Religion TV National Network Cable Broadcast of the Year

Jerome Socolovsky, *Voice of American*

Chandler Student Religion Reporter of the Year

Sara Grossman, UC Berkeley

Simon Rockower Awards for Excellence in Jewish Journalism, 2015

www.ajpa.org

Category 1: The Louis Rapoport Award for Excellence in Commentary

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines; Web-Based Outlets

First Place: *New Jersey Jewish News*, Whippany, NJ “Tunnel Vision,” “Passoverkill?,” and “The Price to Pay” by **Andrew Silow-Carroll**

Second Place: *The Jewish Journal of Greater LA*, Los Angeles, CA “Charedim Should Start With ‘Thank You,’” “Replace Foxman with Seinfeld,” and “Why Judaism Needs Journalism” by **David Suissa**

Division B. Newspapers 14,999 circulation and under

First Place: *Intermountain Jewish News*, Denver CO “We Remember Them All,” “Tale of Two Mothers,” and “Tallit” by **Tehilla Goldberg**

Second Place: *Washington Jewish Week*, Rockville, MD, “A High Calling,” “The Limits of Language,” and “The Right to Privacy” by **Geoffrey Melada**

Category 2: Single Commentary

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines; Web-Based Outlets

First Place: *Hadassah Magazine*, New York, NY “Democracy, Judaism and War” by **Gil Troy**

Division B. Newspapers 14,999 circulation and under

First Place: *Baltimore Jewish Times*, Owings Mills, MD, “Life-or-Death Struggle” by **Joshua Runyan**

Category 3: Personal Essay

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines; Web-Based Outlets

First Place: *70 Faces Media*, New York, NY “Saying a Prayer—Again and Again” by **Abby Sher**

Second Place: *Lilith Magazine*, New York, NY “One Woman’s Resume” by **Leah Lax**

Division B. Newspapers 14,999 circulation and under

First Place: *Chicago Jewish News*, Skokie, IL “Life and Death” by **Joseph Aaron**

Second Place: *Cleveland Jewish News*, Beechwood, OH “The Passover I Became Jew-ish” by **Regina Brett**

Category 4: Editorial Writing

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines; Web-Based Outlets

First Place: *The Jewish Journal of Greater LA*, Los Angeles, CA “Are Jews Losing Their Story,” “Jonathan Pollard Case is about America,” and “And Why Shavit Struck a Nerve” by **David Suissa**

Division B. Newspapers 14,999 circulation and under

First Place: *Jewish Independent Vancouver*, British Columbia, “The Message is Universal,” “The Spirit of Limmud in Vancouver,” and “J Street Uniquely Set Apart for Exclusion” by **Pat Johnson, Basya Laye, and Cynthia Ramsay**

Second Place: *Washington Jewish Week*, Rockville, MD “Our Boys,” “The Interdating Challenge,” and “On El Al, We Are One People” by **David Holzel, Geoffrey Melada and Joseph Runyan**

Category 5: The Boris Smolar Award for Excellence in Enterprise or Investigative Reporting

Sponsored by Steinreich Communications

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines; Web-Based Outlets

First Place: *The Jewish Channel*, New York, NY “How to Lose \$1Billion: Yeshiva University Blows Its Future on Loser Hedge Funds” by **Steven I. Weiss**

Division B. Newspapers 14,999 circulation and under

First Place: *St. Louis Jewish Light*, St. Louis, MO “Jews and Genetics” by **David Baugher and Ellen Futterman**

Second Place: *The Boiling Point*, Los Angeles, CA “Summer of War” by **Alec Fields, Goldie Fields, Jonah Gill, Mati Hurwitz, and Noah Rothman**

Category 6: News Reporting

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines; Web-Based Outlets

First Place: *Chabad.org*, Brooklyn, NY “New Pentagon Directive Opens Door for More Jewish Chaplains” by **Dovid Margolin**

Second Place: *The Jewish Week*, New York, NY “Buddy, Can You Spare Some Socks” by **Jonathan Mark**

Division B. Newspapers 14,999 circulation and under

First Place: *Diane J. Schmidt*, Corrales, NM, *The New Mexico Jewish Link* “UNM’s Graduate Student Association Votes to Rescind Anti-Israel Resolution” by **Diane J. Schmidt**

Second Place: *St. Louis Jewish Light*, St. Louis, MO “Jewish Leaders, Clergy Rally Behind Ferguson” by **David Baugher**

Category 7: Social Justice Reporting

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines; Web-Based Outlets

First Place: *Lilith Magazine*, New York, NY “Find Your Fergusons” by **Susan Talve**

Second Place: *The Canadian Jewish News*, Concord, Ontario “LGBTQ Inclusion” by **Rabbi Steven Greenberg and Jodie Shupac**

Division B. Newspapers 14,999 circulation and under

First Place: *St. Louis Jewish Light*, St. Louis, MO “Ferguson Coverage” by **David Baugher, Robert A. Cohn, Ellen Futterman, Larry Levin, and Eric Mink**

Second Place: *St. Louis Jewish Light*, St. Louis, MO “Hunger in the Jewish Community” by **Repps Hudson and Ellen Futterman**

Category 8: Feature Writing

Division A. Newspapers 15,000 circulation and over; Broadcast

First Place: *Allan M. Jalon*, New York, NY, *Forward* “My Opa’s Story of World War One’s Other Fight” by **Allan M. Jalon**

Second Place: *Jewish Standard*, Teaneck, NJ “Passage to India: Local Academic Finds Jewish Parallels in Hindu University” by **Larry Yudelson**

Division B. Newspapers from 7,500–14,999 circulation

First Place: *Intermountain Jewish News*, Denver, CO “Holocaust Glimpse Takes a Lifetime ‘Toll’” by **Chris Leppik**

Second Place: *Washington Jewish Week*, Rockville, MD “The Pain Changes Your Life” by **Geoffrey Melada and Suzanne Pollak**

Division C. Newspapers from 1 to 7,499 circulation

First Place; *Yiddish Forward*, New York, NY “Shiva Shifts Toward Shorter and Livelier Jewish Mourning for Dead” by **Rukhl Schaechter**

Second Place: *The Dayton Jewish Observer, Centerville, OH* “Black and Jewish” by **Michelle Tedford**

Division D. Magazines; Special Sections and Supplements; Web-Based Outlets

First Place: *St. Louis Jewish Light—Oy! Magazine* “Setting (Spiritual) Boundaries” by **David Baugher**

Second Place: *Hadassah Magazine, New York, NY* “Swimming Against the Tide” by **Zelda Shluker**

Category 9: Arts and Criticism News and Features

Division A. Critical analysis/review, usually of a single artistic endeavor, whether in literature, theater, film or fine arts and crafts. All Newspapers; Broadcast; Magazines; Special Sections and Supplements; Web-Based Outlets.

First Place: *Hakol, Allentown, PA* “For 8 years, ‘Bewitched’ Soothes Bewildered Nation” by **Jennifer Lader**

Second Place: *Hadassah Magazine, New York, NY* “Utopia: Visions and Evolution” by **Renata Polt**

Division B. Reporting on an artistic endeavor, trend, movement or personality, whether in literature, theater, film or fine arts and crafts. All Newspapers; Broadcast; Magazines; Special Sections and Supplements; Web-Based Outlets.

First Place: *Allan M. Jalon, New York, NY* “A New Jersey Tale of Two Alfred Doblins—and One Umlaut” by **Allan M. Jalon**

Second Place: *Simi Horwitz, New York, NY Forward* “Jewish Enviro-Artists Have the Whole World in Their Hands; Creative Artists Grapple with Global Warming” by **Simi Horwitz**

Category 10: The David Frank Award for Excellence in Personality Profiles

Division A. Newspapers 15,000 circulation and over; Broadcast

First Place-Written Profiles: *The Forward Association, Inc. New York, NY*, “My Opa’s Story of World War One’s Other Fight” by **Allan M. Jalon**

Second Place-Written Profiles: *The Jewish Week, New York, NY* “Where Have You Gone, Sandy Koufax” by **Steve Lipman**

Division B. Newspapers 14,999 circulation and under

First Place: *Intermountain Jewish News, Denver, CO* “Reb Zalman Schachter-Shalomi dies” by **Andrea Jacobs**

Second Place: *Intermountain Jewish News, Denver, CO* “The Stuff of Legends” by **Chris Leppek**

Division C. Magazines; Special Sections and Supplements; Web-Based Outlets

First Place: *Jewish Action (Orthodox Union), New York, NY* “Rabbi Meir Bar-Ilan; Forgotten Pioneer of Jewish Activism” by **Rafael Medoff, Nechama Carmel and Rashel Zywica**

Second Place: *Hadassah Magazine, New York, NY* “Ruth Westheimer” by **Rahel Musleah**

Division D. Videos: **Jewish Broadcasting Service**

The David Frank Award for Excellence in Personality Profiles

Category 11: Special Sections or Supplements

First Place: *Hamodia, Brooklyn, NY* “The Freedom Connection” by **Hamodia Staff**

Second Place: *Cleveland Jewish News, Beachwood, OH* “Stars of David” by **Bob Jacob, Jon Larson, Les Levine and Ed Wittenberg**

Category 12: The Rambam Award for Excellence in Writing About Health Care

Sponsored by American Friends of Rambam Health Care Campus

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines; Special Sections and Supplements; Web-Based Outlets

First Place: *Hadassah Magazine, New York, NY* “Gene Trackers” by **Wendy Elliman**

Second Place: *Jewish Standard, Teaneck, NJ* “Can You Spare a Kidney?” by **Joanne Palmer, Shammai Engelmayer, Abigail Klein Leichman, and Larry Yudelson**

Division B. Newspapers 14,999 circulation and under

First Place: *Chicago Jewish News, Skokie, IL* “Jews and Parkinson’s” by **Pauline Dubkin Yearwood**

Second Place: *Baltimore Jewish Times, Owings Mills, MD* “Medicinal Reefer Madness” by **Marc Shapiro**

Category 13: Organizational Newsletters

Division A. Organizational Hard Copy

First Place: *Jewish National Fund, New York, NY* “B’yachad Magazine” by **Ariel Vered, Jodi Bodner, Reginald Jean-Felix, and Sherene Strausberg**

Division B. eNewsletter

First Place: *Friends of Yemin Orde, Bethesda, MD* (January, May, and June 2014 issues) by **Barbara Sherbill, Karen Sallerson, Leslie Kline, Trish Quintas, and Friends of Yemin Orde**

Category 14: Writing about Women

Sponsored by Jewish Women International

First Place: *Hadassah Magazine, New York, NY* “Mothers” by **Leora Eren Frucht**

Second Place: *B’nai B’rith Magazine, Washington, DC* “My Great-Aunt Itel and the Rise and Fall of the Maidenform Bra Company” by **David Laskin**

Category 15: Writing about the Global Russian-Speaking Jewish Community

Sponsored by Genesis Philanthropy Group

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines; Special Sections and Supplements; Web-Based Outlets

First Place: *70 Faces Media, New York, NY* “Huddling by Fire, Jews in Rebel-Held Ukraine Keep Synagogue Alive” by **Cnaan Liphshiz**

Second Place: *The Jewish Week*, New York, NY “The Next Wave of Russian-Jewish Literature” by **Sandee Brawarsky, Diane Cole, Boris Fishman, and Marina Rubin**

Division B. Newspapers 14,999 circulation and under

First Place: *Arizona Jewish Post*, Tucson, AZ “JFCS Helps Russian Holocaust Survivors Share Their Stories” by **Nancy Ben-Asher Ozeri**

Category 16: Writing About Jewish Heritage and Jewish Peoplehood in Europe

Sponsored by Taube Philanthropies Group

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines; Special Sections and Supplements; Web-Based Outlets

First Place: *Hadassah Magazine*, New York, NY “Just to Say *Merci*” by **Haim Chertok**

Second Place: *Hadassah Magazine*, New York, NY “The Kaiser’s Royal Artist” by **David W. Weiss**

Division B. Newspapers 14,999 circulation and under

First Place: *Jewish Independent*, Vancouver, British Columbia “World Musician at Rothstein” by **Cynthia Ramsay**

Category 17: The Jacob Rader Marcus Award for Journalistic Excellence in American Jewish History

Sponsored by Jacob Rader Marcus Center of the American Jewish Archives

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines; Special Sections and Supplements; Web-Based Outlets

First Place: *The Jewish Channel*, New York, NY “Remembering the Giant Shadow: Mickey Marcus at West Point” by **Christian Niedan**

Second Place: *Jewish Standard*, Teaneck, NJ “Mississippi Burning, Remembered: Puffin Marks Jubilee of Freedom Summer” by **Larry Yudelson**

Division B. Newspapers 14,999 circulation and under

First Place: *Intermountain Jewish News*, Denver, CO, “Jewish Patriots” by **Rabbi Hillel Goldberg**

Category 18: Overall Graphic Design

Division A. Newspapers 15,000 circulation and over; Broadcast

First Place: *The Jewish News Weekly of Northern California*, San Francisco, CA “The Diary of Another Young Girl,” “Lilith, The Night Demon,” and “Out of Exile” by **Cathleen Maclearie**

Division B. Newspapers 14,999 circulation and under

First Place: *Baltimore Jewish Times*, Owings Mill, MD “February 21, May 23 and November 21 issues” by **Lindsay Bridwell and Ebony Brown**

Division C. Magazines; Special Sections and Supplements; Web-Based Outlets

First Place: *Jewish Exponent—Inside Magazine, Philadelphia, PA* “Summer, Winter, and Fall issues” by **Joe Kemp**

Category 19: Graphic Design: Cover

Division A. Newspapers

First Place: j. *The Jewish News Weekly of Northern California, San Francisco, CA* “Emma Goldman: Still Too Hot to Handle?” “Lilith, the Night Demon,” “People’s School Turns 40” by **Cathleen Maclearie and Phil Blank**

