

American Jewish Year Book 109–112

Arnold Dashefsky
Ira Sheskin *Editors*

American Jewish Year Book 2012



Springer

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Arnold Dashefsky • Ira Sheskin
Editors

American Jewish Year Book 2012

**The Annual Record of the North
American Jewish Communities**

 Springer

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Preface¹

“Everything must have a beginning; and the beginning is necessarily imperfect. Errors, no doubt, abound in this volume and omissions are numerous. It is natural that these findings will at once attract attention. Future ones can be made more accurate, and hence more serviceable, if readers will be good enough to send to the Editor notice of any omissions or errors which may come to their attention.”² Thus wrote Cyrus Adler, the first editor of the *American Jewish Year Book*, which appeared at the end of the nineteenth century in 1899, as the preface to this new undertaking.

These words are just as appropriate in the second decade of the twenty-first century as we launch the new edition of the *American Jewish Year Book*. Over 108 years, “the *Year Book* came to be regarded as the standard, authoritative record of events and trends in American and world Jewish life by scholars as well as professionals and lay leaders in the Jewish community (www.ajcarchives.org).” It is toward achieving a more limited goal of focusing largely on North American Jewish life that we editors humbly approach the task of bringing this venerable volume back to life.

The *Year Book* was founded by the Jewish Publication Society (JPS) in 1899 to provide “a continuous record of developments in the U.S. and world Jewish communities.” In 1908, the American Jewish Committee began the task of editing the *Year Book*, while JPS remained the publisher until 1949. The Committee and JPS were co-publishers from 1950 to 1993. Beginning in 1994, the Committee alone published the *Year Book* until 2008 when it ceased publication.

Even as Adler noted “the spread of Jews all over our vast country,” we observe this phenomenon even more so today. Basic research and policy planning require

¹ Adapted from Ira Sheskin and Arnold Dashefsky (2010). “Jewish Population in the United States, 2010.” *Current Jewish Population Reports*, Number 1. Storrs, CT: Berman Institute—North American Jewish Data Bank.

² Cyrus Adler (1899). “Preface,” *American Jewish Year Book*, Volume 1 (Philadelphia: The Jewish Publication Society of America): IX.

that the population statistics, which have been a standard feature of the *Year Book* since 1899, be continued. Therefore, we are pleased to include articles on the U.S. Jewish population by Ira Sheskin and Arnold Dashefsky as well as the World Jewish population by Sergio DellaPergola. Following in the tradition of the *Year Book*, special articles were commissioned to review topics of broad concern and to provide readers with contemporary insights to various aspects of Jewish life. In this issue, we feature an examination of secularism among Jews by Barry Kosmin and Ariela Keysar. In addition, we sought to broaden our conception of American Jewish life and have provided a review essay on Canadian Jewry by Morton Weinfeld, Randal Schnoor, and David Koffman.

To round out the standard features of the *Year Book* on which readers have relied, we are pleased that Lawrence Grossman reprises his role as author of the review of Jewish communal affairs as does Ethan Felson for national affairs. Finally, we have continued the practice of previous editors of the *Year Book* of publishing a variety of directories, lists, and obituaries. This section has been expanded to include a directory of programs of Jewish Studies as well as lists of recent Jewish book awards and scholarly journal articles related to the Jewish experience, among many others.

We offer this volume as a tribute to our predecessors who served as editors and provided an indispensable reference book for understanding and interpreting the contemporary trends in Jewish life. In this manner, we hope to go “from strength to strength.”

The Editors

Acknowledgments

During the first half of 2009, the editors inquired of the American Jewish Committee as to the deadline for the submission of our articles on the populations of U.S. and World Jewry in the *American Jewish Year Book*. We were saddened to learn that no volume was planned for 2009. Consequently, we sought a way to continue publication of these articles in an electronic format. Our connection to the Berman Institute–North American Jewish Data Bank allowed us to post these reports in 2010 online at: www.jewishdatabank.org. The result led to an unexpected volume of interest as demonstrated by a total of almost 14,000 (13,898) downloads of these two articles during the period July 1, 2011 to December 31, 2011.

Consequently during 2011, given this response, we began to wonder whether an academic publisher would be interested in resuming publication of the *American Jewish Year Book*. Our inquiries led us to Springer, a publishing firm with headquarters in the Netherlands, which offered us a contract. We joked with the editor that just as the Dutch colony in New Amsterdam (later New York) provided a haven in 1654 for Jewish refugees from the Portuguese province of Brazil, so the Dutch publisher, Springer, was offering a new lease on life for the *American Jewish Year Book*. Therefore, we wish first to express our thanks to our editors, Sasha Goldstein-Sabbah and Anita Fei van der Linden, and their associates at Springer, who have shared our enthusiasm for the publication of the *Year Book* once again.

We also would like to express our sincere appreciation to Lawrence Grossman, the Former associate editor of the *American Jewish Year Book*, for his encouragement and support of our initiative and for the continuation of his review of communal affairs in the American Jewish community. Our gratitude is extended to the other authors, including Ethan Felson for returning with his article on US national affairs, as well as Barry Kosmin and Ariela Keysar on secularism, and Morton Weinfeld, Randal Schnoor, and David Koffman, on Canadian Jewry. In addition, we would like to express our appreciation to the several reviewers who provided helpful advice on the chapters in Part I, including: Gilbert Kahn, Jonathan Sarna, Jim Schwartz, and Harold Troper.

For Part II, we wish to thank Ami Eden, Ben Harris, and the JTA staff (www.jta.org) for their assistance with the obituaries and the events sections.

No edited work with the variety of features contained herein can be completed successfully without the help of our outstanding support staff. We offer our heartfelt thanks to Lorri Lafontaine, program assistant, and Pamela Weathers, graduate research assistant, both at the Center for Judaic Studies and Contemporary Jewish Life and the Berman Institute–North American Jewish Data Bank, for their outstanding work. Lorri provided the expertise to maintain the flow of correspondence and communication with authors and reviewers with her customary gracious manner, while Pam offered her services to review the manuscripts and lists with the eye of a budding scholar. We also want to acknowledge the generous support that we have received from Jeremy Teitelbaum, Dean of the College of Liberal Arts and Sciences at the University of Connecticut, to facilitate the editorial work involved in producing this volume. Finally, we express our appreciation to Bill Berman, the founding philanthropist of the Berman Institute–North American Jewish Data Bank for his generosity toward the Data Bank, headquartered at the University of Connecticut from 2004 to 2013, with the support of The Jewish Federations of North America.

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Part I
Review Articles

Chapter 1

American Jewish Secularism: Jewish Life Beyond the Synagogue

Barry A. Kosmin and Ariela Keysar

This chapter goes beyond asking whether a Jewish identity can exist independently of religion in the contemporary United States. American Jews have already answered that question in the affirmative. The chapter documents and illustrates the richness of today's secular Jewish culture and expressions of Jewishness beyond religion by exploring how a multitude of trends—intellectual, social, demographic and political—are broadening and transforming Jewish identity and identification in twenty-first century America. Pluralistic market forces and the new information technology provide increasing opportunities for expressions of Jewish secularism and the formation of new ties and forms of community.

Secularism and the Jews

The secular patriot and Zionist leader Vladimir (Ze'ev) Jabotinsky (1880–1940) declared “there are two gates to my heart—the first is for my people and the second is for culture, literature and writing.” These two sentiments were reflected in the emotional outbursts of the Jewish masses at the two largest public gatherings recorded in American Jewish history. The public demonstrations occurred 70 years apart and had little to do with religion or rabbis but instead centered on culture and ethnic ties. The first occurred in 1916 and was the funeral procession of the great Yiddish writer Sholem Aleichem through the streets of the Jewish immigrant ghetto of New York City. This was reported by the New York Police

The authors would like to acknowledge the invaluable assistance of Jesse Tisch, Director of the Posen Foundation, New York in preparing the section on contemporary secular Jewish culture.

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Department of the time to be the largest public event it had ever policed.¹ The second event was the solidarity rally by 250,000 Jews from dozens of states on the National Mall in Washington, DC, on a cold December day in 1987, coinciding with the Reagan-Gorbachev summit. It was organized by secular national Jewish community organizations—the National Conference for Soviet Jewry and the Council of Jewish Federations—in support of freedom of emigration and *glasnost* for Soviet Jews.

Clearly, there is more to the Jewish experience in America than religion. For many, Zionism, literature, music, food, and even humor are essential aspects of what it means to be a Jew. This adds layers of complexity. Jewish secularism is as diverse and fractious as American Judaism. American Jews are heirs to three traditions: the pre-modern religion-nation; the Western modernizers who defined themselves as a group with a distinct religion and who adopted the nationality of their host country; and the East European modernizers like Jabotinsky who defined themselves as a secular nationality on the basis of Yiddish or Hebrew culture. Though largely of Eastern European stock, American Jews live in a society similar to Western Europe, a society of unitary nationality but with multiple religious groups. This means contemporary Jewish identification is problematic because self-definition must take into account this historic memory of varying criteria as to what constitutes membership in the Jewish collectivity (Kosmin et al. 1988).

The idea that the Jews are a “people” and not just a faith is ancient. It also means that Jewish identity and identification are very different from that of other religious traditions with which Jews are often compared. For example, the largest gatherings in US history of Catholics, America’s biggest religious tradition, have been open-air religious events, the Masses conducted by visiting Popes of Rome. Jews are different from Catholics and other Christians not just theologically but sociologically. As we shall show, even in the second decade of the twenty-first century, one can find populations of Jews and a distinct American Jewish sub-culture, Jewish social networks, Jewish institutions, and patterns of Jewish behavior that have no connection with religious Judaism *per se*. This essay will demonstrate, through the presentation of both quantitative and qualitative data, the complexity and the richness of contemporary American Jewish secularism and will refute the claims of its critics that it is merely a historical vestige of an immigrant past, as recorded in Irving Howe’s *World of Our Fathers*, a mere step on the supposed path to assimilation and acculturation and so “empty” and “inauthentic.”

The hostility to Jewish secularism in Jewish leadership circles today can in part be traced to the popularity of Will Herberg’s influential 1955 book *Protestant-Catholic-Jew*. This is widely regarded as a classic expression of American pluralism, but there was also a deeply anti-secularist strain in his work. It advanced Herberg’s long-running campaign to define Jewish identity in narrowly religious terms. Ironically, the ex-Communist Herberg saw religion’s displacing ethnicity as

the basis of Jewish identification in the post-war cultural climate. The success of Herberg's project to establish a new paradigm led Jews to be considered one of America's three (now perhaps four) great faith groups. Yet recent studies of religiosity show that Jews are more secular in their observance than Protestants or Catholics (Kosmin and Lachman 1993; Kosmin 2007).

Separation of church and state has been interpreted as prohibiting the government from collecting data on the religion of the population. Nothing in the Constitution prohibits Jews from identifying themselves as an ethnic group or an ancestry, as Hispanics do. However, a legacy of Herberg's influence is the failure of the official cognitive system, the US Census, with the support of Jewish agencies, to allow the recording of Jewish ethnicity or ancestry (Lieberson and Waters 1988). It works to depress national Jewish population counts because of the signal it sends discouraging positive Jewish identification especially among non-religious people of Jewish background. This is especially problematic given the findings of the 1990 and 2001 National Jewish Population Surveys (NJPS). These findings showed a high level of secularization among American Jews, which is reflected in the fact that fewer than half include religion in their definition of what it means to be a Jew, and only a tiny number believe its meaning is solely that of being a religious group (Keysar et al. 1991: 60). The inability to incorporate and do full justice to the concept of "peoplehood" in social surveys and government censuses is not a new phenomenon. It was recorded and recognized by the founders of Jewish social statistics, such as Arthur Rupp in the bulletins of *Zeitschrift fuer Demographie und Statistik der Juden* (1904–1919 and 1924–1927) and by Jacob Lestchinsky in the Yiddish *Bleter far Yiddishe Demografiye, Statistik un Ekonomik* (1923–1925).

For historical reasons, Jewish secularism contains conflicting ideologies; so its ranks encompass a variety of Jewish nationalists, assimilationists, cultural cosmopolitans and political universalists. As a result, Jewish secularism is more varied than mainstream American secularism, which can be divided along lines of belief and human consciousness between "soft" (pluralist) and "hard" (atheist) forms (Kosmin 2007). Jewish secularism is as diverse and fractious as American Judaism, which is composed of often mutually hostile synagogue groups that do not recognize each other's clergy and will not pray together. Because Judaism is more about practice and ritual than theology, the line between religion and secularism among Jews cannot be drawn only according to views on the existence of God or the validity of Jewish Law. Moreover, teasing out and differentiating the secular from religious and even more the irreligious from the areligious among Jews is a difficult task. Sorting secular behaviors and culture from religious practice is difficult because the boundary between religious practice and "folklore" is permeable and the definition of secular or religious is often only based on the supposed motivation of the individuals involved. This is because many "Jewish" activities and rituals such as a Passover Seder, planting trees on Tu B'Shvat or giving charity involve family and collective participation in which the motivations and concerns of the participants may vary widely.

Paradoxically, secular and religious Jews are very similar in their lack of consensus and lack of mutual recognition as to what types of people make up their grouping and what their boundaries consist of. There is no more consensus over who is secular and what constitutes Jewish secularism than there is as to “who is a Jew?” in terms of a religious category and so “who is a rabbi?” and what is authentic Judaism. For secularism, there is also a definitional problem regarding what exactly is a particularistic or ethnic Jewish secularism and what is a universalistic American secularism. Given the widespread acceptance of Jews in American national life and culture this differentiation becomes more and more difficult to make over time. Probably the best criterion is where an activity is labeled as “Jewish” or a majority of participants are Jewish.

Historically among Jews, language has been one way to distinguish the mundane or the secular from the religious. Yiddish and Ladino were the secular media of communication while Hebrew was and remains the language of prayer and the synagogue. During the nineteenth and early twentieth centuries, a robust secular Jewish culture emerged in the Diaspora. Yiddish was destroyed in Europe along with its speakers and it was rapidly abandoned in America in the interests of socio-economic advancement and social integration. Today, most of the cultural and artistic content and activities comprising the “secular Jewish narrative” in America occur in English, which is the home language of the overwhelming majority of American Jews. So, as we shall demonstrate, what was “done in Yiddish” in the early twentieth century urban immigrant ghettos is now done in English in the comfortable suburbs and gentrified inner city neighborhoods of America.

The fact that most Jewish secularism occurs in the medium of English is emblematic of the analytical and definitional problems involved in teasing out what is a particularistic Jewish secularism from mainstream American secularism today. As we shall demonstrate below, this differentiation has become ever more difficult to make in recent years as Jews have become more accepted as part and parcel of American society and as American culture has embraced Jewish culture.

Secularization

Max Weber described secularization as the “disenchantment of the world”—a characterization of the process of rationalization he adopted from the German poet Friedrich Schiller.² By this process, Weber sought to capture the psychic and cultural transformation in which magical elements of thought and symbolism are progressively displaced by empiricism and rationality. Harvey Cox (*The Secular City*, 1965) described secularization as “the deliverance of man “first from religious and then from metaphysical control over his reasons and his language . . . the dispelling of all closed worldviews, the breaking of all supernatural myths and sacred symbols.” It is now widely recognized that the process of secularization is

dialectic: the more that hearts and minds become “disenchanted,” the more institutions that have specialized in the promotion of the “enchantment” process lose plausibility and authority. The more such institutions lose plausibility and authority, the less the psycho-emotional processes of “enchantment” are inculcated in the hearts and minds of individuals.

How far the process of secularization has progressed in different societies since the end of the nineteenth century, whether the process is unidirectional or not, and what its consequences are for social and political organization and human welfare, is the subject of ongoing debate among sociologists and theologians as well as politicians and social planners. Our more limited concern here is to discern the extent to which this process has taken hold within the contemporary American Jewish population and in what manner it might be expressed.

If we accept a common sociological definition of secularization, the process whereby religion and the clergy (*halakhah* and the rabbinate) lose their primary significance within society and their hegemonic position with regard to claims of truth and authority, then the 90% of American Jews who are not members of an Orthodox congregation are all secularized in some way. For most American Jews this involves general disengagement from synagogues and a subordination of religious values to secular agendas. It has occurred among Jews in a similar way as for other Western peoples as each society has adopted a more rational and utilitarian basis for its decisions. The by now classical theory of secularization argues that secularization is linked with modernization, industrialization, urbanization and rationalization (Norris and Inglehart 2004). This involves the emergence of democratic societies based on liberal values that emphasized individual rights and inter-group tolerance (Bruce 2002; Waltzer 1984).

The thoroughness of Jewish secularization, which has been the key to so many features of modern Jewish existence, may be best understood in relation to the nature of historical Judaism. Rabbinical Judaism, as developed and practiced for 2,000 years of Jewish history, is a religion of practice and ritual. There is little theology in it, and no required credo or dogma. There are only the required practices, making daily life into a continuous ritual, which created the Jewish community and Jewish identity. The absence of dogma and spiritual intermediaries and the emphasis on prescribed and proscribed behaviors, made total and rapid secularization possible but paradoxically it also allowed secularized Jews to remain Jews, by their own definition, by picking and choosing from the “cafeteria” of traditional Judaism that which appealed to them and could be harmonized with their new beliefs and lifestyle. This facilitated the “reform” and “transformation” of themselves and their culture.

Traditional Jewish law (*halakhah*), based on thousands of years of Jewish texts, has established presumptive personal Jewish status on the basis of matrilineal descent or formal conversion according to strict religious standards. However, that body of law and custom is widely ignored by the great majority of America’s Jews in virtually all facets of their lives. The Reform movement, the largest branch of American Judaism, as well as the Reconstructionist and the Secular Humanist movements, formally abandoned the matrilineal standards of Jewish

status assignment decades ago and have radically altered as well the criteria for conversion to Judaism. Indeed, one of the key findings of the 1990 National Jewish Population Survey (NJPS 1990) was that a substantial number of individuals declared themselves as “Jewish” or were so described by their spouses or parents even in the absence of a genealogical basis to such a claim or lack of formal rabbinic conversion. Partly as a result of such findings in the 1990 study, the term “Jews by choice” has come to displace “converts” in the contemporary lexicon of Jewish demography.

Another salient finding of national studies of American Jews since 1990 has been a large and growing population of American Jewish adults who are without religious faith. When asked “what is your religion, if any?” they respond “None,” atheist, agnostic, or secular. They adhere to no creed nor choose to identify or affiliate with any religious community. These are the seculars, the “unsynagogued.” While this fact may be lamented widely within the organized Jewish community, it in fact reflects a much broader trend in American religious life. The recent *American Religious Identification Survey, 2008* (ARIS), found more than 34 million adult “Nones” who profess no religion, up from just a little more than 14 million in 1990 and a mere 3 million in 1957. This trend has particular relevance to the study of America’s Jews, since adults of Jewish parentage who claim no religion constitute nearly 4% of all American adults without religion, while adults claiming Judaism as their religion constitute just 1.2% of all American adults who claim a religion.

Contemporary American religion has been widely perceived as leaning toward the more literal, fundamental, and spiritual. Particularly since the election in 1976 of President Jimmy Carter, a self-avowed Born Again Christian, America has gone through a period of religious re-awakening. The Jews were seen as undergoing a similar trend as American Christianity. Much has been written about the resurgence of Orthodoxy and the rise of the *Baal Teshuvah* movement while the larger phenomenon of disaffiliation from Judaism and synagogues has been underreported or ignored despite, as we shall demonstrate, the solid demographic evidence provided by the ARIS and AJIS surveys.

Nevertheless what was highlighted, thanks to the 1990 NJPS, directed by Barry Kosmin, was that the most notable change in American Jewish life since the National Jewish Population Study of 1970 was the radical transformation of the American Jewish family through interfaith or interethnic marriage. As a series of studies has shown, the incidence of intermarriage among American Jews had increased several times over, from less than 10% prior to 1960 to 52% by 1990. The intermarriage rate has flat-lined since 1990 but this is only because the age at first marriage has increased significantly over the past decades (Blackwell and Lichter 2004). The concomitant growth of cohabitation is an obvious index of a secularizing trend. Yet paradoxically, communal concern about the impact of intermarriage upon the Jewish future entirely overshadowed secularism as an independent source of change in most studies and commentary on American Jewry and to some extent as the consequence of high rates of intermarriage

(Perlmann 2010; Phillips 2010). This essay looks more directly at questions of secular identification and outlook, secular belief and worldview, secular attitudes, and secular behaviors among contemporary American Jews.

Constitutional and Political Secularism

The vast majority of American Jews are secularists when it comes to the US Constitution and the place of religion in the public square. As US citizens and Jews, they are heavily invested politically and emotionally in separation of church and state. They would regard the idea of an officially recognized Jewish establishment and a Chief Rabbi as unthinkable and as dangerous as an American national church. They do not believe their government should advance or endorse religion or become entangled with it. Strict separation of church and state has been long regarded as related directly to the security and welfare of Jews as American citizens and the bedrock of the United States as a pluralist nation. Thus, the organized Jewish community has been identified by both friend and foe as the backbone of American liberalism and the strongest and most articulate defender of the strict constitutional separation of church and state—and thus the chief proponent of upholding secularism in American society. There are many students of American Jewish life who believe that the struggle to expand separation of church and state in America is one of the greatest contributions Jews have rendered to the enlargement of American freedom.

The First Amendment of the US Constitution is at the heart of this policy. It has two clauses: the first prohibits the establishment of religion at the federal level; the second guarantees its free exercise. Historically, establishment has gone with monarchy and Christian or Muslim domination, and separation with republicanism and equality. The European historical experience under popes and tsars has led to an obvious visceral Jewish preference for the ideas of Thomas Jefferson and James Madison, who believed the state should be secular and religion a matter of personal preference. Thus Jews in America were guaranteed individual rights rather than corporate privileges.

Nevertheless at the beginning of the republic, Jews largely accepted the reality of a Christian society. Thus they began with a concern for the free exercise clause, and their aim was to assert Judaism on an “equal footing” with the Christian denominations. This meant the overthrow of state establishments that prevented full political equality. By 1840 formal equality had been won in 21 of 26 states. The last to fall was New Hampshire in 1877. Their aim was to prevent the exclusion of Jews by reference to Christianity and to resist efforts to write Christianity into the Constitution. The battle ebbed and flowed as the nation was subject to periodic evangelical revivals. It was a battle in defense of Jewish rights to secure, for example, military chaplains and exemption from or abolition of Sunday trading (“blue”) laws. The last decades of the nineteenth century witnessed strong attempts to make the government and society thoroughly Christian. Rising numbers and

greater assertiveness ensured a Jewish reaction, led by Rabbis Isaac Mayer Wise and Jacob Lilienthal of Cincinnati. They raised Jewish vigilance on church-state laws to the level of patriotic duty, where it has largely remained.

The period after World War Two was the heyday of a unified Jewish political secularism, when the overtly secularist American Jewish Congress pioneered the use of law and social action to combat prejudice and discrimination, with the American Jewish Committee and the Anti-Defamation League often joining. Viewing itself as the lawyer for the American Jewish community, the AJ Congress pioneered Jewish involvement in landmark Supreme Court cases dealing with church-state separation and civil rights. After 1948, an activist Supreme Court helped ensure that Jewish arguments were largely fought out in the courtroom rather than the political arena (*McCollum v. Board of Education*). The great separationist litigator was Leo Pfeffer of the AJ Congress's Commission on Law and Social Action, who succeeded in driving most religious symbols and practices out of the public space and the public schools (*Engel v. Vitale* 1962).

It was only after 1965, when the Orthodox Jewish lawyers formed the National Commission on Jewish Law and Public Affairs, that the "secularist" consensus among Jewish leaders was shattered by those seeking funding for Jewish day schools from the public purse. The Orthodox lobbied for school vouchers, which were a particular concern of Jewish day school parents. The AJC opposed this initiative in the belief "that the use of public funds to provide vouchers with which students may attend primary and secondary parochial schools is in violation of the First Amendment's establishment clause and therefore unconstitutional. As such, AJC has opposed voucher programs around the country through grassroots and legislative advocacy and in the courts." Furthermore, "AJC opposes government funding of social service programs operated by pervasively religious institutions."

The greatest legal success of the Orthodox minority has been the campaign of Chabad to have Chanukah menorahs displayed on public property alongside Christian symbols "in town squares and shopping malls, alongside highways and byways and waterways," as the last Lubavitcher Rebbe put it. In the 1980s, Jews went to court to oppose each other while other Americans looked on. The debate is essentially political and ideological about not only the place of Jews in American society. It is part of the overall culture war between liberals and social conservatives over a "values crisis" in American society and whether a religious environment or a neutral secularist one is good for America. This has become a political party divide between Democrats and Republicans. It involves debates over "faith-based initiatives," contraception, abortion, gay rights, gay marriage, "moments of silence" or religious clubs meeting in public schools and the display of the Ten Commandments. The "high-wall separationists," including the large majority of secular, Reform and Conservative Jews, believe that religious establishment—state-sponsored Christianity—constitutes the greatest danger facing Jews. They advocate that secularization of the state is far more desirable and less dangerous than the goals of the Christian fundamentalist allies of Orthodox Jews on the "Religious Right," which aim for the establishment of a "Christian Nation."

There is also some concern that they have a missionary purpose and, ultimately, a conversionary future in mind for all Jews.

The separationist position is still paramount among the communal organizations. The Jewish Council for Public Affairs (JCPA), the national communal defense and community relations coalition, adopted the following resolutions at the 2005 JCPA Plenum: “the public policy agenda of the American Jewish community should be guided by what best serves our community’s values and interests . . . even where an increased role of religion in the public square may be judicially interpreted as constitutional, we should continue to oppose changes which we consider detrimental to our core values, the interests of the Jewish community, or the pluralistic nature of our society.” They advocate educating Jews and non-Jews about the historic role of separation of religion from the state and the right to free experience of religion by insisting on the neutrality of government to “neither endorse nor unduly inhibit religious practice, and . . . not extensively entangle government and religion.”

Through its various resolutions at its national conferences, the Union for Reform Judaism (URJ), American Jewry’s largest synagogue body, also advocates a strict separationist and pluralist policy. The URJ has passed resolutions that opposed federal aid to private schools, prayer in school and tax-credits for religious private schools. Surprisingly for a religious body, it is also concerned with the rights of non-believers. “We affirm not only the freedom to practice religion as one chooses, but also the freedom not to practice any religion and not to be subjected to government action that supports any particular religion or that favors religion, in general, over nonreligion” (April 28, 2006).

Having noted that political and constitutional secularism remains the norm except for the Orthodox synagogue bodies, what are the opinions of the Jewish public? Polls show that most Jews endorse the communal organizations’ positions and are firm supporters of a “naked public square.” A 2000 survey conducted for the Center for Jewish Community Studies in Philadelphia researched Jewish views on church and state and compared a representative sample of American Jews and a representative sample of non-Jewish Americans that mirrored the Jewish sample in educational level and geographic distribution.

Regarding issues like religion in public schools, government aid or vouchers for religious schools, and the display of Christmas mangers or Hanukkah candles on government property, the study found that American Jews remain firmly separationist and very secularist when compared with other Americans. For example, 59% of the non-Jewish Americans in the study favored allowing nondenominational prayers to be read in public school classrooms. By contrast, only 20% of the Jewish public favored allowing such prayers.

When asked whether “I am pleased when political leaders publicly affirm their belief in God,” only 30% of the Jewish public said yes to that question, compared with 70% of their non-Jewish counterparts. When faced with the statement: “Democracy in the US works better if Americans are religious,” scarcely more than 1 of 10 rank-and-file Jews agreed.

Liberalism as a political ideology has been intimately linked both historically and conceptually with secularism and opinion polls confirm that political liberalism is closely allied to secularist values in US politics. A central tenet of American Jewish life has been that Jewish security depends on those American traditions and institutions that protect individual freedom, an open society, pluralism, gender and racial equality. This liberal political bias is reflected in the strong support among Jews for the American Civil Liberties Union (ACLU). This factor also accounts for why Jewish women's organizations like Hadassah are very prominent in the "pro-choice" coalition favoring legalized abortion.

According to the AJC's *2007 Annual Survey of American Jewish Opinion*, American Jews are more likely (43% as compared to 28%) to describe themselves as "liberal" than as "conservative," while 31% describe themselves as "moderate." Political pundits have long predicted the end of Jewish liberalism, as well as the end of the exceptional Jewish loyalty to the Democratic Party. The supposition is that Jews are becoming more like other Americans. But the results of recent elections show this not to be the case. The Jewish population's political profile (Democrat vs. Republican) differs from that of most other white Americans as dramatically today as it has at other times going back to the 1930s. And this difference tracks the difference in Jewish belief—or disbelief—in miracles and the Jews' generally secular outlook compared to other American ethnic and religious groups.

Since the 1970s the US political environment has witnessed the rise of organizations like the Moral Majority and Christian Coalition, as profiled by Jerry Falwell, Pat Robertson, and Pat Buchanan. Through their filter, the main political issues and divisions have focused on social, moral, and cultural values—not economics. The Republican Party appears to have increasingly become the natural home of religious America but not of Jews generally—only of the Orthodox minority. Along with America's other "strongly religious" groups, the Orthodox subscribe to the Republicans' conservative social and family values, lobbying hard for faith-based policy initiatives. The Republican Party is more sympathetic to Christian Zionism and strong support for Israel. Yet domestic political concerns still seem to have more influence on Jewish political partisanship. In terms of political party affiliation, the *Annual Survey* reported that 58% of American Jews identified as Democrat, 26% as independent, and 15% Republican. But there have been clear divisions between the religious movements in the last few presidential elections. While Democratic candidates received the majority of Jewish votes by wide margins, the Orthodox community has largely supported Republican candidates. Yet for the politically secularist Jewish majority, the Republican Party's louder support for Israel and its rhetoric about the nation's Judeo-Christian heritage have failed to appeal. Since the Republican Party has become increasingly associated with the policies of the religious right, it is not surprising that American Jews have remained the most solid Democratic Party constituency among white voters. Their social liberalism overcomes their economic and foreign policy interests.

American Jews' political secularism also is a factor in their attitudes towards identification with Israel. Historically, one of the most significant ways in which American Jews have expressed their solidarity is through their commitment to and

involvement with Israel, whose founding was inspired by the secular ideology of Zionism. However, the image of Israel as a secular, liberal state has been transformed over the past two decades. Aside from the Orthodox, there has been an increase in the willingness of American Jews to criticize Israeli society and particularly its religious-nationalist coalition governments' domestic policies and their record on liberty, human rights and gender equality. This distancing largely relates to a clash between American secular values and the increased power, influence and sense of triumphalism of Orthodox Judaism in Israel. Israel does not have separation of religion and state and denies Jewish religious pluralism. Moreover, Israel's Orthodox Jewish state establishment and the Orthodox political parties prevent religious pluralism and the recognition of Conservative, Reform, and Reconstructionist rabbis, marriages and conversions in Israel. Recently this *kulturkampf* has gone beyond the "Who is a Jew?" battles of the 1980s and 1990s waged by American Jewish organizations. The recent trend towards exclusion of women from certain public functions like singing as a result of ultra-Orthodox pressure is likely to alienate more American Jewish women and Jewish liberals.

How Do American Jews Define Their Group Identity?

The multiplicity of meanings of what it is to be a Jew in America has long been recognized by social scientists. Given the multi-faceted nature of "Jewishness," group identity is not an either-or question. Hence good surveys offer a series of possibilities, any of which can be chosen. In 1990 NJPS asked, "*When you think of what it means to be a Jew in America would you say that it means being a member of a religious group; an ethnic group; a cultural group; a nationality?*" Multiple choices were permitted. Being Jewish as defined by cultural group membership was the most popular preference. Using the responses to the religious identification question, 80% of Jews of no religion (Nones) and 70% of Jews by religion chose the cultural group identity. "An ethnic group" was chosen by 68% of Jews of no religion and by 57% of Jews by religion. About 40% of both these groups defined it as "a nationality." Furthermore, there was a low level of support for the religious group preference—only 49% of Jews by religion and 35% of Jews of no religion considered being Jewish as being a member of a religious group (Kosmin et al. 1991). It is not just Jews with no religion who reject the religious group concept and alternatively opt for cultural and ethnic criteria as the meaning of being a Jew in America.

In NJPS 2000, the question was repeated. An additional option for what it means to be a Jew in America was added: "a worldwide people." And indeed it received the same 75% support as cultural group.

The concept of 'peoplehood' echoes a Jewish value that is meaningful to young people. The longitudinal *Eight Up* study, which followed a cohort of young persons raised in Conservative synagogues from their bar mitzvah year to college, highlighted these patterns. Whereas religious observance declined over an 8-year period, with high attrition in synagogue attendance, these young people continued

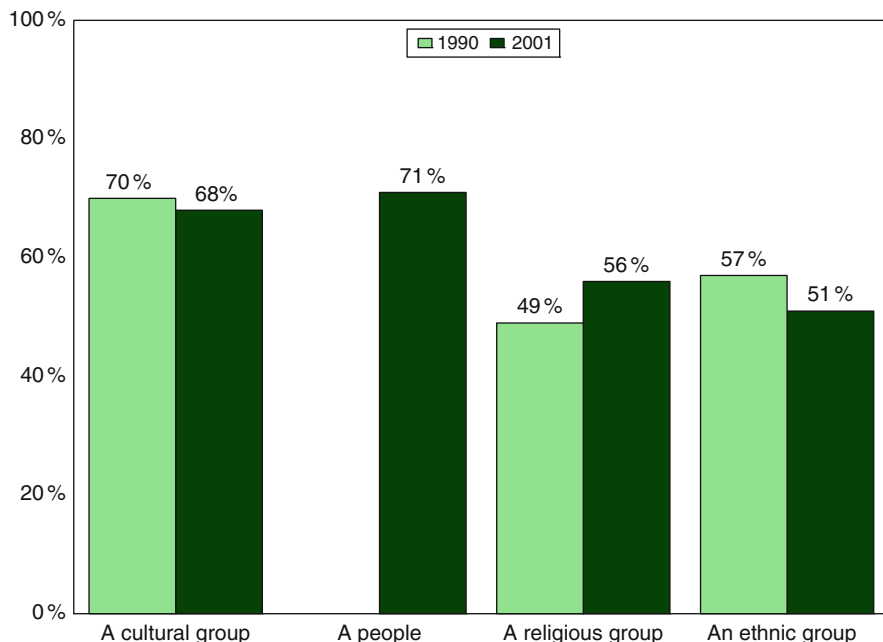


Fig. 1.1 Meaning of being a Jew in America, Jews by religion (Source: NJPS 1990: “When you think of what it means to be a Jew in America would you say that it means being a member of a religious group; an ethnic group; a cultural group; a nationality?” AJIS 2001: “Do you regard being Jewish for yourself primarily as being part of. . .”

to express pride as Jews and to feel connected to the Jewish people. The value of caring for fellow Jews instilled in them was maintained through the college years with a sense of responsibility to help Jews in need around the world. To quote one college student: “*To me being Jewish also holds religious value but the first thing that comes to mind when considering being Jewish is the community I am part of*” (Keysar and Kosmin 2004).

Figure 1.1 presents the responses for 1990 and 2001 but limited only to Jews who identify by religion. It confirms that Jews consider themselves as more than purely a religion despite the strictures of Herberg and the American Council for Judaism. It is noteworthy that a cultural group and a people far outscored religion as the group identity in both years.

The Secular Trend in Jewish Connections

The findings concerning Jewish connections and behaviors go a long way to explaining the responses to the Jewish group identity question. The trend data in Jewish connections and behavior shows clear declines in religious connections and growth in some secular ones. The percentage of Jews who never attend religious services aside from a family life-cycle event climbed from 27% in 1971 to 35% in

1990 to 41% in 2000. Yet according to NJPS 2000, 52% of respondents regarded being Jewish as very important in their life, 65% claimed to read a Jewish newspaper or magazine and 55% had recently read a book with Jewish content (NJPS 2000 Report p. 7). By way of contrast, only 46% of households belonged to a synagogue according to NJPS and only 28% always or usually lit Shabbat candles, a ritual which had fallen in popularity since 1990, when the rate was 36%. Local surveys report surprisingly low rates of private observance of the Sabbath in communities. The percentages of those who never light Shabbat candles are: Las Vegas 63%, New York 58%, Washington 58%, and Miami 50%. Household membership in secular Jewish organizations among Core Jews has remained steady over the past two decades. It was 27% in NJPS 1990 and 31% according to AJIS 2001. Obviously, these statistics show that for the majority of American Jews, what is “important” about being Jewish has to include more than purely religious acts.

Regional differences also suggest that a secularizing trend is under way because the growing communities of the West all score lower than average on religious practice. For example, only 15% of Western households keep kosher at home; only 22% usually light Sabbath candles; and only 36% belong to a synagogue (NJPS 2000 Report p.8). According to AJIS 2001, only 38% of households belonged to a synagogue in 2001. This survey inquired of the 62% of unaffiliated respondents why they did not belong. Among the 15 reasons offered, the most popular at 20% was that they did not believe in God, which was far ahead of some more mundane reasons such as cost (8%), intermarriage (8%) and life cycle (3%). The atheist response extrapolates to around 460,000 Jewish households. The devolution of local services in Jewish communities leads to wide disparities in patterns of affiliation, but it is not clear whether the local patterns are demand or supply driven. For example, membership in non-synagogue Jewish organizations including JCCs varies widely by community from a high of 60% in Worcester, Massachusetts, to a low of 25% in Philadelphia.

Seculars and Demography

There are no lists or official counts of secular Jews. Only a minority of Jewish secularists are members of organizations aimed at encouraging secularism in its various forms. Secular Jews run the full gamut from those hostile to the Jewish religion, to those neutral or indifferent to it. Of course, the definition of who is a secularist varies according to the ideology of the person defining the term. For Satmar Hassidim and members of Neturei Karta (fiercely Orthodox sects), any Jewish Zionist or supporter of the State of Israel is a secularist. The same could be said with regard to anybody associated with other modernist trends, such as gay synagogues or female rabbis.

There are essentially three ways open to demographers to estimate the secular Jewish population. One can count those who distance themselves from any form of religion and consider themselves Jewish because they were raised as Jews or have

Jewish parents. These are defined in NJPS 1990 and AJIS 2001 as Jews of no religion or JNR and often now referred to as Jewish “Nones.” Secondly, one can count the number of Jews who define themselves as “Just Jewish” without any attachment to any Jewish synagogue denominations. These are ways of self-identification. Thirdly, one can look at the way people describe their worldviews, or more specifically whether they regard their outlook as “religious” or “secular.” As will be shown below, the three “demographic” definitions all produce roughly the same numbers and proportion of the Core Jewish population around 30–40% of American Jews.

The AJIS 2000 and ARIS 2008 Jewish population totals provided here are higher than those emanating from NJPS 2000 as a result of methodological differences. Mark Schulman, a distinguished survey methodologist who undertook one of the two UJC-commissioned independent audits of the NJPS 2000 study, discovered a series of methodological flaws and statistical problems that led him toward the same conclusions. He is reported as stating that the survey inflated “the proportion who are most religiously identified,” and there was a “skew toward Jews who are more religiously identified” (JTA, Sept. 29, 2003). Certainly, the number of secular and cultural Jews, or JNRs, reported by NJPS 2000 was several hundred thousand persons fewer than reported by AJIS 2001.

Jews of No Religion (JNR)—Nones

Jews by religion are the majority of American Jewry. However, the trend in Fig. 1.2 (which includes estimates of the number of children and so the overall Jewish population) illustrates a consistent decline in their absolute number and share of the population since 1990. The ARIS time series suggests that the adult Jewish by religion population (JBR) seems to be declining currently by around 22,000 persons a year while the adult no-religion population (JNR) rose by an average of 28,000 a year in the 1990s and 24,000 a year in the 2000s.

Jews are more prominent in America’s no-religion population than in its religious population. Among religious adults, Jews by religion constitute 1.2% of the population, or about 2,800,000 adults. Among adult American “Nones,” Jews of no religion constitute 3.8%, or about 1,290,000 adults (Kosmin and Keysar 2009a, b). The no-religion fraction of the Jewish population (JNR) has risen from around 20% in 1990 to around 37% in 2008. Over the same period, the Nones’ share of the US adult population grew from 8 to 15%. These figures once again confirm that the Jewish population is further ahead in the process of secularization than Americans in general.

The ARIS surveys provide insights into the social profile of the JNR adults. They are slightly more male and slightly younger than JBRs. Perhaps because of their relative youth they have lower incomes and are less likely to be homeowners. A majority are college graduates. They are no different in terms of educational attainment or political party affiliation (41% Democrat v. 13% Republican)

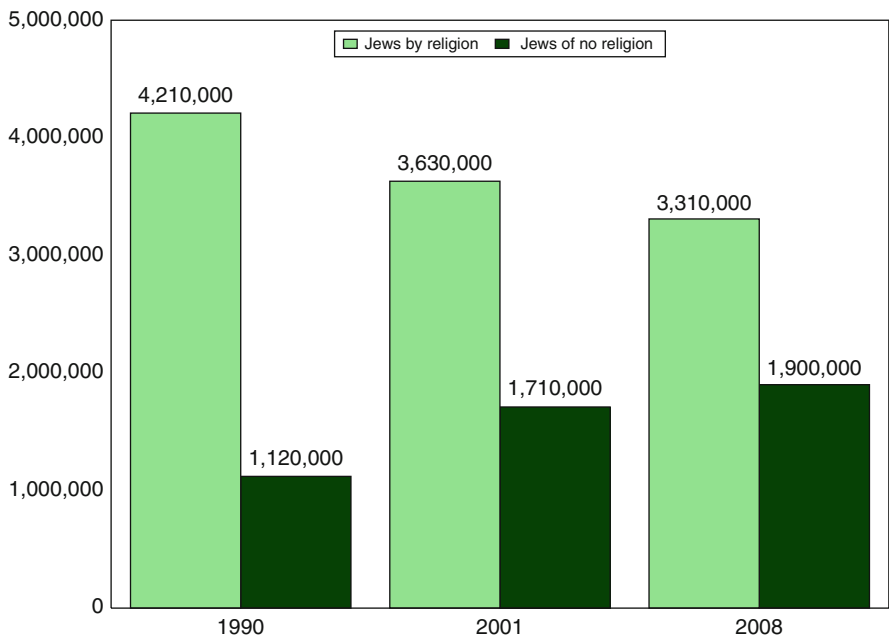


Fig. 1.2 Demographic trends by Jewish identity type, 1990–2008 (Source: NJPS 1990; AJIS 2001; ARIS 2008)

from JBRs. However, their geography is distinct. American Jews like the national population have been moving their residential center of gravity south and west for several decades. The influence of these Jewish Nones makes the total Core Jewish population less Southern and more Western since 34% of JNRs reside in the West compared to 21% of JBRs. The close resemblance between religious and secular Jews on most social indicators is noteworthy because there are much wider and more significant differences between religious Americans and secular Americans (Keysar 2010).

There is an important sociological and statistical caution that needs to be emphasized in this connection, because we must distinguish individual from household identity and characteristics. In national and local Jewish surveys, the type of Jewish identity is recorded as a personal characteristic; but synagogue membership is recorded as a household characteristic. Yet the reality of contemporary society is that people with differing identities and outlooks often reside in the same household. Therefore, there are many Jewish Nones (JNR) who live alongside spouses or parents who are Jewish by religion (JBR). Hence, there are many JNR individuals living in synagogue-affiliated homes. This phenomenon means that a count of synagogue household members is not necessarily a count of the religious Jewish population. A corollary of this occurs with rituals and practices that are individual and household or family characteristics. For example, fasting is an individual characteristic; but kashrut or having a mezuzah on the front door is a household

characteristic. This social reality accounts for some of the fluidity in the population counts we record.

The population of Jewish “Nones” has several components or sources of origin. There are individuals who abandon Judaism in their teenage or adult years. There are persons with two Jewish parents (i.e., secular or cultural Jews) who were never raised in a religion. There are children of intermarriage brought up in a compromise “religiously neutral,” i.e., secular home. And finally, there are children of intermarriage who were raised in Christianity, but who switch to no religion (or atheism, agnosticism, humanism etc.) and embrace their Jewish heritage.

Aside from the general American trend away from religious identification, the numbers are fueled by two recent demographic and social trends unique to Jews. The first is the growth in the number of Jews of mixed-religion parentage raised without religion but who identify with their Jewish ancestry. This population grows every year as an echo effect of the high intermarriage rate, which was over 50% by 1985. By 2008 the children of JNR parents were entering the adult population, generating further growth in the JNR population between 2001 and 2008. The other recent phenomenon was immigration, particularly of Jews from the Former Soviet Union after 1979. These Jews and their children are mainly secular in orientation. Another new infusion into the American Jewish population is Israeli immigrants, who also tend to be more secular in identity and outlook. Both Israeli and Former Soviet Union immigrants, unlike most other secular American Jews, tend to be politically conservative.

“Just Jewish”

National and local studies of American Jewish communities record the denominational affiliation of respondents and their households. Those who distance themselves from the main branches of Judaism often fall into the category “Just Jewish.” In NJPS 1990, about 4–5% of Jews by religion reported their denomination to be “Just Jewish.” NJPS 2000 provided by far a higher estimate—30% “Just Jewish” in a more religiously connected sample. Most “Just Jewish” respondents are indeed secular, as AJIS 2001 found. While a minority indicated a “religious” or “somewhat religious” outlook, they did not belong to Orthodox, Conservative, or Reform congregations.

Recent local studies, as shown in Fig. 1.3, report a wide range of “Just Jewish” responses, from as low as 11% in Cleveland in 1996 to as high as 48% in Southern Maine in 2007 and 47% in Las Vegas in 2005. Local studies, with anywhere from 421 respondents in Southern Maine to 1,808 in Miami, vary in methodology and terminology. Some of the local studies use additional terms for secular respondents, such as “no denominational identification—religion is Judaism” and “all secular—includes humanist, secular and no religion but consider self Jewish.” Nevertheless, the recent rise in the proportion of “Just Jewish” responses to the denominational question in surveys since 2000 is an indicator of declining identification with the

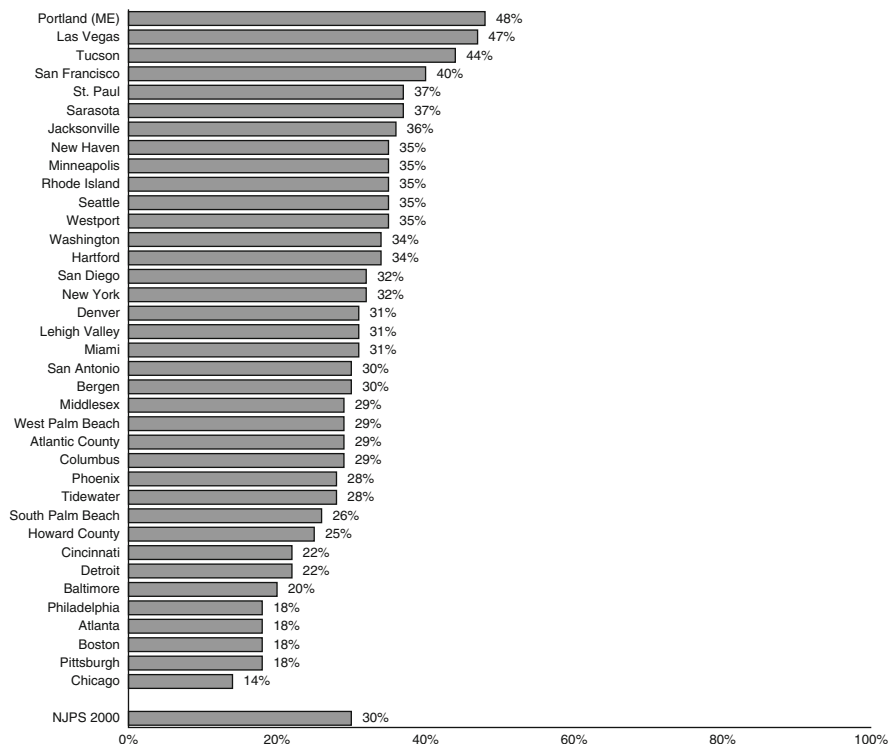


Fig. 1.3 Percent just Jewish/secular respondents in local Jewish community studies 2000–2010 (Source: Sheskin 2012)

synagogue movements and so with religious Judaism. As such it is yet another manifestation of the secularizing trend among American Jews.

Secular (Dis)belief

Jews have very different patterns of belief compared with other Americans. In ARIS 2001, survey respondents were asked about the nature of the Divine, i.e., their belief in the existence of God, and how God helps them personally. First, respondents were asked whether they agreed (strongly or somewhat) or disagreed (strongly or somewhat) with the proposition: *God exists*. The replies for the Core Jewish population and the total US population are summarized in Fig. 1.4.

Over 80% of the populace strongly agrees that God exists. Christian groups were likely to strongly affirm God’s existence. At the top of the belief scale were Pentecostals and the Protestant denominations, such as Jehovah’s Witnesses, with 97% agreeing strongly with the proposition “God exists.” At the other extreme

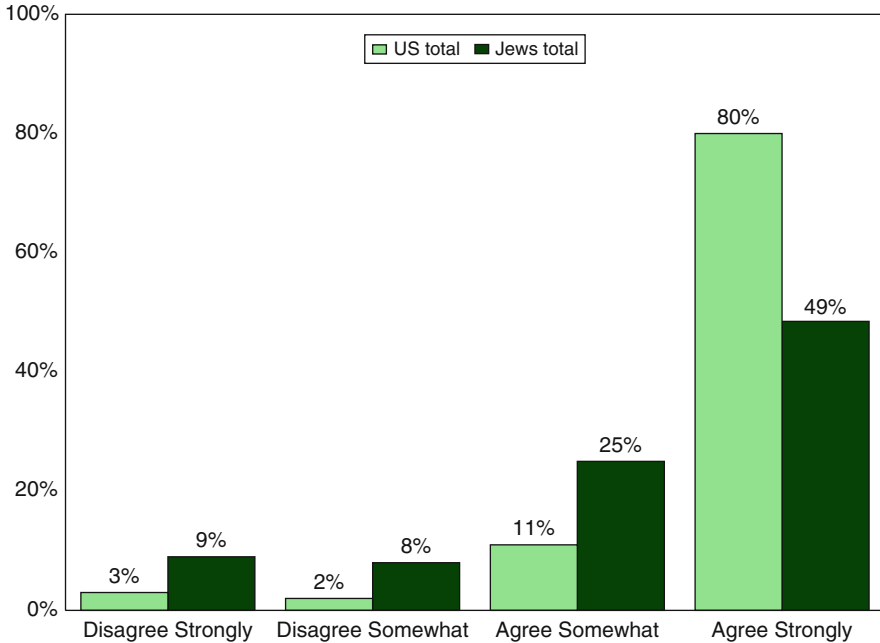


Fig. 1.4 Belief that “God Exists” (Source: ARIS 2001 adults only) (percentages do not add to 100% because *Don’t Know* and *Refused* responses are excluded)

were the Jews, among whom only 49% of Jewish adults agreed strongly that “God exists,” a score only slightly ahead of the skeptical “Nones” at 45%. A further 25% of Jews agreed “somewhat” that God exists. At the other end of the spectrum, it appears that 17% of Jews take an atheist position compared with only 5% of all Americans. The remaining 19% of Jews, unreported in the chart, are uncertain.

Inasmuch as the great majority of Americans and two-thirds of Jews profess a belief in the existence of God, it is interesting to probe further and to see whether there is any difference in the intensity or quality of that belief. All the respondents, regardless of how they replied to the question whether God exists, were asked their view of God’s relationship to themselves as individuals, whether they agreed (strongly or somewhat) or disagreed (strongly or somewhat) with the proposition: *God helps me*. Figure 1.5 illustrates that slightly fewer Americans believed in divine intercession—that God directly assists them—than agreed that God exists. In fact, 9% fewer believed “very strongly” but 4% more “agree somewhat,” so the net loss from agreement with the first proposition (Fig. 1.4) was only 5% of the adult population. Thus, most Americans firmly believe in a personal, active divinity.

However, this question on intercession reveals quite a large gap with the Jewish view. Figure 1.5 shows that only 30% of Jews strongly agree that God helps them, compared to 71% of all Americans. And whereas 74% of Jews thought God exists only 54% imagine an active personal divinity. Those skeptical about a personal God amount to 34% of all Jews but only 9% of all Americans. It is interesting to

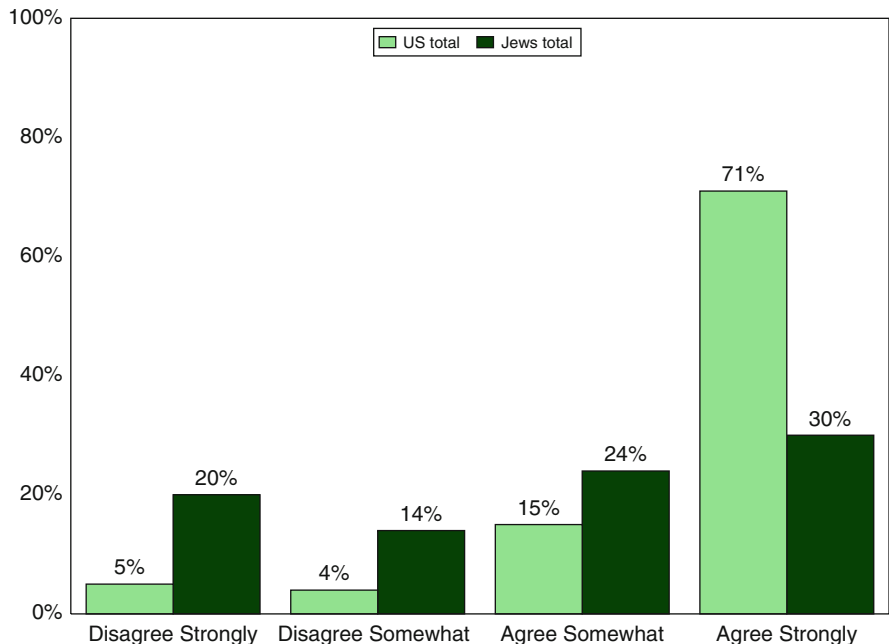


Fig. 1.5 Belief that “God Helps Me” (Source: ARIS 2001 adults only) (percentages do not add to 100% because *Don’t Know* and *Refused* responses are excluded)

note that twice as many Jews were uncertain or unable to provide an answer than were Americans in general (12% vs. 6%). One can perhaps conclude from these results of these two questions that around one-third of Jews are confirmed theists, 17% are deists, 17% are atheists and another one-third are very uncertain or uncomfortable about theological and belief questions and so possibly agnostics.

Secular Outlook

One recent innovation (Mayer et al. 2002) in survey research regarding worldviews and religion has been the introduction of a question about the respondent’s secular or religious outlook. This represents an attempt to apply in practical research the concept German phenomenologists have referred to as *Weltanschauung* (sometimes defined as worldview or world-outlook).³ The concept of *Weltanschauung* was meant to resolve one of the fundamental paradoxes of social science: *how to construct objective statements about what is essentially a subjective realm of experience*. The concept of “outlook” is particularly well suited to describe the

broad orientation of people to ideas they treat as plausible and to the very criteria by which they bestow plausibility. The value of this concept is that it is drawn directly from the ordinary experience of the everyday life of people and employs a metric or method of measurement that emerges directly from the language of that experience. That is the distinction between those who describe their outlook as “religious” and those who describe their outlook as “secular.”

People, including Jewish adults, will often describe themselves as “religious” or as “secular” in ordinary discourse about their views of life. It is the contention here that the degree of secularism in the outlooks of America’s Jews is an important source of differentiation in both the overall US population and within the US Jewish population, yet it is not so subtle as to require deep, long qualitative interviews or life-course studies. People can be asked quite directly to describe whether they think their outlook is mostly religious or mostly secular. Their replies to such a question yield a distribution of answers that readily appear to be associated with a whole host of other indicators of opinion, belief, affiliation, association, and practice as well as demographic attributes.

The value of studying people’s “outlook” as a means by which to differentiate various segments of the population is that it allows the social scientist to step out of the circular logic of the identification-identity paradigm. The concept allows one to view the “objective” facets of behavior associated with affiliation and identification as the consequence of *meaningful intentionality*. To say that someone is “secular” or “religious” is respectful of their own subjective perceptions about the universe. It also makes no unwarranted inferences about the strength or weakness of psychic attachment to a heritage, ancestry or group loyalty—as the concept of “Jewish identity” implicitly does. It thus allows social scientists to characterize the subjective state of mind of the observed population without imposing a possibly invidious construct like *identity*.

Secular Outlook Among All Americans

The American Religious Identification Survey 2001 (ARIS) provided for a direct comparison between the total Core Jewish Population, both JNR and JBR, and the total US population. Beyond the question of adherence (“*What is your religion, if any?*”), the first question bearing on religious orientation asked respondents to place themselves along a continuum of positions in response to the following: “*When it comes to your outlook, do you regard yourself as: (a) religious, (b) somewhat religious, (c) somewhat secular, or (d) secular?*” Therefore, ARIS 2001 made it possible to place the religious-secular outlook of Jews in the wider context of American patterns.

Figure 1.6 shows how different Jews are from all Americans on the religious-secular continuum. Jews tend to answer either “somewhat religious” or “secular.”

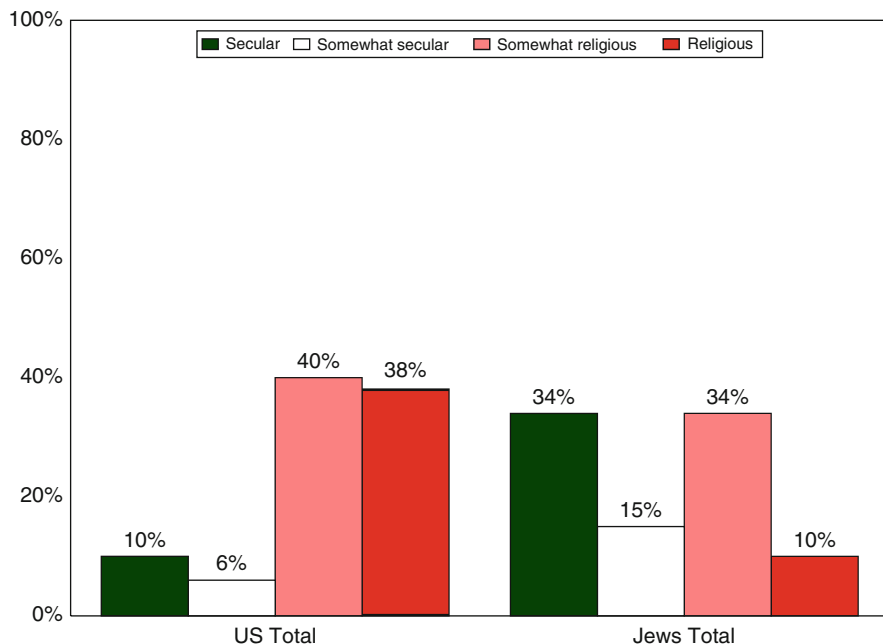


Fig. 1.6 Secular outlook among all Americans and among Jews (Source: ARIS 2001 adults only: “When it comes to your outlook, do you regard yourself as: (a) religious, (b) somewhat religious, (c) somewhat secular, or (d) secular?”) (percentages do not add to 100% because *Don’t Know* and *Refused* responses are excluded)

Americans as a whole are four times as likely to say they are “religious” as are Jews whereas Jews are more than three times as likely to say their outlook is “secular.”

Secular Outlook Among Jews

Not only fewer Jews than members of most other American religious groups belong to a temple, synagogue or any other religious institution, also Jews are the most likely to describe their outlook as “secular” or “somewhat secular” among all major religious groups.

Figure 1.7 highlights several important points about the religious outlook of America’s religious Jews. More than 40% of America’s Jewish adults (those who identify as Jewish by religion) describe their outlook as “secular” or “somewhat secular.” That figure increases significantly when the parameters of the Jewish population are defined to include the “Jewish Nones,” those individuals who see themselves as having no religion but describe themselves as being of Jewish parentage or Jewish upbringing. Among those of Jewish ancestry who identified with no religion, 64% said they were secular or somewhat secular. Among American adults in general, the “secular outlook” population was only 16%.

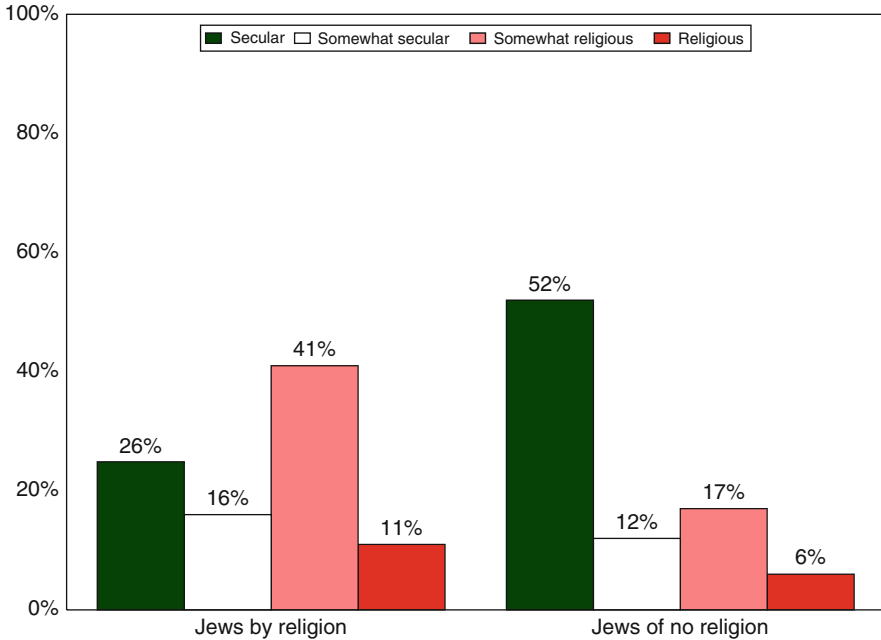


Fig. 1.7 Secular outlook for Jews by religion and for Jews of no religion (Source: AJIS 2001 adults only: “When it comes to your outlook, do you regard yourself as: (a) religious, (b) somewhat religious, (c) somewhat secular, or (d) secular?”) (percentages do not add to 100% because *Don’t Know* and *Refused* responses are excluded)

It is striking to note that identifying religious Jews are much less likely (11% vs. 37%) to say they are religious than other religious Americans. Thus, we can observe that both Jews who say their religion is Judaism and those who do not are very highly secularized compared to other Americans and form a unique population.

Secular Outlook and Belief

The American Jewish Identification Survey 2001 (AJIS) was a special supplement to the national ARIS. This examined the pattern of beliefs of the total Jewish population of just over four million adults, both the religiously identifying Jews (JBR) and the Jewish Nones (JNR). It provided further depth and validation of the overall outlook question summarized in Table 1.1. About 14% of respondents who identified themselves as Jewish by religion could be classified as atheists or agnostics. Among those who indicated Jewish parentage and/or upbringing, but who profess no religion, about 26% can be characterized as atheist or agnostic. In other words, about 623,000 adults of the approximately four million who comprise

Table 1.1 Jews by Religion identification with branch of Judaism and the religious-secular outlook continuum—AJIS 2001

Branch of Judaism	Religious	Somewhat religious	Uncertain/DK/refuse	Somewhat secular	Secular	Total percent
Secular humanist ^a		14		19	67	100
Reconstructionist ^a		20		65	15	100
Orthodox	56	28	2	2	12	100
Conservative	7	54	4	14	21	100
Reform	7	43	2	18	30	100
Just Jewish	7	20	13	22	38	100

Note: Categories provided by respondents in reply to: “*What branch of Judaism do you identify with, if any?*” [Total N = JBR adults in residential households]

^aThese categories are based on very small samples, making generalizations difficult.

what has been called the “core Jewish” adult population (about 17%) hold beliefs that can be described as atheist or agnostic—those who might be described as the “hard-core seculars.” Such a state of non-belief is found in about 5% of all American non-Jewish adults.

It is further instructive to note that a substantial minority of those who profess a belief in God nevertheless do not believe that God helps them. About 30% of those who identify their religion as Judaism and profess a belief in God disagree somewhat or strongly with the proposition that “*God helps me.*” The data on outlook and beliefs underscore the point that America’s Jews differ quite a bit on the fundamentals of religious faith from most Americans.

These findings discredit the casually made assumption that for Jews, secularism and assimilation go hand in hand. The data on religious beliefs among American non-Jews would suggest that, in fact, secularism and especially atheism are far from normative in American society at large. As such, secular Jews could hardly be said to be assimilating into American culture. Quite the contrary: their distinctive pattern of secularism and non-belief may well set them apart.

Secular Outlook and Denominational Identity

As we have discovered among American Jews, *identifying* oneself with Judaism as a religion does not preclude thinking of that identification in secular terms. As such, it appears that a secular outlook and its associated beliefs or lack thereof, as held by many Jews, is not synonymous with a lack of Jewish identification. Rather, outlook and beliefs are distinct components along with identification of a stock of knowledge and a wellspring of affinities that link individuals to larger social entities from a family to a community to a people. It remains to be seen below what is the association between one’s position along the religious-secular continuum and the more objective indicators of Jewish communal affiliation such as synagogue membership.

Table 1.1 looks at how America's religious Jewish adults (JBRs) identify with the branches of Judaism, the organized denominations of the Jewish congregations, broken down by their position along the religious-secular continuum. It calls attention to a number of interesting insights. First, it suggests that those with a "secular" or "somewhat secular" outlook are to be found in significant numbers in each of the branches of American Judaism. Despite the small sample, one would expect the majority of those who identify with the Secular Humanist branch of Judaism to describe themselves as secular. By contrast, the majority of those identifying with the Orthodox branch of Judaism describe themselves as "religious." Interestingly, nearly half of those who identify with the Reform branch (48%) describe themselves as "secular" or "somewhat secular," as do more than a third of those who identify with the Conservative branch of Judaism (35%). This discrepancy could be a result of the survey methodology, which chose a random adult household member to interview who may not be the synagogue member.

It should be emphasized that statistics in Table 1.1 pertain only to adults (three million in 2001) who described their religious identity as Jewish. The survey did not inquire of Jewish Nones (1.1 million) whether they identified with any of these branches of Judaism. These AJIS findings were confirmed by the 2008 Pew US Religious Landscape Survey. They too showed that the religious beliefs of highly involved and committed American Jews are closer to those of American Nones, those who are religiously unaffiliated (Cohen and Blitzer 2009), than other religious Americans. In other words, most non-Orthodox congregationally affiliated American Jews are secularized.

Jewish Organizational Affiliation Patterns

As a small minority with a history of persecution, Jews have a felt need and desire for solidarity and cohesion, but this is not easy to achieve given their ideological diversity. Since religion is and has long been a divisive rather than unifying factor among American Jews, the trend has been to establish "non-religious" or "soft secular" non-denominational organizations at the local and national levels. In effect, Jews have separated religion and state in their national and public organizations, with the result that Jewish communal leadership has been lay and not rabbinic. The social welfare and community relations organizations try to eschew religious attachments, while simultaneously trying not to give offense to any synagogue grouping, so as to attract a wide membership. The philanthropic Jewish federation system, with its plethora of welfare and social services, is the prime example of this secularized form of organization.

As far as individual Jews are concerned, the most popular secular or non-denominational membership organization is the Jewish Community Center (JCC) or "Y." JCCs have long served a range of constituencies in virtually every community in North America, providing health and fitness services, early childhood and adult Jewish education, Jewish cultural activities, teen groups, camping programs,

and crafts. Aside from the synagogue, no other Jewish institutional network attracts as many participants as do the JCCs, which number more than 300 (including “Y”s and campsites) in the United States. Long regarded as “the *shul* with a pool,” the JCC movement has over the past two decades embraced the Jewish continuity agenda and has provided resources for Jewish education and Jewish culture as central to its mission. To the extent that JCCs do make Jewish life a centerpiece, they do not focus on religion. The focus is on Jewishness, rather than Judaism. In other words, JCCs are overwhelmingly secular institutions.

The more than 350 Jewish Community Centers, Jewish Y’s, and youth camps in North America are Jewish institutions. Yet they are also more than that. The 2010 Annual Report of the JCC Association (JCCA) emphasizes “. . . an exalted mission . . . dedicated to enhancing the well-being of their communities in a multitude of ways. That means JCCs care about the spiritual, cultural, physical, psychological, and economic health of the people who come to the JCC to learn, to play, and to grow.” JCCs are a locus of Jewish life outside of the synagogue. And they are pluralistic community centers, where everyone can feel welcome. JCCs go to great lengths to signal their inclusiveness through their programming by offering Jewish activities and many non-Jewish activities too.

Their efforts are essentially successful. Overall, the JCCA claims to serve “2 million users,” of whom, as we shall show below, only one half are Jewish. Jewish camps serve nearly 85,000 children, Jewish and non-Jewish. The country’s most famous Y—the 92nd St. Y, on Manhattan’s Upper East Side—is a Jewish institution, but also a civic institution. Its lectures, programs and classes are open to all who can afford it, which is also true of its downtown satellite, 92Y Tribeca. A stunning list of speakers has turned the Y into an intellectual cynosure, where politicians, artists, and authors routinely draw large and diverse audiences.

How do JCCs remain distinctly “Jewish”? They claim by focusing on culture, values, and education. The JCC of Greater Rochester (NY) states its mission as “strengthen[ing] Jewish identity and promot[ing] Jewish continuity.” The JCC of Southern Nevada vows to “emphasize Jewish culture, identity, and values.” “We have a long history of serving people just like you,” says the JCC in Indianapolis—“you” being anyone who lives nearby and enjoys what the JCC has to offer. However, not all JCCs emphasize diversity so strongly. The focus may be changing. The 2010 JCCA report stresses “recommitting to our Jewish mission” and engaging members in more discussions about “the type of Jewish lives they want to lead.”

The AJIS estimated that around one million or one-fourth adult Jews resided in a household where somebody claimed JCC membership. Having previously noted that many members of synagogues have a predominantly secular outlook, it should not come as a surprise to find that as Table 1.2 below demonstrates, the majority who are members of the “non-religious” JCCs are nevertheless more likely to describe their outlook as “religious” or “somewhat religious.” Given the activities that take place on the premises, such as co-ed swimming and sports, it is unlikely that many are strictly Orthodox. Nevertheless, we can observe that over one-third of JCC members have a secular outlook of some kind; so it seems these institutions are successful in attracting a wide range of Jews.

Table 1.2 JCC affiliation by the religious-secular outlook continuum—AJIS 2001

Affiliated with a JCC etc.?	Religious (%)	Somewhat religious (%)	Uncertain/DK/refused (%)	Somewhat secular (%)	Secular (%)
Yes	42	33	12	28	13
No	56	62	47	69	84
No answer/DK/Ref	2	5	41	3	3
Total percent	100	100	100	100	100
Total percent of JCC members	16	46	4	18	17

Note: Categories provided by respondents in reply to: “*Is anyone in your household affiliated with a Jewish community center or some other Jewish community organization?*” [Total N = JBR/JNR adults in residential households]

Looking at these same findings from the perspective of the “secular” and the “religious” sub-populations, more than three times as many of those describing their outlook as “religious” (42%) report membership in a Jewish community center or some other Jewish community organization as those who describe their outlook as “secular” (13%). Obviously secular Jews have more options for participating and joining general sports and recreational facilities than religious Jews, who are concerned with dietary restrictions (kashrut) and Sabbath observance. Thus, Table 1.2 shows that those who are not members of such organizations are more apt to describe themselves as “secular” or “somewhat secular.” In short, it appears that a “secular” outlook is associated with a relatively low level of affiliation with the organized Jewish community in general. This probably reflects the balance between those American Jews who are primarily “Jewish secularists” and those who are more universalist-oriented “American secularists.”

Outlook and Friendship Patterns

This division among secular Jews is also apparent from an analysis of social networks. To be sure, friendship networks are likely to be related to one’s affiliation with voluntary community organizations. Those who are members of a synagogue or a Jewish Community Center are more apt to make Jewish friends there. Table 1.3, which reports the relative difference in the Jewish density of the friendship network according to the AJIS in 2001, suggests that those who are “secular” or “somewhat secular” are also likely to have proportionally fewer Jewish friends than those who describe their outlook as “religious” or “somewhat religious” but the range across the outlook spectrum for having a majority of Jewish friends is not particularly wide: 61–40%. This suggests secular Jews are definitely more socially integrated into the wider society, but the vast majority of them are not socially isolated from other Jews. However, one in four has no Jewish friends. This is understandable sociologically. Yet, to put this statistic in perspective it appears that one-tenth or

Table 1.3 Jewish friendship network by the religious-secular outlook continuum—AJIS 2001

Proportion of friends Jewish?	Religious (%)	Somewhat religious (%)	Uncertain/DK/refused (%)	Somewhat secular (%)	Secular (%)
All or mostly	45	28	16	22	15
About half	16	33	17	25	25
Some	22	23	15	23	35
None	11	14	22	24	23
D/K or Refused	6	2	30	6	2
Total percent	100	100	100	100	100

Note: Categories provided by respondents in reply to: “*What proportion of your closest friends would you say are Jewish?*” [Total N = JBR/JNR adults in residential households]

more of religious outlook Jews also operate outside Jewish friendship networks, saying that ‘none’ of their friends is Jewish.

The findings in Table 1.3 are noteworthy in a larger historical context. As recently as 1990, NJPS reported that 45% of those who were Jewish-by-religion described their friendship network as “all or mostly Jewish.”⁴ By 2001, just 20% of those who are Jewish-by-religion describe their friendship network as “all or mostly” Jewish. Thus, it appears that there is a general trend for Jews to have a less densely Jewish friendship network. Indeed, as shown in the exhibit above, only among those who describe their outlook as “religious” does one find 45% who have a friendship network that is “all or mostly” Jewish. This trend is a logical concomitant of the lowering of social boundaries with greater social acceptance of Jews in American society and of course higher rates of intermarriage with gentiles. However, in the new transformative American Jewish social environment, this does not necessarily indicate assimilation. It is possible and common now for Jews to mix with non-Jews in “Jewish spaces” since there is a greater presence of non-Jews in the synagogues of the liberal streams of Judaism and the JCCs have more and more non-Jewish members.

Secularist Organizations

Organized philosophical secularism has always been weak in the US in terms of membership organizations and their numbers. As a minority within a minority, Jewish secularists may not be a well-known group to the majority of Jewish Americans. In some ways, Jewish secularists stand proudly apart from religious Jews—and mainstream Americans as well. While many Americans see the US as being divided by politics (liberals vs. conservatives) or class (the 1% who are wealthy vs. the 99%), secularists often emphasize the differences between believers and non-believers. Their attitude is summarized nicely by the slogan of the

secularist journal *The American Rationalist*: “An Alternative to Superstition and Nonsense.”

For all that separates Jewish secularism from religious Judaism, Jewish secularists tend to be liberals (like the majority of American Jews). Indeed, many Jewish secularist organizations see social justice as an outgrowth of their secular Jewish values. The Congress of Secular Jewish Organizations (CSJO), which lists 24 affiliate groups in North America, uses its website to endorse same sex-marriage, national health care, and the Occupy Wall Street movement. The Sholem Community states, “We view a Secular Jewish identity as . . . committed to justice, peace, and community responsibility.” The Workmen’s Circle, whose roots are in secular Judaism, makes “the pursuit of social and economic justice” a cornerstone of its mission. And the “secular, progressive voice” of the magazine *Jewish Currents* is often raised in opposition to social and economic inequality.

Interestingly, the CSJO does not shy away from invoking Jewish *continuity* as a concern, something that more conservative (and more religious) organizations do as well. “For us the continuity and survival of the Jewish people are paramount.” They are not alone. The Center for Cultural Judaism (CCJ), rebranded as the Posen Foundation US in 2011, has invoked continuity as well. “The vitality of the Jewish people will be determined” by how effectively Jewish institutions engage secular Jews in Jewish life; and it says “Jewish continuity depends in part on reaching this population and enabling them to celebrate their Jewish identity and pass it on to the next generation.”

All three organizations, on their websites or mission statements, equate secularism with modernity, implying that religious ideas may be antiquated, if not obsolete. The CSJO strives to “create identity that is relevant to contemporary life.” The CCJ used the word “modern” almost synonymously with “secular.”

The main non-theistic organization offering Jewish rituals and life-cycle events is the Society for Humanistic Judaism (SHJ), founded by Rabbi Sherwin T. Wine in 1969 in Detroit, where in 2005 around 3% of Detroit Jews identified with Humanistic Judaism. The SHJ claims to have 10,000 members in North America. It now has 28 congregations led by 14 specially trained Humanistic rabbis. This brand of Secular Judaism is not new, although it can be seen as a product of the liberalizing trends in Judaism dating back to the Reform movement, and even earlier. In 1986, the idea of a Judaism based on reason, skepticism, and human agency was codified in the charter of the International Federation of Secular Humanistic Jews (IFSHJ), which also emphasized human rights, Jewish survival, and the diversity of the Jewish people.

Today, the IFSHJ, the SHJ, and a handful of fellow traveling organizations in the world of Secular Humanistic Judaism affirm human agency above almost all else. “It was the power of human beings . . . that has always been at the heart of Judaism’s continuity,” says the IFSHJ’s webpage. The idea of replacing God with mankind, and blending that conceit with an emphasis on Jewish culture and ethics, has yet to catch on, although a core of committed Humanists keeps the movement alive. There are more than 30 secular congregations in 16 states, according to the IFSHJ website, including 12 congregations in New York and California alone. The City

Congregation for Humanistic Judaism in New York City boasts a flock of around 100 families. Its rabbi, Peter Schweitzer, explained its ethos in an interview. “Judaism for us is a secular, cultural heritage, the cumulative experience of the Jewish people.”

“We view the Torah as an important literary and societal work. We do not see it as sacred text,” says the Sholem Community, in California, which might be considered a cross between a JCC and a Reform temple, if that temple’s liturgy was scrubbed of references to God. Likewise, the City Congregation takes a critical, scholarly stance towards religious texts. Far from being holy, “these texts are treated with the same dispassionate scrutiny that we would use to examine any sources of learning.”

Both the Sholem Community and the City Congregation emphasize Jewish learning, albeit from a strictly secular perspective. In 2012, the Sholem Community opened a “Secular Yeshiva” to train lay people as secular Jewish leaders (the Yeshiva course is also offered to those who simply want an intensive secular Jewish education). Among the subjects covered are “History and basic idea of secular Jewishness,” “Critical examination of Tanakh (Bible),” and a course that explores “Developing Secular Jewish life-cycle and holiday ceremonies in community and home settings.” The City Congregation encourages its members to participate in a course called “Judaism 101: Standing on One Foot,” which subjects Judaism’s “core ideas” to modern, secular scrutiny. A second course, “Ancient Tales and Legends,” views the Bible through an anthropological lens. “Discover the truths and real history of the Bible,” reads the course description. “Find out how this ‘sacred’ text is a disguise for a political tractate that supports the priesthood and the Davidic Dynasty.”

One thing that the City Congregation and the Sholem Community have in common with traditional synagogues is that they put an emphasis on Jewish holidays and life-cycle observances, i.e. weddings, bar mitzvahs and funerals. Of course, neither organization feels any misgivings about secularizing them. Jewish holidays, for the City Congregation, are devoid of religious meaning; they are “cultural expressions of the cycles of nature and human life and of events in Jewish history.” The City Congregation also omits prayers that mention God, which both highlights the human contribution to history, and makes for shorter services. But the City Congregation also revises traditional prayers, replacing God with humankind, and putting a particular emphasis on human agency.

It is also worthy of note that the founders of some of the general non-theistic congregations also have been Jews. For example, Felix Adler founded the Ethical Culture movement in 1877 and more recently Paul Kurtz started the Council for Secular Humanism in 1980. Harvard University’s current Humanist Chaplain is a Humanistic rabbi, Greg Epstein. Jews are also disproportionately found among the members of other Secular Coalition organizations such as the American Humanist Association, Center for Inquiry, and American Atheists (President, David Silverman). Jews attracted to these organizations often have an occupational background as natural scientists, or as bio-medical and information technology professionals, and include several Nobel laureates.

Only a minority of Jewish secularists are members of organizations aimed at encouraging secularism in its various forms. Secular organizations run the full gamut from those hostile to the Jewish religion, to those neutral to it, to those indifferent to it.

Secular Behaviors

Jewish secular behavior is the myriad of non-religious, irreligious and areligious Jewish activities from “kosher style cuisine” to Jewish scouts and the Maccabiah Games. Apart from the small minority of ultra-Orthodox Jews for whom religion is an all-encompassing lifestyle, the vast majority of American Jews participates in a secular Jewish cultural, leisure or social activity of some kind during any given year.

We can, therefore, conclude that Jewish secularism is pervasive in contemporary Jewish life. It is not known because it has gone largely unrecorded in NJPS and local community surveys, which concentrate on the observance of Jewish religious rituals and religious education. In fact, in the interest of economy, most of the proposed secular and cultural questions were deleted from NJPS 2000. The result of this bias is that the secular population emerges only as a residual group and we learn about it mainly by default. This essay is a retort to this past neglect. Its concern has been to present empirical evidence and analysis so that we are more able to recognize and understand the secular space in contemporary Jewish life.

American Jewry has been undergoing a process of “detraditionalization” and transformation for more than a century. The evidence for the rejection of Halakhah by the Jewish public is clear from survey evidence. For instance, NJPS 2000, which as we noted earlier was biased towards over-sampling religious Jews, still reported that 87% of American Jews fail to observe kashrut outside their homes. The rejection of rabbinic and communal authority and the strength of their embrace of individual autonomy is obvious since 73% responded that “they are bothered” when told by others “the right way to be Jewish.”

Secular Jewish Culture Today

Introduction

Most of Jewish life in America today uses the English language and has a distinctly secular flavor. And, unlike Jewish religious life, which poses barriers to non-Jews and to non-religious Jews—*secular* Jewish culture has the potential to engage a truly ecumenical audience and it is flourishing as never before. This section surveys aspects of this vibrant Jewish cultural life beyond the synagogue, and attempts to

limn both high culture and the new, popular culture. The notable expressions of Jewishness in the contemporary US include everything from lectures at the 92nd St. Y, to art and photography exhibitions, to “Old Jews Telling Jokes”; from the revival of Yiddish, to the new appreciation of Baruch Spinoza; from the newly launched *Jewish Review of Books* to Sarah Silverman, Jerry Seinfeld and Larry David, whose comedy is both Jewish-inflected and universal. There is a revival of Jewish musical traditions such as Klezmer, Sephardic and Mizrahi melodies and recreational Israeli folk dancing. There are more and more commercial films and documentaries on Jewish topics feeding commercial cinema and the popular annual Jewish film festivals in all the major cities.

This cultural production and consumption operates in a mixed market with commercial, non-profit and philanthropic support. Some is sponsored by grants from bodies such as the National Foundation for Jewish Culture, but Jewish cultural production is also often the result of private individual initiatives. The performers and producers are both professional and amateur. The performances and activities take place in a wide variety of spaces and locations: communal, civic and commercial. Nevertheless, the audiences and participants, both Jewish and gentile, seem to recognize and appreciate their involvement with these activities and events as an engagement with “Jewish culture.”

The National Foundation for Jewish Culture (NFJC) “invests in individuals,”⁵ and since 1960, it has supported writers, artists, filmmakers, and scholars, although it now focuses more on the creative arts. The NFJC claims that the logic of supporting culture is simple, and obvious: Jewish culture matters, and it can be a gateway to Jewish life for young Jews and the unaffiliated. “Over the last ten years there has been an explosion of interest in Jewish culture—both in the US and worldwide—in the areas of music, literature, film, and theater. There is a critical need to support individuals who create content for . . . new theaters, magazines, Web sites, and museums.”⁶

Literary Culture

Literature is one of the sustaining elements of Jewish American culture; indeed, it is almost impossible to imagine Jewish culture (or any culture) without a literature of its own. The appetite for Jewish books (however broadly defined) is healthy. For a sense of how healthy, one can examine the proliferation of Jewish book fairs. Numbers tell part of the story. The number of authors participating in Jewish Book Council (JBC) author tours has quadrupled over the past 8 years.⁷ During the 2011–2012 season, the JBC scheduled more than 800 events at JCCs, Hillels, and other Jewish organizations around the US.⁸ As Robert Pinsky, the Former Poet Laureate, has noted, “Jews buy books.”⁹

Those events tend to foster a sense of connection. “How to describe the feeling of walking into these fantastic Jewish Community Centers filled with readers eager to hear from you?” writes author Randy Susan Meyers. “I felt as though I were

finally meeting every aunt, uncle, and cousin I'd ever wished for. Warmth and love was present everywhere."¹⁰ Today, those festivals connect more people than ever, with Jewish book fairs in the major coastal cities, but also Austin, Texas; Detroit; St. Paul, Minnesota; Houston; St. Louis; Ann Arbor; and Buffalo, New York.

Even with so many book festivals, one or two stand out. Billing itself as "the largest and most respected Jewish Book Fair in the nation,"¹¹ the San Diego Jewish Book Fair is an enormous, multi-day affair, featuring a large and diverse list of authors, highbrow to low-, popular and niche. Like many book fairs in the US, San Diego's is open to everyone. Not all the Fair's selections are specifically "Jewish." A biography of Rin Tin Tin was among the books being sold (and signed by its author, Susan Orlean) at numerous fairs in 2011. The Buffalo JCC's annual book fair, which is subsidized, in part, by a special fund called "People of the Book," may outdo even San Diego for eclecticism: it offers an acrobatics performance by a pair of 20-something French twins who have entertained secular and ultra-Orthodox audiences.¹²

In New York City, the Sephardic Book Fair was held not in a synagogue, but, appropriately enough, at the Center for Jewish History.¹³ That a Sephardic Book Fair exists is striking evidence of the diversity of Jewish culture; of the appetites for all forms of Jewish literature; and that enough people care deeply enough about Sephardic literature to dream up such an event and make it a success.

Jewish "literary culture" is not limited to book fairs. It is expansive, and it has numerous tributaries. One can look at The Jewish Writing Project, which encourages Jews to submit their reflections on Jewish identity¹⁴; the National Yiddish Book Center's Translation Prize¹⁵; Jewish literature courses in colleges; a wide array of book-themed websites and blogs, including the Jewish Book Council's "Prosen People"¹⁶ blog, the "People of the Book" blog,¹⁷ and the "Whole Megillah" blog, for "writers of Jewish-themed content."¹⁸ There is also the Jewish Book Carnival, a traveling (online) resource that collects links to articles and reviews dealing with Jewish books.

A popular feature of many Jewish organizations' activities is a book club focused on Jewish themed books. This fosters social engagement alongside cultural consumption. Taking their cue, in some cases, from the success of Oprah's book club, Jewish book clubs—including one called, with tongue in cheek, Ofrah's Book Club¹⁹—are also thriving online. The largest is the Jewish Book Council's: Each month the JBC selects a new book (usually a novel) and invites its roughly 4,300 Twitter followers to discuss it—in real time—by leaving comments with the hashtag #JBCBooks.²⁰

How many Jewish reading groups and book clubs exist? While it is impossible to know, it is clear that Jewish book clubs are one way of finding a Jewish community outside of a synagogue. "Being Jewish for many of us is not only a religion or an ethnic designation, but a cultural existence," explains the website for the MazorNet Book Club.²¹ Building on the idea that culture can unite people, these clubs emphasize community and shared experience. The JBC's website says that "Book clubs are a platform to engage with one's community and inspire conversation,"²² and lists the following five reasons to start one's own Jewish book club: "Social

engagement, Meet new people, Engage in conversation about Jewish issues, Cultural connection to Judaism, Educational and intellectual exercise.”²³

Culture unites people, if sometimes in friendly disagreement. If anyone realizes that, it is the Jewish Book Council. As Josh Lambert, a young scholar of Jewish literature, says:

“The Jewish Book Council does more than any other contemporary organization to ensure that Jews across the country and around the world who might not be able to pray together, to eat together, or to agree about just about anything else can at least laugh at, argue about, and be scandalized by the same books.”²⁴

Case Study: Spinoza

The Dutch philosopher Baruch Spinoza (1632–1677) led a quiet life, within circumscribed borders. Born in Amsterdam; steeped in traditional Jewish learning; banished, tersely, by the Dutch Jewish community for crimes so unspeakable, they have never been spoken of, at least not in print. Yet three centuries after his death, Spinoza receives a degree of attention uncommon for a rationalist philosopher who wrote in Latin. “He’s enjoying this incredible renaissance in philosophy and in popular culture,” said Steven Nadler, a Spinoza scholar, at a roundtable discussion. “I mean, there are Spinoza Bagels at Trader Joe’s.”²⁵ Between the Spinoza bagels and two Spinoza plays, a Spinoza novel, and an array of *tchotchkes* bearing Spinoza’s likeness, the famous heretic is enjoying quite an afterlife. On January 23, 2012, *The Weekly Standard* noted the “recent surge of interest” in Spinoza²⁶—a reference to the growing shelf of popular and scholarly books. But Spinoza was showing up in other, less expected places.

“Centuries Later, Spinoza Back in the Fold” ran a recent headline in the *Forward*. The article went on: “After more than 350 years of enforced exile, Baruch Spinoza has been invited back into the Jewish community—at least by the people who participated in a mock trial and symposium at Theatre J in Washington, DC.”²⁷ The mock trial and symposium—or the “Spinozium” as it was cleverly called²⁸—was held at the Washington DC JCC. A sold-out crowd had come for 6 hours of discussions about Spinoza’s life, his ideas, and his relevance.

The Spinozium was a terrific example of creative, compelling Jewish culture being produced for a broad audience. Following panel discussions, interviews, and “closing arguments,” a symbolic vote was taken and the audience had its say: Spinoza was symbolically permitted “back into the fold,” 350 years *ex post facto*. That aside, there was one other major difference between 1656 and 2012. This time, the proceedings were broadcast live on the Internet through the JCC’s website.

The Spinozium provided a (relatively) brisk overview of Spinoza’s life and heresies. But it did not quite end there. That evening, a sold out performance of “New Jerusalem,” a play about Spinoza’s trial, was staged in the same auditorium, with a fresh-faced actor starring as the young philosophe in danger of being excommunicated. Written by the playwright David Ives, “New Jerusalem” was,

at first glance, an unlikely success. Given a play that delves into matters of free will, ontology, theodicy, and other abstruse ideas, one would not necessarily expect a large audience. And yet, by dramatizing, indeed inventing, Spinoza's trial and excommunication, it managed a kind of alchemy, making difficult ideas exciting and accessible, and drawing a broad audience of non-Jews and non-philosophers.

The humor helped. "New Jerusalem" sold out one show, and then another, and then 26 more over 2 years. By the end of its second successful run, nearly 11,000 tickets had been sold.²⁹ But "New Jerusalem" was only a small part of the Spinozaphilia. A second play, dealing more darkly with Spinoza's torment following his excommunication, was read aloud on April 1st as a prelude to the Spinozium.³⁰

As Spinoza's star has risen in the cultural arena, scholars, too, are focusing more attention on him. Over the past several years, a growing shelf of scholarly books, with titles attesting to Spinoza's singular place in Jewish history and his profound influence on Western culture, have been written. They include *Betraying Spinoza: The Renegade Jew Who Gave us Modernity*; *The First Modern Jew: Spinoza and the History of an Image*; and the evocatively titled *A Book Forged in Hell: Spinoza's Scandalous Treatise and the Birth of the Secular Age*. There was also *The Courtier and the Heretic*, about Spinoza and Leibnitz, and a novel, *The Spinoza Problem*.

Literature

The May 2012 issue of *Moment* magazine featured a symposium of 17 novelists debating the perennial definitional question: "Is there such a thing as Jewish fiction?"³¹ As early as 1997, *Tikkun* magazine had noted a "surprisingly uncelebrated movement—the resurgence of Jewish writing in America."³² Eight years later, Jewish writers such as Nathan Englander, Jonathan Safran Foer, and Michael Chabon had all produced small (if highly accomplished) bodies of work, and all three had entered the bestseller lists. Englander had even reached Amazon's top ten list with a book of stories about Orthodox life.

Who would have predicted this literary renaissance? Jewish-American fiction was supposed to have died in the 1960s, the 1970s, and again in the 1980s. In part this was determined actuarially: As the great postwar Jewish novelists (Roth, Bellow, Malamud, Bashevis Singer) slid into their senescence, their readers began to dwindle. Besides, as Jews supposedly assimilated, there was no Jewish story worth chronicling. What was left to write about?

Quite a bit, it turns out. One could turn to hundreds of recently published novels and short stories about Israel, the Holocaust, the new immigrant experience and the riddle of Jewish identity, as well as Jewish novels set in foreign countries, in other eras. Broadly, it amounts to an incredible flourishing of Jewish literary creativity that belies the post-mortems. Jewish American fiction has stamina. The

old voices—like Philip Roth’s—are yielding only slightly to the new voices—like Philip Roth’s.

As a result, Jewish-American fiction—not to mention non-fiction about Jewish themes, another cottage industry—contributes enormously to Jewish American culture. Max Apple, Steve Stern and Philip Roth soldier on. Cynthia Ozick continues publishing solid, well-crafted novels and essays. And for every *succes d'estime*, there seems to be a best seller: After Howard Jacobson’s *The Finkler Question* won the Booker Prize, sales spiked around the English-speaking world. Michael Chabon published *The Yiddish Policeman’s Union*, which might be classified as Yiddish detective noir. It debuted at #2 on the *New York Times* bestseller list³³ and will be made into a movie by the Coen brothers.³⁴

A handful of now-prominent Jewish American writers coming from Orthodox backgrounds now classify themselves as completely secular. Start with Nathan Englander, an ex-Yeshiva *bocher* from Long Island who describes his current lifestyle as “radically secular.”³⁵ Englander’s first book, a collection of stories called *For the Relief of Unbearable Urges*, was a bestseller in the US, and went through 13 printings in hardcover alone.³⁶ Some of those stories were drawn from the world Englander left, but Englander has suggested that he sees his own Jewishness as a simple ontological fact. “I see the world through Jewish eyes,” he has said, explaining what being a “Jewish writer” might mean in his case.³⁷

Of another generation, and somewhat more accomplished, is Rebecca Goldstein, a novelist and professor of philosophy. Her latest novel puckishly titled *36 Arguments for the Existence of God: A Work of Fiction*, suggests that even secular people may harbor religious impulses that they channel into secular projects.

Jonathan Safran Foer’s two novels, *Everything Is Illuminated* and *Extremely Loud and Incredibly Close*, have both been *New York Times* bestsellers; Gary Shteyngart, a Russian-born novelist whose latest book, about a nebbishy, bookish Jew with a much younger Asian girlfriend, was also a *New York Times* bestseller. Shteyngart has wrung humor out of recalling his miserable Hebrew school experience; he has described himself as “more than slightly doubtful”³⁸ about God’s existence, and he once jokingly proposed that secular Jews offer their own version of Mitzvah tanks, welcoming religious Jews into vans not to lay phylacteries, but to expose them to the joys of secularism.

Philip Roth may be the standard-bearer for cultural Jewishness, its greatest champion. “There’s more Jewish heart at the knish counter at Zabar’s than in the whole of the Knesset,” says a Roth character in *Operation Shylock*. Roth is also the most outspoken secularist. Roth blurbed Susan Jacoby’s *Freethinkers*, a history of American secularism. His recent novella *Everyman* is at least partly about confronting mortality without the consolations of religion or a belief in the afterlife.

One can glean a lot about Jewish American fiction by considering Goldstein’s thoughtful secularism, Englander’s born-again secularism, and Roth’s fierce and scabrous secularism. For these writers, religion either provides a kind of fuel, or at least grist, for fiction. One might also wonder, in making a religion out of writing,

whether these writers have—as Goldstein might theorize—managed to sublimate their religious impulses into a secular project or perhaps obsession.

Magazines and Periodicals

The Jewish influenced secular touchstones of yesteryear—*Commentary*, *Partisan Review*, and *Dissent*—have either disappeared or lost influence of late. *Moment* magazine and *Tikkun*, independent fora that struggle to survive, are more ostensibly Jewish and though they cover secular culture they also claim religion as their beat. Though print media is in trouble there are signs of a recent renaissance in Jewish periodicals, Jewish magazines, newspapers, and journals on-line.

The *Forward* is the grandfather of secular Jewish newspapers. At its peak, in the 1930s, the *Forward's* circulation reached 275,000.³⁹ By 2000 that had fallen to about 26,000 for the English edition and around 5,500 for the Yiddish edition, whose continued existence is an achievement in itself. Meanwhile, the *Forward* has applied its enterprise towards staying relevant. Each week it posts a podcast in iTunes that covers Jewish politics, news, and culture. (“What makes a sandwich Jewish?” the host wondered on a recent episode.⁴⁰) And like every newspaper nowadays, it builds an audience online. The *Forward's* website frequently drew between 45,000 and 60,000 visitors each week between September 2011 and February 2012.⁴¹

The *Forward* has stiff competition, however, which may be the strongest sign of the overall health of Jewish periodicals. Among mainstream Jewish magazines, the current on-line leviathan is *Tablet* (www.tabletmag.com), which, for many readers, is among the most exciting developments in Jewish life over the past decade. *Tablet* began publishing in June of 2009, and today it draws roughly 5,000 readers a day.⁴²

When *Tablet* was first launched, its editor, Alana Newhouse, described its mission thusly:

“*Tablet* is for a particular kind of reader who has an interest in engaging with Jewish identity and culture, perhaps the way they are not currently living it. So if they are currently living with it by practicing religious ritual, they might want to engage with art if they haven’t before. If they are constantly engaged with Jewish culture, they might want to read an article about religion and religious practice.”⁴³

Tablet's coverage is skewed towards culture, politics, and the endless and evergreen subject of what Jews are doing, saying, creating, and fighting about around the world. Although it includes a section called “life and religion,” the balance is certainly skewed towards “life,” meaning that *Tablet* engages both the religious seeking a dose of culture, and cultural Jews seeking a (smaller) dose of religion.

But it is hardly the only recently launched Jewish periodical to garner attention. The *Jewish Review of Books* debuted in spring 2010, bearing all the hallmarks of its namesake, the *New York Review of Books*, namely seriousness and quality (contributors include Leon Wieseltier, Adam Kirsch, and David Biale). *The Jewish*

Review is, in many ways, a throwback, reviving the 3,000-word critical review-essay. With support from a major philanthropy, the Tikvah Fund, the *Jewish Review* has amassed 7,000 subscribers and an average distribution of 20,000.⁴⁴

The furthest thing imaginable from the high-toned *Jewish Review* is the magazine *Heeb*, which brands itself a “take-no-prisoners” magazine for the “plugged-in and the preached-out.”⁴⁵ Irreverent, crass and self-consciously hip, *Heeb* covers Jewish “arts, culture and politics” with the goal of shocking the bourgeois. *Heeb* was originally intended to be “secular, irreverent, political, and funny,” according to its founder, Jennifer Bleyer, although it may have gone too far when it published photos of Rosanne Barr dressed as Adolf Hitler while baking cookies.⁴⁶

Another magazine, which might be considered a distant cousin to *Heeb*, is *Zeek: A Journal of Jewish Culture and Thought*, which sees itself as bold, forward-thinking, and spiritually engaged. *Zeek* calls itself as the first online Jewish magazine, meaning that its legacy stretches back slightly more than a decade. But it is still going strong, holding itself up as the vanguard of Judaism. “*Zeek*’s mission is to be a catalyst for conversations about the Jewish tomorrow,” its website says. “We believe that Judaism is undergoing a paradigm shift that we must not ignore if we want Judaism to be a vibrant religion and culture.”⁴⁷ Collectively, *Heeb*, *Zeek*, *Tablet*, the *Forward*, and the *Jewish Review* offer a stereoscopic view of Jewish life, culture, and politics, but websites like *Jewish Ideas Daily*, which aggregates long form articles and essays about Jewish matters, also covers a broad swatch of Jewish subjects in one website.

Carving out more of a niche is *Habitus: A Diaspora Journal*, whose very title seems intended to question notions of home and exile. *Habitus* began in 2006 with a print run of 2,000.⁴⁸ The most incredible thing about it, 6 years later, is that it has survived. “Literary magazines come and go like fireflies,” says an article in *Library Journal*. *Habitus*, meanwhile, has thrived “with exemplary creative and journalistic work.”⁴⁹ Each issue takes a different city as a theme/subject. According to editor Joshua Ellison, “*Habitus* is not just about cataloguing distinctions. It’s a way of using the whole world as raw material for creating a more complete picture of ourselves.”⁵⁰

The biggest trend in journalism—the shift away from paper and ink, towards pixels—has not bypassed Jewish journalism. While making it harder to thrive in print, it has offered a platform for anyone who cares to stake out a home online. Even a small circulation magazine like *Jewish Currents*, which offers “a progressive, secular voice” and has only recently poured its efforts into the internet, attracted over 130,000 unique visitors to its website in 2011, for a total of 1,100,000 total visits.⁵¹ Although it draws more modest traffic—generally between 300 and 500 people a day—the blog website “unpious.com,” which features “voices on the Hasidic fringe,”⁵² has carved out its own niche. *Unpious* offers a platform to ex-Orthodox Jews currently living secular lives, and was started by Shulem Dean, a man in his mid-30s, who abandoned Orthodox life after being threatened with excommunication from his Haredi community.

*Jewish Studies on America's University Campuses*⁵³

The late historian Leon Jick, of Brandeis University, once expressed shock that the field of Jewish Studies could expand so greatly, so quickly in American higher education. To underscore his shock, he invoked the forefathers of Jewish Studies, the inventors of the modern, critical study of Jews and Judaism: “Would Zunz, Steinschneider, or even Graetz have believed that in 1969 some fifty professors of Judaica, to a considerable degree American-born and -trained, would gather at a major American university established by Jews to consider the status of their profession?”

Those “fifty professors”—48, actually—comprised the inaugural gathering of what later became the Association for Jewish Studies (AJS). Now at a twenty-first century AJS conference more than 1,000 sociologists, anthropologists, Yiddishists, historians, and professors of literature, religion, and Hebrew gather. The field has expanded and lost its sense of being marginal in the academy. Jewish Studies are no longer a sideshow and have become a respected part of the academic mainstream.

The growth of Jewish Studies—from a fledgling field devoted to biblical and religious scholarship, and then the Holocaust, to a cynosure of Jewish intellectual life, not to mention cultural life—is one of the major American Jewish success stories of recent decades. The story of Jewish Studies’ evolution can be told partly through statistics. In 1969, Jewish Studies was so tiny that two scholars—Salo Baron of Columbia and Henry Wolfson of Harvard—were at the center of it. Between them, they had taught almost 80% of the nation’s Jewish studies scholars.

The following decade was critical. Despite fears that, as one scholar put it, “the field would be destroyed” by a horde of rabbis seeking teaching positions, Jewish Studies thrived. Enrollment increased. Faculty positions increased. One could attribute this to a confluence of several factors. “American Jewish intellectuals were enjoying widespread access to the university,” writes Professor Marc Dollinger. “At the same time . . . Jews across the country were searching for ways to discover their ‘roots.’ ”

The growth continued through the 1980s and 1990s. In 1992, 4,000 Jewish Studies courses were offered at 410 institutions in the US and Canada; and those institutions counted 104 endowed professorial chairs among them. Today, Jewish Studies is larger and more popular than ever, due in part to the infusion of money from wealthy donors. Millions of philanthropic dollars are spent supporting Jewish Studies programs each year. The effect is demonstrable.

A variety of schools around the country have benefited from the Jewish Studies Expansion Project, a collaborative project of the Charles and Lynn Schusterman Family Foundation and the Foundation for Jewish Culture. Between 2008 and 2012, the Project provided fellowship money to a dozen colleges and universities. In total, more than 1,400 students⁵⁴ were enrolled in courses taught by teaching fellows during the first 2 years of the project. A promotional video on the Foundation for Jewish Culture’s website shows grateful students from the recipient universities.

In terms of content, Jewish Studies courses on America's university campuses have largely focused on traditional religious texts and early periods of Jewish history alongside the Holocaust and Israel. This resulted in the neglect of the relationship between Jews, modernity and secular culture particularly in the United States. However, since 2000 this has begun to change largely as a result of the support of the Posen Foundation's initiative the "Posen Project for the Study of Jewish History and Cultures." Its goal is to support the creation of unique courses that explore Jewish secularism as a historical, intellectual, and sociological phenomenon. By offering 3-year grants to colleges and universities (initially in Israel), the Foundation encouraged Jewish Studies departments to expand their offerings to include courses dealing specifically with post-Enlightenment forms of secular Jewish identity. By 2012, over 40 colleges and universities had developed courses in Jewish secularism that raised provocative questions about Jewish life in the modern era.⁵⁵

"Jewishness Beyond Religion: Defining Secular Jewish Culture," at Bard College, explores how a multitude of trends—intellectual, social, and political—had the effect of broadening Jewish identity after the Enlightenment. By asking the question, "in what ways have Jews redefined what it means to be Jewish in the modern period?" it examines "how Jewishness was redefined. . . in secular terms," a shift both "radical" and "typical." Most of the courses, not surprisingly, focus on the modern era; the line-of-demarcation is typically the Enlightenment. "Secular Jewish Thinkers," taught through the History department at the University of California, Davis asks the question, "Is it possible to be Jewish without believing in Judaism?" It begins with pre-Enlightenment philosophers such as Maimonides and traces the origins of Jewish secularism back even further—to Biblical sources. The course explores the secular Jewish tradition as a kind of genealogy—one in which secular Jewish thinkers drew inspiration from their (religious) forefathers, then subverted their ideas to break with tradition. That course goes on to survey groups of secular Jews ("Weimar heretics," "American heretics," and "feminist heretics") and individual thinkers (Spinoza, Hess, Heine). Indeed, Spinoza is a central figure in many narratives of Jewish secularism.

"Secular Jews from Spinoza to Seinfeld" at Dickinson College includes excerpts from Spinoza's *Theological-Political Treatise* as well as Rebecca Goldstein's biography *Betraying Spinoza*. It also includes, for good measure, clips from episodes of *Curb Your Enthusiasm* and *Seinfeld* (see below). *Betraying Spinoza* also crops up in "The Rise of Secular Jewish Culture," taught at Hampshire College, and "Judaism, Secularism, Modernity," taught at Goucher College. Another Goucher course, "The Modern Jewish Experience," is perhaps the most eclectic: Spinoza, Philip Roth, and Michael Chabon sit cozily next to Sigmund Freud and Arthur Hertzberg on the reading list. That is not the only course that uses literature to broach complex questions of Jewish identity. At Hampshire and Graduate Theological Union, two other Posen-sponsored courses use very different literatures to examine Jewish secularity. "Literature of the *Haskalah*: Secularization and Sexuality" (GTU) uses "literary production—satire, romance, poetry and autobiography" to examine the *Haskalah*, or Jewish Enlightenment, and its role in

Eastern Europe. Meanwhile, “Creative Betrayals: Secular Jewish Literature from the Bible to Modernity,” at Hampshire College, explores how modern Jewish writers used literature, drama, and poetry as a vehicle to “declare their independence from traditional Judaism.”

If there is a common thread to all the courses, it is that they underscore the heterogeneity of the modern Jewish experience the link between modernization with secularization. “The modern world has brought forth a proliferation of Jewish identities, including many that are primarily secular,” reads the course description for “Topics in History: Secular Judaism,” taught at Hunter College. That course, like others supported by Posen Foundation grants, explores, as does “Jewish Experience in a Secular Age: A History of Modern Jewish Identity,” taught at Muhlenberg College, “at the multifaceted ways that Jews constructed modern, secular Jewish identities in the wake of those transformations.”

According to some estimates, over 40% of Jewish students take a course in Jewish Studies at some point during college. The more striking statistic, of course, is the one that can be deduced from that: The majority of students who take Jewish Studies courses are not Jewish. The diversity of students is mirrored, to a degree, by their professors. In 2008, about 8% of AJS’s 1,700 members were found to be Protestant, Catholic, some other religion, or totally non-religious, and 18% disavowed any connection to a Jewish denomination. All of which suggests that Jewish Studies has become truly diverse in the twenty-first century, and that the Jewish story is more than ever seen as complex, multi-layered, and—perhaps most signally—relevant and important.

This raises a question: What is the purpose of Jewish Studies? Is it, as some claim, the transmission of Jewishness from one generation to another (“Seeding the future”)? Or is it something else, something more in line with the purpose of the humanities in general? The debate is an evergreen one among scholars, rabbis, and philanthropists. The purpose of AJS, claims Robert Seltzer of Hunter College, is “the advancement of Jewish knowledge for its own sake.” Without going so far, some professors would disagree; they see the field as having a salutary purpose. At Boulder, one of the goals of Jewish Studies is to “help answer our most pressing [contemporary] problems.” Jack Kugelmass, an anthropologist at Florida, gives a contrarian answer. “Jewish Studies is not designed to make Jews more Jewish,” he says, “but to make non-Jews less non-Jewish.”⁵⁶

The one surviving institution that provides an organic link to both the historical heyday of secular Jewish culture in Eastern Europe and Jewish studies is the YIVO Institute for Jewish Research. Founded in Vilna, Poland (now Vilnius, Lithuania) in 1925, it relocated to New York City in 1940 to continue its mission to preserve and teach Eastern European Jewish history and culture. YIVO’s archives are a formidable resource for scholars—24 million letters, manuscripts, photographs, films, sound recordings, art works, and artifacts illuminating topics from Yiddish theater to the Jewish Labor Bund. Equally impressive is its current programming: YIVO offers lectures, symposia, and classes (including Yiddish classes) to the general public.

The new information technology allows residents at any location to access YIVO's website, which includes a link to the YIVO *Encyclopedia of Jews in Eastern Europe*, the digital version of which (it also exists between hard covers) receives about 20,000 hits a month.⁵⁷ There's also a video archive of past events, organized chronologically (among them programs on Leon Trotsky, S. Ansky, and Sholem Aleichem). More than three-dozen events from 2010 are available to be viewed online, along with nearly 30 events from 2011 as well as YIVO's 2012 conference on "Jews and the Left."

Museums

The idea that what is American can be Jewish, and what is Jewish can be American, is best expressed in the National Museum of American Jewish History in Philadelphia, which opened in 2010. A recent visitor to the Museum's webpage might have seen an advertisement for "an evening"⁵⁸ with the drummer Max Weinberg of Bruce Springsteen's E-street band, which can itself be considered a piece of Americana. Not far from Weinberg's headshot is the museum's elegant logo: three diagonal stripes meant to evoke a flame. The flame, of course, is an important Jewish symbol, and this flame, constructed from red and blue stripes, set against a white background, seamlessly integrates both Jewishness and American-ness.

Everything about the museum, from its name to its architecture (heavy on glass, suggesting the absence of boundaries), to its location ("steps from Independence Hall and the Liberty Bell"), to, finally, its vast holdings, suggest the successful miscegenation of Jewish and American ideals. The museum's mission statement does an excellent job of conveying its values by stating that the museum hopes to "inspire . . . people of all backgrounds" by imbuing them with "a greater appreciation for the diversity" of the American Jewish experience.⁵⁹

Far from being unique, the National Museum of American Jewish History is merely one of scores of Jewish museums that espouse pluralistic values and court broad audiences. "The CJM [Contemporary Jewish Museum] makes the diversity of the Jewish experience relevant for a twenty-first century audience," reads the mission statement for this San Francisco Museum,⁶⁰ which further bills itself as "a welcoming place where visitors"—implicitly all visitors, from every background—"can connect with one another through dialogue and shared experiences with the arts."

The impulse to universalize goes hand in hand with the tendency to secularize. In the case of Philadelphia's National Museum, both tendencies, secularism and universalism, went too far, according to a critic from the *New York Times*. "The museum leans heavily toward the right-hand side of the Jewish-American hyphen," he wrote, and continued:

"It is as if the museum so wanted to generalize from the Jewish experience and justify its mission as a beacon celebrating political and ethnic freedom, that it misses much of Judaism's particularity. The outline of the story becomes generic;

it simply taps into the contemporary identity narrative. We never really understand what Judaism has been as a religion, as a collection of beliefs and laws. . . . The exhibition makes it seem as if the culmination of the American-Jewish experience was an amorphous cultural Judaism.”⁶¹

Indeed the museum reflects a twenty-first century secular Jewish sensibility as it invites visitors to not only *identify* with Jewish history and themes, but to see themselves as a part of a larger narrative that incorporates Jewish and American plotlines, and seeks to blur, if not quite erase, the distinction. To facilitate that, these museums offer the idea that Jewish themes, ideas, and lessons can also be *universal* themes and ideas. Those themes may be lachrymose, and the lessons grim, as is the case with some Holocaust museums. The United States Holocaust Memorial Museum, in Washington, DC, is one example. Featuring alarums about genocides and crimes against humanity committed in Sudan, Syria, Congo, and Bosnia, the message is clear: the Holocaust is not unique; large-scale atrocities happen everywhere, and are still being committed today.⁶²

Some museums also assert that Jews, given their experience with persecution, have a special obligation to intercede when (and where) atrocities are being committed. In May 2012, The William Breman Jewish Heritage and Holocaust Museum in Atlanta showed an exhibit about the internment of Japanese Americans during World War II.⁶³ The resonance with Jewish experience is strong, and obvious.

In Holocaust museums, the *shoah* is elevated nearly to the level of sacredness, in terms of its uniqueness, its incomprehensibility, and its ineffable nature. This is quite different from what happens at Jewish art museums. These museums’ exhibits may be varied in their themes, but if anything is sacrosanct, it is the idea of artistic freedom.

One can see Jewish museums as temples of a sort: temples of culture and memory. Of course, not all Jewish museums are alike. The Jewish Museum of Maryland, for instance, certainly conveys a different version of Jewish history than, say, a Holocaust museum. “We combine art, rare objects, historical photographs, oral histories, videos and hands-on activities in engaging, informative exhibitions,” its website says.⁶⁴ One exhibit takes Jewish food seriously. A May lecture on the history of the knish, by Laura Silver, is hardly about the burdens and responsibilities of memory, as one can tell from the event description:

*Are you a knish lover? Laura Silver is! Join us for a lively discussion of the history of the Knish and a sampling of Knishes from around Baltimore.*⁶⁵

But not all Jewish museums emphasize universalism. “Share your story,” encourages the Contemporary Jewish Museum’s website, asking visitors to “take pride in your cultural heritage” by contributing photos that illustrate “what it means to be Jewish.” A lecture at the Oregon Jewish Museum on “Voting Jewish” also suggests that being Jewish implies a specific set of values, even politics.⁶⁶ Nonetheless, both museums embrace Jewish pluralism: “share your [Jewish] story”—whatever it happens to be.

Film Festivals

The appetite and market for Jewish film both fiction and documentary is significant today. Film is not just a medium of entertainment but also education and so lends itself to integration into Jewish Studies courses in history, social science and on Israel. The National Center for Jewish Film located at Brandeis University was founded in 1976 to collect, restore and exhibit a collection now amounting to 12,000 reels of feature films, documentaries, and newsreels. This content feeds into academia, film festivals, and burgeoning TV programming on Jewish topics. In 2011, Jewish film festivals were held in New York, Los Angeles, San Francisco, Atlanta, Boston, Washington, DC, Miami, Louisville, Hartford, and many other cities. Jewish film festivals have proliferated, along with other Jewish culture, over the past decade. The content is international and it is an especially vital outlet for the small Israeli film industry. “It’s the new religion,” says Adley Gartenstein, president of the Film Movement, who estimates that 500,000 people attend Jewish film festivals each year. “A lot of Jews find it easier to embrace their Judaism through culture rather than a synagogue.”⁶⁷

In 2011, film critic J. Hoberman, along with a fellow critic, Scott Foundas, curated a special film series at the Walter Reade Theater in New York City. Hosted by the Film Society of Lincoln Center, and featuring movies culled from Hollywood’s “new wave” of Jewish films, it was called—perhaps inevitably—“Hollywood’s Jew Wave.”⁶⁸ The 10-day series, which featured *Annie Hall* (1977), *The Producers* (1968), and *Funny Girl* (1968), was a natural fit for New York City audiences. The underlying message was that though Jews may have “invented Hollywood,” as the film scholar Neal Gabler claims in his Hollywood-sized biography of Jews and the movies, for several decades after the birth of the talkies, few Jewish-themed films were created in Hollywood.

Given the present hunger for Jewish films, it was only a matter of time before someone thought up a Jewish version of Netflix. The Jewish Film Club, which debuted in May of 2011—and was created by Gartenstein himself—offers subscribers a different independent film every other month, either streamed or via DVD. The Jewish Film Club selects films that “explore what it means to be Jewish and to be part of the Jewish culture.” The Club’s goal, according to its website, is to “spread the wonder, richness, and diversity of the Jewish culture, as expressed through film.”⁶⁹

Comedy

A society’s comedy reflects its values and concerns. Jewish humor—or more broadly, Jewish comedy—is one of the great expressions of cultural Jewishness. Jewish comedians as individuals were the backbone of much of early Hollywood and network television. However, the current generation of Jewish comedians is

much more “out” as Jews. Take just one popular example: the TV show “Seinfeld” which aired from 1989 to 1998 and proved that Jewishness could appeal to Middle America. Jerry was an irreverent cultural Jew who never went to temple in nine seasons. Yet “Seinfeld” was the Jewish show par excellence, its quirky characters sitting around, parsing social mores; they seemed recognizable New York Jewish types. Scholars of “Seinfeld” may recall Jerry’s dentist, Whatley. “It’s our humor that sustained us as a people for 3,000 years,” he insists,⁷⁰ before Jerry corrects him (“5,000”) and accuses him of converting to Judaism solely for the ethnic jokes. Interestingly the montage of Seinfeld clips dubbed into Yiddish with English subtitles has been viewed more than 220,000 times on YouTube.⁷¹

Larry David the co-creator of *Seinfeld* went on to create the acclaimed, long-running HBO series (2000–2011) *Curb Your Enthusiasm*. The episodes in this improvised and daring show focus on the neurotic David’s social insensitivities but they also include more ethnic Jewish cultural references than *Seinfeld* and illuminate the milieu of the secular liberal Hollywood Jewish entertainment world.

On the eve of the 2008 General Election, the comedian Sarah Silverman posted a video on YouTube⁷² that has since been viewed over two million times. Smiling sweetly, and looking every bit the nice Jewish girl next door, Silverman launched into her *spiel*. “If Barack Obama doesn’t become the next president, I’m going to blame the Jews,” she deadpanned. “I’m making this video to urge you, all of you, to *schlep* over to Florida and convince your grandparents to vote Obama.” Silverman herself is secular. She has declared herself culturally, rather than religiously, Jewish. “Personally I have no religion,” she has said. “I’m a Jew in that it oozes out of my pores uncontrollably.”⁷³

And then there’s Marc Maron, a Jewish comedian whose book, *The Jerusalem Syndrome*, and whose extremely popular podcast, “WTF,” have been platforms for a more classic Jewish-comedic sensibility. Maron belongs to a class of comics that Woody Allen once called the bombastic neurotic. Maron’s show has 230,000–450,000 downloads a week,⁷⁴ depending on his guests, making it one of the most popular podcasts on iTunes.

In a more wholesome vein, there is the phenomenon of “Old Jews Telling Jokes.” The title is pretty straightforward. It began with videos of old-timers repeating their best shtick on camera. “Old Jews Telling Jokes” began as a website, which then spawned a book, a DVD, a Twitter feed, and now an Off-Broadway show, “Old Jews Telling Jokes on Stage.” Before the Old Jews phenomenon took off, many of these aging *tumblers* would have been fading into the sunset. Now some will be famous. The most popular “Old Jews” clips have ricocheted around the web, winding up in the inboxes of Jewish sons and daughters. Lou Charloff’s video has been watched 250,000 times since it was posted 2 years ago.⁷⁵

Finally, there’s Jon Stewart. Post-*Seinfeld*, Stewart may be the world’s most popular ambassador of cultural Jewishness. In an interview, *Daily Show* writer Rob Kutner was asked whether if there is “a lot of Jewish humor on *The Daily Show*.” “There definitely is,” he said. “I think *The Daily Show* has a strong pull for Jewish people. First of all, it tackles some of the typical Jewish liberal issues.”⁷⁶

Conclusions

An Overview of Contemporary Jewish Secularity

Secularity is the most prominent characteristic of modern Jews, who constitute the most secularized religious group anywhere. However, the idea of a modern, secular, culture is relatively recent, and we can find communities, even today, where it is almost absent. Jewish secularization has been the main factor in the accommodation of Jewry to the modern world. Jewish success in arts and sciences, and Jewish prominence among progressive political leaders, are both tied to and stimulated by secularity.

Vast numbers of Americans who regard themselves as Jewish or who are of Jewish parentage and upbringing simply have no faith, in the conventional religious sense of that term. They adhere to an identity that is rooted in an ancient faith. But their claim to that identity implies little or no commitment to its religious roots. The Jews of no religion (JNR) population is that segment of American Jewry that denies theism and clearly rejects all forms of religious affiliation and is not interested in replacing one form of religious Judaism or membership of one synagogue group by another. We would claim that Jewish secular (non) belief covers a larger group than just the self-identified JNR population. It consists of both those who reject supernaturalism—deny miracles and an active deity—and those who reject the authority of the rabbinate and Halakhah. Secularism among this population advances at different speeds in the three realms of belonging, believing and behavior. Yet overall the data validate Perlmann's (2010) observation that it is "the sociology not the theology" that explains the process. For if we include also those Jews who are devoted to the American separation of religion and state, then around 90% are secular in terms of that belief. Political secularism usually translates into sociological liberalism and non-judgmentalism regarding lifestyle choices especially as regards sexuality, which is an aspect of secularization.

Political secularism and the secular trend have wide-ranging ramifications for a broad network of religious, educational and social service organizations that collectively comprise the organized US Jewish community. Because that community is voluntary in nature, as are all ethnic and religious communities in the United States are, its members determine the criteria on the basis of which they include or exclude fellow members. That is they get to decide from whom they seek support to sustain the community and upon whom and for what purposes they expend the resources and voluntary associations they share in common. Who is defined in and who is defined out matters greatly. So do the criteria on the basis of which such definitions are made. To be successful and attract membership and participants, Jewish institutions have to cater to their natural constituency. It is thus worthwhile reiterating how secularized American Jews are today.

- More Jews than most other Americans respond "None," when asked "What is your religion, if any?"

- More Jews than members of most other American religious groups regard their outlook as “secular” rather than as “religious.”
- Fewer Jews than members of most other American religious groups belong to a temple, synagogue or any other religious institution.
- Fewer Jews than members of most other American religious groups agree with the essential proposition of religious belief that “God exists.”

There is a paradox in the data presented here: Jews were supposed to assimilate into American society, yet their exceptionalism persists. They are not like the rest of America. By virtually any measure, America is essentially a Protestant society. It is a land of spiritual searchers, associational religion, and belief in personal salvation. However, this hardly describes the majority of Jews. Indeed, it better describes only Orthodox Jews, who are of course a small minority of Jews (more than 80% of our sample of “Jews by religion” identified themselves as Conservative or Reform).

In short, most Jewish hearts and minds are not part of Main Street America. Rather, the well-educated Jewish masses appear to emulate the secular elites of Europe. Whom do American Jews most resemble from a sociological and demographic perspective? The Dutch or Scandinavians: an affluent population with low fertility, well-educated and emancipated women, low levels of religiosity, strong communitarian values, tolerant social attitudes, liberal outlook, and center-left voting records. To the sociologist, American Jews look as though they belong more in the suburbs of Stockholm or Amsterdam than they do in Atlanta or St. Louis.

In liberal American democracy, Jews seem to be able to successfully co-exist outside the national consensus without being stigmatized for their deficiency in religious enthusiasm. Perhaps this is because the United States is going the way of other advanced democratic nations, which have moved more dramatically to religious indifference. It is interesting that the proportion of Americans stating they have no religion was 2% in 1957, 7% in 1990 and 15% in 2008. Therefore, American Jews with their high degree of secularism can be described either as aberration and outlier or alternatively perhaps as the pioneers of a new American disposition.

The Implications of the Rise of the New Secular Jewish Culture

American Jewry today can best be described collectively as an affinity group built around affection for and pride in an evolving “secular Jewish culture.” According to NJPS 2000, 84% of Jews affirm that, among other characteristics, “being Jewish is learning about Jewish history and culture.” The richness and fecundity of contemporary Jewish culture shown above is more than enough to sustain a purely cultural/secular Jewish identity. If one wants to be a cultural Jew, one could *easily* construct an identity based on a plethora of (non-religious) Jewish things. What then is the

essence of secular cultural Jewish identity today? It has three basic, almost essential, ingredients:

- a basic *awareness* of one's Jewishness (whatever that means to the individual);
- some sense of connection to, or kinship with, with other Jews, no matter how tenuous;
- a special concern with Jewish life, culture, issues, politics, ideas or questions, including the question of what it means to be a Jew.

All three of those ingredients are nurtured and nourished by a thriving American Jewish culture, a culture with much to recommend it, including the fact that it is open to everyone—a signal value of secularism. It is neither isolated nor isolating. The new secular culture is also powerful because it is a spontaneous development often nurtured by cultural entrepreneurs. Yet it has no proselytizers, elected leaders, dogma or a dedicated movement literature.

There are both “pull” and “push” factors favoring the appeal of secular Jewish culture today. The pull is the sheer vitality, dynamism, quality and broad content we documented above. Moreover, new content is constantly being created. The push is the lack of attraction of religious Jewish life for so many Jews. Aside from issues of belief, there is the fact that so many Jews feel excluded because the Jewish religion is constructed around family ritual; and Jewish festivals are often organized around family participation, especially inclusive of school-age (or younger) children. This is both to reinforce Jewish identity among children and to tie families into the communal institutions' educational offerings. Marriage is thus expected to reinforce Jewish identity, especially in its communal expressions, which results in non-married Jewish women especially experiencing exclusion from Jewish religious life. Empty-nesters and singles (especially if they are older) too sometimes feel alienated by the Jewish community because of this familial orientation.

Secularism is not an organized movement among American Jews. It is a social and cultural phenomenon. It takes multiple forms and varies across different contexts and social environments. Formal membership in voluntary organizations has declined in the age of “bowling alone” and individualism. Nowadays there is a bigger menu of competing markets and activities and the pattern of involvement is episodic and fits a much more complex lifestyle. Jewish secularism is an unstated assumption that provides cohesion for disparate communities.

Secularism is malleable and flexible. It can accept different communities and groups as it has no authority structures to defend and no hierarchy to buttress. Secularism does not partake in a zero sum game. It is not about gains and losses; it is about new metaphors and the diffusion of ideas and behaviors. It exploits the reservoir of the Jewish public's deep psychological sense of connectedness to its heritage, values, commitments, and family. It relies on an umbilical cord of sentiment and belonging defined informally by the individual not an institution. Unlike the Jewish religion, secular Jewish culture welcomes non-Jews to get involved. Jewish Community Centers are open to the wider community and have large numbers of non-Jewish members. In some smaller Jewish communities, Jews are often only a minority of the membership. There is recognition that without the

non-Jewish members the institution would not be viable. This sort of practical approach to market forces is an asset of Jewish secularism because it both accepts the economic realities of modern society as well as the social reality of Jews as a numerically small minority in American society.

While Jews feared that they would assimilate into America, it was actually *America* that was becoming more Jewish. There is a category of Jewish culture that can be easily distinguished from, say, Southern white, Asian-American or African American culture, or even *mainstream* US culture, whatever that is. And yet in reality and practice, there is no distinct Jewish community but rather an assortment of communities. The incredible proliferation of (secular) Jewish culture in the US is thriving, rich and diverse, Jewish secular institutions are open to everybody—unlike the religious institutions, which may claim to be open and inclusive, but generally are not. This lack of need to show a mother's *Ketubah* (religious marriage certificate) to join or participate is particularly relevant and important when so many Jews now live together with non-Jewish family and household members. In effect, secular cultural activities do the recruitment and missionizing that synagogue Judaism signally fails to do. What is happening today in the US is the creation of a secularized Jewish culture that has a natural continuum to its historical sources, based on a synthesis with modern life, science and technology, and globalization processes, which include connections with Israel.

In a pluralistic society, there are multiple intellectual, social and cultural options but as we have shown many Jews are still attracted to Jewish options. Contemporary American Jews are still different from other groups in American society even as they are different from Jews in the past. The paradox is that this gap appears to be a consequence of the total self-confidence on the part of America's Jews as Americans. For according to NJPS 2000, 84% of American Jews reject the proposition that they feel outsiders in American society. Our data suggest that such self-confidence has resulted in the willingness of large and growing numbers of Jews to shuck the religious rubric as the basis for self-identity and adopt a cultural one. Although most unaffiliated Jews are indifferent to rabbinical exhortations, our research shows that many are intensely proud of their Jewish heritage and feel a strong connection to fellow Jews. There exists a very substantial population of Americans whose personal sense of Jewishness, rooted essentially in the matrix of personal relationships borne of ancestry, family life, education and social connections, remains yet to be anchored to suitable institutional arrangements and programs that can harness them into the bond of group solidarity.

Most American Jews regard themselves as individual choosers making choices from a vast array of Jewish expression. The Jewish community can nurture and fortify these attachments through cultural and educational programs using the burgeoning new communication platforms. The web seems an especially favorable medium for cultural connections and expression for a dispersed and migratory population but less so for traditional Judaism and religious rituals. Cyberspace is essentially secularizing because it threatens authority by robbing the rabbinate of monopoly of its knowledge and by democratizing knowledge through easy access

to information. Thus, the increasing role of the virtual community offers the possibility of re-engaging millions of secular and secularizing Jews. Mathematically, at least, secular culture can be a potentially effective and productive strategy for Jewish communal renewal in the twenty-first century.

History may repeat itself in coming years, with the re-emergence of a substantial community of avowedly secular Jews, as existed a century ago, only this time with the technological means to transmit their rich Jewish culture from generation to generation.

Notes

1. Vast Crowds Honor Sholem Aleichem; Funeral Cortege of Yiddish Author Greeted by Throngs in Three Boroughs, *New York Times*, 5.16.1916.
2. Hans Gerth & C. Wright Mills, *From Max Weber: Essays in Sociology*, (New York: Oxford University Press, 1958), p. 51.
3. Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality* (New York: Doubleday Anchor Book, 1966, 1967), p. 15 “The sociology of knowledge must first of all concern itself with what people ‘know’ as ‘reality’ in their everyday non- or pre-theoretical lives.”
4. See *Highlights*, p. 35.
5. <http://jewishculture.org/>
6. <http://jewishculture.org/about/>
7. <http://www.jewishbookcouncil.org/tours/>
8. <http://www.jewishbookcouncil.org/tours/>
9. http://www.youtube.com/watch?v=2-CJEFwIM_U
10. <http://blogs.forward.com/the-arty-semite/152732/meyers-dishes-on-writing-and-murder/>
11. <http://www.sdcjc.org/sdjbj/Underwriter.aspx>
12. <http://www.jccbookfair.com/>
13. <http://www.americansephardifederation.org/fair.html>
14. <http://jewishwritingproject.wordpress.com/>
15. <http://www.yiddishbookcenter.org/blog/12/03/yiddish-book-center-accepting-submissions-2012-yiddish-translation-prize>
16. http://www.jewishbookcouncil.org/_blog/The_ProsePeople/
17. <http://pplofthebook.blogspot.com/>
18. <http://thewholemegillah.wordpress.com/>
19. <http://www.myjewishbooks.com/ofrah.html>
20. <http://twitter.com/JewishBook>
21. <http://www.mazornet.com/jewishcl/bookclub/home.asp>
22. <http://www.jewishbookcouncil.org/bookclub/>
23. <http://www.jewishbookcouncil.org/bookclub/>
24. <http://www.jewishbookcouncil.org/bookclub/flatscreen-by-adam-wilson>
25. <http://www.youtube.com/watch?v=v29FVZ0rry8>
26. http://www.weeklystandard.com/articles/spinoza-s-god_616715.html
27. <http://forward.com/articles/154209/centuries-later-spinoza-back-in-the-fold/>

28. <http://washingtondcjcc.org/center-for-arts/theater-j/on-stage/11-12-season/new-jerusalem/Spinozium.html>
29. Theater J press materials.
30. <http://www.theatreindc.com/playdetail.php?playID=821>
31. <http://www.momentmag.com/moment/issues/2012/06/Symposium.html>
32. <http://www.ethesis.net/diversity/diversity.htm>
33. http://en.wikipedia.org/wiki/The_Yiddish_Policemen's_Union
34. <http://observer.com/2008/02/coen-brothers-to-adapt-chabons-iyiddish-policemens-unioni-rudin-producing/>
35. http://www.nytimes.com/2009/04/08/opinion/08englander.html?_r=1
36. <http://www.sfgate.com/entertainment/article/One-hit-wonder-Hardly-He-was-just-taking-his-2590822.php>
37. Interview with JBooks.com [unpublished transcript], 2007.
38. http://www.jewishjournal.com/arts/article/q_a_with_russian_jewish_author_gary_shteyngart_20060908/
39. <http://forward.com/about/history/>
40. <http://forward.com/sections/podcasts/>
41. <http://www.quantcast.com/>
42. <http://www.quantcast.com/>
43. <http://presentense.org/magazine/a-tablet-for-today>
44. Advertising materials.
45. <http://heebmagazine.com/about>
46. http://www.jewishjournal.com/thegodblog/item/heeb_hitler_and_roseanne_barr_20090803/
47. <http://zeek.forward.com/about/>
48. <http://forward.com/articles/9676/a-magazine-for-the-far-flung/>
49. <http://www.libraryjournal.com/article/CA6625170.html>
50. <http://habitusmag.com/about/>
51. Jewish Currents promotional materials.
52. <http://www.unpious.com/>
53. Facts, data, and information in this section drawn primarily from Kristin Loveland's excellent 2008 paper, "The Association for Jewish Studies: A Brief History," delivered at 2008 AJS conference.
54. <http://jewishculture.org/jsep/>
55. Information in this section drawn primarily from the "grants/higher education" section of the Posen Foundation's website, <http://www.posenfoundation.com/academicprograms/grantshighereducation.html>, and from the newsletters of the Center for Cultural Judaism, which administered the Posen Foundation's Posen grants.
56. Information in this section drawn primarily from the "grants/higher education" section of the Posen Foundation's website, <http://www.posenfoundation.com/academicprograms/grantshighereducation.html>, and from the newsletters of the Center for Cultural Judaism, which administered the Posen Foundation's Posen grants.
57. Conversation with Jonathan Brent, head of YIVO.
58. <http://www.nmajh.org/>
59. <http://www.nmajh.org/missionstatement.aspx>
60. http://www.thecjm.org/index.php?option=com_content&task=view&view=article&id=3
61. <http://www.nytimes.com/2010/11/12/arts/design/12museum.html>
62. <http://www.ushmm.org/>
63. <http://www.thebreman.org/>

64. <http://www.jhsm.org/>
65. <http://www.jewishmuseummd.org/event/knish-me-laura-silver>
66. <http://www.ojm.org/>
67. http://www.thejewishweek.com/news/short_takes/jewish_film_box_office_mailbox
68. <http://www.filmlinc.com/films/series/hollywoods-jew-wave>
69. <http://www.jewishfilmclub.com/faqs/>
70. http://en.wikipedia.org/wiki/The_Yada_Yada
71. http://www.youtube.com/watch?v=_jG6B9Pt_ug
72. <http://www.youtube.com/watch?v=AgHHX9R4Qtk>
73. <http://jwa.org/blog/whats-your-beef-with-sarah-silverman>
74. <http://www.ew.com/ew/article/0,,20507034,00.html>
75. <http://www.youtube.com/watch?v=SD5AiDxqOKk>
76. <http://www.aish.com/j/f/48942146.html>

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Chapter 2

Overview of Canadian Jewry

Morton Weinfeld, Randal F. Schnoor, and David S. Koffman

Canadian Jewry now ranks as the third most numerous diaspora community after the US and France. But unlike these two, Canadian Jewry has demonstrated consistent population growth over recent decades. In fact, one could argue that Canadian Jewry has managed to capture the best of both worlds: a relatively high degree of Jewish cultural and communal identification, with a high degree of integration into the main societal institutions found in Canada. The twin scourges of contemporary anti-Semitism and assimilation, while certainly present and worrisome, have yet to make inroads as deep as they have in communities elsewhere. Thus, Canadian Jewry compares well to both Jewish communities elsewhere, and to other minority communities in Canada. How much of this happy synthesis is due to the specifics of the Canadian context, and how much is due to specific immigration and demographic features of Canadian Jewry, is a matter of some debate.

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A Brief History

Early Beginnings

In 1608, Samuel de Champlain founded the French colony of New France, located in what is now the Quebec region of Canada. After the British gained control of New France in 1760, a small Jewish population from England and British North America arrived in the area, creating a Jewish community in Montreal. Several prominent Jews were members of the British military at this time. Among them was Lieutenant Aaron Hart, who after his service in the army, settled in Trois Rivières, Quebec and became a wealthy landowner. His son, Ezekiel Hart, was elected to the legislature of Lower Canada and later helped to pass the Canadian law that guaranteed Jews the same political rights and freedoms as Christians.

Although Montreal's Jewish community was small at this time, numbering only around 200, they built in 1768 Canada's first synagogue, *Shearith Israel*. The Jews of Montreal were primarily small merchants and were closely involved in the city's burgeoning financial, transportation, and manufacturing sectors, which dominated the national economy (Tulchinsky 1992).

The Jewish population of Canada rose slowly throughout the nineteenth century. While Montreal's Jewish community was the largest in Canada, in the 1840s, Jews from England and Central Europe established small communities in the Ontario cities of Hamilton, Kingston, and Toronto. By the 1870s, over 1,000 Jews lived in Canada, primarily in the provinces of Ontario and Quebec. In comparison, in 1877 there were an estimated 280,000 Jews in the US (Weinfeld 2001, 59). The gold rush of the 1850s on the West Coast brought small numbers of Jewish traders, merchants, and wholesalers to British Columbia. Built in 1862, Congregation *Emanu-El*, located in Victoria, British Columbia, is the oldest synagogue in continuous operation in Canada and has been designated as a Canadian Heritage Site. In the late nineteenth century, Jewish communities were also established in London (Ontario), Halifax (Nova Scotia) and Saint John (New Brunswick) (Tulchinsky 1992).

While the overwhelming majority of Russian and Eastern European emigrants settled in the US, between 1880 and 1900 Canada received approximately 10,000 Jewish immigrants. Many of these immigrants came to Canada as a second choice. Lack of resources prevented them from reaching their destination of choice, the more prosperous US (Troper 2001). The Jewish population of Canada grew in these two decades to approximately 16,000. Montreal had the largest Jewish community (approximately 7,000), followed by Toronto and Winnipeg, Manitoba. Jewish populations were also forming at this time in Ottawa and Windsor, both in Ontario.

With the turn of the century came a change in Canada's economic fortunes. Canadian wheat, timber and metals became desired commodities on world markets. Canada required an immigrant population to cultivate the rich resources (forestry, mining, agriculture) of Western Canada, which had become accessible to the Ontario heartland by way of the newly completed transcontinental railway.

As the demand for immigrants outstripped the supply available from traditional sources—Britain, the US and Western Europe—the government approved plans to search for newcomers from further afield. This included Eastern Europeans and among those were Jews. These Jewish immigrants developed modest businesses along the new Western railroad lines in small towns such as Wapella, Moosomin and Edenbridge, all in Saskatchewan. Canadian Jews also played a role in the development of the West Coast fishing industry (Troper 2001).

The first decade of the twentieth century thus witnessed the largest proportional period of Jewish immigration to Canada. At this time, approximately 52,000 Jewish immigrants entered the country. Canadian Jewry had taken on a considerably new ethnic composition. Sizeable numbers of Russians, Poles and Romanians brought a distinctively Eastern European flavor to the growing community. While Jews entered Canada under the guise of settling the West, many Jews quickly found their way to the large urban areas where they felt better suited. By the early 1900s, daily Yiddish newspapers would make their appearance in three major Canadian cities: Montreal's *Keneder Adler*, Toronto's *Yiddisher Zhurnal*, and Winnipeg's *Dos Yiddishe Vort* (Ravvin 2005; Tulchinsky 1998). Two important Jewish organizations were established at this time: the Canadian Jewish Congress (CJC) in 1919 and the Jewish Immigrant Aid Services (JIAS) in 1922.¹ By 1930, the Canadian Jewish population had grown to approximately 150,000. The clothing industry was vital to the economic life of Canadian Jews in this period. In Montreal and Toronto, Jews comprised approximately one-third of the total Canadian work force in this area of commerce (Weinfeld 2001; Tulchinsky 1998).

Canadians in the large urban centers of Toronto and Montreal in this era had been sold on the idea that foreign settlers who worked the land in the West would reap rich rewards for the total Canadian economy. What was disturbing for some Canadians was the realization that Jews, by flocking to the cities in large numbers, were defying the social and economic assumptions of this hinterland development immigration policy. Indeed, no new immigrant group had a higher urban residency rate than Jews. With very high levels of residential concentration in these cities, Jews were seen as clannish, living apart rather than trying to organically mix with the urban mainstream. With distinct religious, linguistic and social differences, Jews were seen as a group which was resisting the opportunity to become "real Canadians." With these grave public reservations, anti-Jewish sentiment grew in Canada (Troper 2001).

Jews in the late 1920s and 1930s were thus increasingly excluded from certain segments of Canadian society. They were excluded from many professions and legally prevented from living and vacationing in a wide variety of areas from coast to coast. A number of universities (including McGill and the University of Manitoba) imposed strict quotas on the yearly admission of Jewish students and

¹ JIAS is still functioning today. CJC effectively disbanded in July, 2011. This was a watershed moment in the history of the formal organizations of the Canadian Jewish polity. Its duties have been subsumed under the newly formed *Centre for Israel and Jewish Affairs* (CIJA).

the yearly hiring of Jewish faculty. Jews growing up in Canadian cities in the 1930s tell stories of being bullied and beaten up by non-Jews during their years at public school. Many Jews felt threatened, no longer welcome and secure in their new country. Immigration restrictions in the mid-1920s greatly curtailed the numbers of Jewish immigrants to Canada.

One result of this wave of discrimination was that Jews turned inward and laid the foundation for a communal infrastructure of their own. To address the problem of immigrant Jewish doctors who were denied training in public hospitals, for example, Jews developed their own hospitals. Mount Sinai Hospital was founded in 1923 in Toronto, and The Jewish General Hospital was founded in 1934 in Montreal. Similarly, young Jewish lawyers founded their own law firms, since few established firms would hire a Jew.

Another result of this feeling of marginality experienced by Jews in Canada was to turn their attention to their ethnic or national distinctiveness. The primary way to do this was through support for the growing Zionist movement. From the establishment of the World Zionist Organization by Theodor Herzl in Basle, Switzerland, in 1897, many Canadian Jews embraced the movement. The Federation of Zionist Societies and its successor, the Zionist Organization of Canada, served as central organizations of Canadian Jewry until the 1930s. While German Jewish immigrants in the US put great energy into merging into the American mainstream, Canadian Jews had less of a mainstream culture in which to merge. Unlike the American case, support of Israel did not raise to the same extent a significant problem of “double loyalty” for Canadian Jews. In fact, Zionism strengthened Jews’ identities as Canadians and provided an important vehicle for political expression and ethnic pride (Abella 1998; Brown 2007; Tulchinsky 2008).

As a response to the unemployment created by the Great Depression of the 1930s, the Canadian Government imposed severe restrictions on immigration. The impact on Jews was severe. To address the crisis of Nazism in Europe the Canadian Jewish Congress lobbied the Canadian government on behalf of the Jewish refugees. Despite these desperate appeals from the CJC and other Jewish organizations, throughout the 1930s and into the Second World War the government refused entry of Jews into Canada on the basis that, as one official later put it, “none is too many.” In one of the most shameful chapters in Canadian history, Canada took in fewer Jews per capita during the Nazi era than any other country in the Western world—only 5,000 Jewish refugees entered Canada during this period. Did the Canadian government of this era harbor overt anti-Semitic attitudes? This is the case with Frederick Blair, Director of Canadian Immigration from 1936 to 1943, who felt it was his moral duty to prevent the entry of Jews (Abella and Troper 1982; Brown 2007).

Post-War Period

After the war, the Canadian government liberalized its immigration policy. Roughly 34,000 Holocaust survivors immigrated to Canada during the late 1940s

and early 1950s, settling primarily in Montreal. In the 1950s, North African Sephardic Jews arrived in Quebec where they had the advantage of already speaking French. The 1956 Hungarian uprising brought about the immigration of approximately 4,000 Jews to Toronto. In search of better economic conditions, “Soviet”/Russian, South African and Israeli Jews began to arrive in significant numbers in the 1970s and 1980s. Smaller numbers of Jewish immigrants from Ethiopia, India, Latin America, the US and other areas added to the diversity of the Canadian Jewish community (Weinfeld 2001, Chapter 3).

With prosperity across Canada in the post-war period, investment in Jewish communal services further expanded. Developing the modern community infrastructure, including hospitals, synagogues, Jewish Community Centers, and schools, became a priority. In the big cities, large and more lavish synagogues and community centers, replaced the old downtown *shteibls*. Concerned with passing on Jewish religion, history and culture to their children, a wide network of private Jewish schools was established in many Canadian cities. In some provinces, Jewish private schools today benefit from partial funding from the provincial governments. In Canada, unlike the US, there is no strict separation of church and state, and religious schools are eligible for public funding.

Starting in the 1970s, Quebec legislated to ensure the primacy of the French language in the workplace, and restrict access to Quebec’s English educational system. As most Jews were Anglophone, Jewish community leaders argued in numerous briefs to the provincial government that freedom of choice of language would better reflect the cultural diversity of Quebec. With a history of pre-war anti-Semitism in French Canada, this tension around language rights, combined with the increased popular sentiment in Quebec to separate from Canada, made many Anglophone Quebec Jews nervous and uncertain of the place of Jews in Quebec. The political instability brought about an economic downturn. Several thousand Jews moved to the more prosperous and politically stable setting of Toronto and elsewhere in the Canadian west (Weinfeld 2001, 268–271). By the 1980s, Toronto replaced Montreal as the largest Jewish center in Canada. In fact, today close to half the Canadian Jewish population lives in Toronto and its suburbs.

With Canada’s new climate of multiculturalism (the official government policy was introduced in 1971), Jews became more easily integrated into Canadian life and citizenship (less so in Quebec) and enjoyed significant socio-economic success. Jews across the country flocked to professional occupations, as the Jewish community had twice as many university-educated members as any other ethno-religious group in the country. Within a few decades, Jews had made the transition from pariah people to a respected minority group with high socio-economic and occupational achievement. Canadian Jews have made significant contributions to Canadian society in the fields of medicine, law, politics, music and the arts, among others. In 1970, Bora Laskin became the first Jew appointed to the Supreme Court of Canada. As of this writing, there are four Jews on the court: Morris Fish appointed in 2003, Rosalie Abella in 2004, Marshall Rothstein in 2006, and Michael Moldaver in 2011. Jews have also become cultural icons. Miriam Waddington and Irving Layton were renowned Canadian poets. Leonard Cohen,

Table 2.1 Jewish population of Canada: historical summary

Year	Jewish population	Population of Canada	Percentage Jewish
2001 ^a	370,520	31,021,000	1.19
1991	358,055	28,031,000	1.28
1981	313,865	24,820,000	1.26
1971	286,550	21,962,000	1.3
1961 ^b	254,368	18,238,000	1.39
1951	204,836	14,009,000	1.46
1941	168,585	11,507,000	1.47
1931	155,766	10,377,000	1.5
1921	125,445	8,788,000	1.43
1911	74,760	7,207,000	1.03
1901	16,493	5,371,000	0.3

Source: Shahr, Charles (2003). *2001 Census Analysis Series: The Jewish Community of Canada, Part 1, Basic Demographics*. UIA Federations, Canada

^a2011 Census results will not be available until 2013. Community estimates suggest the figure is around 385,000

^bData previous to 1971 are based solely on the religion variable, whereas statistics cited for 1971–2001 are based on the *Jewish Standard Definition* (a combination of religion and ethnic ancestry)

singer-songwriter, musician, poet and novelist, now 78 years old, continues to perform to adoring crowds in Canada and internationally. Author Mordecai Richler was considered to be Canada's Phillip Roth.

Jews continue to be the most urbanized ethno-religious group in Canada. Today, approximately 195,000 Jews live in Toronto and 90,000 in Montreal. This constitutes about 75% of Canadian Jewry. There are approximately 26,000 Jews in Vancouver, 17,000 in Ottawa, 14,000 in Winnipeg, 8,500 in Calgary, with smaller populations (5,000 or less) in Edmonton, Hamilton, Victoria and other smaller cities in the country. The approximately 385,000 Jews of Canada constitute the third largest Jewish Diaspora community. In 2011, Jews represented approximately 1.3% of the total population of Canada. This proportion has hardly changed since 1921. (See Tables 2.1, 2.2, and 2.3 below.)

Distinctiveness of Canadian Jewish Life

Perhaps ironically, the religious and ethnic legitimacy that served to pull down many of the barriers that had previously kept Jews partially ghettoized may have brought about a new problem in contemporary Canadian Jewish life. And this challenge of Jewish continuity is found in all western Jewish diaspora communities. Will Jewish life, particularly in its non-Orthodox elements, survive the next 50–100 years in Canada? With the rise of out-marriage (the proportion of Jews married to non-Jews in 2001 was about 22%) and assimilation, will the fabric of

Table 2.2 Countries with the largest Jewish populations, 2010

Rank	Country	Population
1	Israel	5,703,700
2	United States	5,275,000 ^a
3	France	483,500
4	Canada	375,000 ^b
5	United Kingdom	292,000
6	Russian Federation	205,000
7	Argentina	182,300
8	Germany	119,000

Source: DellaPergola, Sergio (2010). *World Jewish Population, 2010*. Mandell L. Berman Institute-North American Jewish Data Bank.

^aOther estimates of the US Jewish population differ widely from this estimate. See Chap. 5 of this volume.

^bThis figure uses a slightly different definition for Jewish, thus is slightly lower than the Canadian estimates of 385,000.

Table 2.3 Jewish population by Canadian City

Rank	Metropolitan Area	1981	1991	2001	Estimates for 2011 ^a
1	Toronto	129,325	163,050	179,105	<i>Increase by 5–10%</i>
2	Montreal	103,765	101,400	92,960	<i>Decrease by 1–5%</i>
3	Vancouver	14,925	19,640	22,595	<i>Increase by 15–20%</i>
4	Ottawa	9,355	11,605	13,450	<i>Increase by 20–25%</i>
5	Winnipeg	16,170	15,185	14,765	<i>Decrease by 1–5%</i>
6	Calgary	6,085	7,260	7,940	<i>Increase by 5–10%</i>
7	Hamilton	4,660	5,160	4,685	<i>Decrease by 1–5%</i>
8	Edmonton	4,705	5,470	4,925	<i>Decrease by 5–10%</i>

Source: Shahar, Charles (2003). “Census Analysis Series, The Jewish Community of Canada,” UIA Federations Canada, 2003–2005

^aThese are unofficial Jewish Federation best estimates based on recent trends. 2011 Census data are not yet available

Jewish identity be weakened (Abella 1998)? Will the grandchildren of Canadian Jews be Jewish?

Engaging in the classic debate between the assimilationist point of view (a more pessimistic tone) and the transformationist (more optimistic) is one way to address this question. The former argues that Canadian Jews are assimilating at such a fast rate that there will be little authentic Jewish content remaining in one to two generations to sustain the community. The latter claims that expressions of Jewishness are not being watered down, but rather changing, evolving and growing to fit the sensibilities of a new generation.

A more empirically based method of answering the question of the prospects of Jewish continuity in Canada is to compare Canada’s situation with that of its southern neighbor. From this comparative perspective, it can be argued that Canadian Jews demonstrate higher commitment to Jewish life. To identify some standard empirical measures, for example, Canadian Jews have lower rates of

intermarriage, have higher rates of enrollment in Jewish day schools, make proportionally more visits to Israel, donate proportionally more money to Jewish causes, observe religious rituals at a higher rate and are more likely to speak Hebrew or Yiddish (Abella 1998; Weinfeld 2001).

Why are Canadian Jews scoring higher than American Jews on these standard Jewish markers? It may be time to move beyond the conventional “time-lag” or “generation-lag” theory as the primary explanation for these differences. That theory argues that the major wave of Eastern European mass Jewish immigration to Canada occurred roughly between 1900 and 1920. By contrast the major wave of Jewish immigration to the US was spread more evenly between 1880 and 1920. Thus Canadian Jews are one generation closer to the old country and therefore one step behind in the natural assimilation process. Moreover, the later Canadian migration wave had more time to be influenced by the currents of Zionism and Jewish cultural nationalism percolating in Europe. While there is some truth to this theory, there are other historical, political and geographical factors which can add nuance to our understanding of the differences between Canadian and American Jewry.

Firstly, geographical features play a prominent role in the development of Canadian Jewry. In contrast to the US where by the middle of the nineteenth century the Jewish populations had spread out to cover several large metropolitan areas on the east coast, Midwest and Gulf Coast, Canada’s Jews have been primarily concentrated in just two cities in the center of the country (Montreal and Toronto). Today approximately 75% of Jews live in these two cities (with approximately half of all Canadian Jews in Toronto). In the 1870s and 1880s, Cincinnati, Philadelphia and Chicago all emerged as sizeable and important Jewish communities in American Jewish life. And this continued into the twenty-first century with the growth of Los Angeles and South Florida. All of these Jewish population bases were independent of New York. In Canada we do not see this geographical diffusion of power and influence. With the high level of geographical concentration, Canadian Jews were able to develop a more cohesive national community infrastructure which included a viable representative national body, the Canadian Jewish Congress (CJC). Because it faced less rivalry from competing national organizations than the American Jewish Congress, the CJC was more effective in bridging competing perspectives, thus serving as a unifying force in Canadian Jewish life (Abella 1998; Tulchinsky 2001).

Secondly, unlike the US, Canada has simply never had a large and dominant presence of Reform Jews. The immigration of German Reform Jews to the US in the middle of the nineteenth century formed the bedrock for the future development of American Jewish life. Through their financial success and influence, these Jews were to a large extent able to achieve their goal of merging into mainstream America long before Canadian Jews could do the same in their own country (Abella 1998; Menkis 2004; Tulchinsky 2001). Reform has always been a less potent force in Canadian Jewish religious life due to less German Jewish migration and has thus had less impact on the country’s Jewish psyche or worldview.

Recent community surveys of Toronto and Montreal Jews will be used in the following sections to provide quantitative evidence about major Canadian trends. In examining differences in demographics and religiosity among Canadian cities and between Canadian and American cities, the reader should note that some unknown portion of these differences may be attributable to the different sampling methodologies used in these various surveys. These studies demonstrate lower levels of ritual observance and higher levels of intermarriage among Reform Jews in these cities relative to the total Jewish community. A 2006 Toronto study,² reported that 28.6% of Toronto Jews claim to have a child who has intermarried. This percentage is 38.1% for Reform Jews. Using a “Ritual Adherence Index” adapted from Fishman and Goldstein (1993), which measures observance over a large variety of Jewish rituals, Toronto Reform Jews had the lowest mean score (21.12) of the three largest major denominations (Orthodox scored 68.22; Conservative 35.18). Similar findings were reported in a 2011 Montreal study³ where a slightly different variation of this “Ritual Adherence Index” revealed that Montreal Reform Jews again had the lowest mean score of 17.7 (Orthodox scored 39.29; Conservative 22.22). We can infer from these findings that if the Reform movement were more prominent in Canada these trends in Canada would be more pronounced.

Another feature of Jewish immigration history likely plays a role. The impact of Holocaust survivors looms larger in Canada. Between 1947 and 1952, approximately 34,000 survivors arrived in Canada. This influx constituted a significant demographic weight for a Jewish population that numbered only around 200,000. Today, whereas approximately 5% of American Jews are Holocaust survivors or children of Holocaust survivors, this number is approximately 20% in Canada. The more Jewishly-engaged tendencies of these survivor immigrants have left their imprint on the Canadian Jewish mindset (Abella 1998; Menkis 2008). Research on Canadian Holocaust survivors reveals they have made major contributions—disproportionate to their numbers—to organized Jewish life in Canada (Bialystok 2000; Giberovitch 1994; Weinfeld 2001). They did so as Jewish educators and teachers in Jewish day schools, contributors to and readers of Yiddish newspapers and literature, patrons and rejuvenators of Jewish cultural organizations and political activists (often prodding a more timid Jewish establishment) defending Israel and fighting against perceived anti-Semitism in Canada. In addition, a significant North African Jewish migration in the late 1950s and 1960s also added a traditional Sephardic dimension to Canadian Jewish life, mainly in Montreal.

Finally, the very birth of Canada and the evolving constitutional environment differ significantly from that of the US. While the US was born of a revolution against British rule, Canada’s origins included a constitutional appreciation of two

²Shahar, Charles and Tina Rosenbaum. 2006. *Jewish Life in Greater Toronto: A Survey of the Attitudes and Behaviours of Greater Toronto’s Jewish Community*. Toronto: UJA Federation of Greater Toronto.

³Shahar, Charles. 2011. *Jewish Life in Montreal: A Survey of the Attitudes, Beliefs and Behaviours of Montreal’s Jewish Community*. Montreal: Federation CJA.

distinct cultural groups (English and French). Rather than emphasizing the rights of the individual, Canada was born as an attempt to respect dual French and English group identities. All this was reflected in the British North America Act of 1867, Canada's foundational document. If it is valuable for British and French Canadians to maintain their distinctive cultures and identities,⁴ why not for other cultural groups as well? With the increase of immigration to Canada of many different religious and ethnic groups, Canada's policy of bi-culturalism evolved starting in the 1960s to multi-culturalism, where significant legal protection was enacted to protect the rights of minority groups to maintain their cultural heritages (Abella 1998; Menkis 2008; Tulchinsky 2001). The Canadian Charter of Rights and Freedoms passed in 1982 contains one section which clearly endorses multiculturalism as a core element of Canadian freedoms. Moreover, free speech is not as absolute in Canada as it is in the US. For example, hate speech is a criminal offence in Canada, and thus Holocaust deniers among other racists, can be prosecuted. There is not a rigid constitutional separation between church and state in Canada. Not only can religious private schools be eligible to receive provincial funding, but the census until recently (see below) would routinely collect data on the religious origins of Canadians.

For Jews, Canadian multiculturalism has meant publically funded cultural and educational programs such as Jewish book fairs, film festivals and Toronto's *Ashkenaz*, a biannual celebration of East European Jewish culture, the largest and most successful of its kind in North America. We have seen as well a proliferation of Jewish Studies programs in Canadian universities, all of them public institutions. Whether truth or rhetoric, a key part of Canadian identity and pride rests in the sense of the country as a "cultural mosaic" that embraces and celebrates difference, as opposed to the American "melting pot," which encourages assimilation to the mainstream. In this environment, Canadian Jews are increasingly comfortable in maintaining and asserting a robust Jewish identity.

Basic Demographic Data

Counting Canadian Jews

Unlike the US where the constitutional separation of Church and State and its judicial interpretation does not allow for the national census to ask questions on religious affiliation, Canada has since 1871 asked its population to identify their

⁴These ideas should not be meant to downplay the historical tensions between the English and French in Canada.

religion. Religious affiliation has been asked every 10 years and ethnic ancestry⁵ has been asked every 5 years. The Canadian Census, which is administered at no cost to the Jewish community and obliges all Canadians to participate, has thus been an accessible and valuable tool for counting and sorting Jews and assessing the state of Canadian Jewish life. It also lends itself well to clean longitudinal analysis. The National Jewish Population Survey in the US, while providing a wealth of in-depth Jewishly-relevant information unavailable in any census, has been subject to significant debate on proper interpretation and, in its most recent form (2000–2001), fraught with methodological problems (DellaPergola 2010). It is also a very costly undertaking. In theory, the Canadian Census thus gives Canadian scholars and demographers some advantage over their counterparts in American Jewish social science (Weinfeld 1999).

Alas, serious methodological problems have arrived in Canada as well. In the spring of 2010, the Canadian government announced that the long form of the 2011 Census (which includes the pertinent questions on religion and ethnic ancestry) will become voluntary, rather than mandatory. This voluntary section of the census has been re-named the “National Household Survey.” The Conservative government under Prime Minister Stephen Harper argued that it is inappropriately intrusive to force Canadians to share this information in a government survey. This decision triggered a national debate with numerous organizations arguing that voluntary responses to the census skew the results, thus producing unreliable data.⁶ Organizations that have opposed the new census design include faith-based groups such as Canadian Jewish Congress, United Church of Canada, Anglican Church of Canada, research institutes such as the C.D. Howe Institute, and the Institute for Research and Public Policy as well as myriad others. Munir Sheikh, the Chief Statistician of *Statistics Canada*, resigned over this conflict in July 2010.

Be this as it may, we can only hope that the 2011 Census will continue to provide useful demographic information for the purposes of investigating Jewish life in Canada. The National Household Survey was given to one third of Canadians to (voluntarily) complete (previous censuses administered the long-form to only 20% of Canadians). The Jewish Federations of Canada developed a campaign to try to encourage Canadian Jews to complete the National Household Survey and indicate their Jewish origins. In 2013 we will be in some position to determine the accuracy of the 2011 census as it relates to Canadian Jews, and indeed to other religious and ethnic minority groups.

As mentioned, the census asks two questions that are pertinent to Jews: “religion” and “ethnic ancestry.” The question arises as to which of these categories is more appropriate for counting Jews. Since 1971 The Jewish Federations of Canada

⁵ Ethnic ancestry on the Canada Census is asked with the following question: “To what ethnic or cultural group(s) did this person’s ancestors belong?” Respondents are instructed to specify as many groups as applicable.

⁶ It should be noted that questions on religion are also optional on the British and Australian census.

have developed what they have termed the *Jewish Standard Definition*, which incorporates a combination of the two variables. This definition includes anyone who either identifies as Jewish “by religion” or Jewish “by ethnic ancestry” (providing they indicated “no religion” under the religion question).

By isolating specific Jewish data and cross-tabulating these with standard demographic variables, census data have been helpful for Jewish communal planning. One set of such studies has been produced by Charles Shahar, a demographer with the Montreal Federation, whose task it is to produce national and regional Jewish community reports based on these data. While reports that are based on census data are useful in learning about the age, marital status (including intermarriage levels), place of birth, and residential patterns of Canadian Jews, they do not shed light on the specifically Jewish dimensions of the population (e.g., Jewish ritual practice, relationship to Israel, etc.). To uncover this type of data, Jewish Federations have commissioned their own local Jewish community surveys, although these studies are less frequent in Canada than in the US. Using these two sets of studies together, we can sketch a picture of some key dimensions of contemporary Canadian Jewish life.

Place of Birth

As of the 2001 Census, approximately two-thirds of Canadian Jews were born in Canada. The proportion of Jewish immigrants in Canada (32.5%) is significantly higher than that of immigrants in the overall population of Canada. It is also much higher than the proportion of Jewish immigrants in the US (approximately 10%). This last fact may be related to the generation lag theory referred to earlier. And as mentioned, this later immigration to Canada vis-à-vis the US may be one reason why Canadian Jewry is more traditional than American Jewry on many standard behavioral indicators (intermarriage rates, synagogue membership, visits to Israel, etc.).

The largest Jewish immigrant segment in Canada was born in the Former Soviet Union. This is followed by Eastern Europe (excluding the FSU), Western Europe, the US, Israel and North Africa/Middle East (excluding Israel) (Shahar 2003). (Table 2.4) Since 2001, we have seen a significant rise of Israeli born Jewish immigrants coming to Canada.

Age

In 2001 the Jewish population had an almost identical proportion of children (age 0–14 years) (about 19%) as the total population of Canada. In the economically productive age group (25–44 years old), we see a discrepancy, where 24.4% of Jews fall into this age cohort, whereas 30.5% of Canada’s total population is

Table 2.4 Place of birth Canadian Jewish population (2001)

Place of birth	Number	Percentage
Canada	250,055	67.5
Former Soviet Union	27,790	7.5
Eastern Europe	21,935	5.9
Western Europe	15,950	4.3
United States	15,530	4.2
Israel	13,545	3.7
North Africa/Middle East	13,115	3.5
South America	2,365	0.6
Other	10,235	2.8
Total	370,520	100.0

Source: Shahar, Charles (2005). 2001 Census Analysis Series: The Jewish Community of Canada, Part 5, Immigration and Language. Toronto: UIA Federations, Canada

Table 2.5 Age breakdowns total Canadian population and Jewish population

	Total Canadian population		Canadian Jewish population	
	#	%	#	%
0–14	5,737,675	19.4	71,595	19.3
15–24	3,988,200	13.5	48,430	13.1
25–44	9,047,170	30.5	90,510	24.4
45–64	7,241,135	24.4	98,115	26.5
65+	3,624,845	12.2	61,870	16.7
Total	29,639,025	100.0	370,520	100.0

Source: Shahar, Charles. 2001 Census Analysis Series: The Jewish Community of Canada, Part 1, Basic Demographics. UIA Federations, Canada (November, 2003)

represented here. This proportion of the Jewish economically productive age group has significantly declined from 1991. The Jewish community has a higher proportion of senior citizens (16.7%) than the total Canadian population (12.2%) (Shahar 2003) (Table 2.5). While the “graying” of the Canadian population is a salient issue today, this pattern is more pronounced in the Jewish community. Overall, in 2001 the median age in the Jewish community was 40.2 years as opposed to 37.3 years in Canada as a whole. The difference is even larger in the US where the median Jewish age is 42, compared to 35 for Americans generally. Similarly in the US, 19% of Jews are elderly, compared to 12% in the total American population.⁷

⁷ See the 2000–2001 National Jewish Population Survey. http://www.jewishfederations.org/local_includes/downloads/6757.pdf. Accessed Aug 4, 2011.

Table 2.6 Religious groups in Canada

Religious group	#	%
Catholic	12,936,910	43.6
Protestant	8,654,850	29.2
Other Christian	780,450	2.6
Muslim	579,645	2.0
Christian Orthodox	479,615	1.6
Jewish	370,520	1.3
Buddhist	300,345	1.0
Hindu	297,200	1.0
Sikh	278,415	0.9
Other	101,515	0.3
No religious affiliation	4,900,090	16.5
Total	29,639,030	100.0

Source: Shahar, Charles. 2001 Census Analysis Series: The Jewish Community of Canada, Part 1, Basic Demographics. UIA Federations, Canada (November, 2003)

Note: The totals in this table for Jews are derived from what is referred to as the “full definition” for Jews. This means “Jews by religion” plus “Jews by ethnic ancestry”. All other categories in the chart are taken from only “religion” tabulations.

Comparison with Other Religious Groups

In 2001, the Jewish community stood as the sixth largest religious community in Canada (aggregating all Protestants as one group). The 2011 census will surely show that Jews are dropping in this ranking. The Jewish growth rate from the 1991 to 2001 Census was only 3.5%. Best estimates suggest that the Jewish growth rate between 2001 and 2011 are similar. By contrast, the Muslim growth rate between 1991 and 2001 was 128.9%. In 1991, there were only 253,265 Muslims in Canada, compared to 358,000 Jews. As we see in Table 2.6 above, in 2001 there were 370,520 Jews and 579,645 Muslims. While the Jewish population has increased to approximately 385,000 in 2011, recent estimates suggest that there are more than 850,000 Muslims in Canada today. In terms of the organized Jewish community’s ability to lobby the Canadian government on issues surrounding Israel, some view these numbers with concern. To counter this, significant energy is devoted in the professional Jewish community to form efficiently organized political bodies that attempt to influence Canadian foreign policy on Israel.⁸

Buddhists, Hindus and Sikhs in Canada are also growing at a much faster rate than Jews. Between 1991 and 2001, each of these religious groups increased by approximately 85%. The 2011 Census is sure to indicate that they have also surpassed the Jewish population. Relatively low Jewish birth rates and low levels of recent Jewish immigration account for these trends. Interestingly in the US, Jews

⁸ As will be discussed below, the current Canadian government, led by Prime Minister Stephen Harper (in power from 2006 to the present), is arguably the most pro-Israel government in Canadian history. As a result, the political tendencies of Canadian Jews have recently shifted from support of the Liberal Party to Harper’s Conservative Party.

still are the largest religious group after Christians.⁹ With the very slow growth of the American Jewish population (some argue it is decreasing), this may change in a decade's time.

Socio-Economic Status

The relative affluence of Canadian Jews provides the material basis for the vitality of the organized community. Even when the masses of Jews were working class in the early part of the twentieth century, Jews were still relatively over-represented among the professions and in business. And their commitment to the working class was fleeting; Jews wanted something better for their children. Despite the persistence of some poverty in the community, among the elderly, single parents, and the ultra-Orthodox, the main economic story is one of success.

As a group, Canadian Jews tend to be better educated and earn more than Canadians as a whole. Jews have attained high levels of education, increasingly work in higher class managerial and professional occupations and derive higher incomes than the general Canadian population. The 2001 census data report that approximately 43% of young Jewish adults hold at least a bachelor's degree. This is much higher than the national average of about 18%. Approximately four times as many Jews have completed graduate degrees as Canadians generally (19% as opposed 5%). Jews are statistically overrepresented in medicine, law, and accounting, as well as human service professions like teaching and social work. Approximately three in ten Jews hold managerial and professional positions compared to one in five Canadians. In Toronto, approximately four of ten doctors and dentists are Jewish. Overall in Canada, 25% of Jewish households earn more than \$150,000 per year. This is compared to 5% of non-Jewish households. Jews can be numbered among the wealthiest Canadians as they comprise approximately 4% of the Canadian upper class elite despite constituting 1% of the population. Canadian Jews have begun slowly to penetrate those economic sectors that have hitherto been closed to them as they are building up wealth in family-owned firms and creating their own family foundations. The 2011 Forbes' list of billionaires in the world listed 24 Canadian billionaires. Among the Canadian billionaires listed, 6 out of the 24 are Jewish.

Regional and Urban Differences

Jews are the ultimate urbanites. As far back as 1931, almost four-fifths of Canadian Jews lived in Canada's three largest cities (see Table 2.7), a ratio that has remained almost constant ever since. Clearly Toronto and Montreal are the dominant Jewish

⁹ U.S Religious Landscape Survey. <http://religions.pewforum.org/affiliations>. Accessed Aug 4, 2011.

Table 2.7 Regional differences

	Toronto ^a (%)	Montreal ^b (%)	Vancouver ^c (%)
Orthodox	14.2	24.3	7–12
Jewish Day School enrollment ^d	34.2	65.5	16
Kosher in home	50.4	47.7	25
Kosher out of home	33.7	27.4	12
Intermarriage levels ^e	15.6	13.1	41.3

^aShahar, Charles and Tina Rosenbaum (2006). *Jewish Life in Greater Toronto: A Survey of the Attitudes and Behaviours of Greater Toronto's Jewish Community*. Toronto: UJA Federation of Greater Toronto.

^bShahar, Charles. 2011. *Jewish Life in Montreal: A Survey of the Attitudes, Beliefs and Behaviours of Montreal's Jewish Community*. Montreal: Federation CJA.

^cReport on the Jewish Attitudes and Practices Among Members of the Greater Vancouver Jewish Community. 2008. Vancouver: Jewish Federation of Greater Vancouver.

^dNotice the very high Jewish Day School enrollment rates in Montreal, the highest in North America. Levels of government funding for Jewish Day Schools in Canada differ from province to province. The higher rates in Montreal compared to Toronto are in part due to different levels of provincial subsidies. The province of Quebec fully subsidizes the general studies portion of Jewish Day Schools. The province of Ontario does not subsidize any portion of Jewish Day Schools. This has been an issue of considerable concern for the large population of Jews in Ontario.

^ePercentage of married Jews married to non-Jews, based on Canada census data.

centers today. While no more than 4% of the populations of these two cities, Jews are overrepresented in business, the professions, higher education, the media and culture. As a result the Jewish presence in these cities “feels” greater than the actual numbers, which are modest.

Other factors separate these two large centers from other Jewish centers in the country. Montreal and Toronto demonstrate by far the highest levels of Jewish ritual practice in the country. For example in Montreal, 48% of Jews light Shabbat candles usually or all the time. The numbers in Toronto are 47%. These are among the highest numbers in North America. Similar high numbers can be found for attendance at a Passover Seder. Ninety-four percent of Montreal Jews usually or always attend a Seder. For Toronto Jews, it is 92%. Seventy-five percent of Montreal Jews have been to Israel at least once. Seventy-four percent of Toronto Jews report the same. Again, these numbers are among the highest in Canada or the US (Shahar 2011). In Vancouver, the third largest Jewish population centre, Jews generally score much lower on these traditional measures. Based on recent local federation studies (conducted between 2006 and 2011), we can gain a glimpse of more of these regional differences among the three largest Jewish centers in Canada (Table 2.7).

These numbers reveal another interesting comparative feature of Canadian Jewish life. While Montreal Jews report being Orthodox at higher rates than Jews in Toronto, many Montreal Orthodox can be described as “nominally Orthodox.” They may attend an Orthodox synagogue out of family tradition or because they like the more traditional style of prayer, but they do not adhere to high levels of ritual observance. So while a higher proportion of Jews in Montreal identify as Orthodox, it is the Toronto community which on the whole is more ritually

observant, as seen, for example, by the rates of kashrut observance shown above. And of course Vancouver, where Jewish population growth is more recent, represents a very different profile, where less rootedness is associated with less traditional observance.

Beyond the three central cities of Toronto, Montreal and Vancouver lay other medium-sized Jewish centers, such as Ottawa and Winnipeg and Calgary (8,000–14,000 Jews), as well as many smaller centers in outlying regions. Smaller Jewish centers (with less than 5,000 Jews) such as Edmonton, Halifax, Hamilton, Victoria, among others, do persist—for those who remain—though they are weakened by a steady drain of younger generations of Jews flocking to larger cities, who seek more occupational opportunities and more vibrant Jewish communities.

The Special Case of Quebec

The particulars of Jewish life in Quebec have been a subject of long-standing interest to researchers of Canadian Jewry (Ancil and Robinson 2010). Until the 1970s, Montreal was the largest and most influential Jewish center in the country. Despite its decrease in size over the past few decades, the Montreal Jewish population continues to demonstrate levels of residential concentration, Jewish day school enrollments and adherence to religious rituals that are among the highest in North America. Beyond this more traditional character is another distinctive feature, namely the unique social and political landscape within which Jews of Montreal find themselves. Neither French Catholic nor English Protestant, Montreal Jews do not occupy a place among either of the “two solitudes” that make up Quebec society. Living in a city where the majority of the population speaks French in daily life, the Montreal Jewish community finds itself as the only Jewish community in Canada or the US, which routinely maintains contact with government bodies in a language other than English. With the rise of Quebec nationalism and the ascendancy of the French language in the 1960s and 1970s, Anglophone Jews found themselves in a vulnerable position. Yet, at the same time, Montreal Jews could still sympathize with the plight of a French minority group, which had been historically oppressed by the more dominant Anglo-British Protestants. The Montreal Jewish community continues to strive to negotiate this complex relationship with the Quebec provincial government and the French-speaking majority population.

Intermarriage and Family

Of the approximately 175,000 Jewish people who were in married or in common-law relationships in Canada in 2001, approximately 137,000 of them were partnered with other Jews and approximately 38,000 were partnered with non-Jews. In precise terms, the intermarriage level in Canada at this time was 21.7%.

We should be clear here that the calculations on intermarriage in Canada include all marriages on record in that census year (including couples that were married 40 or 50 years previously). As far as the Canadian data are concerned, it is certainly reasonable to suggest that this aggregate level of 21.7% has risen considerably in the past 10 years; but it is not likely that it has reached the recent annual Jewish intermarriage rates in the US (approximately 45–50%). It is instructive to see the differing intermarriage levels in different major cities in Canada. Levels are lower in Toronto (15.6%) and Montreal (13.1%), which are known to house more traditional Jewish populations. Levels are higher in less Jewishly traditional cities such as Vancouver (41.3%) or Calgary (34.3%). Winnipeg is around the national average at 23.3% (Shahar 2006).

Over the past half-century, rates of divorce among Canadian Jews, like their American counterparts and their non-Jewish Canadian counterparts, have been on the rise. But there are differences. According to 1991 Census data on marital status, Canadian Jews (by religion) are slightly less likely to be divorced or separated than other Canadians. This gap between Jewish and non-Jewish Canadian divorce rates has grown since the 1980s. Likewise, divorce rates among Canadian Jews are lower than those among American Jews (Weinfeld 2001, Chapter 5).

Still, Canadian Jewish family life is far from the traditional ideal; intermarriage and divorce rates have been steadily rising. Additionally, birthrates for Canadian Jews have declined. Canadian Jewish fertility has lagged behind that of non-Jewish Canadians for decades, despite the fact that fewer Jewish women are childless, and a greater proportion of Jewish men and women do get married. Among the non-Orthodox majority, a small family norm has emerged. In the early 1990s, Leo Davids suggested that the relatively late age at which Jewish marriages occur, combined with very low fertility, has caused Canadian Jewish fertility to slip below replacement level (2.15 children per woman) (Davids 1993). Fertility and mortality rates are approaching negative growth. No evidence has emerged to counter that picture.

The great exception to these statements about both fertility and divorce rates is the ultra-orthodox Jewish communities. One estimation for Hasidic women suggests that their fertility is a staggering four times higher than the Canadian Jewish average (Weinfeld 2001). Canadian Sephardic Jews offer a more subtle exception as well. Sephardic communities enjoy higher birthrates and lower divorce rates than their Ashkenazi counterparts, likely due to more recent immigration patterns (Davids 1993).

The Canadian census can be used to compute intermarriage levels (not annual rates), though the Jewish census data have not been sufficiently mined or interpreted. For example, looking at intermarriage rates by age cohorts could give approximations of recent trends in such marriages. Indeed, one can imagine multivariate analyses looking at intermarriages as outcomes influenced by place of birth, residence, education level, income, or any other manner of variable. These studies remain to be done.

Historically, annual intermarriage rates could be computed from Vital Statistics annual data, which include tables on “religion of grooms” and “religion of brides,”

for marriages contracted each year. But over time, fewer provinces collected or reported those religion data, so the federal reports became unreliable. Still one can estimate that Canadian mixed marriage rates have been increasing steadily and are likely in the annual range of 35–40%, still lower than American rates, which today seem likely to fall in the 45–50% range.

Considerably less known are nuances about marriage and divorce among Canadian Jews from qualitative perspectives. There is surprisingly little social history or cultural analysis of these subjects on the Canadian Jewish Studies bookshelf. Notable exceptions include consideration of family patterns among Canadian Sephardic women (Taieb-Carlen 1992), and an analysis of Jewish divorce, gender, and multiculturalism in the Canadian legal context (Fishbayne 2008). Sheva Medjuck has written on gender inequality in Canadian Jewish life, and Nora Gold has written on the intersection of anti-Semitism and sexism as experienced by Canadian Jewish women (Gold 2004; Medjuck 1993a). Coppel-Park and Line examined the relative uniqueness of women's experiences in small towns (Coppel-Park and Line 1996).

Senses of Self (Religion, Culture and Community)

The development of Canadian Jewish religious denominational patterns mirrored the gradual separation of American Judaism into four movements, although the distributions are slightly different. Canadian Jewry is more traditional with a higher proportion of Orthodox (today approximately 18% of Canadian Jews), and a lower proportion of Reform (15%). The largest Canadian Jewish denomination is Conservative (approximately 35%). Reconstructionist Jews comprise only about 1–2% of the Canadian Jewish population. There are only three Reconstructionist congregations in the country (Toronto, Montreal and Ottawa).

Some Jews are reluctant to formally label themselves with an “official” denomination. This is a part of a larger trend in religious life in Canada and elsewhere to individualize one's religious expression. Many Jews no longer feel obliged to categorize themselves within one of the predetermined religious categories. Within Canadian Jewry, this has resulted in the rise of Jews who refer to themselves as “just Jewish,” “secular Jewish,” “humanist Jewish,” or the like. This category encompasses approximately 30% of Canadian Jews.

Reform Judaism entered Canada through the US. Reform Temple Emanuel in Montreal and Anshe Sholom in Hamilton were founded in the 1880s. Holy Blossom, the oldest congregation in Toronto, declared itself a Reform Temple around the same time; it was originally Orthodox (Speisman 1987). Reform congregations were organized in Winnipeg and Victoria, but did not last. The movement was always more prevalent in the US, where an Americanized Judaism dictated that Jews should blend into the American mainstream. Until the mid-1950s, there were only three Reform synagogues in all of Canada (Brown 2007). Today, there are

approximately 25 Reform congregations in Canada, but the movement remains relatively small and has had less impact on the Jewish psyche compared to the US.

While Reform never became the dominant form of Jewish religious expression in Canada, the standards of religious observance did decline in the early decades of the twentieth century. Fewer Jews were observing the Sabbath and dietary laws. The new century brought more immigrants influenced by the secular Jewish movements in Europe. Labor unions, socialism or Zionism influenced their worldview. For many Canadian Jews, observance of the Sabbath gave way in order to earn a living. The “middle ground” between Reform and Orthodoxy—Conservative Judaism—proved to be a very successful formula for upwardly mobile, rapidly suburbanizing Canadian Jews. The same Jews who worked, shopped, and frequented places of entertainment on Shabbat and holidays also built Conservative synagogues, continued to light Shabbat candles, conducted Passover Seders, kept kosher homes, and marked the life cycle with Jewish ritual (Schoenfeld 2001). In keeping with general trends, Conservative Judaism in Canada tends to be more traditional than its namesake in the US.

With the shift towards a decline in strict religious observance, some observers of North American Jewish life in the 1950s were predicting the end of Orthodox Judaism. However, they were mistaken. The revitalization of Orthodoxy in Canada (and elsewhere) can be attributed to many things. In a sense, this move could be seen as part of a general increase in so-called “fundamental” religion within North American Christianity and Islam. In part, it emerged from a certain segment of ultra-Orthodox Holocaust survivors who were determined to reconstruct their decimated European communities in their new land. A large proportion of these survivors of the Holocaust were Hasidic Jews who settled in Montreal. This community quickly built the Jewish religious infrastructure needed to sustain itself. This, combined with a very high birthrate (average of approximately 4–6 children per family) and a miniscule defection rate, brought about a vibrant ultra-Orthodox community in Canada (Schnoor 2002). Similarly, modern Orthodoxy grew in North America, providing an option which synthesized devotion and modernity.

We now see in Toronto and Montreal the wide availability of kosher products, increased presence of Orthodox schools, synagogues, mikvehs (ritual baths), and the increased acceptance of wearing a kippah (head covering) and other visible garments of religious life (usually black hats and black suits for ultra-Orthodox men, and long skirts for women) in public life. The ultra-Orthodox Jews, Hasidic and non-Hasidic, are perhaps the most interesting. Through high levels of residential concentration, distinctive dress, common use of Yiddish for many as their everyday language, and high participation in religious rituals, Hasidic Jews in Canada maintain close social ties among themselves and preserve boundaries that separate them from others. Hasidic Jews are divided between different sects or courts identified by the towns in Eastern Europe from which they originate. Some of these larger Hasidic sub-groups in Canada (particularly Montreal and Toronto) include Lubavitch, Satmar, Belz and Tosh (Schnoor 2002; Schoenfeld 2001).

In other communities across North America, the proportions of Orthodox range from 1 to 22.2%. The 24.3% Orthodox obtained in Montreal is the highest level in

North America (although, as mentioned, a certain portion of these comprise a “nominal Orthodox” category). The Toronto Jewish community has 14.2% Orthodox. The proportion of Orthodox Jews in the US is approximately 10%.

The level of Conservative affiliation varies from 15 to 48% for communities across the continent. The Montreal community is in the lowest end of the distribution with 15.2%. The level of Conservative affiliation in the US is 27%, well above the Montreal figure. It is 36.9% for the Toronto Jewish community. It should be noted that a significant proportion of Montreal respondents said they were “traditional” (26.1%). More than a third of Sephardim described themselves in that way.

Qualitative and analytic research on Canadian Jewish religious life has been selective. A significant body of work has emerged looking at various aspects of ultra-Orthodox Jewish life, ranging from the Lubavitchers to the more insular Toshi Hasidim, who live in a suburb outside Montreal (Shaffir 1987, 1995a, b, 1997, 1998, 2000, 2001, 2002, 2007, 2008). In addition, a socio-demographic survey of the ultra-Orthodox Hasidic communities of Outremont in Montreal (mainly Belz and Satmar Hasidim) identified the problem of poverty and socio-economic jeopardy threatening the future of those communities (Shahar et al. 1997; Shaffir 1983). We have studies examining Canadian ultra-Orthodox and Orthodox Jews as test cases for the limits and flexibility of Canadian multiculturalism, notably with regard to the dispute over the *eruv* in Montreal (Stoker 2003; van Praagh 1996). Other studies focusing on Orthodoxy in general in Canada, as well as select sub-topics, have been undertaken (Diamond 2000; Levy 2004; Lightman and Shor 2002; Robinson 2007; Sepinwall 2002; Weiser 2007). The common thread of these studies is the attempts by all streams of Orthodoxy, in their own ways, to adapt to modernity in Canada without undermining their religious commitments.

However, too little attention has been given to the religious lives and institutions of the vast majority of Canada’s Jews—the non-Orthodox. Indeed, comparatively little work has been done on non-Orthodox religiosity in Canada. Little analysis has been done on more creative and avant-garde forms of religiosity, though such congregations can indeed be found in large Canadian cities. Claussen and Wong have sought to study the relations among ethnic and religious identity among Calgary Jews (Claussen and Wong 2004). Brodbar-Nemzer et al. presented a general overview of issues relating to Jewish identity and religiosity for Canada as a whole and Toronto in particular (Brodbar-Nemzer 1993). Landau-Chark has written a dissertation focused on the wives of Canadian rabbis, across denominations (Landau-Chark 2008).

Regarding Jews who do not affiliate with any mainstream denomination, the proportions range from 11 to 48% across North American communities. The percentage of unaffiliated is quite high on the West Coast of the continent, in cities such as Seattle (35%) and San Francisco (40%). It is 30% for the US as a whole. The Montreal figure for unaffiliated Jews (25.4%) is in the middle of the distribution, similar to the percentage for Toronto (28.6%).

Jewish education is well developed in Canada, notably the day school option. Canada’s first all-day private Jewish schools (Jewish day schools) were launched in the 1940s. The new schools were Orthodox in religious orientation and entirely

funded by contributions from parents and private groups. Two primary reasons account for the accelerated Jewish day school growth in the 1970s and 1980s across several cities in Canada. Firstly, the new ethos of multiculturalism, whether symbolic or real, brought about a new confidence and comfort level in developing a comprehensive parochial school system for one of Canada's minority groups. At the same time there was a growing concern about "Jewish continuity." For many Jewish leaders, day schools seemed to be a key strategy to stem this tide (Pomson 2002). With approximately half of the Canadian Jewish population, Toronto exhibits the largest variety of Jewish schools, with more than 25 day schools and more than 40 supplementary schools. These schools cover the full range of Jewish denominations including secular, Reconstructionist, Reform, Conservative, modern Orthodox, ultra-Orthodox, and non-denominational/community, among other designations. In contrast to the US, in Toronto and Montreal, full-day Jewish school, rather than afternoon supplementary school, has become a more popular option for Jewish families. In Toronto, for example, two-thirds of all Jewish children who attend some form of Jewish school attend a day school. In Montreal, as indicated above, the day school numbers, notably at the high school level, are even higher. This is due mainly to the greater affordability of Jewish day schools in Quebec, where provincial subsidies are available, unlike the case in Ontario.

Turning to other types of Jewish institutions, as recently as ten years ago, it would be fair to report that from the point of view of rabbinical training (with the exception of some small independent Orthodox centers), Canada was very much a branch-plant operation of the US. The major Jewish denominations have historically been dependent on their American counterparts for infrastructural support and for rabbinic seminaries to train their rabbis (Weinfeld 2001). In another example of the maturation of the Canadian Jewish community, this situation has recently begun to change. Established in 2009, the Canadian Yeshiva and Rabbinical Academy is the first Canadian (non-Hasidic) institution of its kind. The seminary is located on the campus of the University of Toronto and is working towards affiliation with the university's school of theology. Denominationally situated somewhere between Conservative and Orthodox Judaism, the new Canadian rabbinical seminary claims to espouse a "vision of an involved Judaism that engages modern scholarship and contemporary culture while firmly rooted in the guiding path of halakha and tradition." The seminary's goal is to train "liberal halachic" rabbis who will be well suited to serve the needs of Canadian Jewry. Toronto Rabbi Roy Tanenbaum, Rosh Yeshiva, explained that "Canada's synagogues are served now by rabbis trained in the US or overseas. They often are unfamiliar with the Canadian scene and look toward Washington instead of Ottawa" (Fishkoff 2010).

In a parallel development, for the first time Canadian congregations have severed their institutional ties with their (American-based) denominational umbrella body. In 2008, three Toronto synagogues pulled out of the United Synagogue of Conservative Judaism and formed the new Canadian Council of Conservative Synagogues. In 2011, the Canadian council increased to seven synagogues in Toronto, Montreal and Ottawa. Two primary reasons account for this split. The first is the desire on the part of Canadian Conservative synagogues to assert their

autonomy and to use their resources for local Canadian congregational interests rather than forego significant sums of money towards annual membership in a larger American denominational body. Second, is an ideological rift in the movement, where Canadian Conservative sensibilities are less comfortable with the increased liberalization in such areas as gay and lesbian inclusion and women's ritual participation.

Survey data have also confirmed high levels of Jewish education in Canada. The levels of having any Jewish education among adults range from 60 to 87% across North American communities, with an overall level of 73% for the US. The Toronto level is 79.2%. Montreal is in the upper end of the North American distribution (82%). The highest levels of Jewish education were found among the Orthodox (90.4%), households with incomes above \$250,000 (90.1%), male respondents (89.2%), and first generation Canadians (88.8%). Least inclined to have had a Jewish education were single parents (66%), secular Jews (71.1%), the intermarried (71.5%), and immigrants generally (71.9%). The percentages for these latter groups are nonetheless fairly high. It seems that having a Jewish education of one sort or another is prevalent across all segments of Canadian Jewry's two major urban centers.

Some of the most dramatic changes in Canadian Jewish life over recent decades have been in growth of Jewish art and culture, as well as the establishment of new Jewish civic and political institutions that stand distinct from the CIJA (The Centre for Israel and Jewish Affairs) and the Federation system. These brokers of Jewishness, broadly understood, have provided new opportunities for Canadian Jews to engage with Jewish ideas, agendas and other Jews in ways that depart from traditional religious and educational engagements. Such developments certainly parallel the growth of Jewish civic, arts and culture organizations in the United States and abroad. A significant majority of respondents to Federation surveys in the three largest Canadian cities affirmed that they read a Jewish newspaper, eat in Jewish restaurants, listen to Jewish or Israeli music, attend community-wide events or celebrations, read books with Jewish content, attend public lectures, musical or cultural events on Jewish subjects, or attend some sort of rally or Jewish political event.

Particularly noteworthy Canadian culture brokers include The Koffler Centre for the Arts in Toronto, KlezKanada, the Segal Centre in Montreal, Ashkenaz Festival, the Montreal Jewish Music Festival as well as several Jewish Film Festivals across the country. Organizational initiatives such as jSpace Canada, a lobbying "alternative to both the pro-Israel right and to the anti-Israel left," and the New Israel Fund Canada, have emerged, offering institutional and political alternatives to Canada's more established civic and political-philanthropic institutions. Synagogues, university campus Hillels, and JCCs offer a large portion of their programming for cultural or artistic engagements with Jewishness. In a parallel development, a sizable body of non-synagogue, non-school institutions offers Jewish religious instruction, including various outposts of Or Sameach, Aish HaTorah and Chabad Lubavitch centers, satellites of the British education retreat program Limmud in Montreal and Toronto, and innumerable small, local institutions of religious education.

Other indicators of lively arts and culture production among Canadian Jews include the Canadian Jewish Book Awards, which awards competing publications in nine categories, the circulation of over a dozen Jewish newspapers, and the existence of many Jewish public libraries, Jewish or Yiddish theatre companies, local Jewish history museums, synagogue museums, Judaica collections and archives. To date, lamentably, no national high quality Canadian Jewish museum has been established to convey the Jewish contributions to Canadian life, or to narrate the Canadian and world Jewish experience to a public audience. Such museums are found in the US, England, and Australia. The Canadian Museum for Human Rights in Winnipeg is still being built, a joint venture of the (Jewish) Asper family and various levels of government. It will likely have a major section devoted to the Holocaust, though the size and scope of this section, and its link to other major horrors of recent decades, has been the subject of controversy.

Canadian Jewry also boasts significant rates of volunteer behaviors and philanthropic activity. In 1990, about 41% of Canadian Jews indicated they contributed at least \$100 to the Jewish/Israel Appeal, double the American rate (Weinfeld 2001, 360). According to Jewish communal surveys, between a quarter and a third of Jews in Canada's major cities claim to belong to membership paying Jewish organizations or clubs. One estimate claims that over half of Montreal Jewry had volunteered for a Jewish organization during a survey year. Volunteer activity is more prevalent among those who are most religiously observant and those with the most affluence.

Politics and the Jewish Polity

The political landscape in Canada generally impacts the political sociology of Canadian Jewry as well. The parliamentary system in Canada influences the actions of Canadian Jewish lobbies. The Canadian political culture influences Jewish voting. What do liberalism and conservatism, social democracy, regional interest politics or Toryism mean for Canadian Jews and how might Canadian political ideology influence Jewish Canadians' behavior and beliefs? In which ways do Canadian policy and lawmakers' conceptions of the role of religion in the public sphere impact Jewish Canadian leadership efforts and decisions?

Social scientists in the early 1980s produced a number of works on the political behavior of Canadian Jews. Jean Laponce published a study of the voting patterns of Canadian Jews that examined data from 1953 to 1983, and found Jews, *ceteris paribus*, less likely to support the Conservative party (Laponce 1988). Subsequently, it may be that Jewish support has shifted rightward somewhat, with the more vigorous support of Israel demonstrated by the Conservatives under the leadership of Prime Minister Stephen Harper. In fact, an Ipsos Reid exit poll of voters during the 2011 federal elections found 52% of Jewish voters supported the Conservative party. And this shift to the Conservatives has become part of the accepted Canadian political discourse (Simpson 2011). MP Irwin Cotler, former

president of the Canadian Jewish Congress as well as former Liberal Minister of Justice, indicated that he failed to secure a majority of the Jewish vote in the heavily Liberal riding of Mount Royal, because of Jewish voter shift to Harper. He claimed he won the riding due mainly to non-Jewish support from other minority groups (Patriquin 2012).

Politicians of Jewish origin have historically been more numerous and prominent in the federal Liberal party. Jews have certainly been prominent as senior government officials and policy advisors, under both Liberal and Conservative governments. Jews have also been prominent in provincial and municipal politics, most notably in Ontario. In the post-war years, Jews have at times led each of the three major Ontario political parties, and three Jews have served as mayors of Toronto (Weinfeld 2001, Chapter 9).

More extensive have been the studies of Jewish lobbying. Taras and Weinfeld studied the Canadian Israel Committee and its role vis-à-vis parliament, in comparison with the more active and influential AIPAC (Taras and Weinfeld 1993). More detailed studies of the role of the Canadian Jewish organizations and polity in lobbying on behalf of Israel have traced the dynamics of Jewish political involvement, though these are in serious need of updating (Goldberg 1990; Taras and Goldberg 1989). Pro-Israel lobbying is more vigorous in the US, as is lobbying generally. The American system of government, with the separation of powers notably between the executive and legislative branches compared to Canada's parliamentary system, allows for more points of leverage and influence. Moreover, given America's role as a superpower, the stakes are far higher. The fact that American Jews are more likely to be native born and multi-generational in the US, adds to a higher level of political comfort and political participation. Finally, intra-communal debate on issues relating to support for Israel and Israeli policies is more vigorous, and public, in the US, as seen in the rise of J-Street and the recent debates about possible distancing of younger Jews from Israel (Beinart 2012). In Canada, the current AIPAC equivalent is the new organization, CIJA. At the same time, a new entity, JSpaceCanada.ca has emerged as a website aimed at promoting a progressive two state pro-Israel position.

The Canadian ethnic mosaic itself has been transformed such that visible minorities now predominate. These groups have fewer ties to the Jewish experience, notably as reflected in twentieth century Europe and the Holocaust. This will pose new challenges to the Canadian Jewish polity, especially as related to pro-Israel advocacy (Weinfeld 1989). The issue of Canadian policy on the Middle East also affects other sectors of Canadian society, such as churches, and of course a growing Muslim and Arab minority (Gaudin 1995; Genizi 2001; Genizi 2002).

The political activism of Canadian Jewry has not been limited to the Middle East, but has also included involvement in the evolution of Canadian multicultural policy, and indeed national debate on reforming of the Canadian constitution (Adelman and Simpson 1996; Srebrnik 1996; Troper and Weinfeld 1999). A commanding, though now two-decade old study of the general contours and operation of the Canadian Jewish polity was published by Elazar and Waller (1990). We lack of robust analyses of Jewish organizations and federations,

including a comprehensive history of the recently disbanded Canadian Jewish Congress. The demise of the CJC as a major voice in the Canadian Jewish polity was met with some sadness and confusion by those Canadian Jews who followed such matters closely. Waller has also studied the role of power and leadership in the Canadian Jewish polity (Waller 1993). We have one detailed comparative study of the Ukrainian and Canadian polities in action, dealing with the issue of alleged war criminals in Canada (Troper and Weinfeld 1988). Most recently, Harold Troper, as part of his social history of Canadian Jewry during the 1960s, has presented a study on the intersection of Canadian politics and Jewish identity in that turbulent decade (Troper 2010).

Israel, the Holocaust, and Anti-Semitism

Israel has emerged as a central theme of Jewish identity among Canadian Jews. This reflects many strands. First is the concern for the welfare and security of the state, some of this a legacy of Zionist ideology in Canada, and the role of Israel in Jewish education (Aiken-Klar 2009; Antflik 2007; Azrieli 2008). Second is the micro-level and bi-directional influences of Israel on Canadian Jewry, and vice versa. Many Canadian Jews have family in Israel and travel there; these ties are reinforced by the recent migration of Israelis to Canada. Canadian Jewish culture has been impacted by Israeli music, dance, food, etc. And finally, Israel and the Middle East, as an issue of geo-political significance and passionate debate, affect communal cohesion and political participation.

Communal survey data from Toronto, Montreal and Vancouver suggest that over 85% of Canadian Jews attach great importance to the survival of Israel, though only 60% of Canadian Jews “feel close” to Israel. Montreal Sephardim attached the greatest significance to Israel, while intermarried Jews were the least inclined to do so. A significant majority of respondents to these surveys have been to Israel at least once or were born/raised there. Trips to Israel are used to strengthen the Jewish identity of young Canadian Jews (Habib 2004). Canadian Jewish participation rates in Taglit/Birthright trips to Israel are far higher than in the US. Several studies have focused on the integration of Israelis in Canada, and others have studied the experience of Canadian Jewish immigrants to Israel (Amit and Riss 2007; Levitt 1990; Magat 1999; Shapiro 2006).

The survival of Israel might be thought of as the foremost consideration as far as people’s Jewish identity is concerned. This is followed by awareness of Jewish persecution and the Holocaust, to which the vast majority of communal survey respondents also attached significant awareness as a factor in their own sense of their Jewish identities.

Studies of Canadian anti-Semitism have continued to identify uniquely Canadian aspects within general trends. One can identify three types of anti-Semitic manifestations. The first type is classic anti-Semitism, which can be reflected in acts of anti-Semitism or holding of classic anti-Semitic views, or having social distance

from Jews. These levels are relatively low but vary by region, with Quebec generally scoring comparatively high (Brym and Lenton 1991; Sniderman et al. 1992; Weimann and Winn 1986). In general, Quebec has been a special case regarding the degree of Jewish integration into a North American host society, and links with various manifestations of anti-Semitism past and present (Weinfeld 2008). On the other hand, rising intermarriage rates in Canada, as elsewhere, reflect an increasing acceptance of Jews.

A second type of anti-Semitism has revolved around policy disputes where “Jewish interests” apparently clashed with other interests or principles. An example would be the debates on free speech and Holocaust denial, as reflected in the trials of schoolteacher Jim Keegstra, publisher Ernst Zundel, and schoolteacher Malcolm Ross, among others, which emerged as a central issue in the 1980s and early 1990s (Bercuson and Werthheimer 1985). The Supreme Court affirmed the legality of the criminal code amendments on hate speech. Moreover, Weimann and Winn’s research on the impact of media coverage of the Zundel trial on anti-Semitism found no evidence that media coverage of that trial led to an increase in anti-Semitic attitudes (Weimann and Winn 1986). One variation on this theme has been Holocaust denial and the use of various electronic media for its dissemination.

The third type of anti-Semitism has emerged in Canada most recently, and is the linkage of anti-Semitism to Israel. Indeed, one item to be analyzed has been whether or in what ways criticism of Israel, or rejection of Zionism—the right of Israel to exist as a distinctly Jewish state—is in any sense anti-Semitic. The Canadian campus has been the site for much-publicized anti-Israel sentiment, with Israel Apartheid Week, boycott and divestment initiatives. A kind of consensus has emerged among mainstream Canadian Jews that one-sided criticism of Israel and certainly the rejection of Israel’s “right to exist” or defend itself comes close to being anti-Semitic if not in motivation than in outcome (Weinfeld 2005). Canadian Jews seem to fear that attacks on Israel may morph into attacks on the defenders of Israel. Tensions at Montreal’s Concordia University, Toronto’s York University, and most recently at the University of Toronto’s Ontario Institute for Studies in Education (concerning a controversial Master’s Thesis) produced a significant amount of national unease among many ardent Jewish supporters of Israel.

The Holocaust has been analyzed both as a theme in Canadian Jewish culture and in terms of its impact on the psychological lives of survivors and their children. Research on non-clinical samples has found remarkable degrees of adaptation and adjustment to Canadian life among Jewish survivors, despite some impairments (Sigal and Weinfeld 1989). These social psychological studies have been confirmed by the historical research on survivor communities. Frank Bialystok has traced the tensions that existed in the early years after the arrival of survivors between the existing Jewish community and the “greeners,” as well as the ways in which the survivors eventually integrated into the fabric of Canadian Jewish life (Bialystok 2000). The Holocaust has continued its steady increase as a presence in Canadian Jewish life, reflected in Holocaust museums, school curricula and in the popularity of March of the Living trips for Jewish high school children, and as a theme in Canadian Jewish cultural production (Weinfeld 2001, 212–18).

Conclusion

At the present moment, matters bode relatively well for Canadian Jewry, by standard indicators of Jewish identification, and evidence of effective societal integration. The Canadian Jewish community can be seen as a poster child for the potential of Canadian multiculturalism. And yet, there is every possibility that as the Canadian immigration percentage drops, the community may come to face the continuity challenges of the American Jewish community, notably in the rate of intermarriage. The seduction of the American dream is also attractive to Canadian Jews. Indeed, increasing numbers of Canadian Jews have begun to study in the US, to find marriage partners who are American, and perhaps to settle there. Thus, the north-south tugs may weaken Canadian Jewish distinctiveness.

Historically, the two major Canadian political parties have been supportive of Israel. Most recently, the Conservative government of Stephen Harper has emerged as perhaps the most supportive of Israeli positions of any government anywhere, and many Jewish voters have rewarded the Conservatives accordingly. The recent electoral rise of the left of center New Democratic Party as the official opposition may pose a new challenge to the generally strong support for Israel found in Parliament. Moreover, the steady growth of Muslim, Arab, and non-European groups in the Canadian population may tax the abilities of Jewish communal leaders at effective coalition politics. At the same time, there is not yet significant Canadian evidence of “distancing” of the Canadian Jewish population, even its younger elements, from support for or interest in Israel. This may change if assimilation and intermarriage become more pronounced.

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Chapter 3

National Affairs

Ethan Felson

In America and across the globe, the internet and social media, including Facebook and Twitter, helped network individuals who were dissatisfied with the status quo. Some of the time, the result was political upheaval. Other times, expressions of anger had little impact beyond the echo chambers of fringe groups that swelled with the discovery of like minded voices. The UN remained a venue for rancorous debate; but the real movements for change took place on the streets of major world cities including Cairo, Damascus, London, Tehran, Tripoli, and Tel Aviv. Governments were toppled in Libya, Egypt, and Yemen. Elsewhere, reforms were promised, but not always delivered.

The Political Arena

Partisan Politics

Lingering high unemployment, a controversial health care law, and anti-incumbent sentiment spelled disaster for Democrats as voters rolled back many of the party's recent electoral gains. President Barak Obama acknowledged that his party had taken a "shellacking" in the midterm elections. The 112th US Congress was sworn in on January 3, 2011, with Republicans regaining control of the House of Representatives and picking up six seats in the Senate, which remained in Democratic Party hands. Jewish representation in Congress declined. Republican-turned-Democrat Arlen Specter was ousted in a primary. Three-term Senator Russ Feingold (D-WI) lost his re-election bid. Jewish Senators Barbara Boxer (D-CA), Chuck Schumer (D-NY) and Michael Bennet (D-CO) were all re-elected. They

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were joined by newcomer Richard Blumenthal (D-CT), bringing the total number of Jewish senators down to 13 from the record of 14 in the prior Congress.

In the House, Representative Eric Cantor (R-VA), already the first Jewish minority leader in the nation's history, was sworn in as the majority leader in another first. Across the aisle, five Jewish Democrats were not returned: John Adler (NJ), Alan Grayson (FL), Paul Hodes (NH), Steve Kagen (WI), and Ron Klein (FL). In total, there were 25 Jewish Democrats elected including newcomer David Cicilline (D-RI) who became the third Jewish, openly gay Congressman, joining Jared Polis (D-CO) and Barney Frank (D-MA). Frank announced at the end of 2011 that he would not seek a 17th term in 2012. The ranks of Jewish congresspersons dropped to 23 by midyear with the resignations of Jane Harman (D-CA), who left Congress to head a policy institute, and Anthony Weiner who resigned in the aftermath of a self-inflicted scandal set off by his inadvertent Twitter distribution of a sexually suggestive photograph.

The conservative "Tea Party" movement celebrated several electoral victories in the November 2010 midterm election. It played key roles in the election of South Carolina Governor Nikki Haley and Kentucky Senator Rand Paul—and the defeat of Wisconsin's Feingold. Other Tea Party candidates fared less well including Senate candidates Christine O'Donnell in Delaware and Sharon Angle in Nevada.

The strong showing of Republicans nationwide trickled down only slightly to the Jewish vote with roughly 2 in 3 Jews casting ballots for Democratic candidates. Conservative leaders remained focused on the big prize—the 2012 presidential race—as they tried to sow doubts over the pro-Israel commitments of Democrats and President Obama in particular. The Zionist Organization of America characterized the election as a "sweeping rejection of President Obama's domestic, economic and foreign policy," arguing that the message of the election is that the president should cease to pressure "Israel to make further, unreciprocated, one-sided concessions to the Palestinian Authority (PA) of Mahmoud Abbas and Salaam Fayyad, which promotes violence and hatred towards Jews."

On the other hand, JStreet was triumphant about the election proclaiming that "despite millions of dollars worth of partisan and neo-conservative attempts to turn Israel into a wedge issue in this election cycle, the attacks failed to change the way American Jews voted." Citing a poll it had conducted, the number one issue motivating Jewish voters was economy (62%), followed by health care and the deficit (31% and 18% respectively). Israel came in eighth place. The JStreet poll showed broad support for American pressure on both Arabs and Israelis to help resolve the protracted Middle East conflict. They refuted suggestions that the Jewish community had walked away from the Democratic president, noting that 6 in 10 American Jews held a favorable view of President Obama, outpacing the public at large. The JStreet poll also refuted the efficacy of criticism of a candidate's position on Israel. In one Illinois House race, 74% of Jewish voters reported that they did not hear or read about the criticism by Jan Schakowsky (D-IL) of Israel; or, if they had heard it, the criticism made no difference in their vote. According to their poll, 36% of those who were aware of the attacks said they made them more likely to vote for Schakowsky. Another 21% said it made them more likely to vote

for her opponent. Fully 40% said the attacks did not impact their vote. The Republican Jewish Coalition (RJC) countered JStreet's conclusions. Citing its own polls, the RJC said in targeted districts, the Jewish Republican vote was considerably larger than the 24% average in recent midterm elections.

Tragedy Strikes

Just 5 days after the swearing in of the 112th Congress, tragedy struck in Tucson, AZ. Representative Gabrielle "Gabby" Giffords (D-AZ), the first Jewish congresswoman in Arizona history, was holding a constituent meeting at a supermarket outside Tucson when an armed man opened fire on her, killing six people including a federal judge and hitting twelve more including Giffords who was seriously wounded with a gunshot to the brain. The Jewish Telegraphic Agency reported that first responders were able to save the critically wounded Giffords' life in part because of a special bandage invented in Israel.