Second Place: *Baltimore Jewish Times, Owings Mill, MD* “Horror in Har Nof,” “Witness to Conflict,” and “Down to the Wire” by **Lindsey Bridwell and Ebony Brown**

Division B. Magazines

First Place: *Hadassah Magazine, New York, NY* “December 2014 issue” by **Jodie Rossi**

Second Place: *San Diego Jewish Journal Magazine, San Diego, CA* “September 2014 issue” by **San Diego Jewish Journal**

Category 20: The Noah Bee Award for Excellence in Illustrating and/or Editorial Cartooning

First Place: *Hadassah Magazine, New York, NY* “April/May 2014, October/November 2014, and December 2014 issues” by **Naftali Beder, Joseph Daniel Fiedler, Christiane Grauert, Donna Grethen, and Mark Podwal**

Second Place: *New Jersey Jewish News, Whippany, NJ* “Shana Tova cover” by **Dayna Nadel**

Category 21: Photography

Division A. Newspapers

First Place: *Diane J. Schmidt, Corrales, NM, The New Mexico Jewish Link* “The Anti-Israel Boycott, Divestment and Sanctions Movement Arrives at UNM” by **Diane J. Schmidt**

Second Place: *Jewish Standard, Teaneck, NJ* “Passage to India” by **Robert Carroll**

Division B. Magazines; Special Sections and Supplements; Web-Based Outlets

First Place: *B’nai B’rith Magazine, Washington, DC* “Trendy, Yet Traditional: Jerusalem Market Becoming One of Israel’s Hot Spots” by **Debbie Zimmerman**

Category 22: Outstanding Digital Outreach

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines

Jewish Exponent, Philadelphia, PA

Jewish Exponent Digital Outreach by **Deborah Hirsh and Lisa Hostein**

Division B: Newspapers 14,999 circulation and under

First Place: *Phoenix Jewish News, Phoenix, AZ* “Website, Facebook, Twitter, Blog, JN Now Newsletter” by **Salvatore Caputo, Becky Globokar, Jennie Quiggle, Jennifer Starrett, and Leisah Woldoff**

Second Place: *Yiddish Forward, New York, NY* “Yiddish Forward Digital Outreach” by **Boris Budyanskiy and Jordan Kutzik**

Division C. Web Based Outlets; Jewish Organizations

70 Faces Media, New York, NY

Kveller.com by Molly Tolsky, Suzanne Samin and Kveller Staff

Category 23: Multi-Media Story

Division A. Jewish Media Outlets

First Place: *70 Faces Media, New York, NY* “Finding the Goldbergs: A Catskills Mystery Unraveled” by **Uriel Heilman**

Category 24: Blogging

First Place: *Edmon J. Rodman, Los Angeles, CA* “Guide for the Jewplexed” by **Edmon Rodman**

Second Place: *Lilith Magazine, New York, NY* “Lilith Blog” by **Lilith Magazine**

Secular Awards Given to American or Canadian Jews

American Academy of Arts and Letters, 2015

www.artsandletters.org

Anne Goldstein, Arts and Letters Award

Brenda Goodman, Arts and Letters Award

Jane Rosen, Arts and Letters Award

Robert Gottlieb, Award for Distinguished Service to the Arts

Presidential Medal of Freedom, 2014

www.whitehouse.gov

James Chaney, Andrew Goodman, and Michael Schwerner were three civil rights workers killed in Mississippi in 1964 while registering black voters. Goodman and Schwerner were Jewish.

Abner Mikva, former federal judge and Illinois congressman

Robert Solow, received the Nobel Prize in Economics in 1987. His research in the 1950s through the 1970s transformed the field, laying the groundwork for much of modern economics

Stephen Sondheim, one of the country’s most influential theater composers and lyricists, has won eight Grammy Awards, eight Tony Awards, an Academy Award and the Pulitzer Prize for Drama

Medal of Honor, 2015

http://www.army.mil/medalofhonor/shemin/?from=hp_spotlight

President Obama awarded the Medal of Honor to two World War I Army soldiers [one black and one Jewish] who may have been denied the top military honor in the past due to discrimination. Obama posthumously recognized Sgt. William Shemin, a Jewish soldier, for heroism in rescuing comrades on the battlefields of France nearly a century ago.

Royal Society of Canada, 2014www.rsc.ca**Sylvia Bashevkin**, Award in Gender Studies***The Shaw Prize, 2014***www.shawprize.org

Shaw Prize in Life Science and Medicine

Bonnie L. Bassler and E. Peter Greenberg***Cultural/Sports/Pulitzer Awards given to American or Canadian Jews******Critics' Choice Movie Awards, 2015***www.criticschoice.com/movie-awards

Best Action Movie

Guardians of the Galaxy, Nicole Perlman (writer)

Best Actress in a Comedy

Jenny Slate

Best Sci-Fi/Horror Movie

Interstellar, Lynda Obst (producer)***Critics' Choice Television Awards, 2015***www.criticschoice.com/television-awards

Best Drama Series

The Americans, Joe Weisberg, Joel Fields, Graham Yost, Justin Falvey, Darryl Frank, Gavin O'Connor, and Daniel Sackheim (executive producers)

Best Comedy Series

Silicon Valley, Mike Judge, Alec Berg, John Altschuler, Dave Krinsky, Michael Rotenberg, and Tom Lassally (executive producers)

Best Actor in a Comedy Series

Jeffrey Tambor, *Transparent*

Best Actress in a Comedy Series

Amy Schumer, *Inside Amy Schumer*

Best Limited Series

Olive Kitteridge, Lisa Cholodenko (director)

Best Talk Show

The Daily Show with Jon Stewart, Jon Stewart and Steve Bodow***Emmys-The Academy of Television Arts & Sciences, 2014***www.emmys.com

Outstanding Comedy Series

Modern Family, Steven Levitan, Christopher Lloyd, Jeffrey Morton, Paul Corrigan, Dan O'Shannon, Brad Walsh, Danny Zuker, Bill Wrubel, Jeffrey Richman, and Abraham Higginbotham (executive producers)

Outstanding Variety Series

The Colbert Report (Comedy Central), Jon Stewart, Tom Purcell, and Stephen Colbert (executive producers)

Outstanding Miniseries

Fargo, Joel Coen, Ethan Coen, Noah Hawley, Warren Littlefield, Adam Bernstein, and Geyer Kosinski (executive producers)

Outstanding Reality – Competition Program

The Amazing Race, Jerry Bruckheimer, Bertram van Munster, Jonathan Littman, Hayma "Screech" Washington, and Elise Doganieri (executive producers)

Outstanding Lead Actress in a Comedy Series

Julia Louis-Dreyfus, Selina Meyer in *Veep*

Outstanding Lead Actress in a Drama Series

Julianna Margulies, Alicia Florrick in *The Good Wife*

Outstanding Directing for a Variety Special

Glenn Weiss, 67th Tony Awards

Outstanding Writing for a Variety Special

Sarah Silverman, *We Are Miracles*

In Memoriam

Paul Mazursky (director, screenwriter, and actor)

Eli Wallach (actor)

Alan Landsburg (television writer, producer, and director)

David Brenner (comedian, actor, and author)

Sandy Grossman (sports television director)

Sid Caesar (comic, actor and writer)

Harold Ramis (actor, director, and writer)

Lauren Bacall (actress)

Daytime Emmys-The Academy of Television Arts & Sciences, 2015

www.emmys.com

Outstanding Culinary Program

Barefoot Contessa: Back to Basics, Ina Garten (creator)

Outstanding Game Show

Jeopardy, Harry Friedman (executive producer)

Outstanding Younger Actress in a Drama Series

Hunter King, Summer Newman in *The Young and the Restless*

Outstanding Writing in a Pre-School Animated Program

Billy Aronson, Billy Lopez, Kevin Del Aguila, and Dustin Ferrer, *Peg + Cat*

Golden Globe Awards, 2015www.goldenglobes.com

Best Motion Picture: Musical or Comedy

The Grand Budapest Hotel, Scott Rudin, Wes Anderson, Steven Rales, and Jeremy Dawson (producers)

Best Supporting Performance in a Motion Picture (Actress)

Patricia Arquette, *Boyhood*

Best TV Series: Drama

The Affair, Sarah Treem, Hagai Levi, Jeffrey Reiner, and Eric Overmyer (executive producers)

Best TV Series: Musical or Comedy

Transparent, Jill Soloway (creator and director)

Best Performance in a Miniseries or TV Film: Actor

Jeffrey Tambor, *Transparent*

Best Performance in a Miniseries or TV Film: Actress

Maggie Gyllenhaal, *The Honorable Woman****Grammy Awards, 2015***www.grammy.com

Album of the Year

Morning Phase, Beck Hansen (producer)

Best Pop Duo/Group Performance

Say Something, Ian Axel and Chad Vaccarino (A Great Big World) and Christina Aguilera

Best Rock Album

Morning Phase, Beck Hansen (producer)

Best Spoken Word Album

Diary of a Mad Diva, Joan Rivers (author)

Best Metal Performance

Tenacious D, Jack Black and Kyle Gass (*The Last in Line*)

Best Musical Theater Album

Beautiful: The Carole King Musical, Jason Howland, Steve Sidwell, and Billy Jay Stein (producers) and Carole King (composer and lyricist)

MusiCares Person of the Year

Bob Dylan (singer-songwriter, artist, and writer)***Juno Awards, 2015***www.junoawards.ca

Allan Waters Humanitarian Award Recipient

Rush, **Geddy Lee**

Group of the Year
Rock Album of the Year

Arkells, **Max Kerman**

Breakthrough Group of the Year
Single of the Year
Magic!, **Ben Spivak**

Producer of the Year
Adam Messinger

Album of the Year
Popular Problems, **Leonard Cohen**

Alternative Album of the Year
July Talk, **Leah Fay**

Blues Album of the Year
Solo Recordings, Vol. 2, **Steve Hill**

Instrumental Album of the Year
Quartango, Jonathan Goldman

Roots and Traditional Album of the Year
The Bros. Landreth, let it Die, **Ariel Posen**

Oscars—American Academy of Motion Picture Arts and Sciences, 2015
www.oscars.org

Best Supporting Actress
Patricia Arquette, Boyhood

Best Adapted Screenplay
Graham Moore, The Imitation Game

In Memoriam
Mike Nichols (director, producer, actor, and comedian)
Lauren Bacall (actress)
Paul Mazursky (director, screenwriter, and actor)
Eli Wallach (actor)

Screen Actors Guild Awards, 2015
www.sagawards.org

Outstanding Performance by a Female Actor in a Supporting Role
Patricia Arquette, Olivia Evans in Boyhood

In Memoriam
Lauren Bacall (actress)
Harold Ramis (actor, director, and writer)
Sid Caesar (comic, actor and writer)
Eli Wallach (actor)

Polly Bergen (actress, singer, television host, and writer)

Marian Seldes (actress)

Joan Rivers (actress, comedian, writer, producer, and television host)

David Brenner (comedian, actor, and author)

Marcia Strassman (actress and singer)

Pro Football Hall of Fame 2015

www.profootballhof.com

Ron Wolf, general manager (GM) of the Green Bay Packers

Tony Awards, 2015

www.tonyawards.com

Best Musical

Fun Home, **Sam Gold** (director)

Best Play

The Curious Incident of the Dog in the Night-Time, **Scott Rudin, Scott Delman, Roy Furman, Chris Harper, Tim Levy, Roger Berlind, Ruth Hendel, and Jon Platt**

Best Original Score

Lisa Kron and **Jeanine Tesori**, Fun Home

Best Revival of a Musical

The Kind and I, **Adam Siegel** (producer)

Best Direction of a Musical

Sam Gold, Fun Home

Best Revival of a Play

Skylight, Roy Furman, Scott Delman, Henri Koenigsberg, Spring Sirkin, Scott Rudin, Catherine Adler, and Eli Bush

Best Book of a Musical

Lisa Kron, Fun Home

Best Costume Design of a Musical

Catherine Zuber, The Kind and I

Best Lighting Design of a Musical

Natasha Katz – An American in Paris

Tony Honors for Excellence in Theatre

Arnold Abramson, Gene O'Donovan, and Adrian Bryan-Brown

Isabelle Stevenson Award

Stephen Schwartz

(presented for a substantial contribution of volunteered time and effort on behalf of one or more humanitarian, social service, or charitable organizations)

In Memoriam

Mike Nichols (director, producer, actor, and comedian)

Leonard Nimoy (actor)

Joan Rivers (actress, comedian, writer, producer, and television host)

Lauren Bacall (actress)

Polly Bergen (actress, singer, television host, and writer)

Eli Wallach (actor)

Marian Seldes (actress)

People's Choice Awards, 2015

www.peopleschoice.com

Favorite Movie

Maleficent, Joe Roth (producer)

Favorite Action Movie

Divergent, Neil Burger (director)

Favorite Comedic Movie

22 Jump Street, Jonah Hill, Neal H. Moritz, and Channing Tatum (producers)

Favorite Dramatic Movie

The Fault in Our Stars, Scott Neustadter and Michael H. Weber (screenwriters)

Favorite Comedic Movie Actor

Adam Sandler

Favorite Family Movie

Maleficent, Joe Roth (producer)

Favorite TV Show

The Big Bang Theory, Chuck Lorre, Steven Molaro, and Bill Prady (executive producers)

Favorite Network TV Comedy

The Big Bang Theory, Chuck Lorre, Steven Molaro, and Bill Prady (executive producers)

Favorite Network TV Drama

Grey's Anatomy, Tammy Ann Casper, Rob Corn, Mark Gordon, Shonda Rhimes, Joan Rater, Tony Phelan, Stacy McKee, Jeff Rafner, Mark Driscoll, and Amy Reaser (executive producers)

Favorite Network TV Sci-Fi/Fantasy

Beauty & the Beast, Ron Koslow, Jennifer Levin, and Sherri Cooper Landsman (creators)