Occurring as it did on the heels of a very charged election, the shooting set off a national conversation about civility. Commentators immediately pointed fingers at those who had engaged in heated rhetoric during the campaign. Some singled out former Vice-Presidential candidate Sarah Palin, since her website had placed Gifford's district in crosshairs, fueling, some said, the rage that motivated the gunman. The blame turned out to be misplaced once law enforcement apprehended a suspect who was under treatment for schizophrenia. Gov. Palin attempted to issue a healing video, although her effort backfired when she accused those who had pointed a finger at her of having committed a "blood libel," setting off an additional round of recrimination.

White House Moves

The American president found himself in the crossfire much of the year. The President took heat for his call at AIPAC for Israeli-Palestinian peace negotiations to be based on the 1967 borders with "mutually agreed upon land swaps," despite that formula having been the stance of prior Israeli and American governments. He was also criticized for failing to object to Palestinians for naming sites after suicide bombers, even though his administration had condemned those moves. One notable exception for the President was his decision to send American troops to capture and kill September 11 terrorist attack mastermind Osama bin Laden, a move that garnered a statement from the otherwise moribund American Jewish Congress.

Two of the most powerful members of President Obama's administration left their posts during the year. Chief of Staff Rahm Emanuel returned to Chicago, where he was elected Mayor—the first Jew to hold that post. Senior Advisor David

Axelrod also returned to Chicago, but stayed in the Obama camp as Communications Director for the president's re-election campaign. The President pulled two other Jewish leaders into his fold, appointing Representative Debbie Wasserman Schultz (D-FL) to chair the Democratic National Committee and tapping Former National Jewish Democratic Council director Ira Forman to lead the campaign's outreach to the Jewish community.

The campaign to challenge President Obama was well underway at the onset of 2011 with a pack of Republican hopefuls that eventually included: eight current and former governors, Haley Barbour (AL), Mitch Daniels (IN), Mike Huckabee (AR), John Huntsman (UT), Sarah Palin (AK), Tim Pawlenty (MI), Rick Perry (TX) and Mitt Romney (MA); two current House Members Michelle Bachmann (MI) and Ron Paul (TX); Former Senator Rick Santorum (PA); Former House Speaker Newt Gingrich; and businessman Herman Cain. Romney and Gingrich seemed to have the inside track for Jewish support, having been showcased, respectively, at the winter and spring leadership summits of the Republican Jewish Coalition (RJC). In May, the RJC took the unusual step of criticizing a Republican contender when it scored Representative Ron Paul as "far outside of the Republican mainstream." Paul, the RJC warned "has espoused a dangerous isolationist vision for the US and our role in the world. He has been a virulent and harsh critic of Israel during his tenure in Congress." Romney remained at or near the top of the pack throughout much of the year, but traded among a rotating crop of contenders including Huckabee, Perry, Cain and Gingrich. On December 9, Gingrich made news declaring his opinion that the Palestinians are "an invented people" in an interview with the cable outlet The Jewish Channel. Gingrich decried the "even-handedness" that he said Obama was applying to the conflict, adding "if I'm even-handed between a civilian democracy that obeys the rule of law and a group of terrorists that are firing missiles every day, that's not even-handed, that's favoring the terrorists." The Former House Speaker also trumpeted his close relationship with Netanyahu and his support for clemency for imprisoned spy Jonathan Pollard. Gingrich's hopes were raised by a \$5 million donation to a pro-Gingrich "Super-PAC" by casino mogul Sheldon Adelson. The record-breaking gift made real the predictions that the 2010 Supreme Court decision in Citizens United v. Federal Election Commission would bring unprecedented streams of cash into campaign coffers.

At year's end, Bachmann, Gingrich, Huntsman, Paul, Perry, Romney, and Santorum remained in the race. All but Paul, who was not invited, participated in the RJC's December candidates' forum.

Supreme Court

There were three Jewish justices on the Supreme Court for the first time in history, when Former Harvard Law School dean and US Solicitor General Elena Kagan was sworn in October 1, 2010, joining Justices Stephen Breyer and Ruth Bader Ginsberg. Kagan's 63-37 confirmation came along party lines with five

Republicans crossing the aisle to support her ascent to the nation's highest court, and one Democrat joining the opposition. It was also the first time three women would serve on the court concurrently, with Kagen joining Justices Ginsberg and Sonya Sotomayor. Kagen replaced Justice John Paul Stevens, whose retirement created yet another milestone. For the first time, there was no Protestant Christian on the court, since the six non-Jewish justices were all Catholic.

In March, Jewish groups tepidly embraced a Supreme Court decision upholding the right of the Kansas-based Westboro Baptist Church (WBC) to picket the funeral of an American soldier who was killed in Iraq. The response demonstrated the commitment to free speech of Jewish groups, despite the virulent anti-Semitic messages that church members routinely trumpeted in protests at Jewish conferences, synagogues, community centers, and other gathering places. The Anti-Defamation League had filed a brief arguing that the Court should not have taken the case "since the underlying facts did not involve a conflict between the right of WBC to engage in hate speech and the right of the Snyder family to conduct a private, solemn funeral for their son."

In April, the Supreme Court handed parochial school aid proponents a victory when it backed an Arizona tuition tax credit program and restricted the rights of citizens to challenge such programs. In Arizona Christian School Tuition Organization v. Winn, the Court rejected an Establishment Clause claim against an Arizona system which granted state tax credits to donors who contributed to state-certified school tuition organizations. That organizations, in turn, provided scholarships for private and parochial tuition. Arizona tax payers could contribute up to \$500 per person or \$1,000 per couple filing jointly and reduce their state income tax bill by the same amount. The closely watched case was decided 5-4, with Justice Anthony Kennedy writing for the majority that the taxpayers bringing the suit lacked appropriate standing since the credit was not technically a government expenditure. The Jewish community in Arizona has been among the beneficiaries of the program, collecting between \$1.5 and \$2 million per year for the Jewish Tuition Organization, an amount similar to what Florida Jewish schools were receiving under that state's program.

Jewish groups filed briefs in another case that was undecided at year's end. In Hosanna-Tabor Evangelical Lutheran Church and School v. Equal Employment Opportunity Commission, the court was asked to rule on the so-called "ministerial exception," which provides a First Amendment grounded basis for houses of worship and other religious institutions to hire clergy, teachers, and other employees engaged in core religious functions without regard to certain anti-discrimination statutes. Also undecided at year's end was a case involving the right of American citizens born in Jerusalem to have their place of birth listed on their birth certificates and passport as "Israel," rather than "Jerusalem."

The International Arena

US-Israel Relations

The strength of the US-Israel relationship remained solid, with the US sending record-level security-assistance funding of \$3 billion during 2011 and the Obama administration committing to extensive military assistance included the sale of advanced hardware such as the F-35 Joint Strike Fighter as well as \$200 million annually for US-Israel joint missile defense programs. Israel's defense minister Ehud Barak stated that he could "hardly remember a better period of support, American support and cooperation and similar strategic understanding of events around us than what we have right now." This support notwithstanding, attention often focused on the sometimes chilly encounters between President Barak Obama and Israeli Prime Minister Benjamin Netanyahu.

The Obama-Netanyahu relationship never seemed to recover from a fundamental difference that emerged in the President's first months in office when he called for Israel to enact a settlement freeze in advance of negotiations for a Palestinian state. Israelis felt that this presupposed negotiations which would determine the contours of an eventual Palestinian state—and placed a precondition that even the Palestinians had not sought. Some commented that the President felt that settlement expansion exacerbated tensions and threatened the capacity for there to be a contiguous and viable Palestinian state. Others argued that President Obama was trying to place a wedge between Netanyahu and the Israeli electorate, forcing the Prime Minister to choose between the US President and the Israeli pro-settlement flank. Instead, the President seemed to earn the enmity of many who faulted his foreign policy, including an early trip to Cairo to repair what Obama felt were strained relations with Muslims without a commensurate visit to Israel.

The tension seemed to boil over when Israeli Prime Minister Netanyahu came to Washington in 2010 for the annual America Israel Public Affairs Committee (AIPAC) Policy Conference. Pro-Israel bloggers decried a Presidential "snub" of the Israeli leader, including charges that Obama had made the Israeli Prime Minister enter the White House through a back door, refused to hold a photo op, and cut the meeting short to join his wife and children. Israel Ambassador Michael Oren rejected the story, chastising "those who use support for Israel as a partisan weapon or seek to inject partisanship into the issue of support for Israel threaten the critical US-Israel relationship, by threatening the essential need for bipartisan support for the US-Israel relationship."

Oren's admonition did little to forestall a similar row when the President spoke at AIPAC in May 2011 and framed his outline for the resumption of peace talks. The President called for Israel to return to its 1967 borders with agreed upon land swaps as a basis for negotiations on creating a Palestinian state. Obama said the goal "has to be a secure Israeli state, a Jewish state, living side by side in peace and security with a contiguous, functioning and effective Palestinian state." While Netanyahu agreed that concessions would be made, he rejected the demand that

Israel return to “Auschwitz borders,” recalling a term coined by famed Israeli diplomat Abba Eban.

The stark reality of the strained Obama-Netanyahu relationship was exposed further when an open microphone enabled reporters to hear President Obama responding to a private quip by French President Nicolas Sarkozy branding Netanyahu “a liar” during a G20 meeting in Cannes, France. “I cannot bear Netanyahu” Sarkozy was reported to have said. In response, Obama was heard saying “you’re fed up with him, but I have to deal with him even more often than you.”

The Big Tent and JStreet

Stridency over the Israeli-Palestinian conflict took hold of many Jewish institutions, with rabbis in all denominations reporting in articles, sermons, and elsewhere that they felt hampered in discussing contentious topics, especially Israel.

The focus of much debate during the year was the arrival of the dovish newcomer JStreet. Founded in 2008, the group proclaimed itself to be both pro-Israel and pro-peace. Implicit in its creation and mission was that an alternative was needed to more mainstream pro-Israel groups such as AIPAC. JStreet drew more than 2,400 delegates to its annual conference in Washington, DC—a sizable group, but one that paled in comparison to the venerable AIPAC.

Although JStreet vigorously opposed the anti-Israel divestment movement and took stances that aligned with AIPAC on some issues, JStreet also delivered on its promise to challenge Israel at times and to provide cover to politicians who might do the same. This drew fire from many in the pro-Israel establishment. Conservatives Bill Kristol and Gary Bauer formed the 2011 “Emergency Committee for Israel,” in part as a response to the upstart JStreet. On January 25, New York Congressman Gary Ackerman issued a stinging rebuke of JStreet for its public stance that the Obama Administration should not veto a UN Security Council resolution condemning settlements. In a statement, the colorful Ackerman said that he did not wish to be associated with the peace group calling the UN position a “befuddled choice” that is “so open minded about what constitutes support for Israel that its brains have fallen out.”

In several cities, activists challenged Jewish institutions for supporting groups that, in their estimation, placed Israel in a negative light. In San Francisco, a controversy erupted over the airing of a film on the life of Rachel Corrie, a peace activist and Israel critic, who was killed in an accident involving a bulldozer. The criticism expanded from the film to the sponsoring festival to the federation that provided some of the funding. Similar campaigns took shape in other cities, including Boston where the criticism started with the BDS-supporting Jewish Voice for Peace (JVP) and quickly moved to Workman’s Circle, which had provided space to JVP, and then the Jewish Community Relations Council on which the Workman’s Circle held a seat. In New York, a Jewish Community Center

was criticized for airing films that exposed Israeli transgressions and for ties to dovish groups including the New Israel Fund and JStreet.

In a February op-ed in *The Jewish Week*, UJA/Jewish Federation of New York president John Ruskay observed that “internal squabbling and hurtful accusations of anti-Israel behavior are providing a dangerous distraction” from the real threat—the delegitimization of Israel. He warned that “if we draw a tighter and tighter circle around those whose views and actions on Israel are considered kosher, we create a real danger that many Jews will simply disengage.”

The JStreet debate came to a head in Boston when the Jewish Community Relations Council (JCRC) allowed the local JStreet affiliate to take over the seat of one of its predecessor organizations Brit Tzedek v’Shalom. This drew a campaign from the media watchdog group CAMERA, which accused the dovish JStreet of hostility to Israel and faulted the JCRC’s process. On May 25, 2011, the JCRC voted 1,653 to 1,005 to retain JStreet on the council. Other cities, including Hartford, CT, had flare-ups over programs sponsored by mainstream Jewish groups and JStreet. The announcement that the Union for Reform Judaism was naming Rabbi Rick Jacobs, a JStreet supporter, to be its new leader was met with a protest campaign that included ads and op-eds in Jewish papers. The effort garnered 100 signatures in a movement representing an estimated 1.5 million Jews. Jacobs was unanimously elected to his new position on June 12, 2011.

Civility Campaigns

Jewish groups struggled to respond to the division. Leaders from over 750 national and local Jewish organizations signed a statement coordinated by the Jewish Council for Public Affairs recognizing that “today, the expression and exchange of views is often an uncivil, highly unpleasant experience. Community events and public discussions are often interrupted by raised voices, personal insults, and outrageous charges. Such incivility serves no purpose but to cheapen our democracy.” The statement held that the “lack of civility makes it more difficult, if not impossible, to open minds, much less find common ground”; and signatories pledged to “uphold the basic norms of civil discussion and debate at our public events—not to stifle free expression of views, but rather to protect it.”

An American Jewish Committee (AJC) civility pledge had signatories “celebrate dialogue and a plurality of perspectives” and commit to “sustained and resilient engagement, including through strong and passionate debate, about issues that matter to us as members of local, national and global communities.”

Local communities also initiated civility campaigns, including a yearlong initiative in San Francisco, sponsored by the JCRC, the Board of Rabbis and the Community Federation. The campaign sought to “elevate the level of discourse in the Jewish community when discussing Israel,” envisioning “an inclusive Jewish community where people from across the political spectrum can come together, discuss challenging topics, inspire and empower one another.”

Not all pledges to remove Israel from the partisan divide were met with open arms, though. National Jewish Democratic Council Chair Marc Stanley criticized the use of the US-Israel relationship “as a partisan political football” and the Anti-Defamation League (ADL) and the AJC pledged not to use Israel as a “political wedge issue,” noting that “support for Israel has never been merely a plank in a Republican or Democratic Party or candidate’s platform.” However, the Republican Jewish Coalition rejected the pledge and called out ADL’s Foxman for challenging those who “questioned the current administration’s foreign policy approach vis-a-vis Israel.” The RJC’s Matt Brooks commented that “this effort to stifle debate on US policy toward Israel runs counter to this American tradition. Accordingly, the RJC will not be silenced on this or any issue.”

United Nations

The UN was the focus of several showdowns between Israel and the Palestinian Authority. The first skirmish came to a head on February 18, when the US used its Security Council veto to block a resolution that singled out Israel for condemnation due to its settlement policies. The Obama administration said its decision reflected a US commitment to facilitate direct negotiations between the Israeli government and the Palestinian Authority, rather than acting out the conflict in an international forum.

In April 2011, South African Judge Richard Goldstone used an op-ed in the *Washington Post* to distance himself from the 2009 UN Human Rights Council report bearing his name. That report concluded that Israel had targeted civilians during the 2008–2009 confrontation with Hamas militants who had fired thousands of rockets into Israeli territory. In the op-ed, Goldstone acknowledged that Israel, unlike Hamas, had sought to minimize civilian casualties.

On June 1, the US announced it would boycott the 10th anniversary of the World Conference against Racism, Racial Discrimination, Xenophobia, and Related Intolerance. The 2001 event, which was held in Durban, South Africa, is considered the opening salvo of a global campaign to delegitimize Israel through the use of anti-apartheid language and strategies including boycotts, divestment and sanctions (BDS). A bipartisan group of 17 US Senators wrote US Permanent Representative to the UN Susan Rice urging the US to refrain from participating in the commemoration event. The letter acknowledged that the “goals of the original conference in Durban in 2001 remain immensely important. But unfortunately, this good intentioned conference with admirable goals was hijacked by those fixated on delegitimizing Israel.”

Attention remained focused on the UN over the summer as diplomats and activists jockeyed over how they would respond to a threat made by Palestinian Authority (PA) President Mahmoud Abbas’ to seek Palestinian statehood recognition at the UN. The so-called “unilateral declaration of independence,” or UDI, was the target of pro-Israel activists even though the term did not fit the action the

Palestinians were seeking since they had already declared statehood in Algiers in 1988. Instead, speculation was that the Palestinian leader would seek state recognition and settle for some form of enhanced status, given that full member nation status would require Security Council approval and a vote of two-thirds of the full UN General Assembly.

In the US House, Majority Leader Eric Cantor (R-VA) and House Democratic Whip Steny Hoyer (D-MD) introduced H. Res. 268 calling on the Administration to announce that it would “veto any resolution on Palestinian statehood that comes before the UN Security Council which is not a result of agreements reached between Israel and the Palestinians.” The resolution urged the Palestinian leadership to “resume direct negotiations with Israel immediately and without preconditions,” adding that a continued UDI campaign would “have serious implications for the US assistance programs for the Palestinians and the Palestinian Authority.” The measure passed with a vote of 407 in favor, 6 against. A companion Senate resolution was introduced by Susan Collins (R-ME) and Ben Cardin (D-MD). Like the House resolution, it called for President Obama to veto any Palestinian statehood bid in the UN and threatened to suspend financial assistance to the PA if it moved for statehood recognition by the UN or other international bodies. It also noted that a two-state solution is the official policy of the US and called for a review of the reconciliation between the Palestinian parties Fatah and Hamas.

Despite protests, a veto assurance from President Obama, and Congressional threats of an end to American aid, PA President Mahmoud Abbas took his appeal directly to the American people in an op-ed in *The New York Times*—and then directly to the UN, formally submitting a bid for statehood recognition to the UN Security Council on September 23. The move was referred to the Security Council for study.

The PA had more success with the United Nations Educational, Scientific and Cultural Organization (UNESCO), which welcomed Palestinian membership. Even that came with a cost, though, triggering a 1990 US law that requires Washington to end American funding to UNESCO—\$60 million, which represented 22% of the UNESCO annual budget.

Arab Spring

On December 17, 2010, a Tunisian street vendor named Mohamed Bouazizi set himself on fire to protest punishment that had been meted out by local authorities. His self-immolation was the catalyst for a revolution that swept his nation and much of the Arab world, protesting dictatorial regimes across the region. Demonstrations in Tunisia intensified after his death on January 4, 2011. The protests cascaded to Algeria, Jordan, Lebanon, Oman, Yemen, and Saudi Arabia, where they resulted in various reforms, and to Egypt, where they consumed international attention and resulted in the February 11 overthrow of the government of President Hosni

Mubarak. One specific consequence was that Yemeni President, Ben Ali went into exile in Saudi Arabia, after which he was tried and sentenced *in absentia* for financial and other crimes.

As the Arab Spring unfolded, the memory of the Iranian revolution loomed large for western leaders. Given that experience, the devils they knew, despotic but predictable rulers in the major Arab capitals, appeared preferable to the instability of new regimes, especially those that have a more Islamacist bent than their predecessors. President Obama at first called for Egypt's Mubarak to listen to his people, holding off on calling for Mubarak to resign until street protests rendered that outcome inevitable. Soon after Mubarak's government fell, Libyans and Syrians took to the streets, resulting in the bloodiest of the Arab uprisings with casualties soon numbering in the thousands. Protests in Libya garnered the strongest reaction from western leaders eager to see an end to the 32 year rule of strongman Muammar Gaddafi. The Arab League agreed. A UN backed no fly zone and NATO airstrikes gave rebel forces the upper hand, allowing them to capture and kill the Libyan leader on October 20, 2011. Protests against the regime of Syrian President Bashar al-Assad continued through the end of the year, with bloody government steps to suppress it. President Obama condemned the Syrian crackdown and implemented sanctions, including the freezing of US-based Syrian assets and a ban on oil imports. On August 18, President Obama said that Assad should step aside, although no military intervention or arming of rebels was announced.

Delegitimization

Attempts to jumpstart the stalled Israeli-Palestinian peace process showed little progress in 2011, despite lobbying by the US and the Quartet, which included the US, European Union, UN, and Russia. Friends of Israel blamed the impasse on the Palestinian Authority refusal to return to the negotiating table without an Israel-granted assurance that it would freeze all settlement construction. They also pointed to the rapprochement between the Palestinian party Fatah, which governed the West Bank, and the US-classified terror group Hamas, which ruled in Gaza. For detractors of Israel, the impasse was assigned to Israeli disregard for the aspirations of Palestinians and designs on Palestinian land. The temperature of protest over the conflict increased in multiple spheres in 2011—including campus, civic groups, and churches (*see also* *Interfaith Relations below*). Those seeking headlines often grabbed them with acts of civil disobedience and vituperative campaigns, drawing the oxygen and energy away from efforts aimed at reconciliation. Sometimes the oxygen was spent pronouncing a seven syllable word—"delegitimization"—used to describe anti-Israel groups that denigrate only Israeli policies and seemed bent on forcing a zero-sum solution aimed at undermining the Jewish state.

A well-coordinated "delegitimization" campaign, replete with anti-Zionist rhetoric and drawing inspiration from anti-apartheid efforts from the 1980s, pursued a strategy of anti-Israel boycotts, divestment, and sanctions (BDS). The Israel-based

Reut Institute released a report in 2010 charging that Israel faces a coordinated delegitimization effort. The report pointed to a network of groups and individuals, many from radical fringe groups that share a common quest to brand Israel as a pariah state. The report highlighted the common cause such groups had found with more traditional human rights groups including Amnesty International and Human Rights Watch. The “hubs” of the effort are centered in certain European capitals and San Francisco. The fight against delegitimization, they submitted, would require new strategies that transcend entrenched partisan divides.

In response, The Jewish Federations of North America announced a \$6 million effort to counter the delegitimization drive. The new Israel Action Network would be coordinated by the Jewish Council for Public Affairs and charged with organizing at the national and grassroots level to build support for Israel’s interests in sectors where the rights of the Jewish state were being challenged. At a 2011 conference held with the American Jewish Committee, Reut President Gidi Greenstein said that “in order to succeed against delegitimizers, those on the right will need to collaborate with groups and individuals that criticize Israeli policies but will fight any assault on its fundamental legitimacy; and those on the left will need to give Israel the benefit of the doubt, even when critical of its policies, and to establish clear red-lines with regards to their actions and associations.”

As the debate about Israel became more contentious at a handful of campuses, groups such as Hillel, the David Project, and the coordinating Israel on Campus Coalition were at pains to remind concerned parents and community leaders that while problems were real, they were also isolated to a few flashpoint campuses. Hillel announced that 21 schools across the country would erect “Talk Israel” tents, in which students would be challenged to express their thoughts and opinions in an environment conducive to mutual respect and dialogue. The goals of the program included involving students who may have been shut out of open debate about Israel and educating campus decision makers about the need for a negotiated peace.

The strategy was rolled out against a backdrop of civil disobedience and protest that included the interruption of numerous pro-Israel speakers, including US Ambassador Michael Oren at University of California’s Irvine campus in 2010. Eleven students associated with Muslim campus groups were indicted in February and tried in a case that some felt pitted the rights of students to protest against the rights of the audience that had come to hear Oren speak. In September, all 11 were convicted of conspiring to disrupt the Israeli representative’s remarks—acknowledging that the student’s right to protest did not include a right to deny others the ability to hear a speaker.

In late 2010, the Department of Education’s Office of Civil Rights issued a ruling that the landmark 1964 Civil Rights Act would be interpreted to protect members of religious groups that have “shared ethnic characteristics,” like Jews, Sikhs, and Muslims. The change had been sought by a broad range of Jewish and other groups. A split in those ranks emerged as some pro-Israel groups advanced a strategy to use litigation and the threat of it to challenge anti-Israel speech and activity that they said rose to the level of a hostile environment. They would have

ample fodder for this approach, as pro-Palestinian groups held “Israel Apartheid Week” programs at a handful of campuses across the country and incidents of anti-Jewish harassment and even sporadic violence shocked Jewish leaders. The New York offices of the Israeli group Shurat HaDin sent a letter to more than 150 campus presidents warning them that anti-Israel activity and speech frequently exceeds legitimate criticism of Israel and devolves into “blatant anti-Semitism” and attacks against Jews. The letter suggested an ostensible speech code against political anti-Zionist expression by incorporating a European Union definition of anti-Semitism to assert that certain anti-Zionist expressions are anti-Semitic, and thus, by definition, “meant to threaten, intimidate, and incite.” The group admonished campus leaders to prevent such activity or face legal action.

Mainstream groups shared the concern about anti-Semitism on some campuses, but expressed caution that some pro-Palestinian political activism was being lumped in with egregious anti-Jewish activity. An example offered was a complaint from the Zionist Organization of America (ZOA) asserting that the showing of the film “Occupation 101” at Rutgers University contributed to a hostile environment since the use of the word “occupation” was a “propaganda tool used to promote hatred of Jews and Israel.”

In April, AJC’s Ken Stern joined with American Association of University Professors director Cary Nelson to pen a statement highlighting the value campuses place on academic freedom and charging that the reaction to anti-Israel incidents at times made the problem worse by attempting to silence legitimate discourse, rather than counter it with more speech. In August, the AJC walked back the statement. However, in October the board of the Jewish Council for Public Affairs overwhelmingly endorsed a statement acknowledging essentially the same thing—that the new Title VI protections provide an important tool for protecting Jewish students, one that should not be used to shut down debate that does not constitute a hostile environment.

Another campus slapfest over Israel involved the decision by the board of the City University of New York (CUNY) to confer an honorary degree to playwright Tony Kushner. A CUNY board member called out Kushner’s statements against Israel, including assertions that he deemed the creation of Israel a “mistake.” The CUNY board passed a resolution to block the award. A bitter public debate ensued in which several prior honorees returned their degrees in protest. One week after the original decision, the CUNY board reversed itself.

American Jewish opposition to BDS did not translate to support for a law enacted by the Israeli Knesset in July 2011. The Knesset law permits citizens to bring civil suits for monetary damages if they feel they have been harmed by calls “for economic, cultural or academic boycotts against Israel, Israeli institutions or regions under Israeli control.” The reaction from Jewish groups was unusually harsh for an action of the Israeli government, with mainstream groups expressing their opposition joined not only by groups on the left, such as New Israel Fund and Americans for Peace Now, but also rightist groups such as ZOA. In a statement, ADL’s Abraham Foxman said “to legally stifle calls to action—however abhorrent and detrimental they might be—is a disservice to Israeli society.” ZOA said that

while it understands the need to combat delegitimization, it opposed the law on the principle that it was vague and could be broadly interpreted to have an unintended chilling effect.

Iran

News reports revealed some success in covert efforts to stop the well-known, but officially denied, Iranian program to develop nuclear weapons. President Obama announced stringent sanctions to isolate the Iranian regime while a national debate emerged about the use of military force to strike the nuclear facilities. A November UN report once again confirmed concerns that Iran had continued its progress towards a nuclear device. News reports documented the use of the “stuxnet” computer worm to target and sabotage the Iranian nuclear program’s centrifuges.

A coalition including Asian, African American, Hispanic, and Jewish groups came together under the banner “Iran 180” and used grassroots organizing, lobbying, and street theater to call attention to the Iranian threat. Actors dressed as Iran’s President Mahmoud Ahmadinejad appeared at events including gay pride parades and Human Rights Day protests. The group also demonstrated outside of companies doing business with Iran.

A national campaign to cut economic ties with Iran and particularly its petroleum sector gained steam in 2011. In March, Utah passed legislation prohibiting investment of state pension funds in Iran’s petroleum sector. In April, Iowa Governor Terry Branstad signed a bill blocking state funds from being invested in Iranian energy, mineral, or military activities. In the same month, Massachusetts announced that it had divested 39% of its Iran-related investments and was on track to divest fully. And in May, the California Public Employees’ Retirement System, the largest public pension in the country, announced that it would comply with state law and sell all its stock in companies operating in either Iran or Sudan. Those investments included shares valued at \$160 million. In all, according to advocacy groups, 23 states have enacted Iran divestment policies or legislation which led to the removal of over \$1 billion from foreign companies doing business with Iran. Additional Iran divestment legislation stalled in Oregon and remained pending in Alaska, New York, and elsewhere.

Freeing Captives

Jewish groups stepped up their campaign to call on the Cuban government to free Alan Gross, an American social worker who was arrested in December 2009 for providing communications equipment to members of Cuba’s small Jewish community through the US Agency for International Development. In March 2011, the Cuban News Service reported that Gross had been sentenced to a 15-year prison

term for failing to obtain the necessary permits and participating in a “subversive project of the US government that aimed to destroy the Revolution through the use of communication systems out of the control of authorities.” Jewish groups issued numerous pleas for Gross’ release on humanitarian grounds, highlighting his declining health and that of his 27-year-old daughter and 89-year-old mother, both of whom were battling cancer.

On October 11, 2011, Jewish groups celebrated the release after 5 years in captivity of Israeli soldier Gilad Shalit. Shalit was taken hostage in southern Israel along the Gaza border by Hamas in 2006. Some criticized the scope of the deal for Shalit. The German- and Egyptian-brokered deal required Israel to release 1,027 prisoners, most of whom were Palestinian, including 280 serving life sentences for planning or carrying out terror attacks against Israelis. AJC director David Harris remarked that “only time will tell what the outcome of exchanging Shalit for over 1,000 convicted prisoners will be, but this action taken by the government of Israel speaks to the highest values embodied by the Jewish State.” Some Jewish commentators were less reserved predicting a spate of future abductions.

The Domestic Arena

Movements for Change

The Tea Party movement generated some interest in the Jewish community, providing a home for conservative Jews frustrated with government spending and generating a visceral reaction by liberal Jews who decried the strident language at Tea Party rallies, pointing out anti-Jewish signs and comments comparing President Obama and other democratic leaders to Nazis. The ADL expressed alarm that white supremacists were allowed to distribute literature at tea party rallies—and that racist groups planned to capitalize on the anti-immigrant sentiment at the gatherings and recruit members.

The shoe moved to the other foot when the liberal “Occupy Wall Street” movement encamped itself in New York City’s financial district in September 2011 and soon swept across American cities. The signature cry of these rallies was that wealth is being unfairly concentrated in the richest 1% of Americans. Strident language also permeated Occupy rallies—and anti-Jewish and anti-Israel protesters gained their fair share of attention with signs accusing Jews of controlling global finance.

There was no evidence that anti-Semites in either the Tea Party or Occupy movements represented anything but a fringe of either grouping, but that did little to stem the tide of accusation that each group was somehow illegitimate because of the anti-Jewish views of its most extreme element.

Individual/Civil Rights

The signal civil rights issue of the year was the debate over whether same sex couples should be granted the right to marry. The ADL, Central Conference of American Rabbis, Hadassah, National Council of Jewish Women, and the Reform and Reconstructionist movements were among those groups welcoming the passage of a law in New York granting gays the right to marry. They were also joined by other religious groups in filing an amicus brief in November arguing that the 1996 Defense of Marriage Act, which prohibited federal recognition of marriage between people of the same sex, was an unconstitutional violation of separation of religion and state as well as Equal Protection. The brief noted that “religious understandings of marriage differ and must remain separate from civil law in order to guard religious liberty for all” and that the 1996 act codifies a “single, religious definition into federal law” one that lacked a legitimate secular purpose.

A coalition of Orthodox Jewish groups including Agudath Israel of America, National Council of Young Israel, the Rabbinical Council of America, and the Orthodox Union came down on the other side of the issue, declaring in a statement that “The Torah, which forbids homosexual activity, sanctions only the union of a man and a woman in matrimony. While we do not seek to impose our religious principles on others, we believe the institution of marriage is central to the formation of a healthy society and the raising of children. It is our sincere conviction that discarding the historical definition of marriage would be detrimental to society.” The Orthodox Union also condemned the passage of the New York law but expressed gratitude that the law included “robust protections of religious liberties for organizations including synagogues, schools and social service agencies.”

Immigration

Another issue that continued to divide Americans was the status of an estimated 11 million undocumented aliens in the US. Arizona enacted legislation known as SB 1070 that some considered draconian. The law expressed as official state policy the goal of “attrition through enforcement.” It makes it a misdemeanor for a non-citizen to be in the state without proper documentation; allows law enforcement to endeavor to confirm citizenship upon reasonable suspicion at any lawful stop, detention or arrest; and penalizes those providing shelter or other assistance to undocumented aliens. Opposition to the law by American Jewish groups was broad and sharp. Jewish leaders argued that immigration law has been the province of the federal government and that the law would encourage racial profiling of Americans, particularly those of Hispanic origin. HIAS President Gideon Aronoff said that while few Jews were directly affected by the bill, “we are all Americans, we are all our brothers’ keepers.” Rabbi David Saperstein of the Religious Action Center of Reform Judaism called the law “inhumane and retrogressive:” and Rabbi Marvin

Hier of the Wiesenthal Center remarked that “this law makes no sense—it guarantees and stigmatizes people of color as second-class citizens and exposes them to intimidation and the use of racial profiling as a weapon of bias.”

Social Welfare

On May 16, 2011, the US government reached the limit that Congress had set for federal borrowing, \$14.3 trillion. The Treasury department said it could extend borrowing only until early August when the government would be unable to meet its bills. In the past, statutory increases had been routine, but conservative House members sought to leverage deficit reductions as a government shutdown loomed. Human service organizations watched closely as budget negotiators contemplated massive cuts to domestic programs.

One deficit reduction proposal that generated strong opposition from Jewish groups was a proposal to limit tax deductions for charitable donations. President Obama had suggested placing a limit on the deductions a family earning more than \$250,000 could take for donations to 501(c)(3) groups. Jewish Federations of North America chair Kathy Manning appealed to Senate leaders to leave the charitable deduction intact. Jewish leaders argued that the benefits from the existing deduction framework are far greater than the tax cost. They worried about social service program cuts and said they would not be able to make up the difference, especially if their donations were curtailed because of a reduced tax benefit to philanthropists.

Vowing to elevate social justice to the center of Jewish life and to bring an explicitly Jewish presence to social justice issues, a new network was launched and held the first of what it hoped would be annual briefings at the White House. Topics of conversation at the Jewish Social Justice Roundtable included food justice, health care, and the social safety net. Rabbi Steve Gutow, president of the Jewish Council for Public Affairs, said that “this new Jewish umbrella for social justice might well not only be the seed that keeps the Judaism of the prophets alive but, even more importantly, serve as a catalyst in American life for a movement towards a more just country and world.” The Roundtable’s 21-member organizations including the Jewish Council of Public Affairs, Bend the Arc, American Jewish World Service, the Religious Action Center of the Union for Reform Judaism, The Rabbinical Association, the Jewish Reconstructionist Federation, and the National Council of Jewish Women, among others.

Circumcision

One issue that seemed to unite the Jewish community and other faith groups, including Muslims, was opposition to a proposed ballot initiative in San Francisco that would have outlawed ritual circumcision and made any doctor performing one,

subject to a 1 year prison term. A campaign organized by the local ADL and Jewish Community Relations Council attracted a broad swath of support—and some interesting opposition from anti-circumcision activists known as “intactivists.” The anti-circumcision effort succeeded in gaining the necessary 7,100 signatures to put the measure on the city ballot. Their public effort was seriously hindered, though, by the exposure of a series of comic books that depicted a Jewish *mohel* in a menacing and stereotypical manner in contrast to a superhero character, blond haired and blue eyed, who arrived to save the child from “genital mutilation.” In the end, though, it was a legal strategy that rendered the campaign moot. On Thursday, July 28, 2011, a federal Judge ruled that the measure must be removed from the ballot because it would have violated a California law granting the state and not municipalities the right to regulate medical procedures.

Interfaith

Catholics

Relations between Catholics and Jews moved into a calmer phase, as the octogenarian Pope Benedict XVI received praise for statements about Jews. This was a marked contrast from the tumult during the first years of his papacy, particularly his authorization of a Latin Mass, which included a prayer calling for Jewish conversion. In 2011, the pontiff was praised by Jewish leaders for his commentary on Jews and Judaism in the second book in his anticipated three volume series “Jesus of Nazareth.” Pope Benedict reiterated standing church doctrine dating to the 1965 Vatican II document *Nostra Aetate*, that the Jews of all time are not collectively responsible for the crucifixion of Jesus. He added to that understanding that Christians who sin bear more culpability but that no one should shoulder blame since the crucifixion was a necessary component of a divine plan for universal redemption. Writing for *The Forward* in March, Rabbi Eugene Korn added that the pope had clarified another vexing issue in Catholic-Jewish relations by rejecting conversionary activity aimed at Jews. Korn noted the Pope’s assertion that “saving” Jews “is in the hands of God,” and thus, presumably not in the hands of Christian missionaries. “Had Christians followed this doctrine throughout the millennia, less Jewish blood would have ran in the streets, and Jews would have been freer to practice their faith with dignity,” wrote Korn.

Evangelical Protestants

A major effort was made to expand the small cadre of Evangelical Christians who support Palestinians. A movie, “With God on Our Side,” by Porter Speakman, Jr. advanced a pro-Palestinian and anti-Israel narrative. In February, the Board of Rabbis of Southern California and the Jewish Federation of Greater Los Angeles

issued a scathing rebuke of the film noting that it “misrepresents Zionism,” uses a “deceptive map” that constitutes an “offensive smear,” “perpetuates a libel” by repeating a fabricated quote attributed to Israel’s founder David Ben Gurion, and contains numerous factual, theological, and other distortions. In September, Evangelical scholars David Gushee and Glen Stassen penned an “Open Letter to America’s Christian Zionists,” asserting that “Christian Zionism underwrites theft of Palestinian land and oppresses Palestinian people, helps create the conditions for an explosion of violence, and pushes US policy in a destructive direction that violates our nation’s commitment to universal human rights.” They appealed as fellow evangelicals for Christian Zionists to “reconsider your interpretation of Scripture.”

Despite this, an overwhelming majority of Evangelical Christians remained stalwart supporters of Israel. The 5-year-old advocacy group Christians United for Israel (CUFI) held 528 events across the US including its pastor luncheons, campus events and its signature Nights to Honor Israel. CUFI approached the million-member mark and announced it now had 75 chapters on college campuses. The group also reached well beyond its southern base, holding Nights to Honor Israel in Oregon, Ohio, New York, and Massachusetts.

Mainline Protestants

The centuries old struggle between the left and right flanks in American churches provided ongoing fireworks in 2011. As the number of Americans praying in Evangelical churches continued to swell, the historic and liberal churches also known as Mainline Protestant experienced sometimes a rapid decline in membership—leaving Jewish groups with weaker partners on a range of domestic issues and concerned that those remaining were less able to confront church fringe groups that often infused pro-Palestinian activity with anti-Zionist and anti-Jewish tropes.

At the center of tensions between Jews and Mainline Protestants was the response to a document signed by several Palestinian Christian leaders known as the Kairos Palestine Document issued in late 2009. The Kairos document recalled a similarly named missive from South African Christians during the apartheid era. Like the earlier document, the new iteration called for boycotts, divestment, and sanctions against an enemy characterized as oppressive and evil. Palestinian Christians issued what some felt was an even more aggressive manifesto in 2011 titled the “Bethlehem Call.” Pro-Israel leaders lambasted it as a vehicle for delegitimization. As evidence, they pointed to the Bethlehem Call placing the Israeli occupation of Palestine as having started six decades ago, at the birth of Israel, and its failure to call for a two-state solution, but instead accusing Israel of ethnic cleansing, crimes against humanity, apartheid, and “evil designs in blatant disregard for human rights and international law.” AJC director of interreligious and intergroup relations Rabbi Noam Marans charged that “by embracing positions which actively undermine the peace process, our American Christian interlocutors

set themselves apart from those who genuinely are working to achieve a permanent Israeli-Palestinian peace.”

The campaign for divestment saw both defeats and victories during the year. The Evangelical Lutheran Church of America (ELCA) at its Churchwide Assembly in Orlando, Florida, adopted a resolution that explicitly rejected the use of divestment related to the Israeli-Palestinian conflict. The ELCA’s three part resolution called for deeper understanding, positive economic investment in Palestine, and noted that the church would “decline to undertake a review of the investment of funds managed within the ELCA . . . thereby expressly rejecting divestment.” The Presbyterian Church (USA), however, moved in the other direction. The PCUSA had placed itself at the vanguard of the divestment movement back in 2004, serving as the first American church to set a path toward divestment from “multinational companies operating in Israel.” In November 2011, the two million member denomination’s socially responsible investment committee took another step down that path, concluding that three American companies, Caterpillar, Motorola Solutions, and Hewlett-Packard, were appropriate for divestment due to their sales to Israel. The move was taken in coordination with committees of the United Methodist Church, which also endorsed a resolution calling for that church to divest from the same companies. The matters would be taken up at each church’s 2012 conventions.

The Presiding Bishop of the Episcopal Church moved in a different direction, issuing a pastoral letter, which called for an increased American diplomatic role in peacemaking, resumed negotiations between Israelis and Palestinians, continued funding for the Palestinian Authority, a freeze on Israeli settlement activity, and “assurances from the Palestinian Authority, and from all potential members of a future government, that the Palestinian Authority’s recognition of Israel’s right to exist and its condemnation of all violence against Israelis will remain undiminished,” recognizing that “unequivocal consensus among Palestinian leaders to reject violence and respect Israel’s sovereignty and security will be necessary for this.”

Jewish groups lamented the November announcement that Reverend Michael Kinnamon would be stepping down as the General Secretary of the National Council of Churches of Christ (NCC), citing health reasons. Both B’nai B’rith International and the Jewish Council for Public Affairs released statements praising the NCC leader for his steadfast support for positive Christian-Jewish relations, his strong statements confronting Iranian nuclear ambition, his advocacy for Israeli-Palestinian peace, his statements on the Holocaust, and his work combating poverty.

Mormons

The growing power of Mormon Americans was evident as the fast growing religious group counted among its adherents 14 million Americans, including US

Senate Majority Leader Harry Reid and two presidential contenders, Former Utah Governor John Huntsman and Former Massachusetts Governor Mitt Romney.

Researchers David Campbell and Robert Putnam released a study (documented in *American Grace*) demonstrating that while Mormons are not well viewed across the board, Jews are the American group most sympathetic to Mormons. The alliance was almost inexplicable—as the authors noted that 64% of Jews are Democrats and 63% of Mormons are Republicans. They posited that Mormon support for Israel could not be at root because Jews held Evangelical Christians in a relatively negative light. The authors hypothesized that “Jews’ warmth toward Mormons stems from solidarity with another group that is small and subject to intolerance.”

Muslims

The highly charged debate over the construction of a Muslim center in downtown Manhattan took on a national dimension when, shortly after the midterm election, incoming House Homeland Security Committee chair Representative Peter King (R-NY) announced he would hold hearings on the radicalization of Muslims in America.

The Public Religion Research Institute released a report in October 2010 showing that 45% of Americans believed that “the values of Islam, the Muslim religion, are at odds with American values and way of life.” According to the poll, 56% of Americans thought the King hearings, as they became known, were a good idea—although 72% felt that the hearings should not single out Muslims in their investigation of radical elements in society.

The left leaning Center for American Progress released a report, “Fear Inc.,” asserting that “a small, tightly networked group of misinformation experts” were leading an effort to spread “hate and misinformation” about Muslims including a grassroots effort to prohibit the use of Islamic Koran-based or “Sharia” law. “Anti-Sharia” initiatives were pending in more than two dozen states. The legislation, resolutions, and constitutional amendments sought to ban the use of “foreign law” in courts. The American Public Policy Alliance promulgated model anti-Sharia legislation that was designed to “protect American citizens’ constitutional rights against the infiltration and incursion of foreign laws and foreign legal doctrines, especially Islamic Sharia law.”

Jewish groups, including the ADL, cautioned that the proposed legislation was not only unnecessary, as Sharia law was not being used as a basis for American law, but that the legislation could have an unintended consequence of making it more difficult for observant Jews to have settlements arbitrated in Jewish courts entered as binding judgments in civil courts. ADL Director Abraham Foxman called the initiatives “the proverbial solution in search of a problem.”

A coalition of religious leaders held a press conference protesting the King hearings. In addition to leaders of the National Council of Churches, Islamic Society of North America, and US Conference of Catholic Bishops, participating

in the event were rabbis representing The Rabbinical Assembly, Union for Reform Judaism, Foundation for Ethnic Understanding, and Rabbis for Human Rights-North America. More than two-dozen faith groups joined a “Shoulder to Shoulder: Standing with American Muslims” campaign that was “dedicated to ending anti-Muslim sentiment by strengthening the voice of freedom and peace.”

Chapter 4

Jewish Communal Affairs

Lawrence Grossman

A character in Jonathan Franzen's 2010 novel *Freedom* captures a central theme in American Jewish life when he says: "We have the most marvelous and durable tradition in the world... I think for a young person today it ought to have a particular appeal, because it's all about personal choice. Nobody tells a Jew what he has to believe. You get to decide all of that for yourself. You can choose your very own apps and features, so to speak."

On issues public and private—how to relate to Israel and to the American political constellation; how to choose a marital partner; whether and how to practice Judaism; what kind of Jewish education to give children—autonomous choice increasingly overrode group constraints, especially among younger Jews. And Jews considering their options now did so against the backdrop of severe economic hardship.

Jews in Recession America

The lingering worldwide economic collapse that began in mid-2008 changed American life, and with it the lives of American Jews. The banking and housing sectors, where the problem first hit, had a large Jewish representation, as did Wall Street, finance, the legal profession and other white collar forms of employment, all of which were hit hard by the economic slump.

Jewish philanthropy stalled: according to the *Chronicle of Philanthropy*, fundraising at the biggest Jewish charities fell by an average of 18.5% in 2009, a much higher rate than the 10% decline suffered by the nation's top 400 nonprofits. Many synagogues and other Jewish institutions canceled their annual fundraising dinners for lack of honorees and donors. Organizations like Hadassah, New York's

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92nd Street Y, and the Jewish Theological Seminary (JTS) were forced to cut budgets and lay off staff, and the American Jewish Committee, as part of its retrenchment, ended its century-old sponsorship of the *American Jewish Year Book*. Birthright Israel scaled back its programs. Only legal action on the part of supporters of the Rose Art Museum, whose collection of modern art was worth an estimated \$350 million, prevented Brandeis University from selling it off. The venerable American Jewish Congress, once a major force in American life, ceased operations in 2010. Writing a year and a half into the recession, Professor Jack Wertheimer noted that “synagogues and agencies sponsored by federations of Jewish philanthropy have experienced a surge in demand for job fairs and family counseling. . . . Membership organizations have been forced to accommodate long-time constituents with dues relief, and significant numbers of families have opted out of membership entirely” (“The High Cost of Jewish Living,” *Commentary*, March, 2010).

Another danger for Jews was the potential resurgence of the age-old stereotype of Jewish control over the economy. The Anti-Defamation League (ADL), the community’s anti-Semitism watchdog, monitored the Internet and found in October 2008 that “conspiracy theories linking Jews and Israel to the global financial meltdown are taking on global reach.” Furthermore, it noted, “anti-Semitic statements and other anti-Jewish messages are appearing on a daily basis on financial Internet discussion groups and on Websites and blogs both in the U.S. and abroad,” mostly the work of neo-Nazis and white supremacists.

In a development that gave anti-Semites exactly what they wanted, the country’s economic woes took on a decidedly Jewish face in December 2008. Bernard Madoff, a visibly Jewish, very successful and well-respected money manager, was found to have been conducting a \$60-billion Ponzi scheme. Like many other operations of this type, his was an affinity crime, primarily targeting members of his ethnic community. Many of the victims were Jews who had entrusted Madoff with their savings, and Jewish federations, schools and organizations that had assumed their endowments were safe with him. The ADL noted a marked upsurge in anti-Semitic comments on websites—and not just on those run by extremists—when the Madoff story broke. This was especially evident in Florida, where Madoff spent much of his time. An on-line telephone poll conducted by two Stanford professors in February 2009, while the Madoff scandal was still in the headlines, found that more than a third of Americans blamed “the Jews,” at least to some extent, for the financial crisis.

If there indeed was an upsurge of anger at Jews for the economic situation, it did not last long. By the time ADL National Director Abraham Foxman published a book to refute the anti-Semitic critique of Jewish economic power—it came out in 2010 under the title *Jews and Money: The Story of a Stereotype*—fears of an anti-Jewish wave had largely dissipated. Seeking to account for “the dog” of anti-Semitism that ultimately “didn’t bark,” Jerry Z. Muller (*Forward*, April 2, 2010) pointed out that America had changed remarkably in recent decades. Many of today’s Wall Street titans were not Jews while a good number of their critics were; far more people than ever before dealt with the financial sector and

appreciated its role in the economy; Jews were deeply integrated into American life and so could not be seen as dangerous outsiders; the Christian churches had largely purged themselves of traditional anti-Semitism; and more Americans admired financial success than were envious of it.

Instead of an anti-Semitic movement, by 2011 Jews faced a more ambiguous problem called Occupy Wall Street. This was the name given to protests against income inequality and for economic justice that began in New York City and spread elsewhere. Occasionally, protestors would carry signs associating Jews with Wall Street and bankers, but Occupy's lack of organization made it difficult to tell if this was representative of the movement or the spontaneous work of individuals. Left-leaning Jewish groups that supported the goals of Occupy Wall Street found themselves in the uncomfortable position of having to condemn what they were not sure was a real problem. In November 2011, the New York Occupy Wall Street issued an official statement disavowing anti-Semitism.

American Jews and Israel

Israel and American Politics

For decades, mainstream Jewish organizations—led by the American Israel Public Affairs Committee (AIPAC), the powerful pro-Israel lobby—operated on the assumption that American support for Israel was a bipartisan commitment based on the two countries' common biblical heritage, democratic traditions, and international priorities. This enabled the pro-Israel community to play both sides of the aisle with considerable success. While Israel's supporters might criticize specific government proposals and actions, or the views of individual politicians or candidates, they were determined to keep Israel from becoming a political football—a “wedge issue”—on the American electoral scene. Benjamin Netanyahu first challenged that posture during his first term as Israel's prime minister in the late 1990s, when he went over the head of President Bill Clinton, a Democrat, and appealed to the Republicans in Congress against him. Now Netanyahu, back in office, tried the tactic again, this time with the help of an even more cooperative Congress, but against a more resistant Democratic president.

From the outset of his administration in 2009, President Barack Obama aroused a degree of distrust in the pro-Israel community by initiating diplomatic outreach to the Arab world, calling for Israel to freeze settlement construction, and allegedly inflicting personal insults on Netanyahu. By the spring of 2011, the Palestinians were moving forward with plans to have the UN recognize their statehood. While the American administration opposed this, the Israeli government and its American supporters feared that the U.S. would press Netanyahu for concessions on the peace front that would entice the Palestinians back to the negotiating table and induce

them to drop the UN gambit, so that the U.S. would not have to exercise its veto in the Security Council.

The Republican opposition, meanwhile, eager to paint Obama as weak on Israel and itself as the pro-Israel party in the run-up to the 2012 elections, saw a golden opportunity. Netanyahu was scheduled to arrive in Washington in May to speak at AIPAC's annual policy conference, and John Boehner, the Republican speaker of the House, invited him to address a joint session of Congress as well. From the Israeli's standpoint, a rousing Congressional reception would make it politically difficult for Obama to make demands on him.

Obama preempted Netanyahu by delivering a speech about the Middle East on May 19, before Netanyahu's arrival. Although highly supportive of Israel, sharply critical of Palestinian efforts to gain independence via the UN, and affirming Netanyahu's view that the Palestinians should recognize Israel as a Jewish state, Obama mentioned the 1967 lines with "mutually agreed swaps" as the basis for a negotiated peace. Mainstream Jewish organizations such as AJC and ADL chose to accentuate the positive, praising the speech as supportive of Israel and emphasizing the common ground between the policies of the two governments. But more right-wing American Jews blasted the reference to the 1967 lines for allegedly undermining Israel's negotiating position. Speaking for these critics, the Zionist Organization of America (ZOA) said the president was "promoting and supporting the establishment of a Hamas/Fatah/Iran terrorist state on the Auschwitz 1967 indefensible armistice lines." So vehement was the criticism of Obama that ADL National Director Abraham Foxman reported receiving hate mail for his organization's moderation. "To the people in our community who believe the president is an enemy of Israel," Foxman noted, "it doesn't matter what he said" (*New York Jewish Week*, May 27, 2011).

Amid the uproar, President Obama explained that he was merely reiterating longstanding U.S. policy and that he fully expected the negotiated boundaries to differ from those that existed before the 1967 war. He reiterated this point in his speech to the AIPAC conference on May 22, adding that the U.S. "has Israel's back" in the looming confrontation over Iran's nuclear program. But Netanyahu seemed bent on a confrontation. Addressing a crowd of 10,000 at AIPAC the next day, he proceeded as if he had not heard the president's clarification, and declared that Israel would never accept imposition of the 1967 lines. In his speech before Congress on May 23, however, Netanyahu exercised restraint, avoiding any mention of his differences with President Obama. Yet the repeated, rock-star-level standing ovations that his exposition of Israel's position elicited from both parties in Congress sent the president a message that he crossed swords with the prime minister at his peril.

Contrary to fears that picking a fight with Obama would alienate Americans, opinion polls taken in the wake of Netanyahu's visit showed a jump in support for Israel. A CNN poll found that 67% of Americans now had greater sympathy for Israel than the Palestinians, the highest number in half a century, and the Pew Research Center found a similar rise in support for Israel on Twitter and Facebook.

Sensing that, with this issue, they had Obama on the run, Republican aspirants for their party's presidential nomination increasingly employed vehement pro-Israel rhetoric, even charging that Obama was ready, to "throw Israel under the bus." This was intended to attract support not only from Jews but also the far more numerous pro-Israel Evangelical Christians. Among Jews, it remained unclear whether this tactic was working. An AJC survey of Jewish opinion, released in September 2011, showed the president's approval rating in the community at 45%, six points lower than a year earlier, and approval of his handling of U.S.-Israel relations at 40%, down from 49% in 2010. Even so, according to the survey Obama would handily defeat Mitt Romney among Jewish voters by 50–32% were the election held at that point, and other Republican candidates then in the field did even worse. Clearly, many Jews either did not see Obama as anti-Israel or were motivated by issues other than Israel.

In October, as Republicans pressed their claim that Obama was soft on Israel and the president's surrogates countered that making Israel a partisan issue endangered the Jewish state, two mainstream Jewish leaders took an unprecedented step. Abraham Foxman of the ADL and David Harris of AJC issued a joint National Pledge for Unity on Israel and urged others to sign on to it. The pledge asserted that "America's friendship with Israel is an emotional, moral and strategic bond that has always transcended politics. . . . American support for Israel is one of the critical strategic issues that unites rather than divides parties and officials, and. . . Israel's well-being is best served, as it has always been, by American voices raised together in unshakable support for our friend and ally."

Opponents of the administration immediately condemned the initiative as a transparent attempt to suppress free speech in the interest of reelecting the president. In a widely cited op-ed in the *Wall Street Journal* (Nov. 2, 2011), Former Undersecretary of Defense Douglas Feith wrote: "Since when have American supporters of Israel believed that a candidate's attitudes toward Israel should be kept out of electoral politics? Since never." Foxman and Harris, who had no idea their pledge would prove so controversial, explained that they meant to criticize only "harsh and personal rhetoric" (Foxman), or "slash and burn partisanship" (Harris), not to shut off standard political debate. Asked by the *New York Jewish Week* (Nov. 18, 2011) whether they had been naïve to issue the pledge, Harris replied, "Others will decide," though he insisted it was "well-intentioned."

An extreme example of what concerned Foxman and Harris came to light on January 13, 2012, when the owner of the *Atlanta Jewish Times* published an op-ed urging Israel, in the interests of self-preservation, to "order a hit" on President Obama. The man expressed remorse under a cascade of denunciations, and sold the paper.

The J Street Alternative

In addition to the harsh critics of Obama and the mainstream Jewish groups that sought to remove Israel from partisan politics, a third sector of the community

believed that Netanyahu did not want peace and that Obama was entirely justified in pushing him toward negotiations. This view was most prominently represented by J Street, the American Jewish pro-peace lobby, which charged that hardliners, firmly in Netanyahu's camp, had deliberately ignored the president's reference to land swaps "because they oppose any viable formulation for a two-state solution" (*New York Jewish Week*, May 27, 2011).

J Street had been launched in 2008 as a new institutional expression of American Jewish opposition to Israeli policy. Its tagline, "pro-Israel, pro-Peace," signaled support for the Jewish state but opposition to its government. While never explicitly making the comparison, J Street saw itself as a dovish alternative to AIPAC, which it considered to be too much in lockstep with the Israeli leadership. Like its established but much bigger rival, J Street sought to influence Congress and the Executive branch, but unlike AIPAC it also had a separate political action committee that raised money to support candidates reflecting its views.

Maintaining pro-Israel credentials while attacking Israeli actions proved no easy task. J Street alienated even some liberal critics of Israel by opposing Israel's war in Gaza in 2008–2009. It did so again in January 2011, when the UN Security Council considered a resolution condemning Israeli settlement building in the West Bank and East Jerusalem as illegal. Since this was the stated American view of settlement activity as well, J Street urged the government to refrain from a veto and thereby send Israel a message that it viewed the settlement enterprise as a barrier to peace. But U.S. Rep. Gary Ackerman (D-NY), an original J Street sympathizer, broke with it, announcing that "J Street is not an organization with which I wish to be associated." He explained that allowing the UN resolution to pass "would give fresh and powerful impetus to the effort to internationally isolate and delegitimize Israel." (The U.S. exercised its veto, although its UN ambassador explained that this should not be seen as condoning Israel's settlement policy.) Unlike the rest of the organized Jewish community, J Street remained silent for months about the Palestinian attempt to gain UN recognition of their statehood, only announcing its opposition in September 2011.

As J Street planned for its national conference in February, President Jeremy Ben-Ami acknowledged to the *New York Jewish Week* (Feb. 18, 2011) that while "our policies and positions are in line with majority views in our community... we've come on slightly too edgy." But he did not succeed in moderating that edginess at the conference, which drew some 2,000 people. While the keynoter and administration representative, Ambassador Dennis Ross, was well known as a pro-Israel moderate, some other speakers were identified with openly anti-Israel groups and the BDS (boycott, divestment, sanctions) movement. Indeed, one session had the provocative title "Who Is Afraid of the BDS?" Rabbi David Saperstein, director of the Union of Reform Judaism's Religious Action Center and hardly a right-winger, warned the conference, "If you alienate your mainstream support you risk losing everything." Israeli Prime Minister Netanyahu, who refused to meet with J Street leaders, would not send any Israeli official to the conference, and a few weeks later an Israeli Knesset committee held hearings about J Street that ended inconclusively.

In May, CAMERA (Committee for Accuracy in Middle East Reporting in America) released a poll conducted by Luntz Global suggesting that J Street did not speak for many American Jews: over three-quarters of the sample believed that the Palestinians must recognize Israel as a Jewish state; that Israel should not negotiate with the Palestinians until Hamas renounced terrorism; and that the primary obstacle to peace was the Palestinian “culture of hate.”

J Street conducted its own National Survey of American Jews in July to back up its claim to represent predominant Jewish opinion. Asking different questions than Lutz, it found majority support for an active U.S. role in “helping the parties to resolve the Arab-Israel conflict,” even if this entailed the U.S. proposing borders and security arrangements and even if the agreement were based on the 1967 borders, with land swaps—the plan President Obama had recently suggested and Prime Minister Netanyahu had rejected. Among Jews under age 40, the survey found that a majority thought the UN treated Israel fairly and that a plurality wanted the U.S. to support Palestinian statehood. Furthermore, over 70% of the sample said that Jewish organizations and institutions should allow J Street and other groups that publicly criticize “some Israeli government policies” to participate in communal activities.

When J Street convened its next national conference in March 2012 it tacked noticeably to the middle, both to disarm its critics and because it was clearly unrealistic to expect President Obama to confront the Israeli government in an election year. Not only was there no mention of BDS in the program, but President Ben-Ami expressed his explicit opposition to the movement, disagreed with those who called Israel an apartheid state, and rejected a one-state solution. Two speakers represented the administration, Tony Blinken, national security advisor to the vice president, and Valerie Jarrett, a senior presidential advisor. Former Israeli Prime Minister Ehud Olmert, under indictment at home, also spoke. Notably, Israel dropped its boycott of J Street, sending its embassy’s deputy chief of mission, Baruch Binah, who warned his hosts: “Internal activism is a central part of democratic society, but pressures on the elected government of Israel can present us with a problem, *davka* [especially] when we need you most.”

Dealing with Dissent

This question of how the organized Jewish community should relate to J Street aroused widespread controversy. As reported in the *Forward* (Dec. 30, 2011), the University of Pennsylvania Hillel balanced a J Street event in February 2012 by also hosting an AIPAC event at the same time on another floor. While about a dozen university Hillels accepted membership applications from campus J Street groups, in November 2011, the Jewish Student Union at the University of California, Berkeley, narrowly voted to bar J Street from joining. A showdown over allowing J Street into the Jewish Community Relations Council of Greater Boston was resolved in May 2011 in the group’s favor. J Street President Ben-Ami

was invited to speak in some synagogues and Jewish Community Centers (JCCs) around the country but was barred from others.

Debate over criticism of Israeli policies went far beyond the specific case of J Street. One particularly acrimonious battle occurred during 2011 at the Manhattan Jewish Community Center on the West Side of New York City over its Other Israel Film Festival, meant to showcase films about Israeli Arabs. Some JCC members resented the involvement of J Street's Educational Fund; two human rights organizations, B'Tselem and Human Rights Watch, that advocated the rights of Palestinians; and two groups, the Mossawa Center and Adalah, that were linked to the BDS cause. On March 13 some 20 demonstrators picketed in front of the JCC. For its part, the JCC leadership pledged its full support for Israel and disavowed any sympathy for BDS, but asserted that the community benefited by providing a forum for a wide spectrum of views.

In early March, the Brandeis University Hillel chapter refused an application from the campus branch of Jewish Voice for Peace (JVP) to come under the Hillel umbrella because the California-based group supported a boycott of Israel's West Bank settlements, a position that placed it outside Hillel's boundary of acceptability. According to the Israel Action Network (IAN), set up to counteract the delegitimization of Israel, advocating such a limited boycott would not necessarily place an organization outside the communal tent, but since JVP in fact also backed the larger BDS movement and refused to recognize Israel as a Jewish state, it was excluded.

The Jewish Community Federation of San Francisco, in February 2010, declared a ban on funding activities that delegitimized Israel, but the difficulty in defining the guidelines led to repeated disputes. To help clarify policy for this and other federations, the General Assembly (GA) of The Jewish Federations of North America, in November 2011, devoted one session to an unconventional look at the question of how wide the tent should be. In an interactive dramatization featuring professional actors, the head of a federation learns that the local federation-funded JCC is planning to stage a play sympathetic to Palestinians. Actors playing the playwright, the theater director, and an outraged donor all have their say as the federation executive listens. After the presentation the floor was opened for comments by the GA audience.

The debate over appropriate ideological boundaries was not even confined to strictly Jewish institutions. In New York City, the hub of American Jewish life, Jews were a strong component of the power structure, and so the dilemma over inclusion or exclusion of those dissenting about Israel carried over into municipal life. In early May 2011, the board of trustees of the City University of New York (CUNY) turned down the request of John Jay College, one of its constituent units, to grant an honorary degree at graduation to playwright Tony Kushner (himself Jewish) who had won the Pulitzer Prize for *Angels in America*. The board action—believed to be the first time a CUNY college's choice of honoree had ever been vetoed—was precipitated by member Jeffrey Wiesenfeld, who cited anti-Israel comments that Kushner had made, including the charge that Israel had been created through ethnic cleansing. As he described the scene later, Wiesenfeld assumed the

nomination would go through with only his vote in opposition. Little did he realize that the charge of being anti-Israel was so toxic for the board that his colleagues backed him and defeated the designation of Kushner. But this aroused a storm of protest among the professors and students. Kushner denied the charges and avowed his support for a two-state solution, and the media portrayed him as a victim. The next week the trustees reversed themselves: Kushner would get his degree.

Yet another front in the American Jewish struggle over support for Israel opened up in the rabbinate. In “Of Sermons and Strategies,” an op-ed in the *Jerusalem Post* (April 1, 2011), and “Are Young Rabbis Turning on Israel,” which appeared in the June 2011 issue of *Commentary*, Rabbi Daniel Gordis charged that non-Orthodox rabbinical seminaries were turning out graduates who sympathized more with the Palestinians than with Israel. Gordis, senior vice president of the Shalem Center in Israel, found that such sentiments were inculcated during the future rabbis’ year of study in Israel. He gave specific examples of this phenomenon, claimed that strongly pro-Israel students were made to feel like pariahs, and reported that when he raised the issue with seminary administrators they minimized the severity of the problem and expressed concern that publicity might hurt institutional fundraising.

Gordis’s charge put the leaders of American Reform and Conservative Judaism—the largest non-Orthodox streams—on the hot seat. David Ellenson, president of Hebrew Union College, the Reform movement’s seminary, commented that his students came back from Israel more ambivalent and confused than hostile, and that part of the problem was Israel’s non-recognition of Reform Judaism. Conservative Judaism’s (Jewish Theological Seminary) commissioned Professor Steven M. Cohen to conduct a survey of its ordained rabbis and rabbinical students. Released in September 2011, it showed no falloff in attachment to Israel between the older and younger rabbinic generations. However, it found “a clear shift leftward in younger rabbis’ and rabbinical students’ Israel-related political attitudes and identities.” The younger the respondent the more likely he or she was to sympathize with J Street rather than AIPAC. JTS Chancellor Arnold Eisen found the fact that the younger generation of rabbis was not disengaging from Israel “reassuring.”

January 2012 offered another illustration of the hair-trigger sensitivity surrounding America’s connection to Israeli policies: Israel’s deputy consul general in New York walked out of the Jewish Labor Committee’s awards dinner after the organization’s president castigated the Israeli government.

While observers often tied the disaffection of younger Jews from Israel to the West Bank settlements and the stalemate in the peace process, other trends in Israel during 2011 and 2012 also seemed to run counter to the values with which young liberal Americans were raised. For one thing, democracy and freedom of expression appeared threatened by proposed Knesset legislation that would closely regulate foreign-funded nongovernmental organizations, stiffen the libel laws, and allow advocates of boycotts against Israel or the West Bank to be sued.

Even worse, because it was more dramatically graphic, was the Haredi treatment of women, including forcing them to move to the back of so-called *mehadrin* (exceptionally stringent) buses in which such separate seating was, by law,

supposed to be voluntary. U.S. Secretary of State Hillary Clinton voiced her concern about these matters in a widely-reported public forum in Israel on December 3, 2011. A few weeks later, the media gave extensive coverage to Haredi Jews in the town of Beit Shemesh who cursed and spat at eight-year-old Naama Margolese, daughter of a couple who had moved to Israel from Chicago, for walking to school in “immodest” dress. Prime Minister Netanyahu denounced the attack and President Shimon Peres attended a large protest meeting to show his outrage, but the damage was done: YouTube images of the sobbing girl, dressed exceedingly modestly, shocked American Jews. A few months later the New Israel Fund ran a full-page ad in *The New York Times* (April 18, 2012) featuring a poster defaced by Haredi zealots because it showed a woman. The heading read: “What Happens When Extremism Crowds out Equality and Democracy in Israel?”

Another source of American Jewish-Israeli friction was an unannounced advertising campaign launched in late 2011 by Israel’s Ministry for Immigrant Absorption. Aimed at Israelis living in the U.S., it urged them to return home. Billboard ads were placed in communities where many Israelis lives and videos ran on websites considered popular with them. One showed a couple, the Israeli wife commemorating Yom Hazikaron, Israel’s Memorial Day for fallen soldiers, and the American husband totally clueless, with the Hebrew voice-over: “They will always stay Israelis. Their spouses won’t always understand what it means. Help them come back to Israel.” Another depicted Israeli grandparents, menorah in the background, Skyping their American grandchildren and asking what holiday it is. They are shocked to get the answer, “Christmas!”

The implicit denigration of American Jewish life and the message that Israelis endangered the Israeli/Jewish identity of their children by starting a family in the U.S. aroused considerable indignation. “I don’t think I have ever seen a demonstration of Israeli contempt for American Jews as obvious as these ads,” blogged Jeffrey Goldberg. Abraham Foxman, national director of the ADL, called them “heavy-handed, and even demeaning.” The Jewish Federations of North America predicted that the ads “will alienate and divide Diaspora Jews from Israel.” In early December, the Israeli government dropped the campaign and the ministry involved issued an apology “to those who might have been offended.”

Ironically, just a few days later UJA-Federation of New York unwittingly demonstrated the element of truth that lay behind the withdrawn ads when it announced a policy of neutrality on intermarriage: “We are not endorsing interfaith marriage or condemning it,” said the chair of its Welcoming Intermarried Families task force, as the federation announced it would fund a large-scale outreach program aimed at mixed-religion families (see below, p. 126).

Beinart

In mid-2010, a fresh dissident voice on Israel emerged—that of former *New Republic* editor Peter Beinart, whose opposition to Israel’s actions took on greater

significance because he was an identified Jew who claimed to belong to an Orthodox synagogue and send his children to Jewish schools. He published a scathing piece, “The Failure of the American Jewish Establishment,” in *The New York Review of Books* (June 10, 2010) warning that young American Jews, overwhelmingly liberal and universalistic in their social and political views, had become alienated from an Israel obsessed by a sense of victimhood rooted in the Holocaust that denied rights to West Bank Palestinians. He blamed the established Jewish organizations, especially AIPAC and the Conference of Presidents of Major American Jewish Organizations, for blindly acquiescing to Israel’s rightward political turn. Furthermore, he predicted that unless this organizational world shifted gears the liberal majority of American Jewry would abandon Israel, leaving few beside the Orthodox to support it.

Beinart’s essay drew harsh reactions. Some social scientists pointed to studies that seemed to disprove the argument that young Jews were distancing themselves from Israel, while others, who agreed that such distancing was taking place, attributed it to erosion of Jewish identity rather than opposition to Israeli policies. Beinart also drew fire for his characterization of Israel. Michael Oren, Israel’s ambassador to the U.S., penned an article, “Israel’s Resilient Democracy,” for *Foreign Policy* (April 5, 2012) that concluded, “democracy in Israel is today more robust and effervescent than ever.” ADL National Director Abraham Foxman argued that Israel had not turned illiberal, but that Palestinian refusal to negotiate seriously induced “a justified cynicism” among Israelis. Jeffrey Goldberg, making the same point, challenged Beinart on Goldberg’s *Atlantic* blog: “You don’t seem too interested in the forces that seek the elimination of Israel.” Taking a different tack, Daniel Gordis, in the *Jerusalem Post* (April 11, 2012), acknowledged that Beinart spoke for many young American Jews, and that in itself was a tragedy: “They know nothing of Judaism’s intellectual depth, can say nothing about the classical Jewish canon. . . . They are thus utterly incapable of articulating what a Jewish state not committed to America’s ideals might be about.”

Indeed, for many Jewish liberals, especially young adults, Beinart’s anti-establishment message aided by his youthful appearance and attractive public persona made him a sought-after speaker. Beinart’s growing recognition as an influential voice in the debate over Israel also seems to have pushed him in a more radical direction. “To Save Israel, Boycott the Settlements” was the title of an op-ed he wrote that appeared in *The New York Times* on March 18, 2012. “Through its pro-settler policies,” said Beinart, “Israel is forging one political entity between the Jordan River and the Mediterranean Sea—an entity of dubious democratic legitimacy, given that millions of West Bank Palestinians are barred from citizenship and the right to vote in the state that controls their lives.” To counter such an eventuality Beinart urged a “Zionist BDS,” a boycott of “nondemocratic Israel” beyond the Green Line. Granting that “boycotting other Jews is a painful, unnatural act,” he concluded nevertheless that “the alternative is worse.”

The op-ed turned out to be a teaser for a book, *The Crisis of Zionism*, published a few weeks later. Agreeing now with some of his earlier critics, Beinart granted that “for many young, non-Orthodox American Jews, Israel isn’t that important because

being Jewish isn't that important." Yet he insisted that the small minority of the Jewishly committed—the future leadership of American Jewry—did “find Israel's policies agonizing,” and, more broadly, rejected the Holocaust-induced sense of victimhood and unrelenting fear of anti-Semitism that Beinart believed was fostered by Prime Minister Netanyahu and the American Jewish establishment. Unless the Zionist enterprise returned to its liberal, democratic ideals—meaning withdrawal from the territories, removing the hold of religion on Israeli life, ensuring equal rights for Arabs and women—in short, fulfilling the expectations of those young, committed Jews, a racist, authoritarian Israel, shorn of moral legitimacy, would find little American Jewish support. Reviews of the book, almost uniformly negative, drew repeated complaints from Beinart that the reviewers did not engage the substance of his argument.

Jewish Numbers, Jewish Continuity

The decision by United Jewish Communities (now known as Jewish Federations of North America, or JFNA) not to continue the decennial National Jewish Population Study (NJPS) raised some controversy. The last NJPS, a controversial \$6-million survey conducted in 2000–2001 that found only about 5.2 million American Jews, had been heavily criticized for losing data and for methodological flaws. At a two-day conference in October 2011 at Brandeis University, leading Jewish demographers bemoaned the lack of a new survey, claiming that it left American Jewry ignorant about itself and hampered community planning. Sidney Goldstein, a pioneer in the field, said not doing another survey was “irresponsible,” and Sergio DellaPergola of the Hebrew University, a recognized authority on world Jewish population, charged that the failure to sponsor a new study gravely weakened JFNA's significance in American Jewish life.

In accounting for the decision against a new NJPS, some cited the prohibitive cost of a national survey, especially during a recession; others pointed out that the rapid rise in the use of cell phones made the old telephone survey obsolete; and yet others stressed the difficulty of defining criteria for “Jewish” when mixed-religion families had become so common. Contacted by the *New York Jewish Week* (Oct. 28, 2011), JFNA CEO Jerry Silverman did not mince words: the public, ego-driven sniping that demographers had inflicted on each other after NJPS 2000–2001 had destroyed the credibility of the product, he said. And in a snipe at the snipers, Silverman speculated that should JFNA plan another NJPS it might hand the job to a non-Jewish scholar with “incredible credibility, and who the community may have a hard time challenging.”

Meanwhile, social scientists conducted their own studies of American Jews outside the JFNA framework. Ira Sheskin of the University of Miami and Arnold Dashefsky of the University of Connecticut produced annual estimates for the North American Jewish Data Bank (see their chapter elsewhere in this volume) that meticulously summed population data, based on locally-sponsored studies and

estimates by informants, for some 900 American Jewish communities. They came up with a total of over 6.5 million Jews. Using a completely different methodology, Leonard Saxe led a team of Brandeis University researchers in pulling together data from government surveys that, while studying other topics, asked respondents their religion. The Brandeis group came up with 6.4 million Jews, very close to Sheskin-Dashefsky. Saxe, in fact, told the *Forward* (Jan. 20, 2012) that he believed the community was growing.

Very few others were as sanguine, and a major reason was the high rate of mixed marriages. To be sure, intermarriage evoked deep ambivalence among American Jews. On the one hand, it signified their full acceptance in American society; but on the other, it raised the danger of Jewish disappearance, since the consensus of scientific research was that mixed-religion families were, on average, far less involved in Jewish life than families with two Jewish parents.

The Jewish community's conflicted mind on this issue was prominently on display at the wedding of Chelsea Clinton, daughter of the ex-president and current secretary of state, and Marc Mezvinsky, a Jew, on Saturday, July 30, 2010. A Methodist minister co-officiated with a Reform rabbi, James Ponet, the Jewish chaplain at Yale. While this was not a Jewish wedding (and no one knew whether a decision had been made on the religious upbringing of offspring), many Jews were happy to hear that several Jewish elements graced it: a *huppah* (wedding canopy); a *ketubah* (Jewish marriage contract); Mezvinsky wearing a tallit (prayer shawl) and kippah, and breaking a glass by stomping on it with his foot at the end of the ceremony; and the parents being picked up on chairs during the dancing. While the Reform movement had long ago made its peace with rabbis performing intermarriages, Rabbi Ellen Weinberg Dreyfus, president of the Central Conference of American Rabbis, told the *Forward* (Aug. 13, 2010) that Ponet had violated two CCAR rules by co-officiating with non-Jewish clergy and performing a wedding on Shabbat, although she highly doubted whether he would be brought up on charges. Dreyfus also noted that "there are those who would raise question whether this is 'a Jewish marriage' because one partner is not Jewish. The CCAR does not have answers to that question."

One guest was Arnold Eisen, chancellor of the Conservative movement's Jewish Theological Seminary, who had taught both bride and groom at Stanford. Conservative Judaism barred its rabbis from even attending, let alone performing, mixed marriages, and while Eisen was not a rabbi, he was the titular head of the movement. Eisen arrived late, after the ceremony and Shabbat were over, a decision that was widely approved within the movement. However Ed Case, CEO of interfaithfamily.com, which advocated intensive outreach to mixed-religion families, considered such an approach needlessly evasive. "For better or for worse," he told the *Forward* (Aug. 13, 2012), "what couples want and what lay people want are different than where the rabbinate is. People don't feel bound by requirements or traditions, and they want to do what they want to do."

Some who were deeply concerned about the negative impact of mixed marriage on the Jewish community saw a ray of light emanating from Boston: the 2005 Greater Boston Jewish Community Study found that almost 60% of children of

Jewish-Gentile marriages were being raised Jewish—far higher than the 33–39% national figure in NJPS 2000–2001. Community leaders ascribed the anomaly to the heavy investment they were making in programs for the intermarried, and this in turn strengthened the hands of proponents of such programs around the country. To be sure, there were a handful of skeptics who were not persuaded by the Boston data, doubted the efficacy of outreach, and worried that highly publicized programming targeted to mixed-religion families gave communal legitimization to intermarriage. Others pointed out that the Boston results were not unlike results from other local Jewish community studies and that a higher percentage raised Jewish is to be expected in larger communities.

But such doubts were barely in evidence in early December 2011, when UJA-Federation of New York, by far the largest Jewish federation in the country, lent its considerable weight to the outreach position, explicitly citing the Boston experience as a model. Noting data that in New York in 2002 only 30% of children of intermarriage were raised as Jews and another 18% as “Jewish and something else,” UJA-Federation announced the creation of a permanent task force to support educational programs, including an Internet portal, targeted for interfaith couples and families. Of more long-term importance than the specifics of the initiative was the declaration of the chairman of the task force: “We are not endorsing interfaith marriage or condemning it. It’s just a reality we have to deal with.” This strongly suggested that outside the Orthodox sector, opposition to intermarriage was effectively dead. Even New York Orthodox Rabbi Haskel Lookstein, who insisted that intermarriage was “a catastrophe for the Jewish people,” bowed to reality and urged that the federation be given “a chance to mitigate” the situation.

The only public condemnation of UJA-Federation’s new position came from JTS Professor Jack Wertheimer. He argued that there was no evidence for the claim that the reluctance of intermarried families to affiliate Jewishly was due to the lack of welcome from the Jewish community. Quite the contrary, he cited studies showing that most of these families simply did not consider such affiliation important. “In the name of ‘welcoming,’” charged Wertheimer, “the federation no longer asserts what Jews have understood for millennia. . . intermarriage is bad for the Jewish people and for the perpetuation of Judaism” (*New York Jewish Week*, Dec. 16, 2011). Federation leaders, undeterred, ignored his arguments, declaring: “This is an initiative whose time has come” (*New York Jewish Week*, Dec. 30, 2011).

Religious Developments

The fastest-growing form of American Judaism in the early twenty-first century was nondenominational. NJPS 2000–2001 found that households considering themselves “just Jewish” contained 1.6 million people, almost as much as the largest branch of Judaism, Reform, which had 1.7 million. The “just Jewish” designation, which fit the individualistic, anti-institutional mood of younger people, continued to

rise in popularity over the next decade: the 2011 demographic survey of the Jews of New York City and its suburbs—by far the largest Jewish community in the country—found that fully a third did not identify with a denomination.

“Just Jewish,” of course, could mean different things to different people. For some it had little positive content, but for others it might denote a positive postdenominationalism, as people with a relatively good Jewish education, many of them alumni of day schools, Jewish camps and programs in Israel, sought an eclectic mix of what they considered the most attractive features of the tradition in a modern context. This was the constituency that populated volunteer-led independent *minyanim* (prayer groups) that stressed spirituality, egalitarianism, pluralism and community, and were unaffiliated with existing streams of Judaism. There was even a seminary that trained nondenominational rabbis, affiliated with Hebrew College in Boston.

Despite this urge to transcend denomination, the great majority of affiliated American Jews identified with one or another established branch of Judaism. Yet their institutions too were affected by the same forces of individualism and self-assertion.

Orthodox Judaism

The high premium it placed on marriage and children and the relative insulation it enjoyed from the majority non-Jewish society enabled American Orthodoxy to more than hold its own demographically. And aided by the erosion experienced by other sectors of the Jewish community, the Orthodox came to represent an increasing proportion of the nation’s Jews. In the eight-county New York City area (New York City, and Nassau, Suffolk, and Westchester Counties), where about one-fourth of all American Jews resided, 32% identified as Orthodox in 2011—up from 27% in 2002—and so did an eye-popping 64% of Jewish children. However American Orthodoxy was deeply divided, indeed balkanized, and beset by numerous controversies, indicating that these Jews were not necessarily immune from the cultural winds that affected other Americans.

Developments in Israel significantly affected American Orthodoxy, since many Orthodox Jews had family and close friends in Israel. They tended to view what transpired there in religious terms; and at least theoretically, considered living in Israel a Divine commandment. They saw, in the governmentally-recognized Orthodox rabbinate, an authority that in some sense should speak for them.

The “Who Is a Jew” question had vexed Israel for decades, as the Orthodox establishment, which controlled Jewish marriages, refused to recognize non-Orthodox conversion to Judaism and would not allow such converts to marry Jews. While American Orthodox leaders generally supported Orthodoxy’s privileged place in the Israeli system, some began singing a different tune in 2006, when the Israeli rabbinate announced it would no longer recognize conversions performed even by Orthodox rabbis who were not on an “approved”

list. The Rabbinical Council of America (RCA), the Modern Orthodox body whose members performed most of the country's Orthodox conversions, entered into an agreement with the Israeli Chief Rabbinate in 2007 to set up regional conversion courts in the U.S. that would operate in accordance with agreed-upon guidelines and whose converts would be accepted in Israel. While individual RCA rabbis might continue to perform conversions, there was no guarantee that these would be accepted in Israel.

Nevertheless, American Orthodox converts continued to encounter difficulty marrying in Israel. To make matters worse, Israel's Interior Ministry, controlled by the Orthodox party Shas, tried to bar such converts even from migrating to Israel under the Law of Return. According to that law, anyone with at least one Jewish grandparent could become a citizen, as well as converts to Judaism of whatever religious stream who could provide proof of conversion. Yet in February 2011, news reports indicated that two aliyah applications, one of a Canadian and the other of a New Yorker, who had converted before Orthodox religious courts were referred to the Chief Rabbinate, which invalidated their conversions and rejected their applications.

American-born Orthodox Rabbi Seth Farber, head of ITIM, an organization that helped converts deal with the Israeli bureaucracy, told the *New York Jewish Week* (Feb. 18) that while he had heard of this happening before, the procedure had now become "written policy" in the Interior Ministry. Ironically, it did not apply to non-Orthodox converts, who might continue to settle in Israel as before. An outraged Farber said: "It's incredible and unacceptable that a few rabbinic clerks who know nothing of the dimensions of Orthodoxy around the world can determine who is a Jew for the purposes of aliyah."

ITIM launched a lawsuit against the ministry, and at Farber's urging more than 100 American Orthodox rabbis, including some well-known names, signed onto a letter addressed to the interior minister urging a reversal of policy so that Orthodox converts "will automatically be eligible for aliyah as they have been in the past." The ministry backed down and agreed to refer the converts' applications to the Jewish Agency for verification of Jewishness rather than the Rabbinate. But the deal did not last long. In November, a woman living in Israel who had undergone an Orthodox conversion in New York received an expulsion order from the ministry. Farber investigated and found that, in contravention of the previous understanding, her case had been referred to the Chief Rabbinate. Farber exclaimed, "I'm at a loss for words."

Another aspect of the conversion situation in Israel that troubled American Orthodoxy was a new willingness by some rabbinic courts to invalidate past Orthodox conversions if the individual involved was deemed to be following an insufficiently observant lifestyle. That people who had for years considered themselves Jewish might suddenly have their lives turned upside down raised serious concern in the United States, and the RCA twice, in 2008 and 2010, passed resolutions denouncing this new judicial interpretation.

Pledges of Allegiance, a book by David Ellenson and Daniel Gordis that appeared in 2012, explored the subject of conversion to Judaism and traced how

an increasingly strict interpretation of the requirements by Orthodox authorities threatened to widen the gap between Israeli and Diaspora Jewry. Citing unimpeachable Orthodox sources, the authors suggested that a more inclusive approach was both religiously warranted and practically necessary.

Another issue concerning Orthodox Jews that had both Israeli and American implications was the treatment of women on public transportation. American-born Orthodox women were prominent in complaining about forced gender segregation imposed on Israeli buses where seating was by law voluntary, and one of them, novelist Naomi Ragen, sued a bus company after being assaulted for sitting toward the front of a bus. But in October, a Columbia University journalism student reported a scoop—quickly picked up by the media—that such segregation was practiced in New York City on the B110 bus between Boro Park and Williamsburg, Brooklyn, run by a private company that had a franchise agreement with the city. Apparently the line had been in existence for decades, but since the only riders were strictly Orthodox Jews who preferred the separate seating, the general public had never heard of it before. Nevertheless, forced separation was illegal for a franchisee, and the owners of the line, who said they were “in full compliance” with the law, promised to “confirm our policy of nondiscriminatory conduct with our drivers and other company personnel.”

Another matter of controversy was the practice among many ultra-Orthodox Jews—especially Hasidim—for the *mohel* (circumciser) to suck blood from the wound after performing a circumcision. Mandated by the Talmud to protect the health of the baby, it was ruled obsolete by many Orthodox authorities in the nineteenth century when it was found to risk infecting the baby with germs from the mohel’s mouth, and replaced by suction through a tube. In 2005, the New York City Health Department identified three babies who had contracted herpes after being circumcised by the same mohel, who had used his mouth to suck from the wounds. That mohel agreed to stop the practice.

In 2012, however, the issue arose again when five more cases of herpes were found in Jewish boys subjected to oral suction, four of them by the very mohel who promised to stop years earlier. Rabbi David Niederman, executive director of the United Jewish Organizations of Williamsburg, told the *New York Jewish Week* (Mar. 30, 2012) that “we are convinced that there is no connection” between the practice and the infections, and said that oral suction would continue. Rabbi Shmuel Kamenetsky, dean of the Talmudical Yeshiva of Philadelphia and a leading non-Hasidic authority on Jewish law, said that a tube, not the mouth, should be used for suction. Later, undoubtedly reacting to criticism from his own community, he recanted and said that the oral procedure was safe.

Another longstanding medical issue dividing Orthodoxy was how to determine the moment of death. The traditional criteria, cessation of breathing and heartbeat, made it difficult to transplant organs from the body, since by the time these signs of life disappeared the organs were no longer usable. This, in turn, raised the moral quandary of how Orthodox Jews could be organ recipients if they did not allow themselves to be donors. Over the course of a generation, many Modern Orthodox

authorities as well as the Israeli Chief Rabbinate had come to accept the criterion of irreversible brain stem death, which provided greater latitude for transplantation.

In 2010, however, the Rabbinical Council of America (RCA) commissioned and circulated a paper that outlined the case for the old criteria, and although it did not explicitly argue that this should be the organization's position, many read it that way. Reacting to what it called "strong reaction from many quarters," the RCA announced that it took "no official position" on the matter. Rabbi Moshe Tendler, the leading advocate of the brain death definition, denounced the paper and called on the RCA to apologize. Nearly 100 rabbis signed a statement reasserting the brain death criterion and adding that it was a mitzvah to sign an organ donor card. Rabbi Shmuel Goldin, the incoming president of the RCA, who personally believed that brain death was sufficient, said that over time a rabbinic consensus would emerge.

On July 11, 2011, eight-year-old Leiby Kletzky, an Orthodox boy, got lost while walking home from day camp in Boro Park, Brooklyn. Two days later his dismembered body was found and his murderer identified—Levi Aron, a Jewish man. The tragedy riveted New York City and shook the Jewish world. While there was no evidence suggesting sexual assault, the fact that a fellow Jew carried off an abduction and murder in the middle of one of the most heavily Orthodox parts of the city could not but impress upon Orthodox Jews that their children were vulnerable to predators from within the community, who, like Aron, could look familiar and appear helpful.

Over the years, allegations had surfaced of child sexual abuse in some neighborhoods heavily populated by rigorously Orthodox Jews. Community leaders, it was charged, discouraged victims from reporting the crimes, in accordance with the traditional rule, developed during periods when the Jewish minority lived amid an oppressively anti-Semitic majority, that Jews do not incriminate each other to the authorities. While the RCA, representing Modern Orthodoxy, stated that the old standard did not apply to the United States and therefore all charges of abuse must be reported, Agudath Israel, the organization that spoke for the less acculturated Orthodox communities where much of the abuse was alleged to occur, took the position that a rabbi should be consulted before calling the police. Local officials, who were presumably reluctant to offend and possibly lose the votes of constituents who tended to vote as a bloc, were suspected of not pursuing the cases that came to them very vigorously.

Brooklyn, New York, home to many thousands of Hasidim and other strictly Orthodox Jews, was a central focus of interest, and in 2009, District Attorney Charles Hynes, under fire for not cracking down on child abuse, established a confidential hotline for reporting cases. On December 11, 2011, the *New York Post* reported that according to the DA's office, 85 child molesters had been arrested on the basis of information gleaned from the hotline. Forty-seven of the cases remained open, and of the 38 cases that had been closed, 24 of the accused "got probation, pleaded to minor charges or saw their cases dismissed—often because victims or their parents backed out under community pressure." Furthermore, the DA's office did not release the names even of those convicted, allegedly for privacy reasons, even though it had released such names before the hotline

was established, and DAs elsewhere routinely released the names of those convicted. Some suspected that in return for agreeing to the hotline, community leaders had extracted a promise from Hynes not to publicize the identity of the perpetrators. *The New York Times* ran a detailed two-part story about the situation on May 9–10, 2012.

On December 9, 2011, the *New York Jewish Week* published an investigative report by Hella Winston about abuse in Lakewood, New Jersey, where the Orthodox population stood at close to 40,000 and over 6,000 young men attended a world-renowned yeshiva. Winston described how the local rabbis and communal leaders, through intimidation and the threat of social ostracism, prevented any recourse to the police or the courts, enforcing what a judge of the New Jersey Superior Court described as a “parallel justice system.”

Popular curiosity about the more insular sectors of American Orthodoxy received both positive and negative attention. On February 12, 2012, Oprah Winfrey aired a show depicting her visit to a Hasidic family, the Ginsbergs, in Crown Heights, Brooklyn. In a tone of great admiration, Ms. Winfrey discussed Hasidic practices with the family and enjoyed a “traditional Jewish meal” with them. A far different picture of that community came through in Deborah Feldman’s *Unorthodox: The Scandalous Rejection of My Hasidic Roots*, a memoir published around the same time. The description of Feldman’s rebellion against the regimentation and intolerance she grew up with elicited generally positive reviews, although the veracity of certain details in her story came under question.

Shabbat—the traditional Jewish Sabbath—had received new public attention beginning with the vice-presidential candidacy of Senator Joseph Lieberman in 2000 on the Democratic ticket. That Lieberman, an Orthodox Jew, was committed to keeping the Sabbath won him considerable respect among Christian conservatives, even as the public invocation of his religious values angered and embarrassed some liberal Jews. In 2011 Lieberman published a best-selling book, *The Gift of Rest*, explaining what the Sabbath contributed to his life, just a few months after author Judith Shulevitz came out with *The Sabbath World*, which suggested ways to attain the spiritual and psychological benefits of the Sabbath without necessarily observing the minutia of Jewish law. Ironically, news reports revealed that an unknown but undoubtedly sizable number of Orthodox high school students violated that law by texting on Shabbat.

On a more uplifting Sabbath note, the basketball team of the Robert M. Beren Academy in Houston, a Jewish day school, was ready to forfeit the semifinal game of the Texas private and parochial league it played in because it was scheduled for Friday night. Public support from the mayor of Houston, the coach of the Houston Rockets and Sen. John Cornyn—and, perhaps more important, the threat of a lawsuit—convinced the league to move the game up to the afternoon. Beren won, but was defeated in the championship on Saturday night.

The modernist sector of Orthodoxy continued to struggle with the task of recasting the traditionally passive role of women in religious life in light of modern ideas of gender equality. Serious study of Jewish texts, previously considered an exclusively male obligation, became widely accepted for women by the 1990s.

A man's power, according to Jewish law, to prevent his ex-wife's remarriage by denying her a Jewish divorce (the *agunah*, or "chained" wife problem) was tackled through the institution in May 2006 of a prenuptial agreement that the RCA strongly urged its rabbis to use when performing marriages. More controversial were attempts to grant women a more active role in the synagogue. Even as they maintained the traditional barriers between men and women during prayer, a small number of Orthodox congregations had women leading those parts of the services that did not, under their interpretation, require male leadership.

Whether women, a growing number of whom were Torah scholars, might function in rabbinic roles was a hot-button issue. Beginning in the late 1990s, some synagogues hired women in para-rabbinic roles, mainly as counselors and educators, but it was not until 2009 that someone approximating a female Orthodox rabbi emerged. That year Rabbi Avi Weiss of Riverdale, New York, ordained Sara Hurwitz, who had studied with him for five years. Willing to push the envelope only so far, however, he did not call her a rabbi but rather *maharat*, a Hebrew acronym he invented that roughly meant spiritual leader. He also announced the creation of a school that would train more women for this role, directed by Hurwitz.

Criticized by some for relegating Hurwitz to second-class status by not calling her a rabbi, Weiss changed her designation in 2010 to *rabbah*, the feminine form of "rabbi." This subjected him to attack from traditionalists for carrying gender equality too far. Weiss responded with the decision that while Hurwitz would remain *rabbah*, the future females to be ordained would not have that designation. That December, much to Weiss's dismay, the International Rabbinic Fellowship, a group that he had founded as a more liberal alternative to the RCA, voted down a motion to admit women—Hurwitz would have been the only possible candidate—to membership.

An even more incendiary issue for Modern Orthodoxy was the status of homosexuals. As the Torah condemned homosexuality in no uncertain terms, the release in 2003 of the film *Trembling Before God*, which dealt sympathetically with Orthodox homosexuals, and the publication the next year of *Wrestling With God and Men*, by the proudly gay and Orthodox Rabbi Steven Greenberg, marked a watershed. While no Orthodox leader challenged the traditional view that homosexuality was a sin, rhetoric of concern and compassion came into vogue along with suggestions that gays and lesbians might be "cured" through "reparative" therapy.

On December 22, 2009, the tenor of the discussion in Modern Orthodox circles shifted once again. That evening a standing-room-only crowd gathered in a Yeshiva University (YU) auditorium—some 700 attended and at least another 100 could not get in—for a two-hour panel discussion by three YU alumni and one current student about "Being Gay in the Orthodox World," followed by questions from the audience. The first-person narratives evoked remarkable empathy from those who were there, although copies of a letter circulated on campus, signed by several members of the Talmud faculty, reminding students that "homosexual activity constitutes an abomination" and that "publicizing or seeking legitimization" for it was "contrary to Torah."

Following this event there was a marked softening of attitudes toward gays and lesbians in modern Orthodox circles. In July 2010, over 100 rabbis, educators and mental health professionals signed a statement declaring that while heterosexual marriage was the “ideal model” and the “sole legitimate outlet for human sexual expression,” gays and lesbians, created in the image of God, merited “dignity and respect,” should be treated with full equality in synagogues and Jewish schools, and should have their adopted children accepted as well. The statement made no mention of reparative therapy. That year several small groups of Orthodox homosexuals merged to form Eshel, “to build understanding and support for lesbians and gays in traditional communities.” In January 2011, Eshel sponsored the first-ever shabbaton (Shabbat experience) for gay, lesbian and transgender Orthodox Jews.

In December 2011, the founder of JQYouth, a support group for young Orthodox homosexuals, was invited to participate—albeit in his individual capacity—in the annual conference of Nefesh, the association of Orthodox mental health professionals. Afterwards, he told a *New York Jewish Week* reporter (Dec. 9, 2011) that some 75 of the therapists there had expressed interest in keeping in touch with him. A few weeks later Rabbi Simcha Feuerman, president of Nefesh, asked that his name be taken off a statement urging homosexuals to undergo reparative therapy since, he said, the assumption that all manifestations of homosexuality are treatable was not borne out by clinical evidence. The RCA issued a statement at the time affirming that it took no position on reparative therapy.

Meanwhile, Rabbi Steven Greenberg staked out a position more radical than even the new Modern Orthodox consensus by officiating at a commitment ceremony in Washington, DC, between two Orthodox men in early December. Writing in the *Forward* (Jan. 13, 2012), Greenberg, who described himself as “happily partnered in a twelve-year relationship with an Orthodox man,” explained: “We are all responsible for the gay and lesbian kids who are growing up in the Orthodox community and want a future.”

The fault-lines within Modern Orthodox were most evident at Yeshiva University, its flagship educational institution, as religious tensions combined with severe financial problems to endanger the institution. While YU, with its rigorously Orthodox rabbinical school on the one hand and its officially secular college and graduate schools on the other, had always projected a blurred public image, the gap between the two tendencies widened in the absence of respected figures who could straddle both worlds.

On September 8, 2008, the *New York Post* carried a report, headlined “YE-SHE-VA,” about an English professor at the university, Jay Ladin, who was now Joy Ladin, having become transgender. Rabbi Moshe Tendler of the rabbinical school said, “He’s a person who represents a kind of amorality which runs counter to everything YU stands for.” Since Ladin had tenure, the university had no choice but to accept the situation: President Richard Joel told the *Post*, “I’m proud of my university and all my faculty.” In 2012, Ladin published an account of her experience, *Through the Door of Life: A Jewish Journey between Genders*.

Perhaps even more significant, since it originated among YU students, was a controversy over a first-person narrative, “How Do I Even Begin to Explain,” that appeared in the *YU Beacon*, a student publication, in late 2011. The author, a pseudonymous undergraduate at the university’s Stern College for Women, described a one-night stand with an Orthodox boy. While this would raise no eyebrows at any conventional campus, premarital sex is anathema to Orthodox Judaism, so that this “confession” cast the university in a negative light before its Orthodox constituency. As reported in the blogosphere, the Jewish press, the *Wall Street Journal* and *The New York Times*, the Stern College student council asked the *Beacon* to remove the piece from its website, but instead the paper severed ties with the school and announced plans to publish independently. This led to debates on campus between those who saw this as a free-speech issue and others who felt that public airing of religiously prohibited sexual encounters had no place at YU. The university’s media-relations director said to the *Times* reporter (Dec. 10, 2011), “this whole thing showcases our diversity in our campus that we are proud of.”

At the same time as it struggled with internal ambiguities, Yeshiva found itself challenged by competing Orthodox schools on its religious left and right that offered clearer ideological choices. Yeshivat Chovevei Torah, begun by Rabbi Avi Weiss in 1999, trained rabbis in Weiss’s liberal “Open Orthodoxy,” which, in contrast to YU’s program, was open to feminism and Jewish pluralism. Chovevei Torah, which managed to place all of its 65 graduates in pulpits, Jewish schools, and campus Hillels even though the RCA would not grant them membership, received a \$3 million grant from the Jim Joseph Foundation in 2011. Challenging YU from the opposite direction, Touro College, founded in 1970, competed with YU primarily by charging lower tuition and offering a more explicitly pre-professional curriculum that enabled students to avoid liberal arts courses that the less acculturated sector of Orthodoxy deemed objectionable. In 2010, Dr. Alan Kadish was named to succeed the school’s late founder, Dr. Bernard Lander, as president, and Touro announced the creation of a graduate school of social work and the acquisition of New York Medical College.

Pressure from the competition might not have seriously injured YU had the economy remained healthy. But the impact of the downturn that began in 2008 spurred families that might otherwise have sent their children to YU to find other alternatives—whether Touro or relatively inexpensive public colleges. Furthermore, \$110 million in YU money had been invested with Bernard Madoff, who had been the chair of its business school. The *New York Jewish Week* (March 30, 2012) reported that undergraduate enrollment at YU dropped 8% between 2008 and 2011, and the university was forced to institute dramatic spending cuts.

Another venerable Modern Orthodox institution suffering ideological and financial woes was the National Council of Young Israel, a synagogue body that marked its centennial in late 2011. Serious conflict broke out after the Young Israel of Syracuse, New York, elected a female president. In 2010, the National Council sought to expel the branch and seize its assets, allegedly because it was in arrears on its dues. The synagogue announced it was resigning from Young Israel, but the national body denied its right to do so. Some 45 of the 121 affiliated branches

petitioned for an audit of the National Council's finances, charging a lack of transparency in the organization and noting that new elections and approval of a budget were long overdue. In December 2011, the National Council president and chairman of the board announced their resignations, and leaders of the dissident group urged branches to place their membership dues in escrow.

The lagging national economy spurred the Orthodox Union (OU), the largest Orthodox synagogue body, to encourage relocation from communities with few employment opportunities to places where more jobs were available and the cost of living lower, and where existing Orthodox congregations could benefit from an influx of new blood. Each year beginning in 2008 the OU held a Job and Relocation Fair in New York City, where representatives of "out of town" communities could describe what they had to offer both in terms of employment possibilities and Jewish communal resources. The organization reported that well over 100 families relocated as a result of the project.

Conservative Judaism

The largest Jewish denomination in 1990 with 43% of synagogue-affiliated households, Conservative Judaism dropped to 33% by 2000. While no national survey has been taken since, declines of 6% in the number of movement congregations and around 15% in members, along with complaints by under- and unemployed rabbis, attested to continuing losses that were undoubtedly exacerbated by the sharp economic downturn. Many local Jewish community studies also document this decrease.

In February 2011, the United Synagogue of Conservative Judaism (USCJ) released the recommendations of a strategic study that had been commissioned a year earlier at the insistence of several large synagogues unhappy with how little they said they were getting from the organization for the dues they were charged. In the words of CEO Rabbi Steven Wernick, the study's purpose was to "deliver a vibrant Conservative Judaism to North America." Ironically, the study proposed to accomplish this by deemphasizing the "Conservative" brand and reaching out to independent, previously unaffiliated prayer groups, and using the word *kehilla*, sacred community, in place of synagogue or congregation. To ease the financial load on congregations that found USCJ membership financially burdensome, dues would be lowered and philanthropists solicited to make up the shortfall, in return for seats on the board. The plan also called for cuts in the number of programs offered by the national body as well as greater coordination between the educational efforts of the movement's various constituent bodies.

With the report in hand, Rabbi Wernick visited Conservative congregations across the country to discuss its findings, and on March 13, the USCJ board voted its approval. Implementation began in June with draconian steps: elimination of all regional operations and the termination of 15 staff members. Synagogues that paid their 2011 dues by year's end would get a 5% discount.

In April, it was the turn of the Conservative rabbis, as the Rabbinical Assembly (RA) held its 2011 convention in Las Vegas. If anything, this group was more pessimistic than the synagogue leaders. Rabbi Edward Feinstein spoke for many when he publicly stated: “We are in deep trouble. There isn’t a single demographic that is encouraging for the future of Conservative Judaism. None.” Rabbi Stephen Listfield said that rabbis should be asking, “Do we have anything to say to people?” Rebranding the movement was a popular theme, beginning with pleas to discard the name “Conservative,” which, it was charged, not only lacked a sense of dynamism but also carried with it political connotations unlikely to appeal to younger Jews. One suggestion was to use the Hebrew name of the Israeli branch of the movement, Masorti. As reported in the *Los Angeles Times* (April 12, 2011), a prominent rabbi proposed a slogan he considered short enough to fit on a bumper sticker: “A Judaism of Relationships.” But David Roozen, director of the Hartford Institute for Religious Research, advised the convention: “It’s one thing for a corporation to say, ‘We’re going to reinvent ourselves.’” A religion, however, “can evolve, it can be reinterpreted, you can express it in a slightly different style, but you can’t just be doing Judaism one day and say ‘I’m going to sell cars’ the next.”