Favorite TV Crime Drama

Castle, Rob Bowman, Laurie Zaks, Barry Schindel, David Amann, Andrew W. Marlowe, and Armyan Bernstein (executive producers)

Favorite Cable TV Comedy

Melissa & Joey, David Kendall, Bob Young, Melissa Joan Hart, Joey Lawrence, Paula Hart, John Ziffren, and Seth Kurland (executive producers)

Favorite Cable TV Drama

Pretty Little Liars, Marlene King, Maya Goldsmith, Joseph Dougherty, and Bob Levy (executive producers)

Favorite Cable Sci-Fi/Fantasy TV Show

Outlander, Jim Kohlberg, Andy Harries, and Ronald D. Moore (executive producers)

Favorite TV Dramedy

Orange is the New Black, Jenji Kohan (executive producer)

Favorite Competition TV Show

The Voice, Lee Metzger, John de Mol, Mark Burnett, Audrey Morrissey, and Stijn Bakkers (executive producers)

Favorite Sketch Comedy TV Show

Saturday Night Live, Lorne Michaels (executive producer)

Favorite New TV Comedy

Jane the Virgin, Ben Silverman, Jennie Snyder Urman, Gary Pearl, Jorge Granier, and Brad Silberlina (executive producers)

Favorite New TV Drama

The Flash, Andrew Kreisberg, Greg Berlanti, David Nutter, and Sarah Schechter (executive producers)

Favorite Group/Band

Maroon 5, Adam Levine, Jesse Carmichael, Mickey Madden, James Valentine, Matt Flynn, and PJ Morton (members)

The Pulitzer Prizes, 2015

www.pulitzer.org

Journalism: Investigative Reporting

Eric Lipton, *The New York Times*

Journalism: Explanatory Reporting

Zachary Mider, *Bloomberg News*

Journalism: Local Reporting

Rob Kuznia, *Daily Breeze*, Torrance, CA

Journalism: National Reporting

Carol D. Leonnig, *The Washington Post*

Journalism: Commentary

Lisa Falkenberg, *Houston Chronicle*

Biography or Autobiography:

The Pope and Mussolini: The Secret History of Pius XI and the Rise of Fascism in Europe, **David I. Kertzer**

Rock and Roll Hall of Fame, 2015

www.rockhall.com

Paul Butterfield Blues Band (Mike Bloomfield)

Lou Reed

Society of Professional Journalists New America Award, 2014

www.spj.org

John Carlos Frey, Marisa Venegas, Solly Granatstein, Esther Kaplan, Neil Katz, Shawn Efran, and Greg Gilderman “The Real Death Valley”

Society of Professional Journalists Sigma Delta Chi Awards, 2014

www.spj.org

Magazines (Magazine Investigative Reporting—Regional/Local Circulation)

The Truth about Chicago’s Crime Rates, Noah Isackson and David Bernstein
(*Chicago Magazine*)

Songwriters Hall of Fame, 2015

www.songwritershalloffame.com

2015 Towering Song Award

What a Wonderful World, written by George David Weiss and Bob Thiele (George Douglas)

Hal Davis Starlight Award

Nate Ruess, singer, songwriter, and musician

Lists of Influential Jews

Jerusalem Post’s 50 Most Influential Jews in the World, 2015

www.jpost.com

1. **Benjamin Netanyahu**, Prime Minister of Israel
2. **Janet Yellen**, Chair of the Board of Governors of the Federal Reserve System *
3. **Jack Lew**, United States Secretary of the Treasury *
4. **Wendy Sherman**, Under Secretary of State for Political Affairs *
5. **Sheldon Adelson**, Media giant, philanthropist *
6. **Haim Saban**, Media giant, philanthropist *
7. **Reuven Rivlin**, President of Israel
8. **Gadi Eizenkot**, IDF Chief of Staff
9. **Karnit Flug**, Bank of Israel Governor
10. **Ron Lauder**, World Jewish Congress President *

11. **Shimon Peres**, Former president of Israel
12. **Michael Bloomberg**, Former Mayor of NYC, philanthropist, business magnate *
13. **Isaac Herzog**, Zionist Union head
14. **Ruth Bader Ginsburg**, US Supreme Court Justice *
15. **Malcolm Hoenlein**, Executive vice chairman of the Conference of Presidents *
16. **Natan Sharansky**, Jewish Agency Chairman
17. **Efi Stenzler**, KKL-JNF World Chairman
18. **Jon Stewart**, Comedian, host of *The Daily Show* *
19. **Dianne Feinstein**, Democratic Senator of California *
20. **Dan Shapiro**, American Ambassador to Israel *
21. **Shari Arison**, Owner of Arison Investments *
22. **Dana Azrieli**, Chairman of the Board at Azrieli Group
23. **Miriam Naor**, President of the Supreme Court of Israel
24. **Jon Medved**, CEO Our Crowd
25. **Jeff Zients**, Director of the US National Economic Council and Advisor to President Obama on Economic Policy *
26. **Todd Stern**, US Special Envoy for Climate Change *
27. **Nir Barkat**, Mayor of Jerusalem
28. **Moshe Kahlon**, Head of the Kulanu Party
29. **Yossi Druker**, Executive Vice President of Rafael Ltd.
30. **Ron Dermer**, Israeli Ambassador to the US *
31. **Moshe Kantor**, President of the European Jewish Congress
32. **Lynn Schusterman**, Chair of the Charles and Lynn Schusterman Family Foundation *
33. **Ayelet Shaked**, Bayit Yehudi MK, Justice Minister
34. **Rabbi Berel Lazar**, Chief Rabbi of Russia
35. **Eric Fingerhut**, CEO and President of Open Hillel *
36. **Rivka Carmi**, President of Ben-Gurion University of the Negev
37. **Thomas Friedman**, Columnist for *The New York Times* *
38. **Sheryl Sandberg**, Chief Operating Officer of Facebook *
39. **Ruth Porat**, Chief Financial Officer of Google *
40. **David Blatt**, Head Coach of the Cleveland Cavaliers
41. **Yechiel Eckstein**, President of the International Fellowship of Christians and Jews *
42. **Rachelle Sperber Fraenkel**, Torah studies educator for women; public speaker
43. **Marta Weinstock-Rosin**, Hebrew University scientist/researcher, Israel prize winner
44. **Vladimir Sloutsker**, Co-founder & President of the Israeli Jewish Congress
45. **Elie Wiesel**, Holocaust survivor, author and humanitarian *
46. **Sharon Cohen Anisfeld**, Dean of Rabbinic Ordination at Hebrew College *
47. **Mathew Bronfman**, Businessman, philanthropist *
48. **Idina Menzel**, Actress, singer *
49. **Amy Schumer**, Comedian, star of *Inside Amy Schumer* *
50. **Gal Gadot**, Actress

*American or American-born

Jewish Women International 10 Women to Watch, 2014www.jwi.org

1. **Julie Chaiken**, San Francisco, co-founded Chaiken and Capone, a women's apparel company specializing in business attire.
2. **Lisa Reiner Cohen**, Washington, DC, volunteers her time, energy and resources to the Jewish Foundation for Group Homes (JFGH)
3. **Gabrielle Giffords**, Tucson, activist and former Congresswoman
4. **Sharna Goldseker**, Baltimore, Executive Director of 21/64, a non-profit consulting practice, a program of the Andrea and Charles Bronfman Philanthropies
5. **Jodi Macklin**, Washington, DC, interior designer
6. **Sunita Leeds**, Washington, DC, Co-chair, The Enfranchisement Foundation
7. **Roberta Levy Liss**, Washington, DC, Executive Vice President, BECO Management, Inc.
8. **Liz Schrayer**, Washington, DC, Political strategist
9. **Caryl Stern**, President and CEO, UNICEF U.S. Fund
10. **Rabbi Shira Stutman**, Washington, DC, Director of Jewish Programming, Sixth & I Historic Synagogue

The Forward Fifty, 2014www.forward.com**The Top 5 (+1)****Ruth Bader Ginsburg**

Ruth Bader Ginsberg is the first Jewish woman appointed to the US Supreme Court. Born in Brooklyn, New York, she lost an older sister at an early age, and her mother the day before her high school graduation. After graduating from Cornell University, she enrolled in Harvard Law School. She later transferred to New York to follow her husband's job and graduated from Columbia Law School. Though she tied for first in her law school class, she found it difficult to find work, and eventually became a champion of women's and civil rights, a cause that defined much of her legal career.

Rachelli Fraenkel

Rachelli Fraenkel is the American-Israeli mother of Naftali Fraenkel, the 16-year-old yeshiva student who was kidnapped while hitchhiking with Gilad Shaer and Eyal Yifrah in the West Bank. Throughout the search for her son, his discovery, and the 50-day war that ensued, Fraenkel, 46, was a beacon of calm for a nation on edge. When East Jerusalem teenager Muhammad Abu Khdeir was murdered in an alleged revenge attack, she reached beyond another divide, condemning the incident in a public letter.

Idina Menzel

America's obsession with "Frozen" is alive and well, nearly a year after the film's theatrical release. Idina Menzel's contribution to 2013 pop culture is undoubtedly her role as Elsa the Snow Queen, who struggles to conquer her power to control snow and ice and use them for good rather than evil.

At age 15, with her parents going through a divorce, Menzel started performing in synagogues and as a bar mitzvah and wedding singer. She attended New York University's Tisch School of the Arts. She had a very secular upbringing. But motherhood has made her reconsider her Jewish roots. "I feel very connected to the culture and history of the Jewish people," Menzel told the *Kansas City Jewish Chronicle*.

Angela Buchdahl

Angela Buchdahl is senior rabbi at New York's Central Synagogue with dual identities as rabbi and cantor; Korean Buddhist and Ashkenazi Jew. She has shattered glass ceilings and quietly works to uphold tradition. She sends her three children to Jewish day school and puts kimchi on her Seder plate. "She's a once-in-a-generation leader," said Rabbi Rick Jacobs, head of the Union of Reform Judaism and her mentor when both were at Westchester Reform Temple.

Gary Shteyngart

Gary Shteyngart, a Russian Jewish writer is the author of "The Russian Debutante's Handbook"—the first (2003) widely acclaimed novel of Gen-X Jewish immigrant fiction. Mashing up Philip Rothian introspection, Woody Allen-esque schlemielery and Jackie Mason-esque Borscht Belt delivery with a whip-smart pop cultural sensibility, Shteyngart was and continues to be a tonic for the humorless earnestness and solemn "importance" that can often hamper first-generation immigrant narrators.

Steven Sotloff

Steven Sotloff, who was murdered by Islamic militants in the summer, merits special inclusion. He was 31. To the end, he held fast to his beliefs, both as a journalist and as a Jew. If not for the fanatical ideology of his murderers, Sotloff would still be alive. Sotloff was drawn to the Middle East by his Jewish background. The grandson of Holocaust survivors, he was raised in a Reform Jewish household in Pinecrest, Florida. He made aliyah to Israel in 2005 and studied government at the Interdisciplinary Center Herzliya.

Community

Chaya Appel-Fishman

Chaya Appel-Fishman, 25, founded The Jewish Woman Entrepreneur—a not-for-profit organization that provides resources for traditionally observant Jewish women launching and maintaining their own businesses.

Amy Cohen

Amy Cohen is a Brooklyn social worker whose son, Sammy Cohen-Eckstein, was killed by a passing van directly in front of his apartment building just a few weeks away from celebrating his bar mitzvah. In the months since, Cohen, 48, along with her husband, Gary Eckstein, has spearheaded a fight for safer streets in New York City, where car crashes killed 286 people last year.

Oscar Cohen

Oscar Cohen, 73, is a retired superintendent of a school for the deaf in Queens. Cohen, working as an activist with a local chapter of the National Association for the Advancement of Colored People, has been among the most effective voices pushing against the Orthodox-majority board that has overseen the decline of the East Ramapo public school district in Rockland County, New York.

Stosh Cotler

Stosh Cotler, 46, is CEO of the progressive organization Bend the Arc. Cotler, who identifies as queer, is also an unusual choice in that she didn't get involved with Judaism until her late 20s. She recounted in the *Forward* how it was only when a lesbian couple invited her to their Passover Seder that she discovered "that being Jewish could be revolutionary." Bend the Arc advocates for liberal causes like workers' rights and immigration reform.

Shawn Evenhaim

Shawn Evenhaim, 47, was born in Beersheba and immigrated to Los Angeles. Evenhaim, like many other Israelis, missed Israel's culture, the Hebrew language, and, most of all, feared his children would know nothing of either. In 2007, with other Californian Israelis, he founded the Israeli American Council as an attempt to preserve the uniqueness of the Israeli community in the United States and to help Israeli expats become integrated with the American Jewish community.

Chava Karen Knox

Chava Karen Knox is an African-American woman who was born and raised in Detroit and always felt a strong connection to Judaism. She converted a couple of years ago and has become one of the most active members of the Isaac Agree Downtown Synagogue, in Detroit. Knox runs Eden Gardens, an urban farming project in East Detroit. The project is a collaboration between the local African-American neighborhood association in East Detroit and the Downtown Synagogue.

Shmuel Lefkowitz

Shmuel Lefkowitz, 68, leads the Orthodox fight to allow Jewish people to die according to their religious beliefs via the organization named Chayim Aruchim. Because Jewish law emphasizes the sanctity of life, ultra-Orthodox families often favor aggressive treatment and are wary of palliative care. In some cases, Chayim Aruchim helps families challenge doctors who advocate discontinuing aggressive treatment. But in others, Chayim Aruchim also helps reassure families that a palliative course of treatment is in accordance with Jewish law.

Eva Moskowitz

Eva Moskowitz is the founder and CEO of Success Academy Charter Schools, a flourishing network of charter schools in New York City that teaches nearly 9500 mostly low-income black and Latino students. By skirting the control of the teachers union and creating highly disciplined, serious environments for students, Moskowitz's schools have managed to outscore on standardized tests not only the city's public schools but also its most highly regarded charters.