A year earlier, the RA published a new Conservative prayer book for the High Holy Days, *Mahzor Lev Shalem*, which quickly sold out its first printing. Targeted beyond denominational borders for the broad spectrum of American Jews and designed to counter the intellectualist stereotype of the Conservative movement, it provided English translations of all the prayers and transliterations of many. Rabbi Julie Schonfeld, the RA president, said: “It’s a great expression of the tremendous desire of the Conservative rabbinate to share the tradition we are so steeped in with people wherever they are, and not to wait for them to become scholars to appreciate it.” A Conservative daily prayer book also appeared that year, *Va’ani Tfillati*, geared for Israelis. Despite the small number of Conservative Jews in Israel, the volume made it to number four on the best-seller list for non-fiction in Israel.

JTS, the primary training grounds for Conservative clergy, underwent significant restructuring in 2010. According to Chancellor Arnold Eisen, the changes would “make a better fit between the training we offer and the realities of what rabbis and cantors are called upon to do,” although others cited the school’s \$3.8-million budget deficit and the difficulty graduates were having finding jobs as other factors. Administrative departments were consolidated, the most controversial decision being elimination of a separate dean for the Cantorial School. A new rabbinical curriculum put greater emphasis on counseling and pastoral care, as well as practical leadership and organizational skills. These were expected to expand the employment prospects of newly minted rabbis beyond the confines of the synagogue.

The state of the movement’s Solomon Schechter day school system gave cause for concern. A report released by the Avi Chai Foundation showed that of the 63 Schechter schools in existence in 1998, 20 had closed, and total enrollment had dropped by 35%. While to an extent this reflected a broader downturn in non-Orthodox day school education (see p. 140), some of the schools were dropping the Schechter name to become community day schools for the same reason USCJ

wanted to change its image: the Conservative denominational label was a liability. Armed with a \$250,000 grant from UJA-Federation of New York, Schechter launched a rebranding effort that downplayed its connection to the Conservative movement and stressed that its schools “engage the world.” Rabbi Wernick, quoted in the *Forward* (Jan 27, 2012), denied that the effort was a means to fudge the Conservative institutional affiliation; rather, it highlighted “the core elements that are Conservative Judaism: learned and passionate, authentic and pluralistic, joyful and accessible, egalitarian or traditional.”

When New York State became, in 2011, the sixth state to legalize same-sex marriage, Halakhah barred Orthodox rabbis from officiating at such weddings while Reform and Reconstructionist rabbis had no qualms about doing so. Their Conservative colleagues, however, faced a more ambiguous situation. Two contrasting positions on the matter had been issued by the movement’s Committee on Jewish Law and Standards in 2006, one prohibiting and the other permitting officiation. Rabbis could choose which to follow, but those willing to perform such ceremonies were left without guidance about what liturgy to use. In light of the legalization in New York, on May 31, 2012, the committee approved two alternative templates for conducting these weddings, one adhering to much of the traditional Jewish wedding service and the other departing significantly from it.

In 2011, the Magen Tzedek Commission, set up three years earlier by a group of Conservative rabbis, was incorporated in Illinois. It certified food products that were already deemed kosher by an authorized supervising agency for conformity with Jewish standards of ethical treatment of workers, animals, and the environment.

Reconstructionist Judaism

Reconstructionism, which coalesced in the mid-twentieth century under the influence of Rabbi Mordecai Kaplan’s teachings, promoted the concept of Judaism as a civilization in which religion was just one element along with Jewish culture, literature, history, and peoplehood. While Reconstructionist ideas had a profound influence on American Jewish thought, the denomination itself remained very small.

The Reconstructionist Rabbinical College (RRC), located in Philadelphia, which had always been the central focus of the movement, announced a five-year strategic plan in 2008 that pledged it to “strive for excellence,” “serve as a vital provider of Jewish thought and resources,” “raise the image and influence of Reconstructionist Judaism,” and “secure the funds to achieve its mission.” It revised the curriculum, took steps to provide students and graduates with new employment opportunities, and sought applicants from outside the United States. The school published two new installments of its ongoing *Guide to Jewish Practice*, enhanced its internet presence, and set up a Facebook page that drew over 6,000 followers. In light of the economic situation, the Jewish Reconstructionist Federation—the movement’s

congregational body—agreed to a restructuring that would make the college the primary organization of the movement.

Reform Judaism

Although still larger and healthier than Conservative Judaism, Reform too showed signs of weakness. In 2010, the movement's congregational organization, the Union for Reform Judaism (URJ), had 897 synagogue affiliates, down from 909 in 2005, and the number of affiliated households had dropped in that period by 4.8%. Studies indicated that nearly half of all Jews raised Reform no longer affiliated, a similar percentage of families dropped their memberships within a year after their last child's bar/bat mitzvah, some 20% of member families had one spouse who was not Jewish, and many people who called themselves Reform used it as a default term for Jewish noninvolvement.

Feeling the financial pinch of the 2008 economic downturn, the URJ cut its 2009 budget by 20%, laid off 60 employees and reduced the number of its regional offices from 14 to 4. It did spend money on \$5,000 grants to 20 Reform synagogues that submitted the most imaginative proposals for engaging current members and attracting the unaffiliated. "We're asking synagogues to morph themselves," explained URJ's COO Rabbi Dan Freeland. "We're not going to fund you doing the same stuff you're doing now." The winners were chosen from 168 congregations that applied.

After 15 years as URJ president, Rabbi Eric Yoffie announced his retirement in 2011, to take effect January 1, 2012. The organization announced in March 2011 that his successor would be Rabbi Richard (Rick) Jacobs, senior rabbi of Westchester Reform Temple in Scarsdale, New York. At the same time, the URJ released a position paper in the name of the Rabbinic Vision Initiative, made up of the 18 rabbis of the largest Reform congregations, a group that included Jacobs. Nearly a year and a half in the making, it soberly assessed the state of the movement. In language remarkably similar to what was being heard in Conservative circles, this document called Reform a movement in "disarray" and described the URJ governance structure, even after the 2009 cutbacks, as "large and unwieldy," criticized its fund raising and claimed that it did not service congregations adequately.

Born in New York and raised in California, the 55-year-old Jacobs told the *New York Jewish Week* (March 25, 2012) that "the future of Jewish life depends on transforming the synagogue into a place of real spirituality and learning." Amid the accolades that poured in from all sides to mark his accession, a discordant note was sounded in the form of an advertisement that appeared in several Jewish newspapers urging a reconsideration of the appointment in light of his membership on the board of the dovish New Israel Fund and the rabbinic cabinet of J Street, groups that the advertisement said did not "represent the pro-Israel policies

cherished by Reform Jews.” It was signed by 40 people who called themselves Jews against Divisive Leadership.

Reform leaders reacted with expressions of unbounded confidence in their new president’s Zionist convictions, and the ad’s signatories were dismissed as out-of-touch right-wingers. Jacobs expressed his views at a meeting of the movement’s Religious Action Center in Washington: “I believe that Israel’s security and well-being require that Israel must become a more tolerant and pluralistic society. . . . I will not back away from my commitment to a two-state solution. . . . I intend to work every single day to build up the ranks of those who share my Zionist passion.”

The incoming president was greeted warmly at the URJ Biennial in December, held just outside Washington, but much of the discussion there focused on the challenges facing the movement. Outgoing president Yoffie noted that both his own children had abandoned Reform, his daughter adopting Orthodoxy and his son rarely attending any service. Two social scientists, Leonard Saxe of Brandeis and Steven M. Cohen of Hebrew Union College, pointed out that the bulk of Jews leaving Reform were opting for a nondenominational “just Jewish” identity, and suggested that before long Reform numbers would shrink noticeably.

In his keynote speech, Jacobs lamented that members too often viewed their synagogues as gas stations where they stop off to “fill up the next generation with Jewish gas,” and rousingly called on the movement to step outside synagogue walls and bring a Jewish message—not necessarily a denominational Reform one—to “the unaffiliated and uninspired” wherever they are. Yoffie, though, suggesting that this message might not resonate with some Reform leaders, told the *Forward* (Dec. 16, 2011): “The synagogue is going to remain the central institution of Jewish life.”

The 6,000 people in attendance demonstrated considerable enthusiasm for the speech delivered by President Barack Obama, with reporters comparing his reception to that given a rock star. The president praised the Reform movement for its historic support for civil rights and other politically progressive causes, and said that no administration “has done more in support of Israel’s security than ours.” The presentation given by House Majority Leader Eric Cantor, a Jewish Republican, drew what was described as “polite” applause.

The URJ announced further organizational changes in March 2012. Thirty employees were let go and 24—many of them consultants and part-timers, who would earn less and not receive fringe benefits—were hired.

Jewish Education

The Day-School Crisis

The economic downturn created difficulties for Jewish day schools, which, since the 1960s, had been credited with inculcating proud Jewish identification and imparting Jewish literacy at levels unattainable in supplementary schools. The 2011 census of American day schools, conducted by Dr. Marvin Schick, reported a

1.4% decline in student enrollment compared to 2010, and found that outside the Orthodox sector, enrollment had dropped 9.5% since 2008. Schick ascribed the situation to the inability of financially strapped families to afford tuition and the concomitant difficulty the schools had in providing scholarships. The bad news evoked a debate over the future of these schools. For some observers, the data proved that day schools had reached a dead end. As J.J. Goldberg put it, despite “millions of dollar spent pushing the idea. . . the proposition that day schools are the answer to assimilation isn’t panning out” (*Forward*, Jan. 6, 2012). Others, like Professor Jack Wertheimer, cited research showing that some 40% of young Jewish leaders outside the Orthodox community had day school educations, and argued that the best way to stimulate a renaissance in Jewish life was “to encourage ever more families to enroll their children in Jewish day schools” (*Forward*, Jan. 20, 2012).

At the grassroots level, day schools grappled with the funding problem. The *Forward* (Feb. 3 and 10, 2012) reported on a school that survived by accepting non-Jewish children; another that stayed afloat by slashing tuition and making up the money through donations; a third that created a niche for itself by providing services for special-needs students; and yet another that gave significant discounts to families new to the community. Local Jewish federations, themselves financially strapped, could provide little additional money, but some did help day schools with information about accessing constitutionally permissible government aid programs and with setting up endowment funds. In late 2011, the Orthodox Union held a Summit on Day School Affordability that addressed aspects of the problem and awarded \$150,000 in “day school affordability challenge grants” to recognize promising initiatives. Yeshiva University’s Institute for University-School Partnership, which advised day schools on cost-cutting measures, claimed to have saved nearly 40 schools tens of millions of dollars.

More radical voices, mostly found in the Orthodox community but including others as well, urged a challenge to the traditional taboo on government aid to pay for religious education. In 2012, the Jewish Federation of Greater New Orleans became the first Jewish federation in the country to support government vouchers for private schools; and Marc Stern, general counsel of the American Jewish Committee, told the *New Jersey Jewish News* (April 25, 2012) that his organization was open to reconsidering its longtime opposition to vouchers and tax credits. Peter Beinart, the harsh critic of Israeli policies, called for an end to the community’s generally knee-jerk opposition to such programs, arguing that the American government should pay for the secular studies offered in Jewish day schools, as was done in a number of other democratic countries.

Another alternative was the creation of Hebrew charter schools. As part of the public school system, they would not charge tuition, but the nonmonetary cost was steep: the schools could not discriminate in admissions between Jewish and non-Jewish applicants, and Jewish studies would have to be confined to “secular” matters like Hebrew language and Israeli culture, since anything touching on religion risked breaching the church-state barrier. Local public school systems

were not pleased with such charters, fearing they would drain off tax money as well as white and high-achieving students from the regular public schools.

The Hebrew charter school movement began in 2007 with the Ben Gamla initiative in Hollywood, Florida. Five years later Ben Gamla had five schools in South Florida with a total enrollment of 1,361, many of whom also attended explicitly religious Jewish afterschool programs at local synagogues and JCCs. A handful of other such schools opened around the country, and an organization called the Hebrew Charter School Center, funded by philanthropist Michael Steinhardt, advocated the concept.

In communities that already had Jewish day schools, efforts to start charters aroused the understandable fear that students would be drawn away from the existing schools, further exacerbating their financial woes. When a charter school, to be called Shalom Academy, was proposed to serve Teaneck and Englewood, New Jersey, towns with many Orthodox Jews and several day schools, the rabbis were ambivalent. Rabbi Shmuel Goldin of Englewood, soon to ascend to the presidency of the RCA, told the *New York Jewish Week* (Feb. 4, 2011) that charter schools were “welcome” to serve the needs of children who would not otherwise attend a day school but added, “I’m concerned, especially in the current financial climate, that people will see this as an alternative to day school, and I don’t think it’s a viable alternative.”

Yet another model for all-day Jewish schooling was proposed in 2011 for two more New Jersey communities, Yeshivat He’Atid (Yeshiva of the Future) in Bergenfield and the West Orange Cooperative Yeshiva. While these would be private schools, they planned to charge an annual tuition below \$10,000, much lower than the standard cost of day school. Savings would come from the use of “blended learning,” whereby much of the old face-to-face instructional style would be replaced by computers, enabling students to learn at their own pace. Additional savings would come by renting classroom space from synagogues and having parents help with auxiliary services.

Israel Education

The controversy over whether and to what extent younger American Jews were distancing themselves from Israel generated discussion about what might be done to counter the trend. One idea was to build upon the success of two popular programs that enhanced the Jewish identification of young Jews by bringing them to Israel. Birthright Israel, funded primarily by philanthropists, had brought some 250,000 Jews aged 18–26 on free 10-day trips since 1999. And Masa, initiated by the Jewish Agency in 2003, targeting those age 22–30, had attracted some 20,000 participants to spend several months in Israel pursuing educational programs or internships.

Birthright CEO Gidi Mark called it “the most successful Zionist project in the Jewish world.” A series of studies conducted by the Cohen Center for Modern

Jewish Studies at Brandeis University found that Birthright Israel had a positive Jewish impact. The program's fundraising materials prominently displayed claims from one such 2011 study that participants were 46% more likely than non-participants to feel connected to Israel (the effect being even higher for those with weaker Jewish backgrounds); 28% more likely to feel "very confident" about explaining Israel's current situation; 51% more likely to marry a Jew; and 35% more likely to consider it "very important" to raise Jewish children. As Birthright celebrated its eleventh anniversary in May 2012, it announced plans to raise the number of annual participants from the current 30,000 to 51,000 in 2013. Such an increase, to be funded by a large grant from the Israeli government that would be matched by the Jewish Agency and The Jewish Federations of North America, would mean that half of all Jewish young adults would have the Birthright experience.

On the negative side, Birthright and Masa acknowledged their failure to establish attractive programs for alumni, one activist explaining, "You can't replicate the magic of the Birthright bubble" (*New York Jewish Week*, Sept. 30, 2011). It remained to be seen whether, in the absence of effective follow-up, the benefits of the programs would stand the test of time.

The possible alienation of young Jews from Israel also raised the profile of Israel education in Jewish schools. A study released at the annual North American Jewish Day School Conference in February 2011 showed that a sample of juniors attending day schools were "suspicious" of what adults told them about Israel and "distance themselves from what they hear in the classroom." Since they had greater trust in their peers and their own experiences, the researcher suggested that youth group and camping activity with Israel-based content and trips to Israel at an early age might be more effective than formal Israel education.

Others argued for a shift in the focus of Israel education. If high-school students tuned out teachers they perceived as simply following a pro-Israel propaganda line, the remedy might be presenting the history of Israel objectively with recognition of multiple viewpoints, the way general history is taught. John Ruskay, the head of New York UJA-Federation, said, "We are not well served by conflating Israel advocacy and Israel education. Since 1948 we've asked people to rally for Israel, and they did. But we didn't provide the educational frameworks that would allow them to grapple with the challenge of developing their own vision of what can and should be, and working through the tough issues" (*New York Jewish Week*, July 22, 2011). This suggestion again returned the discussion to whether the community should play the role of defender of Israel's current policies or a big tent encompassing a broad spectrum of opinion.

Chapter 5

Jewish Population in the United States, 2012

Ira M. Sheskin and Arnold Dashefsky

“Jewish ambivalence about demography goes back a long way. The Bible, in several places, meticulously enumerates each tribe’s population even while warning that conducting head counts can bring dire consequences. Such consequences are realized in the Book of Samuel, in which the Israelites are punished severely for a census conducted by King David. According to the Book of Chronicles, the census was incited by Satan himself.” Thus wrote Lawrence Grossman,¹ a Former

¹ Lawrence Grossman, “The Book of Numbers,” *Jewish Ideas Daily* (March 19, 2012). (See Numbers 1:2–4; 2 Samuel 24:1; 1 Chronicles 21:1).

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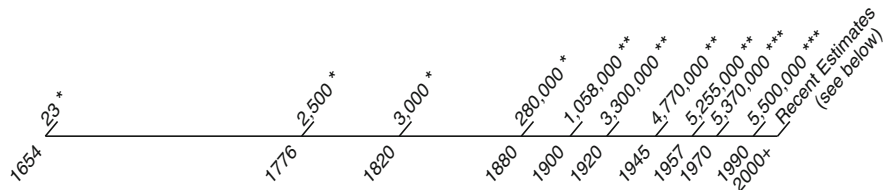
1. The Jewish Federations of North America (JFNA) and Former staff members at its predecessor organizations (United Jewish Communities and Council of Jewish Federations), Jim Schwartz, Jeffrey Scheckner, and Barry Kosmin, who authored the *AJYB* United States Jewish population chapters from 1986 to 2003. Many population estimates in this chapter are based on their efforts;
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Recent Estimates of American Jews

National Jewish Population Survey 2000-01: 5,200,000
 American Jewish Identity Survey 2001: 5,340,000
 Survey of Heritage and Religious Identification, 2001-02: 6,000,000
 Steinhardt Brandeis Meta-Analysis 2011: 6,400,000
 North American Jewish Data Bank 2012: 6,722,000

* American Jewish Historical Society
 ** American Jewish Year Book
 *** National Jewish Population Survey

Fig. 5.1 Historical American Jewish Population Estimates

editor of the *American Jewish Year Book* from 2000 to 2008. Nevertheless, if it is true as population experts assert that “demography is destiny,” we have no choice but to try to count the US Jewish population to plan its future. Indeed, rabbinic commentators have suggested that enumerating the population enhances individual self-worth and self-confidence as biblical Israel had only known the degradation and oppression of slavery.

Above is a time line² showing changes in the US Jewish population based on a variety of historic estimates (Fig. 5.1). Two of them are derived from government sources. The first entry of 23 persons for 1654 is derived from court records when a boat load of Jewish refugees arrived from Recife, Brazil, to New Amsterdam (later by 1664, New York). They came to a Dutch colony leaving Brazil, which was ceded by the Dutch to the Portuguese. The other government estimate is derived from the one time the U.S. Census Bureau asked a question in a sample survey in 1957, which yielded an estimate of 5,255,000 persons. All subsequent estimates in the time line from 1970 to the present are based on sample surveys, or as in the current estimate reported in this chapter, an aggregate of sample community surveys, estimates derived from the internet and/or informants, and to a very limited extent, the US Census.

While the divine promise that the Jewish people “will multiply . . . as the stars of heaven, and as the sand by the seashore” (Genesis 22.17) has not been actualized, we do not feel free to desist from the task of enumerating them. This is our legacy and this is our mandate. In recognition of this legacy, we include historical estimates of the American Jewish population from the first *American Jewish Year Book* of 1899 (Table 5.1).

From 1899 to 2008, a version of this chapter appeared in the *American Jewish Year Book*, published annually by the American Jewish Committee. Due to the American Jewish Committee’s decision to cease publishing the *Year Book*, no

² *Pocket Demographics*. 2012. Berman Institute-North American Jewish Data Bank (Storrs, CT: University of Connecticut).

Table 5.1 Estimates of the Jewish population for states and continental territories of the United States, 1899

State	Population	State	Population
Alabama	6,000	Missouri	35,000
Arizona	2,000	Montana	2,500
Arkansas	4,000	Nebraska	2,000
California	35,000	Nevada	2,500
Colorado	10,500	New Hampshire	1,000
Connecticut	6,000	New Jersey	25,000
N. and S. Dakota	3,500	New Mexico	2,000
Delaware	3,000	New York	400,000
District of Columbia	3,500	North Carolina	12,000
Florida	2,500	Ohio	50,000
Georgia	7,000	Oregon	6,000
Idaho	2,000	Pennsylvania	95,000
Illinois	95,000	Rhode Island	3,500
Indiana	25,000	South Carolina	8,000
Iowa	5,000	Tennessee	15,000
Kansas	3,500	Texas	15,000
Kentucky	12,000	Utah	5,000
Louisiana	20,000	Vermont	1,000
Maine	5,000	Virginia	18,000
Maryland	35,000	Washington	2,800
Massachusetts	20,000	West Virginia	6,000
Michigan	9,000	Wisconsin	10,000
Minnesota	6,000	Wyoming	1,000
Mississippi	5,000	Total	1,043,800

Source: *American Jewish Year Book* (Philadelphia: The Jewish Publication Society of America, 1899): 284. Based with a few modifications on the tables of Mr. D. Sulzberger

chapter appeared in 2009. In 2010 and 2011, a version of this chapter appeared in the *Current Jewish Population Reports* series at www.jewishdatabank.org, co-sponsored by the Berman Institute–North American Jewish Data Bank, The Association for the Social Scientific Study of Jewry, and The Jewish Federations of North America.

Part I: Population Estimation Methodology

The authors have endeavored to compile accurate estimates of the size of the Jewish population in each local Jewish community, given the constraints involved in estimating the size of a rare population. This effort is ongoing, as every year new local Jewish community studies are completed and population estimates are updated. The current Jewish population estimates are shown in Appendix A 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 United States Jewish population, an estimate that is likely at the high end for reasons explained by Sheskin and Dashefsky.³

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

Source One: Scientific Estimates

Scientific Estimates are most often based on the results of telephone surveys using random digit dialing (RDD) procedures.⁴ In other cases, Scientific Estimates are based on Distinctive Jewish Name (DJN) studies.⁵ DJN studies are sometimes used to estimate the Jewish population of an area contiguous to another area in which an RDD telephone survey was completed.⁶ DJN studies are also sometimes used to update a population estimate from an earlier RDD study. In some cases, DJN estimates are available for other communities as well. In a few cases, a Scientific Estimate is based on a different methodology (neither RDD nor DJN).⁷

³ See Ira M. Sheskin and Arnold Dashefsky (2006). "Jewish Population in the United States, 2006," *American Jewish Year Book, 2006*, Volume 106 (David Singer and Lawrence Grossman, editors) (New York: American Jewish Committee) pp. 134–139, which discusses the discrepancy between our US total population estimate and that of the 2000–2001 National Jewish Population Survey, at www.jewishdatabank.org. Note that our estimate is in general agreement with the estimate of Elizabeth Tighe et al. (2011). *Estimating the Jewish Population of the United States: 2000–2010*, Brandeis University, Steinhardt Social Research Institute, at www.brandeis.edu/ssri

⁴ For a brief description of random digit dialing in local Jewish community studies, see Ira M. Sheskin (2001). *How Jewish Communities Differ: Variations in the Findings of Local Jewish Demographic Studies* (New York: City University of New York, North American Jewish Data Bank) p.6, at www.jewishdatabank.org

⁵ See Ira M. Sheskin (1998). "A Methodology for Examining the Changing Size and Spatial Distribution of a Jewish Population: A Miami Case Study," *Shofar, Special Issue: Studies in Jewish Geography* (Neil G. Jacobs, Special Guest Editor) 17(1) pp. 97–116. The fact that about 8–12 % of American Jews, despite rising intermarriage, continue to have one of 36 Distinctive Jewish Names (Berman, Caplan, Cohen, Epstein, Feldman, Freedman, Friedman, Goldberg, Goldman, Goldstein, Goodman, Greenberg, Gross, Grossman, Jacobs, Jaffe, Kahn, Kaplan, Katz, Kohn, Levin, Levine, Levinson, Levy, Lieberman, Rosen, Rosenberg, Rosenthal, Rubin, Schwartz, Shapiro, Siegel, Silverman, Stern, Weinstein, Weiss) facilitates making reasonable estimates of the Jewish population.

⁶ For an example, see footnote 4 in Ira M. Sheskin and Arnold Dashefsky (2008). "Jewish Population in the United States, 2008," *American Jewish Year Book, 2008*, Volume 108 (David Singer and Lawrence Grossman, editors) (New York: American Jewish Committee) pp. 151–222 at www.jewishdatabank.org

⁷ 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 Estimates

Three New York Jewish communities inhabited by Hasidic sects are essentially 100% Jewish:

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

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

Monsey, another community in Rockland County with a Hasidic population, is not 100% Jewish, but US Census Data on race and language spoken at home were used to derive a conservative estimate of the Jewish population in this community. If readers have knowledge of additional communities of this nature, please inform Ira M. Sheskin at isheskin@miami.edu.

Source Three: Informant Estimates

For communities in which no recent scientific study exists, informants at the 155 Jewish Federations and the more than 300 Jewish Federations of North America (JFNA) network communities were contacted via e-mail. Responses were e-mailed to Ira M. Sheskin (isheskin@miami.edu). These informants generally have access to information about the number of households on the local Jewish Federation's mailing list and/or the number who are members of local synagogues and Jewish organizations. For communities that did not reply and for which other information was not available, estimates have been retained from previous years.

Due to the large number of estimates in Appendix A, it is impossible to contact in 1 year all informants in communities that are not part of the JFNA network. Thus, beginning 2 years ago, we undertook what we intend will be a multi-year effort to update the estimates for communities with no scientific studies.

Relying on an Internet search of relevant websites, we began by identifying synagogues and Jewish organizations in several states. We then initiated phone interviews or e-mail contacts with designated leaders of these synagogues and Jewish organizations, asking a series of questions, including the number of Jewish households (a household with one or more Jews), the average household size, the percentage of persons in these households who identify as Jewish, and the percentage of households who spend 7 months or less of the year in the community. This information provides the raw data necessary to estimate population size. Readers should understand that Informant Estimates represent educated guesses, not precise Scientific Estimates.⁸

⁸The questionnaire and forms used for this effort are available at www.jewishdatabank.org

Source Four: Internet Estimates

In some communities, we located estimates of an area's Jewish population from Internet sources, such as newspapers, as well as Jewish Federation, and synagogue websites. For example, the Goldring/Woldenberg Institute of Southern Jewish Life (www.isjl.org/history/archive/index.html) has published vignettes on every known existing and defunct Jewish community in nine Southern States (Alabama, Arkansas, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, and Texas). These vignettes, by the historian Stuart Rockoff, provided useful information for updating the estimates for Jewish communities in these states, deleting communities whose Jewish population decreased below 100 Jews, and adding communities whose Jewish population increased to 100 or more Jews. (Appendix A lists individually only communities with 100 or more Jews.)

Other Considerations in Population Estimation

The estimates for more than 85% of the total number of Jews reported in Appendix A are based on Scientific Estimates or US Census Estimates. Thus, less than 15% of the total estimated number of American Jews is based on the less-reliable Informant or Internet Estimates. An analysis presented in a 2007 *American Jewish Year Book* chapter strongly suggests greater reliability of Informant Estimates than was previously assumed.⁹ 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 15 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.¹⁰

Unlike for most religious groups, being Jewish is both a religious and an ethnic identity. The 2000–2001 National Jewish Population Survey (NJPS 2000–2001)¹¹ suggests that about one-fifth of American Jews do not identify as Jewish in terms of religion. One does not cease to be a Jew even if one becomes an atheist or agnostic

⁹ See Ira M. Sheskin and Arnold Dashefsky (2007). "Jewish Population in the United States, 2007," *American Jewish Year Book*, 2007, Volume 107 (David Singer and Lawrence Grossman, editors) (New York: American Jewish Committee) pp. 136–138 at www.jewishdatabank.org

¹⁰ Sergio DellaPergola (2010). "World Jewish Population, 2010. In *Current Jewish Population Reports, Number 2–2010* (Storrs, CT: Berman Institute, North American Jewish Data Bank) at www.jewishdatabank.org

¹¹ Laurence Kotler-Berkowitz et al. (2003). *Strength, Challenge and Diversity in the American Jewish Population*. (New York: United Jewish Communities) at www.jfna.org/NJPS

or does not participate in religious services or rituals. The exception to this rule according to most Jewish identity authorities is when a person born Jewish formally converts or practices another monotheistic religion.

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

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

Population estimation is not an exact science. If the estimate of Jews in a community reported herein differs from the estimate reported last year, readers should not assume that the change occurred during the past year. Rather, the updated estimate in almost all cases reflects changes that have been occurring over a longer period of time but which only recently have been substantiated.

Readers are invited to offer suggestions for improving the accuracy of the estimates and the portrayal of the data in this chapter. Please email all suggestions to Ira M. Sheskin at isheskin@miami.edu.

Part II: Features in the Local Population Estimates Presented in Appendix A

Appendix A provides estimates for about 900 Jewish communities and geographic subareas of those communities. Many of the estimates listed in Appendix A are for Jewish Federation service areas. Where possible, we have disaggregated Jewish Federation service areas into smaller geographic units. For example, separate estimates are provided for such places as Boulder (Colorado) (a part of the service area of the Allied Jewish Federation of Colorado) and Boynton Beach (Florida) (a part of the service area of the Jewish Federation of Palm Beach County).

Appendix A indicates whether each estimate is a Scientific Estimate, US Census Estimate, or an Informant/Internet Estimate. Estimates in boldface type are based on a scientific study, which, unless otherwise indicated, means an RDD study, or are US Census-based estimates. The boldface date indicates the year in which the field work was conducted. If a superscript letter “a” appears next to the boldface date, the Scientific Estimate was based on a DJN study. When a superscript letter “b” and two dates appear, a DJN study has been used to update a previous RDD study. A superscript letter “c” indicates a US Census-based estimate. A superscript letter

“d” means that a Scientific Estimate is based on a study using a different methodology (neither RDD nor DJN).

Estimates for communities not shown in boldface type are based on Informant/Internet Estimates. The Former compilers of the data for the *American Jewish Year Book* provided only a range of years (pre-1997 or 1997–2001) for the dates of the last informant contact. For communities for which the date in the *Date of Informant Confirmation or Latest Study* column in Appendix A is more recent than the date of the latest study shown in boldface type, the study estimate has been confirmed or updated by a local informant subsequent to the scientific study.

For communities for which the information is available, Appendix A also presents estimates of the number of Jews who live in part-year households. Part-year households are defined as households who live in a community for 3–7 months of the year. Jews in part-year households form an essential component of some Jewish communities, as many join synagogues and donate to Jewish Federations in the communities in which they live part time. This is particularly true in Florida, and to a lesser extent, in other states with many retirees. This methodology allows the reader to gain a better perspective on the size of Jewish communities with significant part-year populations, without double counting the part-year Jewish population in the totals. Note that Jews in part-year households are reported as such in the community that is most likely their “second home.” The *Part-Year Jewish Population* shown in the final column of Appendix A is not included in the *Jewish Population* column for that community, since the part-year Jewish population is already reflected in the *Jewish Population* column in their primary community.

The Excel spreadsheet used to create Appendix A and the other tables in this chapter will be available at www.jewishdatabank.org in 2013. This spreadsheet also includes information on about 250 “Other Places” with Jewish populations less than 100 which are aggregated and shown as the last entry for many of the states in Appendix A as well as a table showing some of the major changes in the population estimates in Appendix A since last year.

Part III: Changes in Population Estimates and Confirmation of Older Estimates

This year, more than 70 estimates in Appendix A were either changed or confirmed. In the past year, two new local Jewish community studies were completed: Cleveland (2011) and New York (2011). In addition, an update study was completed in Richmond (2011). Several new DJN studies were also completed, and a number of Informant Estimates were changed. This Part discusses some of the more significant changes.

California: Four new estimates (previously Informant Estimates) are available for California communities based on DJN studies. The estimate for Fresno of 3,500 Jews increased by 1,200 (52%) from a 1997–2001 estimate of 2,300. The estimate for Monterey Peninsula of 4,500 Jews increased by 2,200 (96%) from a 1997–2001

estimate of 2,300. The estimate for Napa County of 1,500 Jews increased by 500 (50%) from a 1997–2001 estimate of 1,000. The 1997–2001 estimate for Santa Cruz-Aptos (previously an Informant Estimate) was confirmed at 6,000 Jews by a DJN study.

Colorado: The estimate for Vail-Breckenridge-Eagle of 1,500 Jews (based on a DJN study) increased by 850 (131%) from a 1997–2001 Informant Estimate of 650.

Florida: The estimate for Spring Hill of 350 Jews (based on an Informant Estimate) was added. No estimate for this community was available previously.

Georgia: The estimate for Athens of 750 Jews (based on a new Informant Estimate) increased by 150 (25%) from a 1997–2001 Informant Estimate of 600. The estimate for Macon of 600 Jews (based on a new Informant Estimate) decreased by 400 (40%) from a 1997–2001 Informant Estimate of 1,000.

Massachusetts: The overall estimate of 14,200 Jews based on a 1997–2001 Informant Estimate for the Springfield Area served by the Jewish Federation of Western Massachusetts was confirmed by a new Informant Estimate. However, the estimate of the geographic distribution changed. A significant geographic shift occurred from Hampden County (Springfield) to Hampshire County (Amherst-Northampton). The estimate for Hampden County of 6,600 Jews decreased by 4,000 (38%) from a 1997–2001 estimate of 10,600. The estimate for Hampshire County of 6,500 Jews increased by 4,000 (160%) from a 1997–2001 estimate of 2,500.

Nevada: The estimate for Reno-Carson City of 4,000 Jews (based on a DJN study) increased by 1,900 (90%) from a 1997–2001 Informant Estimate of 2,100.

New Mexico: The estimate for Santa Fe-Las Vegas of 4,000 Jews (based on a new Informant Estimate) increased by 500 (14%) from a 2010 DJN estimate of 3,500.

New York: The estimate for the UJA-Federation of New York service area (the five boroughs of New York City and Nassau, Suffolk, and Westchester Counties) of 1,538,000 Jews (based on a new RDD survey) increased by 126,000 (9%) from the 2002 RDD estimate of 1,412,000.¹²

The estimate for the Bronx of 54,000 Jews increased by 9,000 (20%) from a 2002 estimate of 45,000. The estimate for Brooklyn of 560,000 Jews increased by 104,000 (23%) from a 2002 estimate of 456,000. The estimate for Manhattan of 240,000 Jews did not change significantly from a 2002 estimate of 243,000. The estimate for Queens of 198,000 Jews increased by 12,000 (6%) from a 2002 estimate of 186,000. The estimate for Staten Island of 34,000 Jews decreased by 8,000 (19%) from a 2002 estimate of 42,000. In total, the estimate for New York City of 1,086,000 Jews increased by 114,000 (12%) from a 2002 estimate of 972,000.

¹² Note that Appendix A does not include the neighborhood level data included in this chapter in previous years because such data had not yet been released by the UJA-Federation of New York at the time this chapter was finalized. We expect to include such data next year.

The estimate for Nassau County of 230,000 Jews increased by 9,000 (4%) from a 2002 estimate of 221,000. The estimate for Suffolk County of 86,000 Jews decreased by 4,000 (4%) from a 2002 estimate of 90,000. The estimate for Westchester County of 136,000 Jews increased by 7,000 (5%) from a 2002 estimate of 129,000. In total, the estimate for the suburban counties of New York City of 452,000 Jews increased by 12,000 (3%) from a 2002 estimate of 440,000.

North Carolina: The estimate for Winston-Salem of 1,400 Jews (based on a DJN study) increased by 1,000 (250%) from a 2009 Informant Estimate of 400.

Ohio: The estimate for Cleveland of 80,800 Jews (based on a new RDD survey) did not change significantly from the 1996 RDD estimate of 81,500. However, a significant geographic shift occurred toward the combined East Side Suburbs/Beachwood/Solon & Southeast Suburbs area, from 21,700 Jews in 1996 to 31,300 Jews, an increase of 9,600 (44%). The estimate for Northern Heights of 10,400 Jews decreased by 6,600 (39%) from a 1996 estimate of 17,000. Smaller decreases are seen in The Heights (2,000, or 8%), the West Side/Central Area (1,100 or 9%) and the Northeast (600, or 11%).

The estimate for Columbus of 23,000 Jews increased by 1,000 (5%) from a 2001 RDD estimate of 22,000 based on a new Informant Estimate.

South Carolina: The estimate for Myrtle Beach of 1,500 Jews (based on a new Informant Estimate) increased by 1,025 (216%) from a 1997–2001 Informant Estimate of 475. Much of this increase, according to our informant, is due to the growth in the number of Israelis in this area.

Virginia. The estimate for Richmond of 10,000 Jews (based on a DJN update study) decreased by 2,150 (18%) from a 1994 estimate of 12,150 (based on an RDD survey). The estimate for the West End of 1,200 Jews decreased by 1,100 (48%) from a 1994 estimate of 2,300. The estimate for the Central of 1,300 Jews decreased by 900 (41%) from a 1994 estimate of 2,200. A decrease of 500 Jews (11%) is estimated in the Far West End and an increase of 350 (19%) is estimated in the Southside.

Wyoming: The estimate for Cheyenne of 500 Jews (based on a new Informant Estimate) increased by 200 (67%) from a 2008 Informant Estimate of 300.

New Studies in Progress: Due in part to the economic downturn that began in the Fall of 2008, almost all Jewish Federations with plans for studies put those plans on hold. As of this writing in June 2012, no studies are in progress.

Part IV: National, State, Regional, and Metropolitan Statistical Area Totals

Based on a summation of local Jewish community studies in Appendix A, the estimated size of the American Jewish community in 2012 is 6.722 million Jews (Table 5.2), compared to an estimate of 6.588 million in 2011. The 6.722 million is about 1.5 million more than the Jewish population estimate reported by United Jewish Communities (now The Jewish Federations of North America) in its 2000–2001 National Jewish Population Survey (NJPS 2000–2001). See the 2006

Table 5.2 Jewish population in the United States by State, 2012

State	Number of Jews	Total population ^a	Percentage Jewish (%)	% Distribution of Jewish population
Alabama	8,825	4,802,740	0.2	0.1
Alaska	6,175	722,718	0.9	0.1
Arizona	106,300	6,482,505	1.6	1.6
Arkansas	1,725	2,937,979	0.1	0.0
California	1,223,640	37,691,912	3.2	18.2
Colorado	91,920	5,116,796	1.8	1.4
Connecticut	116,050	3,580,709	3.2	1.7
Delaware	15,100	907,135	1.7	0.2
District of Columbia	28,000	617,996	4.5	0.4
Florida	638,985 ^b	19,057,542	3.4	9.5
Georgia	127,470	9,815,210	1.3	1.9
Hawaii	7,280	1,374,810	0.5	0.1
Idaho	1,525	1,584,985	0.1	0.0
Illinois	297,935	12,869,257	2.3	4.4
Indiana	17,470	6,516,922	0.3	0.3
Iowa	6,240	3,062,309	0.2	0.1
Kansas	17,775	2,871,238	0.6	0.3
Kentucky	11,300	4,369,356	0.3	0.2
Louisiana	10,675	4,574,836	0.2	0.2
Maine	13,890	1,328,188	1.0	0.2
Maryland	238,200	5,828,289	4.1	3.5
Massachusetts	277,980	6,587,536	4.2	4.1
Michigan	82,270	9,876,187	0.8	1.2
Minnesota	45,635	5,344,861	0.9	0.7
Mississippi	1,550	2,978,512	0.1	0.0
Missouri	59,175	6,010,688	1.0	0.9
Montana	1,350	998,199	0.1	0.0
Nebraska	6,100	1,842,641	0.3	0.1
Nevada	76,300	2,723,322	2.8	1.1
New Hampshire	10,120	1,318,194	0.8	0.2
New Jersey	504,450	8,821,155	5.7	7.5
New Mexico	12,725	2,082,224	0.6	0.2
New York	1,761,020	19,465,197	9.0	26.2
North Carolina	31,675	9,656,401	0.3	0.5
North Dakota	400	683,932	0.1	0.0
Ohio	148,680	11,544,951	1.3	2.2
Oklahoma	4,650	3,791,508	0.1	0.1
Oregon	40,650	3,871,859	1.1	0.6
Pennsylvania	294,925	12,742,886	2.3	4.4
Rhode Island	18,750	1,051,302	1.8	0.3
South Carolina	13,570	4,679,230	0.3	0.2
South Dakota	345	824,082	0.0	0.0
Tennessee	19,575	6,403,353	0.3	0.3
Texas	139,505	25,674,681	0.5	2.1

(continued)

Table 5.2 (continued)

State	Number of Jews	Total population ^a	Percentage Jewish (%)	% Distribution of Jewish population
Utah	5,650	2,817,222	0.2	0.1
Vermont	5,285	626,431	0.8	0.1
Virginia	95,240	8,096,604	1.2	1.4
Washington	45,885	6,830,038	0.7	0.7
West Virginia	2,335	1,855,364	0.1	0.0
Wisconsin	28,255	5,711,767	0.5	0.4
Wyoming	1,150	568,158	0.2	0.0
Total	6,721,680	311,591,917	2.2	100.0

^aSource: www.census.gov (2011 estimates)

^bExcludes 77,675 Jews who live in Florida for 3–7 months of the year and are counted in their primary state of residence

American Jewish Year Book and *Current Jewish Population Report 2010-Number 2* by Sergio DellaPergola for an explanation of these differences.¹³

The vast majority of the 2012 increase in the estimate is due to the higher Jewish population in the service area of the UJA-Federation of New York. The increase from 2011 to 2012 in the American Jewish population should not be interpreted to mean that the number of Jews in the United States is necessarily increasing. Rather, for some communities, we simply have new estimates that are better than the previous estimates, which were too low.

For reasons discussed in the 2006 *American Jewish Year Book*, it is unlikely that the number of American Jews is as high as 6.722 million. Rather, we maintain in that chapter that the actual number is probably between 6.0 million and 6.4 million. Briefly, some part-year households (households who spend part of the year in one community and part in another), some college students (who are reported in their home community and their school community), and some households who moved from one community to another between local Jewish community studies are likely, to some extent, being double-counted in Appendix A.

Tables 5.2, 5.3, and 5.4 show the total Jewish population of each state, Census Region, Census Division, and Metropolitan Statistical Area (MSA). Map 5.1 shows the definitions of the Census Regions and Census Divisions.

State Level

The first data column of Table 5.2 shows the number of Jews in each state. Eight states have a Jewish population of 200,000 or more: New York (1,761,000);

¹³ See also Ira M. Sheskin (2008). “Four Questions about American Jewish Demography,” *Jewish Political Studies Review* (Jerusalem: Jerusalem Center for Public Affairs) 20 (1&2) pp. 23–42 at www.jcpa.org

Table 5.3 Jewish population in the United States by census region and census division, 2012

Census region/division	Jewish population		Total population	
	Number	Percentage distribution (%)	Number ^a	Percentage distribution (%)
Northeast	3,002,470	44.7	55,521,598	17.8
Middle Atlantic	2,560,395	38.1	41,029,238	13.2
New England	442,075	6.6	14,492,360	4.7
Midwest	710,280	10.6	67,158,835	21.6
East North Central	574,610	8.5	46,519,084	14.9
West North Central	135,670	2.0	20,639,751	6.6
South	1,388,380	20.7	116,046,736	37.2
East South Central	41,250	0.6	18,553,961	6.0
South Atlantic	1,190,575	17.7	60,513,771	19.4
West South Central	156,555	2.3	36,979,004	11.9
West	1,620,550	24.1	72,864,748	23.4
Mountain	296,920	4.4	22,373,411	7.2
Pacific	1,323,630	19.7	50,491,337	16.2
Total	6,721,680	100.0	311,591,917	100.0

^aSource: www.census.gov (2011 estimates)

California (1,224,000); Florida (639,000); New Jersey (504,000); Illinois (298,000); Pennsylvania (295,000); Massachusetts (278,000); and Maryland (238,000).

The third column of Table 5.2 shows the percentage of the population in each state that is Jewish. Overall, about 2.2% of Americans are Jewish, but the percentage is 4% or higher in New York (9.0%), New Jersey (5.7%), the District of Columbia (4.5%), Massachusetts (4.2%), and Maryland (4.1%).

The final column of Table 5.2 shows the percentage of the total Jewish population in each state. The four states with the largest shares of the US Jewish populations [New York (26%), California (18%), Florida (10%), and New Jersey (8%)] account for 61% of the 6.722 million American Jews reported in Table 5.2. These four states account for only 27% of the total US population. The Jewish population, then, is very geographically concentrated, particularly compared to the total population. In fact, 40% of Jews would have to change their state of residence for Jews to be geographically distributed among the states in the same proportions as the total population.¹⁴ The same measure for 1970 is 46%, indicating that Jews are less geographically concentrated in 2012 than they were in 1970. In 1970 (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.

¹⁴ This measure is known as the index of dissimilarity or the segregation index. See James E. Burt, Gerald M. Barber, David L. Rigby (2009). *Elementary Statistics for Geographers, Third Edition* (New York: Guilford Press) pp. 127–9.

Table 5.4 Jewish population in the United States for the top 20 metropolitan statistical areas (MSAs), 2012

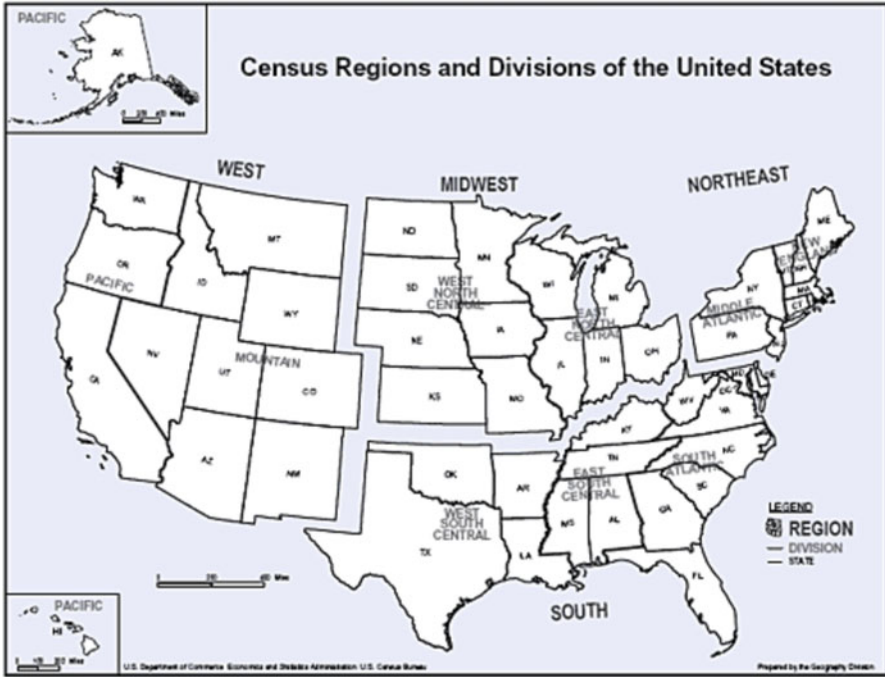
MSA rank	MSA name	Population		Percentage Jewish (%)
		Total ^a	Jewish	
1	New York-Northern New Jersey-Long Island, NY-NJ-PA	19,015,900	2,064,300	10.9
2	Los Angeles-Long Beach-Santa Ana, CA	12,944,801	617,480	4.8
3	Chicago-Joliet-Naperville, IL-IN-WI	9,504,753	294,280	3.1
4	Dallas-Fort Worth-Arlington, TX	6,526,548	55,005	0.8
5	Houston-Sugar Land-Baytown, TX	6,086,538	45,640	0.8
6	Philadelphia-Camden-Wilmington, PA-NJ-DE-MD	5,992,414	275,850	4.6
7	Washington-Arlington-Alexandria, DC-VA-MD-WV	5,703,948	217,390	3.8
8	Miami-Fort Lauderdale-Pompano Beach, FL	5,670,125	555,125	9.8
9	Atlanta-Sandy Springs-Marietta, GA	5,359,205	119,800	2.2
10	Boston-Cambridge-Quincy, MA-NH	4,591,112	251,360	5.5
11	San Francisco-Oakland-Fremont, CA	4,391,037	304,700	6.9
12	Riverside-San Bernardino-Ontario, CA	4,304,997	22,625	0.5
13	Detroit-Warren-Livonia, MI	4,285,832	67,000	1.6
14	Phoenix-Mesa-Glendale, AZ	4,262,236	82,900	1.9
15	Seattle-Tacoma-Bellevue, WA	3,500,026	39,700	1.1
16	Minneapolis-St. Paul-Bloomington, MN-WI	3,318,486	44,500	1.3
17	San Diego-Carlsbad-San Marcos, CA	3,140,069	89,000	2.8
18	Tampa-St. Petersburg-Clearwater, FL	2,824,724	58,350	2.1
19	St. Louis, MO-IL	2,817,355	54,200	1.9
20	Baltimore-Towson, MD	2,729,110	115,400	4.2
Total Population in Top 20 MSAs		116,969,216	5,298,730	4.5
Total US Population		311,591,917	6,721,680	2.2
Percentage of Population in Top 20 MSAs		37.5%	78.8%	

Notes: (1) Total Jewish population of 5,298,730 excludes 75,875 part-year residents who are included in MSAs 8, 12, and 18; (2) Total population is for 2011, Jewish population is for 2012; (3) See www.census.gov/population/metro/files/lists/2009/List1.txt for a list of the counties included in each MSA

^aSource: www.census.gov

Census Regions and Divisions

Table 5.3 shows that on a regional basis the Jewish population also is distributed very differently from the American population as a whole. While only 18% of all Americans live in the Northeast, 45% of Jews live there. While 22% of all Americans live in the Midwest, only 11% of Jews do. While 37% of all Americans live in the South, only 21% of Jews do. Approximately equal percentages of all Americans (23%) and Jews (24%) live in the West.



Map 5.1 Census regions and divisions of the United States

Metropolitan Statistical Areas

Table 5.4 shows the Jewish and total population of the 20 largest Metropolitan Statistical Areas. While 38% of all Americans live in the top 20 MSAs, 79% of American Jews do. Also, while Jews are only 2.2% of all Americans, Jews constitute 4.5% of the population of the top 20 MSAs.

The New York-Northern New Jersey-Long Island, NY-NJ-PA MSA and the Miami-Fort Lauderdale-Pompano Beach, FL MSA are 10–11% Jewish, while the Los Angeles-Long Beach-Santa Ana, CA, Philadelphia-Camden-Wilmington, PA-NJ-DE-MD, Boston-Cambridge-Quincy, MA-NH, and San Francisco-Oakland-Fremont, CA MSAs are all 5–7% Jewish.

Note that, with some exceptions, the Jewish populations shown in Table 5.4 are not presented in the same manner as in Appendix A. Appendix A shows the population for each state and for Jewish Federation service areas within each state, while Table 5.4 shows the population for US Census Bureau defined MSAs. Thus, for example, Appendix A shows the Jewish population of Baltimore to be 93,400, while Table 5.4 shows a Jewish population of 115,400, because the Baltimore-Towson MSA covers a larger geographic area than the service area of The Associated: Jewish Community Federation of Baltimore. The Jewish population

Table 5.5 Changes in Jewish population in the United States by state, 1970–2012

State	1970	2012	Increase/(Decrease)	Percentage change (%)
Alabama	9,140	8,825	(315)	(3.4)
Alaska	300	6,175	5,875	1,958.3
Arizona	21,000	106,300	85,300	406.2
Arkansas	3,030	1,725	(1,305)	(43.1)
California	721,045	1,223,640	502,595	69.7
Colorado	26,475	91,920	65,445	247.2
Connecticut	105,000	116,050	11,050	10.5
Delaware	9,000	15,100	6,100	67.8
District of Columbia	15,000	28,000	13,000	86.7
Florida	260,000	638,985	378,985	145.8
Georgia	25,650	127,470	101,820	397.0
Hawaii	1,500	7,280	5,780	385.3
Idaho	630	1,525	895	142.1
Illinois	284,285	297,935	13,650	4.8
Indiana	24,275	17,470	(6,805)	(28.0)
Iowa	8,610	6,240	(2,370)	(27.5)
Kansas	2,100	17,775	15,675	746.4
Kentucky	10,745	11,300	555	5.2
Louisiana	16,115	10,675	(5,440)	(33.8)
Maine	7,295	13,890	6,595	90.4
Maryland	187,110	238,200	51,090	27.3
Massachusetts	267,440	277,980	10,540	3.9
Michigan	93,530	82,270	(11,260)	(12.0)
Minnesota	34,475	45,635	11,160	32.4
Mississippi	4,125	1,550	(2,575)	(62.4)
Missouri	84,325	59,175	(25,150)	(29.8)
Montana	845	1,350	505	59.8
Nebraska	8,290	6,100	(2,190)	(26.4)
Nevada	3,380	76,300	72,920	2,157.4
New Hampshire	4,000	10,120	6,120	153.0
New Jersey	412,465	504,450	91,985	22.3
New Mexico	2,700	12,725	10,025	371.3
New York	2,535,870	1,761,020	(774,850)	(30.6)
North Carolina	10,165	31,675	21,510	211.6
North Dakota	1,250	400	(850)	(68.0)
Ohio	158,560	148,680	(9,880)	(6.2)
Oklahoma	5,940	4,650	(1,290)	(21.7)
Oregon	8,785	40,650	31,865	362.7
Pennsylvania	471,930	294,925	(177,005)	(37.5)
Rhode Island	22,280	18,750	(3,530)	(15.8)
South Carolina	7,815	13,570	5,755	73.6
South Dakota	760	345	(415)	(54.6)
Tennessee	17,415	19,575	2,160	12.4
Texas	67,505	139,505	72,000	106.7
Utah	1,900	5,650	3,750	197.4
Vermont	1,855	5,285	3,430	184.9

(continued)

Table 5.5 (continued)

State	1970	2012	Increase/(Decrease)	Percentage change (%)
Virginia	41,215	95,240	54,025	131.1
Washington	15,230	45,885	30,655	201.3
West Virginia	4,880	2,335	(2,545)	(52.2)
Wisconsin	32,150	28,255	(3,895)	(12.1)
Wyoming	345	1,150	805	233.3
Total	6,059,730	6,721,680	661,950	10.9

estimates in Table 5.4 were compiled from the data in Appendix A using the US Census Bureau definitions of each MSA.

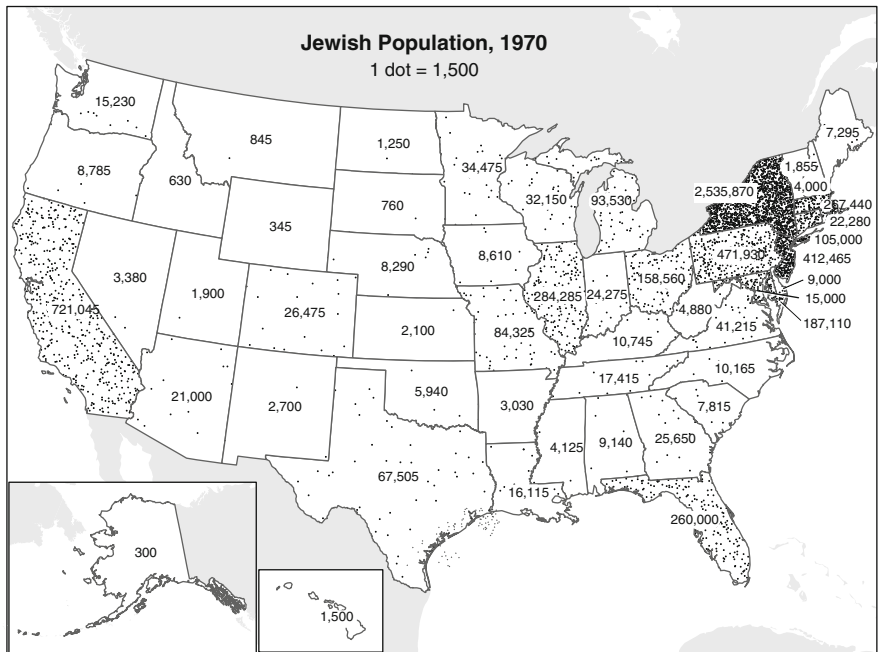
Part V: Changes in the Geographic Distribution of American Jews

Tables 5.5 and 5.6 and Maps 5.2, 5.3, and 5.4 show the changing geographic distribution of the Jewish population over the past four decades (1970 and 2012). Overall, the data reveal an increase of 662,000 (10.9%) Jews over the 42 years. During this same period, the number of non-Hispanic white Americans increased by 16.3%. Had the Jewish population increased at this same rate, the 6,060,000 Jews in 1970 would have increased to 7,047,466 in 2012 or about 326,000 more than the 6.722 million shown in Table 5.5. The smaller than expected increase in Jewish population is due to such factors as low birth rates, children in intermarried households not being raised Jewish, and persons of Jewish ancestry simply “opting out” of identifying as Jews. Without the significant in-migration of Jews from the Former Soviet Union, the number of Jews would be even lower.

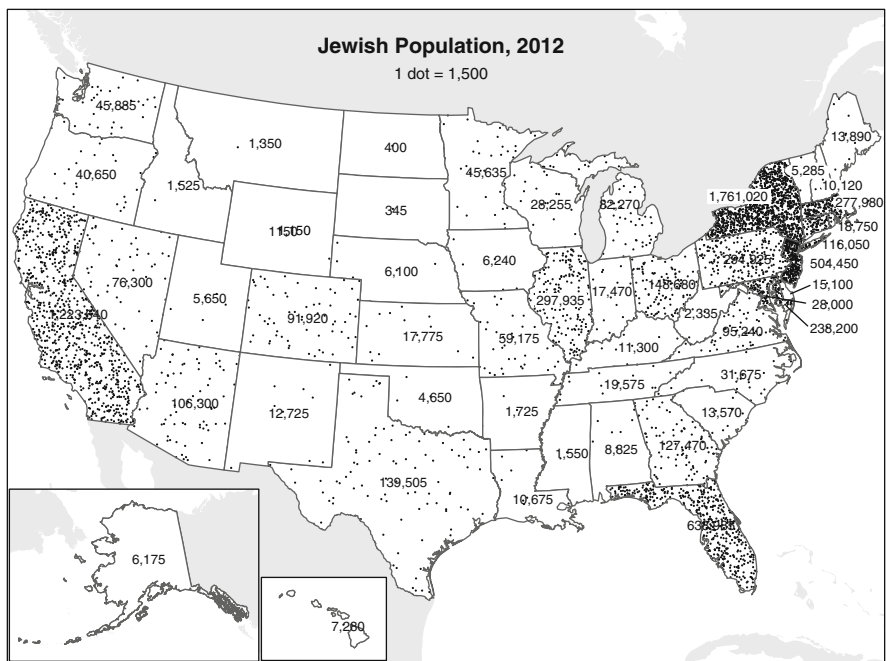
State Level Changes

At the state level (Table 5.5), the number of Jews in New York decreased by 775,000 (31%, reflecting primarily the decrease in the New York City area), from 2,536,000 in 1970 to 1,761,000 in 2012. The number of Jews in Pennsylvania decreased by 177,000 (38%, reflecting primarily the decrease in Philadelphia), from 472,000 in 1970 to 295,000 in 2012. Other notable decreases include Missouri (25,200, 30%), Michigan (11,300, 12%), and Ohio (9,900, 6%).

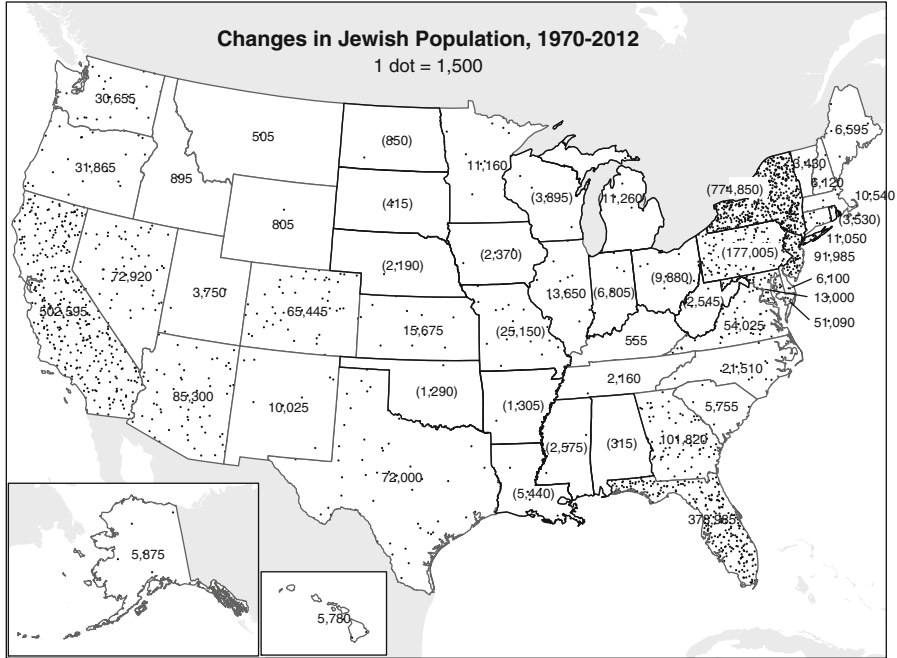
The most significant *percentage* decreases not referenced in the previous paragraph occurred in North Dakota (68%), Mississippi (62%), South Dakota (55%), and West Virginia (52%), all of which have small Jewish populations.



Map 5.2 Jewish population, 1970



Map 5.3 Jewish population, 2012



Map 5.4 Changes in Jewish population, 1970–2012

The number of Jews in California increased by 503,000 (70%, reflecting increases particularly in the San Francisco, Orange County, and San Diego areas), from 721,000 in 1970 to 1,224,000 in 2012. The number of Jews in Florida increased by 379,000 (146%, reflecting increases especially in Miami-Dade, Broward, and Palm Beach Counties), from 260,000 in 1970 to 639,000 in 2012.¹⁵ Other significant increases include Georgia (102,000, 397%, reflecting most notably the growth in Atlanta), New Jersey (92,000, 22%, reflecting especially migration from New York City to the suburbs in northern New Jersey), Arizona (85,000, 406%, reflecting particularly the growth in Phoenix), Nevada (73,000, 2,157%, reflecting especially the growth in Las Vegas), Texas (72,000, 107%, reflecting largely the growth in Dallas and Houston), Colorado (65,000, 247%, reflecting primarily the growth in Denver), Virginia (54,000, 131%, reflecting the growth in the northern Virginia suburbs of Washington, DC), and Maryland (51,000, 27%, reflecting the growth in the Montgomery County suburbs of Washington, DC).

The most significant *percentage* increases not referenced in the previous paragraph occurred in Alaska (1,958%), Kansas (746%), Hawaii (385%), New Mexico (371%), Oregon (363%), Wyoming (233%), North Carolina (212%), and Washington State (201%), most of which have relatively small Jewish populations

¹⁵ The 2012 data exclude Jews in part-year households (snowbirds). The historical record does not indicate the portion of the population that was part year in 1970.

Table 5.6 Changes in Jewish population in the United States by census region and census division, 1970–2012

Census region/ division	1970		2012		
	Number of Jews	Percentage distribution (%)	Number of Jews	Percentage distribution (%)	Percentage change (%)
Northeast	3,828,135	63.2	3,002,470	44.7	(21.6)
Middle Atlantic	3,420,265	56.4	2,560,395	38.1	(25.1)
New England	407,870	6.7	442,075	6.6	8.4
Midwest	732,610	12.1	710,280	10.6	(3.0)
East North Central	592,800	9.8	574,610	8.5	(3.1)
West North Central	139,810	2.3	135,670	2.0	(3.0)
South	694,850	11.5	1,388,380	20.7	99.8
East South Central	41,425	0.7	41,250	0.6	(0.4)
South Atlantic	560,835	9.3	1,190,575	17.7	112.3
West South Central	92,590	1.5	156,555	2.3	69.1
West	804,135	13.3	1,620,550	24.1	101.5
Mountain Pacific	57,275	0.9	296,920	4.4	418.4
Pacific	746,860	12.3	1,323,630	19.7	77.2
Total	6,059,730	100.0	6,721,680	100.0	10.9

Regional Level Changes

Table 5.6 shows that the changes in the geographic distribution of Jews by Census Region and Census Division over the past four decades reflect, to some extent, the changing geographic distribution of Americans in general. The percentage of Jews who live in the Northeast decreased from 63% in 1970 to 45% in 2012. The 12% of Jews who live in the Midwest remained virtually unchanged during this period. The percentage of Jews who live in the South increased from 12 to 21%, and the percentage of Jews who live in the West increased from 13 to 24%. In sum, the Jewish population has shifted from the Northeast to the West and the South, with little change in the Midwest.

The final column of Table 5.6 shows that the number of Jews who live in the Northeast decreased by 22% (826,000) from 1970 to 2012 and the number of Jews who live in the Midwest decreased by 3% (22,000), while the number of Jews who live in the South and the West each doubled from 1970 to 2012. The number of Jews who live in the South increased by 694,000 from 1970 to 2012, and the number of Jews who live in the West increased by 816,000.

Part VI: Recently Completed Local Jewish Community Studies

Local Jewish community studies produce information about the size and geographic distribution of the Jewish population, migration patterns, basic demographics (e.g., age, marital status, income), religiosity, intermarriage, membership in the organized Jewish community, Jewish education, familiarity with and perception of Jewish agencies, social service needs, visits and emotional attachment to Israel, experience with and perception of anti-Semitism, usage of Jewish and general media, philanthropy, and other variables.

Two local Jewish community studies were completed since last year: Cleveland (2011) and New York (2011). While the new Jewish population estimates for Cleveland and New York are included in all of the tables above, the vignettes for these two communities will appear next year when the data sets become available to researchers. Thus, the only vignette presented below is for a small update study completed for Richmond in 2011.

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.

Richmond, VA (2011)

This 2011 update study of Richmond involved no new telephone interviewing, but used a DJN methodology to update the size and geographic distribution of the Jewish population of the service area of the Jewish Community Federation of Richmond (JCFR) since 1994, the date of the last RDD study. While not as reliable as a scientific survey, the results of this 2011 study should be considered indicative of changes in the Richmond Jewish population since 1994. Ira M. Sheskin of the University of Miami was the principal investigator for this study. The purpose of this study was to examine changes in the Jewish population of Richmond to provide background information for major decisions concerning the Jewish day school, the JCC day camp, the methods of offering JCC services to the community, and other issues.

Population Size and Geography. The 1994 RDD study estimated that 15,300 persons lived in 6,000 Jewish households, of whom 12,100 persons (79%) were Jewish. The 2011 study estimates that 13,000 persons live in 5,000 Jewish households, of whom 9,900 persons (76%) are Jewish. Thus, from 1994 to 2011, the number of Jewish households decreased by 1,000 (17%) and the number of persons in Jewish households decreased by 2,300 (15%). The number of Jews (including Jews in institutions without their own telephone numbers) decreased by 2,200 persons (18%). (It was assumed that the average household size and the percentage of persons in Jewish households who are Jewish in each geographic area

remained the same since 1994, although national trends suggest that both Jewish household size and the percentage of persons in Jewish households who are Jewish have both decreased over the past decade.)

The 17% decrease in the number of Jewish households is generally consistent with the 25% decrease in the number of Jewish households on the JCFR mailing list from 1994 to 2011 and the 13% decrease in synagogue membership according to a 2011 survey of the local synagogues. This decrease is also consistent with decreases in the enrollment of Jewish children in both formal and informal Jewish education and the decrease in the JCFR Annual Campaign (adjusted for inflation) from 1994 to 2011.

The estimate of the number of Jewish households in 2011 is based on a count of households with one of 31 DJNs listed in the 2011 CD-ROM telephone directory by zip code. A *DJN Ratio* was calculated between the RDD estimate of the number of Jewish households in 1994 and the number of households with a DJN listed in the 1994 CD-ROM telephone directory, and this DJN Ratio was applied to the number of households with a DJN listed in the 2011 CD-ROM telephone directory to estimate the number of Jewish households in 2011.¹⁶ (This “telephone directory” includes households who are cell phone-only and households with unpublished land lines whose names and addresses are available from other sources, including driver’s license records and tax rolls.)

In 2011, the Far West End (4,100 Jews) and the Southside (2,200 Jews) have the largest Jewish populations. Since 1994, the number of Jewish households in the West End decreased by 50%; in the Central, by 40%; and in the Far West End, by 11%. No significant change occurred in the Northeast, while the number of Jewish households in the Southside increased by 20%. From 1994 to 2011, the percentage of Jewish households who live in the Southside increased from 18 to 26%, the percentage who live in the West End decreased from 17 to 10%, and the percentage who live in the Central decreased from 19 to 14%.

Memberships. According to a 2011 survey of Jewish institutions in Richmond, synagogue membership decreased by 13% during the past 17 years, from 2,181 member households in 1994 to 1,892 member households in 2011. Membership increased by 36% in the 3 Orthodox synagogues and by 5% in the 2 Reform synagogues, while membership decreased by 39% in the 2 Conservative synagogues. From 1994 to 2011, the percentage of synagogue member households who are members of Orthodox synagogues increased from 11 to 18%, the percentage who are members of Conservative synagogues decreased from 49 to 35%, and the percentage who are members of Reform synagogues increased from 39 to 48%.

The percentage of Jewish households who are members of the JCC in Richmond is about the same in 2011 as in 1994. Based on data from the JCC membership

¹⁶ See Ira M. Sheskin (1998). “A Methodology for Examining the Changing Size and Spatial Distribution of a Jewish Population: A Miami Case Study,” *Shofar, Special Issue: Studies in Jewish Geography* (Neil G. Jacobs, Special Guest Editor) 17(1) pp. 97–116.

decreased by 9% since 2005, from 1,040 households in 1994 to 944 households in 2011.

Jewish Education of Children. According to a 2011 survey of Jewish institutions in Richmond, total preschool/child care enrollment of Jewish children age 0–5 decreased by 35% from 1994 to 2011, and enrollment at the JCC decreased by 41%.

According to a 2011 survey of Jewish institutions in Richmond, Jewish day school enrollment pre-b'nai mitzvah decreased by 58% since 1994 and supplemental school enrollment pre-b'nai mitzvah decreased by 10%. In contrast, supplemental school enrollment post-b'nai mitzvah increased by 52% (**perhaps** due to an increase in the number of Jewish children age 13–17, which is suggested by projecting forward to 2011 the age distribution from the 1994 study).

According to a 2011 survey of Jewish institutions in Richmond, total Jewish day camp enrollment of Jewish children age 3–17 decreased by 49% since 1994, and enrollment at the JCC day camp decreased by 38%.

Philanthropy. In dollars not adjusted for inflation, the 2011 JCFR Annual Campaign raised more than the 1994 Annual Campaign, but *adjusted for inflation*, the Campaign decreased by \$1.1 million (27%). *Adjusted for inflation*, the JCFR Annual Campaign decreased by \$800,000 (20%) from 1994 to 2008, the last year before the current economic downturn. Over the past 17 years, the JCFR raised a total of \$88.5 million (adjusted for inflation), including \$18.8 million (adjusted for inflation) for the Community Capital Campaign from 2001 to 2005.

Since 1994, adjusted for inflation, the average donation to the JCFR Annual Campaign increased by 7%, from \$1,896 to \$2,021. However, the number of donations to the JCFR Annual Campaign decreased by 664 (32%) since 1994, from 2,104 to 1,440.

Part VII: Comparisons Among Jewish Communities

Since 1993, 55 American Jewish communities have completed one or more *scientific* Jewish community studies. Each year this chapter presents several tables comparing the results of these studies. This year, two tables are presented: (1) the percentage of the total population that is Jewish and (2) the extent of geographic concentration of Jews within each local community (Tables 5.7 and 5.8).

Excluded from the tables are results from older community studies (prior to 1993) that are viewed as too dated for current comparisons or where more recent results are available. For example, studies were completed in Houston in 1986 and Dallas in 1988, but those results were deemed too dated to include in the tables. Studies were completed in Miami in 1994 and in 2004, but only the results for 2004 are shown in the tables. Comparison tables are available elsewhere that contain the

Table 5.7 Percentage Jewish, community comparisons

Community	Year	Percentage of households who are Jewish ❶	Percentage of the population in Jewish households ❷	Percentage of Jews in the community ❸
S Palm Beach	2005	48.6	41.5	39.8
Broward	1997	21.2	18.2	16.3
W Palm Beach	2005	16.7	13.5	12.2
New York ^a	2002	15.0	14.3	12.1
Monmouth	1997	12.2	12.1	10.9
Westport	2000	9.7	10.1	8.5
Middlesex	2008	8.9	7.4	6.8
Bergen	2001	8.6	8.9	8.1
Palm Springs	1998	7.9	5.7	5.1
Los Angeles	1997	7.6	6.3	5.5
Philadelphia	2009	7.5	6.5	5.5
Howard County	2010	7.4	7.4	6.3
Baltimore	2010	7.0	6.8	5.9
Washington	2003	6.8	6.3	5.1
Atlantic County	2004	6.8	6.1	5.3
Miami	2004	6.5	5.0	4.7
Las Vegas	2005	6.0	5.0	3.8
Chicago	2010	4.9	4.6	3.5
Hartford	2000	4.7	4.3	3.8
Denver	2007	4.6	4.4	3.2
Cleveland ^a	1996	4.5	5.2	4.8
San Diego	2003	4.5	4.1	3.1
New Haven	2010	4.3	4.1	3.4
Atlanta	2006	4.3	NA	NA
Phoenix	2002	4.0	NA	NA
Pittsburgh	2002	4.0	NA	NA
Tucson	2002	3.9	3.3	2.6
St. Louis	1995	3.9	NA	NA
Rochester	1999	3.8	3.6	2.9
Sarasota	2001	3.3	2.9	2.6
Wilmington	1995	3.2	3.3	2.6
St. Petersburg	1994	3.0	3.4	2.9
Buffalo	1995	3.0	3.3	2.7
Minneapolis	2004	3.0	3.2	2.6
Martin-St. Lucie	1999	3.0	NA	NA
Seattle	2000	2.9	NA	NA
Columbus	2001	2.7	3.0	2.1
Rhode Island	2002	2.3	2.2	1.8
Portland (ME)	2007	2.2	2.5	1.7
Richmond	1994	2.2	NA	NA
Orlando	1993	2.0	2.0	1.6
Milwaukee	1996	2.0	1.9	1.6
Detroit	2005	1.9	2.0	1.8
Harrisburg	1994	1.8	1.8	1.5
Cincinnati	2008	1.7	1.9	1.5
Charlotte	1997	1.7	1.7	1.3

(continued)

Table 5.7 (continued)

Community	Year	Percentage of households who are Jewish ❶	Percentage of the population in Jewish households ❷	Percentage of Jews in the community ❸
Lehigh Valley	2007	1.7	1.5	1.3
St. Paul	2004	1.6	1.5	1.2
Jacksonville	2002	1.5	1.4	1.1
Tidewater	2001	1.4	1.4	1.1
San Antonio	2007	0.9	0.8	0.6
York	1999	0.6	0.6	0.5
San Francisco	2004	NA	12.0	10.0
Boston	2005	NA	9.1	7.2
NJPS ^b	2000	2.7	2.3	1.8

^aNote that the Cleveland and New York data are not from the 2011 studies

^bNational Jewish Population Survey 2000–2001

results of Jewish community studies completed between 1982 and 1999 that are not included in this chapter.¹⁷

The comparisons among Jewish communities should be treated with caution because the studies span an 18-year period, use different sampling methods, use different questionnaires, and differ in other ways.¹⁸ Despite these issues, an examination of community comparisons is important so that the results of each individual Jewish community study may be viewed in context. Note that many more comparison tables may be found at www.jewishdatabank.org/study.asp?sid=90188&tp=5.¹⁹

Percentage Jewish

Table 5.7 shows: ❶ *Percentage of Households Who Are Jewish*—the number of Jewish households (defined as households containing one or more Jewish adults) divided by the total number of households (both Jewish and non-Jewish) in the local community in the year of the study; ❷ *Percentage of the Population in Jewish*

¹⁷ Ira M. Sheskin (2001). *How Jewish Communities Differ: Variations in the Findings of Local Jewish Demographic Studies*. (New York: City University of New York, North American Jewish Data Bank) at www.jewishdatabank.org

¹⁸ For a discussion of the difficulties of comparing local Jewish community studies and of the criteria employed to select communities for these tables, see Ira M. Sheskin and Arnold Dashefsky (2007). "Jewish Population in the United States, 2007," *American Jewish Year Book*, 2007, Volume 107 (David Singer and Lawrence Grossman, editors) (New York: American Jewish Committee) pp. 136–138 at www.jewishdatabank.org and Ira M. Sheskin (2005). "Comparisons between Local Jewish Community Studies and the 2000–2001 National Jewish Population Survey," *Contemporary Jewry* 25 pp.158–192.

¹⁹ Ira M. Sheskin (2012). *Comparisons of Jewish Communities: A Compendium of Tables and Bar Charts* (Storrs, CT: Berman Institute, North American Jewish Data Bank and The Jewish Federations of North America) at www.jewishdatabank.org

Table 5.8 Households living in the top zip code areas, community comparisons, (ordered by Top three zip code areas)

Base: Jewish households				
Community	Year	Top zip code area ^a (%)	Top three zip code areas (%)	Top five zip code areas (%)
York	1999	34	79	84
Westport	2000	40	66	87
Middlesex	2008	40	66	73
Milwaukee	1996	28	58	71
Howard County	2010	19	57	74
Harrisburg	1994	33	57	72
W Palm Beach	2005	35	57	66
Atlantic County	2004	24	55	69
S Palm Beach	2005	22	54	74
St. Paul	2004	26	52	67
Rochester	1999	29	52	66
Baltimore	2010	20	51	64
Lehigh Valley	2007	34	50	60
Martin-St. Lucie	1999	24	49	69
Charlotte	1997	19	48	68
Wilmington	1995	17	46	60
Richmond	1994	25	46	57
Cleveland ^b	1996	22	44	60
Monmouth	1997	21	44	60
Columbus	2001	26	43	54
Miami	2004	19	43	54
Rhode Island	2002	24	39	48
Pittsburgh	2002	28	39	47
Jacksonville	2002	17	37	54
Hartford	2000	21	37	48
San Antonio	2007	16	36	50
St. Louis	1995	13	36	50
Detroit	2005	19	36	48
Sarasota	2001	16	35	49
Minneapolis	2004	13	35	43
Bergen	2001	17	34	44
Tucson	2002	13	33	47
Cincinnati	2008	15	33	46
Portland (ME)	2007	15	33	46
Tidewater	2001	14	33	46
Orlando	1993	12	26	38
New Haven	2010	9	25	37
Broward	1997	7	20	32
Las Vegas	2005	8	19	28
St. Petersburg	1994	7	18	28
Seattle	2000	8	18	27
Phoenix	2002	6	18	27
Atlanta	2006	7	17	25

(continued)

Table 5.8 (continued)

Base: Jewish households				
Community	Year	Top zip code area ^a (%)	Top three zip code areas (%)	Top five zip code areas (%)
San Diego	2003	6	16	25
Chicago	2010	6	15	22
San Francisco	2004	5	14	21
Washington	2003	5	13	20
Philadelphia	2009	5	12	18
Los Angeles	1997	4	11	17
Denver	2007	4	10	16
New York ^b	2002	4	10	14
Buffalo	1995	35	NA	NA

^aShows the percentage of all Jewish households who live in the zip code area containing the largest number of Jewish households

^bNote that the Cleveland and New York data are not from the 2011 studies

Households—the number of persons in Jewish households (both Jewish and non-Jewish) divided by the total number of persons (both Jewish and non-Jewish) in the local community in the year of the study; and **3** *Percentage of Jews in the Community*—the number of Jews (both in households and institutions, where available) divided by the total number of persons (both Jewish and non-Jewish) in the local community in the year of the study.²⁰ For example, in South Palm Beach, 49% of all households contain at least one person who identifies as Jewish. Because household size for Jewish households is considerably lower than for all households (most Jews in South Palm Beach are retirees), a lower percentage (42%) of the total population lives in Jewish households. Finally, because not all persons in Jewish households are Jewish, a yet lower percentage (40%) of persons in South Palm Beach are Jewish. Table 5.7 is sorted on the first data column in decreasing order of magnitude. The discussion below concentrates on the percentage of Jewish households as this measure is available for the most communities.

The percentage of Jewish households ranges from 1% in San Antonio and York to 49% in South Palm Beach. The median value is 4%. The top three communities are all Florida retirement communities: South Palm Beach (49%), Broward (21%),²¹ and West Palm Beach (17%). The next five highest percentages are all for communities in the New York metropolitan area.

²⁰ Note that the number of Jews in institutions, such as nursing homes, without their own telephone numbers is added to the number of Jews in households in communities for which this information is available.

²¹ By 2008, the percentage of Jewish households in Broward County had decreased to 15%. See Ira M. Sheskin (2009). *Jewish Population of Broward County, 2008* (Davie, FL: Jewish Federation of Broward County) at www.jewishdatabank.org

Presumably, the higher the percentage of Jews in a population, the greater the influence they will have on that community. While some have conjectured that communities in which Jews are a higher percentage of the overall population are likely to be communities in which Jews also exhibit stronger Jewish identities, Hartman and Sheskin²² show this not to be the case. Sheskin and Dashefsky²³ found that an inverse relationship exists between the percentage Jewish in a community and anti-Semitic activity.

Geographic Concentration of the Jewish Population

Table 5.8 shows the percentage of Jewish households in a community who live in the top, top three, and top five zip code areas containing the largest Jewish population. For example, in Middlesex County (NJ), three zip code areas (08831, 08816, and 08857) contain 66% of all Jewish households in Middlesex County. The table is sorted on the middle data column in decreasing order of magnitude.

The interest in a measure of the geographic concentration of the Jewish community derives from the obvious fact that if a Jewish community is concentrated in one location it is easier for communal institutions such as synagogues, Jewish day schools, and JCCs to provide services. A Jewish community is more likely to be able to support Jewish retail activity, such as kosher restaurants and Judaica stores, if a large percentage of the community lives within a short distance of such establishments. Residentially based social services, such as home-delivered meals, are also more efficiently operated within a community that is geographically concentrated.

The percentage of households living within the top three zip code areas varies from 10% in Denver and New York (see below) to 79% in York. The median value is 36%. For two percentages in Table 5.8 to be considered significantly different, the difference between the percentages must be at least five percentage points. Thus, for example, the Milwaukee Jewish community, where 58% of households live in one of the top three zip code areas, has an advantage over the St. Paul Jewish community, where only 52% of Jewish households do, and an even greater advantage over Atlanta, where only 17% of Jewish households do.

Note, however, that some degree of caution needs to be exercised in interpreting this table. For example, York (79%) is a very small Jewish community (925 households) in a small rural town where the geographic size of the zip code areas

²² Harriet Hartman and Ira M. Sheskin (forthcoming 2013). "Contributions of Community Context to Jewish Identity: A 22-Community Study," *Contemporary Jewry*.

²³ Ira M. Sheskin and Arnold Dashefsky (2011). "Jewish Population in the United States, 2011," in *Current Jewish Population Reports, Number 4–2011* (Storrs, CT: Berman Institute, North American Jewish Data Bank, The Association for the Social Scientific Study of Jewry, and The Jewish Federations of North America) at www.jewishdatabank.org

is relatively large. Thus, the Jewish population is not as concentrated as the measure might imply. Westport (66%) appears to be clustered in the top three zip code areas, but this results, in part, because the Westport Jewish community contains only eight zip codes. West Palm Beach (57%) appears to be a clustered Jewish community, but that is true only for the Jewish retirees in that community; households with children are not clustered. Broward (20%) appears to exhibit a below average level of clustering, but actually has a relatively clustered Jewish population; there are several large relatively equal sized clusters. Given New York's extraordinary size, zip code concentration does not mean the same as in smaller communities. That is, a number of different concentrations of Jewish population exist in New York, each being able to provide the multitude of services mentioned above. Thus, while Table 5.8 provides generally useful comparisons of geographic concentration among the communities, readers interested in the topic of geographic clustering should consult the tables and maps in the reports on each community available at www.jewishdatabank.org.

Part VIII: State Maps of Jewish Communities

This Part presents two state-level maps showing the approximate sizes of each Jewish community in (1) Illinois and (2) Delaware, the District of Columbia, Maryland, and northern Virginia. Illinois has the fifth largest Jewish population in the country; Maryland, the eighth largest. Appendix A should be used in conjunction with the maps, as the table therein provides more exact estimates for each community and sometimes provides a more detailed description of the geographic areas included within each community.

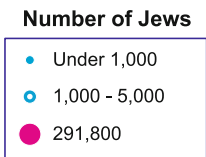
Illinois

Map 5.5 shows that Chicago is the only significant Jewish population center in Illinois and accounts for 98% of the 297,935 Jews in Illinois. The only other communities with more than 1,000 Jews are Champaign-Urbana (1,400) and Rockford-Freeport (1,100). The only scientific estimates are for Chicago, which are based on a 2010 study, and Quad Cities, which is based on a 1990 study. All other estimates are Informant/Internet Estimates.

Delaware, District of Columbia, Maryland, and Northern Virginia

Map 5.6 shows that the largest Jewish populations are located in Montgomery County (113,000), Baltimore (93,400), and northern Virginia (67,400). In total, the

JEWISH COMMUNITIES OF ILLINOIS

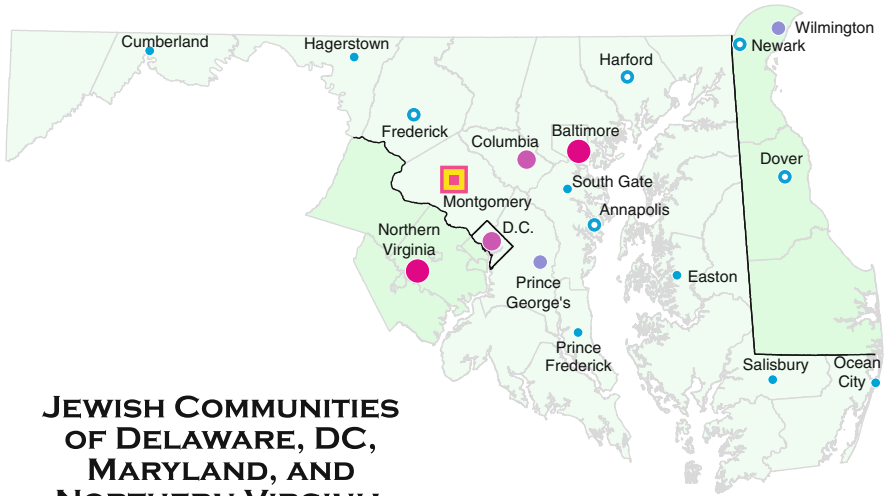


Map 5.5 Jewish communities of Illinois

Jewish population in the area served by the Jewish Federation of Greater Washington (Montgomery and Prince George’s Counties in Maryland, DC, and northern Virginia) is 215,600.

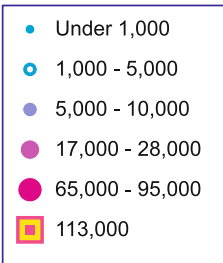
The estimates for Greater Washington (2003), Baltimore (2010), Columbia (Howard County) (2010), and Delaware (1995, updated with DJNs in 2006) are all based on scientific studies. A Distinctive Jewish Name (DJN) Estimate of 3,500 Jews is available for the Annapolis area (2010). All other estimates in these states are Informant/Internet Estimates.

Two communities, the Maryland portion of Greater Washington and Baltimore, account for 90% of the 238,200 Jews in Maryland. Including Howard County, three communities account for 97% of the Jewish population of Maryland.



JEWISH COMMUNITIES OF DELAWARE, DC, MARYLAND, AND NORTHERN VIRGINIA

Number of Jews



Map 5.6 Jewish communities of Delaware, District of Columbia, Maryland, and Northern Virginia

Appendix A: Communities with Jewish Population of 100 or More, 2012

Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
<i>Alabama</i>				
2011	Birmingham (Jefferson County)	5,200		
2011	Dothan	200		
2008	Florence-Sheffield	100		
1997–2001	Huntsville	750		
1997–2001	Mobile (Baldwin & Mobile Counties)	1,100		

(continued)

(continued)

Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2008	Montgomery	1,100		
2008	Tuscaloosa	200		
2008	Other places	175		
	Total Alabama	8,825		
<i>Alaska</i>				
2008	Anchorage (Anchorage Borough)	5,000		
2008	Fairbanks (Fairbanks North Star Borough)	600		
2008	Juneau	300		
1997–2001	Kenai Peninsula	200		
1997–2001	Other places	75		
	Total Alaska	6,175		
<i>Arizona</i>				
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		
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)	3,450		
2005	Northeast (2002)	7,850		
2005	Central (2002)	7,150		
2005	Southeast (2002)	2,500		
2005	Green Valley (2002)	450		
2005	Tucson (Pima County) Total (2002)		21,400	1,000
1997–2001	Yuma	150		
	Total Arizona	106,300		1,050

(continued)

(continued)

Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
<i>Arkansas</i>				
2008	Bentonville	100		
2008	Fayetteville	175		
2001	Hot Springs	150		
2001	Little Rock	1,100		
2008	Other places	200		
	Total Arkansas	1,725		
<i>California</i>				
1997–2001	Antelope Valley (Lancaster-Palmdale)	3,000		
1997–2001	Bakersfield (Kern County)	1,600		
1997–2001	Chico-Oroville-Paradise (Butte County)	750		
1997–2001	Eureka (Humboldt County)	1,000		
1997–2001	Fairfield	800		
2011	Fresno (Fresno County) (2011)^a	3,500		
2008	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)	4,710		
2009	Central Valley (1997)	27,740		
2009	Cheviot-Beverlywood (1997)	29,310		
2009	Culver City (1997)	9,110		
2009	Eastern Belt (1997)	3,900		
2009	Encino-Tarzana (1997)	50,290		
2009	Fairfax (1997)	54,850		
2009	High Desert (1997)	10,920		
2009	Hollywood (1997)	10,390		
2009	Malibu-Palisades (1997)	27,190		
2009	North Valley (1997)	36,760		
2009	Palos Verdes Peninsula (1997)	6,780		
2009	San Pedro (1997)	5,310		

(continued)

(continued)

Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2009	Santa Monica-Venice (1997)	23,140		
2009	Simi-Conejo (1997)	38,470		
2009	Southeast Valley (1997)	28,150		
2009	West Valley (1997)	40,160		
2009	Westwood (1997)	20,670		
2009	Los Angeles (Los Angeles County and southern Ventura County) total (1997)		519,200	
1997–2001	Mendocino County (Redwood Valley-Ukiah)	600		
1997–2001	Merced County	190		
1997–2001	Modesto (Stanislaus County)	500		
2011	Monterey Peninsula (2011)^a	4,500		
1997–2001	Murrieta Hot Springs	550		
2011	Napa County (2011)^a	1,500		
2009	Orange County (most of Orange County, excluding parts included in Long Beach)	80,000		
2002	Palm Springs (1998)	4,400		
2002	Cathedral City-Rancho Mirage (1998)	3,100		
2002	Palm Desert-Sun City (1998)	2,500		
2002	East Valley (Bermuda-Dunes-Indian Wells-Indio-La Quinta) (1998)	1,300		
2002	North Valley (Desert Hot Springs-North Palm Springs-Thousand Palms) (1998)	700		
2002	Palm Springs (Coachella Valley) total (1998)		12,000	5,000
1997–2001	Redding (Shasta County)	150		
1997–2001	Riverside-Corona-Moreno Valley	2,000		
1997–2001	Sacramento (El Dorado, Placer, Sacramento, & Yolo Counties) (1993)^d	21,300		
1997–2001	Salinas	1,000		
1997–2001	San Bernardino-Fontana area	3,000		
2009	North County Coastal (2003)	24,000		
2009	North County Inland (2003)	18,100		
2009	Greater East San Diego (2003)	18,900		

(continued)

(continued)

Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2009	La Jolla-Mid-Coastal (2003)	14,400		
2009	Central San Diego (2003)	12,200		
2009	South County (2003)	1,400		
2009	San Diego (San Diego County) total (2003)		89,000	
2006	Alameda County (Oakland) (1986)	60,000		
2006	Contra Costa County (1986)	40,000		
2006	East Bay subtotal (1986)		100,000	
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	San Francisco subtotal (2004)		227,800	
2006	San Jose (Silicon Valley) (1986)	63,000		
	San Francisco Bay Area total		390,800	
1997–2001	San Gabriel & Pomona Valleys (Alta Loma-Chino-C Claremont-Cucamonga-La Verne-Montclair-Ontario-Pomona San Dimas-Upland)	30,000		
1997–2001	San Luis Obispo-Paso Robles (San Luis Obispo County)	2,000		
2009	Santa Barbara (Santa Barbara County)	7,000		
2011	Santa Cruz-Aptos (Santa Cruz County) (2011)^a	6,000		
1997–2001	Santa Maria	500		
1997–2001	South Lake Tahoe (El Dorado County)	150		
1997–2001	Stockton	850		
1997–2001	Tulare & Kings Counties (Visalia)	350		
1997–2001	Vallejo area (Solano County)	900		
1997–2001	Ventura County (excluding Simi-Conejo area of Los Angeles area)	15,000		
1997–2001	Other places	200		
	Total California	1,223,640		5,000

(continued)

(continued)

Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
Colorado				
1997–2001	Aspen	750		
2010	Colorado Springs (2010)^a	2,500		
2007	Denver (2007)	28,700		
2007	South Metro (2007)	19,800		
2007	Boulder (2007)	12,900		
2007	North & West Metro (2007)	11,400		
2007	Aurora (2007)	6,600		
2007	North & East Metro (2007)	4,500		
2007	Greater Denver (Adams, Arapahoe, Boulder, Broomfield, Denver, Douglas, & Jefferson Counties) total (2007)		83,900	
2010	Fort Collins-Greeley-Loveland	2,000		
1997–2001	Grand Junction (Mesa County)	320		
1997–2001	Pueblo-Lamar-Trinidad	425		
1997–2001	Steamboat Springs	250		
pre–1997	Telluride	125		
2011	Vail-Breckenridge-Eagle (Eagle & Summit Counties) (2011)^a	1,500		
1997–2001	Other places	150		
	Total Colorado	91,920		
Connecticut				
1997–2001	Bridgeport (Easton-Fairfield-Monroe-Stratford-Trumbull)	13,000		
pre–1997	Colchester-Lebanon	300		
1997–2001	Danbury (Bethel-Brookfield-New Fairfield-New Milford-Newtown-Redding-Ridgefield-Sherman)	3,200		
2008	Greenwich	7,000		
2009	Core Area (Bloomfield-Hartford-West Hartford) (2000)	15,800		
2009	Farmington Valley (Avon-Burlington-Canton-East Granby-Farmington-	6,400		

(continued)

(continued)

Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2009	Granby-New Hartford-Simsbury) (2000) East of the River (East Hartford-East Windsor-Enfield-Glastonbury-Manchester-South Windsor in Hartford County & Andover-Bolton-Coventry-Ellington-Hebron-Somers-Tolland-Vernon in Tolland County) (2000)	4,800		
2009	South of Hartford (Berlin-Bristol-New Britain-Newington-Plainville-Rocky Hill-Southington-Wethersfield in Hartford County, Plymouth in Litchfield County, Cromwell-Durham-Haddam-Middlefield-Middletown in Middlesex County, & Meriden in New Haven County) (2000)	5,000		
2009	Suffield-Windsor-Windsor Locks (2000)	800		
2009	Jewish Federation of Greater Hartford total (2000)		32,800	
2010	The East (Centerbrook-Chester-Clinton-Deep River-Ivoryton-Killingworth-Old Saybrook-Westbrook in Middlesex County & Branford-East Haven-Essex-Guilford-Madison-North Branford-Northford in New Haven County) (2010)	4,900		
2010	The West (Ansonia-Derby-Milford-Seymour-West Haven in New Haven County & Shelton in Fairfield County) (2010)	3,200		
2010		8,800		

(continued)

(continued)

Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
	The Central Area (Bethany-New Haven-Orange-Woodbridge) (2010)			
2010	Hamden (2010)	3,200		
2010	The North (Cheshire-North Haven-Wallingford) (2010)	2,900		
2010	The Jewish Federation of Greater New Haven total (2010)		23,000	
1997–2001	New London-Norwich (central & southern New London County & parts of Windham County)	3,800		
2010	Southbury (Beacon Falls-Middlebury-Naugatuck-Oxford-Prospect-Waterbury-Wolcott in New Haven County) (2010)^a	4,500		
2010	Southern Litchfield County (Bethlehem-Litchfield-Morris-Roxbury-Thomaston-Washington-Watertown-Woodbury) (2010)^a	3,500		
2010	Jewish Federation of Western Connecticut total (2010)^a		8,000	
2009	Stamford (Darien-New Canaan)	12,000		
2006	Storrs-Columbia & parts of Tolland County	500		
1997–2001	Torrington	600		
2000	Westport (2000)	5,000		
2000	Weston (2000)	1,850		
2000	Wilton (2000)	1,550		
2000	Norwalk (2000)	3,050		
2000	Westport-Weston-Wilton-Norwalk total (2000)		11,450	
2006	Windham-Willimantic & parts of Windham County	400		
	Total Connecticut	116,050		

(continued)

(continued)

Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
Delaware				
2009	Kent & Sussex Counties (Dover) (1995, 2006)^b	3,200		
2009	Newark area (1995, 2006)^b	4,300		
2009	Wilmington area (1995, 2006)^b	7,600		
	Total Delaware	15,100		
Washington, DC				
2012	Total District of Columbia (2003)	28,000		
2012	Lower Montgomery County (Maryland) (2003)	88,600		
2012	Upper Montgomery County (Maryland) (2003)	24,400		
2012	Prince George's County (Maryland) (2003)	7,200		
2012	Arlington-Alexandria-Falls Church (Virginia) (2003)	27,900		
2012	South Fairfax-Prince William County (Virginia) (2003)	25,000		
2012	West Fairfax-Loudoun County (Virginia) (2003)	14,500		
2012	Jewish Federation of Greater Washington total (2003)		215,600	
Florida				
1997–2001	Brevard & Indian River Counties (Melbourne-Vero Beach)	5,000		
pre–1997	Crystal River (Citrus County)	100		
1997–2001	Fort Myers-Arcadia-Port Charlotte-Punta Gorda (Charlotte, De Soto, & Lee Counties)	8,000		
1997–2001	Fort Pierce (northern St. Lucie County)	1,060		
2008	Gainesville	2,500		
2002	Jacksonville Core area (2002)	8,800		
2002	The Beaches (Atlantic Beach-Jacksonville Beach-Neptune Beach-Ponte Vedra Beach) (2002)	1,900		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2002	Other places in Clay, Duval, Nassau, & St. Johns Counties (including St. Augustine) (2002)	2,200		
2002	Jacksonville total (2002)		12,900	100
1997–2001 pre–1997	Key West	650		
	Lakeland (Polk County)	1,000		
2010	Naples (Collier County) (2010)^a	8,000		2,000
1997–2001	Ocala (Marion County)	500		
2010	North Orlando (Seminole County & southern Volusia County) (1993, 2010)^b	11,900		300
2010	Central Orlando (Maitland-Orlando-Winter Park) (1993, 2010)^b	10,600		100
2010	South Orlando (Orlando & northern Osceola County) (1993, 2010)^b	8,100		100
2010	Orlando total (1993, 2010)^b		30,600	500
1997–2001	Pensacola (Escambia & Santa Rosa Counties)	975		
2010	North Pinellas (Clearwater) (1994, 2010)^b	10,300		600
2010	Central Pinellas (Largo) (1994, 2010)^b	4,700		200
2010	South Pinellas (St. Petersburg) (1994, 2010)^b	10,000		800
2010	Pinellas County (St. Petersburg) subtotal (1994, 2010)^b		25,000	1,600
2010	Pasco County (New Port Richey) (2010)^a	8,400		
2010	Jewish Federation of Pinellas & Pasco Counties total (2010)		33,400	1,600
2001	Sarasota (2001)	8,600		1,500
2001	Longboat Key (2001)	1,000		1,500
2001	Bradenton (Manatee County) (2001)	1,750		200

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2001	Venice (2001)	850		100
2001	Sarasota total (2001)		12,200	3,300
2005	East Boca (2005)	8,900		2,400
2005	Central Boca (2005)	33,800		8,900
2005	West Boca (2005)	17,000		1,700
2005	Boca Raton subtotal (2005)		59,700	13,000
2005	Delray Beach (2005)	47,800		10,800
2005	South Palm Beach subtotal (2005)		107,500	23,800
2005	Boynton Beach (2005)	45,600		10,700
2005	Lake Worth (2005)	21,600		3,300
2005	Town of Palm Beach (2005)	2,000		2,000
2005	West Palm Beach (2005)	8,300		2,000
2005	Wellington-Royal Palm Beach (2005)	9,900		1,400
2005	North Palm Beach-Palm Beach Gardens-Jupiter (2005)	13,950		3,500
2005	West Palm Beach subtotal (2005)		101,350	22,900
2005	Palm Beach County total (2005)		208,850	46,700
2004	North Dade Core East (Aventura-Golden Beach-parts of North Miami Beach) (2004)	34,000		4,100
2004	North Dade Core West (parts of North Miami Beach-Ojus) (2004)	13,100		300
2004	Other North Dade (north of Flagler Street) (2004)	3,800		100
2004	North Dade subtotal (2004)		50,900	4,500
2004	West Kendall (2004)	13,750		200
2004	East Kendall (parts of Coral Gables-Pinecrest-South Miami) (2004)	15,650		100
2004	Northeast South Dade (Key Biscayne-parts of City of Miami) (2004)	8,300		500
2004	South Dade subtotal (2004)		37,700	800
2004	North Beach (Bal Harbour-Bay Harbor Islands-Indian	3,700		250