Rachel Sandalow-Ash

Over the past year, Rachel Sandalow-Ash reports being called an anti-Semite, a kapo, and a self-hating Jew. But the hate has deterred neither Sandalow-Ash, 21, nor Open Hillel, the organization she leads, from their mission: opening the conversation about Israel at Hillel, the Jewish campus organization, to more critical voices.

Doug Seserman

Doug Seserman, 51, became head of the Denver Jewish Federation in 2002 during a time in which it was struggling. A study conducted a decade later found Denver Jews actually disliked the institution that was supposed to bring them together as a community. He has made major changes. “Federation” disappeared from the name of JEWISHColorado, the organization’s new title. But change went deeper: Foundation and federation funds were combined, Jewish institutions were required to compete for funding, and support was limited to agencies that work in three strategic areas identified as most important to the community. The move, Seserman said, was meant to put an end to the feeling that the federation was a “black box” driving away young members of the community.

Temimah Zucker

It was when Temimah Zucker, 23, of Teaneck, New Jersey, watched an Orthodox Union video about eating disorders that she learned she wasn’t alone in her own small, insular, Orthodox community. In February 2013, she launched her website, Tikvah V’Chizuk (Hope and Strength), which provides resources for those affected by anorexia. It provides a Jewish angle on the disorder and its context, not least because Zucker said that her therapy made her understand how religion could help her.

Culture**Molly Antopol**

Molly Antopol, 36, published a 2014 short-story collection, “The UnAmericans”. The San Francisco-based writer chronicled the gamut of the twentieth-century American immigrant experience, including East Coast Jews, Hollywood actors, Eastern European intellectuals, New Yorkers and Californians. This year, “The UnAmericans” was included on the long-list for a National Book Award.

Darren Aronofsky

Filmmaker Darren Aronofsky wrote, produced and directed “Noah,” a heroic reimagining of the biblical flood. Russell Crowe starred as the title character, and was joined by Emma Watson, Jennifer Connelly and Anthony Hopkins. The film, with its epic battles and special effects, was a departure both from Aronofsky’s earlier works and the sparsely told biblical account of Noah.

Alan Blassberg

After Alan Blassberg’s sister Sammy Blassberg was diagnosed with breast cancer the documentary filmmaker became an activist. Blassberg chose to make a movie.

Seeking to address the lack of awareness and stigma surrounding male breast cancer.

Lizzy Caplan

Lizzy Caplan, a Russian dancer in her elementary school's production of "Fiddler on the Roof," was nominated for an Emmy Award this year for her performance as sex research pioneer Virginia Johnson in Showtime's "Masters of Sex." Born Elizabeth Anne Caplan in Los Angeles to a lawyer and a political aide, the 32-year-old remembers her Reform Jewish upbringing fondly. She had a bat mitzvah and attended Jewish summer camp. Now, she's more of a High Holiday Jew.

Roz Chast

Roz Chast, 59, perhaps best known for her cartoons that have appeared in *The New Yorker* since 1978, published a book, "Can't We Talk About Something More Pleasant?" The graphic memoir is a moving yet honest homage to her parents, who spent their lives in Brooklyn. Chast, a graduate of the Rhode Island School of Design, has written or illustrated more than a dozen books; most recently, in September, she illustrated "101 Two-Letter Words," for which singer-songwriter Stephin Merritt wrote poems for every two-letter word allowed in Scrabble.

Peter Gelb

Peter Gelb began his career in the arts working for American impresario Sol Hurok, whose office was firebombed by members of the Jewish Defense League objecting to the booking of Russian performers while Jews were still being persecuted in the former Soviet Union. Under Gelb, the Met chooses to showcase "The Death of Klinghoffer," the opera by John Adams that dramatizes the murder of a wheelchair-bound American Jew at the hands of Palestinian terrorists. Protesters called him a self-hating Jew and demanded that he cancel the opera. Gelb nevertheless stood firm.

Tavi Gevinson

Tavi Levinson, 18, had garnered attention for her blog Style Rookie at age 11, and in 2011 she founded Rookie Mag. With 3.5 million hits a month, it gives a voice to the everyday joys and anxieties facing young teenage girls today. She has also acted on television and Broadway. Now a high school graduate, Gevinson credits her upbringing for her meteoric rise. Her father Steve Levinson was raised Orthodox. Her mother, Norwegian-born Berit Engen, is a weaver. After converting to Judaism, Engen started incorporating themes from the Torah into her work.

Ilana Glazer

Ilana Glazer, 27, with her best friend, Abbi Jacobson, is a star of "Broad City," the hit Comedy Central show. "Broad City" has gained critical praise and widespread popularity for its irreverent depiction of two 20-something women trying to get by in New York.

Maggie Gyllenhaal

This year saw Maggie Gyllenhaal, 36, stars in the television series “The Honorable Woman,” written for the BBC and SundanceTV. The show also led her into the world of cinematic commentary on Israeli-Palestinian relations right at the peak of this year’s war in Gaza.

Jeff Jacoby

A tweet from Jeff Jacoby, 55, a Boston Globe columnist, included a photo of his 16-year-old son, Caleb Jacoby, and a plaintive plea: Help me find my boy. Soon thousands were retweeting the plea, and posting photos of Caleb Jacoby with a yarmulke on their own Facebook pages and on other social media sites. Caleb was found (under circumstances that are still unclear) in New York’s Times Square.

Scarlett Johansson

This year, Scarlett Johansson, age 29, starred in several films, recorded soundtracks, and gave birth to a baby girl. Yet she found time to become a symbol both praised and derided in the Jewish world for her persistent promotion of SodaStream, the manufacturer of make-at-home seltzer whose main factory is in Mishor Adumim, an Israeli settlement in the West Bank.

Barbara Kirshenblatt-Gimblett

Barbara Kirshenblatt-Gimblett, 72, essayist and history professor from New York University as in charge of developing the core exhibition for the Museum of the History of Polish Jews in Warsaw. The museum, according to the *Forward’s* A.J. Goldmann, will be “one of the most significant Jewish cultural projects in contemporary Europe” as it seeks to “tell the story of the Jewish people’s 1000-year history in Poland.”

It’s a culture that was central to Jewish history as well as to European and Western civilization.

Henry Sapoznik

Henry Sapoznik, 61, helped launch the klezmer revival. In 1982, Sapoznik became the first director of the Max and Frieda Weinstein Archive of Recorded Sound at the YIVO Institute for Jewish Research. A couple years later he and Adrienne Cooper founded KlezKamp, an annual Yiddish arts festival, that began as a YIVO program in 1984 and will celebrate its final gathering this December. Along the way, Sapoznik helped lay the groundwork for a new generation of Yiddish artists and musicians. The “Yiddish Radio Project,” which he produced with David Isay for NPR’s “All Things Considered” in 2002, unearthed near-forgotten treasures of popular Yiddish media and won a Peabody Award for excellence in broadcast journalism. His 1999 book, “Klezmer!: Jewish Music From Old World to Our World,” was one of the first popular works on the subject and won the ASCAP Deems Taylor Award for Excellence in Music Scholarship.

Anya Ulinich

Born in Russia, Anya Ulinich immigrated with her family to Phoenix, Arizona, in 1991, when she was 18, and studied art at the Art Institute of Chicago. She published her second novel “Lena Finkle’s Magic Barrel” this year after her successful novel “Petropolis,” for which she was the author and illustrator in 2007. “Finkle” is a hilarious and poignant dissection of modern love, an homage to the work of Bernard Malamud and a contribution to the growing genre of graphic novels.

Leah Vincent

Leah Vincent, 32, became the new face of the burgeoning ex-Orthodox community this year with the publication of her feted memoir, “Cut Me Loose: Sin and Salvation After My Ultra-Orthodox Girlhood.” Vincent is just one of several formerly Orthodox authors to tell their stories in recent books. But in addition to describing her own experiences, she has also become an activist for those undergoing similar life changes. Through her work with organizations like Footsteps, her writing and media appearances, and the “It Gets Better” video project, Vincent has helped make the ex-Orthodox experience a part of mainstream Jewish life.

Food**Einat Admony**

New York is in the midst of an Israeli food movement. Tel Aviv-born but naturalized American Einat Admony, 43, has been a New York restaurateur for a decade, having opened her first place, Taïm, in Greenwich Village in 2005. At Taïm, according to New York Magazine’s Adam Platt, “she serves what many consider to be the best falafel sandwich in town.” (In 2012, she and husband Stefan Nafziger opened a second Taïm, in Nolita. There’s also a Taïm Mobile truck.)

In 2010 she went upscale Mediterranean with Balaboosta, which means “perfect housewife” in Yiddish. And in March she launched Bar Bolonat, serving what she calls “new Israeli cuisine.”

Ivan Orkin

Ivan Orkin, 51, is a chef and owner of two wildly successful ramen joints in Tokyo and two steaming hot bôites in New York. “In all his food, he drops hints of American comfort food and Jewish tradition: a rice bowl topped with smoked whitefish... cutlets fried in chicken fat,” Julia Moskin wrote in *The New York Times*.

Nigel Savage

Nigel Savage, 53, from Manchester, England heads Hazon, the Jewish environmental organization. In 2014, Hazon’s merger with the Isabella Freedman Jewish Retreat Center, of which Savage had been a longtime board member, went into effect. The enlarged organization now also includes the Elat Chayyim Center for Jewish

Spirituality, which has been a part of Freedman since 2006, and the Teva Learning Center.

Micah Wexler

Los Angeles native Micah Wexler, 32, started Wexler's Deli in L.A.'s Grand Central Market where he could turn out Ashkenazi deli food.

Saul Zabar

Saul Zabar, 80, is the owner of an Upper West Side food store known for smoked fish, plus a huge variety of gourmet goods, prepared foods & cookware. The store is mentioned in the 1998 film *You've Got Mail*, the 2009 TV series *V* and episodes of *Northern Exposure*, *Will & Grace*, *Dream On*, *How I Met Your Mother*, *Mad About You*, *Friends*, *Sex and the City*, *The Nanny*, *Seinfeld*, *The West Wing*, *Studio 60 on the Sunset Strip*, *30 Rock*, *The Daily Show*, *The Colbert Report*, *Hart of Dixie*, *Castle*, *Pardon The Interruption*, *Law & Order*, and *Gossip Girl*.

Politics**Michael Bloomberg**

Michael Bloomberg, the billionaire businessman, philanthropist and former New York City mayor, could have flown by private jet to Israel on July 23. But it was the middle of the Gaza conflict, just after the United States Federal Aviation Authority banned U.S. carriers from flying to or from Tel Aviv, and Bloomberg had a point to make. So he flew El Al (business class, of course) and lambasted the travel ban, calling it a "mistake."

Barton Gellman

Already a two-time winner of the Pulitzer Prize, Barton Gellman, 54, added a third medal this year for leading *The Washington Post's* publication of ground-breaking, controversial stories about America's secret global surveillance. Gellman once described himself in an interview as a "very moderately observant Jew." His allegiance to truth-telling clearly stems from his background.

Jared Polis

Jared Polis, 39, the first openly gay parent to serve in Congress, has devoted much of his legislative career (he is now in his third term) to promoting progressive causes. Polis has made clear this year that he is aiming for chairmanship of the Democratic Congressional Campaign Committee or for a congressional leadership position. Polis made his fortune by founding and selling Internet companies; by the age of 25, he had already turned much of his attention to philanthropy, focusing on promoting educational programs. He has also donated to local and national Jewish organizations.

Henry Waxman

Henry Waxman, 75, stepping down after nearly 40 years in Congress, will also be leaving behind his unofficial title—dean of Jewish congressional Democrats. The congressman from Los Angeles has made his mark as an activist legislator who took on almost every liberal cause, helping to improve health care and air quality, and to ensure government accountability. Waxman was known by his colleagues and by his rivals to be a tough lawmaker, doggedly pursuing issues until change took place.

It was Jewish values, Waxman said, that guided him to take action on human rights and social justice issues.

Loretta Weinberg

Loretta Weinberg, 79, the Senate Majority Leader of the New Jersey Senate serves as co-chair of the State Senate's committee to investigate the so-called Bridgegate scandal, which started around over some traffic cones on the George Washington Bridge and has wound its way into Governor Christie's office. Calling herself a "feisty Jewish grandmother," Weinberg has been Christie's most prominent local Democratic opponent throughout the scandal.

Religion**Eliyahu Fink**

Eliyahu Fink, 33, is the rabbi of the Pacific Jewish Center in the Venice Beach neighborhood of Los Angeles. Through smart use of social media and open-minded outreach, Fink promotes a fresh take on Orthodox Judaism. Fink, who was one of the Forward's 2014 "Most Inspiring Rabbis," is an East Coast transplant who attended Ner Israel Rabbinical College, in Baltimore. His position at the "Shul on the Beach" requires a delicate balance: On the one hand, he caters to the needs of long-standing members, while on the other, he tries to reach Jews that are part of the transient beach community.

Barry Freundel

Orthodox Rabbi Barry Freundel, 62, was arrested and pleaded not guilty to misdemeanor voyeurism charges in a mikveh. One woman recalled Freundel telling her to take "practice dunks" while she was preparing for her conversion. Freundel served until 2013 as chair of the Rabbinical Council of America's conversion committee, which imposed strict new standards under his leadership. Now those standards are being reviewed.

Marshal Klaven

Rabbi Marshal Klaven, 35, is the outgoing itinerant rabbi of the Mississippi-based Goldring/Woldenberg Institute of Southern Jewish Life. He has spent the past 5 years traveling among underserved communities from Oklahoma to Virginia. His mission is to bring rabbinic services to any congregation that wants them—even if

it's a congregation of one. Earlier this summer, Klaven accepted a pulpit position in Galveston, Texas.