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
	Creek Village-Surfside (2004)			
2004	Middle Beach (parts of City of Miami Beach) (2004)	10,300		1,110
2004	South Beach (parts of City of Miami Beach) (2004)	3,700		340
2004	The Beaches subtotal (2004)		17,700	1,700
2004	Miami-Dade County total (2004)		106,300	7,000
2008	Southeast (Hollywood-Hallandale) (1997, 2008)^b	25,100		2,500
2008	Southwest (Pembroke Pines-Cooper City-Davie-Weston) (1997, 2008)^b	37,500		1,600
2008	West Central (Plantation-North Lauderdale-Tamarac-Lauderdale Lakes-Sunrise) (1997, 2008)^b	48,200		3,800
2008	Northwest (Coral Springs-Parkland) (1997, 2008)^b	23,600		0
2008	North Central (Margate-Coconut Creek-Wynmoor-Palm Aire-Century Village) (1997, 2008)^b	23,900		5,225
2008	East (Fort Lauderdale) (1997, 2008)^b	12,400		2,450
2008	Broward County total (1997, 2008)^b		170,700	15,575
	Southeast Florida (Broward, Miami-Dade, & Palm Beach Counties) total		485,850	69,275
2012	Spring Hill (2012)	350		
2004	Stuart (Martin County) (1999, 2004)^b	2,900		
2004	Southern St. Lucie County (Port St. Lucie) (1999, 2004)^b	2,900		
2004	Stuart-Port St. Lucie total (1999, 2004)^b		5,800	900
2010	Tallahassee (2010)^a	2,800		
2010	Tampa (Hillsborough County) (2010)^a	23,000		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2007	Volusia (Daytona Beach) & Flagler Counties (excluding portions included in North Orlando)	4,000		
pre-1997	Winter Haven	300		
	Total Florida	638,985		77,675
Georgia				
2009	Albany	200		
2012	Athens	750		
2012	Intown (2006)	28,900		
2012	North Metro Atlanta (2006)	28,300		
2012	East Cobb Expanded (2006)	18,400		
2012	Sandy Springs-Dunwoody (2006)	15,700		
2012	Gwinnett-East Perimeter (2006)	14,000		
2012	North & West Perimeter (2006)	9,000		
2012	South (2006)	5,500		
2012	Atlanta total (2006)		119,800	
2009	Augusta (Burke, Columbia, & Richmond Counties)	1,300		
2009	Brunswick	120		
2012	Columbus	600		
2009	Dahlonega	150		
2012	Macon	600		
2009	Rome	100		
2008	Savannah (Chatham County)	3,500		
2009	Valdosta	100		
2009	Other places	250		
	Total Georgia	127,470		
Hawaii				
1997-2001	Hawaii (Hilo)	280		
2011	Kaua'i	300		
2008	Maui	1,500		1,000
2010	Oahu (Honolulu) (2010)^a	5,200		
	Total Hawaii	7,280		1,000
Idaho				
1997-2001	Boise (Ada & Boise Counties)	800		
2009	Idaho Falls	125		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2009	Ketchum	350		
1997–2001	Moscow-Lewiston	100		
2009	Pocatello	150		
	Total Idaho	1,525		
<i>Illinois</i>				
1997–2001	Bloomington-Normal	500		
2009	Champaign-Urbana (Champaign County)	1,400		
2010	City North (The Loop to Rogers Park, including north lakefront) (2010)	70,150		
2010	Rest of Chicago (parts of City of Chicago not included in City North) (2010)	19,100		
2010	Near North Suburbs (suburbs contiguous to City of Chicago from Evanston to Park Ridge) (2010)	64,600		
2010	North/Far North (Wilmette to Wisconsin, west to include Northbrook, Glenview, Deerfield, etc.) (2010)	56,300		
2010	Northwest Suburbs (includes parts of Lake County & all of McHenry & Northwest Cook Counties) (2010)	51,950		
2010	Western Suburbs (Oak Park-River Forest in Cook County & all of DuPage & Kane Counties) (2010)	23,300		
2010	Southern Suburbs (South & Southwest Cook County beyond the City to Indiana & Will County) (2010)	6,400		
2010	Chicago (Cook, DuPage, Kane, Lake, McHenry, & Will Counties) total (2010)		291,800	
1997–2001	DeKalb	180		
1997–2001	Kankakee	100		
2009	Peoria	800		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2005	Quad Cities-Illinois portion (Moline-Rock Island) (1990)^d	300		
2005	Quad Cities-Iowa portion (Davenport & surrounding Scott County) (1990)^d	450		
2005	Quad Cities total (1990)^d		750	
1997–2001	Quincy	100		
1997–2001	Rockford-Freeport (Boone, Stephenson, & Winnebago Counties)	1,100		
2009	Southern Illinois (Alton-Belleville-Benton-Carbondale-Centralia-Collinsville-East St. Louis)	500		
2009	Springfield-Decatur (Macon, Morgan, & Sangamon Counties)	930		
1997–2001	Other places	225		
2009	Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky (Alton-Belleville-Benton-Carbondale-Centralia-Collinsville-East St. Louis in Southern Illinois, Cape Girardeau-Farmington-Sikeston in Southeast Missouri, & Paducah in Western Kentucky) total		700	
	Total Illinois	297,935		
Indiana				
1997–2001	Bloomington	1,000		
1997–2001	Evansville	400		
1997–2001	Fort Wayne	900		
1997–2001	Gary-Northwest Indiana (Lake & Porter Counties)	2,000		
2006	Indianapolis	10,000		
1997–2001	Lafayette	550		
1997–2001	Michigan City (La Porte County)	300		
1997–2001	Muncie	120		
1997–2001	South Bend-Elkhart (Elkhart & St. Joseph Counties)	1,850		
1997–2001	Terre Haute (Vigo County)	100		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
1997–2001	Other places	250		
	Total Indiana	17,470		
<i>Iowa</i>				
1997–2001	Cedar Rapids	420		
1997–2001	Council Bluffs	150		
1997–2001	Des Moines-Ames (1956)^d	2,800		
1997–2001	Iowa City (Johnson County)	1,300		
2009	Postville	250		
2005	Quad Cities-Illinois portion (Moline-Rock Island) (1990)^d	300		
2005	Quad Cities-Iowa portion (Davenport & surrounding Scott County) (1990)^d	450		
2005	Quad Cities total (1990)^d		750	
1997–2001	Sioux City (Plymouth & Woodbury Counties)	400		
1997–2001	Waterloo (Black Hawk County)	170		
1997–2001	Other places	300		
	Total Iowa	6,240		
<i>Kansas</i>				
2012	Kansas City area-Kansas portion (Johnson & Wyandotte Counties) (1985)^d	16,000		
2012	Kansas City area-Missouri portion (1985)^d	4,000		
2012	Kansas City total (1985)^d		20,000	
1997–2001	Lawrence	200		
pre–1997	Manhattan	425		
1997–2001	Topeka (Shawnee County)	400		
2005	Wichita (Sedgwick County & Salina-Dodge City-Great Bend-Liberal-Russell-Hays)	750		
	Total Kansas	17,775		
<i>Kentucky</i>				
2008	Covington-Newport area (2008)	300		
2009	Lexington (Bourbon, Clark, Fayette, Jessamine, Madison, Pulaski, Scott, & Woodford Counties)	2,500		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2006	Louisville (Jefferson County) (2006)^d	8,300		
2009	Paducah	150		
1997–2001	Other places	50		
2009	Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky (Alton-Belleville-Benton-Carbondale-Centralia-Collinsville-East St. Louis in Southern Illinois, Cape Girardeau-Farmington-Sikeston in Southeast Missouri, & Paducah in Western Kentucky) total		700	
	Total Kentucky	11,300		
Louisiana				
2009	Alexandria (Allen, Grant, Rapides, Vernon, & Winn Parishes)	175		
1997–2001	Baton Rouge (Ascension, East Baton Rouge, Iberville, Livingston, Pointe Coupee, St. Landry, & West Baton Rouge Parishes)	1,600		
2008	Lafayette	200		
2008	Lake Charles area	200		
2009	New Orleans (Jefferson & Orleans Parishes) (1984)^a	7,800		
2007	Monroe-Ruston area	150		
2007	Shreveport-Bossier area	450		
2007	North Louisiana (Bossier & Caddo Parishes) total		600	
2008	Other places	100		
	Total Louisiana	10,675		
Maine				
2007	Androscoggin County (Lewiston-Auburn) (2007)^a	600		
pre–1997	Augusta	140		
1997–2001	Bangor	3,000		
2007	Oxford County (2007)^a	750		
pre–1997	Rockland area	300		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2007	Sagadahoc County (2007)^a	400		
2007	Portland area (2007)	4,425		
2007	Other Cumberland County (2007)	2,350		
2007	York County (2007)	1,575		
2007	Southern Maine total (2007)		8,350	
pre-1997	Waterville	225		
1997-2001	Other places	125		
	Total Maine	13,890		
Maryland				
2010	Annapolis area (2010)^a	3,500		
2010	Pikesville (2010)	31,100		
2010	Park Heights-Cheswolde (2010)	13,000		
2010	Owings Mills (2010)	12,100		
2010	Reisterstown (2010)	7,000		
2010	Mount Washington (2010)	6,600		
2010	Towson-Lutherville-Timonium-Interstate 83 (2010)	5,600		
2010	Downtown (2010)	4,500		
2010	Guilford-Roland Park (2010)	4,100		
2010	Randallstown-Liberty Road (2010)	2,900		
2010	Other Baltimore County (2010)	3,700		
2010	Carroll County (2010)	2,800		
2010	Baltimore total (2010)		93,400	
1997-2001	Cumberland	275		
1997-2001	Easton (Talbot County)	100		
1997-2001	Frederick (Frederick County)	1,200		
1997-2001	Hagerstown (Washington County)	325		
1997-2001	Harford County	1,200		
2010	Howard County (Columbia) (2010)	17,200		
2012	Lower Montgomery County (2003)	88,600		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2012	Upper Montgomery County (2003)	24,400		
2012	Prince George's County (2003)	7,200		
2012	Jewish Federation of Greater Washington total in Maryland (2003)		120,200	
1997–2001	Ocean City	200		
2012	Prince Frederick (Calvert County)	100		
1997–2001	Salisbury	400		
2012	South Gate	100		
	Total Maryland	238,200		
Massachusetts				
2002	Attleboro area (2002)^a	800		
2008	Northern Berkshires (North Adams) (2008)^d	600		80
2008	Central Berkshires (Pittsfield) (2008)^d	1,600		415
2008	Southern Berkshires (Lenox) (2008)^d	2,100		2,255
2008	Berkshires total (2008)^d		4,300	2,750
2008	Brighton-Brookline-Newton & contiguous areas (2005)	61,500		
2008	Central Boston-Cambridge & contiguous areas (2005)	43,400		
2008	Greater Framingham (2005)	18,700		
2008	Northwestern Suburbs (2005)	24,600		
2008	Greater Sharon (2005)	21,000		
2008	Other Towns (2005)	41,300		
2008	Boston total (2005)		210,500	
1997–2001	Cape Cod (Barnstable County)	3,250		
1997–2001	Fall River area	1,100		
2008	Martha's Vineyard (Dukes County)	375		200
2005	Andover-Boxford-Dracut-Lawrence-Methuen-North Andover-Tewksbury	3,000		
2005	Haverhill	900		
2005	Lowell area	2,100		
2005	Merrimack Valley Jewish Federation total		6,000	

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2008	Nantucket	500		100
2008	New Bedford (Dartmouth-Fairhaven-Mattapoiset)	3,000		
1997–2001	Newburyport	280		
1995	North Shore (1995)	18,600		
1997–2001	Plymouth area	1,000		
2012	Springfield (Hampden County) (1967)^d	6,600		
2012	Franklin County (Greenfield)	1,100		
2012	Hampshire County (Amherst-Northampton)	6,500		
2012	Jewish Federation of Western Massachusetts total		14,200	
1997–2001	Taunton area	1,000		
1997–2001	Worcester (central Worcester County) (1986)	11,000		
1997–2001	South Worcester County (Southbridge-Webster)	500		
1997–2001	North Worcester County (Fitchburg-Gardner-Leominster)	1,500		
1997–2001	Worcester County total		13,000	
1997–2001	Other places	75		
	Total Massachusetts	277,980		3,050
Michigan				
2010	Ann Arbor (Washtenaw County) (2010)^a	7,000		
2007	Bay City	150		
2007	Benton Harbor-St. Joseph	150		
2010	West Bloomfield (2005, 2010)^c	17,700		
2010	Bloomfield Hills-Birmingham-Franklin (2005, 2010)^c	6,000		
2010	Farmington (2005, 2010)^c	11,700		
2010	Oak Park-Huntington Woods (2005, 2010)^c	11,700		
2010	Southfield (2005, 2010)^c	6,500		
2010	East Oakland County (2005, 2010)^c	1,800		
2010	North Oakland County (2005, 2010)^c	3,600		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2010	West Oakland County (2005, 2010)^e	2,200		
2010	Wayne County (2005, 2010)^e	5,300		
2010	Macomb County (2005, 2010)^e	500		
2010	Detroit total (2005, 2010)^e		67,000	
2009	Flint (1956)^d	1,300		
2007	Grand Rapids (Kent County)	2,000		
2007	Jackson	200		
1997–2001	Kalamazoo (Kalamazoo County)	1,500		
2007	Lansing area	2,100		
2007	Midland	120		
2007	Muskegon (Muskegon County)	210		
2007	Saginaw (Saginaw County)	115		
2007	Traverse City	150		
2007	Other places	275		
	Total Michigan	82,270		
Minnesota				
1997–2001	Duluth (Carlton & St. Louis Counties)	485		
1997–2001	Rochester	550		
2009	City of Minneapolis (2004)	5,200		
2009	Inner Ring (2004)	16,100		
2009	Outer Ring (2004)	8,000		
2009	Minneapolis (Hennepin County) subtotal (2004)		29,300	
2010	City of St. Paul (2004, 2010)^b	4,000		
2010	Southern Suburbs (2004, 2010)^b	5,300		
2010	Northern Suburbs (2004, 2010)^b	600		
2010	St. Paul subtotal (2004, 2010)^b		9,900	
	Twin Cities total		39,200	
2004	Twin Cities Surrounding Counties (Anoka, Carver, Goodhue, Rice, Scott, Sherburne, Washington, & Wright Counties) (2004)^a	5,300		
1997–2001	Other places	100		
	Total Minnesota	45,635		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
<i>Mississippi</i>				
1997–2001	Biloxi-Gulfport	250		
2008	Greenville	120		
2008	Hattiesburg (Forrest & Lamar Counties)	130		
2008	Jackson (Hinds, Madison, & Rankin Counties)	650		
2011	Other places	400		
	Total Mississippi	1,550		
<i>Missouri</i>				
1997–2001	Columbia	400		
2009	Jefferson City	100		
2009	Joplin	100		
2012	Kansas City area-Kansas portion (Johnson & Wyandotte Counties) (1985)^d	16,000		
2012	Kansas City area-Missouri portion (1985)^d	4,000		
2012	Kansas City total (1985)^d		20,000	
2009	St. Joseph (Buchanan County)	200		
2009	St. Louis City (1995)	2,400		
2009	Chesterfield-Ballwin (1995)	9,900		
2009	North of Olive (1995)	12,000		
2009	Ladue-Creve Coeur (1995)	10,000		
2009	Clayton-University Cities (1995)	7,300		
2009	Other Parts of St. Louis & St. Charles Counties (1995)	12,400		
2009	St. Louis total (1995)		54,000	
2009	Springfield	300		
1997–2001	Other places	75		
2009	Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky (Alton-Belleville-Benton-Carbondale-Centralia-Collinsville-East St. Louis in Southern Illinois, Cape Girardeau-Farmington-Sikeston in Southeast Missouri, & Paducah in Western Kentucky) total		700	
	Total Missouri	59,175		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
Montana				
1997–2001	Billings (Yellowstone County)	300		
2009	Bozeman	500		
2011	Butte-Helena	150		
1997–2001	Kalispell (Flathead County)	150		
1997–2001	Missoula	200		
1997–2001	Other places	50		
	Total Montana	1,350		
Nebraska				
1997–2001	Lincoln-Grand Island-Hastings	700		
2010	Omaha (2010)^a	5,400		
	Total Nebraska	6,100		
Nevada				
2009	Northwest (2005)	24,500		
2009	Southwest (2005)	16,000		
2009	Central (2005)	6,000		
2009	Southeast (2005)	18,000		
2009	Northeast (2005)	7,800		
2009	Las Vegas total (2005)		72,300	
2011	Reno-Carson City (Carson City & Washoe Counties) (2011)^a	4,000		
	Total Nevada	76,300		
New Hampshire				
1997–2001	Concord	500		
1997–2001	Franklin-Laconia-Meredith-Plymouth	270		
pre–1997	Hanover-Lebanon	600		
2001	Keene	300		
1997–2001	Littleton area	200		
1997–2001	Manchester area (1983)^d	4,000		
1997–2001	Nashua area	2,000		
2008	North Conway-Mount Washington Valley	100		70
1997–2001	Portsmouth-Exeter (Rockingham County)	1,250		
1997–2001	Salem	150		
2007	Strafford (Dover-Rochester) (2007)^a	700		
1997–2001	Other places	50		
	Total New Hampshire	10,120		70

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
<i>New Jersey</i>				
2004	The Island (Atlantic City) (2004)	5,450		6,700
2004	The Mainland (2004)	6,250		600
2004	Atlantic County subtotal (2004)		11,700	7,300
2004	Cape May County-Wildwood (2004)	500		900
2004	Jewish Federation of Atlantic & Cape May Counties total (2004)		12,200	8,200
2009	Pascack-Northern Valley (2001)	11,900		
2009	North Palisades (2001)	16,100		
2009	Central Bergen (2001)	17,200		
2009	West Bergen (2001)	14,300		
2009	South Bergen (2001)	10,000		
2009	Other Bergen	23,000		
2009	Bergen County total		92,500	
1997–2001	Bridgeton	110		
2009	Cherry Hill (1991)	22,100		
2009	Haddonfield-Haddon Heights-Pennsauken-Voorhees in Camden County & Marlton-Moorestown-Mt. Laurel in Burlington County (1991)	12,900		
2009	Other Burlington & Gloucester Counties (1991)	14,200		
2009	Cherry Hill-Southern N.J. (Burlington, Camden, & Gloucester Counties) total (1991)		49,200	
2008	South Essex (1998, 2008)^b	12,000		
2008	Livingston (1998, 2008)^b	10,200		
2008	North Essex (1998, 2008)^b	13,700		
2008	West Orange-Orange (1998, 2008)^b	9,100		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2008	East Essex (1998, 2008)^b	3,800		
2008	Essex County (Newark) subtotal (1998, 2008)^b		48,800	
2008	West Morris (1998, 2008)^b	13,300		
2008	North Morris (1998, 2008)^b	13,000		
2008	South Morris (1998, 2008)^b	3,400		
2008	Morris County subtotal (1998, 2008)^b		29,700	
2008	Northern Union County (Springfield-Berkeley Heights-New Providence-Summit) (1998, 2008)^b	8,200		
2008	Sussex County (1998, 2008)^b	4,300		
2008	Union County (Elizabeth) & adjacent areas of Somerset County (excluding Northern Union County)	22,600		
2008	Jewish Federation of Greater MetroWest NJ (Essex, Morris, parts of Somerset, Sussex, & Union Counties) total		113,600	
1997–2001	Bayonne	1,600		
2006	Hoboken	1,800		
1997–2001	Jersey City	6,000		
2009	North Hudson County (2001)	2,000		
	Hudson County total		11,400	
2009	Hunterdon County (Flemington)	2,000		
2008	North Middlesex (Edison-Piscataway-Woodbridge) (2008)	3,600		
2008	Highland Park-South Edison (2008)	5,700		
2008	Central Middlesex (New Brunswick-East Brunswick) (2008)	24,800		
2008	South Middlesex (Monroe Township) (2008)	17,900		
2008	Middlesex County total (2008)		52,000	
2006	Western Monmouth (Marlboro-Freehold-Manalapan-Howell) (1997)	37,800		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2006	Eastern Monmouth (Deal-Asbury Park-Long Branch) (1997)	17,300		
2006	Northern Monmouth (Highlands-Middletown-Hazlet-Union Beach) (1997)	8,900		
2006	Monmouth County total (1997)		64,000	6,000
2009	Lakewood	54,500		
2009	Other Ocean County	7,000		
2009	Ocean County total		61,500	
2009	Northern Passaic County	8,000		
2009	Southern Passaic County (Clifton-Passaic)	12,000		
2009	Passaic County total		20,000	
1997–2001	Princeton area	3,000		
2008	Somerset (City of) (2008)^a	3,500		
2008	Other Somerset County (excluding parts included with Union County)	10,500		
1997–2001	Trenton (most of Mercer County) (1975)^d	6,000		
1997–2001	Vineland (including most of Cumberland County & parts of Salem County)	1,890		
2007	Warren County (2007)^a	900		
1997–2001	Other places	150		
2009	Jewish Federation of Northern New Jersey (Bergen, north Hudson, & northern Passaic Counties) total		102,500	
	Total New Jersey	504,450		14,200
<i>New Mexico</i>				
2011	Albuquerque (Bernalillo County) (2011)^a	7,500		
1997–2001	Las Cruces	600		
2009	Los Alamos	250		
2011	Santa Fe-Las Vegas	4,000		
pre–1997	Taos	300		
1997–2001	Other places	75		
	Total New Mexico	12,725		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
<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)	2,400		
2009	Buffalo (Erie County) (1995)	13,000		
1997–2001	Canandaigua-Geneva-Newark-Seneca Falls	300		
1997–2001	Catskill	200		
1997–2001	Cortland (Cortland County)	150		
2009	Dutchess County (Amenia-Beacon-Fishkill-Freedom Plains-Hyde Park-Poughkeepsie-Red Hook-Rhinebeck)	10,000		
1997–2001	Ellenville	1,600		
2009	Elmira-Corning (Chemung, Schuyler, southeastern Steuben, & Tioga Counties)	700		
1997–2001	Fleischmanns	100		
1997–2001	Glens Falls-Lake George (southern Essex, northern Saratoga, Warren, & Washington Counties)	800		
1997–2001	Gloversville (Fulton County)	300		
1997–2001	Herkimer (Herkimer County)	130		
1997–2001	Hudson (Columbia County)	500		
1997–2001	Ithaca (Tompkins County)	2,000		
1997–2001	Jamestown	100		
1997–2001	Kingston-New Paltz-Woodstock (eastern Ulster County)	4,300		
2011	Bronx (2011)	54,000		
2011	Brooklyn (2011)	560,000		
2011	Manhattan (2011)	240,000		
2011	Queens (2011)	198,000		
2011	Staten Island (2011)	34,000		
2011	New York City subtotal (2011)		1,086,000	
2011	Nassau County (2011)	230,000		
2011	Suffolk County (2011)	86,000		
2011	Westchester County (2011)	136,000		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2011	New York City Suburban Counties subtotal (2011)		452,000	
2011	UJA Federation of New York (New York City & Nassau, Suffolk, & Westchester Counties) total (2011)		1,538,000	
1997–2001	Niagara Falls	150		
2009	Olean	100		
1997–2001	Oneonta (Delaware & Otsego Counties)	300		
2009	Kiryas Joel (2009)^c	20,500		
1997–2001	Other Orange County (Middletown-Monroe-Newburgh-Port Jervis)	12,000		
	Orange County total		32,500	
1997–2001	Plattsburgh	250		
1997–2001	Potsdam	200		
2010	Putnam County (2010)^d	3,900		
2009	Brighton (1999)	10,700		
2009	Pittsford (1999)	3,100		
2009	Other places in Monroe County & Victor in Ontario County (1999)	7,200		
2009	Rochester total (1999)		21,000	
2009	Kaser Village (2009)^c	6,100		
2009	Monsey (2009)^c	10,000		
2009	New Square (2009)^c	5,500		
1997–2001	Other Rockland County	69,500		
	Rockland County total		91,100	
1997–2001	Rome	100		
1997–2001	Saratoga Springs	600		
1997–2001	Schenectady	5,200		
pre–1997	Sullivan County (Liberty-Monticello)	7,425		
1997–2001	Syracuse (western Madison County, Onondaga County, & most of Oswego County)	9,000		
1997–2001	Troy area	800		
2007	Utica (southeastern Oneida County)	1,100		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
1997–2001	Watertown	100		
1997–2001	Other places	400		
	Total New York	1,761,020		
<i>North Carolina</i>				
2011	Buncombe County (Asheville) (2011)^d	2,530		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	Jewish Federation of Western North Carolina total (2011)^d		3,400	835
2009	Boone	60		225
2006	Charlotte (Mecklenburg County) (1997)	8,500		
2007	Durham-Chapel Hill (Durham & Orange Counties)	6,000		
2012	Fayetteville (Cumberland County)	300		
2009	Gastonia (Cleveland, Gaston, & Lincoln Counties)	250		
2009	Greensboro-High Point (Guilford County)	3,000		
2009	Greenville	240		
2011	Hickory	250		
2009	High Point	150		
2009	Mooresville	150		
2009	New Bern	150		
2009	Pinehurst	250		
1997–2001	Raleigh (Wake County)	6,000		
2011	Southeastern North Carolina (Elizabethtown-Whiteville-Wilmington)	1,200		
2011	Statesville	150		
2011	Winston-Salem (2011)^a	1,400		
2009	Other places	225		
	Total North Carolina	31,675		1,060
<i>North Dakota</i>				
2008	Fargo	150		
2011	Grand Forks	150		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
1997–2001	Other places	100		
	Total North Dakota	400		
Ohio				
2006	Akron-Kent (parts of Portage & Summit Counties) (1999)^d	3,500		
pre–1997	Athens	100		
2006	Canton-New Philadelphia (Stark & Tuscarawas Counties) (1955)^d	1,000		
2008	Downtown Cincinnati (2008)	700		
2008	Hyde Park-Mount Lookout-Oakley (2008)	3,100		
2008	Amberley Village-Golf Manor-Roselawn (2008)	5,100		
2008	Blue Ash-Kenwood-Montgomery (2008)	9,000		
2008	Loveland-Mason-Middletown (2008)	5,500		
2008	Wyoming-Finneytown-Reading (2008)	2,000		
2008	Other places in Cincinnati (2008)	1,300		
2008	Covington-Newport area (Kentucky) (2008)	300		
2008	Cincinnati total (2008)		27,000	
2011	The Heights (2011)	22,200		
2011	East Side Suburbs (2011)	5,300		
2011	Beachwood (2011)	10,700		
2011	Solon & Southeast Suburbs (2011)	15,300		
2011	Northern Heights (2011)	10,400		
2011	West Side/Central Area (2011)	11,900		
2011	Northeast (2011)	5,000		
2011	Cleveland (Cuyahoga & parts of Geauga, Lake, Portage, & Summit Counties) total (2011)		80,800	
2012	Perimeter North (2001)	5,700		
2012	Bexley area (2001)	7,000		
2012	East-Southeast (2001)	3,700		
2012	North-Other areas (2001)	6,600		
2012	Columbus total (2001)		23,000	

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2009	Dayton (Greene & Montgomery Counties) (1986)^d	4,000		
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		
1997–2001	Steubenville (Jefferson County)	115		
2011	Toledo-Bowling Green (Fulton, Lucas, & Wood Counties) (1994)^d	3,900		
1997–2001	Wooster	175		
2002	Youngstown-Warren (Mahoning & Trumbull Counties) (2002)^d	2,500		
1997–2001	Zanesville (Muskingum County)	100		
1997–2001	Other places	375		
	Total Ohio	148,680		
Oklahoma				
2010	Oklahoma City-Norman (Cleveland & Oklahoma Counties) (2010)^a	2,500		
2006	Tulsa	2,100		
2003	Other places	50		
	Total Oklahoma	4,650		
Oregon				
2010	Bend (2010)^a	1,000		
1997–2001	Corvallis	500		
1997–2001	Eugene	3,250		
1997–2001	Medford-Ashland-Grants Pass (Jackson & Josephine Counties)	1,000		
2011	Portland (Clackamas, Multnomah, & Washington Counties) (2011)^d	33,800		
2011	Clark County (Vancouver, Washington) (2011)^d	2,600		
2011	Jewish Federation of Greater Portland total (2011)^d		36,400	

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
1997–2001	Salem (Marion & Polk Counties)	1,000		
1997–2001	Other places	100		
	Total Oregon	40,650		
<i>Pennsylvania</i>				
2007	Altoona (Blair County)	550		
1997–2001	Beaver Falls (northern Beaver County)	180		
1997–2001	Butler (Butler County)	250		
2007	Carbon County (2007)^a	600		
1997–2001	Chambersburg	150		
2009	Erie (Erie County)	500		
1994	East Shore (1994)	5,300		
1994	West Shore (1994)	1,800		
1994	Harrisburg total (1994)		7,100	
1997–2001	Hazleton-Tamaqua	300		
1997–2001	Johnstown (Cambria & Somerset Counties)	275		
1997–2001	Lancaster area	3,000		
1997–2001	Lebanon (Lebanon County)	350		
2007	Allentown (2007)	5,950		
2007	Bethlehem (2007)	1,050		
2007	Easton (2007)	1,050		
2007	Lehigh Valley total (2007)		8,050	
2007	Monroe County (2007)^a	2,300		
1997–2001	New Castle	200		
2009	Bucks County (2009)	41,400		
2009	Chester County (Oxford-Kennett Square-Phoenixville-West Chester) (2009)	20,900		
2009	Delaware County (Chester-Coatesville) (2009)	21,000		
2009	Montgomery County (Norristown) (2009)	64,500		
2009	Philadelphia (2009)	66,800		
2009	Greater Philadelphia total (2009)		214,600	
2008	Pike County	300		
2009	Squirrel Hill (2002)	13,900		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2009	Squirrel Hill Adjacent Neighborhoods (2002)	5,700		
2009	South Hills (2002)	6,400		
2009	East Suburbs (2002)	5,500		
2009	Fox Chapel-North Hills (2002)	5,000		
2009	Western Suburbs (2002)	1,600		
2009	East End (2002)	1,700		
2009	Mon Valley (2002)	800		
2009	Other places in Greater Pittsburgh (2002)	1,600		
2009	Pittsburgh (Allegheny & parts of Beaver, Washington, & Westmoreland Counties) total (2002)		42,200	
1997–2001	Pottstown	650		
1997–2001	Pottsville	120		
1997–2001	Reading (Berks County)	2,200		
2008	Scranton (Lackawanna County)	3,100		
1997–2001	Sharon-Farrell	300		
2009	State College-Bellefonte-Philipsburg	900		
1997–2001	Sunbury-Lewisburg-Milton-Selinsgrove-Shamokin	200		
1997–2001	Uniontown area	150		
2008	Wayne County (Honesdale)	500		
2005	Wilkes-Barre (Luzerne County, excluding Hazelton-Tamaqua) (2005)^d	3,000		
1997–2001	Williamsport-Lock Haven (Clinton & Lycoming Counties)	225		
2009	York (1999)	1,800		
1997–2001	Other places	875		
	Total Pennsylvania	294,925		
Rhode Island				
2007	Providence-Pawtucket (2002)	7,500		
2007	West Bay (2002)	6,350		
2007	East Bay (2002)	1,100		
2007	South County (Washington County) (2002)	1,800		
2007	Northern Rhode Island (2002)	1,000		
2007	Newport County (2002)	1,000		
	Total Rhode Island	18,750		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
<i>South Carolina</i>				
2009	Aiken	100		
2009	Anderson	100		
2009	Beaufort	100		
2011	Charleston	6,000		
2009	Columbia (Lexington & Richland Counties)	2,750		
2009	Florence area	220		
2009	Georgetown	100		
2010	Greenville (2010)^a	2,000		
2012	Myrtle Beach (Horry County)	1,500		
1997–2001	Spartanburg (Spartanburg County)	500		
2009	Sumter (Clarendon & Sumter Counties)	100		
2009	Other places	100		
	Total South Carolina	13,570		
<i>South Dakota</i>				
2009	Rapid City	100		
1997–2001	Sioux Falls	195		
1997–2001	Other places	50		
	Total South Dakota	345		
<i>Tennessee</i>				
2011	Bristol-Johnson City-Kingsport	150		
2011	Chattanooga (2011)^a	1,400		
2010	Knoxville (2010)^a	2,000		
2006	Memphis (2006)^d	8,000		
2009	Nashville (2002)^d	7,800		
2010	Oak Ridge (2010)^a	150		
2008	Other places	75		
	Total Tennessee	19,575		
<i>Texas</i>				
2012	Amarillo (Carson, Childress, Deaf Smith, Gray, Hall, Hutchinson, Moore, Potter, & Randall Counties)	200		
2011	Austin (Travis County)	18,000		
2011	Beaumont	300		
2011	Brownsville	200		
2011	Bryan-College Station	400		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2011	Columbus-Hallettsville-La Grange-Schulenburg (Colorado, Fayette, & Lavaca Counties)	100		
2011	Corpus Christi (Nueces County)	1,800		
2011	Near North Dallas (1988)	13,650		
2011	Far North Dallas-Richardson (1988)	11,000		
2011	East & Northeast Dallas-West Garland (1988)	6,350		
2011	Plano-Carrollton (1988)	7,650		
2011	Other places in Dallas (1988)	11,350		
2011	Dallas (Dallas, southern Collin, & southeastern Denton Counties) total (1988)		50,000	
2012	El Paso	5,000		
2009	Fort Worth (Tarrant County)	5,000		
2011	Galveston	600		
2011	Harlingen-Mercedes	150		
2009	Braeswood (1986)	16,000		
2009	Bellaire-Southwest (1986)	5,100		
2009	West Memorial (1986)	5,000		
2009	Memorial Villages (1986)	2,500		
2009	Rice-West University (1986)	3,300		
2009	University Park-South Main (1986)	450		
2009	Near Northwest (1986)	2,700		
2009	Northwest-Cypress Creek (1986)	3,000		
2009	Addicks-West Houston (1986)	2,100		
2009	Clear Lake (1986)	1,350		
2009	Other places in Harris County (1986)	3,500		
2009	Houston (Fort Bend, Harris, & Montgomery Counties & parts of Brazoria & Galveston Counties) total (1986)		45,000	
2011	Kilgore-Longview	100		
2011	Laredo	150		
2012	Lubbock (Lubbock County)	230		
2011	McAllen (Hidalgo & Starr Counties)	300		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2012	Midland-Odessa	200		
2011	Port Arthur	100		
2007	Inside Loop 410 (2007)	2,000		
2007	Between the Loops (2007)	5,600		
2007	Outside Loop 1604 (2007)	1,600		
2007	San Antonio total (2007)		9,200	
2007	San Antonio Surrounding Counties (Atascosa, Banderá, Comal, Guadalupe, Kendall, Medina, & Wilson Counties) (2007)^a	1,000		
2012	Tyler	350		
2011	Waco (Bell, Coryell, Falls, Hamilton, Hill, & McLennan Counties)	500		
2012	Wichita Falls	150		
2011	Other places	475		
	Total Texas	139,505		
Utah				
1997–2001	Ogden	150		
2009	Park City	600		400
2010	Salt Lake City (Salt Lake County) (2010)^a	4,800		
1997–2001	Other places	100		
	Total Utah	5,650		400
Vermont				
1997–2001	Bennington area	500		
2008	Brattleboro	350		
1997–2001	Burlington	2,500		
1997–2001	Manchester area	325		
2008	Middlebury	200		
2008	Montpelier-Barre	550		
2008	Rutland	300		
1997–2001	St. Johnsbury-Newport (Caledonia & Orleans Counties)	140		
1997–2001	Stowe	150		
pre–1997	Woodstock	270		
	Total Vermont	5,285		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
Virginia				
1997–2001	Blacksburg-Radford	175		
1997–2001	Charlottesville	1,500		
1997–2001	Danville area	100		
2012	Fauquier County	100		
2009	Fredericksburg (parts of King George, Orange, Spotsylvania, & Stafford Counties)	500		
1997–2001	Lynchburg area	275		
1997–2001	Martinsville	100		
1997–2001	Newport News-Hampton-Williamsburg-Poquoson-James City County-York County	2,400		
2008	Norfolk (2001)	3,550		
2008	Virginia Beach (2001)	6,000		
2008	Chesapeake-Portsmouth-Suffolk (2001)	1,400		
2008	United Jewish Federation of Tidewater (Norfolk-Virginia Beach) total (2001)		10,950	
2012	Arlington-Alexandria-Falls Church (2003)	27,900		
2012	South Fairfax-Prince William County (2003)	25,000		
2012	West Fairfax-Loudoun County (2003)	14,500		
2012	Jewish Federation of Greater Washington total in Northern Virginia (2003)		67,400	
2009	Petersburg-Colonial Heights-Hopewell	200		
2011	Central (1994, 2011)^b	1,300		
2011	West End (1994, 2011)^b	1,200		
2011	Far West End (1994, 2011)^b	4,100		
2011	Northeast (1994, 2011)^b	1,200		
2011	Southside (1994, 2011)^b	2,200		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
2011	Richmond (City of Richmond & Chesterfield, Goochland, Hanover, Henrico, & Powhatan Counties) total (1994, 2011)^b		10,000	
1997–2001	Roanoke	900		
1997–2001	Staunton-Lexington (Augusta, Bath, Highland, Page, Rockingham, & Shenandoah Counties)	370		
1997–2001	Winchester (Clarke, Frederick, & Warren Counties)	270		
	Total Virginia	95,240		
Washington				
1997–2001	Bellingham	525		
2011	Clark County (Vancouver) (2011)^d	2,600		
1997–2001	Kennewick-Pasco-Richland	300		
2011	Longview-Kelso	100		
1997–2001	Olympia (Thurston County)	560		
pre–1997	Port Angeles	100		
2009	Port Townsend	200		
2009	Eastside (2000)	11,200		
2009	Seattle-Ship Canal South (2000)	10,400		
2009	North End-North Suburbs (2000)	12,600		
2009	Other places in Seattle (2000)	3,000		
2009	Seattle (Kings County & parts of Kitsap & Snohomish Counties) total (2000)		37,200	
1997–2001	Spokane	1,500		
2009	Tacoma (Pierce County)	2,500		
1997–2001	Yakima-Ellensburg (Kittitas & Yakima Counties)	150		
1997–2001	Other places	150		
	Total Washington	45,885		
West Virginia				
2011	Bluefield-Princeton	100		
2007	Charleston (Kanawha County)	975		
1997–2001	Clarksburg	110		
1997–2001	Huntington	250		
1997–2001	Morgantown	200		

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Date of informant confirmation or latest study	Geographic area	Number of Jews	Area totals	Part-year Jewish population
pre-1997	Parkersburg	110		
1997-2001	Wheeling	290		
1997-2001	Other places	300		
	Total West Virginia	2,335		
Wisconsin				
1997-2001	Appleton area	100		
1997-2001	Beloit-Janesville	120		
1997-2001	Green Bay	500		
1997-2001	Kenosha (Kenosha County)	300		
1997-2001	La Crosse	100		
2012	Madison (Dane County)	5,000		
2006	City of Milwaukee (1996)	3,100		
2006	North Shore (1996)	11,000		
2006	Mequon (1996)	2,300		
2006	Metropolitan Ring (1996)	4,700		
2006	Milwaukee (Milwaukee, southern Ozaukee, & eastern Waukesha Counties) total (1996)		21,100	
1997-2001	Oshkosh-Fond du Lac	170		
1997-2001	Racine (Racine County)	200		
1997-2001	Sheboygan	140		
1997-2001	Wausau-Antigo-Marshfield-Stevens Point	300		
1997-2001	Other places	225		
	Total Wisconsin	28,255		
Wyoming				
1997-2001	Casper	150		
2012	Cheyenne	500		
2008	Jackson Hole	300		
2008	Laramie	200		
	Total Wyoming	1,150		

Part-year population is shown only for communities where such information is available
 Estimates for bolded communities are based on a scientific study or the US Census in the year shown in parentheses

Bolded communities with no footnote used an RDD based estimate

^a DJN based estimate

^b DJN based update of previous RDD study (first date is RDD study, second date is DJN based update)

^c US Census based estimate

^d Scientific study used method other than RDD or DJN

^e 2005 is an RDD study, 2010 is a scientific study using a method other than RDD or DJN

Chapter 6

World Jewish Population, 2012

Sergio DellaPergola

At the beginning of 2012, the world's Jewish population was estimated at 13,746,100—an increase of 88,300 (0.65%) over the 2011 revised estimate.¹ The world's total population increased by 1.26% in 2011.² Hence, world Jewry increased at about half the general population growth rate.

Figure 6.1 illustrates changes in the number of Jews worldwide, in Israel, and, in the aggregate, in the rest of the world—commonly referred to as the Diaspora—as well as changes in the world's total population between 1945 and 2012. The world's *core* Jewish population was estimated at 11 million in 1945. The *core* Jewish population concept assumes mutually exclusive sub-populations even though multiple cultural identities are an increasingly frequent feature in contemporary societies (see more on definitions below). While 13 years were needed to add one million Jews after the tragic human losses of World War II and the Shoah, 47 more years were needed to add another million.

Since 1970, world Jewry practically stagnated at *zero population growth*, with some recovery during the first decade of the twenty-first century. This was the result of the combination of two very different demographic trends in Israel and the Diaspora. Israel's Jewish population increased linearly from an initial one-half million in 1945 to 5.9 million in 2012. The Diaspora, from an initial 10.5 million in 1945, was quite stable until the early 1970s, when it started decreasing to the current 7.8 million. The world's total population increased threefold from 2.315 billion in 1945 to 7.075 billion in 2012. Thus, the relative share of Jews among the world's total population steadily diminished from 4.75 per 1,000 in 1945 to 1.94 per 1,000 currently.

Figure 6.2 shows the largest *core* Jewish populations in 2012. Two countries, Israel and the US, account for over 82% of the total, another 16 countries, each with more than 18,000 Jews, accounted for another 16% of the total, and another more

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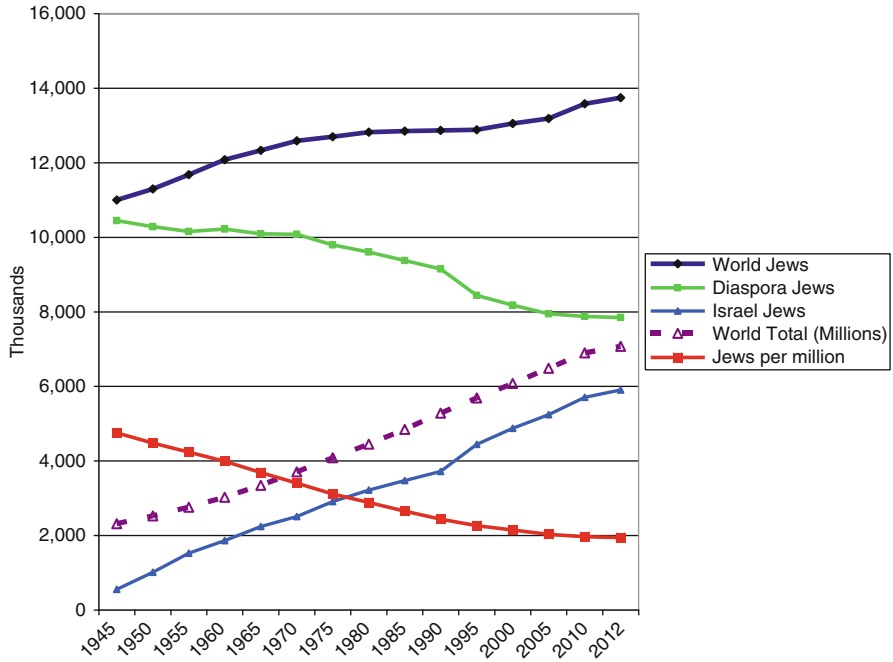


Fig. 6.1 World total population and Jewish population core definition, 1945–2012

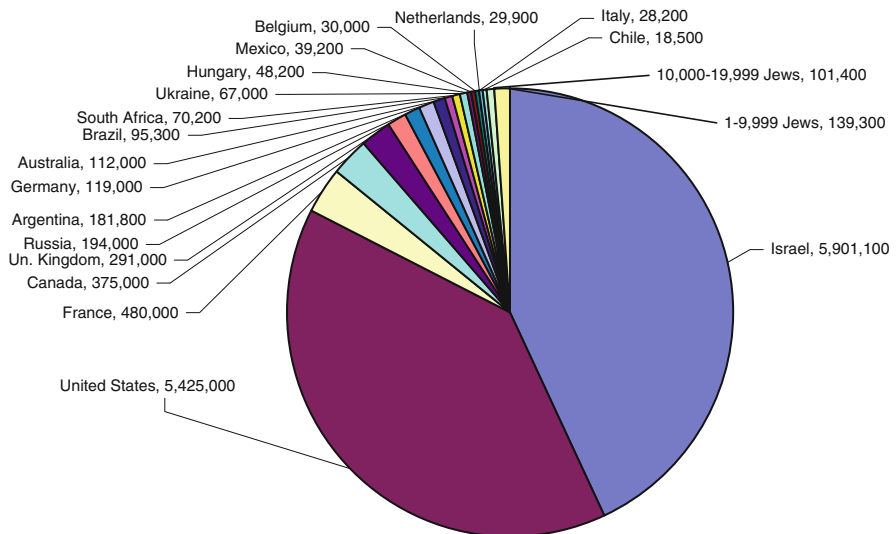


Fig. 6.2 Largest core Jewish populations, 2012

than 75 countries, each with Jewish populations below 18,000, accounted for the remaining 2%.

Israel's Jewish population (*not* including over 325,000 immigrants admitted to the country within the framework of the *Law of Return* who were not recorded as Jews in the Population Register) surpassed 5.9 million in 2012, nearly 43% of world Jewry. This represented a population increase of 98,200 (1.7%) in 2011. In 2011, the Jewish population of the Diaspora decreased by about 10,000 (−0.13%). The *core* Jewish population in the US was assessed at 5,425,000 and was estimated to have slightly increased over the past 10 years, after probably reaching its peak after 1980 and several subsequent years of moderate decline.³

After critically reviewing all available evidence on Jewish demographic trends, it is plausible to claim that Israel now hosts the largest Jewish community worldwide, although some researchers disagree (see below). Demography has produced a transition of singular importance for Jewish history and destiny—the return of the Jews to a geographical distribution significantly rooted in their ancestral homeland. This has occurred through daily, minor, slow and diverse changes affecting human birth and death, geographical mobility, and the willingness of persons to identify with a Jewish collective concept—no matter how specified. At the same time, Israel's Jewish population faces a challenging demographic balance with its gradually diminishing majority status vis-à-vis the Palestinian Arab population that lives on the same territory.

Israel's current Jewish population growth—although slower than during the 1990s—reflects a continuing substantial natural increase generated by a combination of relatively high fertility (3.0 children per Jewish woman on average in 2010) and a young age composition (26% under age 15 and only 12% age 65 and over as of 2010). Neither of these two drivers of demographic growth—above-replacement fertility and a balanced age composition—exists among other Jewish populations worldwide, including the US. Other than a few cases of growth due to international migration (for example Canada, Australia, and until recently, Germany), the number of Jews in Diaspora countries has tended to diminish at varying rates. The causes for these decreases are low Jewish birth rates, an increasingly elderly age composition, and a dubious balance between persons who join Judaism (*accessions*) and those who drop or lose their Jewish identity (*secessions*).

All this holds true regarding the *core* Jewish population, *not* inclusive of non-Jewish members of Jewish households, persons of Jewish ancestry who profess another monotheistic religion, other non-Jews of Jewish ancestry, and other non-Jews who may be interested in Jewish matters. If an *enlarged* Jewish population definition is considered, including non-Jews with Jewish ancestry and non-Jewish members of Jewish households, a global aggregate population of 17,936,100 can be designated. The US holds a significantly bigger enlarged Jewish population aggregate than Israel—8.3 million compared to 6.2 million, respectively (see Appendix B and further discussion of definitions below).

Fundamentals of Jewish Population Change

Jewish population size and composition reflect the continuous interplay of various factors that operate from both outside and inside the Jewish community.

Regarding **external factors**, since the end of the 1980s, major geopolitical and socioeconomic changes in the world significantly affected Jewish population trends. Leading factors included the disintegration of the Former Soviet Union, Germany's reunification, the EU's gradual expansion to 27 states, South Africa's transition away from the apartheid regime, political and economic instability but also democratization and growth in several Central and South American countries, and a highly volatile situation in Israel and the Middle East. Large-scale emigration from the Former Soviet Union (FSU) and also from Ethiopia, and rapid population growth in Israel were the most visible effects, accompanied by other significant Jewish population transfers, such as the movement of Jews from Central and South America to the US, particularly South Florida and Southern California. Shifts in group allegiances, reflecting broader trends in religious and national identities, also played a role in shaping Jewish population size and composition.⁴

Reflecting these global trends, more than 82% of world Jews currently live in two countries, the US and Israel, and over 95% are concentrated in the ten largest communities. In 2012, the G8 countries—the world's eight leading economies (the US, France, Canada, the United Kingdom, the Russian Federation, Germany, Italy, and Japan)—comprised over 88% of the total Diaspora Jewish population. Thus, the aggregate of just a few major Jewish population centers virtually determines the assessment of world Jewry's total size and trends. The continuing realignment of world Jewish geography toward the major centers of economic development and political power provides a robust yardstick for further explanation and prediction of Jewish demography.⁵

Regarding **internal factors**, of the three major determinants of population change, two are shared by all populations: (a) the balance of vital events (births and deaths); and (b) the balance of international migration (immigration and emigration). Both factors affect increases or decreases in the physical presence of persons in a given place. The third determinant consists of identification changes or *passages* (accessions and secessions), and applies only to populations—often referred to as sub-populations—that are defined by some cultural, symbolic, or other specific peculiarity, as is the case for Jews. Identification changes do not affect people's physical presence but rather their willingness or ability to identify with a particular religious, ethnic, or otherwise culturally-defined group. One cannot undervalue the quantitative impact of passages that occur in either direction regarding individual perceptions and emotional attachments to group identities. Some of these passages are sanctioned through a normative ceremony, and some are not.

The Jewish population data for 2012 presented in this chapter were updated from 2011 and previous years in accordance with known or estimated changes in vital events, migrations, and Jewish identification patterns. In the updating procedure,

when data on intervening changes were available, empirically ascertained or assumed, directions of change were applied accordingly and consistently added to or subtracted from previous estimates. If the evidence was that intervening changes balanced one another, Jewish population size was not changed. This procedure has proven highly effective. Most often, when improved Jewish population estimates reflecting a new census or socio-demographic survey became available, our annually updated estimates proved to be on target.

The research findings reported here tend to confirm the estimates reported in previous years and, perhaps more importantly, a coherent interpretation of the trends now prevailing in world Jewish demography.⁶ Concisely stated, a positive balance of Jewish vital events (births and deaths) is seen in Israel and a negative balance in nearly all other countries; a positive migration balance is seen in Israel, the US, Canada, Australia, very marginally in Germany, 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; a positive balance of accessions to Judaism over secessions is seen in Israel, and an often negative, or, in any event, rather uncertain, balance prevails elsewhere.

While allowing for improvements and corrections, the 2012 population estimates highlight the increasing complexity of socio-demographic and identification factors underlying Jewish population patterns. This complexity is magnified at a time of pervasive internal and international migration and increasing transnationalism, sometimes implying bi-local residences and, thus, a double counting of people on the move or who permanently share their time between different places. Even more intriguing can be the position of persons who hold more than one cultural identity and may periodically shift from one to another. Available data sources only imperfectly allow documenting these complexities, hence estimates of Jewish population sizes are far from perfect. Some errors can be corrected at a later stage. Consequently, analysts should resign themselves to the paradox of the *permanently provisional* nature of Jewish population estimates.

Definitions

A major problem with Jewish population estimates produced by individual scholars or Jewish organizations is the lack of uniformity in definitional criteria—when the issue of defining the Jewish population is addressed at all. The problem is magnified when one tries to address the Jewish population globally, trying to provide a coherent and uniform definitional framework to Jews who live in very different institutional, cultural and socioeconomic environments. The study of a Jewish population (or of any other population subgroup) requires solving three main problems:

1. *defining* the target group on the basis of conceptual or normative criteria aimed at providing the best possible description of that group—which in the case of Jewry is no minor task in itself;

2. *identifying* the group thus defined based on tools that operationally allow for distinguishing and selecting the target group from the rest of the population—through membership lists, surnames, areas of residence, or other random or non-random procedures; and
3. *covering* the target group through appropriate field work—in person, by telephone, by Internet, or otherwise. Most often in the actual experience of social research, the definitional task is performed at the stage of identification; and the identificational task is performed at the stage of actual fieldwork.

It thus clearly appears that the quantitative study of Jewish populations relies only on *operational*, not *normative*, definitional criteria. Its conceptual aspects, far from pure theory, heavily depend on practical and logistical feasibility.

The ultimate empirical step—obtaining relevant data from relevant persons—crucially reflects the readiness of people to cooperate in the data collection effort. In recent years, as cooperation rates have decreased in social surveys, the amount, content, and validity of information gathered have been affected detrimentally. These declining cooperation rates reflect the identification outlook of the persons who are part of the target population—that outlook which is itself an integral part of the investigation. No method exists to break this vicious cycle. Therefore, research findings reflect, with varying degrees of sophistication, only that which is possible to uncover. Anything that cannot be uncovered directly can sometimes be estimated through various imperfect techniques. Beyond that, we enter the virtual world of myths, hopes, fears, and corporate interests. No way exists to demonstrate the actual nature of some of these claims—at least not within the limits of a non-fictional work such as this.

Keeping this in mind, four major definitional concepts should be considered to provide serious comparative foundations to the study of Jewish demography (Fig. 6.3).

In most Diaspora countries, the concept of *core Jewish population*⁷ includes all persons who, when asked in a socio-demographic survey, identify themselves as Jews, *or* who are identified as Jews by a respondent in the same household, *and* do not have another monotheistic religion. Such a definition of a person as a Jew, reflecting *subjective* perceptions, broadly overlaps but does not necessarily coincide with *Halakhah* (Jewish law) or other normatively binding definitions. Inclusion does *not* depend on any measure of that person's Jewish commitment or behavior in terms of religiosity, beliefs, knowledge, communal affiliation, or otherwise. The *core* Jewish population includes people who identify as Jews by religion, as well as others who are not interested in religion but see themselves as Jews by ethnicity or by other cultural criteria. Some others do not even recognize themselves as Jews when asked, but they descend from Jewish parents and do not hold another religious identity. All of these are considered to be part of the *core* Jewish population which also includes all converts to Judaism by any procedure, as well as other people who declare they are Jewish even without conversion. Persons of Jewish parentage who adopted another monotheistic religion are usually excluded, as are persons of

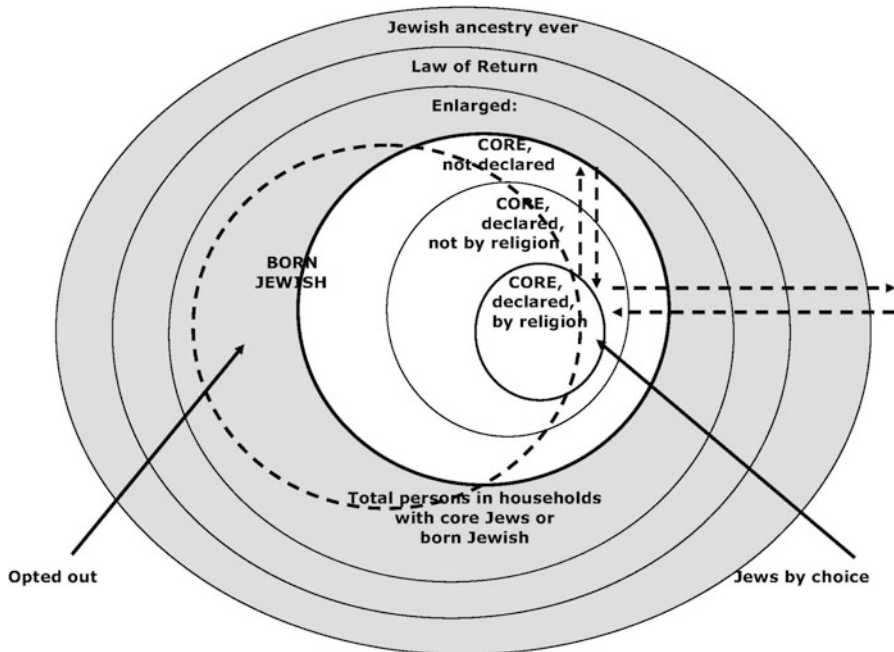


Fig. 6.3 Configuring contemporary Jewish populations

Jewish origin who in censuses or socio-demographic surveys explicitly identify with a non-Jewish religious group without having formally converted out. The *core* concept offers an intentionally comprehensive and pragmatic approach reflecting the nature of many available demographic data sources.

In the Diaspora, such data often derive from population censuses or socio-demographic surveys where interviewees have the option to decide how to answer relevant questions on religious or ethnic identities. In Israel, personal status is subject to the rulings of the Ministry of the Interior, which relies on criteria established by rabbinic authorities and by the Israeli Supreme Court.⁸ 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 is whether *core* Jewish identification can or should be mutually exclusive with other religious and/or ethnic identities. In a much debated study—the 2000–2001 US National Jewish Population Survey (NJPS 2000–2001)—the solution chosen was to allow for Jews with multiple religious identities to be included under certain circumstances in the standard *core* Jewish population definition. This resulted in a rather multi-layered and not mutually

exclusive definition of the US Jewish population.⁹ A category of *Persons of Jewish Background* (PJBs) was introduced by NJPS 2000–2001. Some PJBs were included in the Jewish population count and others were not, based on a more thorough evaluation of each individual ancestry and childhood.

The recent research experience indicates that numerous people tend to shift their identities over time across the different layers of the *core* Jewish definition. It is also not uncommon to see those shifts across the boundary between being Jewish and being something else, as illustrated in Fig. 6.3.

Following the same logic, persons with multiple ethnic identities, including a Jewish one, have been included in the total Jewish population count for Canada. The adoption of such increasingly extended criteria by the research community tends to stretch Jewish population definitions with an expansive effect on Jewish population size beyond usual practices in the past and beyond the limits of the typical *core* definition. These procedures may respond to local needs and sensitivities but tend to limit the actual comparability of the same Jewish population over time and of different Jewish populations at one given time.

The concept of an *enlarged Jewish population*¹⁰ includes the sum of (a) the *core* Jewish population; (b) all other persons of Jewish parentage who—by *core* Jewish population criteria—are *not* currently Jewish (non-Jews with Jewish background); and (c) all respective non-Jewish household members (spouses, children, etc.). Non-Jews with Jewish background, as far as they can be ascertained, include: (a) persons who have adopted another religion, or otherwise opted out, although they may claim to be *also* Jewish by ethnicity or in some other way—with the caveat just mentioned for recent US and Canadian data; and (b) other persons with Jewish parentage who disclaim being Jewish. As noted, most PJBs who are not part of the *core* Jewish population naturally pertain under the *enlarged* definition.¹¹

In this chapter, for the first time we have made an effort to evaluate the possible extent of the *enlarged* Jewish population in each country of the world. The result is a tentative global total of 17,936,400, inclusive of 13,746,100 Jews and 4,190,000 self-described non-Jews, holders of a non-Jewish religion or sometimes a non-Jewish ethnicity, who live in the same households with at least *one* core Jew. Of these roughly estimated 4,190,000 non-Jews, 2,875,000 (69%) live in the US, 325,300 (8%) live in Israel, 272,700 (6%) live in the republics of the Former Soviet Union in Europe, and 717,300 (17%) live in other countries.

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. According to the current, amended version of the *Law of Return*,¹² 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. The Falash Mura—a group of Ethiopian non-Jews of Jewish ancestry—must undergo conversion to be eligible for the *Law of Return*. The law as such does not affect a person's Jewish status—which, as noted, is adjudicated by

Israel's Ministry of Interior and rabbinic authorities—but only the specific benefits available under the *Law of Return*. This law extends its provisions to all current Jews, their children, and grandchildren, as well as to their respective Jewish or non-Jewish spouses. As a result of its three-generation and lateral extension, the *Law of Return* applies to a large population—the so called *aliyah* eligible—whose scope is significantly wider than the *core* and *enlarged* Jewish populations defined above.¹³ It is actually quite difficult to estimate the total size of the *Law of Return* population. These higher estimates are not discussed below systematically.

Some major Jewish organizations in Israel and the US—such as the Jewish Agency for Israel, the American Jewish Joint Distribution Committee, and the major Jewish Federations in the US—sponsor data collection and tend to influence the rules of research, rendering them more complex. Organizations are motivated by their mission toward their respective constituencies rather than by pure scientific criteria. In turn, the understandable interest of organizations to function and secure budgetary resources tends to influence them to cover Jewish populations increasingly similar to the *enlarged* and *Law of Return* definitions rather than to the *core* definition.

Some past socio-demographic surveys, by investigating people who were born or were raised or are currently Jewish, may have reached a population that *ever* was Jewish, regardless of its present identification. It is indeed customary in socio-demographic surveys to consider the religio-ethnic identification of parents. Some censuses, however, *do* ask about more distant ancestry. For both conceptual and practical reasons, the *enlarged* definition usually does not include other non-Jewish relatives who lack a Jewish background and live in exclusively non-Jewish households. Historians might wish to engage in the study of the number of Jews who ever lived and how many persons today are the descendants of those Jews—for example *Conversos* who lived in the Iberian Peninsula during the Middle Ages. The early Jewish backgrounds of some population groups have been uncovered in recent studies of population genetics.¹⁴ These long-term issues and analyses are beyond the purpose of the present chapter.

The estimates presented below of Jewish population distribution worldwide and in each continent, individual country, and major metropolitan area consistently aim at the concept of *core* Jewish population (Tables 6.1, 6.2, 6.3, 6.4, and 6.5 and Appendix B). The *core* definition is indeed the necessary starting point for any admittedly relevant elaboration about the *enlarged* definition, which as noted is also estimated in Appendix B, or even broader definitions such as the *Law of Return*.

Data Sources

Data on population size, characteristics, and trends are a primary tool in the evaluation of Jewish community needs and prospects at the local level, nationally, and internationally. The estimates for major regions and individual countries reported herein reflect a prolonged and continuing effort to study scientifically

Table 6.1 Estimated core Jewish population, by continents and major geographical regions, 2010 and 2012^a

Region	2010		2012		Percentage change 2010–2012	Jews per 1,000 total population in 2012
	Original		Revised ^b			
	Number	Percent ^c	Number	Percent ^c		
World total	13,428,300	100.0	13,581,400	100.0	1.2	1.97
Diaspora	7,724,600	58.0	7,877,700	57.1	-0.4	1.12
Israel ^d	5,703,700	42.0	5,703,700	42.0	3.5	752.93
America, total	6,039,600	45.5	6,183,200	45.0	-0.1	6.56
North ^e	5,650,000	42.7	5,800,000	42.2	0.0	16.75
Central, Caribbean	54,500	0.4	54,200	0.4	-0.6	0.27
South	335,100	2.4	329,000	2.4	-1.1	0.83
Europe, total	1,455,900	10.7	1,426,900	10.4	-1.8	1.75
European Union ^f	1,118,000	8.2	1,109,400	8.1	-0.8	2.21
FSU ^g	297,100	2.2	276,900	2.0	-5.8	1.37
Other West	19,400	0.1	19,400	0.1	0.0	1.45
Balkans ^h	21,400	0.2	21,200	0.2	-0.9	0.22
Asia, total	5,741,500	42.3	5,941,100	43.2	3.4	1.43
Israel ^d	5,703,700	42.0	5,901,100	42.9	3.5	752.93
FSU ^g	18,600	0.2	22,000	0.1	-9.1	0.25
Other	19,200	0.1	20,000	0.1	-1.0	0.00
Africa, total	76,200	0.6	75,300	0.5	-1.2	0.07
Northern ^h	3,900	0.0	3,600	0.0	-7.7	0.01
Sub-Saharan ⁱ	72,300	0.5	71,700	0.5	-0.8	0.10
Oceania^j	115,100	0.9	119,600	0.9	0.4	3.23

^a January 1

^b Based on updated or corrected information

^c Minor discrepancies due to rounding

^d Israel's Jewish population includes residents in East Jerusalem, the West Bank, and the Golan Heights. The respective total population includes non-Jews in Israel, including East Jerusalem and the Golan Heights, but does not include Palestinians in the West Bank and Gaza. The latter are included in Other Asia in the calculation of Jews per 1,000 Total Population in 2012

^e United States and Canada

^f Including Baltic republics

^g Asian regions of the Russian Federation and Turkey included in Europe; excluding the Baltic republics

^h Including Ethiopia

ⁱ Including South Africa, Zimbabwe

^j Including Australia, New Zealand

Table 6.2 World core Jewish population estimates: original and revised, 1945–2012

Year	World Jewish population			World population		Jews per 1,000 total population
	Original estimate ^a	Revised estimate ^b	Annual percentage change ^c	Total (millions) ^d	Annual percentage change	
1945, May 1	11,000,000	11,000,000		2,315		4.75
1950, Jan. 1	11,303,400	11,297,000	0.57	2,524	1.74	4.48
1960, Jan. 1	12,792,800	12,079,000	0.67	3,027	1.83	3.99
1970, Jan. 1	13,950,900	12,585,000	0.41	3,702	2.03	3.40
1980, Jan. 1	14,527,100	12,819,000	0.18	4,447	1.85	2.88
1990, Jan. 1	12,810,300	12,868,000	0.04	5,282	1.74	2.44
2000, Jan. 1	13,191,500	13,050,000	0.14	6,075	1.41	2.15
2005, Jan. 1	13,034,100	13,183,000	0.20	6,487	1.32	2.03
2010, Jan. 1	13,428,300	13,581,400	0.60	6,900	1.24	1.97
2011, Jan. 1	13,657,800	13,658,000	0.56	6,986	1.26	1.95
2012, Jan. 1	13,746,100		0.65	7,075	1.26	1.94

^a Core definition. As published in *American Jewish Year Book*, various years. Some Jewish population estimates reported here as of January 1 were originally published as of December 31 of the previous year

^b Based on updated or corrected information. Original estimates for 1990 and after, and all revised estimates: Division of Jewish Demography and Statistics, The A. Harman Institute of Contemporary Jewry, The Hebrew University of Jerusalem

^c Based on revised estimates, excluding latest year

^d Mid-year total population, based on revised estimates

the demography of contemporary world Jewry. Data collection and comparative research have benefited from the collaboration of scholars and institutions in many countries, including replies to direct inquiries regarding current estimates.¹⁵ 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.¹⁶ The problem of data consistency is particularly acute, given the very different legal systems and organizational provisions under which Jewish communities operate in different countries. In spite of our keen efforts to create a unified analytic framework for Jewish population studies, users of Jewish population estimates should be aware of these difficulties and of the inherent limitations of our estimates.

The more recent data on Israel, the US, and the rest of world Jewry reflect updated information on Jewish population that became available following the major rounds of national censuses and Jewish socio-demographic surveys in countries with large Jewish populations from 1999 to 2011. This new evidence generally confirmed our previous estimates, but sometimes suggested upward or downward revisions.

Over the past decades, the data available for a critical assessment of the worldwide Jewish demographic picture have expanded significantly. Some of this ongoing research is part of a coordinated effort aimed at updating the profile of world Jewry.¹⁷ While the quantity and quality of documentation on Jewish

Table 6.3 Countries with largest core Jewish populations, 1/1/2012

Rank	Country	Jewish population	Percent of total Jewish population			
			In the world		In the diaspora	
			%	Cumulative %	%	Cumulative %
1	Israel ^a	5,901,100	42.9	42.9	^b	^b
2	United States	5,425,000	39.5	82.4	69.2	69.2
3	France	480,000	3.5	85.9	6.1	75.3
4	Canada	375,000	2.7	88.6	4.8	80.1
5	United Kingdom	291,000	2.1	90.7	3.7	83.8
6	Russian Federation	194,000	1.4	92.1	2.5	86.2
7	Argentina	181,800	1.3	93.5	2.3	88.6
8	Germany	119,000	0.9	94.3	1.5	90.1
9	Australia	112,000	0.8	95.1	1.4	91.5
10	Brazil	95,300	0.7	95.8	1.2	92.7
11	South Africa	70,200	0.5	96.3	0.9	93.6
12	Ukraine	67,000	0.5	96.8	0.9	94.5
13	Hungary	48,200	0.4	97.2	0.6	95.1
14	Mexico	39,200	0.3	97.5	0.5	95.6
15	Belgium	30,000	0.2	97.7	0.4	96.0
16	Netherlands	29,900	0.2	97.9	0.4	96.3
17	Italy	28,200	0.2	98.1	0.4	96.7
18	Chile	18,500	0.1	98.2	0.2	96.9

^a Includes Jewish residents in East Jerusalem, the West Bank, and the Golan Heights

^b Not relevant

population size and characteristics are still far from satisfactory, over the past 20 years important new data and estimates were released for several countries through official population censuses and Jewish-sponsored socio-demographic surveys.

Since 1991, one or more National censuses have yielded results on Jewish populations in European countries like Austria, Belarus, Bulgaria, Croatia, the Czech Republic, Estonia, Hungary, Ireland, Latvia, Lithuania, Macedonia, Moldova, Poland, Romania, the Russian Federation, Serbia, Switzerland, Ukraine, and the United Kingdom; countries in Asia like Azerbaijan, Georgia, India, Israel, Kazakhstan, Kyrgyzstan, and Tajikistan; countries in Africa like South Africa; countries in the Americas like Canada, Brazil, and Mexico; and countries in Oceania like Australia and New Zealand. Further information will become available from several countries undertaking their national censuses in 2010, 2011, and 2012. Population censuses in the US do not provide information on religion, but have furnished relevant data on countries of birth, spoken languages, and ancestry. Permanent national population registers, including information on Jews as one of several documented religious, ethnic, or national groups, exist in several European countries (Estonia, Finland, Latvia, Lithuania, Norway, and Switzerland) and in Israel.

In addition, independent socio-demographic studies have provided valuable information on Jewish demography and socioeconomic stratification, as well as

Table 6.4 Largest core Jewish populations per 1,000 of total population, by human development index, 1/1/2012

Rank	Country	Jewish population	Total population	Jews per 1,000 total population	HDI ^a rank
1	Israel ^b	5,901,100	7,837,500	752.9	17
2	United States	5,425,000	311,700,000	17.4	4
3	France	480,000	63,340,000	7.6	20
4	Canada	375,000	34,500,000	10.9	6
5	United Kingdom	291,000	62,920,000	4.6	28
6	Russian Federation	194,000	142,800,000	1.4	66
7	Argentina	181,800	40,500,000	4.5	45
8	Germany	119,000	81,800,000	1.5	9
9	Australia	112,000	22,700,000	4.9	2
	Total Ranks 3–9	1,752,800	448,560,000	3.9	25.1 ^c
10	Brazil	95,300	196,700,000	0.5	84
11	South Africa	70,200	50,500,000	1.4	123
12	Ukraine	67,000	45,700,000	1.5	76
13	Hungary	48,200	10,000,000	4.8	38
14	Mexico	39,200	114,800,000	0.3	57
15	Belgium	30,000	11,000,000	2.7	18
16	Netherlands	29,900	16,700,000	1.8	3
17	Italy	28,200	60,800,000	0.5	24
18	Chile	18,500	17,300,000	1.1	44
	Total Ranks 10–18	426,500	523,500,000	0.8	51.8 ^c
	Rest of the world	240,700	5,694,804,500	0.0	ca. 100

^a HDI is the Human Development Index, a synthetic measure of health, education, and income (in terms of U.S. Dollar purchase power parity) among the country's total population. See: United Nations Development Programme, *Human Development Report 2011 – Sustainability and Equity: A Better Future for All* (New York, 2011)

^b Israel's Jewish population includes residents in East Jerusalem, the West Bank, and the Golan Heights. The respective total population includes non-Jews in Israel, including East Jerusalem and the Golan Heights, but does not include Palestinians in the West Bank and Gaza

^c Average of HDI ranks in group of countries

on Jewish identification. Socio-demographic surveys were conducted over the past several years in South Africa (1991 and 1998); Mexico (1991, 2000 and 2006); Lithuania (1993); Chile and the United Kingdom (1995, 2001, and 2011); Venezuela (1998–99); Guatemala, Hungary, and the Netherlands (1999); Moldova and Sweden (2000); France and Turkey (2002); Argentina (2003, 2004, and 2005); and Israel (1990, 1999, and 2011, besides the yearly National Social Survey). In the US, important new insights were provided by several large surveys: the National Jewish Population Survey (NJPS 2000–01, following NJPS 1971 and NJPS 1990), the American Jewish Identity Survey (AJIS 2001 and 2008), and the Heritage, Ancestry, and Religious Identity Survey (HARI 2001–2002). Smaller Jewish samples can be obtained from the General Social Survey and similar national studies. Two major national studies including fairly

Table 6.5 15 metropolitan areas (CMSAs) with largest core Jewish populations, 1/1/2012

Rank	Metropolitan area ^a	Country	Jewish population	Share of world's Jews	
				%	cumulative %
1	Tel Aviv ^b	Israel	3,070,800	22.3	22.3
2	New York ^c	U.S.	2,099,000	15.3	37.6
3	Jerusalem ^d	Israel	850,900	6.2	43.8
4	Los Angeles ^e	U.S.	688,600	5.0	48.8
5	Haifa ^f	Israel	686,300	5.0	53.8
6	South Florida ^g	U.S.	485,850	3.5	57.3
7	Be'er Sheva ^h	Israel	377,700	2.7	60.1
8	San Francisco ⁱ	U.S.	345,700	2.5	62.6
9	Washington/Baltimore ^j	U.S.	332,900	2.4	65.0
10	Boston ^k	U.S.	295,700		67.2
11	Chicago ^l	U.S.	294,700	2.1	69.3
12	Paris ^m	France	284,000	2.1	71.4
13	Philadelphia ⁿ	U.S.	280,000	2.0	73.4
14	London ^o	United Kingdom	195,000	1.4	74.8
15	Toronto ^p	Canada	180,000	1.3	76.1

Source: See endnote 23. Note that some of the metropolitan areas are defined differently than in the Sheskin and Dashefsky Chap. 5 in this volume

^a Most metropolitan areas include extended inhabited territory and several municipal authorities around the central city. Definitions vary by country. Some of the U.S. estimates may include non-core Jews

^b Includes Tel Aviv District, Central District, and Ashdod Subdistrict. Principal cities: Tel Aviv, Ramat Gan, Bene Beraq, Petach Tikwa, Bat Yam, Holon, Rishon LeZiyon, Rehovot, Netanya, and Ashdod, all with Jewish populations over 100,000

^c New York-Northern New Jersey-Long Island, NY-NJ-CT-PA Metropolitan Statistical Area. Principal Cities: New York, NY; White Plains, NY; Newark, NJ; Edison, NJ; Union, NJ; Wayne, NJ; and New Brunswick, NJ

^d Includes Jerusalem District and parts of Judea and Samaria District

^e Includes Los Angeles, Orange, Ventura, Riverside, and San Bernardino Counties. Not including 5,000 part-time residents

^f Includes Haifa District and parts of Northern District

^g Includes Miami-Dade, Broward, and Palm Beach Counties. Not including 69,275 part-time residents

^h Includes Be'er Sheva Subdistrict and other parts of Southern District

ⁱ Our adjustment of original data. Includes the San Francisco area (San Francisco County, San Mateo County, Marin County, and Sonoma County), as well as Alameda County, Contra Costa County, and Silicon Valley. Assumes the San Francisco area currently comprises 60% of the total Bay area Jewish population, the same as in the 1986 demographic study of that area

^j Includes DC, Montgomery and Prince George's Counties in Maryland, and Fairfax, Loudoun, and Prince William Counties in Virginia

^k Includes North Shore

^l Includes Clark County, DuPage County, and parts of Lake County

^m Departments 75, 77, 78, 91, 92, 93, 94, 95

ⁿ Includes the Cherry Hill, NJ area

^o Greater London and contiguous postcode areas

^p Census Metropolitan Area

large Jewish samples are the American Religious Identification Survey (ARIS 2008) and the Pew Forum on Religion and Public Life (2008). Moreover, numerous Jewish population studies were separately conducted in major cities in the US¹⁸ (notably in Chicago in 2001 and 2010, New York City in 2002 and 2011, Washington, DC in 2003, Miami in 2004, Palm Beach County (FL) in 2005, Boston in 2005—the fifth decennial study in that metropolitan area, Philadelphia in 2009, Baltimore in 2011, and Cleveland in 2011), as well as in other countries.

Additional evidence on Jewish population trends comes from the systematic monitoring of membership registers, vital statistics, and migration records available from Jewish communities and other Jewish organizations in many countries or cities, notably in Buenos Aires, Germany, Italy, São Paulo, and the United Kingdom. Detailed data on Jewish immigration routinely collected in Israel help to assess Jewish population changes in other countries.

It is quite evident that the cross-matching of more than one type of source about the same Jewish population, although not frequently feasible, can provide either mutual reinforcement of, or important critical insights, into the available data.

Presentation and Quality of Data

Estimates in this chapter refer to January 1 of the current year. Efforts to provide the most recent possible picture entail a short span of time for evaluation of available information, hence a somewhat greater margin of inaccuracy. Indeed, where appropriate, we revised our previous estimates in light of newly acquired information (Tables 6.1 and 6.2). Corrections were also applied retroactively to the 2010 and 2011 totals for major geographical regions so as to ensure a better base for comparisons with the 2012 estimates. Corrections of the latest 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 Appendix B an estimate of mid-year 2011 total (both Jewish and non-Jewish) country population,¹⁹ the estimated January 1, 2012 *core* Jewish population, the number of Jews per 1,000 total population, and a rating of the accuracy of the Jewish population estimate. The last column provides a rough estimate of the *enlarged* Jewish population. The quality of such *enlarged* estimates is usually lower than that of the respective *core* Jewish populations.

A wide variation exists in the quality of the Jewish population estimates for different countries. For many Diaspora countries, it might be best to indicate a range (minimum, maximum) rather than a definite estimate for the number of Jews. It would be confusing, however, for the reader to be confronted with a long list of ranges; this would also complicate the regional and world totals. The estimates

reported for most of the Diaspora communities should be understood as being the central value of the plausible range for the respective *core* Jewish populations. The relative magnitude of this range varies inversely with the accuracy of the estimate. One issue of growing significance is related to persons who hold multiple residences in different countries. Based on available evidence, we make efforts to avoid double counts. Wherever possible we strive to assign people to their country of permanent residence, ignoring the effect of part-time residents.

The three main elements that affect the accuracy of each estimate are: (a) the nature and quality of the base data, (b) how recent the base data are, and (c) the updating method. A simple code combines these elements to provide a general evaluation of the reliability of data reported in the detailed tables below. The code in Appendix B indicates different quality levels of the reported estimates:

- (A) Base estimate derived from a national census or reliable Jewish population survey; updated on the basis of full or partial information on Jewish population movements in the respective country during the intervening period.
- (B) Base estimate derived from less accurate but recent national Jewish population data; updated on the basis of partial information on Jewish population movements during the intervening period.
- (C) Base estimate derived from less recent sources and/or unsatisfactory or partial coverage of a country's Jewish population; updated on the basis of demographic information illustrative of regional demographic trends.
- (D) Base estimate essentially speculative; no reliable updating procedure.

In categories (A), (B), and (C), the year in which the country's base estimate or important partial updates were obtained is also stated. This is not the current estimate's date but the basis for its attainment. An X is appended to the accuracy rating for several countries, notably including the US, whose Jewish population estimate for 2012 was not only updated but also revised in light of improved information.

One additional tool for updating Jewish population estimates is provided by several sets of demographic projections developed by the Division of Jewish Demography and Statistics at the Institute of Contemporary Jewry of The Hebrew University of Jerusalem.²⁰ Such projections, based on available data on Jewish population composition by age and sex, extrapolate the most recently observed or expected Jewish population trends over the first decade of the twenty-first century. Even where reliable information on the dynamics of Jewish population change is not available, the powerful connection that generally exists between age composition, birth rates, death rates, and migration helps provide plausible scenarios for the developments bound to occur in the short term. Where better data were lacking, we used indications from these projections to refine the 2012 estimates against previous years. It should be acknowledged that projections are clearly shaped by a comparatively limited set of assumptions and need to be periodically updated in light of actual demographic developments.

World Jewish Population Size and Distribution

The size of world Jewry at the beginning of 2012 was assessed at 13,746,100. World Jewry constituted 1.94 per 1,000 of the world's total population of 7.075 billion. One in about 514 people in the world is a Jew (Table 6.1).

According to the revised estimates, between January 1, 2011 and January 1, 2012, the Jewish population increased by an estimated 88,300 persons, or about 0.65%. This compares with a total world population growth rate of 1.26% (0.1% in more developed countries, 1.5% in less developed countries). Despite the imperfections in Jewish population estimates, world Jewry continued to be close to zero population growth, with the increase in Israel (1.7%) overcoming the decrease in the Diaspora (−0.13%).

Table 6.1 offers an overall picture of the Jewish population at the beginning of 2012 as compared to 2010. For 2010, the originally published estimates are presented as are somewhat revised estimates that reflect retroactive corrections made in certain country estimates, given improved information. These corrections resulted in a net increase of 149,100 persons in the 2010 world Jewry estimate. Most of the correction concerns the US. Explanations are given below for these corrections.

The number of Jews in Israel increased from 5,703,700 in 2010 to 5,901,100 at the beginning of 2012, a bi-annual increase of 197,400, or 3.5%. In contrast, the estimated Jewish population in the Diaspora *decreased* from 7,873,700 (according to the revised estimates) to 7,845,000—a bi-annual decrease of 28,700, or −0.4%. These changes reflect continuing Jewish emigration from the Former Soviet Union and other countries to Israel, and the internal decrease typical of the aggregate of Diaspora Jewry. In 2011, out of a total growth of 98,100 core Jews, 86,700 reflected the balance of births and deaths, and 11,400 the estimated Israel-Diaspora net migration balance (immigration minus emigration), plus a relatively small balance of conversions.²¹ This estimate includes tourists who changed their status to immigrants and Israeli citizens born abroad who entered Israel for the first time. Therefore, internal demographic change produced nearly 90% of the recorded growth in Israel's Jewish population as well as most of the Diaspora's estimated decrease. Israel's population gained a further net migration balance of 3,300 non-Jews under the comprehensive provisions of the Israeli *Law of Return* and Law of Entrance.²²

By comparing the Israel-Diaspora net migration balance with the total estimated decrease in the Diaspora's *core* Jewish population, one obtains a nearly perfect balance of Jewish births and deaths, as well as of accessions and secessions in the total Diaspora. This is quite certainly underestimating the actually negative balance between these demographic factors, resulting in higher than real population estimates for the aggregate of Diaspora Jewry. Such an underestimate should be adjusted in future Jewish population reports.

Recently, more frequent instances of conversion, accession, or “return” to Judaism can be observed in connection with the absorption in Israel of immigrants

from Eastern Europe, Ethiopia, and, to a lesser extent, countries such as Peru and India. The return or first-time accession to Judaism of such previously non-belonging or unidentified persons contributed both to slowing the decrease in the relevant Diaspora Jewish populations and to some of the increase in the Jewish population in Israel.

As noted, we corrected previously published Jewish population estimates in light of new information. Table 6.2 provides a synopsis of world Jewish population estimates for 1945–2012, as first published each year in the *American Jewish Year Book (AJYB)* and as corrected retroactively, incorporating all subsequent revisions.

These revised estimates depart, sometimes significantly, from the estimates published until 1980 by other authors and since 1981 by ourselves. Thanks to the development over the years of an improved database, these new revisions are not necessarily the same revised estimates that appeared annually in the *AJYB* based on the information that was available on each date. It is likely that further retroactive revisions may become necessary reflecting ongoing and future research.

The time series in Table 6.2 clearly portrays the decreasing rate of Jewish population growth globally from World War II until 2005. Based on a post-Shoah world Jewish population estimate of 11,000,000, a growth of 1,079,000 occurred between 1945 and 1960, followed by increases of 506,000 in the 1960s, 234,000 in the 1970s, 49,000 in the 1980s, and 182,000 in the 1990s. While 13 years were necessary to add one million to world Jewry's postwar size, 47 years were needed to add another million. Since 2000, the slow rhythm of Jewish population growth has somewhat recovered, with an increase of 527,400 through 2010, reflecting the robust demographic trends in Israel and Israel's increasing share of the world total. Table 6.2 also outlines the slower Jewish population growth rate compared to global growth, and the declining Jewish share of world population. In 2012, the share of Jews among world population (1.94 per 1,000) was less than half the 1945 estimate (4.75 per 1,000).

Major Regions and Countries

About 45% of the world's Jews reside in the Americas, with over 42% in North America (Table 6.1). Over 43% live in Asia, mostly in Israel. Asia is defined as including the Asian republics of the FSU, but not the Asian parts of the Russian Federation and Turkey. Europe, including the Asian territories of the Russian Federation and Turkey, accounts for over 10% of the total. Fewer than 2% of the world's Jews live in Africa and Oceania.

Very significant changes occurred in world Jewish population distribution by major regions between 1948 and 2012. Figure 6.4 illustrates these changes, showing in particular the rapid growth of Israel's Jewish population, and on a much smaller scale, in Oceania; substantial stability in North America and Western Europe; significant declines in the Former Soviet Union areas in Europe and in Asia, in other Eastern European countries, in Muslim countries in North Africa and

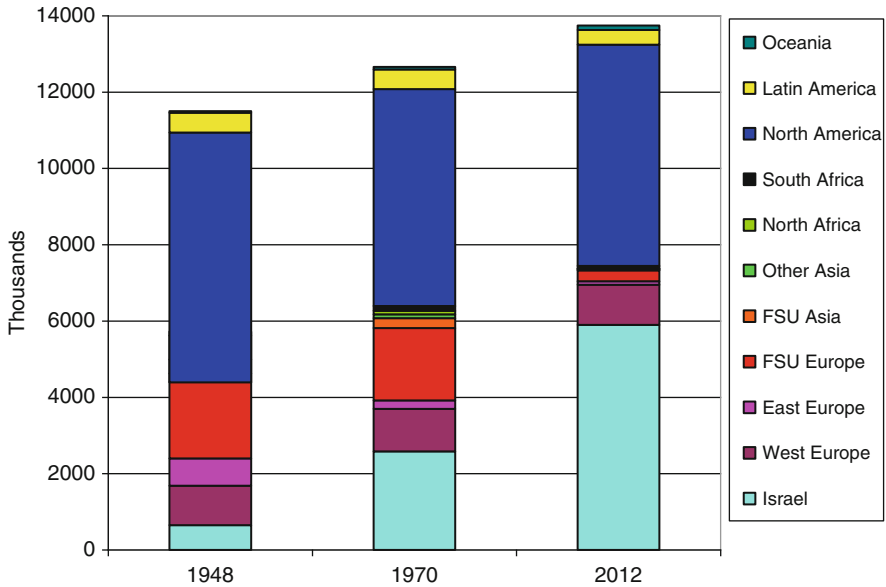


Fig. 6.4 Core Jewish population by major regions 1948–2012

the Middle East, in Africa south of the Sahara, and in Latin America. All in all, comparing 1970 with 1948, and 2012 with 1970, the geographical map of world Jewish population dispersion tends to become much more concentrated over time.

Among the major geographical regions shown in Table 6.1, the number of Jews increased between 2010 and 2012 in Israel (and, consequently, in Asia as a whole) and in Oceania. We estimate the Jewish population to have remained stable in North America and in Western Europe, other than the US. Jewish population size decreased to variable extents in Central and South America, the US, the Balkans, the FSU (both in Europe and Asia), the rest of Asia, and in Africa. These regional changes reflect the trends apparent in the Jewish population in the major countries in each region. We now turn to a review of the largest Jewish populations.

Reflecting global Jewish population stagnation along with an increasing concentration in a few countries, 98.2% of world Jewry in 2012 lived in the largest 18 communities, and excluding Israel from the count, 96.9% of Diaspora Jewry lived in the 17 largest communities of the Diaspora, including 69.2% who lived in the US (Table 6.3). 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 each. Of these, three were in Western Europe (France, the United Kingdom, and Germany); one is in Eastern Europe (the Russian Federation); one in North America (Canada); one in South America (Argentina); and one in Oceania (Australia). The dominance of Western countries in global Jewish population distribution is a relatively recent phenomenon and reflects the West's relatively more hospitable socioeconomic and political circumstances *vis-à-vis* the Jewish presence.

The growth, or at least the slower decrease, of Jewish population in the more developed Western countries is accompanied by a higher share of Jews in a country's total population. Indeed, the share of Jews in a country's total population tends to be related to the country's level of development (Table 6.4). Regarding *core* Jewish populations in 2012, the share of Jews out of the total population was 752.9 per 1,000 in the State of Israel (including Jews in East Jerusalem, the West Bank, and the Golan Heights, but excluding Palestinians in the West Bank and Gaza), which obviously is a special case, but also quite a developed country; 17.4 per 1,000 in the US; 3.9 per 1,000 on average in the other seven countries with over 100,000 Jews; 0.8 per 1,000 on average in the other nine countries with over 18,000 Jews; and virtually nil in the remaining countries which comprise the vast majority of world population.

To better illustrate the increasing convergence between the Jewish presence and the level of socioeconomic development of a country, Table 6.4 also reports the Human Development Index (HDI) for each country. 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 raw data of the HDI reported here are for 2011. Of the 18 countries listed, five (the US, Canada, Germany, Australia, and the Netherlands) are included among the top ten HDIs among 189 countries ranked, another four (Israel, France, Belgium, and Italy) are ranked better than 25th, four (United Kingdom, Argentina, Hungary, Chile) are better than 50th, four (the Russian Federation, Brazil, Ukraine, Mexico) are better than 100th, and one (South Africa) occupies a lower rank, pointing to lesser development in the host society. But again, one should be aware that Jewish communities may display social and economic data significantly better than the average population of their respective countries.

The increasing overlap of a Jewish presence with higher levels of socioeconomic development in a country, and at the same time the diminution or gradual disappearance of a Jewish presence in less developed areas, is a conspicuous feature of the twentieth and early twenty-first centuries. The emerging geographical configuration carries advantages concerning the material and legal conditions of the life of Jews, but it also may generate a lack of recognition of, or estrangement toward, Jews on the part of societies in less developed countries that constitute the overwhelming majority of the world's total population.

Jews in Major Cities

Changes in the geographic distribution of Jews have affected their distribution not only among countries, but also within countries. The overwhelmingly urban concentration of Jewish populations globally is shown by the fact that in 2012 more than half (53.8%) of world Jewry lived in only five metropolitan areas.²³

These areas—including the main cities and vast urbanized territories around them—were Tel Aviv, New York, Jerusalem, Los Angeles, and Haifa (Table 6.5). Over two-thirds (67.2%) of world Jewry lived in the five previous areas plus the South Florida, Be'er Sheva, San Francisco, Washington/Baltimore, and Boston areas. The 15 largest metropolitan concentrations of Jewish population encompassed 76.1% of all Jews worldwide.²⁴

The Jewish population in the Tel Aviv urban conurbation, extending from Netanya to Ashdod and having surpassed three million Jews by the *core* definition, now exceeds by far that in the New York Combined Metropolitan Area, extending from southern New York State to parts of Connecticut, New Jersey, and Pennsylvania, with over two million Jews. Of the 15 largest metropolitan areas of Jewish residence, eight were located in the US, four in Israel, and one each in France, the United Kingdom, and Canada. Nearly all of the major areas of settlement of contemporary Jewish populations share distinct features, such as being a national or regional capital, having a high standard of living, having a highly developed infrastructure for higher education, and having transnational connections.

Unlike our estimates of Jewish populations in individual countries, the data reported here on urban Jewish populations do not fully adjust for possible double counting due to multiple residences. The differences in the US may be quite significant, in the range of tens of thousands, involving both major and minor metropolitan areas. Estimates of part-time residents for the two main receiving areas of South Florida and Southern California are reported in the footnotes to Table 6.5. The respective estimates of part-year residents were excluded from the estimates in the table. Part-year residency is related to both climate differences and economic and employment factors. Such multiple residences now also increasingly occur internationally. A person from New York or Paris may also hold a registered apartment in Jerusalem or Tel Aviv, or vice versa.

Determinants and Consequences of Jewish Population Change

International Migration

Shifts in Jewish population size in the major regions of the world were primarily determined by large-scale international migration. Unfortunately, the international migration of Jews is only imperfectly documented. Currently, only Israel annually records Jewish immigrants by country of origin. 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.

Table 6.6 Migration of Jews (enlarged definition)^a from the Former Soviet Union to other countries, 1989–2011 (thousands)

Year	Total migration ^b	Thereof to:			Percent to Israel
		Israel ^c	US ^d	Germany ^e	
Total	1,653.0	1,011.8	300.2	225.2	61
1989	72.0	12.9	56.0	0.6	18
1990–1991	400.0	333.0	41.7	16.5	83
1992–1996	586.0	323.1	155.9	60.6	55
1997–2001	420.0	251.8	38.2	88.6	60
2002–2004	101.0	41.0	5.2	45.9	41
2005–2009	54.0	35.8	2.2	11.7	66
2010–2011	20.0	14.2	1.0	1.3	71

^a Including non-Jewish members of Jewish households

^b Including migration of Jews and non-Jewish members of Jewish households to other countries not shown

^c Total number of immigrants under *Law of Return*

^d Under Hebrew Immigrant Aid Society (*HIAS*) auspices. Including non-Jewish members of Jewish households

^e Immigrants who were registered in Jewish communities and non-Jewish members of Jewish households

Jewish international migration reached one of its highest peaks ever when the Former Soviet Union (FSU) opened its doors at the end of 1989. Table 6.6 shows a summary of the estimated total number of FSU migrants between 1989 and 2011 by main countries of destination.²⁵ The 1.653 million total migrants include 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 2010–2011. The decrease of the US as a destination for FSU migrants in the first decade of the twenty-first century is noticeable, as is the parallel decrease in the attractiveness of Germany in the second half of the same decade.

These significant increases and decreases reflect the changing incidence of push factors in the FSU during a time of rapid geopolitical and economic change and real or expected disruptions in the environment for Jewish life, namely the relationship between the larger society and Jews. They also reflect the different and significantly variable legal provisions and socioeconomic opportunities in the destination countries.

Table 6.7 shows the number of immigrants to Israel by country of origin in 2010 and 2011. The data reflect the *Law of Return*, not the *core* Jewish population, definition.

In recent years, Jewish international migration has tended to decrease due to the concentration of Jews in more developed countries. Historically, a negative relationship emerged between the quality of life in a country and the propensity of Jews

Table 6.7 New immigrants to Israel,^a by last country of residence, 2010–2011

Country	2010	2011	Country	2010	2011
Grand total^b	16,633	16,892	Poland	15	17
America – total^b	4,007	3,468	Portugal	3	6
North America	2,801	2,575	Romania	54	41
Canada	271	212	Slovakia	1	2
USA	2,530	2,363	Spain	35	53
Central America	209	168	Sweden	28	22
Costa Rica	6	6	United Kingdom	632	485
Cuba	36	54	FSU in Europe	5,851	6,354
Dominican Republic	–	3	Belarus	334	304
El Salvador	5	1	Estonia	30	8
Guadalupe	2	–	Latvia	76	67
Guatemala	4	6	Lithuania	15	21
Honduras	3	5	Moldova	226	217
Martinique	–	1	Russian Federation	3,404	3,678
Mexico	137	87	Ukraine	1,752	2,051
Nicaragua	2	–	FSU unspecified	14	8
Panama	12	5	Other West Europe	115	64
Puerto Rico	2	–	Gibraltar	–	1
South America	997	725	Monaco	4	2
Argentina	337	220	Norway	1	2
Bolivia	3	7	Switzerland	110	59
Brazil	244	157	Balkans	147	112
Chile	46	40	Croatia	1	2
Colombia	47	90	Serbia	11	6
Ecuador	5	6	Turkey	131	104
Paraguay	3	–	Yugoslavia unspecified	4	–
Peru	121	79	Asia – total^b	1,281	997
Suriname	–	1	Israel ^d	1	–
Uruguay	90	48	FSU in Asia	1,148	871
Venezuela	101	77	Armenia	31	46
Europe – total^b	9,259	9,388	Azerbaijan	191	141
European Union^c	3,146	2,858	Georgia	380	187
Austria	18	19	Kazakhstan	155	153
Belgium	185	175	Kyrgyzstan	58	54
Bulgaria	30	33	Tajikistan	4	10
Cyprus	3	3	Turkmenistan	15	10
Czech Republic	9	5	Uzbekistan	314	270
Denmark	8	3	Other Asia	132	126
Finland	4	8	Bahrain	–	1
France	1,775	1,619	China	10	6
Germany	119	97	Hong Kong	3	5
Greece	6	8	India	44	35
Hungary	87	128	Iran	39	46
Italy	97	94	Iraq	5	–
Malta	1	–	Japan	3	1
Netherlands	36	40	Korea	2	–

(continued)

Country	2010	2011	Country	2010	2011
Lebanon	–	2	Sub Saharan Africa	220	178
Pakistan	4	6	Angola	1	–
Philippines	–	3	Congo	1	–
Singapore	1	–	Kenya	1	–
Syria	2	–	Madagascar	–	1
Thailand	6	3	Malawi	2	–
Yemen	13	17	Rwanda	1	–
Vietnam	–	1	South Africa	212	174
Africa – total^b	1,937	2,934	Zimbabwe	2	3
Northern Africa	1,717	2,756	Oceania – total	147	97
Algeria	–	2	Australia	133	92
Egypt	11	2	French Polynesia	1	–
Ethiopia	1,655	2,666	New Caledonia	2	–
Morocco	35	40	New Zealand	11	5
Tunisia	16	46			

Source: Israel Central Bureau of Statistics (2012)

^a Including non-Jewish members of Jewish households. Not including immigrant citizens

^b Including countries unknown

^c Not including Baltic republics, here included in FSU in Europe

^d Israel-born children of new immigrants who previously were tourists or foreign workers

to emigrate.²⁶ This logical connection helps to predict the continuation of rather low levels of migration, provided current conditions prevail for the foreseeable future. Despite this, in 2011 16,892 new immigrants arrived in Israel, compared to 16,633 in 2010, 14,567 in 2009, and 13,699 in 2008. This represents a reversal of the decreases that had prevailed for several years, although the general immigration level is quite low compared with other periods in Israel's migration history. Notable features in 2011 versus 2012 were increases of some 1,000 immigrants from Ethiopia and 500 from the FSU. Slight declines were noted from North America, the US, and Central and South America. Clearly, this migration decreases the Diaspora Jewish population and increases Jewish population size in Israel, at a time when the Israeli economy has been performing relatively better than in many Western countries, thus making Israel an attractive target for international migration.

On the other hand, Israel—in part because of the smallness of its market and the limits this imposes upon employment opportunities—is a source of Jewish emigration, mostly to the US and other Western countries.²⁷ In recent years, some Israelis have migrated to the FSU.²⁸ Good estimates of total emigration range from 5,000 to 15,000 annually, despite much higher numbers mentioned in the press. The level of emigration from Israel is consistent with expectations for a country at Israel's level of economic development. These findings are in contrast with the widespread assumption that the volume and timing of Israeli immigration and emigration are primarily motivated by ideological and security factors, and not by socioeconomic determinants.

Marriages, Births, and Deaths

Another major determinant of demographic change at the global level is family formation and childbearing and its consequence for age composition. When international migration stands at moderate levels, as in recent years, the most important determinant of long-term population change is the birth rate, which reflects both the average number of children born per women age 15–49 (the *fertility rate*) and the size of (potential) parental cohorts. In contemporary societies, the latter is, in turn, affected by the number of births in previous years, by international migration, and to some extent by the level of mortality. This circular process between childbearing and age composition is worthy of special attention and indeed plays an important role in the case of world Jewry. In addition, the question of the Jewish identity of the children of intermarriage now plays a significant role in the overall pattern of Jewish demographic development.²⁹

Low birth rates and relatively high intermarriage rates have prevailed among some European Jewish communities since the beginning of the twentieth century. After World War II, the US and several Western European countries experienced a prolonged rise in fertility, which did not occur in Eastern Europe. These trends were matched by their respective Jewish communities, though at lower levels. Where the baby boom occurred, it generated large age cohorts born between 1945 and 1965, who in turn reached the age of procreation between the 1970s and the 1990s. An “echo effect” of more births might have been expected, but fertility rates, general and Jewish, have decreased sharply since the 1970s. Jews usually anticipated by several years these developments, resulting in lower birth rates across the board. Significant internal differentiation persisted according to religiosity and other social characteristics among Jewish populations, with Orthodox Jews generally maintaining higher fertility rates than other groups.

Table 6.8 provides examples of the balance between Jewish births and deaths in selected countries over the past two decades. The number of Jewish births was usually exceeded by the number of Jewish deaths according to direct vital registrations in the Russian Federation, the United Kingdom, Germany, and according to indirect estimates, in the US. This gap was strikingly high in the Russian Federation and in other European republics of the FSU.³⁰ In the Russian Federation in 2000, there were only 600 recorded Jewish births compared to over 8,200 recorded Jewish deaths—a net loss of 7,600. Such striking deficit reflects extreme population aging (see below), in part the consequence of the intensive emigration of younger Jewish adults and nuclear families with the consequence that large numbers among the elderly were left behind.

In Western Europe, the negative gap was somewhat smaller, yet consistent. In the United Kingdom in 1991, the 3,200 Jewish births were exceeded by 4,500 Jewish deaths—a net loss of 1,300. The most recent United Kingdom data available from Jewish community sources indicate a reversal of this trend in 2005, showing

Table 6.8 Jewish vital statistics in selected countries, 1988–2011

Country and year	Births	Deaths	Difference
Russian Federation			
1988	3,710 ^a	13,826	–10,116
2000	613 ^b	8,218	–7,605
United Kingdom			
1991	3,200	4,500	–1,300
2000	2,786	3,660	–874
2005	3,339	3,062	+277
2007	3,313	2,878	+435
2010	?	2,734	?
Germany			
1990	109	431	–322
2002	151	1,000	–849
2008	171	1,038	–867
2010	168	1,081	–913
2011	212	1,195	–983
United States^c			
2011	50,000	58,000	–8,000
Israel			
1990	73,851	25,759	+48,092
2000	91,936	33,421	+58,515
2008	112,803	34,075	+78,728
2010	120,763	33,948	+86,815
2011	121,684	34,951	+86,733

Source: Tolts (2002), Schmool (2005), Vulkan (2012), Zentralwohlfahrtsstelle (1991, 2009, 2012), Israel Central Bureau of Statistics (2012), and author's projections

^a Births to Jewish mothers, of which 2,148 are to non-Jewish fathers. Assuming as many births to Jewish fathers and non-Jewish mothers, the total births would be 5,858

^b Births to Jewish mothers, of which 444 are to non-Jewish fathers. Assuming as many births to Jewish fathers and non-Jewish mothers, the total births would be 1,057

^c Estimated from age composition and age-specific survivorship rates

an increase in the number of births and a decrease in the number of deaths.³¹ The decrease to fewer than 3,000 Jewish deaths in recent years seems to indicate a significantly reduced Jewish community, or a significant under-reporting of Jewish burials, or both.

In Germany, the Jewish community experienced a threefold population increase due to a significant inflow of FSU immigrants since 1989. However, while in 1990 there were 100 Jewish births and 400 Jewish deaths—a net loss of 300, in 2011, 200 Jewish births were recorded compared to 1,200 Jewish deaths—a net loss of nearly 1,000.³²

In the US there are no Jewish vital statistics directly available. However, Jewish population projections based on the available age composition and cautious assumptions about the age-specific frequency of motherhood and deaths suggests

that the core Jewish population generates annually about 50,000 births and 58,000 deaths. The likely deficit of about 8,000 is being compensated by a positive Jewish immigration balance.

Israel is the only exception to these recessive demographic trends. Steady immigration produced a doubling of Israel's Jewish population between 1970 and 2004, which was reinforced by a significant Jewish natural increase. In 1990, 73,900 Jewish births and 25,800 Jewish deaths produced a natural increase of 48,100. In 2004, for the first time, more than 100,000 Jewish babies were born in Israel. In 2011, 121,700 Jewish births and 35,000 Jewish deaths produced a net increase of 86,700. Demand for children continues to be strong among both the religious and the secular, rooted partly in Jewish communal identity and partly in a broader sense of economic optimism and life satisfaction, and sustains relatively high Jewish fertility rates in Israel.³³ This results in significantly larger families than among Jews in other countries.

Low Jewish birth rates and population aging in the Diaspora are further impacted by high and continually increasing rates of intermarriage (Table 6.9).

Overall, the rate of intermarriage has been increasing among Jews, but significant differences persist by country.³⁴

In recent years, in the Russian Federation, about 70% of recently married Jewish women and 80% of recently married Jewish men married non-Jews. In the US, and in several medium-size European Jewish communities, the intermarriage rate was over 50%; in France and the United Kingdom, it was over 40%; in Canada and Australia, over 25%; and in South Africa and Venezuela, over 15%. Of the major Jewish communities, probably only Mexico had an intermarriage rate lower than 15%. In Israel, the rate of intermarriage is less than 5%, 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.³⁵ The absence of civil marriage in Israel raises the intriguing question of the inability of the Israeli legal system to face the family formation needs of an increasing number of citizens whose religion is not Jewish. On average, based on the 2010 Jewish population distribution and recent intermarriage rates in different countries, about 29% of all recently married Jews worldwide, and 48% of all recently married Jews in the Diaspora, started a new family with a non-Jewish partner. Scattered data on cohabitation among young Jewish adults point to much higher rates of interfaith couples.

A further factor in Jewish population change is the Jewish identity of the children of intermarriages. The percentage of the children of intermarriage being raised as Jews during the early 1990s was about 20% in both the US³⁶ and the Russian Federation.³⁷ In 2001, this percentage had increased in the US to more than one-third,³⁸ but was still well shy of the 50% that would be required so as not to contribute to a decrease in the number of Jews. The non-identification with Judaism of many children of intermarriages, added to low levels of Jewish fertility, produces an even lower "effective Jewish birth rate."

Table 6.9 World Jewish population distribution, by frequency of recent intermarriages, 2010

Current rate of Jews marrying non-Jews ^a	Country ^b	Jewish population	
		Thousands	Percentage
	World	13,577	100.0
0–0.9%	West Bank ⁴	290	2.1
1–4.9%	Israel ¹ , Yemen ⁴	5,414	39.9
5–14.9%	Mexico ¹ , Gibraltar ⁴ , China ⁴ , Iran ⁴ , Syria ⁴ , Northern Africa ⁴	56	0.4
15–24.9%	Bahamas ⁴ , Costa Rica ⁴ , Guatemala ² , Panama ⁴ , Venezuela ¹ , India ³ , Japan ⁴ , Singapore ⁴ , South Africa ³	101	0.7
25–34.9%	Canada ¹ , Chile ² , Central and South America not elsewhere reported ⁴ , Turkey ² , Asia not elsewhere reported ⁴ , Africa not elsewhere reported ⁴ , Australia ¹ , New Zealand ³	540	4.0
35–44.9%	Argentina ³ , Brazil ² , Uruguay ² , France ¹ , United Kingdom ¹ , Western Europe not elsewhere reported ³	1,144	8.4
45–54.9%	United States ¹ , Italy ² , Netherlands ¹ , Switzerland ¹ , FSU in Asia ³	5,520	40.7
55–74.9%	Austria ¹ , Germany ¹ , Eastern Europe (excluding FSU) ³	216	1.6
75% +	FSU in Europe ² , Cuba ³	298	2.2
Average rate			
48.1%	Diaspora		
29.1%	World		

Source: Adjusted from DellaPergola (2009), see endnote 34

^a Not Jewish at time of marriage. Intermarriage estimates are national or regional estimates and ignore geographic variations within countries. Demographers refer to this intermarriage rate as the “individual intermarriage rate.” Rates are for marriages in the past 5–10 years

^b Data quality rated as follows: 1: Recent and reliable data; 2: Partial or less recent data of sufficient quality; 3: Rather outdated or incomplete data; 4: Conjectural

In addition, non-affiliation among young Jewish adults is a phenomenon comparatively more frequent among the intermarried. This may also be associated with a determination to have fewer children. This whole complex of family-related factors leading to Jewish population erosion is far less significant in Israel than elsewhere.

Conversions

Given the increasing number of Jewish households (defined as a household containing one or more self-identified Jews) some of whose members are not Jewish, the number of persons converting to Judaism is highly relevant to Jewish population change.

Data on converts through the Israel Conversion (*Giyur*) Courts from 1999 to 2009 cover passages to Judaism certified through both the civilian and military (Israel Defense Forces) conversion systems. Most civilian conversions were of new Ethiopian immigrants who, in recent years, almost exclusively included over 3,000 Falash Mura annually. Within the military conversion system, the demand for conversion prevailed among young adults mostly born in the FSU or Israel to non-Jewish immigrant mothers. About 500–800 young military were converted annually from 2005 to 2008. Only a small number of converts were civilians from countries other than Ethiopia who immigrated to Israel under the *Law of Return*. Only in 2005, and again in 2007 and 2008, did Conversion Courts certify somewhat higher numbers of converts. The 2009 estimate was much lower due to reduced immigration from Ethiopia and ongoing controversies within the Israeli Rabbinate about the general validity of conversion procedures. Some members of the Israeli Rabbinate have indeed requested that thousands of conversions performed in the framework of the Israeli Defense Forces be annulled. The matter was eventually settled, but controversy about conversion in Israel remains high.

Overall, from 1999 to 2009, 48,098 persons converted to Judaism through Israeli rabbinical channels. Given the opposition to conversion within some branches of the Israeli Rabbinate, the actual number of *gerim* (Jewish neophytes) was not low and contributed to 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 325,000 in 2011. In 2007 and 2008, for the first time, the number of converts to Judaism was greater than the annual increment in the "others" population.

Data on conversions to and from Judaism in Diaspora countries exist, but have not been compiled systematically. The consistent evidence from socio-demographic surveys is that more people were born Jewish than consider themselves currently Jewish, reflecting the net effect of accessions and secessions. The main evidence for this loss derives from Jewish population surveys undertaken in the US. One recent source, the 2007 survey of religion,³⁹ compares the percentages of those raised Jewish with those currently Jewish out of the US total population. At least in terms of Jews by religion, the lifetime balance is unequivocally negative—about 0.2% of the country's total population. Assuming the same effects among children as among adults, this would amount to a net lifetime loss of about 600,000 individuals, or well above 10% of a total Jewish population estimated by different authors at between 5 and 6.5 million (see below). It is true that some of these passages occur from/to the unknown/unreported/agnostic/atheist group, rather than from/to another specific religious group. But such data disprove the assumption of a significant ongoing passage from the peripheral toward the central areas of the Jewish identification typology outlined in Fig. 6.3, which would otherwise fuel an increase in the US Jewish population.

Another, admittedly small, example illustrative of a more general trend comes from the 2001 Census of Scotland, the data from which are available separately and in greater detail than the data from other parts of the United Kingdom. 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%.⁴⁰

Age Composition

Age composition plays a crucial role in population change. Table 6.10, covering 1970–2011, exemplifies the extreme variations that can emerge in age composition following the transition from higher to lower birth rates and death rates. Jewish populations are classified into five demographic types: traditional, transitional, moderate aging, advanced aging, and terminal.

Traditional Jewish populations, characterized by very high percentages of children, have disappeared. Jews in Ethiopia, here portrayed just before their mass immigration to Israel in 1991, were the last example.

The **transitional** type occurs as fertility is controlled and mortality is lowered due to better health care. Such populations feature a relatively high percentage of children, an increasing share of adults, and a median age around 30 or under. Israel is today the only Jewish population where the percentages in each major age group tend to decrease regularly from the younger age groups to the older age groups.

In **moderately aging** communities, the center of gravity moves to age 45–64, but children under age 15 are still more numerous than adults age 65 and over. This type, whose median age is about 35, was still evident during the 1970s and through the 1990s in the US and later in some communities in Central and South America.

More recently, Jewish communities in the US—namely in New York⁴¹—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, where the elderly age 65 and over outnumber children under age 15, and median ages mostly range between 40 and 45 but also tend to approach 50. One exception may be 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 15.⁴²

The **terminal** age composition type, typical of the Russian Federation, the other FSU republics, Germany, and several other Eastern European countries, comprises percentages of elders that are double or more the percentage of children, with a median age of 50 or higher, and eventually a median age tending toward 60.

In the US, because of the lack of a national Jewish population survey in 2010, the ongoing aging process can be portrayed by comparing results of NJPS 1990, with NJPS 2000–2001 corrected for under-reporting of young and middle-age adults,⁴³ and with projections of the same corrected figures for 2011 (Table 6.11). In these

Table 6.10 Selected Jewish populations, by main age groups, 1970–2011

Country ^a	Year	Total	0–14	15–29	30–44	45–64	65+	Median age ^b
Traditional type								
Ethiopia	1991	100	51	20	13	11	5	14.7
Transitional type								
Israel	1970	100	30	27	16	20	7	26.1
Iran	1976	100	30	28	19	17	6	25.7
Mexico	1991	100	24	27	20	22	7	29.3
Israel	2010	100	26	22	19	21	12	31.4
Moderate aging type								
United States	1970	100	22	24	17	26	11	35.5
Canada	1971	100	21	25	15	27	12	34.2
Greater Paris	1975	100	21	25	18	25	11	34.1
United States	1990	100	19	19	26	19	17	37.6
South Africa	1991	100	19	22	22	21	16	36.1
Venezuela	1998	100	24	19	21	24	12	36.0
Mexico	2000	100	20	24	25	24	7	33.6
Advanced aging type								
Russian Federation	1979	100	8	15	21	31	25	49.2
Switzerland	1980	100	18	18	19	22	23	41.1
Lithuania	1993	100	14	15	18	27	26	47.7
Hungary	1995	100	14	18	19	23	26	44.4
Brazil	2000	100	16	19	22	25	18	40.3
United States	2001	100	16	20	19	26	19	41.5
United Kingdom	2001	100	16	17	19	26	22	44.2
Canada	2001	100	18	19	18	27	18	40.7
Turkey	2002	100	10	16	22	34	18	47.2
Greater Buenos Aires	2004	100	15	21	16	28	20	43.3
Australia	2006	100	17	18	18	28	19	42.6
Italy	2009	100	15	16	19	27	23	44.9
New York, 8 counties	2011	100	18	18	15	27	22	45.0
Terminal type								
Romania	1979	100	5	11	10	34	40	59.1
Ukraine	2001	100	6	10	14	35	35	56.4
Russian Federation	2002	100	5	11	14	33	37	57.5
Germany	2009	100	7	14	15	29	35	54.3

^a Countries sorted by date within type. The largest age group in each population is in bold font

^b The median is the age in reference to which one-half of the population is younger and one-half is older. Some of the median ages were computed from more detailed age distributions than those shown here

projections, death rates were based on Israeli Jews' detailed schedules—Israel being a country with high life expectancies of over 84 years for women and over 80 years for men in 2010. Birth rates reflect varying assumptions about the effective Jewish fertility rate—i.e., estimated average children born, discounted for the non-inclusion of variable shares of the children of intermarriages. The decline in the

Table 6.11 Age composition of U.S. core Jewish population – observed and projected, 1990–2011

Age	1990	2001	2011
	NJPS	NJPS, corrected	Projected from NJPS 2001, corrected
Total	100.0	100.0	100.0
0–14	18.8	16.7	14.1
15–29	18.6	17.2	19.3
30–44	25.3	21.6	15.9
45–59	14.9	24.0	24.3
60–74	13.9	12.0	18.1
75+	8.5	8.5	8.3

younger US Jewish cohorts under age 30 is evident (33.4% in 2011 versus 37.4% in 1990), as against an increase in the population aged 60 and over (26.4% in 2011 versus 22.4% in 1990). The whole gamut of Jewish community resources and needs is being significantly reshaped by these demographic changes.

Demographic Implications

The corollary of the advanced aging and terminal Jewish age composition types is that the annual number of deaths must outnumber the annual number of births. Such a skewed age composition also clearly reflects the non-incorporation within the Jewish collective of many children of intermarriages, which is bound to lead to a numerical decrease in Jewish population in future years, as in fact has been the case in the Diaspora over the past decades.

Jews in Israel are the notable exception. Their vital rates not only *do* generate Jewish population growth, but the size of the natural increase is high in comparison with other developed societies, and in fact very similar to that of the world's total population.⁴⁴ Contemporary Jewish demography is split between an Israeli component that features consistent increase and a Diaspora component which—though some internal variation exists—is bound to decrease.

Jewish Population by Country

The Americas

The Jewish population in the Americas is predominantly concentrated in the US (5,425,000, or 88% of the continental total), followed by Canada (375,000, 6%), South America (329,000, 5%), and Central America (54,200, 1%) (Appendix B).

The United States

To assess Jewish population size in the US is probably not the most important or exciting, but surely one of the most intriguing, debated, and at times antagonizing chores—not only in demographic studies but more generally in the social scientific study of Jewry. Competing narrative and empirical approaches have generated diverging estimates, with a significant high-low gap of about two million, and opposite interpretations of current and expected trends, ranging between rapid growth and slow decline.⁴⁵

The following review provides the necessary background when turning to compile and compare national Jewish population estimates in the US. Between 1945, when the total US Jewish population was realistically assessed at 4.4 million,⁴⁶ and 1990 all the main available estimates tended to agree on the general direction and speed of change, while allowing some high-low gaps. Relatively rapid growth until the late 1960s was followed by slower growth during the following 20 years, and stagnation or incipient decline soon after. As against this, the subsequent 15 years between 1995 and 2010 were characterized by widely different population estimates and perceptions of the direction of change.

The whole set of available Jewish population sources relies on very different estimation approaches. National compilations of local Jewish communities historically gathered by the *American Jewish Year Book* and largely based on local Jewish community studies and informant reports regularly stood at the top of the range, through periodic downward corrections were made that mostly reflected new national studies that had become available. The independent critical reviews by the Institute of Contemporary Jewry (ICJ) investigators regularly provided somewhat lower estimates that also manifested smoother change over time.⁴⁷

A highly coherent time sequence was provided by several forward-backward projections that tried to find whether the various national surveys could be logically related to each other through a set of assumptions inferred from the findings of the same surveys on international migration, age composition, marriage, and fertility.⁴⁸ Thus, in the light of the then ongoing and expected demographic trends, the over five million Jews found in the 1957 Current Population Survey (CPS)⁴⁹ quite accurately predicted the 5,420,000 Jews found by NJPS 1971,⁵⁰ which in turn predicted the 5,515,000 found by NJPS 1990.⁵¹ Both NJPS 1971 and NJPS 1990 predicted the Jewish population reduction that was found by two nearly simultaneous and competing studies in 2001.⁵² Indeed, both the NJPS⁵³ and the American Jewish Identity Survey (AJIS)⁵⁴ assessed American Jewry at 5.2–5.3 million.

Following claims of excessively low respondent rates, selective population undercounts, and other inappropriate procedures during and following the fieldwork, NJPS 2000–2001 was submitted to independent professional scrutiny, which concluded that the study—while handicapped by methodological shortcomings such as low response rates, inconsistent survey coverage of relevant population subgroups, and loss of documentation—stood within the range of professionally acceptable research standards and biases.⁵⁵

The mentioned survey-to-survey projections were quite on target with reasonable margins of error not only for the total Jewish population but also for each birth cohort. Such projections were obtained through very detailed matrices compounding all changes occurring in each 5 year period, within each sex and 5-year age group, for each of the relevant components of population change: incoming and outgoing international migration, fertility rates of women at relevant ages, death rates, and accession/secession rates.

The puzzle of the growing discrepancy between US Jewish population estimates during the more recent period since 1990 reflects several problems. First and foremost is the inconsistent Jewish population definitions adopted by different sources. For example, the 2001 Heritage, Ancestry, and Religious Identity Survey (HARI) study⁵⁶ used a broader definition than NJPS and AJIS in the same year. AJIS used the same definition as NJPS 1990, but NJPS 2000–2001 used a broader definition.

On the other hand, the demographic trend shown by most national surveys conducted by several independent bodies quite unequivocally pointed to Jewish population decline. The three American Religious Identification Surveys,⁵⁷ after one incorporates estimates of the child population and a proportional allocation out of the steadily growing share of those among the US total population with religion “none,” unknown, or not reported, provided comparatively lower Jewish population estimates, but the direction of change over time was the same than other national estimates, pointing to decline toward 2000.

Evidence of a decrease in Jewish population was also found in a survey for the American Jewish Committee on lifetime religious affiliation changes.⁵⁸ Examining shifts in religious preference in American society—comparatively more frequent than in other countries—Jews, Catholics and older established Protestant denominations tended to lose, while Evangelical denominations, Eastern cults, and especially the “religiously undefined” tended to gain. All in all, American Jewry neither was gaining nor losing large numbers due to conversions to and from other religions. However, the overall number of secessions from Judaism was double the number of accessions to Judaism.

Among the more recent general surveys, by far the one with the largest national sample was the 2007 Pew Survey (Pew Forum on Religion & Public Life, 2008).⁵⁹ After assessing weighting procedure, response rates, age and religious composition of the households, and a sampling error of: $\pm 4.5\%$, a Jewish population range obtained of: 5,240,000–5,734,000, with an average estimate of 5,487,000.

To help clarify the obstacles met in the process of data evaluation, one should remember that much precision is required in projecting survey percentages to population estimates, whereas 1% of the US total population is 3.1 million individuals, 0.1% is 311,000 individuals, and every 0.01% is 31,000 individuals. Most rounded percentages of Jews out of total population produce quite rough estimates, when a difference of a few hundred thousands can be significant in the context of the analytic debate. For example, any figure in the range between 1.75% and 1.84% may be rounded as 1.8%, but the difference between the higher and the lower percent is nearly 300,000 individuals. More significantly, many quite crucial

Jewish-non-Jewish demographic differentials are often neglected, as when data for a sample of adults are routinely projected for the population of all ages disregarding possible structural differences, namely the share of children, or when variation in personal religious identifications is ignored in household size estimates and projections, thus incorporating non-Jews in Jewish population estimates.

The Brandeis Steinhardt Social Research Institute (SSRI) meta-analysis⁶⁰ of a large set of general social surveys, each including a small subsample of Jewish respondents, provides a different time series, starting at the same level of NJPS 1990, with an estimate higher than NJPS in 2000, and one definitely higher than most other estimates in 2010.⁶¹ Interestingly, the initial release of the SSRI meta-analysis provided results highly consistent with the majority of previous and contemporaneous national survey data. Based on a compilation of 74 general social surveys conducted in 1990–2005, the average Jewish population adjusted for non-response and no religion was 5,374,000, quite in line with the major Jewish national surveys.⁶² Later versions of the SSRI meta-analysis have suggested much higher Jewish population estimates.⁶³ The growth rates suggested by the SSRI-meta-analysis are clearly anomalous and contradict any empirically grounded Jewish demographic or identification process. That the latter increase is very implausible (at least under constant population definitions) is demonstrated by a comparison with the pace of growth of the US total population and of Israel’s Jewish population. It does not stand to reason that between 2000 and 2010 American Jewry would be growing faster than the US total population and at a pace similar to that of Israel’s Jews. To sharpen this point, the possible contention that more Jews are now “coming out of the closet” is disproven by empirical evidence.⁶⁴

There are strengths, but also several weaknesses, in the SSRI meta-analysis:

1. Narrowing the analysis to only some of the available surveys deemed to be the best seriously detracts from the randomness of the data. It is in fact the unbiased collection of as many sources as possible—each with its own strengths, weaknesses, and idiosyncrasies—that constitutes the main advantage of the original SSRI meta-analysis.
2. Surveys included in the SSRI approach asked a question about religion and not ethnicity. Therefore the meta-analysis can only consider persons explicitly identified by religion and then use conjecture to extrapolate the number of Jews by religion to a total estimate of American Jews.
3. General social surveys typically only cover adult respondents. Thus, they do not collect information about each individual in the household; in particular, no information is usually gathered for children under age 18. It is wrong to assume that the percentage of Jews among total *respondents* can be applied to the percentage of Jews among the total *population*.
4. While a generic respondent represents other generic members of the household, determining a certain multiplier, a *Jewish* respondent represents both other Jewish and non-Jewish household members, thus determining a lower multiplier.
5. Age cohort comparisons between the meta-analysis and NJPS 2000–2001 are significantly consistent, which comes to the support and not to the detriment of

NJPS, with the important exception of one or two baby boom age cohorts, discussed below.

6. On most accounts when an estimate provided by NJPS 2000–2001 can be checked against a similar estimate from another source, the comparison usually holds—with the possible exception of Jewish Community Center (JCC) membership. Examples of such good matches are the estimated numbers of children enrolled in Jewish day school compared with actual school enrollment⁶⁵ and the estimated number of documented immigrants compared with actual institutional data.⁶⁶
7. General social surveys are usually based on individual respondents, and only a few such surveys collect information on a full roster of all household members. Religion is seldom the main focus of investigation of these surveys, and usually only one question on religion is asked. Thus, in most general social surveys not only is no direct knowledge of household size and composition available, but the lack of depth concerning Jewish identity measures also detracts from the possibility to determine the Jewish community's cultural boundaries, and its population size.

The SSRI suggestions that US Jewry might comprise 6.0–6.5 million, or perhaps even as many as 7.5 million persons, or that 70,000 Jewish babies are born annually, become plausible only if referring to the *enlarged* concept of total population in households and not the *core* concept of individually-identified Jews.⁶⁷

Here we will note again that Jewish national surveys, with their detailed information on individual identification characteristics, offer good opportunities to assess the grey zones around the more clearly declared Jewish core. In Jewish sponsored surveys, along with a generally lower response rate, significantly fewer than in general surveys do readily admit their Jewishness when defined in terms of religion. On the other hand, quite a few respondents who in the first place may not seem to belong with the core Jewish population can be recovered and incorporated through detailed reading of personal family and life histories. General social surveys, based on population classification by religion, do not offer the same maneuvering opportunity—hence resolution of the non-declared parts of the Jewish core becomes largely conjectural. A sure mistake would be to attribute in general surveys the same rate of non-response/unknown/agnostic as found in Jewish surveys.

Facing national sources, the most recent compilations of local Jewish community estimates pointed to an American Jewish population not only larger by one million than reported by the studies mentioned above, but also rapidly expanding—largely an artifact of the local data available.⁶⁸ There are at least six reasons why the use of local community compilations for national population estimates may be problematic:

1. The US Census Bureau has conducted a decennial national population count since 1790 and has never relied on summing estimates from local authorities or on population updates of older databases. The US Census is expensive, but

essential to provide current information for planning. The same rationale should plausibly apply to Jewish population studies.

2. Over time, dozens of local Jewish community studies are completed by different researchers with different sponsors, different purposes and agendas, different Jewish population definitions, different data collection methods, and different contents. Lack of synchronization and consistency constitutes a significant flaw.
3. Some households may be counted in two local Jewish community studies because of the very high geographical mobility of American Jews—mainly from the Northeast and the Midwest to the South and the West. Recent studies of Jewish mobility show that one in six residents moved into their current community within the past 5 years, and another one in six moved there between 5 and 9 years ago.⁶⁹
4. Several local studies partially rely on List Samples that tend to reflect the more Jewishly-connected portion of the population, who have a higher Jewish household size, which results in an overestimation of the Jewish population. The Distinctive Jewish Name (DJN) sampling method is superior to List Sampling, but carries its own biases. The better sampling method is random digit dialing (RDD), but it is very expensive. In most studies, RDD sampling is combined with either List Sampling or DJN Sampling, but the methodology for merging and weighting DJN and List Samples with RDD Samples is not perfect.
5. Some local surveys do not adequately distinguish between the *core* and *enlarged* Jewish population concepts, thus providing inflated numbers reflecting the broader definition.
6. About 20% of the compiled national Jewish population estimate derived from summing the local studies, reflects estimates provided by local Jewish community informants, such as directors of Jewish Federations and rabbis. While a recent analysis showed that informant estimates may not be as inaccurate as often thought, this remains a significant shortcoming.⁷⁰

Without detracting from the importance of local Jewish community studies—still the most important tool for Jewish community planning—the methodology of summing the local studies to obtain a national estimate is problematic, as is recognized by Sheskin and Dashefsky.⁷¹ Because of the large and diverse database they use, both meta-analysis and local Jewish community summations are at risk of amassing significant amounts of errors and biases when it comes to national Jewish population estimates they were not designed to supply in the first place.

As already noted,⁷² there remains to be considered the significant issue of a possible undercounting in NJPS 2000–2001 of many Jewish adults age 35–44 and age 45–54. In 2001, these adults were born, respectively, between 1957–1966 and 1947–1956. Indeed, a reduction in the number of Jews born in those specific years had already been noted when comparing NJPS 2000–2001 with NJPS 1990, and perhaps more interestingly, also when comparing NJPS 1990 with NJPS 1971.⁷³

As mentioned above, the NJPS 1990 data could be projected 10 years forward and compared with the findings of NJPS 2000–2001. This cohort-wise comparison

provided quite crucial evaluative information. The core Jewish population deducted and finally adjusted from NJPS 1990 was 5,515,000. For NJPS 2000–2001, actual data processing brought about an estimate of 5,035,468. After imputation of people not actually covered in the survey, such as institutionalized persons in homes for the elderly or in prisons, the estimate finally circulated amounted to 5,200,000. Our independent projection from 1990 to 2000 based on the evaluation of current migration, fertility, mortality, accession, and secession frequencies, provided a higher estimate of 5,367,244.

It is important to stress that our projection produced results nearly identical to the actual NJPS 2000–2001 regarding two cohorts born in 1970–1990, and born in 1950 or before. The population actually covered fell short of the one projected by just 1% for those born in 1970–1990, age 0–19 in 1990 and age 10–29 in 2000, and by 1.7% for those born in 1950 or earlier, age 40 and over in 1990 and age 50 and over in 2000. Moreover, the projection estimate of the age group 0–9 in 2000—the births deriving from expected age-specific fertility rates during the inter-survey period—was 514,095, which turned out to be nearly identical to the actual number of children of the same ages found in NJPS 2000–2001, 515,146—a discrepancy of 0.2%. So far, then, the expected and actual data were extraordinarily consistent. However, the situation was different for the 1950–1970 birth cohort, aged 20–39 in 1990 and 30–49 in 2000. Here the NJPS 2000–2001 found 1,338,527 individuals versus an expected figure of 1,624,543—a significant difference of 286,016 or 17.6%.

In other words, this seems to be a real shortcoming of NJPS 2000–2001. Whether the significant under-coverage of this specific birth cohort group depended on insufficient efforts or skills at the stage of fieldwork or on the elusive nature of Jewish identification among this particular generation of adults cannot be adjudicated with absolute certitude. But unquestionably, the data need to be corrected by adding overall a total of 331,776 core Jews to the original NJPS 2000–2001 figure (not inclusive of those in institutions). The correction affects not only total Jewish population size, but also age composition with visible effects on the subsequent demographic dynamics of US Jewry. In fact, the addition of nearly 300,000 adults at ages typical for reproduction and family growth could help to generate some Jewish population increase over the decade 2000–2010. Projecting the corrected NJPS 2000–2001 to 2010 indeed resulted in a total of 5,425,000 Jews – some 150,000 higher than we had inferred in previous estimates.⁷⁴

Summing up, combining the findings of the two major surveys, NJPS 2000–2001 and AJIS 2001, we had originally suggested a *core* Jewish population in the 5.2–5.3 million range in 2001. Even accepting the higher estimate, the revised 2001 estimate was about 300,000–400,000 short of the 5.7 million we had projected based on the NJPS 1990 estimate of 5.515 million.⁷⁵ Indeed, during the 1990s there was an influx of at least 200,000 new Jewish immigrants from the Former Soviet Union, Israel, Central and South America, South Africa, Iran, and Western Europe, which was expected to have increased the total US Jewish population. But the *core* Jewish population apparently decreased because Jewish fertility continued to be

low, the population continued to age, intermarriage rates continued to increase, and propensities to identify with Judaism among younger adults of intermarriages continued to remain low. The emerging population decrease was more likely the product of actual demographic trends than an artifact of insufficient data.⁷⁶

If there had been a NJPS 1980, it would probably have shown a peak-ever around 5.6 million Jews in the US, reflecting a first echo of the enhanced baby-boom cohorts. But the Jewish population was aging through the combined effect of postponed marriage, low fertility, more frequent intermarriage, and the non-attribution of Jewish identification to high percentages of the children of one non-Jewish parent. The unavoidable consequence was the stoppage of growth and incipient decline which became more visible between 1990 and 2000. The somewhat late and incomplete entrance of the children of baby-boomers during their reproductive years generated a weak second baby-boom's echo effect, visible in the corrected data of the 2000–2010 decade. Dutifully taking into account survey statistical errors, Jewish population in 2010 could be no less than 5.3 and no more than 5.6 million, with a central value at 5,425,000. However, the impact of such echo-effect was in no way comparable to that of the original baby-boom, and American Jewry was again expected to moderately shrink after 2010.⁷⁷

In the light of this abundant and intriguing evidence, the US Jewish population estimate of 5,425,000 presented in this chapter reflects what seems to be a well documented pattern of recent Jewish population stagnation in the US. As noted, US Jewry is characterized by an aging population composition and low fertility rates well below generational replacement. In addition, a low percentage of children of intermarriage are being raised as Jews⁷⁸—a feature that might change in the future as suggested by the much higher percentages found by the 2005 Boston study⁷⁹ and by the Middlesex County, NJ study of 2008.⁸⁰

A reading of the current age composition of US Jewry and other current evidence suggests that about 50,000 Jewish births occur annually in the US versus about 58,000 Jewish deaths. The number of Jewish immigrants to the US has diminished significantly, especially from the Former Soviet Union. Current permanent emigration from Israel to the US is limited to a few thousand annually. In 2010 and 2011, a total of 4,893 new immigrants moved from the US to Israel, while a growth in Israeli returning and immigrant citizens from the US was also recorded. We estimate an annual net migration into the US of 5,000 Jews or slightly more.

These evaluations provide evidence to support our assumption that the size of the US Jewish population has not changed much since 2001 and will probably not change dramatically for several more years. The assumption of significant growth in American Jewry over the first decade of the twenty-first century does not look tenable. Following these data and assumptions, our core Jewish population estimate is set at 5,425,000 for 2012.

While, by the *core* concept, the number of Jews in the US today plausibly is lower than the number in Israel, it is beyond dispute that the US has a far larger *enlarged* and *Law of Return* population. The enlarged population comprises at least 6.8 million persons who are Jewish or have direct Jewish ancestry. The *enlarged* population of current Jews, other persons who are not Jewish but have Jewish

Table 6.12 Jewish population in Canada, by different definitions, 1981–2006

Year	Jewish ethnicity			Jewish religion	Core Jewish population
	Total ^a	Single	Multiple		
1981	293,175	264,025	29,150	296,425	312,060
1986	343,505	245,855	97,650		
1991	369,565	245,850	123,725	318,070	356,315
1996	351,705	195,810	155,900		
2001	348,605	186,475	162,130	329,995	370,520
2006	315,120	134,045	181,070		

Source: Statistics Canada

^a Minor discrepancies due to rounding

ancestry, and all other non-Jewish members of households with at least one core Jewish member can be evaluated at 8.3 million. We estimate that the rules of the *Law of Return*—which along with Jews also entitles their non-Jewish children, grandchildren, and the respective spouses to Israeli citizenship—would apply in the US to 10–12 million persons.

Canada

In **Canada**, the situation is significantly different than in the US concerning both available databases and substantive population trends. In 2011 a new population census was undertaken but its results were not yet publicly available at the time of this writing. The 2006 Census by Statistics Canada, which included a question on ethnic ancestry, provided important new data (Table 6.12).⁸¹ Estimates of Jewish ethnicity, released every 5 years, can be compared with estimates of religion, released every 10 years. Both types of information can be used to provide an estimate of Canada's *core* Jewish population. Ethnic Jews, as defined by the Canadian Census, include persons who hold a non-Jewish religion, but these persons are *not* included in the *core* concept used herein. On the other hand, persons without religion may declare a Jewish ethnicity in the Canadian Census and are included in the *core*. The Jewish Federation of Canada defines this as the *Jewish Standard Definition*.

Data on religion and ancestry are collected through open-ended questions, with examples and instructions provided. Since 1981, Canadians can declare either a single or a multiple ethnic ancestry (up to four categories, one for each grandparent). Consequently, people can be ethnically Jewish only, or Jewish and something else, being the descendants of intermarriages or expressing multiple cultural identities.

Following Jewish ethnicity throughout the past decades provides interesting clues on Jewish population and identification in Canada. An initial estimate of 293,000 ethnic Jews in 1981 increased to a peak of 370,000 in 1991, and has since decreased to 349,000 in 2001 and 315,000 in 2006—a decrease of 9.6% in 5 years.

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 2006, 5.7 million (31%) of the 18.3 million who provided a single ethnic response declared themselves to be Canadian, and 4.3 million (33%) of the 12.9 million who provided a multiple response did so. All in all, ten million of a total population of over 31 million reported a Canadian ethnicity—which in other epochs was thought to be a nonexistent construct.⁸² Most likely, the rapid growth of *Canadian* as a primary or additional ethnic category affects identification perceptions among Jews. In 1981, 90% of total ethnic Jews declared a single ethnicity, but this share had decreased to 66% in 1991, 53% in 2001, and 43% in 2006. The proportion of Jews (57%) with a multiple ethnicity is today much higher than among the total population (41%).⁸³

Thus, the sharp decrease from 1991 to 2006 in Jewish ethnic identification does not necessarily provide evidence of a decrease in total Jewish population size, although it clearly points to a powerful process of acculturation. Inter-marriage is on the increase, but the share of children of inter-marriage reported to be Jewish is also increasing. Significant gender differences emerged in this respect: The likelihood of a child of inter-marriage being raised Jewish is four times higher with a Jewish mother than with a Jewish father.⁸⁴

The number of Canada's Jews according to religion increased from 296,000 in 1981 to 318,000 in 1991 (an increase of 7.3%) and to 330,000 in 2001 (an increase of 3.7%). As noted, an estimate according to religion is not available from the 2006 Census. It should be stressed, though, that between 1991 and 2001, 22,365 Jews immigrated to and were counted in Canada while the Jewish population increase according to religion was only 11,925. Consequently, the Jewish population according to religion would have decreased by 10,440 (a decrease of 3.3%) were it not for this immigration. Emigration from Canada is moderate, with 483 persons moving to Israel in 2010–2011 and an unknown number of others having migrated to the US and possibly other countries.

Keeping in mind that some ethnic Jews are not Jewish by religion and that an even greater number of Jews by religion do not declare a Jewish ethnicity, a combined estimate of 312,000 for Canada's Jewish population in 1981, increasing to 356,000 in 1991 and 371,000 in 2001 seems reasonable.⁸⁵ Assuming continuing immigration to Canada, but also some internal attrition, we estimate the Jewish population to have increased to 375,000 in 2012, the world's fourth largest Jewish community. This estimate is not strictly comparable with the concept of *core* Jewish population as it includes a fast increasing number of persons for whom Jewish is only one among multiple ethnic identities, and some of whom may not readily identify as Jewish if asked. Some of these would probably better be included among the non-Jewish component of the *enlarged* Jewish population. Taking into account all ethnic Jews who profess a non-Jewish religion, and other non-Jewish household members, an *enlarged* Jewish population of over 450,000 would probably obtain.

Central and South America

In Central and South America, the Jewish population generally has been decreasing, reflecting recurring economic and security concerns.⁸⁶ However, outside the mainstream of the established Jewish community, an increased interest in Judaism appeared among real or putative descendants of *Conversos* whose ancestors left Judaism and converted to Christianity under the pressure of the Inquisition in Spain and Portugal. Some of these *Converso* communities have been trying to create a permanent framework for their Jewish identity, in part manifested through formal conversion to Judaism and migration to Israel. In the long run, such a phenomenon might lead to some expansion in the size of some Jewish communities, especially smaller ones located in the peripheral areas of Brazil, Peru, Colombia, and other countries.

Argentina has the largest Jewish community in Central and South America. Nearly 6,000 Jews emigrated from Argentina to Israel in 2002—the highest number ever in a single year from that country—due to dire economic conditions in Argentina and to special incentives offered by Israel. In 2003, the Argentinean economic situation eased somewhat and Israel restricted its incentives, resulting in much lower levels of emigration. About 1,500 persons left Argentina for Israel in 2003, decreasing steadily to 337 in 2010 and 220 in 2011.⁸⁷ Based on the experience of previous years, approximately 20% of these migrants were non-Jewish household members. Partial evidence from different sources indicated that less than half of total Jewish emigration from Argentina was to Israel, with most others going to South Florida. Permanence in Israel of the new immigrants was high, at least during the first year after immigration, with an attrition of about 10% emigrating within the first 3 years.⁸⁸

In 2004 and 2005, two Jewish population surveys were undertaken in the Buenos Aires metropolitan area (AMBA). Initial claims of a Jewish population of 244,000⁸⁹ were based on significantly extended definitional criteria. Of the 244,000, 64,000 were Christians and about another 20,000 reported some Jewish ancestry, but did not consider themselves Jewish. Overall, 161,000 people in the AMBA considered themselves as totally or partly Jewish—consistent with our own previous estimate of 165,000. This estimate for the major urban concentration appeared consistent with our national *core* estimate. The 244,000 estimate would be a good estimate of the *enlarged* Jewish population (including non-Jewish members of Jewish households) in the Buenos Aires metropolitan area, while over 300,000 persons were identified in the same survey who were in some way of Jewish origin or attached to a person of Jewish origin. Another survey, limited to the City of Buenos Aires, suggested significant aging of the *core* Jewish population, reflecting the emigration of younger households in recent years.⁹⁰ The current situation implies an annual loss of about 500–1,000 persons through a negative balance of Jewish births and deaths and emigration. Argentina's Jewish population is assessed at 181,800 in 2012, the world's seventh largest Jewish community.

In **Brazil**, the second largest Central and South American Jewish community, the 2000 Census indicated a rather stable Jewish population of 86,828, up from 86,416 in 1991.⁹¹ Considering the possible omission of persons who did not answer the Census question on religion, we assessed Brazil's Jewish population at 97,000 in 2003 and, allowing for moderate emigration (401 persons went to Israel in 2010–2011), at 95,300 in 2012—the world's tenth largest Jewish community. The Census data were consistent with systematic documentation efforts undertaken by the Jewish Federation of São Paulo that showed 47,286 Jews⁹² and an assumption that about one-half of Brazil's Jews live in that city. According to the Census data, the Jewish population in São Paulo decreased from 41,308 in 1980 to 37,500 in 2000.⁹³ Brazil's *enlarged* Jewish population (including non-Jewish members of Jewish households) was assessed at 132,191 in 1980 and 117,296 in 1991⁹⁴ and reached 119,430 in 2000.⁹⁵ It is assessed at 125,000 in 2012.

In **Mexico**, the third largest Jewish community in Central and South America, the 2000 Census reported a Jewish population of 45,260 age 5 and over.⁹⁶ Of these, 32,464 lived in the Mexico City metropolitan area, while a most unlikely 12,796 were reported in states other than the Federal District and Mexico State—consistent with erratic estimates in past Censuses. Allocation of the 0–4 age group based on a 2000 Jewish survey suggested an estimate of about 35,000 Jews in the Mexico City metropolitan area and 40,000 nationwide. A Jewish population survey undertaken in 2000 indeed provided a national estimate of 39,870 Jews, of whom 37,350 lived in Mexico City,⁹⁷ confirming the results of a previous 1991 survey.⁹⁸ A new survey in 2006 confirmed the previous results.⁹⁹ Mexican Jewry still displayed a relatively young age profile compared to other Jewish populations on the continent, but some aging was visible during the past decade. In 2012, allowing for some emigration to the US and Israel (224 persons moved to Israel in 2010–2011), we estimated the Jewish population at 39,200, the fourteenth largest Jewish community.

Chile has the fourth largest Jewish community in Central and South America.¹⁰⁰ This relatively stable Jewish population, reassessed at 18,500 in 2012, is now larger than **Uruguay**.¹⁰¹ The latter country and even more so **Venezuela**¹⁰² experienced significant Jewish emigration in recent years. 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. Based on recent evidence, including 138 migrants to Israel in 2010–2011, the Jewish population estimate for Uruguay was reduced to 17,300 in 2012. In Venezuela, where the Jewish community has been under pressure due to the demanding local political circumstances, the estimate was reduced to 9,500 Jews, reflecting significant emigration of 178 persons to Israel and larger numbers to other countries, particularly South Florida, in 2010–2011.

In Central America, **Panama**'s Jewish population was estimated at 8,000 following some Jewish immigration from other Central and South American countries. **Costa Rica**, as well as **Colombia** (with 137 migrants to Israel in 2010–2011) and **Peru** (200 migrants, several of whom recently converted to Judaism), had Jewish populations below 3,000 in 2012.

Europe

The Jewish population in Europe, estimated at 1,426,900 in 2012, is increasingly concentrated in the western part of the continent and within the European Union (EU) (Appendix B). The EU, comprising 27 countries, reached an estimated total of 1,109,400 Jews in 2012 (78% of the continent's total). The Former Soviet republics in Europe outside the EU comprised 276,900 Jews (19%). All other European countries combined comprised 40,600 Jews (3%).

The momentous European political transformations since the fall of the Berlin Wall and the end of the Soviet Union brought about significant changes in the structure of Jewish community organizations, with an expanded presence of Israeli and American bodies in Eastern European countries. The latter have played an important role in strengthening or even creating anew the possibilities of Eastern European Jewish life in the fields of religion, education, culture, social service, and support to the needy. The revitalization of Jewish community life may have some impact on demographic trends, primarily through the revival of submerged Jewish identities and the stimulus of greater social interaction with other Jews, possibly leading to Jewish marriages and children. Europe is much more politically fragmented than the US, making it more difficult to create a homogeneous database. Nevertheless several works have attempted to create and expand such analytic frames of reference.¹⁰³

The European Union (EU)

In 2004, the EU expanded from 15 to 25 countries, incorporating the three Baltic FSU republics (Estonia, Latvia, and Lithuania), another five that had been part of the Soviet area of influence in Eastern Europe (the Czech Republic, Hungary, Poland, Slovakia, and Slovenia), and two southern European insular countries (Cyprus and Malta). In 2007, two more countries that had been part of the Eastern Europe sphere of influence of the Soviet Union, Romania and Bulgaria, were admitted to the EU. The EU's expanded format symbolized an important historical landmark: the virtual boundary between Western and Eastern Europe was erased. Croatia, Macedonia, and possibly Serbia are the next candidates for EU membership. Ongoing disagreements about the future membership of Islamic Turkey reflect a dilemma in the definition of Europe's own cultural and geopolitical boundaries.

The largest Jewish community in Europe is **France**, where a 2002 national survey suggested 500,000 *core* Jews plus an additional 75,000 non-Jewish members of Jewish households.¹⁰⁴ Jewish population is slowly decreasing, primarily due to emigration, mainly to Israel, but also to Canada, the US, and other countries. Migration to Israel, after surpassing 2,000 annually for several years, stood at 1,775 in 2010 and 1,619 in 2011. Jewish emigration levels reflected the continuing sense of uneasiness in the face of anti-Semitism, including physical violence as

exemplified by the tragic murder of Jewish school children and an adult in Toulouse in 2012.

A survey of Jewish tourists to Israel from France in 2004 unveiled a remarkable estimate of 125,000 visitors, or more than 30% of all French Jews age 15 and over.¹⁰⁵ Much higher percentages have *ever* been to Israel. Of the 125,000, 23% (about 29,000) affirmed their intention to move to Israel in the near future. The US was a distant second candidate for possible emigration. Migration intentions are not a proxy for actual migration decisions, but in the past such intentions proved quite reliable in the case of French Jews.¹⁰⁶ The diminishing feeling of security among French Jewry and the actual movement of thousands of persons is undisputable. Our 2012 estimate for French Jewry, the third largest in the world, was therefore decreased to 480,000.

In the **United Kingdom**, a new census took place in 2001. Pending its results, the 2001 national population census included a voluntary question on religion for the first time since the nineteenth century.¹⁰⁷ The total Jewish population of 266,741 for England, Scotland, Wales, and Northern Ireland closely approximated our previous 273,500 estimate for 2002. One interesting census finding was that the Jewish population was dispersed over the whole national territory, including all Counties but one—the Isles of Scilly. The presence of Jews in areas lacking Jewish infrastructure suggests a lower degree of affiliation with the organized community, than previously assumed.

British Jewry is aging, with 16% of persons being under age 15, compared to 22% age 65 and over. As already noted, more detailed data for Scotland (where some census questions were asked differently than in other areas of the United Kingdom) showed 6,448 people currently reporting Jewish religion as compared to a total of 7,446 who said they were raised as Jews—a net lifetime loss of 13%.¹⁰⁸

About 23% of the United Kingdom total population reported no religion and another 7% did not answer the question. Note that the organized Jewish community, with the possible exception of the Haredi community, publicly supported participation in completing the census optional religion question. Detailed tabulations were obtained by the Institute for Jewish Policy Research and the Board of Deputies of British Jews from the Office for National Statistics. An in-depth profile of the socio-demographic profile of British Jewry thus emerged, along with a better evaluation of the quality of Jewish population estimates.¹⁰⁹ Analyses of data for detailed geographical precincts allowed for estimates of non-response in areas with higher and lower Jewish shares of the total population. A significant correlation was found between the known Jewish religiosity (in terms of the local presence of very Orthodox Jews) of a ward and non-response to the religion question. This might raise fears of substantial under-coverage of the Jewish population in those areas. 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.

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. Comparing the uncorrected Census returns for

the age 0–9 group and the recorded number of Jewish births over the past 10 years preceding the Census, the discrepancy was only 2.5%. This confirms some undercount, but not on a scale that would significantly impact Jewish population Census estimates. The same vital statistics indicated a continuing excess of Jewish burials over Jewish births until 2004,¹¹⁰ but since 2005 the trends apparently reversed (Table 6.8).¹¹¹ The steadily decreasing number of Jewish deaths is an obvious symptom of a shrinking population which loses several hundred people annually through a negative vital balance, and a growing use by Jews of non-Jewish burial societies.

Another indicator of the same trend is the declining synagogue membership in the United Kingdom. Household membership decreased by 17.8% between 1990 and 2000, and by 4.5% (about 1% annually) between 2001 and 2005.¹¹² This declining membership trend, however, seems to have abated, as in 2010 household membership was 82,963 households, compared to 83,567 households in 2005.¹¹³ At the same time, the denominational balance has shifted toward strictly, often called right-wing, Orthodox (whose membership doubled between 1990 and 2010) and Masorti (tending to American Conservative, with an 85% membership increase), as against a reduction in the Central (mainstream) Orthodox (a 30% membership decrease).¹¹⁴ This may plausibly explain the apparent increase in the birth rate. But the decreasing number of recorded burials is most likely explained by an increasing number of families who do not choose Jewish burial societies.

We increased the United Kingdom Jewish population estimate from the Census count of 266,741 to 300,000 for 2001 (about 12%), assuming a lower rate of non-response among Jews than in the general population. All in all, this seems a fair resolution. The updating must account for the negative balance of births and deaths, after correcting for under-reporting, as well as a moderate increase in emigration (632 persons went to Israel in 2010 and 485 in 2011). We estimated the United Kingdom's total Jewish population at 291,000 in 2012, the world's fifth largest Jewish community.

In **Germany**, Jewish immigration, mainly from the FSU, added over 200,000 Jews and non-Jewish household members between 1989 and 2005 (Table 6.6). This immigration has now significantly diminished. The German government, under pressure because of growing unemployment and a crumbling welfare system, limited Jewish immigration from the FSU in 2005. On January 1, 2005, the previous special quota immigration law (*Kontingentsflüchtlingsgesetz*) was replaced by new more restrictive rules (*Zuwanderungsgesetz*). Jews lost their privileged quota status. The new law elevated integration into German society and good economic prospects above other considerations and required Jews aspiring to immigrate to Germany to first prove that a community would accept them as members. Prior knowledge of the German language was required. Potential Jewish immigrants now also had to prove that they would not be dependent on welfare and were willing to enter the German labor market.¹¹⁵

In 2011, based on German Jewish community sources, 636 Jewish immigrants from the FSU were recorded as new members of German Jewish communities, as compared to 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 2002.¹¹⁶ Admission criteria to the central Jewish community follow Jewish rabbinical rules. The total number of *core* Jews registered with the central Jewish community, after increasing consistently since 1989 to a peak of 107,794 in 2006, diminished to 107,330 in 2007, 106,435 in 2008, 104,241 in 2009, 104,024 in 2010, and 102,797 in 2011. Of the current total, only 5,000–6,000 were part of the original community of 28,081 members at the end of 1990. The remainder was mostly recent immigrants and their children. Between 2002 and 2004, the *enlarged* total of Jews and non-Jewish family members who came to Germany from the FSU was larger than the number of FSU migrants to Israel, but Israel regained primacy as of 2005.

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 extremely skewed toward the elderly. In 2011, 212 Jewish births and 1,195 Jewish deaths were recorded by the Jewish community in Germany, a loss of nearly 1,000 Jews. While 382 Jews joined the Jewish communities in 2011, 216 persons emigrated to Israel in 2010–2011 and 997 Jews withdrew membership from German Jewish communities. This explains why the recorded size of the central Jewish community decreased by over 2,000 in spite of immigration. Allowing for delays in joining the organized community on the part of new immigrants and a preference on the part of some Jews not to identify with its official institutions, we assessed Germany's *core* Jewish population at 119,000 in 2012, the world's eighth largest Jewish community. The *enlarged* Jewish population, inclusive of the non-Jewish relatives of immigrants, is closer to 250,000, and creates new opportunities for Jewish religious, social, and cultural life in Germany. It also suggests significant dependence on welfare and a significant need for elderly services.¹¹⁷

In **Hungary**, our *core* estimate of 48,200 Jews (the world's thirteenth largest Jewish community) reflects the 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 expected.¹¹⁸ However, a demographic extrapolation based on the usually accepted number of post-Holocaust *core* Jewish survivors and accounting for the known or estimated numbers of births, deaths, and emigrants to Israel and other countries since 1945 closely matches our assessment. The *enlarged* Jewish population in Hungary is assessed at about 85,000 in 2012. In the 2001 Hungarian Census, only 13,000 reported themselves Jewish by religion. In 2010–2011, 215 persons emigrated to Israel.

Belgium's Jewish population was estimated at 30,000 in 2012, the world's fifteenth largest Jewish community. Quite stable numbers reflected the presence of a traditional Orthodox community in Antwerp and the growth of a large European administrative center in Brussels that has attracted Jews from other countries. However, in 2010–2011, 360 Jews emigrated to Israel, reflecting concerns similar to those of French Jewry. Local Jewish population estimates are quite obsolete in comparison with most other EU countries, but the reported order of magnitude is supported by indirect evidence such as the number of votes collected by Jewish candidates in the 2003 legislative elections.¹¹⁹

The next two largest Jewish communities in the EU, and globally, are in the Netherlands and Italy. In the **Netherlands**, a 1999 survey estimated a Halakhic Jewish population of 30,072 (which is the basis of our estimate of 39,000), of which perhaps as many as one-third were immigrants from Israel, and an *enlarged* Jewish population of 43,305.¹²⁰ 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 24,930 at the end of 2009.¹²¹ Our estimate of 28,200 adequately allocates for non-members, also considering a migration to Israel of 191 in 2010–2011.

Next in Jewish population size among EU countries are **Sweden**, estimated at 15,000,¹²² and **Spain**, estimated at 12,000.¹²³ No other Jewish community in the EU reaches 10,000 by the *core* definition. In some EU countries national censuses offered a rough baseline for Jewish population estimates. In **Austria**, the 2001 Census reported 8,140 Jews, of which 6,988 lived in Vienna.¹²⁴ 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 9,500. In **Poland**, where the 2002 Census reported a Jewish population of 1,100, we estimated 3,200. For Austria, Romania, and Poland, available data on Jewish community membership helped improve the estimates.

The Former Soviet Union

In the Former Soviet Union, Jewish population decrease continued, reflecting an overwhelming excess of Jewish deaths over Jewish births, high rates of intermarriage, low rates of Jewish identification among the children of intermarriages, and significant, though decreasing, emigration. Our 2012 assessment of the total *core* Jewish population for the 15 republics of the FSU is 308,000, of whom 288,000 lived in Europe and 20,000 in Asia. Almost as many non-Jewish household members created an *enlarged* Jewish population nearly twice as large as the *core*.¹²⁵ A similar number of further eligible persons would probably lead to an estimated *Law of Return* population approaching one million. The ongoing process of demographic decrease was alleviated to some extent by the revival of Jewish cultural and religious activities, including Jewish education,¹²⁶ but total migration to Israel from the FSU steadily continued with 6,914 in 2010 and 7,134 in 2011.

In the **Russian Federation**, the October 2002 Census reported 233,600 Jews, compared to our *core* Jewish population estimate of 252,000 for the beginning of 2003 (derived from a February 1994 Russian Microcensus estimate of 409,000 Jews).¹²⁷ After the compulsory item on ethnicity (*natsyonalnost*) on identification documents was canceled, the Census ethnicity question was made optional for the first time. The October 14, 2010 census of the Russian Federation provided a core Jewish population estimated at 157,763, plus another 41,000 undeclared people who most likely pertained to the core Jewish population, for a total of 199,000 in 2010.¹²⁸ Considering the continuing emigration and negative balance of births and deaths, we evaluate the Russian Federation’s Jewish population at 194,000 in 2012, the world’s sixth largest Jewish community.

Jewish population size was clearly more stable in the Russian Federation than in the other republics of the FSU. 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.¹²⁹ Nevertheless, the striking imbalance of Jewish births and deaths and continuing emigration (3,404 persons to Israel in 2010 and 3,678 in 2011, including non-Jewish household members) implies continuing population decrease and an increasing elderly age composition. The number of births to couples with two Jewish parents decreased from 1,562 in 1988 to 169 in 2000. Births to couples with at least one Jewish parent were estimated at 5,858 in 1988 and 1,057 in 2000. Recorded Jewish deaths were 13,826 in 1988 and 8,218 in 2000. As a result the estimated negative balance of these vital events was 7,968 in 1988 and 7,161 in 2000.¹³⁰ These changes occur in the context of a general net population decrease being experienced by the Russian Federation, as well as by other European republics of the FSU.

In **Ukraine**, the December 5, 2001 Census yielded an estimate of 104,300 Jews, not significantly different from our estimate of 100,000 on January 1, 2002. Given that our baseline for the latter estimate was the 487,300 Jews counted in the Census of January 1989, the fit between the expected and actual was remarkable.¹³¹ Given the dramatic pace of emigration since 1989 and continuing emigration at the end of 2001, the Census fully confirmed our previous assessment of ongoing demographic trends. Adding continuing emigration (1,752 persons to Israel in 2010 and 2,051 in 2011) that, among other things, reflects the instability of Ukraine's politics, we assess the 2012 *core* Jewish population at 67,000, the world's twelfth largest Jewish community.

Of the other European republics of the FSU, the largest Jewish population is in **Belarus**. The Belarus Census of October 2009 found 12,926 Jews, with 2.4% of the population not reporting an ethnicity/nationality.¹³² Our estimate, also considering 638 migrants to Israel in 2010–2011, was adjusted to 12,000 in 2012. Following EU membership in 2004 by the three Baltic republics of **Latvia**, **Lithuania**, and **Estonia**, the Jewish population has been fairly stable. After some adjustments, partly reflecting revisions of the Latvian and Lithuanian national population registers, and accounting for 217 migrants to Israel in 2010–2011, we assessed a combined 11,100 for the three countries in 2012.¹³³

A survey in **Moldova** found an *enlarged* Jewish population of 9,240 in 2000.¹³⁴ The Moldova Census of October 2004 reported 3,628 Jews, although it did not cover the Russian controlled Moldovan territory east of the Dniester River. According to unofficial results of a separate Census of November 2004, about 1,200 Jews lived east of the Dniester River. Considering 443 migrants to Israel in 2010–2011, we assess the *core* Jewish population of Moldova at 3,900 in 2012.

Other European Countries

As a result of Hungary, Poland, the Czech Republic, Slovakia, Slovenia, Bulgaria, and Romania joining the EU, only 40,600 Jews lived in Europe outside of the EU

and the FSU. Of these, 19,400 lived in Western Europe, primarily in **Switzerland** (17,500),¹³⁵ which in 2010–2011 sent 169 migrants to Israel, and 21,200 lived in Eastern Europe and the Balkans, primarily in **Turkey** (17,400) and mostly in Istanbul's European neighborhoods. A 2002 survey in Istanbul suggested widespread aging in a community that has experienced significant emigration (235 persons migrated to Israel in 2010–2011). In Istanbul, 10% of the Jewish population was under age 15, compared to 18% age 65 and over.¹³⁶ *Enlarged* Jewish populations are significantly higher in Eastern Europe, reflecting the high levels of intermarriage among the dramatically reduced communities following the Shoah and massive emigration.

Asia

The Jewish population in Asia is mostly affected by trends in Israel (Appendix B). Israel accounts for more than 99% of the total Jewish population in Asia. The 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

After World War II, **Israel's** (then still Palestine) Jewish population was just over one-half million.¹³⁷ This population increased more than tenfold over the next 60 years due to mass immigration and a fairly high and uniquely stable natural increase. Israeli population data are regularly collected by the Israel Central Bureau of Statistics (CBS).¹³⁸ Israel also has a permanent Population Register maintained by the Ministry of Internal Affairs. Annual data derive from periodic censuses and detailed annual accountancy of intervening events (births, deaths, immigrants, emigrants, and converts). The most recent Census was in December 2008 and, as is usual, resulted in a correction to the current population estimates extrapolated from the previous 1995 Census. Thus, the original Jewish estimate of 5,569,200 for the end of 2008/beginning of 2009 was raised to 5,608,900—a 39,700 person increase. Two main reasons necessitated this update. The first is the normal discrepancy that may occur between repeated population counts. The second is possible delays in the reclassification of persons following conversion to (or from) Judaism.

At the beginning of 2012, Israel's *core* Jewish population reached 5,901,100, and, when combined with 325,200 non-Jewish members of Jewish households, formed an *enlarged* Jewish population of 6,226,400.¹³⁹ For the past several years, the main component of Jewish population growth in Israel has been the natural increase resulting from an excess of births over deaths. In 2004, for the first time, more than 100,000 Jews were born in Israel. In 2011, 121,684 Jewish births and 34,951 Jewish deaths produced a net Jewish natural increase of 86,733 persons.

Israel's Jewish fertility rate increased slightly to nearly 3.0 children per woman, higher than in any other developed country and twice or more the effective Jewish fertility rate in most Diaspora Jewish communities. This reflected not only the large family size of the Jewish population's more religious component, but more significantly a diffused desire for children among the moderately traditional and secular, especially remarkable among the upwardly mobile.¹⁴⁰

At the time of this writing the final data on the components of population growth for 2011 were not yet released. In 2011, 16,892 new immigrants, plus presumably 4–5,000 immigrant citizens, arrived in Israel, for a total of 21–22,000 immigrants, of whom 15–16,000 were Jewish.¹⁴¹ Current emigration (estimated at 5–6,000) reduced this to a net migration balance of 15–17,000, of whom about 10,000 were Jewish. In 2010, there were 16,633 new immigrants plus another 6,400 immigrant citizens (i.e., Israeli citizens born abroad who entered the country for the first time) and others in different programs of family reunion, for a total of 23,000, of whom 16,100 were Jewish. The net international migration balance was 18,700, of whom 10,200 were Jewish, from which a total net emigration estimate can be obtained of 5,900. The net emigration of Jews was 8,500, indicating that among non-Jews the propensity to emigrate was relatively lower. All in all, these data about Israel's international migration balance point to a relatively low level of immigration in comparison to other historical periods, but also to a relatively low level of emigration. The latter observation stands in sharp contrast with the highly spirited debate about an alleged increase of emigration from Israel.¹⁴²

The number of converts to Judaism remained only a tiny percentage out of the non-Jewish members of Jewish households in Israel, especially among recent immigrants. However, evidence from Israel's Rabbinical Conversion Courts indicates some increase in the number of converts. Overall, between 1999 and 2009, over 48,000, some of whom are not permanent Israeli residents, were converted to Judaism by Rabbinical Conversion Courts. Most converts were new immigrants from the Ethiopian Falash Mura community, but their number has greatly diminished. Consequently, since 2009, the annual number of converts approached 1,500. In 2008, the total number of converts was 6,144, of whom 5,321 were civilians and 823 were processed through the Rabbinate of the Israeli Defense Forces. The respective grand totals were 7,881 in 2007, 4,291 in 2006, and 6,068 in 2005.¹⁴³

To clarify the intricacies of demographic data in Israel and the territories of the Palestinian Authority, Table 6.13 reports numbers of Jews, Others (i.e., non-Jewish persons who are members of Jewish households and Israeli citizens by the provisions of the Law of Return), Arabs, and foreign workers and refugees. Each group's total is shown for different territorial divisions: the State of Israel within the pre-1967 borders, East Jerusalem, the Golan Heights, the West Bank, and Gaza. The percentage of Jews (by the *enlarged* definition) in each division is also shown.

Of the 5,901,100 *core* Jews in 2012, 5,582,000 lived within the State of Israel (as defined by Israel's legal system, without the West Bank). Of these, 5,362,000 lived inside the pre-1967 borders, 200,000 in East Jerusalem, and 20,000 in the Golan Heights. Another 319,000 lived in the West Bank. Of the 325,000 non-Jewish

Table 6.13 Core and enlarged Jewish population, Arab population, foreign workers and refugees in Israel and Palestinian territory, by territorial divisions, 1/1/2012^a

Area	Core Jews	Others	Jews and others ^b	Arabs	Foreign workers and refugees ^c	Total	% Jews and others ^b
Total	5,901,000	325,000	6,226,000	5,449,000	300,000	11,975,000	52.0
State of Israel ^d	5,582,000	318,000	5,900,000	1,611,000	300,000	7,811,000	75.5
<i>Thereof:</i>							
Pre-1967 borders	5,362,000	310,000	5,672,000	1,298,000	300,000	7,270,000	78.0
East Jerusalem	200,000	7,000	207,000	290,000	–	497,000	41.6
Golan Heights	20,000	1,000	21,000	23,000	–	44,000	47.7
West Bank	319,000	7,000	326,000	2,238,000	–	2,564,000	12.7
Gaza	–	–	–	1,600,000	–	1,600,000	0.0

^a Rounded figures

^b *Enlarged* Jewish population

^c All foreign workers and refugees were allocated to Israel within pre-1967 borders

^d As defined by Israel's legal system

household members included in the *enlarged* Jewish population, 310,000 lived within the pre-1967 borders, 7,000 in East Jerusalem, 1,000 in the Golan Heights, and 7,000 in the West Bank.

Core Jews represented 75.3% of Israel's total population of 7,837,500, including East Jerusalem, the Golan Heights, and the Israeli population in the West Bank, but not the Arab population in the West Bank and Gaza, nor foreign workers and refugees. Israel's *enlarged* Jewish population of 6,226,000 represented 79.4% of Israel's total population of 7,837,500.

As shown in Table 6.13, the *enlarged* Jewish population represented 78.0% of the total within pre-1967 borders, 41.6% in East Jerusalem, 47.7% in the Golan Heights, and 12.7% in the West Bank. If one also considers the Arab population of Gaza, *core* Jews constituted 7.7% (7.8% based on the *enlarged*) of the total population of the West Bank and Gaza. Israel's Arab population, including East Jerusalem and the Golan Heights, was 1,611,000, or 20.6% of the total population thus territorially defined.

Table 6.14 reports the percentage of Jews according to the *core* and *enlarged* definitions out of the total population of the whole territory between the Mediterranean Sea and the Jordan River from which we gradually and cumulatively subtract from the initial maximum possible extent the Arab population of designated areas as well as the foreign workers and refugees. The result is a gradually growing Jewish share of the total population according to the different territorial and population configurations considered. This allows a better evaluation of the possible share of a Jewish population out of the total population that exists under alternative assumptions.

Table 6.14 Percent of core and enlarged Jewish population in Israel and Palestinian territory, according to different territorial definitions, 1/1/2012

Area	Percentage of Jews ^a , by definition	
	Core	Enlarged
Grand total of Israel and Palestinian Territory	49.3	52.0
Minus foreign workers and refugees	50.5	53.3
Minus Gaza	58.6	61.8
Minus Golan Heights	58.7	61.9
Minus West Bank	75.5	79.7
Minus East Jerusalem	78.4	82.7

^a Total Jewish population of Israel including East Jerusalem, the West Bank, and the Golan Heights

Considering the total combined Jewish and Arab population of 11,675,000 (excluding foreign workers) living in Israel and the Palestinian territories of the West Bank and Gaza in 2012, the *core* Jewish population represented 50.5% of the total between the Mediterranean Sea and the Jordan River. If the 325,000 non-Jewish members of Jewish households are added to the *core* Jewish population, the *enlarged* Jewish population of 6,226,000 represented 53.3% of the total population of Israel and the Palestinian territories.

If we also add to the permanent population some 240,000 non-Jewish foreign workers who are not permanent residents, and an additional 60,000 refugees, for a total estimate of 300,000, the *core* and *enlarged* Jewish populations represented, respectively, 49.3% and 52.0% of the total population present in Israel and the Palestinian territories, estimated at 11,975,000 in 2012. The Jewish majority is constantly decreasing—if extant at all—over the whole territory between the Mediterranean Sea and the Jordan River, and more particularly within the State of Israel.¹⁴⁴

These estimates reflect our own assessment of the total Palestinian population in the West Bank and Gaza. In 1997, the Palestinian Central Bureau of Statistics (PCBS) conducted a Census in the West Bank and Gaza and reported a combined population of 2,602,000, plus 210,000 in East Jerusalem. The PCBS subsequently released population projections based on fertility and migration assumptions, reaching an estimate of 4,081,000 for the end of 2007, inclusive of East Jerusalem.¹⁴⁵ Besides first deducting East Jerusalem because it was already accounted for in the Israeli data, we judged that PCBS projected estimate to be too high since it assumed a continuing immigration of Palestinians to the West Bank that did not materialize and was instead replaced by some out-migration (particularly of Christians). The same estimates were also debated by a group of American and Israeli writers who maintained that current population estimates from Palestinian sources were inflated by one and one-half million.¹⁴⁶

In November 2007, the PCBS undertook a new census which resulted in a total population of 3,542,000 in the West Bank and Gaza (plus 225,000 in East Jerusalem, clearly an undercount because of the PCBS's limited access in the

city). The new census total not unexpectedly was more than 300,000 lower than the PCBS projected estimate. Our own independent assessment, after subtracting East Jerusalem (as noted, already allocated to the Israeli side), accounting for a negative net migration balance of Palestinians, and some further corrections, was about 3,500,000 toward the end of 2007, and 3,838,500 on January 1, 2012. Of these, 2,238,500 were in the West Bank and 1,600,000 in Gaza. Our adjustments for the beginning of 2012 mostly rely on the rate of population growth observed among Muslims in Israel whose demographic characteristics are quite similar to those in the Palestinian Territories. We assume that the original PCBS figures had been overestimated by counting persons, students, and others who resided abroad for over 1 year.

By our estimates, the 1997–2009 yearly average Palestinian population increase in the aggregate of the West Bank (not including East Jerusalem) and Gaza would be 2.91%. This strictly matches a 2.91% yearly growth rate for Arabs in Israel over the same period.¹⁴⁷ The growth rate of Israel's Arab population was slowly declining and in 2011 was 2.36%, as against 1.7% for the Jewish population with immigration and 1.5% without immigration. The Palestinian population's growth rate in the aggregate of the West Bank and Gaza was probably decreasing as well to a level very similar to that of Israel's Arabs.

The Arab population of East Jerusalem, which we have included in Israel's population count, was assessed at 290,000 at the beginning of 2012, and constituted 36% of Jerusalem's total population of 803,000.¹⁴⁸ By adding East Jerusalem's Arabs to the 3,838,000 who live in the West Bank and Gaza, a total of 4,128,000 would obtain.¹⁴⁹ Adding the 1,611,000 Arab population of Israel, including East Jerusalem, and the 3,838,000 Palestinian residents of the West Bank and Gaza, a total of 5,449,000 obtains for the whole territory between the Mediterranean and the Jordan River.

In sum, in 2012 Jews (by the *core* definition) constituted 49.3% of the total population present on the territory between the Mediterranean and the Jordan River, including foreign workers; 50.5% after subtracting foreign workers; 58.6% after subtracting Gaza; 58.7% after subtracting the Arab population of the Golan Heights; 75.5% after subtracting the Arab population of the West Bank; and 78.4% if also subtracting the Arab population of East Jerusalem. If the *enlarged* rather than the *core* Jewish population is considered, each of these percentages would increase by 3–4%.

Other Asian Countries

In the rest of Asia, the Jewish population consisted mainly of the rapidly decreasing communities in the eight Asian FSU republics, the largest of which were **Azerbaijan** (8,800 Jews in 2012), **Uzbekistan** (4,200), **Kazakhstan** (3,300), and **Georgia** (3,000).¹⁵⁰

The largest Jewish population in a single country in Asia besides Israel was Iran. Our estimate of 10,200 Jews in **Iran** reflects an effort to monitor intensive emigration to Israel, the US, and Europe since the 1979 Islamic Revolution. Large scale emigration, selectively inclusive of younger adults, typically engenders significant aging among the extant remaining communities. The Jewish population in India was estimated at 5,000.

Small Jewish populations, partly formed by temporary sojourners, exist in various South Asian and East Asian countries, mainly in **China**. Rapid economic development and increasing relations with Israel render these countries receptive to a small but clearly increasing Jewish presence.

Africa

The Jewish population in Africa was mostly concentrated in **South Africa** (93% of the continental total, Appendix B). According to the 2001 Census,¹⁵¹ the white Jewish population was 61,675. Factoring in the national white non-response rate of 14%, led to a corrected estimate of 72,000. Allowing for a certain proportion of actual Jews among the higher self-reported numbers among South Africa's nonwhites (11,979 blacks, 1,287 coloreds, and 615 Indians, many of whom practice other religions), we assessed the total size of the Jewish community at 75,000 in 2001. Following a continuation of moderate emigration to Israel (386 persons in 2010–2011) and other countries, we estimate South Africa's Jewish population at 70,200 in 2012, the world's eleventh largest Jewish community.

Our revised estimates for Northern Africa acknowledge the ongoing reduction in the small Jewish communities remaining in **Morocco** and **Tunisia**, now assessed with a combined population of 3,400 (and 137 migrants to Israel in 2010–2011).

Virtually the entire Jewish population is estimated to have emigrated from **Ethiopia**. The question that remains open concerns the Falash Mura—a Christian community of Jewish ancestry. Upon migration to Israel, all Falash Mura undergo conversion. Their quest for family reunification creates a never-ending potential stream of often unskilled non-Jewish immigrants and is the subject of continuing public discussion. Since 3,589 Falash Mura went to Israel in 2007, the flow decreased to 1,582 in 2008 and only 239 in 2009. It increased again to 1,655 in 2010 and 2,666 in 2011. Several thousand members of the enlarged community, which we very tentatively assessed at 10,000, are still waiting in Ethiopia hoping to migrate to Israel.

Oceania

Continuing immigration produced some increase in Jewish population in Oceania. **Australia's** 2006 Census reported a Jewish population of 88,831, up about 5,000 from 2001.¹⁵² The new 2011 census reported 97,335 Jews, again an increase of 9.6% in 5 years.¹⁵³ Accounting for such factors as continuing immigration, moderate rates of intermarriage,¹⁵⁴ non-response to the Census question on

religion, and the community's rather old age composition, we increased the *core* Jewish population estimate to 112,000 in 2012, an actual upward correction of our previous estimate of 107,500 for 2010. Australia has the world's ninth largest Jewish population. The 2006 Census of **New Zealand** suggested a Jewish population increase to 6,858.¹⁵⁵ We assessed the total at 7,500 in 2012. The 2011 population census was canceled after a severe earthquake damaged the city of Christchurch.

Dispersion and Concentration

In 2012, 93 countries had at least 100 Jews (Table 6.15). Of these, two countries had Jewish populations of over five million each (Israel and the US), another seven had more than 100,000 Jews, three had 50,000–99,999, five had 25,000–49,999, eight had 10,000–24,999, nine had 5,000–9,999, 23 had 1,000–4,999, and 36 had less than 1,000. The 68 country communities each with less than 10,000 (but at least 100) 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 (19.4 Jews per 1,000 inhabitants), the US (17.4), Canada (10.9), France (7.7), and Uruguay (5.1).

The case of Israel is evidently different, with a *core* Jewish population that represents 75.5% of the total population, and an *enlarged* Jewish population that represents 79.7% of the total population (Table 6.14). In both Israel and the Diaspora, the percentage of Jews out of the total population is decreasing.

By combining the two criteria of Jewish population size and percentage of Jews, we obtain the following taxonomy of the 24 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, France, and Canada. Five more countries have over 100,000 Jews and at least 1 Jew per 1,000 total population: the United Kingdom, the Russian Federation, Argentina, Germany, and Australia. One country has 10,000–99,999 Jews and at least 5 Jews per 1,000 total population: Uruguay. Nine 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, Belarus, and Sweden. Six countries have 10,000–99,999 Jews and less than 1 Jew per 1,000 total population: Brazil, Mexico, Italy, Turkey, Spain, and Iran.

Outlook

Beyond the many and arguable problems related to Jewish population definitions, and beyond imperfect data availability and accuracy, it is important to recognize that powerful and consistent trends constantly shape and reshape the demographic profile of world Jewry. It is important that we read current data in historical and

Table 6.15 Distribution of world's core Jewish population, by number and proportion per 1,000 inhabitants in each country, 1/1/2012

Number of Jews in country	Jews per 1,000 population					
	Total	0.0–0.9	1.0–4.9	5.0–9.9	10.0–19.9	20.0+
Number of countries						
Total^a	93	64	23	2	3	1
100–999	36	33	2	–	1	–
1,000–4,999	23	21	2	–	–	–
5,000–9,999	9	4	5	–	–	–
10,000–24,999	8	3	4	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	13,746,100	296,200	1,249,900	497,300	5,800,600	5,901,100
100–999	11,600	9,900	1,100	–	600	–
1,000–4,999	56,800	51,200	5,600	–	–	–
5,000–9,999	69,900	32,800	37,100	–	–	–
10,000–24,999	119,900	39,600	63,000	17,300	–	–
25,000–49,999	175,500	67,400	108,100	–	–	–
50,000–99,999	232,500	95,300	137,200	–	–	–
100,000–999,999	1,752,800	–	897,800	480,000	375,000	–
1,000,000 or more	11,326,100	–	–	–	5,425,000	5,901,100
Jewish population distribution (percentage of world's Jews)						
Total^a	100.0	2.2	9.1	3.6	42.2	42.9
100–999	0.1	0.1	0.0	–	0.0	–
1,000–4,999	0.4	0.4	0.0	–	–	–
5,000–9,999	0.5	0.2	0.3	–	–	–
10,000–24,999	0.9	0.3	0.5	0.1	–	–
25,000–49,999	1.3	0.5	0.8	–	–	–
50,000–99,999	1.7	0.7	1.0	–	–	–
100,000–999,999	12.8	–	6.5	3.5	2.7	–
1,000,000 or more	82.4	–	–	–	39.5	42.9

^a Grand total includes countries with fewer than 100 Jews, for a total of 1,000 Jews worldwide. Minor discrepancies due to rounding. In Israel Jewish population includes residents in East Jerusalem, the West Bank, and the Golan Heights. The respective total population includes non-Jews in Israel, including East Jerusalem and the Golan Heights, but does not include Palestinians in the West Bank and Gaza.

comparative context. The recent momentum of Jewish population change in the US and in most other countries of the world—at best tending to zero growth—contrasts with that of Israel—characterized by the continuation of significant natural increase. While the transition of Israel to the status of largest Jewish population in the world is grounded on solid empirical foundations, the US remains a very large, culturally and socioeconomically powerful, creative, resilient, and influential center of Jewish life. The aggregate weight of other Jewish communities

globally—aside from their continuing cultural relevance—is gradually decreasing. In a Jewish world that has become demographically more bi-polar, but also more individualistic and transnational, the cultural and institutional projection and influence of the two major centers, Israel and the US, tends to become more significant in other geographical areas of Jewish presence.

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Appendix B: Jewish Population by Country, 1/1/2012

Country	Total population ^a	Core Jewish population ^b	Jews per total 1,000 population	Accuracy rating	Enlarged Jewish population ^c
World total	6,986,402,000	13,746,100	2.0		17,936,400
America total	942,331,000	6,183,200	6.6		9,307,300
Canada	34,500,000	375,000	10.9	B 2006	450,000
United States	311,700,000	5,425,000	17.4	B 2011	X 8,300,000
Total North America^d	346,328,000	5,800,000	16.7		8,750,000
Bahamas	400,000	300	0.8	D 1995	400
Costa Rica	4,700,000	2,500	0.5	C 1993	3,000
Cuba	11,200,000	500	0.0	C 1990	1,000
Dominican Republic	10,000,000	100	0.0	D 2000	125
El Salvador	6,200,000	100	0.0	C 1993	125
Guatemala	14,700,000	900	0.1	B 1999	1,200
Jamaica	2,700,000	200	0.1	C 2010	300
Mexico	114,800,000	39,200	0.3	B 2006	42,000
Netherlands Antilles	310,000	200	0.6	C 1998	300
Panama	3,600,000	8,000	2.2	C 2010	9,000
Puerto Rico	3,700,000	1,500	0.4	C 2000	2,000
Virgin Islands	110,000	500	4.5	C 2006	700
Other Central America	27,580,000	200	0.0	D	300
Total Central America	200,000,000	54,200	0.3		60,450
Argentina	40,500,000	181,800	4.5	B 2003	300,000
Bolivia	10,100,000	500	0.0	C 1999	800
Brazil	196,700,000	95,300	0.5	B 2001	125,000
Chile	17,300,000	18,500	1.1	B 2002	X 26,000
Colombia	46,900,000	2,500	0.1	C 1996	3,000
Ecuador	14,700,000	600	0.0	B 2011	X 900
Paraguay	6,600,000	900	0.1	B 1997	1,300
Peru	29,000,000	1,900	0.1	C 1993	3,000
Suriname	500,000	200	0.4	D 2000	350
Uruguay	3,400,000	17,300	5.1	B 2006	25,000
Venezuela	29,300,000	9,500	0.3	C 2010	11,500
Total South America^d	396,003,000	329,000	0.8		496,850
Europe total	815,171,000	1,426,900	1.8		2,112,600
Austria	8,400,000	9,000	1.1	B 2001	15,000
Belgium	11,000,000	30,000	2.7	C 2002	40,000
Bulgaria	7,500,000	2,000	0.3	C 2011	3,000
Czech Republic	10,500,000	3,900	0.4	C 2001	6,500
Denmark	5,600,000	6,400	1.1	C 2001	7,500
Estonia	1,300,000	1,700	1.3	B 2012	X 3,200
Finland	5,400,000	1,300	0.2	B 2010	1,800

(continued)

(continued)

Country	Total population ^a	Core Jewish population ^b	Jews per total 1,000 population	Accuracy rating	Enlarged Jewish population ^c
France ^e	63,340,000	480,000	7.6	B 2002	580,000
Germany	81,800,000	119,000	1.5	B 2011	250,000
Greece	11,300,000	4,500	0.4	B 2000	6,000
Hungary	10,000,000	48,200	4.8	C 2001	85,000
Ireland	4,600,000	1,200	0.3	B 2001	1,500
Italy	60,800,000	28,200	0.5	B 2011	37,000
Latvia	2,200,000	6,200	2.8	B 2011	11,000
Lithuania	3,200,000	3,200	1.0	B 2010	X 6,000
Luxembourg	500,000	600	1.2	B 2000	800
Netherlands	16,700,000	29,900	1.8	B 2000	43,000
Poland	38,200,000	3,200	0.1	C 2001	6,000
Portugal	10,700,000	600	0.1	C 2001	800
Romania	21,400,000	9,500	0.5	B 2001	18,000
Slovakia	5,400,000	2,600	0.5	C 2001	4,500
Slovenia	2,100,000	100	0.0	C 2003	200
Spain	46,200,000	12,000	0.3	D 2007	15,000
Sweden	9,400,000	15,000	1.6	C 2007	25,000
United Kingdom ^f	62,920,000	291,000	4.6	B 2001	350,000
Other European Union ^g	1,510,000	100	0.1	D	200
Total European Union	501,970,000	1,109,400	2.2		1,517,000
Belarus	9,500,000	12,000	1.3	B 2009	X 23,000
Moldova	4,100,000	3,900	1.1	B 2004	7,500
Russian Federation ^h	142,800,000	194,000	1.4	C 2010	X 380,000
Ukraine	45,700,000	67,000	1.5	B 2001	130,000
Total FSU Republics	202,100,000	276,900	1.4		540,500
[Total FSU in Europe]ⁱ	208,800,000	288,000	1.4		560,700
Gibraltar	31,000	600	19.4	B 2001	700
Norway	5,000,000	1,300	0.3	B 2010	X 2,000
Switzerland	7,900,000	17,500	2.2	B 2000	25,000
Total other West Europe^d	13,401,000	19,400	1.4		27,700
Bosnia-Herzegovina	3,800,000	500	0.1	C 2001	1,000
Croatia	4,400,000	1,700	0.4	C 2001	2,500
Macedonia	2,100,000	100	0.0	C 1996	200
Serbia	7,300,000	1,400	0.2	C 2001	2,500
Turkey ^h	74,000,000	17,400	0.2	B 2002	21,000
Other Balkans	6,100,000	100	0.0	D	200
Total Balkans	97,700,000	21,200	0.2		27,400
Asia total	4,140,900,000	5,941,100	1.43		6,286,300
Israel ^j	7,511,300	5,582,100	743.2	A 2012	X 5,900,200
West Bank ^k	2,564,700	319,000	124.4	B 2012	X 326,200
Gaza	1,600,000	0	0.0	B 2012	X 0

(continued)

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Country	Total population ^a	Core Jewish population ^b	Jews per total 1,000 population	Accuracy rating		Enlarged Jewish population ^c
Total Israel and Palestine	11,676,000	5,901,100	505.4			6,226,400
Azerbaijan	9,200,000	8,800	1.0	B 2009	X	12,000
Georgia	4,300,000	3,000	0.7	B 2002		6,000
Kazakhstan	16,600,000	3,300	0.2	B 2009	X	7,000
Kyrgyzstan	5,600,000	500	0.1	B 2009	X	1,000
Turkmenistan	5,100,000	200	0.0	D 1989		300
Uzbekistan	28,500,000	4,200	0.1	D 1989		8,000
Total FSU in Asia^l	79,900,000	20,000	0.3			34,300
China ^m	1,353,600,000	2,500	0.0	D 2010	X	3,000
India	1,241,300,000	5,000	0.0	B 1996		7,000
Iran	77,900,000	10,200	0.1	D 1986		12,000
Japan	128,100,000	1,000	0.0	D 1993		1,500
Korea, South	49,000,000	100	0.0	C 1998		200
Philippines	95,700,000	100	0.0	D 2000		200
Singapore	5,200,000	300	0.1	C 1990		500
Syria	22,500,000	100	0.0	C 1995		200
Taiwan	23,200,000	100	0.0	D 2000		200
Thailand	69,500,000	200	0.0	D 1998		300
Yemen	23,800,000	200	0.0	C 1995		200
Other Asia	959,524,000	200	0.0	D		300
Total other Asia	4,049,324,000	20,000	0.0			25,600
Africa total	1,051,000,000	75,300	0.1			96,500
Egypt	82,600,000	100	0.0	C 2008		200
Ethiopia	84,976,000	100	0.0	C 2008		10,000
Morocco	32,300,000	2,500	0.1	C 2006		2,700
Tunisia	10,700,000	900	0.1	C 2008		1,000
Total Northern Africa^d	298,076,000	3,600	0.0			13,900
Botswana	2,000,000	100	0.1	C 1993		200
Congo D.R.	67,800,000	100	0.0	C 1993		200
Kenya	41,600,000	400	0.0	C 1990		700
Namibia	2,300,000	100	0.0	C 1993		200
Nigeria	162,300,000	100	0.0	D 2000		200
South Africa	50,500,000	70,200	1.4	B 2001		80,000
Zimbabwe	12,100,000	400	0.0	B 2001		600
Other Sub-Saharan Africa	414,324,000	300	0.0	D		500
Total Sub-Saharan Africaⁿ	752,924,000	71,700	0.1			82,600
Oceania total	37,000,000	119,600	3.2			133,700
Australia	22,700,000	112,000	4.9	B 2011	X	125,000

(continued)

(continued)

Country	Total population ^a	Core Jewish population ^b	Jews per total 1,000 population	Accuracy rating	Enlarged Jewish population ^c
New Zealand	4,400,000	7,500	1.7	B 2006	8,500
Other Oceania	9,900,000	100	0.0	D	200

^a Source, with minor adjustments: Population Reference Bureau, 2011, *World Population Data Sheet – The World at 7 Billion* (Washington, DC, 2011). Mid-year 2011 populations

^b Includes all persons who, when asked, identify themselves as Jews or who are identified as Jews by a respondent in the same household, and do not have another monotheistic religion. It also includes persons of Jewish parentage who claim no current religious or ethnic identity

^c Includes the sum of (a) the *core* Jewish population; (b) all other persons of Jewish parentage who are *not* Jewish at the date of reference; and (c) all respective non-Jewish household members (spouses, children, etc.).

^d Including countries not listed separately

^e Including Monaco

^f Including Channel Islands and Isle of Man

^g Cyprus and Malta

^h Including Asian regions

ⁱ Including Baltic republics (Estonia, Latvia, and Lithuania)

^j The total legal population of the State of Israel, including Jews (enlarged definition) in East Jerusalem, the Golan Heights and the West Bank, and Arabs in East Jerusalem and the Golan Heights but not in the West Bank and Gaza, and excluding foreign workers and refugees, on 1/1/2012, was 7,837,500. Jews constituted 752.9 per thousand of this total

^k Total Palestinian population on 1/1/2012 in the West Bank (without East Jerusalem): 2,238,500; Gaza: 1,600,000; Total: 3,838,500 (our revised estimate)

^l Including Armenia and Tajikistan with less than 100 Jews each. Not including Asian regions of the Russian Federation

^m Including Hong Kong and Macao

ⁿ Sudan and Ethiopia included in Northern Africa

Notes

1. Previous estimates, as of January 1, 2010, were published by this author in *World Jewish Population, 2010, Current Jewish Population Reports*, Report 2010-2 (Storrs, CT, The North American Jewish Data Bank, the Association for the Social Scientific Study of Jewry, and The Jewish Federations of North America, 2010). Previously, such estimates were published annually in the *American Jewish Year Book*, whose last volume (Vol. 108) in the series issued by the American Jewish Committee appeared in 2008. World Jewish population estimates as of January 1, 2009 as well as of January 1, 2011 were prepared for publication but not issued. The *AJYB* documented the Jewish world and gave significant attention to Jewish population issues. Since 1981, responsibility for the preparation of annual population estimates for world Jewry was the responsibility of the Division of Jewish Demography and Statistics of the Institute of Contemporary Jewry at The Hebrew University of Jerusalem. The Division was founded by Roberto Bachi in 1959, headed by Uziel O. Schmelz until 1986, and by the present author until 2010. Prof. Uzi Rebhun became Division head in 2010. We express our appreciation to the editors of *AJYB* during the 30 years of a close collaboration: Morris Fine, Milton Himmelfarb, David Singer, Ruth Seldin, and Lawrence Grossman. The interested reader may consult *AJYB* volumes for further details on how the respective annual estimates

- were obtained. See also Sergio DellaPergola, Uzi Rebhun, and Mark Tolts, "Prospecting the Jewish Future: Population Projections 2000–2080," *American Jewish Year Book*, 100 (New York, American Jewish Committee, 2000), 103–146.
2. Population Reference Bureau, *2010 World Population Data Sheet* (Washington, DC, 2010).
 3. Jewish population estimates in the US have been the subject of a lively debate. This author's findings are further elaborated later in this report. For a different approach, and higher Jewish population estimates, see: Ira M. Sheskin and Arnold Dashefsky, *Jewish Population in the United States, 2012*, in Chap. 5 of this volume.
 4. See below the discussion on intermarriage and conversion.
 5. See Sergio DellaPergola, Uzi Rebhun, and Mark Tolts, "Contemporary Jewish Diaspora in Global Context: Human Development Correlates of Population Trends" *Israel Studies*, 11, 1, 2005, 61–95.
 6. For historical background, see Roberto Bachi, *Population Trends of World Jewry* (Jerusalem, 1976); U.O. Schmelz, "Jewish Survival: The Demographic Factors," *American Jewish Year Book*, 81 (New York, American Jewish Committee, 1981), 61–117; U.O. Schmelz, *Aging of World Jewry* (Jerusalem, 1984); Sergio DellaPergola, "Some Fundamentals of Jewish Demographic History," in Sergio DellaPergola and Judith Even (eds.), *Papers in Jewish Demography 1997* (Jerusalem, The Hebrew University, 2001), 11–33; Sergio DellaPergola, "Changing Cores and Peripheries: Fifty Years in Socio-demographic Perspective," in Robert S. Wistrich (ed.) *Terms of Survival: The Jewish World since 1945* (London, 1995), 13–43; Sergio DellaPergola, *World Jewry beyond 2000: Demographic Prospects* (Oxford, 1999).
 7. The term *core Jewish population* was initially suggested in Barry A. Kosmin, Sidney Goldstein, Joseph Waksberg, Nava Lerer, Ariela Keysar, and Jeffrey Scheckner, *Highlights of the CJF 1990 National Jewish Population Survey* (New York, 1991).
 8. Michael Corinaldi, *The Enigma of Jewish Identity: The Law of Return, Theory and Practice* (Srigim-Lion, 2001, in Hebrew).
 9. In the NJPS 2000–2001 version initially processed and circulated by UJC, a Jew is defined as *a person whose religion is Judaism, OR whose religion is Jewish and something else, OR who has no religion and has at least one Jewish parent or a Jewish upbringing, OR who has a non-monotheistic religion and has at least one Jewish parent or a Jewish upbringing*. See Laurence Kotler-Berkowitz, Steven M. Cohen, Jonathon Ament, Vivian Klaff, Frank Mott, and Danyelle Peckerman-Neuman, with Lorraine Blass, Debbie Bursztyn, and David Marker, *The National Jewish Population Survey 2000–01: Strength, Challenge, and Diversity in the American Jewish Population* (New York, 2003). The issue of *Contemporary Jewry* (the scholarly journal of the Association for the Scientific Study of Jewry, edited by Samuel Heilman), 25, 2005, is devoted to critical essays and analyses of NJPS 2000–2001 methods and findings.
 10. The term *enlarged Jewish population* was initially suggested by Sergio DellaPergola, "The Italian Jewish Population Study: Demographic Characteristics and Trends," in U.O. Schmelz, P. Glikson, and S.J. Gould, (eds.) *Studies in Jewish Demography: Survey for 1969–1971* (Jerusalem-London, 1975), 60–97.
 11. Kotler-Berkowitz et al., *National Jewish Population Survey 2000–01*, cit.
 12. Ruth Gavison, *60 Years to the Law of Return: History, Ideology, Justification* (Jerusalem, Metzilah Center for Zionist, Jewish, Liberal and Humanistic Thought, 2009).
 13. For a concise review of the rules of attribution of Jewish personal status in rabbinic and Israeli law, including reference to Jewish sects, isolated communities, and apostates, see Michael Corinaldi, "Jewish Identity," Chapter 2 in his *Jewish Identity: The Case of Ethiopian Jewry* (Jerusalem, 1998).
 14. Michael Hammer et al., "Jewish and Middle Eastern non-Jewish populations share a common pool of Y-chromosome biallelic haplotypes," *Proceedings of the National Academy of Sciences*, June 6, 2000, 97, 12, 6769–6774; Doron M. Behar et al., "MtDNA evidence for a genetic bottleneck in the early history of the Ashkenazi Jewish population," *European Journal of Human Genetics*, 2004, 1–10; Doron M. Behar et al., "The genome-wide structure of the Jewish people," *Nature*, <http://www.nature.com/dofinder/10.1038/nature09103>, 1–6.

15. Many of these global activities are executed by, or in coordination with, the Division of Jewish Demography and Statistics at The A. Harman Institute of Contemporary Jewry (ICJ), The Hebrew University of Jerusalem.
16. For overviews of subject matter and technical issues see Paul Ritterband, Barry A. Kosmin, and Jeffrey Scheckner, "Counting Jewish Populations: Methods and Problems," *American Jewish Year Book*, 88 (New York, American Jewish Committee, 1988), 204–21; Sergio DellaPergola, "Demography," in Martin Goodman (ed.), *The Oxford Handbook of Jewish Studies* (Oxford, 2002), 797–823.
17. Among initiatives aimed at strengthening Jewish population research, initiated by the late Roberto Bachi of The Hebrew University and sponsored by major Jewish organizations worldwide, an International Scientific Advisory Committee (ISAC) was established under the chairmanship of Sidney Goldstein. See Sergio DellaPergola and Leah Cohen (eds.), *World Jewish Population: Trends and Policies* (Jerusalem, 1992). An Initiative on Jewish Demography, sponsored by the Jewish Agency, facilitated data collection and analysis from 2003–2005. Between 2003 and 2009, the Jewish People Policy Planning Institute (JPPPI) provided a framework for Jewish population policy analysis and suggestions. See Sergio DellaPergola, *Jewish Demography: Facts, Outlook, Challenges*, JPPPI Alert Paper 2 (Jerusalem, 2003); *The Jewish People Policy Planning Institute Annual Assessment 2004–2005, Between Thriving and Decline* (Jerusalem, 2005); The Jewish People Policy Planning Institute, *The Conference on the Future of the Jewish People 2007, Background Policy Documents* (Jerusalem, 2007); The Jewish People Policy Planning Institute, *Tomorrow* (Jerusalem, 2008); Sergio DellaPergola, *Jewish Population Policies: Demographic Trends and Options in Israel and in the Diaspora* (Jerusalem, forthcoming).
18. See a synopsis of the main findings in Ira M. Sheskin, *How Jewish Communities Differ: Variations in the Findings of Local Jewish Demographic Studies* (New York, City University of New York, North American Jewish Data Bank, 2001) and Ira M. Sheskin *Comparisons of Jewish Communities: A Compendium of Tables and Bar Charts* (Storrs, CT: Mandell Berman Institute, North American Jewish Data Bank and The Jewish Federations of North America, 2012) at www.jewishdatabank.org
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20. See DellaPergola et al., "Prospecting the Jewish Future," cit., and unpublished tabulations. A new round of population projections undertaken in the light of the latest data helped in the current assessment.
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24. For Israel estimates, see Israel Central Bureau of Statistics, *Statistical Abstract of Israel*, cit., table 2–16. For US estimates, see Ira M. Sheskin and Arnold Dashefsky, *Jewish Population in the United States, 2012*, cit. in Chap. 5 of this volume. Some of the latter figures refer to different years and roughly compare with each other regarding definitions and methods.
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26. Sergio DellaPergola, "International Migration of Jews," in Eliezer Ben-Rafael and Yitzhak Sternberg (eds.), *Transnationalism: Diasporas and the advent of a new (dis)order* (Leiden/Boston, Brill, 2009), 213–236.