Berel Lazar

Berel Lazar, 50, arrived in Russia from New York 25 years ago and is affiliated with Chabad-Lubavitch. In a year where the conflict between Ukraine and Russia was fought not only with weapons but also with rhetoric about opposing anti-Semitism, Berel Lazar has been Vladimir Putin's Jewish point man in the propaganda war. Following a spate of anti-Semitic incidents that accompanied Ukraine's February revolution, the Russian president smeared Ukraine's revolutionaries as "anti-Semites and neo-Nazis." Though far-right groups tainted the revolution, it was a broad-based movement, sweeping up Ukrainians of all backgrounds, including Jews.

David Saperstein

Rabbi David Saperstein, 67, is the US Ambassador-at-Large for International Religious Freedom. A lawyer and rabbi, he will be the first non-Christian to hold this position, which was created in 1998 and is entrusted with combating religious persecution and discrimination across the world. It will be Saperstein's first departure from full-time Jewish communal activism after more than 30 years of heading the Reform movement's Religious Action Center in Washington.

Susan Talve

When Rabbi Jill Jacobs, head of the rabbinic social justice group T'ruah, wanted to travel to Ferguson, Missouri to support protesters, she got in touch with Susan Talve.

Talve, 61, is rabbi and spiritual leader of Central Reform Congregation, located a few miles from Ferguson, in downtown St. Louis. Ever since the August death of black teenager Michael Brown, Talve has been the most visible Jewish religious presence in a movement led by local black youth.

Sports

David Blatt

Born in Massachusetts, Blatt, 55, played point guard at Princeton and professionally in the Israeli Super League. After injuries ended his career, he went on to become one of the most successful European basketball coaches of the century. The script could not have been written better for Cleveland Cavaliers basketball coach David Blatt. In 2014, he coached the Israeli team Maccabi Tel Aviv to an unexpected Euroleague championship over favorites, Real Madrid. On June 20, the Cleveland Cavaliers hired him to be their next head coach, fulfilling his longtime dream to coach in the NBA. On July 11, basketball king LeBron James wrote in *Sports Illustrated* that he would be returning to the Cavaliers for the upcoming season.

Shelly Sterling

Shelly Sterling, 80, pressured her estranged husband, Donald Sterling, to sell the Los Angeles Clippers basketball team after he was caught on tape telling his model girlfriend (who was less than half his age) that she shouldn't bring black people to the games. It got worse when a previously recorded tape captured Donald Sterling seeking to defend the indefensible by claiming that blacks are treated poorly in Israel, too. She brokered the sale of the team to Microsoft multi-billionaire Steve Ballmer for a whopping \$2 billion, which the couple will split.

Technology

Safra Catz

Safra Catz, an Israeli-American child from Massachusetts, was appointed co-CEO of Oracle, the software giant, after longtime CEO Larry Ellison announced he was stepping down. Catz oversees finance, operations and legal affairs, while fellow CEO Mark Hurd focuses on marketing, sales and strategy.

Catz, who spoke at the American Israel Public Affairs Committee 2013 national summit, was born in Holon, Israel, to a physicist father and a mother who had survived the Holocaust. At the age of 6, Catz moved with her family to Massachusetts, but she won't forget her birthplace: Her husband, Gal Tirosh, is Israeli.

Time 100, 2015

www.time100.com

Lorne Michaels, producer

Susan Wojcicki, CEO of YouTube

Janet Yellen, Chair of the Board of Governors of the Federal Reserve System

Danny Meyer, restaurateur

Bob Iger, CEO of Walt Disney Company

Pardis Sabeti, computational biologist, medical geneticist, and evolutionary geneticist

Sergey Brin, founder of Google

Dr. Martin Blaser, infectious disease expert

Sarah Koenig, radio journalist

Julianna Margulies, star of "The Good Wife"

Amy Schumer, comedian on Comedy Central

Jill Soloway, film-television writer and director

Dr. Tom Frieden, head of the Center for Disease Control and Prevention

Adam Silver, NBA commissioner

Ruth Bader Ginsburg, Supreme Court Justice

Ina Garten, White House budget expert

America's Most Inspiring Rabbis, 2015

www.forward.com

- Rabbi Morris Allen**, 59, Beth Jacob Congregation, Mendota Heights, Minnesota
Conservative; Jewish Theological Seminary
- Elyssa Auster**, 33, JCC of Greater Washington, Rockville, Maryland
Nondenominational; Hebrew College
- Elizabeth Bahar**, 34, Temple B'nai Sholom, Huntsville, Alabama
Reform; Hebrew Union College-Jewish Institute of Religion
- Josh Broide**, 40, Boca Raton Jewish Experience, Boca Raton, Florida
Orthodox; Ner Israel Rabbinical College
- Ayelet S. Cohen**, 40, JCC of Manhattan, New York, New York
Nondenominational; Jewish Theological Seminary
- Nikki DeBlosi**, 38, The Bronfman Center for Jewish Student Life at New York
University, New York, New York
Reform; Hebrew Union College-Jewish Institute of Religion
- Robert Dobrusin**, 59, Beth Israel Congregation, Ann Arbor, Michigan
Conservative; Jewish Theological Seminary
- Yehuda Ferris**, 58, Chabad Jewish Center, Berkeley, California
Orthodox; Hadar Hatorah Rabbinical Seminary
- Wayne Franklin**, 70, Temple Emanu-El, Providence, Rhode Island
Conservative; Jewish Theological Seminary
- Laura Geller**, 64, Temple Emanuel of Beverly Hills, Los Angeles, California
Reform; Hebrew Union College-Jewish Institute of Religion
- Shefa Gold**, 60, ALEPH: Alliance for Jewish Renewal, Jimenez Springs, New
Mexico
Renewal; Reconstructionist Rabbinical College
- Samuel Gordon**, 64, Congregation Sukkat Shalom, Wilmette, Illinois
Reform; Hebrew Union College-Jewish Institute of Religion
- Lisa Grushcow**, 40, Temple Emanu-El Beth Sholom, Montreal, Quebec, Canada
Reform; Hebrew Union College-Jewish Institute of Religion
- Leslie Gutterman**, 72, Temple Beth-El, Providence, Rhode Island
Reform; Hebrew Union College-Jewish Institute of Religion
- Fred Guttman**, 63, Temple Emmanuel, Greensboro, North Carolina
Reform; Hebrew Union College-Jewish Institute of Religion
- Daniel Hadar**, 38, Temple Moses, Miami Beach, Florida
Orthodox; Studied at Porat Yeshiva in Jerusalem and ordained by Rabbi Maimon,
Seattle Washington
- Lisa Hochberg-Miller**, 55, Temple Beth Torah, Ventura, California
Reform; Hebrew Union College-Jewish Institute of Religion
- Evan Jaffe**, 62, Flemington Jewish Community Center, Flemington, New Jersey
Conservative; Jewish Theological Seminary
- Barry Dov Katz**, 51, Conservative Synagogue Adath Israel of Riverdale, New York,
New York
Conservative; Jewish Theological Seminary
- Amy Wallk Katz**, 52, Temple Beth El, Springfield, Massachusetts

Conservative; Jewish Theological Seminary

Michael Knopf, 32, Temple Beth-El, Richmond, Virginia

Conservative; American Jewish University, Ziegler School of Rabbinic Studies

Valerie Lieber, 48, Kane Street Synagogue, Brooklyn, New York

Reform; Hebrew Union College-Jewish Institute of Religion

Carnie Shalom Rose, 48, Congregation B'nai Amoona, Creve Coeur, Missouri

Conservative; Jewish Theological Seminary

Mark Schiftan, 55, The Temple, Congregation Ohabai Sholom, Nashville, Tennessee

Reform; Hebrew Union College-Jewish Institute of Religion

Phyllis Sommer, 38, Am Shalom, Glencoe, Illinois

Reform; Hebrew Union College-Jewish Institute of Religion

Kaya Stern-Kaufman, 50, Rimom Resource Center for Jewish Spirituality, Great Barrington, Massachusetts

Post-denominational; The Academy for Jewish Religion

Mark Strauss-Cohn, 46, Temple Emanuel Winston-Salem, Winston-Salem, North Carolina

Reform; Hebrew Union College-Jewish Institute of Religion

William Tepper, 57, Mizpah Congregation, Chattanooga, Tennessee

Reform; Hebrew Union College-Jewish Institute of Religion

Arthur Ocean Waskow, 81, The Shalom Center, Philadelphia, Pennsylvania

Ordained in 1995 by transdenominational rabbinic court that included Reb Zalman Schacter-Shalom, Rabbi Max Ticktin, Rabbi Laura Geller, and Dr. Judith Plaskow

Avi Winokur, 64, Society Hill Synagogue, Philadelphia, Pennsylvania

Not Affiliated; Reconstructionist Rabbinical College

David Joel Wolpe, 56, Sinai Temple, Los Angeles, California

Conservative; Jewish Theological Seminary

Eric Woodward, 34, Congregation Tifereth Israel, Columbus, Ohio

Conservative; Jewish Theological Seminary

Eytan Yammer, 33, Kneseth Israel Congregation, Birmingham, Alabama

Orthodox; Yeshivat Chovevei Torah

11.3 Obituaries, June 2014 to May 2015

This list of obituaries was culled from the *Jewish Telegraphic Agency* (www.JTA.org), the Jewish Federations of North America (www.JFNA.org), *The New York Times* obituary section online, and the *Toronto Star* online.

Abridgments of the JTA obituaries are presented for notable figures.

Notable Obituaries, June 2014–May 2015¹

BACALL, Lauren

Aug. 13, 2014 (JTA)— Lauren Bacall, sultry film legend, 89

Lauren Bacall, a film legend best known for her sultry onscreen presence and her Hollywood romance with actor Humphrey Bogart, has died. Bacall, the daughter of Jewish immigrants from Poland and Romania, died Tuesday in New York. She suffered a massive stroke in her apartment on Manhattan's Upper West Side. Bacall was 89. Born Betty Joan Perske in the Bronx, Bacall was a relative of former Israeli President Shimon Peres (nee Szymon Perski), although they did not meet until they were both famous adults. After her parents' divorce, when she was 6, she took the second half of her mother's maiden name, Bacal, later adding an "l." Her big break was a role, at age 19, in the film *To Have and Have Not*, where she played opposite Bogart. The two married in 1945. Bacall went on to perform in more than 40 films, including *The Big Sleep* and *How to Marry a Millionaire*. She also performed on stage, winning Tony Awards for her starring roles in the musicals *Applause* and *Woman of the Year*. Her 1980 autobiography, *Lauren Bacall: By Myself*, won a National Book Award. According to her *New York Times* obituary, Bacall wrote that she felt "totally Jewish and always would." However, she wrote that she and Bogart, an Episcopalian, had their two children christened in an Episcopal church in deference to Bogart's concern that "with discrimination still rampant in the world, it would give them one less hurdle to jump in life's Olympics." The *Times* reported that during her romance with Bogart, Bacall asked him if it mattered to him that she was Jewish. His answer, she wrote, was "Hell, no—what mattered to him was me, how I thought, how I felt, what kind of person I was, not my religion, he couldn't care less—why did I even ask?" Bogart died in 1957. Bacall later married actor Jason Robards with whom she had a son.

BERGEN, Polly

Sept. 21, 2014 (JTA)— Polly Bergen, actress and singer, 84

Polly Bergen, who won accolades as a film, television and stage actress as well as a singer, has died. Bergen, who starred in the 1962 film *Cape Fear*, died Saturday at her home in Southbury, Conn., from natural causes. She was 84. Born Nellie Paulina Burgin, Bergen converted to Judaism in 1956 after marrying the Hollywood talent agent Freddie Fields. The couple adopted two children. She won an Emmy Award in 1957 for Best Single Performance. She also performed on Broadway and sang on the radio and in nightclubs. Later in her career, Bergen received a Tony Award nomination for her role in the 2001 Broadway revival of *Follies*. She also appeared on the popular television dramas *Desperate Housewives* and *The Sopranos*. In the mid-1960s, she began selling a line of Polly Bergen Cosmetics that she later sold to Faberge. She also published three advice books.

¹For full obituary of notable figures see www.JTA.org

FEIN, Leonard**Aug. 14, 2014 (JTA)— Leonard Fein, liberal activist and scholar, 80**

Leonard Fein, a veteran Jewish activist and writer, has died at 80. Fein died Thursday morning, announced the *Forward* newspaper, where he was a longtime columnist. A prominent voice of Jewish liberalism and left-wing Zionism, Fein was the author of numerous books on Jewish issues and politics. Fein was the founder of *Mazon: A Jewish Response to Hunger* and of the National Jewish Coalition for Literacy. He also was a founder and board member of Americans for Peace Now, the American affiliate of Israel's Peace Now movement. In 1975, he co-founded *Moment Magazine* with Elie Wiesel. Fein was a former professor of political science and social policy and of Jewish studies at Brandeis University.

FEIN, Rashi**Sept. 9, 2014 (JTA)— Rashi Fein, a 'father of Medicare,' 88**

Rashi Fein, a Harvard professor known for his contributions to medicine and social policy, has died. Fein, a professor emeritus of economics of medicine at Harvard Medical School, was the brother of Jewish activist and writer Leonard Fein, who died nearly a month ago. He was instrumental in the development of U.S. health policy, beginning with the Truman administration. Fein served as a senior staff member of President Kennedy's Council of Economic Advisors and is considered by many as one of the "fathers of Medicare," according to the Jewish Alliance for Law and Social Action. Fein served on the Advisory Committee of the alliance. "A love of his Yiddish heritage, a passion for social justice, and a strong Zionist, he was always available to consider, discuss, and critique policies undertaken both by the U.S. and Israeli governments," the alliance said in a statement. Fein also served as a senior fellow in the Brookings Institution's economics program and as chair of the National Advisory Committee for the Robert Wood Johnson Foundation Scholars in Health Policy Research Program from 1994 to 2002. He was honored by national and local organizations for his contributions to medicine and social policy.

GOLDBERG, Stan**Sept. 2, 2014 (JTA)— Stan Goldberg, superhero of comic-book illustration, 82**

Comic-book artist Stan Goldberg, the color designer for Marvel Comics' classic superheroes, has died. Goldberg, known to comic-book fans as "Stan G," was 82. He was inducted into the National Cartoonists Society Hall of Fame and awarded with its Gold Key Award in 2012. Goldberg started his career at age 16, when he joined Timely (now known as Marvel) Comics as a staff colorist, quickly becoming its color department manager. He colored interiors and almost every Marvel cover published throughout the 1950s and early 1960s, according to his family. He also was the color designer for the classic Marvel superheroes and villains of the 1960s, including Spider-Man, The Fantastic Four, The X-Men and The Hulk. Goldberg went on to illustrate romance comics, such as *Patsy Walker*, *My Girl Patsy* and *Millie the Model*. He also helped write plots for *Millie the Model*. In the late 1960s, Goldberg began illustrating for Archie Comics, where he worked

for more than 40 years. Most recently, he worked on several graphic novels, including *Nancy Drew* and the *Three Stooges*.

GOE, Lesley

Feb. 16, 2015 (JTA)— Lesley Gore, singer of “It’s My Party” fame, 68

Singer-songwriter Lesley Gore, whose hit “It’s My Party” topped the charts in 1963 when she was 17, has died. Gore died Monday of cancer at a New York hospital. She was 68. “It’s My Party” was nominated for a Grammy Award and sold over 1 million copies. Other Gore hits included “Judy’s Turn to Cry” and “You Don’t Own Me.” Gore, born Lesley Sue Goldstein in Brooklyn and raised in Tenafly, N.J., was discovered by producer Quincy Jones as a teen and signed with Mercury Records. She was nominated for an Oscar, with her brother Michael, for co-writing “Out Here on My Own” from the popular 1980s movie “Fame.” She came out as a lesbian during a 2005 interview.

HASSENFELD, Sylvia

Aug. 18, 2014 (JTA)— Sylvia Hassenfeld, philanthropist and Jewish pioneer, 93

Sylvia Hassenfeld, a major Jewish philanthropist and the first female president of the American Jewish Joint Distribution Committee, has died. Hassenfeld was 93. She served as the JDC chair from 1988 to 1992, representing the organization in the former Soviet Union, and overseeing significant Jewish outreach in Central and Eastern Europe. Hassenfeld also presided over significant JDC operations in Africa. Hassenfeld led the Hassenfeld Foundation, which supported Jewish and non-Jewish causes around the world. Her philanthropy was directed at the United Jewish Appeal, Brandeis University, the Jewish Agency for Israel and other Jewish and non-Jewish organizations. “Sylvia Hassenfeld was a remarkable woman who dedicated her life to improving the human condition by protecting the rights of all and promoting religious freedom,” Brandeis President Frederick Lawrence said. Hassenfeld’s Jewish activism was inspired by the family involvement of her husband, Merrill, the chairman of the Hasbro company before his death in 1980, in the religious and Jewish communal life of Providence, R.I. She would go on to lead the Providence Jewish Federation. She was a major force behind the Hassenfeld Children’s Hospital at New York University that is scheduled to open a new facility in 2017.

LEPKOFF, Rebecca

Aug. 20, 2014 (JTA)— Rebecca Lepkoff, photographer who documented Lower East Side, 98

Rebecca Lepkoff, a photographer who documented Jewish life on the Lower East Side of Manhattan, has died. Lepkoff, who grew up in a Jewish neighborhood there, died Sunday at 98. Her series of photographs showing the Lower East Side was taken in the 1940s and 1950s. Lepkoff lived a portion of the year in Vermont, where she photographed the hippie community of Pikes Falls, according to an obituary in the Commons, a Vermont publication. In New York, she was a mem-

ber of the Photo League, a group of acclaimed photographers who aimed to photograph how ordinary people lived. The group was disbanded during the Red Scare of the 1950s. “She lived a long and incredible life,” said her son, Jesse, according to the Commons. “She was an amazing artist, mother and person.”

LEVENTHAL, Norman

Apr. 6, 2015 (JTA)— Norman Leventhal, philanthropist and leader in Boston’s development, 97

Norman Leventhal, a major figure in Boston’s development and a visionary leader and philanthropist in Jewish communal life, has died at age 97. Leventhal, who cofounded Beacon Companies with his brother Robert, is responsible for such Boston landmarks as Center Plaza, Rows Wharf and South Station. Boston Mayor Martin Walsh called him a “legend” and said in a statement to the Boston Globe that Leventhal “will be remembered for generations to come for his immense contributions to our city.” The son of Jewish immigrants, Leventhal also made a profound mark on Jewish institutions with contributions of millions of dollars that included developing affordable housing for Jewish seniors and, with his relatives, creating the Leventhal-Sidman Jewish Community Center in Newton, a Boston suburb.

LICHTENSTEIN, Rabbi Aharon

Apr. 20, 2015 (JTA)— Rabbi Aharon Lichtenstein, prominent modern Orthodox scholar, 81

Rabbi Aharon Lichtenstein, a leader of the national religious movement in Israel and a prominent modern Orthodox scholar, has died. Lichtenstein, a head of the Har Etzion Yeshiva in the West Bank’s Gush Etzion bloc, was 81. The rabbi, who received a doctorate in English literature from Harvard University, was awarded the Israel Prize for Jewish Literature in 2014 for his scholarly works. Lichtenstein was the head of Yeshiva University in New York when he was asked to head the fledgling Har Etzion Yeshiva jointly with the late Rabbi Yehuda Amital. He made aliyah in 1971. Lichtenstein’s son, Mosheh, currently serves as one of the yeshiva’s heads. Lichtenstein was ordained in 1959 in Boston by the prominent American modern Orthodox leader Rabbi Joseph Soloveitchik and became his son-in-law a year later. He had fled his native France with his family in 1940, settling in the United States.

MAAZEL, Lorin

Jul. 14, 2014 (JTA)— Conductor Lorin Maazel, 84

Conductor Lorin Maazel, a prodigy who served as music director of the New York Philharmonic, the Cleveland Orchestra and the Vienna State Opera, has died at the age of 84. He had been rehearsing for the annual Castleton Festival, which is held on his farm. Maazel, who was a child prodigy in conducting and conducted an orchestra for the first time at the age of 9, had served as artistic director of the Deutsche Oper Berlin, general manager of the Vienna State Opera and music director of the Radio Symphony of Berlin, the Symphony Orchestra of the

Bavarian Radio, the Pittsburgh Symphony, the Cleveland Orchestra, the Munich Philharmonic and the New York Philharmonic. He also was a composer. Maazel's parents, Lincoln Maazel and Marion (Marie) Shulman Maazel, were American-born children of Russian Jews. He was born in the Parisian suburb of Neuilly-sur-Seine, where his parents were studying. He began studying piano at age 5 and violin at 7, and then studied conducting in Los Angeles with Vladimir Bakaleinikoff, following him to Pittsburgh. At the age of 9 he conducted the Interlochen music camp orchestra and the Pittsburgh Symphony Orchestra. During his decades-long career Maazel conducted more than 150 orchestras in at least 5000 opera and concert performances, according to his personal website. He made more than 300 recordings, including symphonic cycles of complete orchestral works by Beethoven, Brahms, Debussy, Mahler, Schubert, Tchaikovsky, Rachmaninoff and Richard Strauss.

MAZURSKY, Paul

July 2, 2014 (JTA)— Filmmaker Paul Mazursky, 84

Filmmaker Paul Mazursky, who captured the 1960s and 1970s counterculture with a string of successful movies, has died. Mazursky, who grew up Jewish in Brooklyn but later became a proclaimed atheist, died Monday in Los Angeles. He was 84. The movies he directed and wrote captured the freewheeling, free-loving, drug-smoking era of the '60s and '70s, including such films as *Bob & Carol & Ted & Alice* and *An Unmarried Woman* and *Harry and Tonto*. He also wrote and directed *Down and Out in Beverly Hills*. Mazursky's work spanned six decades, including the 1989 adaptation of an Isaac Bashevis Singer novel called *Enemies, a Love Story*. In recent years he appeared in several episodes of HBO's *Curb Your Enthusiasm*. Mazursky was nominated for five Oscars but never won. Born Irwin Mazursky in 1930, he changed his name to Paul when he acted in his first movie, Stanley Kubrick's debut feature, *Fear and Desire*, in 1953.

MYERSON, Bess

Jan. 5, 2015 (JTA)— Bess Myerson, only Jewish Miss America, 90

Bess Myerson, the only Jewish woman to be crowned Miss America, has died. Myerson, who also was a spokeswoman for the Anti-Defamation League and donated \$1.1 million to help found the Museum of Jewish Heritage in New York, was 90. After being crowned Miss America in September 1945, days after the close of World War II, Myerson went on to have a career in public affairs. She led two New York City departments—consumer affairs and cultural affairs—before becoming a spokeswoman and national commissioner for the ADL. Myerson also served on various boards and commissions under presidents Lyndon Johnson, Gerald Ford and Jimmy Carter. Throughout the late 1970s, Myerson became one of the faces of Ed Koch's mayoral campaign. She appeared on his posters and was often seen holding hands with him in public. In the late 1980s, Myerson became romantically linked to wealthy sewer contractor Carl Capasso and subsequently was involved in a series of legal controversies, or what was known as the "Bess Mess." In 1989 she was acquitted in the bribery of a

New York judge. A year earlier she had been caught shoplifting. Following the bribery acquittal, Myerson stayed out of the public eye for the rest of her life. Myerson was born in the Bronx in 1924 to Russian-Jewish immigrant parents. She lived in the Shalom Aleichem Co-operative with a few hundred other Jewish families and attended the High School of Music & Art. As a talented piano player and performer, she went on to play at Carnegie Hall and appear on television shows such as *I've Got A Secret*.

NICHOLS, Mike

Nov. 20, 2014 (JTA)— Mike Nichols, director of *The Graduate* , 83

Mike Nichols, the Oscar-winning director of *The Graduate* who had escaped Nazi Germany as a boy, has died at the age of 83. Nichols was the husband of Diane Sawyer, the former anchor of ABC World News. Along with winning the Academy Award, he also won Emmy, Grammy and Tony awards — one of the few to win all four. Among his most well-known films were *Working Girl*, *Silkwood*, *Who's Afraid of Virginia Woolf*, *Closer*, *Charlie Wilson's War*, *Annie*, *Spamalot*, *The Birdcage* and *Angels in America*.

NIMOY, Leonard

Feb. 27, 2015 (JTA)— Leonard Nimoy, actor who played Spock on *Star Trek* , 83

Leonard Nimoy, the actor best known for his role as Spock on *Star Trek*, died. He was 83. Nimoy's Spock has proved to be one of the most famous television characters of the second half of the twentieth century. Nimoy said that he based the character's split-finger salute, now a pop culture fixture, on a Kohanic blessing that involves a manual approximation of the Hebrew letter shin. Nimoy was born in Boston's West End neighborhood in 1931 to Yiddish-speaking, Orthodox Jewish immigrant parents from then Soviet Ukraine. After teaching method acting in his own studio and making several minor film and television appearances in the 1950s and early 1960s, Nimoy was cast as Spock, a pragmatic alien with trademark pointed ears, in 1965. Nimoy played Spock for over four decades and sustained a successful Broadway theater career. Nimoy showcased his ambivalence about being closely identified with the Spock role through the titles of his two autobiographies, which are titled *I Am Not Spock* (1975) and *I Am Spock* (1995). Nimoy was nominated for an Emmy Award for his role as Golda Meir's husband in *A Woman Called Golda* in 1982.

RAINER, Luise

Dec. 30, 2014 (JTA)— Luise Rainer, Jewish Hollywood star, 104

Luise Rainer, the first actress to win back-to-back Academy Awards, died at her London home. She was 104. The daughter of a middle-class Jewish family that later escaped Nazi Germany, Rainer was born in Dusseldorf in 1910 and later spent part of her upbringing in Austria. She studied acting under Max Reinhardt, Austria's premier stage director. In 1935, she sailed to the United States and starred in her first Hollywood film, *Escapade*. She won the Oscar for best actress

in 1936 and 1937 for her roles in *The Great Ziegfeld* and *The Good Earth* respectively. She quickly became disenchanted with Hollywood and her success. After 1938, she left the film industry and moved back to Europe, where she lived until her death. During World War II, she appeared at bond rallies in the United States and entertained Allied troops in Italy and North Africa. Rainer was the oldest person alive to have won an Academy Award.

REBIBO, Janice Silverman

Mar. 15, 2015 (JTA)— Janice Silverman Rebibo, American-born Israeli poet, 65

Janice Silverman Rebibo, an acclaimed American-born Israeli poet, has died. Rebibo, of Brookline, Mass., and Rehovot, Israel, died on March 11 following a yearlong battle with cancer. She was 65. She was known for her bold, vivid and often humorous poetic voice in English and Hebrew. Over many decades, Rebibo was widely published in Israeli newspapers and literary journals, and authored many books of poetry, including the 2014 English collection *How Many Edens*. Her 2007 collection *Zara Betzion*, or “A Stranger in Zion,” earned her a number of honors, including from the Office of the President of Israel. Rebibo also was highly regarded as the main translator into English of the works of the late noted Israeli poet Natan Yonatan. Her eclectic style evoked a strong sense of vulnerability and musicality, according to Israeli composer Matti Kovler, with whom Rebibo collaborated on the librettos for two of Kovler’s operas.