27. See Uzi Rebhun and Lilach Lev Ari, *American Israelis: Migration, Transnationalism, and Diasporic Identity* (Leiden/Boston, Brill, 2010).
28. Yinon Cohen, "Migration to and from Israel," *Contemporary Jewry*, 29, 2, 2009, 115–125; Mark Tolts, *Some Demographic and Socio-Economic Trends of the Jews in Russia and the FSU* (Jerusalem, The Hebrew University, The A. Harman Institute of Contemporary Jewry, Division of Jewish Demography and Statistics, 2009).
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35. Nurit Dvorin, "Marriages of Israelis Abroad and the Role of Former Soviet Union Immigrants," *Megamot*, 44, 3, 2006, 477–506.
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37. Goskomstat (1994) *Mikroperepisis' naselenii Rossiiskoi Federatsii 1994*. (Moscow, 1995, author's own processing).
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39. Pew Forum on Religion & Public Life, *US Religious Landscape Survey: Religious Affiliation: Diverse and Dynamic, February 2008* (Washington, D.C., Pew Research Center, 2008).
40. David J. Graham, *The socio-spatial boundaries of an 'invisible' minority: a quantitative (re) appraisal of Britain's Jewish population*. Thesis submitted for the degree of D.Phil. in Geography, St Catherine's College, University of Oxford, Michaelmas Term, 2008.
41. Steven M. Cohen, Jacob B. Ukeles, and Ron Miller *Jewish Community Study of New York: 2011 Comprehensive Report* (New York, UJA-Federation of New York, 2012).
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43. Sergio DellaPergola, "How Many Jews in the US? The Demographic Perspective", paper presented at *International Conference on Jewish Demography*, Waltham, Mass., Brandeis University, 2011.
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46. See Ira Rosenwaike, "A Synthetic Estimate of American Jewish Population Movement over the Last Three Decades," in U.O. Schmelz and Sergio DellaPergola (eds.), *Papers in Jewish Demography 1977*. (Jerusalem, The Hebrew University, 1980), 83–102.
47. U.O. Schmelz and Sergio DellaPergola, "The Demographic Consequences of U.S. Jewish Population Trends," *American Jewish Year Book*, 83 (New York, American Jewish Committee, 1983), 141–87; U.O. Schmelz and Sergio DellaPergola, *Basic Trends in American Jewish Demography* (New York, American Jewish Committee, 1988).
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Part II
Jewish Institutions

Chapter 7

Jewish Federations

United States

Central Coordinating Body for North American Jewish Federations

The Jewish Federations of North America
25 Broadway
New York, NY 10004
(212) 284-6500
www.jewishfederations.org

Alabama

Birmingham
The Birmingham Jewish Federation
3966 Montclair Road
Mountain Brook, AL 35213
(205) 879-0416
www.bjf.org

Arizona

Phoenix
Jewish Community Association of Greater Phoenix
12701 North Scottsdale Road, Suite 201
Scottsdale, AZ 85254
(480) 634-4900
www.jewishphoenix.org

Southern Arizona
Jewish Federation of Southern Arizona
3822 East River Road, Suite 100
Tucson, AZ 85718
(520) 577-9393
www.jewishtucson.org

Arkansas

Arkansas
Jewish Federation of Arkansas
1501 North Pierce Street, Suite 101
Little Rock, AR 72207
(501) 663-3571
www.jewisharkansas.org

California

East Bay
The Jewish Federation of the East Bay
300 Grand Ave
Oakland, CA 94610
(510) 839-2900
www.jfed.org

Long Beach
Jewish Federation of Greater Long Beach & West Orange County
3801 E Willow Street
Long Beach, CA 90815
(562) 426-7601
www.jewishlongbeach.org

Los Angeles
Jewish Federation of Greater Los Angeles
6505 Wilshire Boulevard
Los Angeles, CA 90048
(323) 761-8000
www.jewishla.org

Orange County
Jewish Federation & Family Services, Orange County
One Federation Way, Suite 210
Irvine, CA 92603
(949) 435-3484
www.jewishorangecounty.org

Palm Springs

Jewish Federation of Palm Springs and Desert Area

69-710 Highway 111

Rancho Mirage, CA 92270

(760) 324-4737

www.jfedps.org

Sacramento

The Jewish Federation of the Sacramento Region

2014 Capital Avenue, Suite 109

Sacramento, CA 95011

(916) 486-0906

www.jewishsacramento.org

San Diego

Jewish Federation of San Diego County

4950 Murphy Canyon Road

San Diego, CA 92123

(858) 571-3444

www.jewishinsandiego.org

San Francisco

Jewish Community Federation of San Francisco, the Peninsula,

Marin and Sonoma Counties

121 Steuart Street

San Francisco, CA 94105

(415) 777-0411

www.jewishfed.org

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

Allied Jewish Federation of Colorado
300 S Dahlia Street, Suite 300
Denver, CO 80246
(303) 321-3399
www.jewishcolorado.org

Connecticut

Danbury
The Jewish Federation of Greater Danbury, CT & Putnam County, NY
69 Kenosia Avenue
Danbury, CT 06810
(203) 792-6353
www.thejf.org

Eastern Connecticut
Jewish Federation of Eastern Connecticut
28 Channing Street
New London, CT 06320
(860) 442-8062
www.jfec.com

Fairfield/Bridgeport
UJA/Federation of Eastern Fairfield County
4200 Park Avenue
Bridgeport, CT 06604
(203) 372-6567
www.jccs.org

Greenwich
UJA/Federation of Greenwich
1 Holly Hill Lane
Greenwich, CT 06830
(203) 552-1818
www.ujafedgreenwich.org

Hartford
Jewish Federation of Greater Hartford
333 Bloomfield Avenue
West Hartford, CT 06117
(860) 232-4483
www.jewishhartford.org

New Haven
Jewish Federation of Greater New Haven
360 Amity Road
Woodbridge, CT 06525
(203) 387-2424
www.jewishnewhaven.org

Stamford
United Jewish Federation of Greater Stamford, New Canaan and Darien
1035 Newfield Avenue, Suite 200
Stamford, CT 06905
(203) 321-1373
www.ujf.org

Western Connecticut
Jewish Federation of Western Connecticut
444 Main Street North
Southbury, CT 06488
(203) 267-3177
www.jfed.net

Westport-Weston-Wilton-Norwalk
UJA/Federation of Westport-Weston-Wilton-Norwalk
431 Post Road East, Suite 17
Westport, CT 06880
(203) 226-8197
www.ujafederation.org

Delaware

Delaware
Jewish Federation of Delaware
100 W 10th Street, Suite 301
Wilmington, DE 19801
(302) 427-2100
www.shalomdelaware.org

District of Columbia

Washington, DC
The Jewish Federation of Greater Washington
6101 Montrose Road
Rockville, MD 20852
(301) 230-7200
www.shalomdc.org

Florida

Brevard County
Jewish Federation of Brevard County
210 East Hibiscus Boulevard
Melbourne, FL 32901
(321) 951-1836
www.jewishfederationbrevard.com

Broward County
Jewish Federation of Broward County
5890 S 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

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 Ave
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
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

Tampa
Tampa Jewish Community Center & Federation
13009 Community Campus Drive
Tampa, FL 33625
(813) 264-9000
www.jewishtampa.com

Volusia/Flagler Counties
The Jewish Federation of Volusia & Flagler Counties
470 Andalusia Avenue
Ormond Beach, FL 32174
(386) 672-0294
www.jewishdaytona.org

Georgia

Atlanta
Jewish Federation of Greater Atlanta
1440 Spring Street NW
Atlanta, GA 30309
(404) 873-1661
www.shalomatlanta.org

Augusta
Augusta Jewish Federation
898 Weinberger Way
Evans, GA 30809
(706) 228-3636
www.augustajcc.org/id1.html

Savannah
Savannah Jewish Federation
5111 Abercom Street
Savannah, GA 31405
(912) 355-8111
www.savj.org

Illinois

Champaign-Urbana
Champaign-Urbana Jewish Federation
503 East John Street
Champaign, IL 61820
(217) 367-9872
www.shalomcu.org

Chicago
Jewish United Fund / Jewish Federation of Metropolitan Chicago
30 South Wells Street
Chicago, IL 60606
(312) 346-6700
www.juf.org

Peoria
Jewish Federation of Peoria
2000 Pioneer Parkway, Suite 10B
Peoria, IL 61614
(309) 689-0063
www.jewishpeoria.org

Quad Cities

Jewish Federation of the Quad Cities

2715 30th Street

Rock Island, IL 61201

(309) 793-1300

www.jfqc.org

Rockford

Jewish Federation of Greater Rockford

3730 Guilford Road

Rockford, IL 61107

(815) 399-5497

www.jewishrockford.org

Southern Illinois

Jewish Federation of Southern Illinois, Southeast Missouri and
Western Kentucky

3419 West Main

Belleville, IL 62226

(618) 235-1614

www.simokyfed.com

Springfield

Jewish Federation of Springfield, Illinois

1045 Outer Park Drive, Suite 320

Springfield, IL 62704

(217) 787-7223

www.shalomspringfield.org

Indiana

Fort Wayne

Fort Wayne Jewish Federation

227 East Washington Boulevard

Fort Wayne, IN 46802

(260) 422-8566

www.jewishfortwayne.org

Indianapolis

Jewish Federation of Greater Indianapolis

6705 Hoover Road

Indianapolis, IN 46260

(317) 726-5450

www.jfgi.org

Northwest Indiana
The Jewish Federation of Northwest Indiana
585 Progress Avenue
Munster, IN 46321
(219) 922-4024
www.federationonline.org

South Bend
Jewish Federation of St. Joseph Valley
3202 Shalom Way
South Bend, IN 46615
(574) 233-1164
www.thejewishfed.org

Iowa

Des Moines
Jewish Federation of Greater Des Moines
33158 Ute Avenue
Waukee, IA 50263
(515) 987-0899
www.jewishdesmoines.org

Sioux City
Jewish Federation of Sioux City
815 38th Street
Sioux City, IA 51104
(712) 258-0618

Kansas

Kansas City
Jewish Federation of Greater Kansas City
5801 West 115th Street, Suite 201
Overland Park, KS 66211
(913) 327-8100
www.jewishkansascity.org

Mid-Kansas
Mid-Kansas Jewish Federation
400 North Woodlawn, Suite 8
Wichita, KS 67208
(316) 686-4741
www.mkjf.org

Kentucky

Central Kentucky
The Jewish Federation of the Bluegrass
1050 Chinoe Road, Suite 112
Lexington, KY 40502
(859) 268-0672
www.jewishlexington.org

Louisville
Jewish Community of Louisville
3630 Dutchmans Lane
Louisville, KY 40205
(502) 451-8840
www.jewishlouisville.org

Louisiana

Baton Rouge
Jewish Federation of Greater Baton Rouge
4845 Jamestown Avenue, Suite 210
Baton Rouge, LA 70808
(225) 379-7393
www.jewishbr.org

New Orleans
Jewish Federation of Greater New Orleans
3747 West Esplanade Avenue
Metairie, LA 70002
(504) 780-5600
www.jewishnola.com

North Louisiana
North Louisiana Jewish Federation
245-A Southfield Road
Shreveport, LA 71105
(318) 868-1200
www.jewishnla.org

Maine

Southern Maine
Jewish Community Alliance of Southern Maine
57 Ashmont Street
Portland, ME 04103
(207) 772-1959
www.mainejewish.org

Maryland

Baltimore
THE ASSOCIATED: Jewish Community Federation of Baltimore
101 West Mount Royal Avenue
Baltimore, MD 21201
(410) 727-4828
www.associated.org

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

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

North Shore
Jewish Federation of the North Shore
39 Norman Street, Suite 302
Salem, MA 01970
(978) 224-4900
www.jfns.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.thisisfederation.org

Flint

Flint Jewish Federation

619 Wallenberg Street

Flint, MI 48502

(810) 767-5922

<http://users.tm.net/flint/>

Grand Rapids

The Jewish Federation of Grand Rapids

2727 Michigan NE

Grand Rapids, MI 49506

(616) 942.5553

www.jewishgrandrapids.org

Minnesota**Minneapolis**

Minneapolis Jewish Federation

13100 Wayzata Boulevard, Suite 200

Minnetonka, MN 55305

(952) 593-2600

www.jewishminneapolis.org

St. Paul

United Jewish Fund and Council, The Jewish Federation of Greater St. Paul

790 South Cleveland Avenue, Suite 227

St. Paul, MN 55116

(651) 690-1707

www.jewishstpaul.org

Missouri**St. Louis**

Jewish Federation of St. Louis

12 Millstone Campus Drive

St Louis, MO 63146

(314) 432-0020

www.jewishinstlouis.org

Nebraska

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

New Hampshire
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 and Cape May Counties
501 North Jerome Avenue
Margate, NJ 08402
(609) 822-4404
www.jewishbytheshore.com

Clifton-Passaic
Jewish Federation of Greater Clifton-Passaic
199 Scoles Avenue
Clifton, NJ 07012
(973) 777-7031

Cumberland County
Jewish Federation of Cumberland, Gloucester & Salem Counties
1015 East Park Avenue, Suite B
Vineland, NJ 08360
(856) 696-4445
www.jfedcc.org

MetroWest
Jewish Federation of Greater MetroWest
901 Route 10
Whippany, NJ 07981
(973) 929-3000
www.ujcnj.org

Middlesex County
Jewish Federation of Greater Middlesex County
230 Old Bridge Turnpike
South River, NJ 08882
(732) 588-1800
www.jewishmiddlesex.org

Monmouth County
The Jewish Federation of Monmouth County
100 U.S. Highway 9, Suite 7
Manalapan, NJ 07726
(732) 866-4300
www.jewishmonmouth.org

North Jersey
Jewish Federation of Northern New Jersey
50 Eisenhower Drive
Paramus, NJ 07652
(201) 820-3900
www.jfnnj.org

Ocean County
Jewish Federation of Ocean County
301 Madison Ave
Lakewood, NJ 08701
(732) 363-0530
www.jewishoceancounty.org

Princeton/Mercer-Bucks County
The Jewish Federation of Princeton Mercer Bucks
4 Princess Road, Suite 206
Lawrenceville, NJ 08648
(609) 219-0555
www.jewishpmb.org

Somerset County
Jewish Federation of Somerset, Hunterdon & Warren Counties
775 Talamini Road
Bridgewater, NJ 08807
(908) 725-6994
www.jfedshaw.org

Southern NJ
Jewish Federation of Southern New Jersey
1301 Springdale Road
Cherry Hill, NJ 08003
(856) 751-9500
www.jewishsouthjersey.org

New Mexico

Albuquerque
Jewish Federation of New Mexico
5520 Wyoming Boulevard NE
Albuquerque, NM 87109
(505) 821-3214
www.jewishnewmexico.org

New York

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
110 South Grand Avenue
Poughkeepsie, NY 12603
(845) 471-9811
www.jewishdutchess.org

Mohawk
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

Northeast 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, New York
68 Stewart Avenue
Newburgh, NY 12550
(845) 562-7860
www.jewishorangenyc.org

Rochester
Jewish Community Federation of Greater Rochester
441 East Avenue
Rochester, NY 14607
(585) 461-0490
www.jewishrochester.org

Rockland
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

North Carolina

Charlotte
Jewish Federation of Greater Charlotte
5007 Providence Road, Suite 101
Charlotte, NC 28226
(704) 944-6757
www.jewishcharlotte.org

Durham-Chapel Hill
Durham-Chapel Hill Jewish Federation
1937 West Cornwallis Road
Durham, NC 27705
(919) 354-4955
www.shalomdch.org

Greensboro
Greensboro Jewish Federation
5509-C W. Friendly Avenue
Greensboro, NC 27410
(336) 852-5433
www.shalomgreensboro.org

Raleigh
The Jewish Federation of Raleigh-Cary
8210 Creedmoor Road, Suite 104
Raleigh, NC 27613
(919) 676-2200
www.shalomraleigh.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
2631 Harvard Avenue NW
Canton, OH 44709
(330) 452-6444
www.jewishcanton.org

Cincinnati

Jewish Federation of Cincinnati
8499 Ridge Road
Cincinnati, OH 45236
(513) 985-1500
www.jewishcincinnati.org

Cleveland

Jewish Federation of Cleveland
Mandel Building
25701 Science Park Drive
Cleveland, OH 44122
(216) 593-2900
www.jewishcleveland.org

Columbus

Columbus Jewish Federation
1175 College Avenue
Columbus, OH 43209
(614) 237-7686
www.columbusjewishfederation.org

Dayton

Jewish Federation of Greater Dayton
525 Versailles Drive
Dayton, OH 45459
(937)610-1555
www.jewishdayton.org

Toledo

Jewish Federation of Greater Toledo
6465 Sylvania Avenue
Sylvania, OH 43560
(419) 885-4461
www.jewishtoledo.org

Youngstown

Youngstown Area Jewish Federation
505 Gypsy Lane
Youngstown, OH 44504
(330) 746-3251
www.jewishyoungstown.org

Oklahoma

Oklahoma City
Jewish Federation of Greater Oklahoma City
710 West Wilshire, Suite 103
Oklahoma City, OK 73116
(405) 848-3132
www.jfedokc.org

Tulsa
Jewish Federation of Tulsa
2021 East 71 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
1308 17th Street
Altoona, PA 16601-3413
(814) 940-6001
www.greateraltoonajewishfederation.org

Harrisburg
Jewish Federation of Greater Harrisburg
3301 North Front Street
Harrisburg, PA 17110
(717) 236-9555
www.jewishharrisburg.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 Greater Reading

1100 Berkshire Boulevard

Wyomissing, PA 19610

(610) 921-0624

www.readingjewishcommunity.org

Scranton

Jewish Federation of Northeastern Pennsylvania

601 Jefferson Avenue

Scranton, PA 18510

(570) 961-2300

www.jewishnepa.org

Wilkes-Barre / Wyoming Valley

Jewish Federation of Greater Wilkes-Barre

60 South River Street

Wilkes-Barre, PA 18702

(570) 824-4646

www.jewishwilkes-barre.org

Rhode Island

Jewish Alliance of Greater Rhode Island

401 Elmgrove Avenue

Providence, RI 02906

(401) 421-4111

www.jfri.org

South Carolina

Charleston
Charleston Jewish Federation
1465 Wallenberg Boulevard
Charleston, SC 29407
(843) 571-6565
www.jewishcharleston.org

Columbia
The Jewish Federation of Columbia
306 Flora Drive
Columbia, SC 29206
(803) 787-2023
www.jewishcolumbia.org

Tennessee

Chattanooga
Jewish Federation of Greater Chattanooga
5461 North Terrace Road
Chattanooga, TN 37411
(423) 493-0270
www.jcfgc.com

Knoxville
Knoxville Jewish Alliance
6800 Deane Hill Drive
Knoxville, TN 37919
(865) 690-6343
www.jewishknoxville.org

Memphis
Memphis 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) 735-8000
www.shalomaustin.org

Dallas

Jewish Federation of Greater Dallas
7800 Northaven Road
Dallas, TX 75230
(214) 369-3313
www.jewishdallas.org

El Paso

The Jewish Federation of El Paso
405 Wallenberg Drive
El Paso, TX 79912
(915) 584-4437
www.jewishelpaso.org

Fort Worth

Jewish Federation of Fort Worth & Tarrant County
4049 Kingsridge Road
Fort Worth, TX 76109
(817) 569-0892
www.tarrantfederation.org

Houston

Jewish Federation of Greater Houston
5603 South Braeswood Boulevard
Houston, TX 77096
(713) 729-7000
www.houstonjewish.org

San Antonio

Jewish Federation of San Antonio
12500 NW Military Highway, Suite 200
San Antonio, TX 78231
(210) 302-6960
www.jfsatx.org

Utah

Utah
United Jewish Federation of Utah
2 North Medical Drive
Salt Lake City, UT 84113
(801) 581-0102
www.shalomutah.org

Virginia

Richmond
Jewish Community Federation of Richmond
5403 Monument Avenue
Richmond, VA 23226
(804) 288-0045
www.jewishrichmond.org

Tidewater
United Jewish Federation of Tidewater
5000 Corporate Woods Drive, Suite 200
Virginia Beach, VA 23462
(757) 965-6100
www.jewishva.org

Virginia Peninsula
United Jewish Community Center of the Virginia Peninsula
2700 Spring Road
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

Wisconsin

Madison
Jewish Federation of Madison
6434 Enterprise Lane
Madison, WI 53719
(608) 278-1808
www.jewishmadison.org

Milwaukee
Milwaukee Jewish Federation
1360 North Prospect Avenue
Milwaukee, WI 53202
(414) 390-5700
www.milwaukeejewish.org

Canada***Central Coordinating Body for Canadian Jewish Federations***

Jewish Federations of Canada-UJA
4600 Bathurst Street, Suite 315
Toronto, ON M2R 3V3
(416) 636-7655
www.jewishcanada.org

Alberta

Calgary
Calgary Jewish Community Council
1607 90th Avenue SW
Calgary, AB T2V 4V7
(403) 253-8600
www.cjcc.ca

Edmonton
Jewish Federation of Edmonton
7200 156th Street
Edmonton, AB T5R 1X3
(780) 487-5120
www.jewishedmonton.org

British Columbia

Vancouver
Jewish Federation of Greater Vancouver
200-950 West 41st Avenue
Vancouver, BC V5Z 2N7
(604) 257-5100
www.jfgv.com

Manitoba

Winnipeg
Jewish Federation of Winnipeg
C300-123 Doncaster Street
Winnipeg, MB R3N 2B2
(204) 477-7400
<http://jewishwinnipeg.org>

Ontario

Hamilton
UJA Jewish Federation Hamilton
1030 Lower Lions Club Road
Ancaster, ON L9G 4X1
(905) 648-0605
www.jewishhamilton.org

London
London Jewish Federation
536 Huron Street
London, ON N5Y 4J5
(519) 673-3310
www.jewishlondon.ca

Ottawa
Jewish Federation of Ottawa
21 Nadolny Sachs Private
Ottawa, ON K2A 1R9 ON
(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

Quebec

Montreal
Federation CJA
5151 Cote St. Catherine Road
Montreal, QC H3W 1M6
(514) 735-3541
www.federationcja.org

Chapter 8

Jewish Community Centers

United States

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

Alabama

Levite JCC
3960 Montclair Road
Birmingham, AL 35213
(205) 879-0411
www.bhamjcc.org

Arizona

East Valley JCC
908 North Alma School Road
Chandler, AZ 85224
(480) 897-0588
www.evjcc.org

Tucson JCC
3800 East River Road
Tucson, AZ 85718
(520) 299-3000
(520) 299-3000
www.tucsonjcc.org

Valley of the Sun JCC
12701 North Scottsdale Road
Scottsdale, AZ 85254
(480) 483-7121
(480) 483-7121
www.vosjcc.org

California

Addison-Penzak JCC of Silicon Valley
14855 Oka Road, Suite 201
Los Gatos, CA 95032
(408) 358-3636
www.svjcc.org

Alpert JCC
3801 East Willow Street
Long Beach, CA 90815
(562) 426-7601
www.alpertjcc.org

Bronfman Family JCC
524 Chapala Street
Santa Barbara, CA 93103
(805) 957-1115
www.jewishsantabarbara.org

JCC at Milken
22622 Vanowen Street
West Hills, CA 91307
(818) 464-3300
www.jccatmilken.org

JCC of San Francisco
3200 California Street
San Francisco, CA 94118
(415) 292-1200
www.jccsf.org

JCC of the East Bay
1414 Walnut Street
Berkeley, CA 94709
(510) 848-0237
www.jceastbay.org

JCC, Sonoma County
1301 Farmers Lane
Santa Rosa, CA 95405
(707) 528-4222
www.jccsoco.org

Lawrence Family JCC of San Diego County
4126 Executive Drive
Jacobs Family Campus
La Jolla, CA 92037
(858) 457-3030
www.lfjcc.org

Merage JCC of Orange County
One Federation Way, Suite 200
Irvine, CA 92603
(949) 435-3400
www.jccoc.org

North Valley JCC
17939 Chatsworth Street, Suite 217
Granada Hills, CA 91344
(818) 360-2211
www.nvjcc.org

Osher Marin JCC
200 North San Pedro Road
San Rafael, CA 94903
(415) 444-8000
www.marinjcc.org

Oshman Family JCC
3921 Fabian Way
Palo Alto, CA 94303
(650) 223-8700
www.paloaltojcc.org

Peninsula JCC
800 Foster City
Boulevard, CA 94404
(650) 212-7522
www.pjcc.org

Silverlake Independent JCC
1110 Bates Avenue
Los Angeles, CA 90029
(323) 663-2255
www.sljcc.net

Southern California Center for Jewish Life
25876 The Old Road, Suite 325
Santa Clarita, CA 91381
(661) 373-3286
www.jewishlifecenter.org

Westside JCC
5870 West Olympic Boulevard
Los Angeles, CA 90036
(323) 938-2531
www.westsidejcc.org

Colorado

Boulder JCC
3800 Kalmia Avenue
Boulder, CO 80301
(303) 998-1900
www.boulderjcc.org

Robert E. Loup JCC
350 South Dahlia Street
Denver, CO 80246
(303) 399-2660
www.jccdenver.org

Connecticut

JCC Greenwich
Office: One Holly Hill Lane
Greenwich, CT 06830
www.jccgreenwich.org

JCC in Sherman
9 Route 39 South
Sherman, CT 06784
(860) 355-8050
www.jccinsherman.org

JCC of Eastern Fairfield County
4200 Park Avenue
Bridgeport, CT 06604
(203) 372-6567
www.jccs.org

JCC of Greater New Haven
360 Amity Road
Woodbridge, CT 06525
(203) 387-2424
www.jccnh.org

JCC of Western Connecticut
444 Main Street North
Southbury, CT 06488
(203) 267-3177
www.jfed.net

Mandell JCC
335 Bloomfield Avenue
West Hartford, CT 06117
(860) 236-4571
www.mandelljcc.org

Stamford JCC
1035 Newfield Avenue
Stamford, CT 6905
(203) 322-7900
www.stamfordjcc.org

Delaware

Bernard and Ruth Siegel JCC
101 Garden of Eden Road
Wilmington, DE 19803
(302) 478-5660
www.siegeljcc.org

District of Columbia

Washington District of Columbia JCC
1529 Sixteenth Street NW
Washington, DC 20036
(202) 777-3261
www.washingtondcjcc.org

Florida

Adolph and Rose Levis JCC
9801 Donna Klein Boulevard
Boca Raton, FL 33428
(561) 852-3200
www.levisjcc.org

Dave and Mary Alper JCC
11155 SW 112th Avenue
Miami, FL 33176
(305) 271-9000
www.alperjcc.org

David Posnack JCC
5850 South Pine Island Road
Davie, FL 33328
(954) 434-0499
www.dpjcc.org

Galbut Family Miami Beach JCC
3950 Biscayne Boulevard
Miami, FL 33137
(305) 534-3206
www.mbjcc.org

JCC of Greater Orlando
Jack and Lee Rosen Southwest Orlando Campus
11184 South Apopka Vineland Road
Orlando, FL 32836
(407) 387-5330
www.jccsouthorlando.org

JCC of Greater Orlando
Roth JCC
851 North Maitland Avenue
Maitland, FL 32751
(407) 645-5933
www.orlandojcc.org

JCC of the Greater Palm Beaches
JCC North
4803 PGA Boulevard
Palm Beach Gardens, FL 33418
(561) 689-7700
www.jconline.com

JCC of the Greater Palm Beaches
Lore and Eric F. Ross JCC
8500 Jog Road
Boynton Beach, FL 33472
(561) 740-9000
www.jcconline.com

JCC Suncoast
Clearwater Center
2075 Sunnydale Boulevard
Clearwater, FL 33765
(727) 321-6100
www.jccsuncoast.org

JCC Suncoast
JCC St. Petersburg Center
5023 Central Avenue
St. Petersburg, FL 33710
(727) 321-6100
www.jccsuncoast.org

Jewish Community Alliance
8505 San Jose Boulevard
Jacksonville, FL 32217
(904) 730-2100
www.jcajax.org

Michael-Ann Russell JCC
18900 NE 25th Avenue
North Miami Beach, FL 33180
(305) 932-4200
www.marjcc.org

Samuel M. & Helene Soref JCC
6501 West Sunrise Boulevard
Plantation, FL 33313
(954) 792-6700
www.sorefjcc.org

Tampa JCC
13009 Community Campus Drive
Tampa, FL 33625
(813) 264-9000
www.jewishtampa.com

Georgia

Augusta JCC
898 Weinberger Way
Evans, GA 30809
(706) 228-3636
www.augustajcc.org

Jewish Educational Alliance of Savannah
5111 Abercorn Street
Savannah, GA 31405
912-355-8111
www.savj.org

Marcus JCC of Atlanta
5342 Tilly Mill Road
Dunwoody, GA 30338
(678) 812-4000
www.atlantajcc.org

Illinois

JCC Chicago
30 Wells
Chicago, IL 60606
(312) 775-1800
www.gojcc.org

JCC Chicago
Bernard Horwich JCC
3003 West Touhy Avenue
Chicago, IL 60645
(773) 761-9100
www.gojcc.org

JCC Chicago
Bernard Weinger JCC
300 Revere Drive
Northbrook, IL 60062
(224) 406-9200
www.gojcc.org

JCC Chicago
Florence G. Heller JCC
524 West Melrose Avenue
Chicago, IL 60657
(773) 871-6780
www.gojcc.org

JCC Chicago
Garoon Gateway to Science
23280 Old McHenry Road
Lake Zurich, IL 60047
(847) 726-0800
www.gojcc.org

JCC Chicago
Hyde Park JCC
5200 South Hyde Park Boulevard
Chicago, IL 60615
(773) 753-3080
www.gojcc.org

JCC Chicago
Jacob Duman JCC
370 Half Day Road
Buffalo Grove, IL 60089
(224) 543-7000
www.gojcc.org

JCC Chicago
Mayer Kaplan JCC
Children's Center
5050 Church Street
Skokie, IL 60077
(847) 763-3500
www.gojcc.org

Indiana

Arthur M. Glick JCC
6701 Hoover Road
Indianapolis, IN 46260
(317) 251-9467
www.JCCindy.org

Kansas

JCC of Greater Kansas City
5801 West 115th Street
Suite 101
Overland Park, KS 66211
(913) 327-8000
www.jcckc.org

Kentucky

JCC of Louisville
3600 Dutchmans Lane
Louisville, KY 40205
(502) 459-0660
www.jccoflouisville.org

Louisiana

The New Orleans JCC
Goldring-Woldenberg JCC - Metairie
Harry and Jeanette Weinberg Building
3747 West Esplanade Avenue
Metairie, LA 70002
(504) 887-5158
www.nojcc.org

The New Orleans JCC
Uptown
5342 St. Charles Avenue
New Orleans, LA 70115
(504) 897-0143
www.nojcc.org

Maine

Jewish Community Alliance of Southern Maine
57 Ashmont Street
Portland, ME 4103
(207) 772-1959
www.mainejewish.org

Maryland

JCC Hoco
10630 Little Patuxent Parkway
Columbia, MD 21044
(410) 730-4976
www.jewishhowardcounty.org

JCC of Greater Baltimore
Ben and Esther Rosenbloom JCC
3506 Gwynnbrook Avenue
Owings Mills, MD 21117
(410) 356-5200
www.jcc.org

JCC of Greater Baltimore
Harry and Jeanette Weinberg JCC
5700 Park Heights Avenue
Baltimore, MD 21215
(410) 542-4900
www.jcc.org

JCC of Greater Washington
6125 Montrose Road
Rockville, MD 20852
(301) 881-0100
www.jccgw.org

Massachusetts

Boroughs JCC
45 Oak Street
Westborough, MA 01581
(508) 366-6121
www.boroughsjcc.org

JCCs of Greater Boston
Leventhal-Sidman JCC
333 Nahanton Street
Newton, MA 02459
(617) 558-6522
www.jccgb.org

JCCs of Greater Boston
Metrowest
327 Union Avenue
Framingham, MA 01702
(508) 879-3300
www.jccgb.org/metrowest

JCC of the North Shore
4 Community Road
Marblehead, MA 01945
(781) 631-8330
www.jccns.com

North Suburban JCC and Early Childhood Program

83 Pine Street
Peabody, MA 01960
(978) 535-2968
www.nsjcc.org

Springfield JCC

1160 Dickinson Street
Springfield, MA 01108
(413) 739-4715
www.springfieldjcc.org

Worcester JCC

633 Salisbury Street
Worcester, MA 01609
(508) 756-7109
www.worcesterjcc.org

Michigan**JCC of Greater Ann Arbor**

2935 Birch Hollow Drive
Ann Arbor, MI 48108
(734) 971-0990
www.jccannarbor.org

JCC of Metropolitan Detroit

Oak Park Campus
15110 West Ten Mile Road
Oak Park, MI 48237
(248) 967-4030
www.jccdet.org

JCC of Metropolitan Detroit

West Bloomfield Campus
6600 West Maple Road
West Bloomfield, MI 48322
(248) 661-1000
www.jccdet.org

Minnesota

JCC of the Greater St. Paul Area
1375 St. Paul Avenue
St Paul, MN 55116
(651) 698-0751
www.stpauljcc.org

Sabes JCC
4330 South Cedar Lake Road
Minneapolis, MN 55416
(952) 381-3400
www.sabesjcc.org

Missouri

St. Louis JCC
Marilyn Fox Building
Harry & Jeanette Weinberg Campus
16801 Baxter Road
Chesterfield, MO 63005
(314) 442-3428
www.jccstl.com

St. Louis JCC
Staenberg Family Complex
2 Millstone Campus Drive
St Louis, MO 63146
(314) 432-5700
www.jccstl.com

Sandra and Leon Levine JCC
5007 Providence Road
Charlotte, NC 28226
(704) 366-5007
www.charlottejcc.org

Nebraska

JCC of Omaha
333 South 132nd Street
Omaha, NE 68154
(402) 334-8200
www.jccomaha.org

Nevada

JCC of Southern Nevada
East Side
55 North Valle Verde Drive
Henderson, NV 89074
(702) 794-0090
www.jccsn.org

JCC of Southern Nevada
West Side
9001 Hillpointe Road
Las Vegas, NV 89134
(702) 794-0090
www.jccsn.org

New Jersey

Bergen County Y, a JCC
605 Pascack Road
Township of Washington, NJ 07676
(201) 666-6610
www.yjcc.org

Betty & Milton Katz JCC
of Cherry Hill
1301 Springdale Road
Cherry Hill, NJ 8003
(856) 424-4444
www.katzjcc.org

Betty & Milton Katz JCC
of Princeton Mercer Bucks
99 Clarksville Road
West Windsor, NJ 08550
(609) 219-9550
www.jccpmb.org

Deal Sephardic Network
136 Brighton Avenue
Deal, NJ 07723
(732) 686-9595
www.dsnlive.org

JCC MetroWest
Leon & Toby Cooperman JCC
760 Northfield Avenue
West Orange, NJ 07052
(973) 530-3400
www.jccmetrowest.org

JCC of Central New Jersey
1391 Martine Avenue
Scotch Plains, NJ 07076
(908) 889-8800
www.jccnj.org

JCC of Greater Monmouth County
Ruth Hyman JCC
100 Grant Avenue
PO Box 247
Deal Park, NJ 07723
(732) 531-9100
www.jccmonmouth.org

JCC of Middlesex County
1775 Oak Tree Road
Edison, NJ 08820
(732) 494-3232
www.jccmc.org

JCC of Western Monmouth
100 US Highway 9
Suite 7
Manalapan, NJ 07726
(732) 683-9300
www.jccwm.org

Kaplen JCC on the Palisades
411 East Clinton Avenue
Tenafly, NJ 07670
(201) 569-7900
www.jccotp.org

Milton & Betty Katz JCC
of Atlantic County
501 North Jerome Avenue
Margate City, NJ 08402
(609) 822-1167
www.jccatlantic.org

Shimon and Sara Birnbaum JCC
775 Talamini Road
Bridgewater, NJ 08807
(908) 725-6994
www.ssbjcc.org

YM-YWHA of Union County
Harry Lebau Jewish Center
501 Green Lane
Union, NJ 07083
(908) 289-8112
www.uniony.org

New Mexico

Ronald Gardenswartz JCC
of Greater Albuquerque
5520 Wyoming Boulevard NE
Albuquerque, NM 87109
(505) 332-0565
www.jccabq.org

New York

14th Street Y
344 East 14th Street
New York, NY 10003
(212) 780-0800
www.14StreetY.org

92nd Street Y
1395 Lexington Avenue
New York, NY 10128
(212) 415-5500
www.92y.org

Barry & Florence Friedberg JCC
Long Beach
310 National Boulevard
Long Beach, NY 11561
(516) 431-2929
www.friedbergjcc.org

Barry & Florence Friedberg JCC
Oceanside
15 Neil Court
Oceanside, NY 11572
(516) 766-4341
www.friedbergjcc.org

Binghamton JCC
500 Clubhouse Road
Vestal, NY 13850
(607) 724-2417
www.binghamtonjcc.org

Boro Park Y
4912 14th Avenue
Brooklyn, NY 11219
(718) 438-5921
www.boroparky.org

Bronx House
990 Pelham Parkway South
Bronx, NY 10461
(718) 792-1800
www.bronxhouse.org

Central Queens YM-YWHA
67-09 108th Street
Forest Hills, NY 11375
(718) 268-5011
www.cqyjcc.org

Edith & Carl Marks JCH of Bensonhurst
7802 Bay Pkwy
Brooklyn, NY 11214
(718) 331-6800
www.jchb.org

Educational Alliance
197 East Broadway
New York, NY 10002
(212) 780-2300
www.edalliance.org

JCC in Manhattan
334 Amsterdam Ave
New York, NY 10023
(646) 505-5700
www.jccmanhattan.org

JCC of Dutchess County
110 South Grand Avenue
Poughkeepsie, NY 12603
(845) 471-0430
www.jccdc.org

JCC of Greater Buffalo
Benderson Building
2640 North Forest Road
Getzville, NY 14068
(716) 688-4033
www.jccbuffalo.org

JCC of Greater Buffalo
Holland Building
787 Delaware Avenue
Buffalo, NY 14209
(716) 886-3145
www.jccbuffalo.org

JCC of Greater Rochester
1200 Edgewood Avenue
Rochester, NY 14618
(585) 461-2000
www.jccrochester.org

JCC of Mid-Westchester
999 Wilmot Road
Scarsdale, NY 10583
(914) 472-3300
www.jccmw.org

JCC of Rockland County
450 West Nyack Road
West Nyack, NY 10994
(845) 362-4400
www.jccrockland.org

JCC of Staten Island
Aberlin/North JCC
485 Victory Boulevard
Staten Island, NY 10301
(718) 475-5291
www.sijcc.org

JCC of Staten Island
Avis/South Shore JCC
1297 Arthur Kill Road
Staten Island, NY 10312
(718) 475-5270
www.sijcc.org

JCC of Staten Island
Bernikow/Mid-Island JCC
1466 Manor Road
Staten Island, NY 10314
(718) 475-5200
www.sijcc.org

JCC of Syracuse
5655 Thompson Road
DeWitt, NY 13214
(315) 445-2360
www.jccsyr.org

JCC of the Greater Five Towns
207 Grove Avenue
Cedarhurst, NY 11516
(516) 569-6733
www.fivetownsjcc.org

JCC of the Mohawk Valley
2310 Oneida Street
Utica, NY 13501
(315) 733-2343
www.jccutica.net

JCC on the Hudson
371 South Broadway
Tarrytown, NY 10591
(914) 366-7898
www.jcconthehudson.org

Kings Bay YM-YWHA
3495 Nostrand Avenue
Brooklyn, NY 11229
(718) 648-7703
www.KingsBayY.org

Mid-Island Y JCC
45 Manetto Hill Road
Plainview, NY 11803
(516) 822-3535
www.miyjcc.org

Morris and Paulette Bailey Sephardic Community Center
1901 Ocean Parkway
Brooklyn, NY 11223
(718) 627-4300
www.scclive.org

Mosholu Montefiore Community Center
3450 DeKalb Avenue
Bronx, NY 10467
(718) 882-4000
www.mmcc.org

Newburgh JCC
68 Stewart Avenue
Newburgh, NY 12550
(845) 561-6602
www.newburghjcc.org

Riverdale YM-YWHA
5625 Arlington Avenue
Bronx, NY 10471
(718) 548-8200
www.riverdaley.org

Robert and Dorothy Ludwig JCC of Schenectady
2565 Balltown Road
Niskayuna, NY 12309
(518) 377-8803
www.schenectadyjcc.org

Rosenthal JCC of Northern Westchester
Main Branch
600 Bear Ridge Road
Pleasantville, NY 10570
(914) 741-0333
www.rosenthaljcc.org

Rosenthal JCC of Northern Westchester
Yorktown Branch
3565 Crompond Road
Cortlandt Manor, NY 10567
(914) 736-3076
www.rosenthaljcc.org

Samuel Field Y
58-20 Little Neck Parkway
Little Neck, NY 11362
(718) 225-6750
www.sfy.org

Samuel Field Y
Bay Terrace Center
212-00 23rd Avenue
Bayside, NY 11360
(718) 423-6111
www.sfy.org

Shorefront YM-YWHA of Brighton-Manhattan Beach
3300 Coney Island Avenue
Brooklyn, NY 11235
(718) 646-1444
www.shorefronty.org

Sid Jacobson JCC
300 Forest Drive
East Hills, NY 11548
(516) 484-1545
www.sjjcc.org

Sidney Albert Albany JCC
340 Whitehall Road
Albany, NY 12208
(518) 438-6651
www.sajcc.org

Suffolk Y JCC
74 Hauppauge Road
Commack, NY 11725
(631) 462-9800
www.suffolkjcc.org

YM & YWHA of Washington Heights & Inwood
54 Nagle Avenue
New York, NY 10040
(212) 569-6200
www.ywashhts.org

North Carolina

Asheville JCC
236 Charlotte Street
Asheville, NC 28801
(828) 253-0701
www.jcc-asheville.org

Charlotte and Dick Levin JCC
1937 West Cornwallis Road
Durham, NC 27705
(919) 354-4939
www.levinjcc.org

Raleigh-Cary JCC
12804 Norwood Road
Raleigh, NC 27613
(919) 676-6170
www.shalomraleigh.org

Ohio

Canton JCC
2631 Harvard Avenue NW
Canton, OH 44709
(330) 452-6444
www.jewishcanton.org

Dayton JCC
525 Versailles Drive
Dayton, OH 45459
(937) 610-1555
www.JewishDayton.org

JCC of Greater Columbus
1125 College Avenue
Columbus, OH 43209
(614) 231-2731
www.columbusjcc.org

JCC of Greater Toledo
1500 North Superior Street
2nd Floor
Toledo, OH 43604
(419) 729-8135
No website listed
www.ymcatoledo.org

JCC of Youngstown
505 Gypsy Lane
Youngstown, OH 44504
(330) 746-3251
www.jccyoungstown.org

Jerry Shaw JCC of Akron
750 White Pond Drive
Akron, OH 44320
(330) 867-7850
www.shawjcc.org

Mandel JCC of Cleveland
26001 South Woodland Road
Beachwood, OH 44122
(216) 831-0700
www.mandeljcc.org

Mayerson JCC
8485 Ridge Road
Cincinnati, OH 45236
(513) 761-7500
www.mayersonjcc.org

Oklahoma

Charles Schusterman JCC
2021 East 71st Street
Tulsa, OK 74136
(918) 495-1111
www.csjcc.org

Oregon

Mittleman JCC
6651 Southwest Capitol Highway
Portland, OR 97219
(503) 244-0111
www.oregonjcc.org

Pennsylvania

Charles & Elizabeth Gershman Y
401 South Broad Street
Philadelphia, PA 19147
(215) 545-4400
www.gershmany.org

JCC of Allentown
702 North 22nd Street
Allentown, PA 18104
(610) 435-3571
www.allentownjcc.org

JCC of Greater Harrisburg
3301 North Front Street
Harrisburg, PA 17110
(717) 236-9555
www.jewishharrisburg.org

JCC of Greater Pittsburgh
South Hills Branch
345 Kane Boulevard
Pittsburgh, PA 15243
(412) 278-1975
www.jccpgh.org

JCC of Greater Pittsburgh
Squirrel Hill Branch
5738 Forbes Avenue
Pittsburgh, PA 15217
(412) 521-8010
www.jccpgh.org

JCC of Wyoming Valley
60 South River Street
Wilkes-Barre, PA 18702-2493
(570) 824-4646
www.jewishwilkes-barre.org

Jewish Community Alliance of Lancaster
2120 Oregon Pike
Lancaster, PA 17601
(717) 569-7352
www.lancasterjcc.org

Jewish Cultural Center of Reading, PA
1100 Berkshire Boulevard
Wyomissing, PA 19610
(610) 921-0624
www.readingjewishcommunity.org

Jewish Memorial Center
1308 17th Street
Altoona, PA 16601
(814) 944-4072
www.altoona.net/uwbc/jmc/jmc.html

Keyv K. And Teddy Kaiserman JCC
45 Haverford Road
Wynnewood, PA 19096
(610) 896-7770
www.phillyjcc.com

Raymond and Miriam Klein JCC
10100 Jamison Avenue
Philadelphia, PA 19116
(215) 698-7300
www.kleinjcc.org

Scranton JCC
601 Jefferson Avenue
Scranton, PA 18510
(570) 346-6595
www.scrantonjcc.com

York JCC
2000 Hollywood Drive
York, PA 17403
(717) 843-0918
www.yorkjcc.org

Rhode Island

JCC of Rhode Island
401 Elmgrove Avenue
Providence, RI 02906
(401) 421-4111
www.jccri.org

South Carolina

Charleston JCC
1645 Wallenberg Boulevard
Charleston, SC 29485
(843) 571-6565
www.charlestonjcc.org

Katie and Irwin Kahn JCC
306 Flora Drive
Columbia, SC 29224
(803) 787-2023
www.jcccolumbia.org

Tennessee

Arnstein JCC
6800 Deane Hill Drive
Knoxville, TN 37919
(865) 690-6343
www.jewishknoxville.org

Gordon JCC
801 Percy Warner Boulevard
Nashville, TN 37205
(615) 356-7170
www.nashvillejcc.org

Memphis JCC
6560 Poplar Avenue
Memphis, TN 38138
(901) 761-0810
www.jccmemphis.org

Texas

Aaron Family JCC of Dallas
7900 Northaven Road
Dallas, TX 75230
(214) 739-2737
www.jccdallas.org

Barshop JCC of San Antonio
12500 NW Military Highway
San Antonio, TX 78231
(210) 302-6820
www.jccsanantonio.org

Evelyn Rubenstein JCC of Houston
5601 South Braeswood
Houston, TX 77096
(713) 729-3200
www.erjcchouston.org

Evelyn Rubenstein JCC of Houston
Houston West
1120 Dairy Ashford
Houston, TX 77079
(281) 556-5567
www.erjcchouston.org

JCC of Austin
7300 Hart Lane
Austin, TX 78731
(512) 735-8000
www.shalomaustin.org

JCC of El Paso
405 Wallenberg Drive
El Paso, TX 79912
(915) 584-4437
www.jewishelpaso.org

Utah

I.J. & Jeanne Wagner JCC
2 North Medical Drive
Salt Lake City, UT 84113
(801) 581-0098
www.slcjcc.org

Virginia

Carole and Marcus Weinstein JCC
5403 Monument Avenue
Richmond, VA 23226
(804) 285-6500
www.weinsteinjcc.org

JCC of Northern Virginia
8900 Little River Turnpike
Fairfax, VA 22031
(703) 323-0880
www.jccnv.org

Simon Family JCC
5000 Corporate Woods Drive, Suite 100
Virginia Beach, VA 23462
(757) 321-2338
www.simonfamilyj.org

United Jewish Community Center of the Virginia Peninsula
2700 Spring Road
Newport News, VA 23606
(757) 930-1422
www.ujcvp.org

Washington

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

Samuel and Althea Stroum JCC of Greater Seattle
Seattle Campus
2618 NE 80th Street
Seattle, WA 98115
(206) 526-8073
www.sjcc.org

Wisconsin

Harry and Rose Samson Family JCC
6255 North Santa Monica Boulevard
Whitefish Bay, WI 53217
(414) 967-8200
www.jccmilwaukee.org

Canada

Alberta

Calgary JCC
1607 90th Avenue SW
Calgary, AB T2V 4V7
(403) 253-8600
www.calgaryjcc.com

JCC of Edmonton
7200 156th Street
Edmonton, AB T5R 1X3
(780) 487-0585
www.jewishedmonton.org

British Columbia

JCC of Greater Vancouver
950 W 41st Avenue
Vancouver, BC V5Z 2N7
(604) 257-5111
www.jccgv.com

JCC of Victoria
3636 Shelbourne Street
Victoria, BC V8P 4H2
(250) 477-7185
www.jccvictoria.ca

Manitoba

Rose & Max Rady JCC
123 Doncaster Street
Winnipeg, MB R3N 2B3
(204) 477-7510
www.radyjcc.com

Ontario

JCC of Hamilton & Area
1030 Lower Lions Club Road
PO Box 81203
Ancaster, ON L9G 4X1
(905) 648-0605
www.jcchamilton.com

JCC of London
536 Huron Street
London, ON N5Y 4J5
(519) 673-3310
www.jewishlondon.ca

JCC of Windsor
1641 Ouellete Avenue
Windsor, ON N8X 1K9
(519) 973-1772
www.jewishwindsor.org

Miles Nadal JCC
750 Spadina Avenue
Toronto, ON M5S 2J2
(416) 924-6211
www.mnjcc.org

Prosserman JCC
4588 Bathurst Street
Toronto, ON M2R 1W6
(416) 638-1881
www.prossermanjcc.com

Schwartz/Reisman Centre
9600 Bathurst Street
Vaughan, ON L6A 3Z8
(905) 303-1821
www.prossermanjcc.com/schwartz-reisman

Soloway JCC
21 Nadolny Sachs Private
Ottawa, ON K2A 1R9
(613) 798-9818
www.jccottawa.com

Quebec

Ben Weider JCC
5400 Westbury Avenue
Montreal, QC H3W 2W8
(514) 737-6551
www.ymywha.com

West Island JCC
13101 Gouin Boulevard
Pierrefonds, QC H8Z 1X1
(514) 624-6750
www.ymywha.com

Chapter 9

National Jewish Organizations

Jewish Denominational Organizations

Orthodox

Agudath Israel of America (1922). 42 Broadway, NY, NY 10004. (212) 797-9000. Mobilizes Orthodox Jews to cope with Jewish problems in the spirit of the Torah; speaks out on contemporary issues from an Orthodox viewpoint; sponsors a broad range of projects aimed at enhancing religious living, education, children's welfare, protection of Jewish religious rights, outreach to the assimilated and to arrivals from the Former Soviet Union, and social services. 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.

American Friends of Lubavitch. 2110 Leroy Place, NW Washington, DC 20008. (202) 332-5600. The Washington DC office serves as the representative office of the international Chabad-Lubavitch movement and offers an array of programs which reach out to Jewish people of all backgrounds and affiliations. Chabad Chassidism, founded in the eighteenth century by Rabbi Schneur Zalman, teaches that devotion to God should be blended with study and intellectual understanding of truth. Because the leaders of Chabad – the Rebbes – resided until 1916 in the Russian town of Lubavitch (literally translated as “city of brotherly love”), Chabad became known as the “Chabad-Lubavitch movement” and its leader as the “Lubavitcher Rebbe.” Its educational institutions include early childhood programs, elementary and secondary schools, to day and overnight summer camps, rabbinical colleges, teacher's seminaries and extensive adult and senior citizen's educational programs. It employs cutting edge technology in its educational work, using new and innovative methods to bring Jewish learning and knowledge to all who seek it, wherever they may be, geographically or in terms of identity and communal involvement.

Millions of volumes and pieces of Jewish literature are published throughout the year, appealing in dozens of languages to people of all ages and levels of learning and observance. Its social service initiatives are extensive, from counseling, crisis intervention, and drug rehabilitation, to food and job banks, community assistance and immigrant resettlement programs. Chabad-Lubavitch has also developed very successful chaplaincy programs, reaching out to Jewish men and women in the Armed Forces, hospitals and prisons, and providing crucial assistance to their families who are often so alone and desperate. On campuses all across America, students find the spirit of Shabbat, Jewish identity programs, and a sense of belonging, due to the dedicated work and spectacular programming of open and welcoming Chabad-Lubavitch centers. Mitzvah programs and outreach encourage Jews everywhere on their journey towards a sense of greater awareness of their Jewishness, as tens of thousands of Chabad-Lubavitch emissaries and staff around the world continue to seek new avenues and locations to serve their Jewish brothers and sisters, regardless of affiliation. (www.afldc.org)

Jewish Orthodox Feminist Alliance (1997). 520 Eighth Avenue, 4th Floor, NY, NY 10018. (212) 679-8500. Dedicated to expand the spiritual, ritual, intellectual, and political opportunities for women within the framework of Halakhah. We serve as a resource for those seeking advice, support or information regarding the role of women in Orthodoxy. 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 (1912). 111 John Street, NY, NY 10038. (212) 929-1525. A coordinating agency for nearly 150 Orthodox congregations throughout the US and Canada. Through its network of member synagogues in North America and Israel, maintains a program of spiritual, cultural, social, and communal activity aimed at the advancement and perpetuation of traditional, Torah-true Judaism; seeks to instill in American youth an understanding and appreciation of the ethical and spiritual values of Judaism. Sponsors rabbinic and lay leadership conferences, synagogue services, rabbinic services, rabbinic and lay leader training, rabbinic placement, women's division, kosher dining clubs, and youth programs. American Friends of Young Israel in Israel – Yisrael Hatza'ir, Young Israel Department of Youth and Young Adults Activities. (www.youngisrael.org)

Orthodox Union (1898). 11 Broadway, 14th Floor, NY, NY 10004. (212) 563-4000. OU is the largest organization of Orthodox synagogues in the US, serving as the national central body of Orthodox synagogues. It offers national OU kashrut supervision and certification service, sponsors the Institute for Public Affairs, the National Conference of Synagogue Youth, the National Jewish Council for the Disabled, the Israel Center in Jerusalem, the Torah Center in the Ukraine, the New Young Leadership Division: Pardes, Women's Branch. It provides educational, religious, and organization programs, events, and guidance to synagogues and groups, represents the Orthodox Jewish community to governmental and civic bodies and the general Jewish community, and posts an internet job board, among many other services and activities. (www.ou.org)

Traditional

Union for Traditional Judaism (1984). 668 American Legion Drive, Suite B, Teaneck, NJ 07666. (201) 801-0707. Through innovative outreach programs, seeks to bring the greatest possible number of Jews closer to an open-minded observant Jewish lifestyle. It supports and encourages traditional Jewish practice among individuals, congregations, institutions, scholars and religious leaders across the spectrum of the Jewish community. Activities include Kashrut Initiative, Operation Pesah, the Panel of Halakhic Inquiry. (www.utj.org)

Conservative

United Synagogue of Conservative Judaism (1913). 820 Second Avenue, 10th Floor, NY, NY 10017. (212) 533-7800. USCJ is an international organization and the primary organization of about 675 congregations practicing Conservative Judaism in North America. It works closely with the Rabbinical Assembly, the international body of Conservative rabbis, the Jewish Theological Seminary of America, and the Ziegler School of Rabbinic Studies. It was founded by Rabbi Dr. Solomon Schechter on the principle that Conservative Judaism could both develop and be perpetuated through cooperation. USCJ is a community of kehillot – sacred communities – committed to a dynamic Judaism that is learned and passionate, authentic and pluralistic, joyful and accessible, egalitarian or traditional. They create the conditions for a powerful and vibrant Jewish life, empowering Jews in North America to seek the presence of God, to seek meaning and purpose in Torah and mitzvot, to fully engage with Israel, and to be inspired by Judaism to improve the world and the Jewish people. USCJ creates the spiritual, intellectual and managerial network that enables each kehillot to fulfill its sacred mission and connects the kehillot with a common sense of community, shared mission and purpose. USCJ maintains 17 departments and numerous regional offices to assist its affiliates with religious, educational, youth, community, and administrative programming and guidance; aims to enhance the cause of Conservative Judaism, further religious observance, encourage establishment of Jewish religious schools, draw youth closer to Jewish tradition. Extensive Israel programs. Commission on Jewish Education, Commission on Social Action and Public Policy, Kadima, KOACH, North American Association of Synagogue Executives, The Schechter Day School Network, United Synagogue Youth. (www.uscj.org)

Federation of Jewish Men's Clubs (1929). 475 Riverside Drive, Suite 832, NY, NY 10115. (212) 749-8100. The international umbrella organization for a confederation of more than 250 men's auxiliaries serving 25,000 men throughout the US and Canada, although the influence of FJMC's programs and contributions is felt worldwide. It is affiliated with the Conservative/Masorti Movement and promotes principles of Conservative Judaism; develops family education and leadership training programs; offers the Art of Jewish Living series and Yom

HaShoah Home Commemoration; sponsors Hebrew literacy adult-education program; presents awards for service to American Jewry. (www.fjmc.org)

Women's League for Conservative Judaism (1918). 475 Riverside Drive, Suite 820, NY, NY 10115. (212) 870-1260. Parent body of Conservative (Masorti) women's synagogue groups and sisterhoods in US, Canada, Puerto Rico, Mexico, and Israel; provides programs and resources in Jewish education, social action, Israel affairs. American and Canadian public affairs, leadership training, community service programs for persons with disabilities, conferences on world affairs, study institutes, publicity techniques; publishes books of Jewish interest; contributes to support of Jewish Theological Seminary of America. (www.wlcj.org)

World Council of Conservative/Masorti Synagogues (1957). 3080 Broadway, NY, NY 10027. (212) 280-6039. Builds, renews and strengthens Jewish life throughout the world, with efforts that focus on existing and developing communities in Europe, Latin America, the Former Soviet Union, Africa, Asia and Australia. We conduct our activities within the context of the overall Conservative/Masorti movement, in close cooperation with our brothers, sisters and affiliated organizations in North America and Israel. (www.masortiworld.org)

Jewish Renewal

ALEPH: Alliance for Jewish Renewal (1963). 7000 Lincoln Drive, #B2, Philadelphia. PA 19119. (215) 247-9700. A core institution in the Jewish Renewal movement, dedicated to the Jewish people's sacred purpose of partnership with the Divine in the inseparable tasks of healing the world and healing our hearts. ALEPH supports and grows the worldwide movement for Jewish renewal by organizing and nurturing communities, developing leadership, training lay and rabbinic leaders, creating liturgical and scholarly resources, and working for social and environmental justice. (www.aleph.org)

Reconstructionist

Jewish Reconstructionist Federation (1954). Beit Devora, 101 Greenwood Avenue, Jenkintown, PA 19046. (215) 885-5601. JRF is a leader in participatory Judaism and has helped the movement progress from four affiliated congregations in 1955 to more than 100 congregations, representing over 16,000 member households. It serves its affiliates by working with them to build Jewish communities that are democratic, egalitarian, spiritually and intellectually vibrant, and committed to Jewish learning, ethics, and social justice. It provides educational and consulting services to affiliated congregations and havurot and fosters the establishment of new Reconstructionist communities. Publishes Kol Haneshamah, an innovative series of prayer books, including a new mahzor and

haggadah; provides programmatic materials. Regional offices in NY, Los Angeles, Chicago, Philadelphia, and Washington, DC. (www.jrf.org)

Reform

Union for Reform Judaism (formerly **Union of American Hebrew Congregations**) (1873). 633 Third Avenue, NY, NY 10017. (212) 650-4000. A dynamic network of congregations, lay leaders, clergy and professionals across North America, with its progressive, inclusive approach it unites thousands of years of Jewish tradition and values with modern Jewish experience to strengthen Judaism today and for future generations. Through programs, information and networking opportunities, nearly 900 member congregations enhance their capacity to build and expand community, deepen Jewish learning, energize worship, pursue social justice and develop inspired leadership. As a member of the World Union for Progressive Judaism, the URJ connects Reform Jews in North America with Liberal/Progressive/Reform congregations around the globe. The URJ also represents Reform congregations in regional, North American and international organizations that include the Conference of Presidents of Major American Jewish Organizations and the Jewish Council for Public Affairs. Provides religious, educational, cultural, and administrative programs, and camping, Birthright, travel, youth group experiences. American Conference of Cantors, Commission on Synagogue Management, Department of Jewish Education, National Association of Temple Administrators, National Association of Temple Educators, North American Federation of Temple Brotherhoods, Women of Reform Judaism-the Federation of Temple Sisterhoods, Youth Division and North American Federation of Temple Youth Camp (NIFTY Israel Programs). (www.urj.org)

World Union for Progressive Judaism (1926). 633 Third Avenue NY, NY 10017. (212) 452-6530. International umbrella organization of the Reform, Liberal, Progressive and Reconstructionist movements, serving 1,200 congregations with 1.8 million members in more than 45 countries. It promotes and coordinates efforts of Liberal congregations throughout the world; starts new congregations. recruits rabbis and rabbinical students for all countries: organizes international conferences of Liberal Jews. (www.wupj.org)

Havurah

National Havurah Committee (1979). 7135 Germantown Avenue, Philadelphia, PA 19119. (215) 248-1335. A network of diverse individuals and communities dedicated to Jewish living and learning, community building, and tikkun olam (repairing the world). It provides the tools to help people create empowered Jewish lives and communities as a center for Jewish renewal devoted to spreading Jewish ideas, ethics, and religious practices through havurot, participatory and inclusive religious

mini-communities. Maintains a directory of North American havurot and sponsors a week-long summer institute, regional weekend retreats. (www.havurah.org)

Secular/Humanist

Congress of Secular Jewish Organizations (1970). 320 Claymore Boulevard, Cleveland, OH 44143. (866) 874-8608. An international organization focused on promoting and educating a secular Jewish world view, comprised of communities, schools and individual members. Its schools, adult and youth groups function outside the framework of organized religion and carry out programs of education directed towards understanding our people's past and enriching our present Jewish lives. These programs include study of our tradition, history, literature, music, art, languages (Yiddish as a vital instrument of expression of a significant period of our history; Hebrew as it relates to modern Israel; and other Jewish languages created in the Diaspora). Creative approaches to holiday celebrations provide an opportunity to reflect upon our cultural and historic heritage and to relate their significance to present-day life. (www.csjo.org)

International Federation of Secular Humanistic Judaism (1986). 1777 T Street, Washington, DC 20009. (202) 248-8085. Humanistic and Secular Jews understand Judaism as the human-centered history, culture, civilization, ethical values, and shared experience of the Jewish people. For us, the message of Jewish history is that we have the power and the responsibility to take control of our own lives. This organization serves as a collective voice which links national organizations in Israel, the US, Canada, Mexico, Argentina, Uruguay, Australia, Belgium, France, Italy, Sweden and the countries of the Former Soviet Union. Its goals are to reach out to secular and humanistic Jews and offer communities where they can affirm Judaism, celebrate Jewish identity, educate children about their rich and vibrant heritage, and fully participate in Jewish life. IFSHJ develops awareness of Secular and Humanistic Judaism by serving as a resource and for general information, and developing literature, conferences, and communications that promote philosophy of Secular and Humanistic Judaism in the world community. (www.ifshj.net)

International Institute for Secular Humanistic Judaism (1985). 175 Olde Half Day Road, Suite 124, Lincolnshire, IL 60069. (847) 383-6330. Its two primary purposes are to commission and publish educational materials and to train rabbis, leaders, teachers, and spokespersons for the movement. The Institute has an office in Israel and one in Detroit and offers educational and training programs in Israel, the US, and the countries of the Former Soviet Union. The Detroit office offers the Rabbinic Program, the Leadership Program, and the Adult Education Program. The IISHJ includes faculty members of major universities throughout the world who serve as part-time lecturers and instructors. Distinguished writers, intellectuals, and ordained Secular Humanistic Rabbis also serve as faculty. (www.iishj.org)

Society for Humanistic Judaism (1969). 28611 West Twelve Mile Road, Farmington Hills, MI 48334. (248) 478-7610. Its mission is to mobilize people to

celebrate Jewish identity and culture consistent with a humanistic philosophy of life, independent of supernatural authority. Humanistic Judaism embraces a human-centered philosophy that combines the celebration of Jewish culture and identity with an adherence to humanistic values and ideas, and offers a non-theistic alternative in contemporary Jewish life. As the central body for the Humanistic Jewish Movement in North America, the Society assists in organizing new communities, supporting its member communities, and in providing a voice for Humanistic Jews. It gathers and creates educational and programmatic materials, including holiday and life cycle celebrations. It sponsors training programs and conferences for its members. HuJews, the Humanistic Youth Group, offers programs for teens and young adults, including an annual conclave. (www.shj.org)

Indian

Indian Jewish Congregation of USA (2005). 98-41 64th Road #1G, Rego Park, NY 11374. The Indian Jewish Community has been having its own religious services for the High Holidays since 1995. Members have been coming to attend the services from LA, Boston, New Jersey, Minnesota and other cities. Done in the traditional Indian fashion as was the practice in Bombay, India. The IJC of USA was started in 2005, primarily to provide help and support to the Beth El Synagogue in Panvel, India. This synagogue, which was built in 1849, suffered heavy losses during the monsoons in Bombay in 2005. It is now the task of the IJC to accomplish the following: To have a permanent place of it's own for conducting religious services for the Indian Jewish community for lectures on Torah, teaching the culture and tradition of the Jews of India to the second and third generation Indian Jews. Conduct religious classes for the community. Conduct socio-religious meetings to celebrate the other holidays. To conduct Shabbat services starting with Rosh Chodesh services. Start a monthly news letter to inform the community of the activities of the community. To organize religious and spiritual excursions to provide time for spiritual discourses and meditation. To participate in the Israel Day Parade and make our presence known in the larger Jewish community. To solicit funds from other Jewish organizations to support these activities. To ensure that the Indian Jewish culture traditions and mode of religious service are continued. Support Jews in India by providing scholarships, education, healthcare and support for various synagogues in India. (www.jewsofinda.org)

Clergy-Related Organizations

Cantors Assembly (1947). 3080 Broadway, Suite 613, NY, NY 10027. (212) 678-8834. The largest body of Hazzanim in the world, it is the professional organization of Cantors which serves the Jewish world. The office is located at the Jewish Theological Seminary and affiliated with the United Synagogue of Conservative Judaism, and is the official placement agency for Hazzanim in the Conservative

Movement. It strives to serve congregations and hazzanim fairly and diligently with equal concern for the needs of both. Its principles are to help its members serve the spiritual and religious needs of their congregants, preserve and enhance the traditions of Jewish prayer and synagogue music, and to maintain the highest standards for its sacred calling and those who practice it. (www.cantors.org)

Central Conference of American Rabbis (1889). 355 Lexington Avenue, NY, NY 10017. (212) 972-3636. Seeks to conserve and promote Judaism and to disseminate its teachings in a liberal spirit. It is the oldest and largest rabbinic organization in North America. It projects a powerful voice in the religious life of the American and international Jewish communities. The CCAR's unique contribution to a continued vibrant Jewish community and Reform Movement lies in its work fostering excellence in Reform Rabbis, enhancing unity and connectedness among Reform Jews, applying Jewish values to a contemporary life, and creating a compelling and accessible Judaism for today and the future. The CCAR Press provides liturgy and prayer books to the worldwide Reform Jewish community. (www.ccarnet.org)

National Association of Jewish Chaplains (1988). 901 Route 10, Whippany, NJ 07981. (973) 929-3168. The NAJC is the professional organization of Jewish chaplains worldwide. A professional organization for people functioning as Jewish chaplains in hospitals, nursing homes, geriatric, psychiatric, correctional, and military facilities. 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)

Rabbinical Alliance of America (Igud Harabonim) (1942). 305 Church Avenue, Brooklyn, NY 11218. (718) 871-4543. A national rabbinic organization with over 800 members consisting of congregational leaders, religious teachers, chaplains, heads of Jewish organizations and communal leaders, united in their commitment to traditional Orthodox Judaism. It seeks to promulgate the cause of Torah-true Judaism through an organized rabbinate that is consistently Orthodox and to elevate the position of Orthodox rabbis nationally and to defend the welfare of Jews the world over. Also has Beth Din Rabbinical Court for Jewish divorces, litigation, marriage counseling, and family problems. (www.rabbinicalalliance.org)

Rabbinical Assembly (1901). 3080 Broadway, NY, NY 10027. (212) 280-6000. The international association of Conservative/Masorti rabbis, which includes rabbis ordained at the seminaries of the Conservative/Masorti movement as well as rabbis of other accredited rabbinical schools who accept the tenets of Conservative Judaism. Its mandate is to kindle the passion of the Jewish People in the service of God, Torah and Klal Yisrael, to strengthen the Conservative/Masorti movement, and to support the Conservative/Masorti rabbi. Its nearly 1,600 members serve as congregational rabbis, educators, military and hospital chaplains, professors of Judaica, and officers of communal service organizations throughout the world. While the majority of the men and women of the Assembly serve in the US and Canada, more than ten percent of its rabbis serve in Israel and many of its rabbis serve in Latin America, in the countries of Europe, Australia and South Africa. It

publishes learned texts, prayer books, and works of Jewish interest; administers the work of the Committee on Jewish Law and Standards for the Conservative movement; serves the professional and personal needs of its members through publications, conferences, and benefit programs and administers the movement's Joint Placement Commission. (www.rabbinicalassembly.org)

Rabbinical Council of America (1923). 305 Seventh Avenue, 12th Floor, NY, NY 10001. (212) 807-9000. Advances the cause and the voice of Torah and the rabbinic tradition by promoting the welfare, interests, and professionalism of Orthodox rabbis all around the world. It has been in the forefront of many issues, movements, ideas, and initiatives intended to enhance the status and impact of the many facets of Torah on Jewish life in its interactions with the world around it. It promotes Orthodox Judaism in the community, supports institutions for study of Torah, stimulates creation of new traditional agencies, provides placement services, counseling and mentoring services for rabbis, continuing rabbinic education courses, multiple listservs and group email communications, extensive on-line resources (under development), special convention learning sessions, weekly homiletic materials mailings, members' pension plans, Beth Din-related services, cemetery purchases in Israel, and a variety of rabbinic texts and resources used by rabbis in the course of their work. (www.rabbis.org)

Rabbis for Human Rights – North America (2002). 333 Seventh Avenue, 13th Floor, NY, NY 10001. (212) 845-5201. Organization of rabbis from all streams of Judaism that acts on the Jewish imperative to respect and protect the human rights of all people. Advocates for human rights in North America and Israel and is guided by the Universal Declaration of Human Rights. (www.rhr-na.org)

Reconstructionist Rabbinical Association (1974). 1299 Church Road. Wyncote, PA 19095. (215) 576-5210. The professional association of nearly 300 Reconstructionist rabbis, the RRA serves as a collegial community, in which professional and personal support and resources are provided to rabbis, represents the rabbinic voice within the Reconstructionist movement, helping to define Reconstructionist positions on Jewish issues for our time, and represents the Reconstructionist rabbinate to the larger Jewish and general communities, through participation in programs, commissions, and other activities. (www.therra.org)

Union of Orthodox Rabbis of the United States and Canada – Agudath Harabonim (UOR) (1902). 235 East Broadway, NY, NY 10002. (212) 964-6337. Rabbis belonging to the Union are more conservative than those belonging to the much larger Rabbinical Council of America, many of whose members represent the "Modern Orthodox" movement that attempts to reconcile Orthodox Judaism with contemporary social and cultural life. Union members consist almost exclusively of European-trained, Yiddish-speaking rabbis, with what could be described as having a Haredi world view (often referred to by outsiders as ultra-Orthodox). The organization has not shied away from controversy. On June 12, 1945, at Hotel McAlpin in New York City, the Union formally assembled to excommunicate from Judaism what it deemed to be the community's most heretical voice: Rabbi Mordecai Kaplan, the man who eventually would become the founder of Reconstructionist Judaism. Kaplan, a critic of both Orthodox and Reform Judaism,

believed that Jewish practice should be reconciled with modern thought, a philosophy reflected in his “Sabbath Prayer Book.” Kaplan’s prayer book was burned, according to a *New York Times* article that publicized the event. In June 2012, Rabbi Yehuda Levin, an Orthodox Jewish leader who often functions as a spokesman for the Rabbinical Alliance of America and the Union of Orthodox Rabbis of the US and Canada, reportedly told LifeSiteNews that he is ashamed of the “depravity” and “total cravenness” of the adoption by the Conservative Movement’s Rabbinical Assembly’s Committee on Jewish Law and Standards of guidelines for performing same-sex “marriages.” The UOR seeks to foster and promote Torah-true Judaism in the US and Canada, assists in the establishment and maintenance of yeshivot in the US, maintains a committee on marriage and divorce and aids individuals with marital difficulties, disseminates knowledge of traditional Jewish rites and practices, publishes regulations on synagogue structure, and maintains rabbinical court for resolving individual and communal conflicts.

Rabbinical/Cantorial Schools

Academy for Jewish Religion (1956). 6301 Riverdale Avenue, Riverdale, NY 10471. (718) 543-9360. Initially inspired by Rabbi Stephen Wise’s vision to educate rabbis and other spiritual leaders for klal Yisrael, the entire Jewish community, the Academy has grown into a Jewish seminary of major significance, preparing men and women to serve the Jewish community as congregational spiritual leaders, chaplains, cantors, educators, and administrators in Jewish communal service organizations. AJR alumni serve in Conservative, Reform, Reconstructionist, Renewal, and unaffiliated congregations and Jewish settings throughout the US, as well as internationally. AJR’s pluralistic communal life, rigorous training in traditional text, and faculty which represents the full range of the Jewish community prepares our students to truly meet the spiritual needs of twenty-first century Jews. Emphasis on integrating learning, practice, and spirit through traditional and contemporary approaches. (www.ajrsem.org)

Hebrew Theological College (1922). 7135 North Carpenter Road, Skokie, IL 60077. (847) 982-2500. A fully accredited institution, committed to the advancement of scholarship in accordance with the principles of Orthodox Judaism, providing academic programs to produce Torah Scholars, who will provide Rabbinic and lay leadership, serving the Jewish community in their professional and personal vocations. Includes the Bet Midrash for Men, Blitstein Institute for Women, Kanter School of Liberal Arts and Sciences, Fasman Yeshiva High School, Community Service Division. Silver Memorial Library, Bellows Kollel. Israel Experience Program and Yeshivas Hakes summer camp. (www.htc.edu)

Institute of Traditional Judaism – The Metivta (1990). 811 Palisade Avenue, Teaneck, NJ 07666. (201) 801-0707. An exciting young institution combining intensive Torah study, a profound love of the entire Jewish people, and a deep regard for the world in which we live. In the words of our Reish Metivta, the world

renowned Talmud scholar, Rabbi Prof. David Halivni, “Our school strives to impart *emunah tzerufah v’yosher da’at*, genuine faith combined with intellectual integrity and *ahavat Yisrael*.” A nondenominational halakhic rabbinical school dedicated to genuine faith combined with intellectual honesty and the love of Israel. Graduates receive “*yoreh yoreh*” *smikhah*. (www.themetivta.org)

Jewish Theological Seminary, Louis Finkelstein Institute for Religious and Social Studies (1938). 3080 Broadway, NY, NY 10027. (212) 678-8000. One of the world’s leading centers of Jewish learning, it integrates rigorous academic scholarship and teaching with a commitment to strengthening Jewish tradition, Jewish lives, and Jewish communities. JTS articulates and transmits a vision of Judaism that is learned and passionate, pluralist and authentic, traditional and egalitarian, thoroughly grounded in Jewish texts, history, and practices, and fully engaged with the societies and cultures of the present. The leaders trained by JTS—rabbis, cantors, scholars, educators, communal professionals, and lay activists imbued with this vision and prepared to meet the challenges of the twenty-first century—serve Conservative Judaism, the vital religious center for North American Jewry, and our society as a whole. JTS maintains an innovative interfaith and intergroup relations program, pioneering new approaches to dialogue across religious lines. Through scholarly and practical fellowship, it highlights the relevance of Judaism and other contemporary religions to current theological, ethical, and scientific issues, including the emerging challenge of bioethics. Cantorial Seminary, Melton Research Center for Jewish Education, Milstein Center for Interreligious Dialogue, National Ramah Commission, Project Judaica. (www.jtsa.edu)

Ner Israel Rabbinical College (1933). 400 Mt. Wilson Lane, Baltimore, MD 21208. (410) 484-7200. Trains rabbis and educators for Jewish communities in America and worldwide. Offers bachelor’s, master’s, and doctoral degrees in talmudic law, as well as teacher’s diplomas. Its 800 students include about one-third high school and one-half college students, with the rest in the graduate program. It has articulation agreements with Johns Hopkins University, University of Maryland, Baltimore County, Towson University, and the University of Baltimore.

Reconstructionist Rabbinical College (1968). 1299 Church Road, Wyncote, PA 19095. (215) 576-0800. RRC is a progressive rabbinical school where people of all backgrounds engage intensively with Jewish texts, thought, and practice. On June 3, 2012, RRC began running programs for the Reconstructionist congregational community. Coeducational, with a curriculum grounded in lively seminar-style courses and *hevrutah* (partnered) study, it offers a unique specialization in social justice organizing and a pioneering Department of Multi-Faith Studies and Initiatives. Its students’ extensive field work reflects the wide variety of roles RRC graduated rabbis and cantors play in congregations within and beyond the Reconstructionist movement, in synagogues, academic and educational positions, Hillel centers, federation agencies, chaplaincy for hospitals, hospices, and geriatric centers, social-justice organizations, and interfaith organizations. It confers the titles of rabbi and cantor and grants degrees of Master and Doctor of Hebrew Letters and Master of Arts in Jewish Studies. (www.rrc.edu)

West Coast Talmudical Seminary (Yeshiva Ohr Elchonon Chabad) (1953). 7215 Waring Avenue, Los Angeles, CA 90046. (323) 937-3763. An affiliate of the worldwide Chabad-Lubavitch Chassidic Movement, it provides facilities for intensive Torah education as well as Orthodox rabbinical training on the West Coast. It seeks to develop scholars thoroughly trained in all aspects of advanced Jewish scholarship. It prepares its students for positions as rabbis, teachers and communal leaders, as well as for responsible, conscientious, and intelligent lay membership of the community. Small classes, seminars, and individual consultations guide the student towards the realization of his full potential as a scholar. The college provides opportunities for original research and intensive advanced study and encourages the publication of the results of such research. It is concerned as well with transmitting the ethical, philosophical, and spiritual teachings and values of Judaism, particularly the unique philosophy of Chabad-Lubavitch Chassidism. In addition to molding students into conscientious Torah observing Jews and Torah scholars, the Yeshiva also has the goal of concerning itself with serving the spiritual needs of world Jewry, supplying even the most remote communities with their needs for religious functionaries and communal workers, and bringing the entire Jewish world the warmth of Chassidism. Thus, both while students are still at Yeshiva and especially when they leave its walls to go out into the world, Yeshiva Ohr Elchonon Chabad students devote a portion of their spare time (outside of school hours) to various outreach programs. It conducts an accredited college preparatory high school combined with a full program of Torah-talmudic training and a graduate talmudical division on the college level. (www.yoec.edu)

Yeshiva Torah Vodaath and Mesivta Torah Vodaath Rabbinical Seminary (1918). 425 East 9th Street, Brooklyn, NY 11218. (718) 941-8000. It is one of the few major haredi yeshivot that allow its students to attend college while studying at the yeshiva. The great majority of the graduates go on to work in fields that are not related to the Torah education that they received in yeshiva. It offers Hebrew and secular education from elementary level through rabbinical ordination and post-graduate work, maintains a teachers institute and community-service bureau, a dormitory and a nonprofit camp program for boys. Evening, weekend and study abroad learning opportunities. Notable alumni include musician Shlomo Carlebach, Rabbi Moshe Heinemann, rabbinical supervisor of Star-K Kosher Certification, Rabbi Norman Lamm, Chancellor of Yeshiva University, and Gene Simmons (born Chaim Witz), the lead singer of Kiss.

Yeshivat Chovevei Torah (1999). 3700 Henry Hudson Parkway, 2nd Floor, Riverdale, NY 10463. (212) 666-0036. YCT is committed to training and placing open Modern Orthodox rabbis, who will lead the Jewish community and shape its spiritual and intellectual character in consonance with modern and open Orthodox values and commitments. It emphasizes the encounter with classical Jewish texts not just as an intellectual exercise but as a form of divine service. It accepts only students who meet high academic and character standards and show overall ability to perform and excel as leaders of the Jewish community. The Modern Orthodox rabbinical school cultivates a love of Torah, a philosophy of inclusiveness, and a

passion for leadership. The entire curriculum is taught at the highest levels of academic excellence by leading scholars and talmidei chakhamim. Upon ordination, each graduate commits to serving in the rabbinate. At YCT Rabbinical School, tuition is waived for all students and their fellowship program provides a generous stipend for those who are not receiving outside funding, to help them meet their living expenses, thus ensuring that they can focus on their studies uninterrupted. Furthermore, in offering free education, the ordinarily long-lasting burden of the repayment of student loans is eliminated. (www.yctorah.org)

Jewish Education Organizations

Alexander Muss High School in Israel (1972). 78 Randall Avenue, Rockville Centre, NY 11570. (212) 472-9300 or (800) 327-5980. Alexander Muss High School in Israel, known to most as AMHSI or just HSI, is a study abroad program in Israel for high school students. It is a non-denominational, 8-week, English language academic experience for high school students that offers college credits. This is a high school unlike any other, where education is imparted through experience and history is infused into everything the students do. While keeping up with classes from their home school and gaining important college preparatory skills, they also learn about Israel through first-hand experience. In Israel, the “classroom” is the land itself, with travel to the places where history was made. (www.amhsi.org)

Brandeis National Committee (1948). Goldfarb, MS 132, 415 South Street, Waltham, MA 02453. (781) 736-7588 or (888) 862-8692. Provides support for Brandeis University and its Libraries through philanthropy, learning and community. It connects Brandeis, a non-sectarian university founded by the American Jewish community, to its members and their communities through programs that reflect the ideals of social justice and academic excellence. In addition to its fundraising activities, the National Women’s Committee offers its members opportunity for intellectual pursuit, continuing education, community service, social interaction, personal enrichment and leadership development. Open to all, regardless of race, religion, nationality or gender. (www.brandeis.edu/bnc)

The Center for the Jewish Future, Yeshiva University. 500 West 185th Street, Suite 419, NY, NY 10033. (212) 960-5263. By convening the resources of Yeshiva University, the Center for the Jewish Future aspires to infuse the student body with a spirit of leadership and a sense of responsibility to the Jewish people and society in general, build, cultivate and support communities and their lay and rabbinic leaders, and create a global movement that promotes the values of Yeshiva University. (www.yu.edu/cjf)

CLAL – National Jewish Center for Learning and Leadership (1974). 440 Park Avenue South, 4th Floor, NY, NY 10016. (212) 779-3300. Provides leadership training for lay leaders, rabbis, educators, and communal professionals. A faculty of

rabbis and scholars representing all the denominations of Judaism make Judaism come alive, applying the wisdom of the Jewish heritage to help shape tomorrow's Jewish communities. (www.clal.org)

Institute for Computers in Jewish Life (1981). 2750 West Pratt Boulevard, Chicago, IL 60645. (312) 533-4240. Explores, develops, and disseminates applications of computer technology to appropriate areas of Jewish life, with special emphasis on Jewish education; creates educational software for use in Jewish schools; provides consulting service and assistance for national Jewish organizations, seminaries, and synagogues. It was the Institute that brought the Soncino English translation of the Talmud to CD-ROM, making the Talmud accessible and understandable to scholars and students around the world. Vast Judaic databases on CD-ROM, computerized instruction in Hebrew and Torah reading studies on computer were all initiated and first developed by the Institute. It has been the major force in the creation, development, and integration of Jewish computer software into Jewish schools and homes worldwide. The ICJL is the only organization dedicated wholly to the application of computer technology to Jewish education. It is through the efforts of the ICJL and its marketing partner, the Davka Corporation, that Jewish software has become an accepted and everyday part of Jewish life. The Institute conceives and creates the software, and licenses it to Davka, which then markets the products to the general Jewish community. Over the years, the Institute has produced over 100 innovative, high-quality software programs ranging the gamut of the entire Jewish experience—from Jewish history and Bible studies to Hebrew language and daily religious practice. (www.icjl.net)

Jewish Chautauqua Society (1893). 633 Third Avenue, NY, NY 10017. (212) 650-4100 or (800) 765-6200. Affiliated with the Reform movement. Works to promote interfaith understanding by providing knowledge and education about Jews and Judaism, to bring about an appreciation of the Jewish people, their history, religion, and culture, and to build bridges of understanding between peoples of all faiths and cultures. It sponsors accredited college courses and 1-day lectures on Judaic topics, provides book grants to educational institutions, produces educational videotapes on interfaith topics, and convene interfaith institutes. A founding sponsor of the National Black/Jewish Relations Center at Dillard University. (www.menrj.org/JCS)

Jewish Education in Media (1978). PO Box 180, Riverdale Station, NY, NY 10471. (212) 362-7633. Devoted to producing television, film, and video-cassettes for a popular Jewish audience, to inform, entertain, and inspire a greater sense of Jewish identity and Jewish commitment. (www.lchayim.com)

Jewish Education Service of North America (JESNA) (1981). 318 West 39th Street, 5th Floor, NY, NY 10018. (212) 284-6950. The Jewish Federation system's educational coordinating, planning, and development agency. Functioning as a hub in a many-spoked wheel of community federations, central agencies for Jewish education, foundations, social entrepreneurs, families, and others in North America and Israel, JESNA transforms and strengthens Jewish education in North America across all denominations and venues. Assembles creative new ideas and models for

success with state-of the-art knowledge to catalyze innovation and change. It advocates and develops networks to galvanize the “national conversation” on Jewish education, builds capacity and empowers practitioners in the field, provides evaluation, guidance and hands-on support to leaders committed to productive change and advancement, models effective use of web-based technologies and social media to disseminate knowledge and know-how, and drives valuable educational innovation to the center of Jewish life. (www.jesna.org)

National Committee for Furtherance of Jewish Education (1941). 824 Eastern Parkway, Brooklyn, NY 11213. (718) 735-0200. A multi-faceted charity that protects, feeds and educates thousands throughout the NY metro area and around the nation. The NCFJE, founded in 1940 by Rabbi Yosef Yitzchok Schneerson, is one of the first Chabad-Lubavitch charities established in the US. Initially it provided Jewish public school students with a free Jewish education but expanded its functions to address the range of economic and social hardships of the students’ families. It also rescued nearly 1,000 Jewish children from Iran, founded the Colony of Hope in Israel and implemented counseling and hotline services in the wake of the Crown Heights Riots and the Brooklyn Bridge Shootings. The NCFJE runs the array programs spearheaded by Rabbi J. J. Hecht with the objective of providing fast, discreet and dignified service to all sectors of the Jewish community. It disseminates the ideals of Torah-true education among the youth of America; provides education and compassionate care for the poor, sick, and needy in US and Israel; sponsors camps, family and vocational counseling services, family and early intervention, after-school and preschool programs, drug and alcohol education and prevention; maintains schools in Brooklyn and Queens. Every year distributes 25,000 toys/gifts through Toys for Hospitalized children. (www.ncfje.org)

NEWCaje (formerly **CAJE**, the Coalition for the Advancement of Jewish Education) (2010). NewCaje is a new beginning for Jewish Education. It bought the intellectual property of CAJE, but will not be the same. In this new century there are different demands on Jewish educators. There are new technologies, new approaches, new students and a new generation of educators. NEWCaje will ask new questions and find new solutions to the problems old and new facing Jewish education. (www.newcaje.org)

Ozar Hatorah (1945). 625 Broadway, 5th Floor, NY, NY, 10012. (212) 253-7245. An international educational network organization for Sephardic Orthodox Jewish education, which originally operated in Mandate Palestine, it later focused on religious Jewish education in Muslim countries in the Middle East and North Africa, as well as on the Sephardi communities in France. It establishes schools, teaching both religious and secular subjects. The organization is financed by the American Jewish Joint Distribution Committee, local communities, and private individuals. On March 19, 2012, three children and a rabbi were killed and a teenage boy was seriously wounded when a gunman attacked the Ozar Hatorah Jewish School in Toulouse, France. (www.shemayisrael.com/ozarhatorah/sommaire.htm)

Pardes Progressive Association of Reform Day Schools (1990). c/o BHC, 7401 Park Heights Avenue, Baltimore, MD 21208. (410) 764-1587. An affiliate of

the Union for Reform Judaism: brings together Jewish day schools and professional and lay leaders committed to advancing the cause of full-time Reform Jewish education; advocates for the continuing development of day schools within the Reform movement as a means to foster Jewish identity, literacy, and continuity; promotes cooperation among our member schools and with other Jewish organizations that share similar goals. (www.pardesdayschools.org)

Partnership for Excellence in Jewish Education (1997). 88 Broad Street, 6th Floor, Boston, MA 02110. (617) 367-0001. Dedicated to positively impacting the day school field through initiatives that will help day schools tackle affordability issues, achieve financial sustainability, and implement effective advocacy campaigns. (www.peje.org)

Teva Learning Center (1988). 307 Seventh Avenue, Suite 900, NY, NY 10001. (212) 807-6376. A non-denominational educational service for students who attend Jewish Day schools, Hebrew schools, camps and community centers. Teva is sponsored by Shomrei Adamah at Surprise Lake Camp, an agency of UJA-Federation of New York. It exists to renew the ecological wisdom inherent in Judaism and to fundamentally transform Jewish education through experiential learning that fosters Jewish and ecological sustainability. Runs Jewish environmental education programs for Jewish day schools, synagogues, community centers, camps, university groups and other organized groups. Trains teachers, builds alliances, and offers consultancy and thought-leadership. (www.tevalearningcenter.org)

Torah Schools for Israel – Chinuch Atzmai (1953). 40 Exchange Place #1403, NY, NY 10005. (212) 248-6200. Conducts information programs for the American Jewish community on activities of the independent Torah schools educational network in Israel (an alternate school system for Orthodox children in Israel); coordinates role of American members of international board of governors; funds special programs of Mercaz Hachinuch Ha-Atzmai B'Eretz Yisroel; funds religious education programs in America and abroad. In Israel, schools in the Chinuch Atzmai system are allocated 55% of the budget that regular state schools receive and are required to teach 55% of the Ministry of Education's curriculum. Chinuch Atzmai's funding has traditionally been supplemented by donations from outside of Israel, particularly the US.

Torah Umesorah – National Society for Hebrew Day Schools (1944). 1090 Coney Island Avenue, Brooklyn, NY 11230. (212) 227-1000. Establishes Hebrew day schools and Yeshivas in US and Canada and provides a full gamut of services, including placement, curriculum guidance, and teacher training. It has a membership of over 675 day schools and yeshivos, with a total student enrollment of over 190,000. Parent Enrichment Program provides enhanced educational experience for students from less Jewishly educated and marginally affiliated homes through parent-education programs and Partners in Torah, a one-on-one learning program. Publishes textbooks; runs shabbatonim, extracurricular activities; national PTA groups; national and regional teacher conventions. (www.torah-umesorah.com)

Informal Jewish Education Organizations

Arachim 5014 16th Avenue, Brooklyn, NY 11204. (718) 633-1409. Dedicated to renewing authentic Jewish values using 3–5 day retreats that use lectures, workshops, and discussion groups to examine basic questions of Jewish outlook. (www.arachimusa.org)

B'nai B'rith Youth Organization (1924, became independent in 2002). 2020 K Street, NW, 7th Floor, Washington, DC 20006. (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, character development, and to contribute to the community. Assists members acquire a greater knowledge and appreciation for the Jewish religion, culture and Israel. Sponsors trips to Israel, camping, community involvement and college campus experiences for teens. (www.bbyo.org)

Birthright Israel Foundation (2000). PO Box 1784, NY, NY 10156. (888) 994-7723. Offers the gift of a free, 10-day educational trip to Israel for Jewish adults between the ages of 18–26. The trips aims to strengthen participants' Jewish identity; to build an understanding, friendship and lasting bond with the land and people of Israel; and to reinforce the solidarity of the Jewish people worldwide. (www.birthrightisrael.com)

Hillel: the Foundation for Jewish Campus Life (formerly **B'nai B'rith Hillel Foundations**) (1923). Charles and Lynn Schusterman International Center, Arthur and Rochelle Belfer Building, 800 Eighth Street, NW, Washington, DC 20001. (202) 449-6500. The largest Jewish campus organization in the world, it provides opportunities for Jewish students at more than 500 colleges and universities to explore and celebrate their Jewish identity through its global network of regional centers, campus Foundations and Hillel student organizations. Hillel is working to provoke a renaissance of Jewish life. Its mission is to enrich the lives of Jewish undergraduate and graduate students so that they may enrich the Jewish people and the world. Hillel student leaders, professionals and lay leaders are dedicated to creating a pluralistic, welcoming and inclusive environment for Jewish college students, where they are encouraged to grow intellectually, spiritually and socially. Hillel helps students find a balance in being distinctively Jewish and universally human by encouraging them to pursue tzedek (social justice), tikkun olam (repairing the world) and Jewish learning, and to support Israel and global Jewish peoplehood. Hillel is committed to excellence, innovation, accountability and results. (www.hillel.org)

National Jewish Committee on Scouting (Boy Scouts of America) (1926). 1325 West Walnut Hill Lane, PO Box 152079, Irving, TX 75015. (972) 580-2171. Promotes Boy Scouting among Jewish youth, helps Jewish institutions and local council Jewish committees to provide Scouting opportunities for Jewish youth, and promotes Jewish values in Scouting through program helps and the religious emblems program. (www.jewishscouting.org)

National Jewish Girl Scout Committee (1972). 33 Central Drive, Bronxville, NY 10708. (914) 738-3986. Serves to further Jewish education by promoting Jewish award programs, encouraging religious services, promoting cultural exchanges with the Israel Boy and Girl Scouts Federation, and extending membership in the Jewish community by assisting councils in organizing Girl Scout troops and local Jewish Girl Scout committees. (www.njgsc.org)

North American Alliance for Jewish Youth (1996). 295 Main Street, Metuchen, NJ 08840. (732) 494-1023. Serves the cause of informal Jewish and Zionist education in America: provides a forum for the professional leaders of the major North American youth movements, camps, Israel programs, and university programs to address common issues and concerns, and to represent those issues with a single voice to the wider Jewish and Zionist community. Sponsors annual Conference on Informal Jewish Education for Jewish youth professionals from across the continent. Offers Jewish clip art. (www.naajewishyouth.org)

PANIM: the Institute for Jewish Leadership and Values (1988). 2020 K Street, NW, 7th Floor, Washington, DC 20001. (202) 857-6594. A division of BBYO, it is a non-profit educational organization dedicated to the renewal of American Jewish life through the integration of Jewish learning, values and social responsibility. By providing relevant educational resources and curriculum, in depth immersive teen experiences and professional training for Jewish educators across North America the BBYO Panim Institute is creating a movement of young activists ready to take on the challenges facing the Jewish people, America and the world. The flagship program, Panim el Panim: High School in Washington, each year brings over 1,000 Jewish teens from across the country to Washington, DC to learn about political and social activism in the context of Jewish learning and values. It also sponsors the Jewish Civics Initiative, the largest national Jewish service/learning program for teens. The Institute also sponsors a Synagogue Transformation Project, and conducts leadership training. (www.panim.bbyo.org)

Pearlstone Conference and Retreat Center. 5425 Mt. Gilead Road, Reisterstown, MD 21136. (410) 429-4400. Offers ideal setting for both overnight and daytime events. Meets the lodging, dining and programmatic requirements of non-profit groups as they engage in all types of programming. Promotes environmental awareness by modeling biosustainable business practices and facilities management. Promotes inter-group and interfaith exchange and strives to further the missions of other non-profit organizations. Tries to accommodate all levels of Jewish observance. Jewish groups establish the standard of work and observance during their stay. (www.pearlstonecenter.org)

Jewish Outreach Organizations

Aish Hatorah (1974). 313 West 83rd Street, NY, NY 10024. (212) 579-1388. Goal is to revitalize the Jewish people by providing opportunities for Jews of all backgrounds to discover their heritage in an atmosphere of open inquiry and mutual

respect. Regarded as a world leader in creative Jewish educational programs and leadership training. (www.aish.com)

Conversion to Judaism Resource Center (1997). 74 Hauppauge Road, Rm. 53, Commack, NY 11725. (631) 462-5826. Provides information and advice for people who wish to convert to Judaism or who have converted. Puts potential converts in touch with rabbis from all branches of Judaism. (www.convert.org)

Jewish Outreach Institute (1987). 1270 Broadway, Suite 609, NY, NY 10001. (212) 760-1440. An independent, national, trans-denominational organization that conducts programs and services to empower and assist the Jewish community in welcoming into Jewish life and fully embracing unaffiliated and intermarried families and anyone else looking to explore connections to the Jewish heritage. (www.joi.org)

Jews for Judaism (1983). 3506 Gwynnbrook Avenue, Owings Mills, MD 21117. (410) 602-0276. Mission is to strengthen and preserve Jewish identity through education and counseling that counteracts deceptive proselytizing targeting Jews for conversion. (www.jewsforjudaism.org)

National Jewish Outreach Program (1987). 989 6th Avenue, 10th Floor, NY, NY 10018. (646) 871-4444. Established to stem the losses of Jews from Jewish life due to assimilation and lack of Jewish knowledge. It has become one of the largest and most successful Jewish outreach organizations in the world. Offers positive, joyous Jewish experiences and meaningful educational opportunities. (www.njop.org)

P'eylim-lev L'achim (1951). 1034 East 12th Street, Brooklyn, NY 11230. (718) 258-7760. An Orthodox Jewish organization operating in Israel. It follows Orthodox Judaism, and works to move students from secular Israeli schools to schools based on the Torah and religious teachings. It sends out senior yeshiva and kollel students to recruit Israeli children for religious elementary schools. Like all kiruv organizations, its goal is to teach those who have grown up in a non-Orthodox Jewish environment how to practice Judaism. Seeks to bring irreligious Jews in Israel back to their heritage. Conducts outreach through 12 major divisions consisting of thousands of volunteers and hundreds of professionals across the country; conducts anti-missionary, cult, assimilation and intermarriage programs; operates shelters for abused women and children; recruits children for Torah schools; rescues Jewish women trapped in Arab villages; provides many sorts of Torah centers, assists immigrants, and has big brother, kiruv, and dropout prevention programs.

Israel-Related Humanitarian Organizations

Note: See also the section “Jewish Medical Organizations.”

Abraham Fund (1989). 9 East 45th Street, NY, NY 10017. (212) 661-7770. A not-for-profit fundraising and educational organization dedicated to promoting Jewish-Arab coexistence in Israel. As a financial and educational resource for grassroots

programs that enhance mutual understanding and tolerance, The Abraham Fund provides grants to numerous organizations and institutions in Israel in such areas as culture, education, health, social services, among others. In the US, the Abraham Fund's educational and cultural programs provide information that enhances understanding about the necessary cooperation between Israel's Jewish majority and Arab minority. (www.abrahamfund.org)

Aluf Stone (2008). The veterans' association of men and women volunteers ("lone soldiers") from outside Israel who served in any branch of the Israel Defense Forces in any of Israel's wars since the War of Independence in 1948. It is dedicated to Zionist ideals and the covenant of Jewish mutual responsibility. Its mission is to sustain fellowship among members and to preserve the proud record of contribution and sacrifice. (www.alufstone.org)

AMIT (1925). 817 Broadway, NY, 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 98 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. It also promotes cultural activities for the purpose of disseminating Zionist ideals and strengthening traditional Judaism in America. (www.amitchildren.org)

Association of America-Israel Chambers of Commerce. A private, not-for-profit (and non-governmental) business network set up to boost the Israeli and United States economies by helping their companies develop business relationships with each other and explore new market opportunities. There are regional offices in California, Florida, Georgia, Illinois, Maryland, Minnesota, New York, Ohio, Pennsylvania, Texas, and Virginia. (www.israeltrade.org)

Bnei Akiva of the US & Canada (1934). (212) 465-9536. The Religious Zionist Youth Movement, it inspires and empowers the Jewish Youth of North America with a deep commitment to our people, our land, and our Torah through a wide variety of informal educational programs. Bnei Akiva members strive to live lives of Torah V'Avodah, combining Torah learning and observance with active contribution to the Jewish people and society, to bring about the rebirth of the Jewish Nation on its land. It creates leaders who assume responsibility for their community, who take initiative and who actualize its ideals by making aliyah. (www.bneiakiva.org)

Chabad's Children of Chernobyl (1990). 675 Third Avenue, Suite 3210, NY, NY 10017. (212) 681-7800. Brings the children of Chernobyl to Israel permanently and cares for them fully. Only organization in the world to bring children out of the contaminated areas permanently. Provides medicine, medical equipment, therapeutic aids, and other needed items for those who will not leave the area. (www.ccoc.net)

CHMOL (1980). 5225 New Utrecht Avenue, Brooklyn, NY 11219. (718) 871-4111. Stands for Chalukas Mazon L'Shabbos – Shabbos food for the needy. Provides food for Israeli families that do not have food for Shabbos, food for

daily living, cash grants to cover expenses for holidays, cash for families suddenly facing unexpected financial burdens, and cash for needy couples getting married. (www.chmol.com)

Development Corporation for Israel (formerly **State of Israel Bonds**) (1951). 575 Lexington Avenue, 11th Floor, NY, NY 10022. (212) 446-5829. An international organization offering securities issued by the government of Israel. Since its inception, it has secured worldwide sales over \$34 billion in investment capital for the development of every aspect of Israel's economic infrastructure, facilitating the rapid development of Israel's economy and building a global partnership with Israel. Proceeds realized through the sale of Israel bonds have helped in agriculture, commerce, industry, and in the absorption of immigrants. Bonds have funded cultivating the desert, building transportation networks, creating new industries, resettling immigrants, and increasing export capability. (www.israelbonds.com)

Emunah of America (1948). 7 Penn Plaza, NY, NY 10001. (212) 564-9045. Fund raises to support 250 educational and social-welfare institutions in Israel within a religious framework, including day care centers, kindergartens, children's residential homes, vocational schools for the underprivileged, senior citizen centers, a college complex, crisis counseling, and Holocaust study center. (www.emunah.org)

Gesher Foundation USA (1969). 332 Bleecker Street, Suite 444 NY, NY 10014. (646) 465-9301. Seeks to close the gap between secular and religious Jews in Israel, and to promote our shared heritage as the force which can hold us together. Meaning 'Bridge' in Hebrew, Gesher has refined a unique educational approach that confronts our differences, fosters commitment to Jewish identity and builds skills for a shared future. (www.gesherusa.org)

Habonim-Dror North America (the Builders of Freedom) (1935). 114 West 26th Street, Suite 1004, NY, NY 10001. (212) 255-1796. A Progressive Labor Zionist Youth movement whose mission is to build a personal bond and commitment between North American Jewish youth and Israel, and to create Jewish leaders who will actualize the principles of social justice, equality, peace and coexistence in Israel and North America. It fosters identification with cooperative living in Israel and stimulates study of Jewish and Zionist culture, history, and contemporary society. (www.habonimdror.org)

Hadassah, the Women's Zionist Organization of America (1912). 50 West 58th Street, NY, NY 10019. (888) 303-3640. One of the largest international Jewish organizations, it is a volunteer organization that inspires a passion for and commitment to its partnership with the land and people of Israel. It enhances the health of people worldwide through its support of medical care and research at the Hadassah Medical Organization in Jerusalem, which it founded and funds. Hadassah empowers its members and supporters, as well as youth in Israel and America through opportunities for personal growth, education, advocacy and Jewish continuity. It provides support for Youth Aliyah and the Jewish National Fund. It sponsors Young Judea summer and year-course programs, Jewish and women's health education, advocacy on Israel, Zionism and women's issues, as well as the Hadassah Leadership Academy, Hadassah-Brandeis Institute for International Research on Jewish Women, and the Hadassah Foundation. (www.hadassah.org)

Hadassah – Young Judaea (1909). 50 West 58th Street, NY, NY 10019. (212) 303-804. (*Although it has been sponsored by Hadassah, plans are being made for Young Judaea to soon become an independent entity.*) Religiously pluralistic, politically nonpartisan Zionist youth movement that seeks to educate Jewish youth aged 8-25 toward Jewish and Zionist values, active commitment to and participation in the American and Israeli Jewish communities; maintains five summer camps in the US; runs both summer and year programs in Israel, and a junior year program in connection with both Hebrew University in Jerusalem and Ben Gurion University of the Negev. College-age arm, Hamagshimim, supports Zionist activity on campuses. (www.youngjudaea.org)

Hashomer Hatzair, Socialist Zionist Youth Movement (1923). 114 West 26th Street, Suite 1001, NY, NY 10001. (212) 627-2830. A Progressive Zionist Youth Movement that specializes in youth-led experiential Jewish education. Based on the values of equity, community, and social responsibility, their camps and year-round activities encourage youth to shape their communities and find personal relevance in Judaism, Jewish peoplehood, and Israel. It seeks to educate Jewish youth to an understanding of Zionism as the national liberation movement of the Jewish people. Promotes aliyah to kibbutzim. Affiliated with Kibbutz Artzi Federation. Espouses socialist-Zionist ideals of peace, justice, democracy, and intergroup harmony. (www.hashomerhatzair.org)

Interns for Peace International (1976). 475 Riverside Drive, 16th Floor, NY, NY 10115. (212) 870-2226. An independent, nonprofit, nonpolitical educational program training professional community peace workers. It was founded by Israeli Arab Farhat Agbaria and American Rabbi Bruce M. Cohen with the mission of fostering the creation of personal relationships between Israel's Arabs and Jews, with the goal of creating greater understanding and promoting peace. It was the first and remains the only program with the purpose of training community development and peace workers in Israel, and now in Palestinian Gaza/West Bank, Jordan, Egypt, who initiate cooperative inter-communal action that unites all people. It is operated jointly by Jews and Arabs, and has trained over 300 volunteer interns, including Palestinians from West Bank and Gaza, who have led joint programs in education, sports, culture, business, women's affairs, and community development. (www.internsforpeace.org)

Israel Humanitarian Foundation (1970). 2 West 46th Street, Suite 1500, NY, NY 10036. (212) 683-5676. Originally established in 1970 by Supreme Court Justice Arthur Goldberg, it grew into the premier connection between directed American Jewish philanthropy and the unfulfilled needs of medical, educational, humanitarian and social service projects in both Israel and the US, enabling donors to have a direct and personal impact with the recipient beneficiaries. IHF has funded more than 130 social service projects in Israel that provide funds and programs in a diverse range of areas. IHF strives to improve the standard of living of the Israeli population through its support for education, youth in need, elder care, the disables, and medical care and research projects that directly benefit thousands of people in need. (www.ihf.net)

The Jerusalem Foundation (1966). 420 Lexington Avenue, Suite 1645, NY, NY 10170. (212) 697-4188. A nonprofit organization founded 44 years ago by the legendary Mayor of Jerusalem, Teddy Kollek, it is devoted to improving the quality of life for all Jerusalemites, regardless of ethnic, religious, or socioeconomic background, while preserving the city's historic heritage and religious sites. It has pioneered and supported more than 4,000 projects, including community centers, sports complexes, parks, children's playgrounds, libraries, theaters, museums, arts schools, science labs, day cares, homes for the elderly, school facilities and landscaping. (www.jerusalemfoundation.org)

The Jewish Agency for Israel (1929). 633 3rd Avenue, 21st Floor, NY, NY 10017. (212) 339-6000. Serves as the link between the Jewish people and Israel, working to ensure the future of a connected, committed, global Jewish People with a strong Israel at its center. (www.jafi.org.il)

Just One Life. 587 Fifth Avenue, Suite 702, NY, NY 10017. (212) 683-6040. Helps Israeli expectant women by providing professional counseling and financial assistance. Run by a professional and highly committed team of social workers. (www.justonelife.org)

Keren Hayaed (1962). PO Box 180115, Brooklyn, NY 11218. (718) 435-9128. Provides warm home to orphans and children from dysfunctional families throughout Israel. Programs include rehabilitative care, Big Brother, educational center, and after-school activities. (www.kerenhayaed.org)

Maccabi USA/Sports for Israel (1948). 1926 Arch Street, 4R, Philadelphia, PA 19103. (215) 561-6900. Sponsors US team for World Maccabiah Games in Israel every 4 years; endeavors, through sports, to perpetuate and preserve the American Jewish community by encouraging Jewish pride, strengthening Jewish bonds and by creating a heightened awareness of Israel and Jewish identity. The volunteer organization seeks to enrich the lives of Jewish youth in the US, Israel and the Diaspora through athletic, cultural and educational programs. (www.maccabiusa.com)

Mercaz USA (1979). 136 East 39th Street, 4th Floor, NY, NY 10016. (212) 533-2061. The US Zionist membership organization of the Conservative Movement, the voice of Conservative Jewry within the World Zionist Organization, the Jewish Agency for Israel, the American Zionist Movement and the Jewish National Fund to support religious pluralism in Israel and strengthen the connection between Israel and the Diaspora. It fosters Zionist education and aliyah and develops young leadership. (www.mercazusa.org)

NA'AMAT USA – The Women's Labor Zionist Organization of America (Hebrew acronym for "Movement of Working Women and Volunteers") (formerly Pioneer Women) (1925). 350 Fifth Avenue, Suite 4700, NY, NY 10118. (212) 563-5222. Part of the World Movement of NA'AMAT, it is an organization and a movement striving to enhance the quality of life for women, children and families in Israel, the US and around the world. It helps provide social, educational, and legal services for women, teenagers, and children in Israel. It also advocates legislation for women's rights and child welfare in Israel and the US, from the ability of single parents and new immigrants to build a life for themselves to the end

of domestic violence, furthers Jewish education, and supports Habonim Dror, the Labor Zionist youth movement. It helps women, and helps women help themselves. (www.naamat.org)

New Israel Fund (1979). 2100 M Street NW, Suite 619, Washington, DC 20037. (202) 842-0900. NY office: 330 Seventh Avenue, 11th Floor, NY, NY 10001. (212) 613-4400. A partnership of Israelis and North Americans dedicated to promoting social justice, coexistence, and pluralism in Israel, the NIF helps strengthen Israeli democracy by providing grants and technical assistance to the public-interest sector, cultivating a new generation of social activists, and educating citizens in Israel and the Diaspora about the challenges to Israeli democracy. Widely credited with building Israel's progressive civil society from scratch, the NIF has provided over \$200 million to more than 800 cutting-edge organizations since its inception and it is at philanthropy's cutting edge thanks in large part to Shatil, the New Israel Fund Initiative for Social Change. Shatil provides NIF grantees and other social change organizations with hands-on assistance, including training, resources and workshops on various aspects of nonprofit management. NIF/Shatil is a leading advocate for democratic values, builds coalitions, empowers activists and often takes the initiative in setting the public agenda. (www.newisraelfund.org)

One Family Fund. 1029 Teaneck Road, Suite 3B, Teaneck, NJ 07666. (866) 913-2645. Supports One Family, an organization that empowers victims of terror attacks to rebuild their lives. Helps orphans of both parents, orphans of one parent, bereaved parents, widows and widowers, bereaved siblings, and wounded victims. (www.onefamilyfund.org)

PEF-Israel Endowment Funds (1922). 317 Madison Avenue, Suite 607, NY, NY 10017. (212) 599-1260. A totally volunteer organization that makes grants to educational, scientific, social, religious, health, and other philanthropic institutions in Israel. PEF provide a means for individuals, foundations and charitable institutions to recommend grants to approved Israeli charities at no expense to the donor. Since 1922, over \$1 billion has been distributed in Israel. Over 1,200 Israeli charities (Amutot) are involved, saved the expense and distraction of creating and managing their own US 501(c)(3) friends organization. PEF is the source of critical support for most and has been instrumental in providing the seed money for what have become significant Israeli non-profits. (www.pefisrael.org)

Poale Agudath Israel of America (1948). 1721 49th Street, Brooklyn, NY 11204. (718) 854-2017. Aims to educate American Jews to the values of Orthodoxy and aliyah; supports kibbutzim, trade schools, yeshivot, moshavim, kollelim, research centers, and children's homes in Israel.

Religious Zionists of America (1909). 500 7th Avenue, 2nd Floor, NY, NY 10018. (212) 465-9234. Disseminates ideals of religious Zionism; conducts cultural work, educational program, public relations; raises funds for religious educational institutions in Israel, including yeshivot hesder and Bnei Akiva. (www.rza.org)

Re'uth Women's Social Service for Israel (1937). 390 Fifth Avenue, Suite 900, NY, NY 10018. (212) 751-9255. Raises awareness for the needs of and maintains, in Israel, subsidized housing for self-reliant elderly, old-age homes for more dependent elderly, a hospital for chronically ill children and young accident

victims not accepted by other hospitals, provides subsidized meals and Golden Age clubs. (www.reuth.org)

Society of Israel Philatelists (1948). (440) 461-9459. Promotes interest in, and knowledge of, all phases of Israel philately through sponsorship of chapters and research and study groups, maintenance of a philatelic library, support of public and private exhibitions, a speakers bureau, new issue service, handbooks/monographs, awards, and an annual convention. (www.israelstamps.net)

Theodor Herzl Foundation (1954). 633 Third Avenue, 21st Floor NY, NY 10017. (212) 339-6020. Offers cultural activities, lectures, conferences, courses in modern Hebrew and Jewish subjects, Israel, Zionism, and Jewish history. Sponsors Herzl Press, which serves as “the Zionist Press of record,” publishing books that are important for the light they shed on Zionist philosophy. Israeli history, contemporary Israel and the Diaspora and the relationship between them. (www.midstreamthf.com)

To Save a Life (2003). 16405 Equestrian Lane, Rockville, MD 20855. (301) 977-3637. A charitable, tax deductible, volunteer organization whose goal is to provide the opportunity to give directly, efficiently and personally to help the people of the US and Israel. TSAL works within the world of little miracles, small charities that are below the radar screen but who make real differences in life. (www.tsal.org)

United Charity Institutions of Jerusalem (Etz Chaim Torah Center) (1903). 1778 45th Street, Brooklyn, NY 11204. (718) 633-8469. In the US, raises funds for and awareness about the importance of supporting schools, kitchens, clinics, dispensaries, and free loan foundations in Israel.

Volunteers for Israel-USA (1982). 330 West 42nd Street, Suite 1618, NY, NY 10036. (866) 514-1948. Connects Americans to Israel through volunteer service, promotes solidarity and goodwill among Israelis, American Jews, and other friends of Israel, while providing aid to Israel through volunteer work. The program began in 1982, during the first war with Lebanon, when civilian replacements were needed for thousands of reservists called to duty. Israeli General Aharon Davidi sent emissaries to the US to enlist volunteers to harvest crops and save the economy. More than 600 volunteers responded immediately. Since then, more than 30,000 Americans aged 18 and over have participated, doing civilian work on Israeli Defense Forces bases, enabling them to meet and work closely with Israelis and to gain an inside view of Israeli life and culture. It partners with military and civilian organizations, and newer additions include a summer International Youth Program, an add-on to Taglit-Birthright tours, and other volunteer options. (www.vfi-usa.org)

Women’s International Zionist Organization USA (WIZO) (1982). 950 Third Avenue, NY, NY 10022. (212) 707-6461. Member of WIZO, nonprofit organization of members in over 50 countries working together to improve the lives of women, children and the elderly living in Israel. Next to the Israeli government it is the largest provider of social welfare services in the country. WIZO USA’s primary focus is working to support and fund its projects in Israel. In the US, it strengthens the bond between Israel and American Jewry by promoting Jewish identity and education. (www.wizousa.org)

Youth Renewal Fund (1989). 250 West 57th Street, Suite 632, NY, NY 10107. (212) 207-3195. Provides supplemental education to disadvantaged youth in Israel.