RIVERS, Joan

Sept. 4, 2014 (JTA)— Joan Rivers, TV and comedy trailblazer, 81

Joan Rivers, who broke barriers for women in comedy and on television, has died. Rivers, 81, died Thursday a week after being rushed to Manhattan’s Mount Sinai Hospital after her heart stopped during throat surgery at a clinic. Doctors at the hospital put her in an induced coma from which she never awoke. Rivers, who launched her career in the 1950s, was among a handful of female standup comics—Phyllis Diller was another—whose raunchy and blisteringly honest takes on married life broke barriers in the 1960s. Her gossipy trademark line, “Can we talk?,” was an invitation to truth telling about the high and mighty, but also no-holds-barred self-deprecation. Her scathing remarks on celebrity anticipated the coruscating Internet culture of decades later— one that she embraced. “I love the Internet,” she told the *Boston Globe* last year. She was one of Johnny Carson’s favored guest hosts on *The Tonight Show* until she launched a failed attempt to compete with him in the 1980s. The notion that a woman could carry 90 min by herself paved the way for others in the TV business. Rivers was a pioneer in reality programming, first in red carpet fashion commentary at Hollywood events (joined by her daughter) and then in a reality series about her loving but fraught relationship with her daughter. She hosted the show *Fashion Police* on the E! network. In recent months, she drew attention for her robust defenses of Israel during the summer’s Gaza War and her takedowns of celebrities who criticized Israel.

ROSEN, Al

Mar. 15, 2015 (JTA)— ‘Hebrew Hammer’ Al Rosen, Cleveland Indians all-star and ’53 MVP, 91

Al Rosen, the slugging Cleveland Indians third baseman who was the American League’s MVP in 1953, has died. Rosen, a four-time all-star was known as the “Hebrew Hammer.” He was 91. He played for the Indians from 1947 through 1956, including for the ’48 World Series champions—the last time Cleveland won the title. No Indians player has been named Most Valuable Player since Rosen, who retired after the 1956 season, at 32, suffering from a back injury from a car accident a year earlier. Rosen was given his nickname because he was a former amateur boxer, a sport he reportedly picked up after being beaten up in his neighborhood, where he was one of the few Jewish boys. His boyhood idol was Detroit Tigers’ first baseman Hank Greenberg, who famously refused to play on Yom Kippur. Following his on-field career, Rosen worked in the front offices of the Houston Astros, San Francisco Giants and the New York Yankees. As president and general manager of the Giants, he won the Sporting News Executive of the Year in 1987 and thus made baseball history—the only person to win MVP and Executive of the Year.

SAKS, Gene

Mar. 30, 2015 (JTA)— Gene Saks, award-winning director who worked with Neil Simon, 93

Gene Saks, a Tony Award-winning director best known for his work with playwright Neil Simon, has died at 93. Saks, who directed for stage and film and also was an actor, began working with Simon in 1966, when the playwright asked him to direct the film version of *Barefoot in the Park*. Over the next two decades they collaborated on film versions of *The Odd Couple*, *Last of the Red Hot Lovers*, *The Prisoner of Second Avenue* and *Brighton Beach Memoirs*. Their work together on Broadway included *Brighton Beach Memoirs*, *California Suite* and *Lost in Yonkers*. In 1987, Saks told *The New York Times* that his and Simon’s shared Jewish background was a factor in the compatibility. Saks grew up in Hackensack, N.J., where his father ran a women’s wholesale shoe business. After graduating from Cornell University in 1943, he served in the U.S. Navy in World War II, participating in the D-Day invasion. In 1963, Saks made his Broadway directing debut with *Enter Laughing*, a coming-of-age comedy based on a novel by Carl Reiner. Saks is survived by his wife, Keren, whom he married in 1980, as well as three children and three grandchildren. For nearly three decades he was married to actress Bea Arthur.

SIMON, Bob

Feb. 12, 2015 (JTA)— CBS News reporter Bob Simon killed in N.Y. car crash, 73

Bob Simon, the Emmy Award-winning CBS News and *60 Minutes* correspondent, was killed in a car accident in New York City. Simon, who covered nearly every major overseas conflict and news story since the late 1960s, reportedly was a

passenger in a hired car on Wednesday evening that hit another car on Manhattan's West Side. He was 73. Simon earned 27 Emmy Awards and was awarded the Alfred I. DuPont-Columbia University Award for a *60 Minutes II* report on genocide during the Bosnian War. His career in war reporting began in Vietnam, according to The Associated Press. Simon was held captive in Iraq for 40 days in January 1991 after being captured with a CBS News team while reporting on the Gulf War. He wrote about the experience in his book *Forty Days*. As a prisoner of the Iraqis, Simon told JTA in 1991, he worried that "his Jewishness might cost him his life." In April 2012, Simon faced the wrath of the pro-Israel community following his report on the plight of Christians in the West Bank and Jerusalem that focused on Israeli policies as a cause of the decline of the area's Arab Christian population, as well as its reliance on an anti-Israel Palestinian Lutheran pastor as a key source. He had worked in the CBS Tel Aviv bureau from 1977 to 1981.

STERN, Phil

Dec. 15, 2014 (JTA)— Phil Stern, photographer to the stars, 95

Photographer Phil Stern, known for his candid shots of Hollywood stars and jazz musicians, has died. He was 95. Stern worked as a combat photographer for the Army newspaper Stars and Stripes during World War II, where he served as a U.S. Army Ranger in the North African and Italian campaigns. He settled in Los Angeles after the war and became a staff photographer for *Look* magazine. He also worked as one of *Life* magazine's top Hollywood photographers. Among the iconic stars he photographed were Marlon Brando, Marilyn Monroe, Sammy Davis Jr., Judy Garland, James Dean and John Wayne. He also shot album covers for Louis Armstrong, Ella Fitzgerald, Billie Holiday and Dizzy Gillespie, among others. Stern, the son of Russian Jewish immigrants to the United States, grew up in New York.

TANNENBAUM, Bernice

Apr. 7, 2015 (JTA)— Bernice Tannenbaum, longtime Hadassah and Zionist leader, 101

Bernice Tannenbaum, a former national president of Hadassah, the Women's Zionist Organization of America who earned the group's highest honor for her legacy of contributions, has died. Tannenbaum, a former JTA vice president and national secretary was 101. She joined Hadassah in 1944 and became its national president in 1976, serving until 1980. Tannenbaum initiated the organization's practice of periodically holding its annual convention in Israel, convening the first such Jerusalem gathering in 1978. She also launched Hadassah's first strategic planning initiative, resulting in key structural changes. She served as chair of the Hadassah Medical Organization from 1980 to 1984. In 1983, she founded Hadassah-International, which is now represented in 21 countries. She served as international coordinator of Hadassah International for 10 years. As chair of the American Section of the World Zionist Organization, Tannenbaum spearheaded the U.S. campaign for repudiation of United Nations General Assembly

Resolution 3379, equating Zionism with racism, which came to a successful conclusion with its repeal in 1991. In 2000, she played a central role as spokeswoman for Hadassah's successful campaign to achieve NGO consultative status at the U.N. Economic and Social Council. She was co-president of the World Confederation of United Zionists for 15 years, then honorary president. She served as vice president and national secretary of the Jewish Telegraphic Agency, vice president of the United Israel Appeal and national vice president of the American Israel Public Affairs Committee. In 2003, Tannenbaum received Hadassah's highest honor, the Henrietta Szold Award for Distinguished Humanitarian Service, and in 2009 the Hadassah Foundation established the Bernice S. Tannenbaum Prize, which recognizes innovative contributions to advance the lives of women and girls in Israel and the United States.

WALLACH, Eli

June 26, 2014 (JTA)— Actor Eli Wallach, 98

Actor Eli Wallach, who portrayed a wide variety of characters in movies and on television, has died. Wallach, who also played a number of Jewish characters in a career that spanned more than 60 years, was 98. In 2010 he received an honorary Oscar from the Academy of Motion Picture Arts and Sciences. His film credits include *Baby Doll* (his screen debut), *The Magnificent Seven*, *The Good, The Bad and The Ugly* and *Keeping the Faith*. In 2005 he published an autobiography titled *The Good, The Bad and Me: In My Anecdote*. Wallach grew up in Brooklyn, the child of Jewish immigrants from Poland who owned a candy store. He served 5 years in the Army Medical Corps during World War II. In 1945, he debuted on Broadway in *Skydrift*, where he met his wife, actress Anne Jackson. The two worked together on several plays, including a 1978 revival of *The Diary of Anne Frank* in which one of their daughters played Anne and another played Margot Frank, Anne's older sister. The couple also appeared together in a revival of *Cafe Crown*, about the Yiddish theater scene. Among his Jewish roles was a lawyer representing Holocaust survivors in the CBS movie *Skokie*, a patriarch in *Tickling Leo* and a rabbi in *Keeping the Faith*.

Full List of Obituaries, June 1st – December 31st 2014

ABRAMS, RABBI DR. JUDITH: Pioneering, online-Talmud teacher, d. 10-22-14.

AZRIELI, DAVID: Montreal developer with major holdings in Israel, d. 7-9-14.

BACALL, LAUREN: Film legend, d. 8-12-14.

BAER, RALPH H: Inventor who developed the first home video game consoles, d. 12-6-14.

BARRY, CLAIRE: Famed Singer of the Barry Sisters Yiddish singing duo, d. 11-22-14.

BEERMAN, RABBI LEONARD: Reform rabbi who co-founded the Leo Baeck Temple in Los Angeles, d. 12-24-14.

BEN-ISRAEL, BEN AMMI: Chicago native and spiritual leader of the African Hebrew Israelites, d. 12-27-14.

- BERCOVITCH, SACVAN: Prominent Canadian literary scholar, d. 12-9-14.
- BERGEN, POLLY: Award-winning actress, d. 9-20-14.
- BERGER, SY: Developed the modern day baseball card for Topps, d. 12-14-14.
- BURGIN, C. DAVID: Editor of several daily newspapers, d. 6-16-14.
- COHEN, ALBERT K.: Former president of the Society for the Study of Social Problems and former vice-president of the American Society of Criminology, d. 11-25-14.
- DIANGELLO, JOEY: Co-founded Survivors for Justice, an advocacy group for child sexual abuse victims, d. 10-19-14.
- FEIN, LEONARD: Liberal activist, founder of MAZON and Americans for Peace Now, and co-founder of *Moment Magazine*, d. 8-14-14.
- FEIN, RASHI: Harvard professor known as a “father of Medicare,” d. 9-8-14.
- FEINBERG, LESLIE: Transgender, lesbian author, d. 11-15-14.
- FINE, ARNOLD: *Jewish Press* editor and columnist, d. 9-5-14.
- FRANK, CLAUDE: German-born pianist who taught at the Yale School of Music and other institutions, d. 12-27-14.
- GILLMAN, SAMUEL MOSES: Canadian Jewish community leader and recipient of the Queen Elizabeth II Diamond Jubilee Medal, d. 6-12-14.
- GINSBURG, INA: Patron of the arts and Washington socialite, d. 11-9-14.
- GLAZER, GUILFORD: Leading Los Angeles philanthropist and real estate developer, d. 12-23-14.
- GOFFIN, GERRY: Songwriter of many popular hits and ex-husband of Carole King, d. 6-19-14.
- GOLDBERG, STAN: Marvel Comics artist, d. 8-31-14.
- GOLDMAN, RALPH I.: Former chief executive of the American Jewish Joint Distribution Committee and advisor to David Ben Gurion, d. 10-7-14.
- GOODMAN, ROY M.: Former member of the New York State Senate, d. 6-3-14.
- GOTTESMAN, RABBI MENACHEM: Dean of Harkham Hillel Hebrew Academy, d. 12-25-14.
- GREENBERG, ALAN “ACE”: Former chairman of the Executive Committee of Bear Stearns, d. 7-25-14.
- GREENGLASS, DAVID: Atomic spy whose testimony led to the conviction of brother-in-law and sister, Julius and Ethel Rosenberg, d. 7-1-14.
- HASSENFELD, SYLVIA: Philanthropist and Jewish pioneer, d. 8-15-14.
- HERZOG, SHIRA: Journalist, philanthropist, and former executive director of the Canada-Israel Committee (CIC), d. 8-24-14.
- HIRSCH, MARCUS: Philanthropist and co-founder and former president of the Jewish Federation of Greater Baton Rouge, d. 9-7-14.
- HUNTER, SAM: Lieutenant junior grade in the US Navy, *New York Times* art critic, museum director, and art history professor at Princeton, d. 7-27-14.
- IMICH, ALEXANDER: World’s oldest man for 2 months before his death at age 111, d. 6-8-14.
- KAHN, GUINTER: Dermatologist who helped create Rogaine, d. 9-17-14.
- KAUFMAN, BEL: Teacher and best-selling author, d. 7-25-14.

- KINOY, ERNEST: Screenwriter and playwright who was a POW in WWII, d. 11-10-14.
- KLOTZ, LOUIS "RED": Former NBA point guard, d. 7-12-14.
- KORNBLUM, ALLAN: Coffee House Press founder, d. 11-23-14.
- KUPINSKY, ARYEH: Slain during a terrorist attack while worshipping at a Jerusalem synagogue, d. 11-18-14.
- LAEMMLE, CARLA: Film actress and niece of Carl Laemmle (founder of Universal Pictures studio), d. 6-12-14.
- LEIPZIG, ARTHUR: Award-winning photographer renowned for his New York City street photography, d. 12-5-14.
- LEPKOFF, REBECCA: Photographer who documented Lower East Side, d. 8-17-14.
- LEVINE, CHARLEY: American-Israeli media consultant and journalist who interviewed American and Israeli political leaders, d. 11-16-14.
- LEVINE, KALMAN ZEEV: Slain during a terrorist attack while worshipping at a Jerusalem synagogue, d. 11-18-14.
- LOWY, DR. ESTHER ROSE: Founding dean of Touro College, d. 12-19-14.
- MAAZEL, LORIN: Famed conductor and composer, d. 7-13-14.
- MADOFF, ANDREW: Son of Ponzi schemer Bernie Madoff, d. 9-3-14.
- MANKIEWICZ, FRANK: Journalist and former president of National Public Radio, d. 10-23-14.
- MARKS, GIL: Jewish food historian who founded *Kosher Gourmet Magazine*, d. 12-5-14.
- MARLOWE, DAVID H.: Anthropologist who helped change military policies to better care for troops, d. 12-27-14.
- MASLOFF, SOPHIE: Pittsburgh's first woman and first Jewish mayor, d. 8-17-14.
- MAZURSKY, PAUL: Five-time Academy Award nominee, director, actor, and screenwriter, d. 6-30-14.
- MYERSON, BESS: Only Jewish Miss America to date, d. 12-14-14.
- NESSIM, JOSÉ: Founder of the Sephardic Educational Center, d. 7-26-14.
- NICHOLS, MIKE: Oscar Award-winning director of *The Graduate*, d. 11-19-14.
- NIR, YEHUDA: Holocaust survivor and psychiatrist whose memoir is used throughout the country in high school Holocaust courses, d. 7-19-14.
- PARIS, RABBI HAILU MOSHE: Beloved leader of the black Jewish community in New York, the Black Hebrew Israelites, d. 11-3-14.
- PASKOWITZ, DORIAN "DOC": Physician and professional surfer, d. 11-10-14.
- PATINKIN, SHELDON: Famed comic, writer, producer, director, teacher, and advisor, d. 9-21-14.
- PERL, MARTIN LEWIS: Nobel Prize-winning physicist, d. 9-30-14.
- RAINER, LUISE: Academy Award-winning actress, d. 12-30-14.
- RAMONE, TOMMY: Original manager and drummer for the Ramones, d. 7-11-14.
- RIVERS, JOAN: Famed comedienne and Israel supporter, d. 9-4-14.
- RODGERS, MARY: Composer of such musicals as *Once Upon a Mattress* and children's book author, d. 6-26-14.

- RONSON, LOU: Former president of B'nai Brith Canada and helped create B'nai Brith Canada's Anti-Defamation League, d. 10-5-14.
- RUDEL, JULIUS: Opera and orchestra conductor originally from Vienna, d. 6-26-14.
- SALOMON, WILLIAM R.: Former head of Salomon Brothers investment bank, d. 12-7-14.
- SCHACHTER-SHALOMI, RABBI ZALMAN MESHULLAM: Co-founder of the Jewish Renewal movement, d. 7-3-14.
- SCHULWEIS, RABBI HAROLD M.: Founder of the Jewish Foundation for the Righteous and human rights watch group Jewish World Watch, d. 12-18-14.
- SHAPIRO, SIDNEY: Translator for the US army who became a Chinese citizen, d. 10-18-14.
- SOTLOFF, STEVEN: Journalist beheaded by Islamic State, d. 9-2-14.
- SPUNGEN, NORMA: Former Spertus Institute (Chicago) archivist, d. 10-5-14.
- STEINFELD, JESSE LEONARD: Eleventh US Surgeon General, d. 8-5-14.
- STERN, PHIL: Photographer to the stars, d. 12-13-14.
- STRAND, MARK: Former United States Poet Laureate, d. 11-29-14.
- SULTANIK, KALMAN: Zionist leader and former vice-president of the World Jewish Congress, d. 10-19-14.
- WAGNER, JUDGE JERRY: Former national vice-president of the American Jewish Congress and Connecticut state representative, d. 9-30-14.
- WALLACH, ELI: Tony and Emmy Award-winning actor, d. 6-24-14.

Full List of Obituaries, January 1st – May 31st 2015

- ABRAHAMS, KENNETH: Past president of Waldbaum's Food Mart and of the Jewish Federation of Greater Springfield, d. 3-30-15.
- ABRAMS, M. H.: Former editor of the *Norton Anthology of English Literature*, d. 4-21-15.
- ALTMAN, DOV: Former executive vice president of the Canadian Friends of Bar-Ilan University, d. 2-25-15.
- BENMOSCHE, ROBERT: President and CEO of AIG, d. 2-27-15.
- BENNETT, HARVE: Prolific film and television producer who began his career at age 10 as a regular guest on *The Quiz Kids*, d. 2-25-15.
- BERGMANN, BARBARA: Co-founder and former president of the International Association of Feminist Economics, d. 4-5-15.
- BIENSTOCK, MIRIAM: Co-founder of Atlantic Records, d. 3-21-15.
- BING, ELISABETH: 100 year old leader in the natural childbirth movement known as the "mother of Lamaze," d. 5-15-15.
- BLOOMFIELD, NERI: Former national president of the Canadian Zionist Federation and of the Jewish National Fund of Canada, d. 2-5-15.
- BRANDT, FREDRIC: Celebrity dermatologist known as the "Baron of Botox," d. 4-5-15.
- BRICKER, DOREEN: Philanthropist and co-creator of southwestern Ontario's grocery store stamps, d. 1-2-15.

- CASTEL, NICO: Accomplished Metropolitan Opera singer and diction coach, d. 5-31-15.
- DAVIDSON, DR. MICHAEL: Surgeon slain by former patient's son, d. 1-20-15.
- DJERASSI, CARL: Austrian-born Jewish refugee who helped develop the birth control pill, d. 1-30-15.
- FELDMAN, RUTH DUSKIN: Journal editor, award-winning writer, and *Quiz Kids* star, d. 5-18-15.
- FIRESTONE, ESTHER GHAN: First female cantor of Canada, d. 5-28-15.
- FISHMAN, JOSHUA: Social psychologist and linguist, d. 3-1-15.
- FRANKLIN, JOE: Radio and TV personality who held the Guinness World Record for the longest running TV talk show, d. 1-24-15.
- FREDINBURG, DAN: Google executive and co-founder of Google Adventure who perished in an avalanche while scaling Mount Everest, d. 4-25-15.
- GAY, PETER: Renowned historian and author, d. 5-12-15.
- GELLER, JACK: Former vice chairman and acting chair of the Ontario Securities Commission, d. 1-7-15.
- GIESBERG, RICHARD: Social activist and former vice chairman of the CRC Jewish Federation Council and the LA chapter of the American Jewish Committee, d. 1-7-15.
- GLATZER, RICHARD: Screenwriter and director who co-directed Oscar-winning film, *Still Alice*, d. 3-10-15.
- GOLDBERG, DAVID: CEO of Survey Monkey and husband of top Facebook executive Sheryl Sandberg, d. 5-1-15.
- GORDON, BERNICE: 101-year-old award-winning crossword puzzle creator, d. 1-29-15.
- GORDON, MELVIN: CEO of Tootsie Roll Industries for 53 years, d. 1-20-15.
- GORE, LESLEY: Singer of "It's My Party" fame, d. 2-16-15.
- GOTBAUM, VICTOR: Labor leader who helped keep NYC from defaulting into bankruptcy in 1975, d. 4-5-15.
- HARKAVY, IRA: Former New York State Supreme Court justice, d. 5-17-15.
- HARSHAV, BENJAMIN: Poet, translator, and scholar, d. 4-23-15.
- HELLER, ISAAC: Co-founder of leading toymaker, Remco Industries, d. 3-7-15.
- HERZSTEIN, ROBERT: World War II historian who investigated war crime suspects, d. 1-24-15.
- JACOBS, RACHEL: Chief of online education startup killed in Amtrak crash, d. 5-12-15.
- KAHN, IRVING: 109-year-old investor and former trustee for the Jewish Foundation for Education of Women, d. 2-24-15.
- KLOTMAN, PHYLLIS R.: Author, professor, and archivist of African-American film, d. 3-30-15.
- KOENIG, JERRY: Co-founder of *Peace Now* and *Forward* ad director, d. 2-1-15.
- KUTLER, STANLEY: Historian and constitutional lawyer who sued for the release of the Nixon tapes, d. 4-7-15.
- LAVENTHOL, DAVID: Previous publisher for *The Los Angeles Times* and *Newsday*, d. 4-8-15.

- LEVENTHAL, NORMAN: Philanthropist and leader in Boston's development, d. 4-5-15.
- LEVINE, PHILIP: Pulitzer Prize-winning poet, d. 2-14-15.
- LEWIS, IRA: Actor and playwright, d. 4-4-15.
- LICHTENSTEIN, RABBI AHARON: Prominent modern Orthodox scholar, d. 4-20-15.
- LILIENSTEIN, LOIS: Member of a popular folk singing trio who performed songs for children, d. 4-22-15.
- LINDENBAUM, BELDA: Co-founder of several programs advancing Orthodox women, d. 5-12-15.
- MALINA, JUDITH: Actress and director who co-founded the Living Theater, d. 4-10-15.
- MANKIEWICZ, DON: Novelist and Screenwriter nominated for an Oscar, d. 4-25-15.
- MAYER, ROGER: Film industry executive who won a humanitarian award for his work in film preservation, d. 3-24-15.
- MAYSLES, ALBERT: Documentary filmmaker and founder of the Maysles Documentary Center, d. 3-5-15.
- MEARA, ANNE: Wife and comedy partner of Jerry Stiller and the mother of actor and director Ben Stiller, d. 5-23-15.
- MORTON, FREDERIC: Author of *The Rothschild: A Family Portrait*, d. 4-20-15.
- NIDETCH, JEAN: Co-founder of Weight Watchers, d. 4-29-15.
- NIMOY, LEONARD: Famed actor best known for his role as "Spock" on *Star Trek*, d. 2-27-15.
- OZERSKY, JOSHUA: James Beard Foundation Award winner, food critic and historian, d. 5-4-15.
- PETERS, JOAN: Best-selling author and CBS News documentarian, d. 1-5-15.
- POLAK, JACK: Survivor who founded Anne Frank Center USA, d. 1-9-15.
- POLLACK, ALAN: Leading Zionist activist for Israel and former president of the Labor Zionist Alliance, d. 4-18-15.
- POPKIN, RUTH: Former president of Hadassah and Jewish National Fund, d. 1-2-15.
- REBIBO, JANICE SILVERMAN: American-born Israeli poet, d. 3-11-15.
- RICH, ALEXANDER: Biochemist who used x-rays to confirm the double helix structure of DNA, d. 4-27-15.
- ROSEN, AL: Cleveland Indians all-star known as the "Hebrew Hammer," d. 3-13-15.
- ROSENBLAT, HERMAN: Holocaust memoir fabricator, d. 2-5-15.
- ROSENTHAL, RACHEL: Well-known performance artist, d. 5-10-15.
- ROSS, SAMUEL MORRIS: Helped publish the Canadian Jewish War Memorial Book of Remembrance, d. 4-30-15.
- ROTHENBERG, MIRA: Child psychologist and autism advocate, d. 4-16-15.
- SABOL, ED: Elected to the Pro Football Hall of Fame as well as the International Jewish Sports Hall of Fame and co-founder of NFL films, d. 2-9-15.
- SAKS, GENE: Award-winning director who worked with Neil Simon, d. 3-28-15.

- SASSOON, ELIANE; RIVKA; SARAH; DAVID; YEHOSHUA; MOSHE; and YAAKOV: Children of an orthodox Jewish family who perished in a Brooklyn house fire, d. 3-21-15.
- SCHATZ, DR. IRWIN: Physician recognized by the Mayo clinic as a medical hero for exposing a study on African Americans that withheld treatment for syphilis, d. 4-1-15.
- SCHECHTER, DANNY: Activist, journalist, producer, and filmmaker known as the “News Dissector,” d. 3-19-15.
- SCHECHTER, HARVEY: Former Western States director of the ADL Foundation, d. 5-23-15.
- SCHIMMEL, GERTRUDE: First woman police chief for New York City, d. 5-11-15.
- SHAPELL, DAVID: Philanthropist and real estate developer, d. 2-8-15.
- SHERMAN, ALEX “ALLIE”: NFL player and coach inducted into the National Jewish Sports Hall of Fame, d. 1-3-15.
- SHERWIN, BYRON: Scholar and ethicist at Spertus Institute (Chicago), d. 5-22-15.
- SHORETZ, ROCHELLE: Sharsheret founder and cancer advocate, d. 5-31-15.
- SILVERMAN, LEON: Lawyer who investigated Labor Secretary Raymond Donovan regarding organized crime charges, d. 1-29-15.
- SIMON, BOB: Famed CBS News and *60 Minutes* correspondent, d. 2-11-15.
- SIMON, SAM: Director, writer, and co-creator of *The Simpsons*, d. 3-8-15.
- SINOFSKY, BRUCE: Emmy Award-winning documentarian, d. 2-21-15.
- SOSIN, GENE: Radio Liberty director and WWII codebreaker, d. 5-6-15.
- SPIRA, JOEL S.: Inventor of the first lighting dimmer for use in the home, d. 4-8-15.
- SPITZ, GEORGE: Developed the New York Marathon from a four-lap race around Central Park to a five-borough course, d. 3-27-15.
- STERNGLASS, ERNEST J.: Physicist and author, d. 2-12-15.
- TANNENBAUM, BERNICE: Longtime Hadassah and Zionist leader, d. 4-6-15.
- TAUBMAN, A. ALFRED: Philanthropist and self-made billionaire who developed the indoor shopping center, d. 4-17-15.
- TWERSKY, RABBI MOSHEH: Grandson of Rabbi Joseph B. Soloveitchik and dean of the Torat Moshe Yeshiva who was slain in a terrorist attack, d. 11-18-15.
- WEINSTEIN, WARREN: Al-Qaeda hostage accidentally killed during a US drone strike in Pakistan, d. 1-14-15.
- WILKINS, MORRIS: Designer of the heart-shaped tub and owner of honeymoon resorts in the Poconos, d. 5-25-15.
- WILLIAMS, DELL: Actress, advertising executive, feminist, and business woman, d. 3-11-15.
- WILZIG, NAOMI: Owner and director of Miami’s World Erotic Art Museum, d. 4-7-15.
- WINIARZ, RABBI DOVID: President of Survival Through Education Inc. and popular outreach Rabbi known as “Facebucker Rebbe,” d. 1-18-15.
- ZEMSER, JUSTIN: Naval academy student killed in Amtrak crash, d. 5-12-15.