YRF projects fill an immediate need in low-income communities by teaching core academic subjects, enhancing critical reasoning skills, exposing students to technological innovation, and providing a strong network of support. Its Teacher Professional Development Program provides a long-term solution to Israel's education crisis by providing teachers with needed tools and skills. Contributions from YRF's Board of Directors cover all overhead and fundraising expenses, ensuring that all additional funds raised go directly to programs in Israel. (www.youthrenewalfund.org)

Israel-Related Political Organizations

Ameinu (2004). 114 West 26th Street, NY, NY 10001. (212) 366-1194. A national, multi-generational community of progressive American Jews. Recognizing the unbreakable bond between the Jewish people and Israel, as well as the commitment to make our own country better, we mobilize American Jews who seek opportunities to foster social and economic justice both in Israel and the US. As Zionists, we understand that a secure peace between Israel and its neighbors is essential to the survival of a democratic Jewish state. With this in mind, we build support within the American Jewish community for a negotiated two-state solution to the Israeli-Palestinian conflict. Sponsors Habonim-Dror Labor Zionist youth movement. (www.ameinu.net)

America-Israel Friendship League (1971). 134 East 39th Street, NY, NY 10016. (212) 213-8630. A non-sectarian, non-partisan, not-for-profit organization which seeks to broaden the base of support for Israel among Americans of all faiths and backgrounds. It is dedicated to building close bonds of friendship and affection between the people of the US and Israel. Working with individuals and common-interest groups in both countries, AIFL strives to bridge the distance to reveal the beauty, humanity, and modern democratic values that define both nations. (www.aifl.org)

American Israel Public Affairs Committee (AIPAC) (1954). 251 H Street, NW Washington, DC 20001. (202) 393-1999. AIPAC's mission is to strengthen the ties between the US and its ally Israel to the mutual benefit of both nations. It is a 100,000-member grassroots movement of activists committed to ensuring Israel's security and protecting American interests in the Middle East and around the world. AIPAC's priority is to ensure that both America and Israel remain strong and that they collaborate closely together. Described by the *New York Times* as "the most important organization affecting America's relationship with Israel," AIPAC advocates for US cooperation with Israel on a wide range of issues. From promoting peace between Israel and its neighbors to facilitating US-Israel exchanges of expertise and equipment for homeland security, defense and counterterrorism to collaborating on technology, science and agricultural products. AIPAC is registered as a domestic lobby and supported financially by private donations. The organization receives no financial assistance from Israel, from any national organization or any foreign group. AIPAC is not a political action committee and it does not rate,

endorse or contribute to candidates. It is registered to lobby on behalf of legislation affecting US-Israel relations; represents Americans who believe support for a secure Israel is in US interest. Works for a strong US-Israel relationship. (www.aipac.org)

The American-Israeli Cooperative Enterprise (1993). 2810 Blaine Drive Chevy Chase, MD 20815. (301) 565-3918. A nonprofit and nonpartisan organization established to strengthen the US-Israel relationship by emphasizing the fundamentals of the alliance—the values our nations share. It provides a vehicle for the research, study, discussion and exchange of views concerning nonmilitary cooperation and shared interests between the peoples and governments of the US and Israel, facilitates the formation of partnerships between Israelis and Americans. It sponsors research, conferences and documentaries, serves as a clearinghouse on joint U.S.-Israeli activities, provides educational materials on Jewish history and culture, and promotes scholarship in the field of Israel studies. AICE was created, in large part, to highlight areas where Israel might contribute to the betterment of America. (www.jewishvirtuallibrary.org)

Americans for a Safe Israel (1970). 1751 Second Ave, NY, NY 10128. (800) 235-3658. Founded as an American counterpart to the Land of Israel Movement, which asserted Israel's right—historic, religious and legal—to the territories won in the 1967 war, when Israel, openly threatened with imminent extinction by her Arab neighbors, turned the tables in six days. AFSI argues that a strong territorially defensible Israel is essential to US security interests in the region and that “land for peace” is a delusional policy. It is a major political support group for the Jewish communities of Judea, Samaria and the Golan. AFSI supports the right of Israelis, free from outside interference, to live, thrive and expand their communities in all of the Land of Israel. AFSI seeks to educate Americans in Congress, the media, and the public about Israel's role as a strategic asset for the West. (www.afsi.org)

Americans for Peace Now (1981). 2100 M Street, NW, Suite 619, Washington, DC 20037. (202) 408-9898. Conducts educational programs and raises funds to support the Israeli peace movement, Shalom Achshav (Peace Now), and coordinates US advocacy efforts through APN's Washington-based Center for Israeli Peace and Security. It is the most prominent American Jewish, Zionist organization working to achieve a comprehensive political settlement to the Arab-Israeli conflict. Shalom Achshav was established in 1978, when 348 Israeli senior reserve army officers and combat soldiers came together to urge their government to sign a peace treaty with Egypt, claiming that real security for Israel could be achieved only through peace. Shalom Achshav has worked for the achievement of peace agreements between Israel and her Arab neighbors, and is known for mobilizing mass demonstrations, conducting comprehensive monitoring of Israeli settlement activity in the West Bank (and the Gaza Strip, until Israel's 2004 evacuation of Gaza settlements). APN supplies timely information and education, providing a pro-Israel, pro-peace, American Jewish perspective on issues and legislation. APN also engages in grassroots political activism and outreach to the American Jewish and Arab American communities, opinion leaders, university students and the public at large. (www.peacenow.org)

American Jewish League for Israel (1957). 400 North Flagler Drive, PH D4 West Palm Beach, FL 33401. (212) 371-1583. Seeks to unite all American Jews, regardless of political, ideological, or religious beliefs, to work to support for Israel. It is independent, not connected to any political party in Israel, and dedicated to keeping its members informed and involved. The University Scholarship Fund of the American Jewish League for Israel is a scholarship program to assist students who are US citizens or permanent residents to study in Israel. (www.americanjewishleague.org)

American Zionist Movement (1939). 633 Third Avenue, NY, NY 10017. (212) 318-6100. A coalition of groups and individuals committed to Zionism: the idea that the Jewish people is one people with a shared history, values and language. AZM is the American affiliate of the World Zionist Organization, the Zionist Federation in the US. Its mission is to strengthen the connection of American Jews with Israel; develop their appreciation of the centrality of Israel to Jewish life worldwide; deepen their understanding of Israeli society and the challenges it faces; encourage travel, long-term visits and aliyah; and to facilitate dialogue, debate and collective action to further Zionism in the US and abroad. (www.azm.org)

ARZA (1977). 633 Third Avenue, 7th Floor, NY, NY 10017. (212) 650-4280. Strengthens and enriches the Jewish identity of Reform Jews in the US by ensuring that a connection with Eretz Yisrael is a fundamental part of that identity. It develops support for and strengthens the Reform movement in Israel and promotes advocacy for a Jewish, pluralistic, just and democratic society in Israel. It works in partnership with the Union for Reform Judaism and the Israel Movement for Progressive Judaism and their affiliates, and represents United States Reform Jews in national and international Zionist organizations. (www.arzawuna.org)

Betar USA (1929). 1600 Rockefeller Building, 614 West Superior Avenue, Cleveland, Ohio 44113 (216) 297-ZION. A Revisionist Zionist youth movement founded by Vladimir Jabotinsky which has been traditionally linked to the original Herut and then Likud political parties of Israel, and was closely affiliated with the pre-Israel Revisionist Zionist splinter group Irgun Zevai Leumi. It was one of many right-wing movements and youth groups arising at that time out of a worldwide emergence of fascism. Some of the most prominent politicians of Israel were Betarim in their youth, most notably Prime Ministers Yitzhak Shamir and Menachem Begin, the latter of whom idolized Jabotinsky. Betar is a Zionist active movement which promotes Israeli issues in the American media. Its goal is the gathering of all Jewish people in their ancient land. Betar promotes Jewish leadership on University campuses as well as in local communities. Its history of empowering Jewish youth dates back to before Israel. Throughout World War II, Betar was a major source of recruits for both the Jewish regiments that fought the Nazis alongside the British and the Jewish forces that waged an ongoing guerrilla war against the British in Palestine. Across Europe, Betar militia played major roles in independently resisting Nazi forces and other various assaults on Jewish communities. (www.betar.org)

The David Project (2002). PO Box 52390, Boston, MA 02205. (617) 428-0012. Zionist non-profit educational organization whose aim is to educate and inspire

strong voices for Israel through dynamic educational seminars, workshops and curricula. Offices are in Boston, New York, and Israel. (www.thedavidproject.org)

Emergency Committee for Israel (2010). 11 Dupont Circle NW, Suite 325, Washington, DC 20036 (202) 600-6220. Committed to mounting an active defense of the US-Israel relationship by educating the public about the positions of political candidates on this issue, and by keeping the public informed of the latest developments in both countries. (www.committeeforIsrael.com)

Israel on Campus Coalition (2002). (202) 449-6598. ICC works to empower the network of national Israel supporters, to engage leaders at colleges and universities around issues affecting Israel, and to create positive campus change for Israel. Offers information, resources, training and leadership opportunities to the campus community and other supporters of Israel on campus. (www.israelcc.org)

Israel Policy Forum (1993). (*NOTE: this organization merged for a couple of years with others, but as of July 2012 it is seeking a new direction. Contact information may therefore change.*) 165 East 56th Street, 2nd Floor, NY, NY 10022. (212) 245-4227. 1030 15 Street, NW, Suite 850, Washington, DC 20005. (202) 842-1700. An independent leadership institution whose mission is to encourage an active US role in resolving the Arab-Israeli conflict, it was founded with the encouragement of Prime Minister Yitzhak Rabin, to serve as a strong American base of support for the active and sustained US diplomatic efforts needed to assist Israel in its pursuit of lasting peace and security. Ever since, IPF's program, policy and advocacy initiatives have served to mobilize community and policy leaders toward constructive efforts to advance Mideast peace and security. IPF has also provided high-level platforms for key policymakers to address Middle East peace-making efforts, including President Bill Clinton, who announced the "Clinton Parameters" for Middle East peace at an IPF event in 2001. IPF generates support by involving leaders from the business, political, entertainment, academic, and philanthropic communities in the peace effort, and by fostering a deeper understanding of the peace process among the American public. (www.ipforum.org)

The Israel Project (2002). 2020 K Street NW, Washington, DC 20006. (202) 857-6644. Non-profit educational organization that provides factual information about Israel and the Middle East to the press, policy-makers and the public. (www.theisraelproject.org)

J Street (2008). PO Box 66073, Washington, DC 20035. (202) 596-5207. This nonprofit 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. J Street U is the campus arm of J Street. (www.jstreet.org) (www.jstreetu.org)

Jewish Institute for National Security Affairs (1976). 1307 New York Avenue, NW, Suite 200, Washington, DC 20005. (202) 667-3900. A nonprofit, nonpartisan organization that advocates on behalf of a strong US military, a robust national security policy and a strong US security relationship with Israel and other like-minded democracies. It is an educational organization working

within the American Jewish community to explain the link between American defense policy and the security of Israel; and within the national security establishment to explain the key role Israel plays in bolstering American interests. (www.jinsa.org)

Jewish Peace Lobby (1989). PO Box 7778, Silver Spring, MD 20907. (301) 589-8764. A legally registered lobby promoting changes in US policy vis-a-vis the Israeli-Palestinian conflict. Supports Israel's right to peace within secure borders; a political settlement based on mutual recognition of the right of self-determination of both peoples; a two-state solution as the most likely means to a stable peace. It is made up of over 5,000 members and 400 rabbis. In addition to JPL's grassroots efforts, it works closely with Israeli, Palestinian, European and American policy-makers. JPL advocates that Israel should negotiate a two-state solution, the sharing of Jerusalem, halting of the settlements, that the US must be deeply engaged and in a balanced manner, and that the US should put on the table, a full American plan for ending the conflict. As appropriate, it urges its members to communicate on these issues to the President and members of Congress. (www.peacelobby.org)

Jewish Voice for Peace (1996). 1611 Telegraph Avenue, Suite 550, Oakland, CA 94612. (510) 465-1777. Only national Jewish organization that provides a voice for Jews and allies who believe that peace in the Middle East will be achieved through justice and full equality for both Palestinians and Israelis. (www.jewishvoiceforpeace.org)

Meretz USA for Israeli Civil Rights and Peace (1991). 114 West 26th Street, Suite 1002, NY, NY 10001. (212) 242-4500. A forum for addressing the issues of social justice and peace in Israel. Educates about issues related to democracy, human and civil rights, religious pluralism, and equality for women and ethnic minorities; promotes the resolution of Israel's conflict with the Palestinians on the basis of mutual recognition, self-determination, and peaceful coexistence. Generates and promotes partnership between Israelis and Americans who support a progressive Israel to help create a more progressive Israel and Zionist movement. Develops and implements hands-on programs that enable the American Jewish community, and its friends, to provide real support for policies of peace, democracy, justice, and equality in Israeli society. (www.meretzusa.org)

Middle East Progress. 1333 H Street NW, Floor 10, Washington, DC 20005. Highlights practical approaches to make Americans safer by improving US, Israeli and regional security and strengthening America's global standing. (www.middleeastprogress.org)

United with Israel (2010). PO Box 151, Lawrence, NY 11559. (888) ZION-613, (646) 213-4003. Independent, grassroots, pro-Israel movement founded by Jewish families that welcomes members from all around the world, regardless of race, region and religion. Mission is to foster worldwide unity with the People, Country and Land of Israel and to demonstrate how Israel is a great source of blessing to the world. (www.unitedwithisrael.org)

World Zionist Organization – American Section (1971). 633 3rd Avenue, 21st Floor, NY, NY 10017. (212) 339-6000. Encourages aliyah, and assists in obtaining visas and documents to bring representatives from Israel to educate and inspire those in the Diaspora. (www.wzo.org.il)

Zionist Organization of America (1897). ZOA House, 4 East 34 Street, NY, NY 10016. (212) 481-1500. The oldest pro-Israel organization in the US. The ZOA is dedicated to educating the public, elected officials, media, and college/high school students about Israel's importance to the US and the dangers that Israel faces. ZOA is also committed to promoting strong US-Israel relations. ZOA works to protect Jewish college and high school students from intimidation, harassment and discrimination, and in fighting anti-Semitism in general. It works on behalf of pro-Israel legislation, combats anti-Israel bias in the media, textbooks, travel guides, and on campuses, and promotes aliyah. It documents and exposes Palestinian Arab terror and works on behalf of American victims of Palestinian Arab terrorism. ZOA campaigns have repeatedly led to the defeat of hostile critics of Israel who were nominated for important government positions. The ZOA has played a key role in Congress regarding victims of terrorism, keeping Jerusalem unified under Israeli sovereignty, fighting Hamas and Fatah, and working on the imposition of sanctions on Arab countries. Supreme Court Justice Louis Brandeis was a Former president of ZOA. (www.zoa.org)

Organizations Supporting Specific Israeli Institutions

Note: See also the section "Jewish Medical Organizations."

American Associates, Ben-Gurion University of the Negev (1972). 1430 Broadway, 8th Floor, NY, NY 10018. (212) 687-7721. AABGU has played a vital role in building a world-class center for research and education in the desert. A nonprofit cooperation with ten regional offices throughout the US, AABGU prides itself on its efficiency and effectiveness in raising funds to help BGU bring knowledge to the Negev and to the world. AABGU plays a vital role in helping BGU fulfill its unique responsibility to develop the Negev. (www.aabgu.org)

American Committee for Shenkar College in Israel (1971). 307 Seventh Avenue, #1805, NY, NY 10001. (212) 947-1597. Raises funds and coordinates projects and research with Shenkar College. Its mission is to strengthen education and economic growth in Israel by raising funds for capital improvements, scholarship and prizes, equipment, research, internships and student exchanges. Shenkar College is a unique government academic institute in Israel dedicated to education and research in areas impacting Israel's industries and its artistic and scientific development. Textile, Fashion, Interior and Product design courses are offered with Scientific courses: Plastics, Chemistry, Software and Industrial Management and Marketing. (www.shenkar.org)

American Committee for the Weizmann Institute of Science (1944). 633 3rd Avenue, NY, NY 10017. (212) 895-7900. Shares a common vision with the Weizmann Institute of Science in Israel, one of the world's premier scientific research institutions, in support of science for the benefit of humanity and in

strengthening Israel through science and technology. Where the Institute strives to innovate in the world of science, the American Committee strives to innovate in the world of philanthropy, raising funds for the Weizmann Institute while it educates the American public about the Institute's research and represents the Institute's interests in the US Interface. (www.weizmann-usa.org)

American Friends of Bar-Ilan University (1955). 160 East 56th Street, NY, NY 10022. (212) 906-3900. Increases awareness of, and support for the fastest-growing institution of higher education in Israel. Bar-Ilan University (BIU) seeks to produce students who excel in the sciences, humanities, law, engineering, business and the arts – all within a learning environment that fosters Jewish values and continuity. Home to the largest Jewish studies faculty in the world, offering hundreds of courses in Jewish Studies, BIU is also pursuing cutting-edge scientific research in nanotechnology, brain science, security technology and cancer, and opened its medical school in 2011. (www.afbiu.org)

American Friends of Beth Hatefutsoth (1976). 633 Third Avenue, 21st Floor, NY, NY 10017. (212) 339-6034. Supports the maintenance and development of Beth Hatefutsoth, the Nahum Goldmann Museum of the Jewish Diaspora in Tel Aviv, and its cultural and educational programs for youth and adults. Circulates its traveling exhibitions and provides various cultural programs to local Jewish communities. The Jewish genealogy center (DOROT), has a database of Jewish family names in a unique digitized collection of about 20,000 entries with explanations about the origin and meaning of Jewish family names from all over the world (texts in English only). It is a center for Jewish music and photo documentation center. (www.bh.org.il)

American Friends of ELI: Israel Association for Child Protection (1979). 1009 Delene Road, Rydal, PA 19046. (215) 576-6611. Recognized by the Israeli government and other human service agencies as the only organization in Israel that deals specifically and exclusively with all of the various aspects of child abuse. Increases the awareness of the problem by educating the public, by training professionals, by lobbying policy decision makers, and by providing vital information to potential victims and parents. (www.just-tzedakah.org)

American Friends of Likud (1977). PO Box 8711, JAF Station, NY, NY 10116. (212) 308-5595. Donations are used solely to fund AFL's educational programs, events and Missions to Israel. AFL maintains unparalleled access to the Likud Ministers and Members of Knesset as well as close relationships with other Israeli dignitaries and policy and opinion makers, who appear as guest speakers, lecturers and educators. The special relationships with Israel's leaders, dignitaries, journalists, etc. have been developed over the years and are based on a mutual belief in a right-leaning Likud philosophy. AFL informs and educates its members through its diverse programs for its President's Club, Young Leadership and General Membership. As a result, AFL provides its members with opportunities to meaningfully interact with Israel's leaders and to hopefully affect the Israel conversation. (www.aflikud.org)

American Friends of Neve Shalom/Wahat al-Salam (1988). 12925 Riverside Drive, 3rd Floor, Sherman Oaks, CA 91423. (818) 325-8884. Supports and publicizes the projects of the community of Neve Shalom Wahat Al-Salam, the "Oasis of Peace." Neve Shalom/Wahat al-Salam has been dedicated to dialogue, cooperation and a genuine and durable peace between Arabs and Jews, Palestinians and Israelis. Jewish and Palestinian citizens of Israel have chosen to live and work together as equals in this community to promote trust, understanding and mutual respect well beyond its own borders. At Neve Shalom/Wahat al-Salam, the bilingual, binational, multicultural Primary School, the School for Peace, the Pluralistic Spiritual Center, and other projects, serve the village and beyond reaching thousands of Jewish and Palestinian youth and adults. (www.oasisofpeace.org)

American Friends of Tel Aviv University (1955). 39 Broadway, 15th Floor, NY, NY 10006. (212) 742-9070. Offers cultural, social and educational activities at venues across the US. Serves as a dynamic bridge between American and Israeli communities, dedicated to excellence in scholarship at Tel Aviv University, Israel's largest and most comprehensive institution of higher learning, and to strengthening Israel and the vital city of Tel Aviv. (www.aftau.org)

American Friends of the Hebrew University (1925). One Battery Park Plaza, 25th Floor, NY, NY 10004. (212) 607-8500. Raises awareness of and support for The Hebrew University of Jerusalem, Israel's research powerhouse and most comprehensive institution of higher learning. Through the philanthropic efforts, leadership, contributions and involvement of its professional staff and network of nationwide supporters, AFHU helps the university to recruit and retain outstanding faculty; build teaching and research facilities; provide scholarships and enhanced student learning environments that are vital to the ongoing pursuit of excellence; advance research in all fields of study, and further regional and international peace and pluralism. The AFHU conducts informational programs throughout the US, highlighting the university's achievements and its significance. (www.afhu.org)

American Friends of the Israel Museum (1972). 500 Fifth Avenue, Suite 2540, NY, NY 10110. (212) 997-5611. Raises funds for special projects of the Israel Museum in Jerusalem; solicits works of art for permanent collection, exhibitions, and educational purposes. (www.afimnyc.org)

American Friends of the Israel Philharmonic Orchestra (1972). 122 East 42nd Street, Suite 4507, NY, NY 10168. (212) 697-2949. Works to secure the financial future of the orchestra so that it may continue to travel throughout the world bringing its message of peace and cultural understanding through music. Supports the orchestra's international touring program and assists with the operational support of the orchestra and its musical education programs throughout Israel. (www.afipo.org)

American Friends of the Open University of Israel. 120 East 56th Street, Suite 900, NY, NY 10022. (212) 712-1800. Works to expand the curriculum and facilities for the distance learning center at the Open University in Israel, and to provide scholarships to its students. Through its accredited program of Distance

Learning, Israel's Open University is using high-tech tools to make a superb college education possible for some 43,000 serious Israeli students who could not pursue it otherwise. In this way, Israel's Open University is enhancing the lives of its students, and literally making dreams come true for people all over Israel and for Jewish students throughout the Former Soviet Union. (www.afoui.org)

American Friends of the Shalom Hartman Institute (1976). One Penn Plaza, Suite 1606, NY, NY 10119. (212) 268-0300. Supports the Shalom Hartman Institute in Jerusalem, an international center for pluralist Jewish education and research, serving Israel and world Jewry. The Institute includes: the Institute for Advanced Judaic Studies, with research centers for contemporary halakha, religious pluralism, political thought and peace and reconciliation; the Institute for Teacher and Leadership Training, educating Israeli principals, teachers, graduate students and leaders; and the Institute for Diaspora Education, which offers seminars and sabbaticals to rabbis, educators and lay leaders of diverse ideological commitments. The Institute runs a 3-year program for North American rabbis. The goal of the Shalom Hartman Institute-North America is to strengthen Jewish communities in North America. SHI North America runs programs and seminars across the US and Canada. (www.hartmaninstitute.com)

American Friends of the Tel Aviv Museum of Art (1974). 36 West 44th Street, Suite 1209, NY, NY 10036. (212) 319-0555. Raises funds for the Tel Aviv Museum of Art for special projects, art acquisitions, and exhibitions; seeks contributions of art to expand the museum's collection; encourages art loans and traveling exhibitions; creates an awareness of the museum in the US; makes available exhibition catalogues, monthly calendars, and posters published by the museum. (www.americanfriendstelavivmuseum.org)

American Friends of Zaka (1995). 1303 53rd Street, Suite 170, Brooklyn, NY 11219 (718) 676-0039. Dominant non-governmental lifesaving, rescue and recovery organization that responds to any terror attack, disaster or accident immediately, professionally and with the necessary equipment. (www.zaka.us)

American Society for Technion-Israel Institute of Technology (1940). 55 East 59th Street, NY, NY 10022. (212) 407-6300. The American Technion Society (ATS) raises funds for the Technion-Israel Institute of Technology. It is the leading American organization with more than 20,000 supporters and 197 satellite offices around the country, the ATS is driven by the belief that the economic future of Israel, and the well-being of Israel and all humanity is through leadership in science and technology, and the future of high technology in Israel is at the Technion. (www.ats.org)

American Society for Yad Vashem (1981). 500 Fifth Avenue, 42nd Floor, NY, NY 10110. (212) 220-4304. Development and educational arm of Yad Vashem, Jerusalem, the central international authority created by the Knesset in 1953 for the purposes of commemoration and education in connection with the Holocaust. (www.yadvashemusa.org)

American Society of the University of Haifa (1972). 245 Fifth Avenue, Suite 2203, NY, NY 10016. (212) 685-7880. Promotes, encourages, and aids higher and

secondary education, research, and training in all branches of knowledge in Israel and elsewhere; aids in the maintenance and development of University of Haifa; raises and allocates funds for the above purposes; provides scholarships; promotes exchanges of teachers and students. (www.asuh.org)

Boys Town Jerusalem Foundation of America (1948). 1 Penn Plaza, Suite 6250, NY, NY 10119. (800) 469-2697. Raises funds for Boys Town Jerusalem to offer a comprehensive academic, religious, and technological education to disadvantaged Israeli and immigrant boys, aged 12–20, from over 45 different countries, including Ethiopia, the Former Soviet Union, and Iran. Founded in response to the Holocaust, and dedicated to providing an outstanding education for Israeli children, regardless of race, class or socio-economic background, Boys Town Jerusalem is a residential school which encompasses grades 7-12 and a 2 year College of Applied Engineering. The 18-acre Boys Town campus is one of Israel's major technological training centers. Of the approximately 800 students who live on the campus, more than 75% come from economically disadvantaged backgrounds and require substantial scholarship assistance. No student is ever turned away due to inability to pay tuition. (www.boystownjerusalem.org)

Friends of Israel Disabled Veterans – Beit Halochem (1987). 1133 Broadway, Suite 232. NY, NY 10010. (212) 689-3220. Raises funds to assist disabled Israeli war victims, including servicemen and women disabled in the line of duty, as well as civilian victims of terrorism. Their centers in Israel provide physical and emotional rehabilitation through therapeutic, sports and recreational facilities and activities to help them resume lives of purpose and dignity. (www.fidv.org)

Friends of the Israel Defense Forces (1981). 1430 Broadway, NY, NY 10018. (212) 244-3118. Supports the Agudah Lema'an Hahayal. Israel's Association for the Weil-Being of Soldiers, founded in the early 1940s, which provides social, recreational, and educational programs for soldiers, special services for the sick and wounded, and summer programs for widows and children of fallen soldiers. (www.fidf.org)

Friends of Yad Sarah (1976). 450 Park Avenue, 7th Floor, NY, NY 10022. (212) 223-7758. Leading volunteer-staffed organization in Israel. Provides help to over 400,000 people every year, addressing the home and health care needs of the frail and the disabled as well as victims of terror, children with special needs, and the homebound. (www.friendsofyadsarah.org)

Givat Haviva Educational Foundation (1966). 114 West 26th Street, Suite 1001, NY, NY 10001. (212) 989-9272. The American community of supporters and activists who work to increase awareness of, represent and support the Givat Haviva Institute's role in advancing Jewish-Arab relations in Israel. Givat Haviva Institute is dedicated to promoting coexistence between Arabs and Jews. Every year, 25,000 Israeli Jews and Arabs and youth and adults from scores of different countries participate in the Institute's courses, lectures, seminars and tours of the region. Programs teach conflict resolution, Middle East studies and languages, and Holocaust studies. GHEF sponsors public-education programs and lectures by Israeli speakers. Publishes research papers on Arab-Jewish relations. (www.givathaviva.org)

Holocaust Organizations

American Gathering of Jewish Holocaust Survivors (1981). 122 West 30th Street, Suite 205, NY, NY 10001. (212) 239-4230. Dedicated to documenting the past and passing on a legacy of remembrance. Compiles the National Registry of Jewish Holocaust Survivors housed at the US Holocaust Memorial Museum in Washington, DC. (www.amgathering.org)

The Center for Holocaust and Humanity Education (2000). 8401 Montgomery Road Cincinnati, OH 45236. (513) 221-1875, ext. 355. Co-sponsored by Hebrew Union College-Jewish Institute of Religion and Combined Generations of the Holocaust of Greater Cincinnati. Promotes tolerance, inclusion and social justice based on lessons from the Holocaust. (www.holocaustandhumanity.org)

Conference on Jewish Material Claims Against Germany (1951). 1359 Broadway, Room 2000, NY, NY 10018. (212) 536-9100. Seeks a measure of justice for Jewish victims of Nazi persecution. Represents Jewish survivors in negotiations for compensation from the German government and other entities once controlled by the Nazis. Also an operating agency that administers compensation funds, recovers Jewish property and allocates funds to institutions that serve Holocaust survivors. The Claims Conference-made up of the conference on Jewish Material Claims Against Germany and the Committee for Jewish Claims on Austria-is one of the founders of the World Jewish Restitution Organization, Memorial Foundation for Jewish Culture and the United Restitution Organization. (www.claimscon.org)

International Network of Children of Jewish Holocaust Survivors (1981). 13899 Biscayne Boulevard, Suite 404, North Miami, FL 33181. (305) 919-5690. Links Second Generation groups and individuals throughout the world. Represents the shared interests of children of Holocaust survivors; aims to perpetuate the authentic memory of the Holocaust and prevent its recurrence, to strengthen and preserve the Jewish spiritual, ideological, and cultural heritage, to fight anti-Semitism and all forms of discrimination, persecution, and oppression anywhere in the world.

Jewish Foundation for the Righteous (1986). 305 Seventh Avenue, 19th Floor, NY, NY 10001. (212) 727-9955. Provides monthly support to aged and needy Righteous Gentiles living in many countries who risked their lives to save Jews during the Holocaust. The Foundation's education program focuses on educating teachers and their students about the history of the Holocaust and the significance of altruistic behavior for our society. (www.jfr.org)

Jewish Community Relations Organizations

American Council for Judaism (1942). PO Box 862188, Marietta, GA 30062. (904) 280-3131. Seeks to advance the universal principles of a Judaism free of nationalism, and the national, civic, cultural, and social integration into American institutions of Americans of Jewish faith. (www.acjna.org)

American Jewish Committee (1906). The Jacob Blaustein Building, 165 East 56 Street, NY, NY 10022. (212) 751-4000. Protects the rights and freedoms of Jews the world over; combats bigotry and anti-Semitism and promotes democracy and human rights for all; works for the security of Israel and deepened understanding between Americans and Israelis; advocates public-policy positions rooted in American democratic values and the perspectives of Jewish heritage; and enhances the creative vitality of the Jewish people. Includes Jacob and Hilda Blaustein Center for Human Relations, Project Interchange, William Petschek National Jewish Family Center, Jacob Blaustein Institute for the Advancement of Human Rights, and the Koppelman Institute on American Jewish-Israeli Relations. (www.ajc.org)

Anti-Defamation League (1913). 605 Third Avenue, NY, NY 10158. (212) 885-7970. Seeks to combat anti-Semitism and to secure justice and fair treatment for all citizens through law, education, and community relations. (www.adl.org)

Center for Christian-Jewish Understanding of Sacred Heart University (1992). 5151 Park Avenue, Fairfield, CT 06825. (203) 365-7592. Inspired by the Catholic Church's vision presented in the 1965 Vatican II document, *Nostra Aetate*, which repudiated historic Christian teachings of contempt towards Jews and positively asserted the ongoing validity and common spiritual heritage that Christians and Jews share, CCJU in Fairfield, CT draws together religious leaders, laity, scholars, theologians and educators to cultivate these new seeds of mutual respect and develop programs and publications to overcome deep-seated antagonisms that recent progress has not yet healed. It promotes interreligious research, education, and dialogue, with particular focus on current religious thinking within Christianity and Judaism. (www.sacredheart.edu)

Conference of Presidents of Major American Jewish Organizations (1955). 633 Third Avenue, NY, NY 10017. (212) 318-6111. Seeks to strengthen the US-Israel alliance and to protect and enhance the security and dignity of Jews abroad. Toward this end, the Conference of Presidents speaks and acts on the basis of consensus of its more than 50 member agencies on issues of national and international Jewish concern. (www.conferenceofpresidents.org)

Jewish Council for Public Affairs (1944). 116 East 27th Street, 10th Floor, NY, NY 10016. (212) 684-6950. National coordinating body for the field of Jewish community relations, comprising numerous national and local Jewish community-relations agencies. Promotes understanding of Israel and the Middle East; supports Jewish communities around the world; advocates for equality and pluralism, and against discrimination in American society. Through the Council's work, its constituent organizations seek agreement on policies, strategies, and programs for effective utilization of their resources for common ends. (www.jewishpublicaffairs.org)

Jewish Labor Committee (1934). 25 East 21st Street, NY, NY 10010. (212) 477-0707. Serves as liaison between the Jewish community and the trade union movement; works with the US and international labor movement to combat anti-Semitism, promote intergroup relations, and engender support for Israel and Jews in and from the Former Soviet Union; promotes teaching in public schools about the Holocaust and Jewish resistance; strengthens support within the Jewish community

for the social goals and programs of the labor movement; supports Yiddish-language and cultural institutions. (www.jewishlabor.org)

Jewish Peace Fellowship (1941). PO Box 271, Nyack, NY 10960. (845) 358-4601, ext 35. Unites those who believe that Jewish ideals and experience provide inspiration for a nonviolent commitment to life. Drawing upon the traditional roots of Judaism and upon its meaning in the world today. The JPF maintains an active program of draft and peace education, opposition to war and believe in the reconciliation of Israel, Jews and Palestinians. It also aids and supports those who, in the spirit of nonviolence, address themselves to the remaking of a more peaceful society. (www.jewishpeacefellowship.org)

Jewish War Veterans of the United States of America (1896). 1811 R Street, NW, Washington, DC 20009. (202) 265-6280. Seeks to foster true allegiance to the US; to combat bigotry and prevent defamation of Jews; to encourage the doctrine of universal liberty, equal rights, and full justice for all; to cooperate with and support existing educational institutions and establish new ones; to foster the education of ex-servicemen, ex-servicewomen, and members in the ideals and principles of Americanism. (www.jwv.org)

National Association of Jewish Legislators (1976). 65 Oakwood Street, Albany, NY 12208. (518) 527-3353. A nonpartisan Jewish state legislative network focusing on domestic issues and publishing newsletters. Maintains close ties with the Knesset and Israeli leaders.

National Jewish Democratic Council (1990). PO Box 65683, Washington, DC 20035. (202) 216-9060. An independent organization committed to strengthening Jewish participation in the Democratic party primarily through grassroots activism. The national voice of Jewish Democrats, NJDC is dedicated to fighting the radical right and promoting Jewish values and interests in the Democratic party. (www.njdc.org)

Religious Action Center of Reform Judaism (1953). 2027 Massachusetts Avenue, NW, Washington, DC 20036. (202) 387-2800. The RAC is the hub of Jewish social justice and legislative activity in Washington, DC. As the DC office of the Union for Reform Judaism, the RAC educates and mobilizes the Reform Jewish community on legislative and social concerns, advocating on more than 70 different issues, including economic justice, civil rights, religious liberty, Israel and more. As a 501(c)(3) non-profit organization, the RAC's advocacy work is completely non-partisan and pursues public policies that reflect the Jewish values of social justice that form the core of our mandate. (www.rac.org)

Republican Jewish Coalition (1985). 50 F Street, NW Suite 100, Washington, DC 20001. (202) 638-6688. Promotes involvement in Republican politics among its members; sensitizes Republican leaders to the concerns of the American Jewish community; promotes principles of free enterprise, a strong national defense, and an internationalist foreign policy. (www.rjchq.org)

Secure Community Network (2004). 25 Broadway, Suite 1700, NY, NY 10004. (212) 284-6940. A national body created by the Conference of Presidents of Major American Jewish Organizations, Jewish Federations of North America,

and American Jewish Committee in response to a heightened security concern among national Jewish leadership as a central address to serve and advise the American Jewish community concerning matters of communal safety, security and preparedness. (www.scnus.org)

Shalom Center (1983). 6711 Lincoln Drive, Philadelphia, PA 19119. (215) 844-8494. National resource and organizing center for Jewish perspectives on dealing with overwork in American society, environmental dangers, unrestrained technology, militarism, and corporate irresponsibility. (www.shalomctr.org)

American Friends of UN Watch (1993). 165 East 56th Street, NY, NY 10022. An affiliate of American Jewish Committee, UN Watch measures UN performance by the yardstick of the UN's Charter; advocates the non-discriminatory application of the Charter; opposes the use of UN fora to attack Israel and promote anti-Semitism; and seeks to institutionalize at the UN the fight against worldwide anti-Semitism. (www.UNwatch.org)

Uri L'Tzedek – Orthodox Social Justice. 25 Broadway, 17th Floor, NY, NY 10004. (212) 284-6540. An organization guided by Torah values and dedicated to combating suffering and oppression. Through community based education, leadership development and action, Uri L'Tzedek creates discourse, inspires leaders, and empowers the Jewish community towards creating a more just world. The Uri L'Tzedek Summer Fellowship, is a transformative leadership program that combines innovative social activism with leadership development and Torah, while the semester long Amos Fellowship is a unique opportunity to take leadership roles in social justice campaigns. The Tav HaYosher, Uri L'Tzedek's ethical seal for kosher restaurants, weaves advocacy for worker rights with kashrut in a manner that creates a new paradigm for ethical living, empowers lay leaders to become social justice advocates, and initiates dialogue about the effects of conspicuous consumption, globalization, and community in the Jewish public sphere. (www.utzedek.org)

The World Congress of Gay, Lesbian, Bisexual & Transgender Jews: Keshet Ga'avah (1980). PO Box 23379, Washington, DC 20026. Supports, strengthens, and represents numerous Jewish gay and lesbian organizations across the globe and the needs of gay and lesbian Jews generally. Challenges homophobia and sexism within the Jewish community and responds to anti-Semitism at large. (www.glbtejews.org)

World Jewish Congress (1936). PO Box 90400, Washington, DC, 20090. (212) 755-5770. Seeks to intensify bonds of world Jewry with Israel; to strengthen solidarity among Jews everywhere and secure their rights, status, and interests as individuals and communities; to encourage Jewish social, religious, and cultural life throughout the world and coordinate efforts by Jewish communities and organizations to cope with any Jewish problem; to work for human rights generally. Represents its affiliated organizations-most representative bodies of Jewish communities in more than 80 countries and 35 national organizations in American section-at UN, OAS, UNESCO, Council of Europe, ILO, UNICEF, and other governmental, intergovernmental, and international authorities. (www.worldjewishcongress.org)

Overseas Aid Organizations

American Jewish Joint Distribution Committee (1914). 711 Third Avenue, NY, NY 10017. (212) 687-6200. JDC is the world's leading Jewish humanitarian assistance organization, impacting millions of lives in more than 70 countries. It provides assistance to Jewish communities in Europe, Asia, Africa, and the Mideast, including welfare programs for Jews in need. Current concerns include: Rescuing Jews from areas of distress, facilitating community development in the Former Soviet Union; helping to meet Israel's social service needs by developing innovative programs that create new opportunities for the country's most vulnerable populations; youth activities in Eastern Europe and nonsectarian development and disaster assistance. International Council on Jewish Social and Welfare Services. (www.jdc.org)

American Jewish World Service (1985). 45 West 36th Street, NY, NY 10018. (212) 792.2900 or (800) 889-7146. Inspired by Judaism's commitment to justice, AJWS works to realize human rights and end poverty in the developing world. It provides nonsectarian, humanitarian assistance and emergency relief to people in need in Africa, Asia, Latin America, Russia, Ukraine, and the Middle East; works in partnership with local non-governmental organizations to support and implement self-sustaining grassroots development projects; serves as a vehicle through which the Jewish community can act as global citizens. (www.ajws.org)

American ORT (1922). 75 Maiden Lane, 10th Floor, NY, NY 10038. (212) 505-7700 or (800) 519-2678. Consolidation of American ORT and Women's American ORT that coordinates all ORT operations in the US, promotes and raises funds for ORT, a nonpolitical organization and the largest non-governmental global education and training organization in the world, with activities in over 60 countries. ORT's global network of high schools, colleges, apprenticeship programs and teacher training institutes rely on funds raised by American ORT to help them meet tuition costs, build the most up-to-date learning facilities and furnish cutting-edge learning tools, computers, laboratories and other equipment. ORT programs flourish in Israel, the Former Soviet Union, and in the US. (www.ortamerica.org)

Friends of Ethiopian Jews. (FEJ) (1998). PO Box 960059, Boston, MA 02196. (202) 262-5390. FEJ was started by members of the American Association for Ethiopian Jews and other veteran activists dedicated to assisting the Ethiopian Jewish community. Programs include integrating members of the Ethiopian Israeli community as a normative and important part of Israeli life in the areas of employment, residence, education and social life, computer training, assistance for at-risk Ethiopian-Israeli youth and their families, and a legal aid society for Ethiopian Jews. (www.friendsofethiopianjews.org)

HIAS (Hebrew Immigrant Aid Society) (1880). 333 Seventh Avenue, 16th Floor, NY, NY 10001. (212) 967-4100. The oldest international migration and refugee resettlement agency in the US, dedicated to assisting persecuted and oppressed people worldwide and delivering them to countries of safe haven. As the migration arm of the US Jewish community, it also advocates for fair and just

policies affecting refugees and immigrants. It provides rescue and refuge for persecuted and oppressed Jews around the world, and in recent years, as the population of Jewish refugees has diminished, it has directed its expertise to assist refugees and immigrants of all backgrounds. Since 1881, HIAS has assisted more than 4,500,000 people worldwide. (www.hias.org)

Jewish Heart for Africa (2008). 520 8th Avenue, 15th Floor, NY, NY 10018. (646) 472-5380. A non-profit organization that brings sustainable Israeli technologies to African villages, its mission is to save African lives with Israeli innovation, all while supporting Israel's economy and image abroad. It has provided light, clean water, food and proper medical care to more than 250,000 people in Ethiopia, Tanzania, Malawi and Uganda. (www.jhasol.org)

The Jewish Federations of North America (1999). Wall Street Station, PO Box 157, NY, NY 10268. (212) 284-6500. Formed from the merger of the United Jewish Appeal, the Council of Jewish Federations and United Israel Appeal, it is the dominant fundraising arm for North American Jewry, and represents 155 Jewish Federations and more than 300 independent communities across the continent. It raises and distributes more than \$3 billion annually for social welfare, social services & education. The Federation movement protects and enhances the well-being of Jews worldwide through the values of tikkun olam (repairing the world), tzedakah (charity and social justice) and Torah (Jewish learning). It reflects the values and traditions of education, leadership, advocacy and social justice, and continuity of community that define the Jewish people. (www.jewishfederations.org)

Kulanu (formerly **Amishav USA**) (1994). 165 West End Ave, 3R, NY, NY 10023. (212) 877-80821. A non-profit organization which supports isolated and emerging Jewish communities around the world, many of whom have long been disconnected from the worldwide Jewish community. Kulanu engages with these dispersed groups and individuals through networking and support, raising awareness and support for emerging communities through education, research, and publications about their histories and traditions. It does not proselytize: groups and individuals ask for their help. Current projects include supplying materials and rabbis for conversos/marranos in Mexico and Brazil, support for Asian and Indian Jews, and the Abayudaya, a group of Ugandans who have been practicing Judaism since 1919. (www.kulanu.org)

North American Conference on Ethiopian Jewry (1982). 255 West 36th Street, Suite 701, NY, NY 10018. (212) 233-5200. A grassroots, non-profit organization with four mandates: to help Ethiopian Jews survive in Ethiopia; to assist them in reaching Israel; to aid in their absorption into Israeli society; and to preserve their unique and ancient culture. During the 1980's, with famine, disease and oppression rampant in Ethiopia, NACOEJ sent 18 missions to Jewish villages, bringing in doctors, medicine, clothing, school supplies, money and hope. NACOEJ played a key role in the quiet rescue of Ethiopian Jews before and between Operations Moses and Solomon. In 1991, NACOEJ staff in Addis Ababa assisted in the airlift of over 14,000 Jews during Operation Solomon; Currently, NACOEJ assists Ethiopian Jews on both sides of the Red Sea, providing programming in Israel in the areas of education and cultural preservation. NACOEJ funded feeding,

health, education and religious programs for Jews awaiting aliyah in Ethiopia, but management and funding of these programs are being transitioned to the Jewish Agency, with its greater financial resources, so that NACOEJ can focus on helping those who have made aliyah to Israel. (www.nacoelj.org)

Sephardic Organizations

American Sephardi Federation (1973). 15 West 16th Street, NY, NY 10011. (212) 294-8350. Located at the Center for Jewish History in New York City. The central voice of the American Sephardic community, representing a broad spectrum of Sephardic organizations, congregations, and educational institutions. Seeks to strengthen and unify the community through education, communication, advocacy, and leadership development, creating greater awareness and appreciation of its rich and unique history and culture. (www.americansephardifederation.org)

Sephardic Educational Center (1980). 10808 Santa Monica Boulevard, Los Angeles, CA 90025. (310) 441-9361. The Sephardic Educational Center (SEC) was created as an educational center where all Jews could turn to learn about authentic Sephardic Judaism, not only Judaism as a religion, but the Sephardic experience that contains the unique cultural traditions (minhag) and interpretation of laws (halacha). As the world's largest international Sephardic organization, the SEC strives to be ambassadors and advocates for the Sephardim worldwide. The SEC desires to fill the great educational and cultural needs of the 1.2 million Sephardim living in the Diaspora. Since 1980, the SEC has emphasized Sephardic history, culture, and philosophy. It has taught Sephardic minhag and halacha to Sephardim and Ashkenazim, to any Jews who want to learn. With its executive office in Los Angeles and its center in Jerusalem, the SEC has branched out to many different cities over the years, with active SEC programs in Buenos Aires, Mexico City, Montreal, New York and other locations. The SEC has enriched the lives of over 25,000 persons since 1980. (www.secjerusalem.org)

Sephardic Jewish Brotherhood of America (1916). 10909 72nd Road, Suite B, Forest Hills, NY 11375. (718) 685-0080. A benevolent fraternal organization that promotes the industrial, social, educational, and religious welfare of its members, it offers death and monument benefits, scholarships and funds for the needy. Branches are in New York, New Jersey, Pennsylvania, and Florida.

Yiddish Organizations

Central Yiddish Culture Organization (1943). 25 East 21st Street, #301, NY, NY 10010. (212) 505-8305. Promotes, publishes and distributes Yiddish books, music books, CDs, tapes and albums. Visitors from around the globe go to the bookstore to find treasures of Yiddish literature of the past 100 years as CYCO continues

to disseminate Yiddish literature and culture into the twenty-first century. (www.cycobooks.org)

League for Yiddish (1979). 64 Fulton Street, Suite 1101, NY, NY 10038. (212) 889-0380. Encourages the development and use of Yiddish as a living language; promotes its modernization and standardization; publisher of Yiddish textbooks and English-Yiddish dictionaries. (www.leagueforyiddish.org)

The National Yiddish Theatre – Folksbiene (1915). 135 West 29th Street # 504, NY, NY 10001. (212) 213-2120. Celebrates the Jewish experience through the performing arts and helps to transmit the legacy. (www.folksbiene.org)

Yiddish Book Center (1980). 1021 West Street, Amherst, MA 01002. (413) 256-4900. The Yiddish Book Center is a non-profit organization working to tell the whole Jewish story by rescuing, translating and disseminating Yiddish books and presenting innovative educational programs that broaden understanding of modern Jewish identity. Responsible for saving a million Yiddish books. Priorities include advancing knowledge of the content and literary and cultural progeny of the books that have been saved, offering fellowships and courses for high school students, college students and adults. The Center also translates Yiddish literature into English and record oral histories and contemporary stories. (www.yiddishbookcenter.org)

Yugntruf-Youth for Yiddish (1964). 419 Lafayette Street, NY, NY 10003. (212) 889-0381. A worldwide, non-political organization for young people that cultivates the active use of the Yiddish language among today's youth here and abroad by creating opportunities for Yiddish learning and immersion, and by providing resources and support for Yiddish speakers and families within an expansive social network. Sponsors all activities in Yiddish: reading, conversation, and creative writing groups; annual week long retreat in Berkshires. (www.yugntruf.org)

Russian/FSU Organizations

American Association of Jews from the Former USSR (1989). 100 Church Street, Suite 1608, NY, NY 10007. (212) 964-1946. National not-for-profit, grassroots mutual assistance and refugee advocacy organization, which unites and represents interests of over 600,000 Russian speaking Jewish refugees and legal immigrants from the Former Soviet Union. It has chapters and independent associations in seven states, including New York, Ohio, Colorado, New Jersey, Massachusetts, Wisconsin and Maryland. The national organization is a member of the National Immigration Forum and it is affiliated with The Jewish Federations of North America, Washington Action Office. It has become a founding member of the Jewish Community Relations Council of New York and the New York Immigration Coalition. Local Chapters work in cooperation with Jewish Federation and New York Chapter works in cooperation with the Jewish Community Relations Council, the New York Association of New Americans, the Hebrew Immigrant Aid Society, and UJA-Federation of New York.

The AAJFSU assists newcomers in their resettlement and vocational and cultural adjustment, fosters their Jewish identity and involvement in American civic and social affairs, fights anti-Semitism and violation of human rights in the FSU and the US through cooperation with other human rights organizations and advocacy organizations, supports struggle of Israeli Jews for sustainable peace, collects money for Israeli victims of terror, provides assistance in social safety net and naturalization of the elderly and disabled, provides advocacy in cases of political asylum for victims of anti-Semitism in the FSU.

CHAMAH (1953). 27 William Street, Suite 613, NY, NY 10005. (212) 943-9690. Operates in US, Israel, and Russia. Aims to upgrade Jewish awareness among Russian Jews and help the elderly and needy. Activities include, soup kitchens, home care for the elderly, senior citizen centers, day care centers, youth clubs, seminars, and Judaic classes for adults. Recognized as a major leading international Jewish organization. (www.chamah.org)

Council of Jewish Emigre Community Organizations (2001). 40 Exchange Place, Suite 1302, NY, NY 10005. (212) 566-2120. A central coordinating body in the Russian Jewish community of NY that was formed in 2001 to facilitate the successful integration process of Russian-speaking Jews into the mainstream Jewish community and the greater American society. Today COJECO not only continues to support its 33 member organizations, but also strives to represent and advocate for the community's needs. COJECO serves as a bridge between the Russian Jewish community and the American Jewish community by providing informal Jewish education (including family retreats with workshops), leadership training, assistance to American Jewish organizations in developing culturally sensitive and appropriate programs for Russian-speaking Jews, and assistance to its member organizations with program development, technical assistance, and help in preparing grant proposals. (www.cojeco.org)

Federation of Jewish Communities of the CIS (1998). 410 Park Avenue, Suite 1500, New York, NY 10022. (212) 262-3688. Goal is to revive the Jewish communities in the Former Soviet Union. Recognized as an umbrella organization that represents and administers a variety of established funds and institutions that operate in the region. (www.fjc.ru)

Friends of Kishinev Jewry (1995). 635 Empire Boulevard, Brooklyn, NY 11213. (718) 756-0458. Supports the rebuilding and restoration of the Jewish community in Kishinev in the Former Soviet Union. (www.kishinev.org)

National Conference on Soviet Jewry (1964). 2020 K. Street NW, Suite 7800, Washington, DC 20006. (202) 898-2500. Coordinating agency for major national Jewish organizations and local community groups in the US acting on behalf of Jews in the Former Soviet Union (FSU); provides information about Jews in the FSU. (www.ncsj.org)

Union of Councils for Jews in the Former Soviet Union (1970). PO Box 11676, Washington, DC 20008. (202) 505-2818. Devoted to promoting religious liberty, freedom of emigration, and security for Jews in the FSU (Former Soviet Union) through advocacy and monitoring of anti-Semitism, neo-fascism, human rights, rule of law, and democracy. Offers educational, cultural, medical, and

humanitarian aid through the Yad L'Yad partnership program pairing Jewish communities in the US and the FSU. (www.fsmonitor.com)

Jewish Cultural Organizations

Note: See also the section “Yiddish Organizations” and “Jewish Libraries.”

American Guild of Judaic Art (1991). 135 Shaker Hollow, Alpharetta, GA 30022. (404) 981-2308. A not-for-profit membership organization for those with interests in the Judaic arts, including artists, galleries, collectors & retailers of Judaica, writers, educators, appraisers, museum curators, conservators, lecturers, and others personally or professionally involved in the field. Helps to promote members' art. (www.jewishart.org)

America-Israel Cultural Foundation (1939). 1140 Broadway, Suite #304, NY, NY 10001. (212) 557-1600. Supports and encourages the growth of cultural excellence in Israel through grants to cultural institutions; scholarships to gifted young artists and musicians. (www.aicf.org)

American Society for Jewish Music (1974). 15 West 16th Street, NY, NY 10011. (212) 874-3990. Promotes the knowledge, appreciation, and development of Jewish music, past and present, for professional and lay audiences; seeks to raise the standards of composition and performance in Jewish music, to encourage research, and to sponsor performances of new and rarely heard works. (www.jewishmusic-asjm.org)

Congress for Jewish Culture (1948). 1133 Broadway, Suite 1019, NY, 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)

Foundation for Jewish Culture (1960). 330 Seventh Avenue, 21st Floor, NY, NY 10001. (212) 629-0500. The Foundation for Jewish Culture invests in creative individuals to nurture a vibrant and enduring Jewish identity, culture and community. This goal is achieved through the provision of grants, recognition awards, networking opportunities and professional development services to artists and scholars. We collaborate with cultural institutions, Jewish organizations, consortia, and funders to support the work of these creative individuals. The Foundation also educates and builds audiences to provide meaningful Jewish cultural experiences to the American public, and advocates for the importance of Jewish culture as a core component of Jewish life. (www.jewishculture.org)

Jewish Book Council (1946). 520 8th Avenue, 4th Floor, NY, NY 10018. (212) 201-2920. Promotes the reading, writing, publication, distribution and public

awareness of books that reflect the breadth of the Jewish experience. Serves as literary arm of the American Jewish community and clearinghouse for Jewish-content literature: assists readers, writers, publishers, and those who market and sell products. (www.jewishbookcouncil.org)

Jewish Film Club (2002). 109 West 27th Street, Suite 9B, NY, NY 10001. (855) 532-3456. The Jewish Film Club provides the ultimate in contemporary Jewish-themed cinema. A Jewish Netflix. (www.jewishfilmclub.com)

Jewish Heritage Project (1981). 150 Franklin Street, #1W, NY, NY 10013. (212) 925-9067. One of the world's oldest and most active organizations dedicated to enriching the literary bookshelf with works of literature related to Jewish history and culture. By partnering with archives to bring unpublished works to a broad readership and supporting contemporary authors, JHP has helped bring to light many books of great literary and historical significance. Not a grant giving organization. (www.jewishheritageproject.org)

Jewish Publication Society (1888). 2100 Arch Street, 2nd Floor, Philadelphia, PA 19103. (215) 832-0600. The oldest publisher of Jewish books in the US. Publishes and disseminates books of Jewish interest for adults and children; titles include TANAKH, religious studies and practices, life cycle, folklore, classics, art history. (www.jewishpub.org)

Judaica Institute of America (2007). 3907 Fordham Drive, Baltimore, MD 21215. A nondenominational arts-education initiative that promotes Jewish heritage, literature, identity, and visual culture; supports scholarly research in Judaica.

Living Traditions (1994). 207 West 25th Street, 5th Floor, NY, NY 10001. (212) 532-8202. Nonprofit membership organization dedicated to the study, preservation, and innovative continuity of traditional folk and popular culture through workshops, concerts, recordings, radio and film documentaries; clearinghouse for research in klezmer and other traditional music. (www.Livingtraditions.org)

Memorial Foundation for Jewish Culture (1965). 50 Broadway, 34th Floor, NY, NY 10004. (212) 425-6606. Through the grants that it awards, encourages Jewish scholarship, culture, and education: supports communities that are struggling to maintain Jewish life; assists professional training for careers in communal service in Jewishly deprived communities; and stimulates the documentation, commemoration, and teaching of the Holocaust. (www.mfjc.org)

National Center for Jewish Film (1976). Brandeis University, Lown 102, MS053, Waltham, MA 02454. (781) 736-8600. Unique, nonprofit motion picture archive, distributor, resource center and exhibitor. Mission is the collection, preservation and exhibition of films with artistic and educational value relevant to the Jewish experience and the dissemination of these materials to the widest possible audience. (www.jewishfilm.org)

Zamir Choral Foundation. 475 Riverside Drive, Suite 825, NY, NY 10115. (212) 870-3335. Promotes choral music as a vehicle to inspire Jewish life, culture, and continuity. Under the organization's guidance and encouragement many new choirs have formed in communities across North America and Europe. (www.zamirfdn.org)

Jewish History Organizations

Agudath Israel of America Orthodox Jewish Archives (1978). 84 William Street, NY, NY 10038. (212) 797-9000. The Archives holdings include records, papers, graphic material, and publications documenting the history of Agudath Israel of America, Agudath Israel worldwide, and Orthodox Jewish organizations and communities in the US and abroad. The collections reflect major themes of twentieth century Jewish history, including immigration, relief and rescue of Jews in Nazi-occupied Europe, Jewish educational activities, children's camps, social welfare programs, and political activity.

American Jewish Historical Society (1892). 15 West 16th Street, NY, NY 10011. (212) 294-6160. Collects, catalogues, publishes, and displays material on the history of the Jews in America; serves as an information center for inquiries on American Jewish history; maintains archives of original source material on American Jewish history; sponsors lectures and exhibitions; makes available audiovisual material. (www.ajhs.org)

International Association of Jewish Genealogical Societies (1988). An independent non-profit umbrella organization coordinating the activities and annual conference of numerous national and local Jewish genealogical societies around the world. Represents organized Jewish genealogy, encourages Jews to research their family history, promotes new Jewish Genealogical Societies, supports existing societies, and implements projects of interest to individuals researching their Jewish family histories. (www.iajgs.org)

Jewish American Society for Historic Preservation (1997). 16405 Equestrian Lane, Rockville, MD 20855. Identifies and publicizes sites of American Jewish historical interest; in cooperation with local historical societies and houses of worship, promotes programs to stress the commonality of the American experience. (www.jashp.org)

Research Foundation for Jewish Immigration (1971). 570 Seventh Avenue, NY, NY 10018. (212) 921-3871. The oral history collection, containing about 250 items, offers transcripts of interviews with Jewish immigrants to the US from Germany and Central Europe during the Nazi period. The records of the American Federation of Jews from Central Europe include material on immigration and restitution as well as the records of the United Restitution Organization. Biographical files containing clippings, questionnaires, resumes, bibliographies, and other material concern approximately 25,000 Jewish and non-Jewish German-speaking emigrants from Central Europe, particularly Germany, Austria, and the Sudetenland, during the Nazi era.

Society for the History of Czechoslovak Jews (1961). 760 Pompton Avenue, Cedar Grove, NJ 07009. (973) 239-2333. Studies the history of Czechoslovak Jews; collects material and disseminates information through the publication of books and pamphlets; conducts annual memorial service for Czech Holocaust victims. In recent years the focus of the Society has been annual Holocaust commemorations as well as smaller initiatives pertaining to Jewish heritage in the Czech and Slovak republics. In 2011 we initiated a series of lectures on topics related to the history and culture of Jews in the two countries. (www.info@shcsj.org)

Touro Synagogue Foundation (1948). 85 Touro Street, Newport, RI 02840. (401) 847-4794 ext. 207. Helps maintain Touro Synagogue as a national historic site, opening and interpreting it for visitors; promotes public awareness of its preeminent role in the tradition of American religious liberty; annually commemorates George Washington's letter of 1790 to the Hebrew Congregation of Newport. (www.tourosynagogue.org)

Jewish Libraries

Asher Library at the Spertus Center, (approx. 1930). 610 South Michigan Avenue, Chicago, IL 60605. (312) 322-1712. Asher Library serves a diverse populace locally, nationally, and internationally, with a special emphasis on developing collections and services for Spertus students and the Jewish community. Our library is open to the public and responds to inquiries from around the globe. It is the largest public Jewish Library in the Midwest, with over 100,000 books and 550 periodicals: extensive collections of music, art, rare books, maps and electronic resources; nearly 1,000 feature and documentary films available on video cassette. Online catalogue access available. Also, the Chicago Jewish Archives collects historical material of Chicago individuals, families, synagogues and organizations. ADA accessible.

Association of Jewish Libraries (1966). (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)

Hebrew Union College-Jewish Institute of Religion, American Jewish Periodical Center (1957). One West 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)

Mutual Benefit Organizations

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)

Bnai Zion – The American Fraternal Zionist Organization (1908). 136 East 39th Street, NY, NY 10016. (212) 725-1211. Fosters principles of Americanism, fraternalism, and Zionism. It supports various humanitarian projects in Israel and the US, including retraining programs for immigrants, expanding and maintaining the Bnai Zion Medical Center in Haifa, funding diagnostic and treatment programs for handicapped children and maintaining homes for retarded children, a residential center for children from dysfunctional families, a college with over 3000 enrolled students from mixed cultures, and a library. In the US, it sponsors a program of awards for excellence in Hebrew for high school and college students. (www.bnaizion.org)

Brith Sholom (1905). 3939 Conshohocken Avenue, Philadelphia, PA 19131. (215) 878-5696. Fraternal organization devoted to community welfare, protection of rights of Jewish people, and activities that foster Jewish identity and provide support for Israel. Through its philanthropic arm, the Brith Sholom Foundation (1962), 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.

Free Sons of Israel (1849). 461 Leonard Boulevard, New Hyde Park, NY 11040. (516) 775-4919. Oldest national Jewish fraternal benefit order in the US still in existence. Its motto is “Friendship, Love and Truth.” It still uses regalia, passwords, ritual and is organized in lodges governed by a Grand Lodge. The order was originally called the Independent Order of Free Sons of Israel, and admits both men and women, 18 years of age or older, into its ranks. It supports Israel, Federation projects, trips to Israel, non-sectarian toy drives, social action, human rights and fights anti-Semitism. Member benefits include a Credit Union, scholarships, cemetery, discounted Long Term Care Insurance, educational and social functions. (www.freesons.org)

Hebrew Free Loan Society (1892). 675 3rd Avenue, Suite 1905, NY, NY 10017. (212) 687-0188. Hebrew Free Loan provides interest-free loans to people struggling to help themselves, fostering economic independence while preserving dignity. This is a profoundly Jewish and centuries-old response to financial need, most famously articulated by Maimonides: “A loan is better than charity because it helps one help oneself.” It provides capital to those who otherwise would not have access to credit or for whom interest payments would be prohibitive. The loans are always interest-free and are intended to help a borrower become economically self-sufficient. They are structured to be repaid over 20 months to 10 years, depending on the type of loan. Some of the earliest borrowers were helped to establish a pushcart venture that was a family’s way out of poverty. Others were helped to avert eviction or bought essential medical care. Currently, loans assist families who are struggling and are faced with sudden crisis, immigrants (many of whom were professionals in the Former Soviet Union)

train in a new profession and re-enter the middle class, entrepreneurs start or expand a business as a route to economic security, parents of disabled children access expensive special-education services, prospective parents afford the high cost of creating a Jewish family through adoption. It also supports Jewish education by enabling day school teachers to purchase their first home. It has provided more than \$200 million in loans to nearly 860,000 borrowers while maintaining a less than 1% loss rate because loans are secured by two creditworthy guarantors. As loans are repaid, capital is lent out again and again, helping an unlimited number of people in perpetuity. (www.hfls.org)

JQYouth (2001). Social/support group of gay, lesbian, bisexual, and transgender Jews ages 17–30 who are or who have been orthodox, yeshivish, chasidish or traditionally conservative. Have monthly meetings and an anonymous online discussion group. Members are throughout the US, Canada, Israel, England, and Australia. (www.jqyouth.org)

PNAI—Parents of North American Israelis. Non-profit, volunteer bridge between families in the US and Canada and their children and grandchildren in Israel. 35 chapters in many states and provinces. Children, siblings, grandparents and other close relatives of North American Israelis are welcome. Children are eligible for an interest free emergency loan. (www.pnai.org)

Workmen’s Circle/Arbeter Ring (1900). 247 West 37th Street, 5th Floor, NY, NY 10018. (212) 889-6800. Originally founded by Jewish immigrants from Eastern Europe who sought to promote values of social and economic justice through a Jewish lens, over the past century, the organization has undergone significant changes in outlook and program. However, it has remained 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 our Signature Shules (schools), Camp Kinder Ring, and our 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)

Social Welfare Organizations

Amcha for Tsedakah (1990). 9800 Cherry Hill Road, College Park, MD 20740. (301) 937-2600. Solicits and distributes contributions to Jewish charitable organizations in the US and Israel; accredits organizations which serve an important tsedakah purpose, demonstrate efficiency and fiscal integrity, and also support pluralism. Contributors are encouraged to earmark contributions for specific organizations; all contributions to General Fund are forwarded to the charitable institutions, as operating expenses are covered by a separate fund. (www.dojustly.org)

American Jewish Society for Service, Inc. (1950). 10319 Westlake Drive, Suite 193, Bethesda, MD 20817. (301) 767-3930. 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). 316 Pennsylvania Avenue SE, Suite 402, Washington, DC 20003. (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. AJAS 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)

Association of Jewish Community Organization Personnel (1969). 14619 Horseshoe Trace, Wellington, FL 33414. (561) 795-4853. The professional association for the advancement of standards of community organization practice affiliated with the Jewish Communal Service Association. Members are professionals engaged in areas of fundraising, endowments, budgeting, social planning, financing, administration, and coordination of services, as practiced through local federations, national agencies, other organizations, settings, and private practitioners. AJCOP is dedicated to the development, enhancement and strengthening of the professional practice of Jewish community service, seeking to improve standards, practices, scope and public understanding of the professional practice of Jewish community organization. It recognizes the importance of supporting these efforts toward creative Jewish survival. It sponsors trips to Israel, professional development opportunities, mentoring, grants and awards. (www.ajcop.org)

Association of Jewish Family & Children's Agencies (1972). 5750 Park Heights Avenue, Baltimore, MD 21215. (800) 634-7346. AJFCA is the membership association for approximately 125 Jewish family service agencies across the United States and Canada. Ranging in size from small departments of local Jewish federations to some of the largest human services agencies in North America, its members provide vital services to clients of all ages, faiths and economic backgrounds. They counsel families, feed the hungry, assist the elderly and protect the vulnerable. Members are united by the values of their Jewish tradition and work together toward a common goal of tikkun olam, repairing the world. The AJFCA fosters the work of its member agencies' professional and volunteer leadership in serving their clients and communities. Through advocacy, consultation, education and networking, the Association promotes services and policies that assist Jews in need, sustains healthy Jewish individuals and families, and strengthens individual and family connections to the Jewish and general communities. It offers consultations, discounts on long term care insurance, geriatric care management, partners with Repair the World, the service arm of the American Jewish community, and sponsors the Jewish Social Services Professionals' Association. (www.ajfca.org)

Avodah: the Jewish Service Corps (1996). 5 West 36th Street, 8th Floor, NY, NY 10018. (212) 545-7759. Strengthens the Jewish community's fight against the causes and effects of poverty in the United States, 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)

Baron De Hirsch Fund (1891). 130 East 59th Street, 10th Floor, NY, NY 10022. (212) 836-1305. The large Jewish immigration to the United States in 1890-1891, caused by the enforcement in Russia of the May Laws of 1881, induced Baron Maurice de Hirsch to establish this foundation to assist new immigrants to New York from Russia and Rumania. The fund provided the refugees with job training, help with immediate material necessities, instruction in the English language, and covered transportation costs for those wishing to go live with relatives in other parts of the US. Currently, the fund aids Jewish immigrants in the US and Israel by giving grants to agencies active in resettlement, focusing on educational and vocational training and community development.

Bend the Arc: A Jewish Partnership for Justice (2011). 30 Seventh Avenue, 19th Floor, NY, NY 10001. (212) 213-2113. Its mission is to connect Jews who want to make a difference with the tools they need to do so, working collaboratively across lines of race and faith with people and communities throughout the United States to create economic opportunity, secure basic rights, and promote social justice. It is building a national movement that pursues justice as a core expression of Jewish tradition, investing to revitalize neighborhoods, organizing in

communities across lines of race and faith, and training Jewish and interfaith social justice leaders. (www.bendthearc.us)

B'nai B'rith International (1843). 2020 K Street NW, 7th Floor, Washington, DC 20006. (202) 857-6600 or (888) 388-4224. International Jewish organization open to both men and women, with affiliates in over 50 countries. The original members' first concrete action was creating an insurance policy that awarded members' widows \$30 toward funeral expenses, and a stipend of one dollar a week for the rest of their lives. Each child would also receive a stipend and, for male children, assurance he would be taught a trade. It is from this basis of humanitarian aid and service that a system of fraternal lodges and chapters grew in the United States 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 U.N. and with other international organizations. (www.bnaibrith.org)

The Foundation for Jewish Camp (1998). 15 West 36th Street, 13th Floor, NY, NY 10018. (646) 278-4500. As the central address for nonprofit Jewish camps in North America, FJC works with camps from all streams of Jewish belief and practice to promote excellence in their management and programs, and with communities, to increase awareness and promote enrollment. It works aggressively to highlight the value and importance of the nonprofit Jewish camp experience to parents, leaders, and communities. Unifies and galvanizes the field of Jewish overnight camp and significantly increases the number of children participating in transformative summers at Jewish camp, contributing to a vibrant North American Jewish community. (www.jewishcamp.org)

International Association of Jewish Vocational Services (1939). 1845 Walnut Street, Suite 640, Philadelphia, PA 19103. (215) 854-0233. Not-for-profit membership association of Jewish-sponsored health and social service agencies in the US, Canada, and Israel. Originally, Jewish vocational services were opened throughout the US to help immigrants find employment during the Great Depression. The association now provides member agencies with technical, informational, and communications support; researches funding opportunities, develops collaborative program models, and represents Jewish vocational network nationally and internationally. It researches private, corporate, and government funding opportunities for its affiliates, provides executive and professional development through annual conferences, executive leadership forums, teleconferences, and train-the-trainer institutes, and acts as a clearinghouse for shared information and "best practices." IAJVS serves as the collective voice, representing the network nationally and internationally and promoting the important work of its local agencies here and abroad. Through its member agencies, individuals seeking to improve their

lives gain access to a vast array of services, such as career management, skills training, rehabilitation, mental health, and health services. The network serves more than 500,000 individuals from across the social strata, including persons with disabilities, dislocated workers, welfare recipients, refugees and the elderly. IAJVS agencies work with over 40,000 employers throughout their service areas with a combined budget of \$690 million. It continues to carry out the original mission set forth by the medieval Jewish philosopher Moses Maimonides – the greatest charity lies in helping people to become self-sufficient. Since its founding, the IAJVS network has assisted over 18 million individuals from both the Jewish and non-Jewish communities. (www.iajvs.org)

Jewish Communal Service Association of North America (1899). 25 Broadway, Suite 1700, NY, 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 United States and Canada, JCSA connects practitioners and leadership and provides opportunities to share knowledge and collaborate across fields of service. JCSA brings together multiple professions, associations and advocacy groups, linking 13 local organizations by providing partnership and advancement opportunities. JCSA supports professional development and the creation and dissemination of educational resources, and promotes best practices, recognition, advocacy and networking. JCSA actively assists in the creation of new groups – and in the development and retention of young talent through its prestigious Young Professional Award, which recognizes exemplary leadership, and its Graduate Students Network. (www.jcsana.org)

Jewish Community Centers Association of North America (1917). 520 Eighth Avenue, NY, NY 10018. (212) 532-4949. JCC Association is the continental umbrella organization for the Jewish Community Center Movement, which includes more than 350 JCCs, YM-YWHAs, and camp sites in the US and Canada. It offers a wide range of services and resources to help its affiliates to provide educational, cultural, social, Jewish identity-building, and recreational programs for people of all ages and backgrounds. JCC Association supports the largest network of Jewish early childhood centers and Jewish summer camps in North America. Additionally, the movement fosters and strengthens connections between North American Jews and Israel, as well as with world Jewry. JCC Association is also the only US government-accredited agency for serving the religious and social needs of Jewish military personnel, their families, and patients in VA hospitals through JWB Jewish Chaplains Council. (www.jcca.org)

Jewish Funders Network (1990). 50 West 30th Street, Suite 900, NY, NY 10001. (212) 726-0177. An international organization dedicated to advancing the quality and growth of Jewish philanthropy. Its mission is to help philanthropists maximize the impact of their giving by assisting them in the: (a) identification of needs and challenges; (b) shaping of individual and collective Jewish responses to those needs and challenges; and (c) pursuit of opportunities to address those needs and challenges, rooted in Jewish values. JFN's members consist of independent philanthropists, foundation trustees and foundation professionals that give away at

least \$25,000 annually in philanthropic dollars, and do so through the lens of Jewish values, no matter whether the funds go to a specifically Jewish cause or to a cause more broadly defined. JFN is not a grant making organization and has no political agenda or affiliation. Solicitation of members is not permitted and all member information is kept strictly confidential. JFN provides leadership, programs and services to help Jewish grant makers be more effective and strategic in their philanthropy, and networking opportunities. Its members collaborate and plan so that their money can be used to effectively change the world. Donors who are not currently JFN members but are eligible for membership may join JFN in order to participate in a matching grant initiative. International Conference, regional programs, publications, strategic partnerships, web site, consultation, resources and referral. (www.jfunders.org)

Jewish Prisoner Services International (1914). PO Box 85840, Seattle, WA 98145. (206) 985-0577. Emergency collect line: +1-206-528-0363. Although it had its origins as an agency of B'nai B'rith International, It currently functions as an outreach program of Congregation Shaarei Teshuvah. It is an all-volunteer force that is primarily focusing on providing Jewish prisoners with the advocacy and materials that will allow them to fully practice their faith while incarcerated, helping them to successfully transition back into our community, and assisting their families (in conjunction with other Jewish social service agencies). It works in partnership with various major Jewish organizations and social service agencies throughout the United States, Canada, Israel and elsewhere around the globe. It raises the consciousness of Jewish communities about the issue of Jews in prison, encourages the participation of other individuals and groups, and supports and reinforce their efforts, makes Jewish educational, religious, cultural and spiritual resources available to prisoners, and formulates guidelines of service to Jewish inmates and their families before, during and after incarceration. JPSI's volunteers come from all branches of Judaism, and include rabbis, lay leaders, educators, businessmen, attorneys, judges and other professionals. In addition, ex-offenders who have been recipients of our services frequently join us to help those who are currently dealing with the justice and corrections systems. JPSI is not a direct provider of financial assistance, nor a direct provider of legal services. JPSI functions as a resource center, clearinghouse, referral agency and conduit of information and assistance. Penpals, prisoner visitors, donations of funds and religious and Judaic materials and mentors are sought. (www.jpsi.org)

Jewish Women International (1897). 2000 M Street, NW, Suite 207, 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. Our 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. Offers programs in the United States, Canada, and Israel. (www.jewishwomen.org)

Mazon: a Jewish Response to Hunger (1985). 10495 Santa Monica Boulevard, Suite 100, Los Angeles, CA 90025. (800) 813-0557. A grant-making and fund-raising nonprofit organization that raises funds in the Jewish community and provides grants to nonprofit organizations which aim to prevent and alleviate hunger in the United States and abroad. MAZON recognizes the importance of both responding to hungry peoples’ immediate need for nutrition and sustenance and working to develop and advance long-term solutions. It practices and promotes a holistic approach to ending hunger, through three interrelated strategies: advocacy & education, partnership grants and strategic initiatives. This approach symbolizes its desire to embody twin Jewish ideals: tzedakah and tikkun olam. MAZON has awarded grants totaling more than \$58 million to carefully-screened organizations representing the entire spectrum of the nation’s anti-hunger network, from food banks, food pantries, home-delivered meal programs and kosher meal programs, to advocacy groups working at the local, state and national level to expand participation in federal food assistance programs and champion responsible government policies that can prevent widespread hunger in the future. It also supports advocacy, education and research projects, and international relief and development organizations. (www.mazon.org)

Nathan Cummings Foundation (1949). 475 10th Tenth Avenue, 14th Floor, NY, NY 10018. (212) 787-7300. The Foundation is “rooted in the Jewish tradition and committed to democratic values and social justice, including fairness, diversity, and community.” It seeks to build a socially and economically just society that values nature and protects the ecological balance for future generations; promotes humane health care; and fosters arts and culture that enriches communities. The Foundation’s approach to grant-making embodies some basic themes 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. The Foundation owes its existence and inspiration to Nathan Cummings, who rose from impoverished beginnings to become the founder and guiding force of Consolidated Foods, now called the Sara Lee Corporation. He inherited a spirit of sharing and a sense of community from his immigrant parents and endowed the fund with over \$400 million. He transmitted his values to his children and grandchildren, who now contribute their time and energy to the Foundation. The Foundation seeks to build a socially and economically just society that values nature and protects the ecological balance for future generations. It promotes humane health care, social justice as a core Jewish value, and fosters arts and culture that enriches communities. It gives solely to organizations in the United States of America and supports some programmatic work in Israel, in the areas of Human rights, Economic, social and culture in general, Equality and non-discrimination, Expression, opinion and information, Immigrants, Justice, Labor, Land, and Living standard and food. One of the projects funded by the Cummings Foundation, in April 2004, was the Government Accountability Project(inc), donating \$100,000, to support corporate whistle-blowers. (www.nathancummings.org)

National Council of Jewish Women (1893). 475 Riverside Drive, Suite 1901, NY, 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 United States 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)

Repair the World (2009). 55 8th Avenue, Suite 1703, NY, NY 10018. (646) 695-2700. It works to inspire American Jews and their communities to give their time and effort to serve those in need in high-quality service opportunities that will have real impact. Some of the service is performed on college campuses, and some opportunities are in Israel, among other venues. It focuses on mobilizing Jews of all ages and backgrounds to serve with integrity and authenticity, ensuring that we leave the world a better place. It works to develop and build an inspired Jewish community engaged in service. (www.werepair.org)

World Council of Jewish Communal Service (1967). 711 Third Avenue, 10th Floor, NY, NY 10017. (212) 687-6200. A non-political, non-governmental organization of Jewish communal workers engaged in a variety of communal, educational and social services devoted to strengthening Jewish life and community both in Israel and the Diaspora. The mission of the WCJCS is to provide a vehicle for addressing world-wide Jewish concerns, as well as to stimulate the professional-to-professional connection among individuals working on behalf of the Jewish community throughout the world. It seeks to improve professional practice through interchange of experience and sharing of expertise, fostering professional training programs, and stimulating research. Conducts quadrennial conferences in Jerusalem and periodic regional meetings. (www.wcjcs.org)

Jewish Medical Organizations

American Committee for Shaare Zedek Medical Center in Jerusalem (1949). 55 West 39th Street, 4th Floor, NY, NY 10018. (212) 764-811649. Increases awareness and raises funds for the various needs of this more than 100-year old hospital, including new medical centers of excellence, equipment, medical supplies, school of nursing and research. (www.acsz.org)

American Friends of Alyn Hospital (1932). 51 East 42nd Street, Suite 308, NY, NY 10017. (212) 869-8085. Supports the Alyn Hospital (Woldenberg Family Hospital/Pediatric and Adolescent Rehabilitation Center) in Jerusalem. Support Israel’s premier rehabilitation center for physically disabled children, adolescents and young adults. Treats children suffering from birth defects (such as muscular

dystrophy and spina bifida) and traumas (terrorism, car accidents, cancer, and fire), enables patients and their families to achieve independence and a better quality of life. (www.alynus.org)

American Friends of Assaf Harofeh Medical Center (1975). 2696 South Colorado Boulevard, Suite 450, Chase Bank Building, Denver, CO 80222. (303) 691-9244. Support group for Assaf Harofeh, Israel's third-largest government hospital, serving the poor population in the area between Tel Aviv and Jerusalem. Raises funds for medical equipment, medical training for immigrants, 24-hour emergency services, hospital expansion, school of nursing, and school of physiotherapy. (www.assafharofeh.org)

American Friends of Beit Issie Shapiro (1980). 51 East 42nd Street, 11th Floor, NY, NY 10017. (212) 586-2464. Israel's most effective nonprofit and innovator of therapies for children and adults with disabilities has played a leading role in promoting the inclusion of people with special needs in society and is a vigilant advocate for better legal provisions for and with people with special needs. (www.beitissie.org.il/Eng/?CategoryID=301)

American Friends of Herzog Hospital (1895). 136 East 57th Street, Suite 803, NY, NY 10016. (212) 683-3702. Herzog Hospital is the foremost geriatric and psychiatric health care facility in Israel, and a leading research center in genetics, Alzheimer's and schizophrenia, with expertise in neurogeriatrics, physical rehabilitation, and long-term respiratory care. Its Israel Center for the Treatment of Psychotrauma provides therapy and seminars to help Israelis cope with the ongoing violence. Herzog Hospital receives no government funding, yet it maintains a balanced budget. Projects are supported through donations from "Friends of Herzog Hospital" groups overseas and in Israel and by foundations and individuals. (www.herzoghospital.org)

American Friends of Magen David Adom, ARMDI (1940). 352 Seventh Avenue, Suite 400, NY, NY 10001. (866) 632-2763 and (212) 757-1627. An authorized tax-exempt organization; the sole support arm in the US of Magen David Adom (MDA), Israel's equivalent to the Red Cross. MDA and its team of trained volunteer and professional medical responders depend on AFMDA support to provide the entire nation's pre-hospital emergency needs, including medical, disaster, ambulance and blood services. The MDA National Blood Services Center, located in Ramat Gan, provides 100% of the blood requirements of the defense forces and 95% of the blood needs for Israeli hospitals and the general civilian population. (www.afmda.org)

American Friends of Rabin Medical Center (1994). 636 Broadway, Suite 218, NY, NY 10012. (212) 279-2522. Committed to helping Israel's Rabin Medical Center of Petah Tikvah fulfill its mission; sustain and expand its facilities with the most advanced technology and equipment by encouraging individual, family, corporate and institutional commitment to the hospital; publicly promoting the hospital; educating the public; encouraging visitation; creating joint ventures with other medical establishments; and by raising funds through a variety of programmatic efforts throughout the US. (www.afrmc.org).

American Friends of Rambam (1969). 521 Fifth Avenue, Suite 1731, NY, NY 10175. (212) 644-1049. Represents and raises funds for Rambam Health Care Center (Haifa), which serves about one-third of Israel's population, the US Sixth Fleet, and the UN Peacekeeping Forces. Rambam is the teaching hospital for the Technion's medical school. (www.aforam.org)

American Physicians and Friends for Medicine in Israel (1950). 2001 Beacon Street, Suite 210, Boston, MA 02135. (617) 232-5382. Dedicated to advancing the state of medical education, research and health care in Israel. APF supports Israeli doctors' advanced training in the US and Canada, as well as maintaining a registry of American doctors prepared to go to Israel if emergency need for physicians arises, as well as to provide Israeli civilian hospitals with volunteer physicians and health care professionals while their Israeli counterparts perform military duty, which depletes hospital staffs. APF is the sole organization designated by Israel to maintain an Emergency Medical Volunteer Registry for North American Physicians. In the event of an emergency in Israel, medical volunteers from APF's Volunteer Registry would be called upon to serve the general population. Israel will provide these volunteers with travel, housing and insurance. APF also focuses on nurses' training and emergency and disaster preparedness in Israel. Physicians, nurses and other health care professionals may join the Volunteer Registry. All medical specialties are welcome. (www.apfmed.org)

Batya: Friends of United Hatzalah. 208 East 51st Street, Suite 303, NY, NY 10022. (646) 833-7108. In Israel, United Hatzalah volunteers provide lifesaving medical care on the scene of emergencies prior to arrival of an ambulance. Volunteers – trained and certified as EMTs, Paramedics and MD's – provide an immediate response within 2–4 min from the onset of an incident. (www.unitedhatzalah.org).

Ezer Mizion (1979). 1281 49th Street, Brooklyn, NY 11219. (718) 853-8400. Israel's largest health support organization, offers an extensive range of medical and social support services to help sick, disabled, elderly and underprivileged. Services include the world's largest Jewish Bone Marrow Donor Registry and specialized programs for children with special needs, cancer patients, the elderly, and terror victims. (www.ezermizion.org)

Israel Cancer Research Fund (1975). 295 Madison Avenue, Suite 1030, NY, NY 10017. (212) 969-9800. The largest single source of private funds for cancer research in Israel. Has a threefold mission: To encourage innovative cancer research by Israeli scientists; to harness Israel's vast intellectual and creative resources to establish a world-class center for cancer study; to broaden research opportunities within Israel to stop the exodus of talented Israeli cancer researchers. ICRF has provided more than 1800 grants to outstanding cancer researchers whose laboratories are located in all leading scientific research institutions, universities and hospitals across Israel. (www.icrfonline.org)

Medical Development for Israel (1982). 295 Madison Avenue, Suite 1705, NY, NY 10017. (212) 759-3370. Raises funds for and promote the activities of Schneider Children's Medical Center of Israel, as well as to serve as its public relations arm in the US. (www.mdinyc.org)

National Center for Jewish Healing (1994). 135 West 50th Street, 6th Floor, NY, NY 10020. (212) 632-4500. Established as a response to a national upsurge of interest in reclaiming ancient Jewish spiritual wisdom and resources that foster wholeness, hope, comfort and connection in the face of illness and loss. Activities include assisting the development of over 30 local Jewish healing centers throughout the US and Canada and training thousands of rabbis, cantors, chaplains in Jewish healing. In 1997, the NCJH became a program of the Jewish Board of Family and Children's Services (JBFCFS). (www.ncjh.org)

National Institute for Jewish Hospice (1985). 732 University Street, North Woodmere, NY 11581. (800) 446-4448 or (516) 791-9888. Serves as a national Jewish hospice resource center, established to help alleviate suffering in serious and terminal illness. Through conferences, research, publications, referrals, and counseling services, it offers guidance, training, and information to patients, family members, clergy of all faiths, professional care givers, and volunteers who work with the Jewish terminally ill. The 24 h toll-free 800 number counsels families, patients and care givers, and provides locations of hospices, hospitals, health professionals and clergy of all faiths. (www.nijh.org)

United Order True Sisters (1846). Linton International Plaza, 660 Linton Boulevard, Suite 6, Delray Beach, FL 13444. (561) 265-1557. The oldest women's philanthropic organization in the country, it was founded as a secret society, prior to electricity, women's suffrage, the abolition and the Civil War. The orders still uses secret ritual, degrees and regalia. In 1947, UOTS dedicated its mission to helping those patients afflicted with cancer. It provides emotional and financial support to the cancer patient and their families, and personal services such as prosthesis, wigs and other goods to indigent patients who could not receive this help elsewhere. Volunteers assist both cancer and AIDS patients. (www.uots.org)

Jewish Organizations for People with Disabilities or Special Needs

American Friends of Tzohar (1986). 1431 Coney Island Avenue, Brooklyn, NY 11230. (718) 258-1212. Tzohar is one of the finest Israeli schools for special needs children. (www.tzohar.org)

Chai Lifeline (1987). 151 West 30th Street, NY, NY 10001. (212) 465-1300. Through programs that address the emotional, social, and financial needs of seriously ill children, their families, and communities restores normalcy to family life, and better enables families to withstand the crises and challenges of serious pediatric illness. (www.chailifeline.org)

Hebrew Seminary of the Deaf (1992). 4435 West Oakton, Skokie, IL 60076. (847) 677-6724. Trains deaf and hearing men and women to become rabbis and teachers for Jewish deaf communities across America. All classes in the 5-year program are interpreted in Sign Language. Rabbis teaching in the seminary are Reform, Conservative, and Reconstructionist. A unique, pluralistic egalitarian

school whose students learn Jewish ethics, thought, religion and history, and gain an in-depth understanding of the deaf culture. The Seminary's 5-year program also includes all of the standard curriculum and courses of study required for rabbinical ordination. In addition, all students must become proficient signers in American Sign Language as well as learning Hebrew Sign Language. These skills will enable them, as rabbis and teachers, to communicate easily and directly with the Jewish deaf communities and congregations throughout the US that they will eventually serve. We are also proud that the study of Kabbalah and healing meditative practices is an important part of its curriculum. (www.hebrewseminarydeaf.org)

JBI International (Jewish Braille Institute of America) (1931). 110 East 30th Street, NY, NY 10016. (212) 889-2525 or (800) 433-1531. A non-profit organization dedicated to meeting the Jewish and general cultural needs of the visually impaired, blind, physically handicapped and reading disabled – of all ages and backgrounds – worldwide. JBI has provided people of all ages who are blind, visually impaired or reading disabled with books, magazines, and special publications in Braille, Large Print and in Audio format that enable them to maintain their connection to the rich literary and cultural life of the Jewish and broader community. The services provided by JBI, which are free of charge, enrich the lives of over 35,000 children, adults and seniors worldwide. JBI Talking Books are available in English, Russian, Yiddish, Hebrew, Hungarian, Romanian, Polish and the newest addition, Spanish. The JBI Circulating Library forms the cornerstone of the agency's work. The JBI Low Vision Clinic at the Sourasky Medical Center in Tel Aviv treats severely visually impaired children and adults with state-of-the-art, customized optometric devices, and has a mobile screening unit to reach homebound elderly. The JBI Library serves thousands of blind and visually impaired people in Russia, Ukraine, Hungary, Romania and Slovakia. JBI offers an extensive and growing collection of Talking Books in Russian, Hungarian and Romanian. A catalog in Cyrillic is easily accessed on the web. JBI also distributes books to Russian speakers in the United States, Israel and Germany. In addition to Talking Books, JBI offers a special audio magazine in Russian (The Russian Voice), a Large Print Hebrew/Russian Haggadah and the only Russian children's audio library of Jewish interest for the blind and visually impaired. JBI also sponsors summer recreational retreats for blind and visually impaired Jews in Russia. Responding to requests from Jewish organizations in Southeast Florida and Latin America, JBI is now building a library of Jewish interest materials in Spanish. Periodical and journals available to our subscribers include *Moment*, *Tikkun*, *the Jerusalem Report and Commentary*. (www.jbilibrary.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 Deaf Community Center (1994). 507 Bethany Road, Burbank, CA 91504. (818) 845-9934. A non-profit organization, JDCC exists exclusively for educational, religious, and charitable purposes and does not charge membership fees. JDCC promotes individual growth, social awareness, productivity and equality, by empowering deaf and hard of hearing persons to be full participants in the Jewish community. (www.jdcc.org)

Jewish Deaf Singles Registry (1990). PO Box 2005, NY, NY 10159. (908) 352-7395. Programs for Jewish deaf and hard of hearing singles, including singles who are widowed and divorced. JDSR offers annual retreats, social events, newsletters, and opportunities to meet the right person for marriage. Secular, Reform, Conservative, and Orthodox Jewish Deaf and Hard of Hearing persons are welcome to join. (www.njcd.org/index.php/njcd/about/C1174)

The Jewish Guild for the Blind (1914). 15 West 65th Street, NY, NY 10023. (212) 769-6200. Serves persons of all ages who are visually impaired, blind and multidisabled. The Guild offers a broad range of programs that include medical, vision, low vision, psychiatric and rehabilitative services, managed long-term care, residential services, day health programs, schools and educational training programs for independent living. (www.jgb.org)

The Jewish Heritage for the Blind. 2882 Nostrand Avenue, Brooklyn, NY 11229. (718) 338-4999. Dedicated to servicing and promoting the independence of individuals who are blind or visually impaired. (www.jhbinternational.org)

Keren Or, Jerusalem Center for Multi-Handicapped Blind Children (1956). 350 7th Avenue, Suite 701, NY, NY 10001. (212) 279-4070. Provides education, therapy and rehabilitation programs for children with visual impairment who are also physically and/or mentally disabled at the Keren-Or Center for Multi-Handicapped Blind Children in Jerusalem. It is the only center of its kind in the world under Jewish auspices devoted exclusively to this population. Keren Or aims to limit the economic burden on families, and relies on funds from the state, local municipalities, and generous donors. Keren Or's state-of-the-art facilities, dedicated staff, and individualized therapy programs allow each student to reach his or her maximum potential. (www.keren-or.org)

Yachad, the National Jewish Council for Disabilities (1986). 11 Broadway, 13th Floor, NY, NY 10004. (212) 613-8229. Yachad is dedicated to addressing the needs of all individuals with disabilities and including them in the Jewish community. Yachad members participate in several inclusive activities per month which are designed to provide them with opportunities for personal growth and enriched lives, while helping to educate our community about members' abilities and strengths. Teach social skills for everyday living, including learning to build and maintain meaningful and lasting relationships between individuals. Yachad/NJCD aims to both prepare individuals for work and to find appropriate work placements. It also provides individualized guidance and support to families, including siblings and parents of people with disabilities. There are Yachad Chapters located throughout the US and Canada. (www.njcd.org)

Jewish Media Organizations

The 2nd Draft (2005). Website devoted to exploring some of the problems and issues that plague modern journalism. Revisits and critiques news in both print and television and produces a more accurate second draft. Welcomes readers' submissions for suggestions of investigations anywhere in the world. (www.seconddraft.org)

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)

Honest Reporting (2000). 10024 Skokie Boulevard, Suite 201, Skokie, IL 60077. To ensure Israel is represented fairly and accurately it monitors the media, exposes cases of bias, promotes balance, and effects change through education and action. (www.honestreporting.com)

Jspace Jewish online portal, a place where Jews from all over the world can connect on the first online homeland for Jews. (www.jspace.com)

CAMERA – Committee for Accuracy in Middle East Reporting in America (1982). PO Box 35040, Boston, MA 02135. (617) 789-3672. A media-monitoring, research and membership organization devoted to promoting accurate and balanced coverage of Israel and the Middle East. It fosters rigorous reporting, while educating news consumers about Middle East issues and the role of the media. Because public opinion ultimately shapes public policy, distorted news coverage that misleads the public can be detrimental to sound policymaking. CAMERA systematically monitors, documents, reviews and archives Middle East coverage. Staffers directly contact reporters, editors, producers and publishers concerning distorted or inaccurate coverage, offering factual information to refute errors. CAMERA members are encouraged to write letters for publication in the print media and to communicate with correspondents, anchors and network officials in the electronic media. CAMERA's combination of rigorous monitoring, research, fact-checking, careful analysis, and grassroots efforts have had a documented impact. A non-partisan organization, 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)

Jewish Environmental Organizations

American Society for the Protection of Nature in Israel (1986). 28 Arrandale Avenue, Great Neck, NY 11024. (800) 411-0966. A nonprofit organization raising awareness of and supporting the work of the Society for the Protection of Nature in

Israel, an Israeli organization devoted to environmental protection and nature education. Since 1953, SPNI has worked to promote knowledge, love, and respect for the land among its citizens and abroad. (www.aspni.org)

Canfei Nesharim (“the wings of eagles”) (2003). 25 Broadway, Suite 1700, NY, NY 10004. (212) 284-689. Provides a Torah-based approach to understand and act on the relationship between traditional Jewish sources and modern environmental issues. As the leader of a Torah-based environmental movement, it develops programs and materials and provides access to Torah-based environmental resources. It seeks to educate both those in the Orthodox Jewish community and those in the wider Jewish community about these issues, to promote an ongoing dialogue about our Torah mandated responsibility to protect the environment, to instill a sense of responsibility to protect our environment, and to encourage actions to protect the environment. (www.canfeinesharim.org)

Coalition on the Environment and Jewish Life (1993). 116 East 27th Street, 10th Floor NY, NY 10016. (212) 532-7436. Promotes environmental education, advocacy, and action in the American Jewish community. Sponsored by a broad coalition of Jewish organizations; member of the National Religious Partnership for the Environment. (www.coejl.org)

Green Zionist Alliance (2001). PO Box 30006, NY, NY 10011. (347) 559-4492. A North America-based nonprofit, offers a place for all people, regardless of political or religious affiliation, who care about humanity’s responsibility to preserve the Earth and the special responsibility of the Jewish people to preserve the ecology of Israel. 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 multicultural base, the GZA seeks to bridge the differences between and within religions and people—helping to build a peaceful and sustainable future for Israel and the Middle East. (www.greenzionism.org)

Hazon (2000). 125 Maiden Lane, Suite 8B, NY, NY 10038. (212) 644-2332. Hazon means vision and is America’s largest Jewish environmental group. We create healthier and more sustainable communities in the Jewish world and beyond. We effect change in the world through transformative experiences, thought leadership, and capacity-building. Home of the People of the Bike and the New Jewish Food Movement. (www.hazon.org)

Jewish Farm School (2005). 25 Broadway, 17th Floor, NY, NY 10004. (877) 537-6286 (Farm – 392 Dennytown Road, Putnam Valley, NY 10579). Environmental education non-profit organization whose mission is to practice and promote sustainable agriculture and to support food systems rooted in justice and Jewish traditions. (www.jewishfarmschool.org)

Jewish National Fund of America (1901). 42 East 69th Street, NY, NY 10021. (800) 542-TREE. The JNF is the American fund-raising arm of Keren Kayemeth Lelsrael, the official land agency in Israel. JNF works in the following areas: water resource development, afforestation and ecology, education, tourism and recreation, community development and research. JNF has evolved into a global

environmental leader by planting 250 million trees, building over 210 reservoirs and dams, developing over 250,000 acres of land, creating more than 1,000 parks, providing the infrastructure for over 1,000 communities, bringing life to the Negev Desert and educating students around the world about Israel and the environment. (www.jnf.org)

Jewish Fraternities/Sororities

Alpha Epsilon Pi Fraternity (1913). 8815 Wesleyan Road, Indianapolis, IN 46268. (317) 876-1913. International Jewish fraternity active on over 100 campuses in the US and Canada; encourages Jewish students to remain loyal to their heritage and to assume leadership roles in the community; active in behalf of Israel and Magen David Adom among other causes. Its basic purpose is to provide the opportunity for a Jewish man to be able to join a Jewish organization whose purpose is not specifically religious, but rather social and cultural in nature. Alpha Epsilon Pi is a Jewish fraternity, though non-discriminatory and open to all who are willing to espouse its purpose and values. Among its very many notable alumni are Wolf Blitzer, Art Garfunkel, Mark Zuckerberg, Gene Wilder, Jerry Lewis, Chet Simmons, James Brooks, Richard Lewis, Jerry Reinsdorf, Ron Klein, and Bernard Marcus. (www.aepi.org)

Alpha Epsilon Phi Sorority (1909). 11 Lake Avenue Extension, Suite 1A, Danbury, CT 06811. (203) 748-0029. Founded at Barnard College in NYC by seven Jewish women who wanted to foster lifelong friendship and sisterhood, academics, social involvement and community service while providing a home away from home for their members. Their dream continues, to succeed, prosper and thrive, on over 50 college and university campuses nationwide. Today it is a Jewish sorority, but not a religious organization, with membership open to all college women, regardless of religion, who honor, respect and appreciate the Jewish founding and are comfortable in a culturally Jewish environment. Among its notable alumni are Barbara Barrie (TV and Broadway stage actress), Ruth Bader Ginsburg (Supreme Court Justice), Nancy Goodman Brinker (Founder of the Susan G. Komen Foundation for Breast Cancer Research, appointed in 2001 as Ambassador to Hungary), Lillian Copeland (Broke world and Olympic records in 1932 Olympic games in discus), Anita Morris Perlman (First woman to be named Brandeis University's Woman of the Year, founded B'nai B'rith Girls), Charlotte Rae (TV and Broadway stage actress), and Judith Resnik (Second woman astronaut, killed aboard the Challenger space craft). (www.aepi.org)

Sigma Alpha Epsilon Pi Sorority (1998). Jewish-interest sorority founded at the University of California, Davis. Its purpose is to promote unity, support, and Jewish awareness, as well as to provide a Jewish experience for the members, and the community as a whole. Devoted to friendship, motivation, opportunity, leadership, and well-being. There are chapters in California, Maryland, Michigan, Missouri, Oregon, and Virginia. (www.sigmaepi.com)

Sigma Alpha Mu Fraternity (1909). 8701 Founders Road, Indianapolis, IN 46268. (317) 789-8338. Its mission is to foster the development of collegiate men

and our alumni by instilling strong fraternal values, offering social and service opportunities, and teaching leadership skills. It is open to members of all beliefs who appreciate our great heritage as a fraternity of Jewish men. It encourages students to take an active role on campus, and in community projects, offers leadership opportunities and financial aid to members and scholarships to leaders of Jewish youth groups. It is currently active on 70 campuses across North America. (www.sam.org)

Sigma Delta Tau Sorority (1917). 714 Adams Street, Carmel, Indiana 46032. (317) 846-7747. Founded at Cornell University in Ithaca, NY by seven Jewish women. The original name, Sigma Delta Phi, was changed after it was discovered a sorority with the same name already existed. There are over 100 chapters today and it is not affiliated with any one religion. Purpose is to form a close social and fraternal union of those of similar ideals and to foster, maintain and instill such ideals in the hearts of its members as will result in actions worthy of the highest precepts of true womanhood, democracy and humanity. Among its notable alumni are Dr. Joyce Brothers (Psychologist, Advice Columnist, Writer, Actress), Gloria Cohen (International President, Women's League for Conservative Judaism), and Phyllis Snyder (National President, National Council of Jewish Women.) (www.sigmadeltatau.com)

Zeta Beta Tau Fraternity (1898). 3905 Vincennes Road, Suite 300, Indianapolis, IN 46268. (317) 334-1898. The mission of ZBT is to foster and develop in its membership the tenets of its Credo: Intellectual Awareness, Social Responsibility, Integrity and Brotherly Love, to prepare its members for positions of leadership and service within their communities. Mindful of its founding in 1898 as the nation's first Jewish fraternity, ZBT will preserve and cultivate its relationships within the Jewish community. Since 1954, ZBT has been committed to its policy of non-sectarian Brotherhood, and values the diversity of its membership. ZBT will recruit and initiate men of good character, regardless of religion, race or creed who are accepting of these principles. Notable alumni include, among many others, Walter Annenberg, Burton Baskin, Jack Benny, Leonard Bernstein, Rudy Boschwitz, Tal Brody, Jeffrey H. Brotman, Jerome Bruckheimer, Jerry Herman, Robert K. Kraft, Joseph "Jeph" Loeb III, Sid Luckman, Michael S. Ovitz, William S. Paley, Greg B. Steiner, and Mike Wallace. (www.zbt.org)

Other Jewish Organizations

Association of Orthodox Jewish Scientists (1948). 1011 Moss Place, Lawrence, NY 11559. (718) 969-3669. Seeks to contribute to the development of science within the framework of Orthodox Jewish tradition and to obtain and disseminate information relating to the interaction between the Jewish traditional way of life and scientific developments-on both an ideological and practical level. It renders 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. It assists the study of the applicability of scientific method and

knowledge to the strengthening of Torah ideology, to contribute to the solutions of ideological problems relating to the apparent points of conflict between scientific theory and Orthodox Judaism, supporting the educational ideal of a true synthesis of Jewish and secular studies. It provides consulting services to Rabbinical authorities concerned with the implications of technological developments for the Jewish religious law.

It plans major events, responds to individual inquiries on issues of practical halacha related to science and medicine, and publishes articles and essays related to science and medicine, allowing them to successfully reach the Jewish community. AOJS publishes a directory of Orthodox Jewish physicians and dentists, compiles a listing of all Shomer Shabbat Residencies in the US, arranges symposiums, lecture series' and conferences open to the public addressing issues that arise in the science/halacha interface and educating the public as to how to deal with them, and provides a meeting place, a networking forum, a safe haven for all orthodox Jewish scientists and educated lay people. (www.aojs.org)

ShalomVeg (2007). (860) 967-1581. Networking and learning resource for Jewish vegans, vegetarians and animal activists. Features include learning pages, profiles, networking tools, recipes and activism. (www.shalomveg.com)

Vaad Mishmereth STaM (1975). 4907 16th Avenue, Brooklyn, NY, NY 11204. (718) 438-4980. A nonprofit consumer-protection agency dedicated to preserving and protecting the halakic integrity of Torah scrolls, tefillin, phylacteries, and mezuzoth. Publishes material for laymen and scholars in the field of scribal arts; makes presentations and conducts examination campaigns in schools and synagogues; created an optical software system to detect possible textual errors in STaM. Teaching and certifying sofrim worldwide. Offices in Israel, Strasbourg, Chicago, London, Manchester, Montreal, and Zurich.

Canadian Jewish Organizations

Aish Hatorah (1981). 949 Clark Avenue W, Thornhill, ON L4J 8G6. (905) 764-1818. A movement of people taking responsibility for the existential threats, both spiritual and physical, facing the Jewish people by developing partners, leaders, and through innovative programming and strategic solutions. (www.aishtoronto.com)

Arachim. House of Metals, 45 Commercial Road, Toronto, ON M4G-1Z3 (416) 421-1572. Dedicated to renewing authentic Jewish values using 3–5 day retreats that use lectures, workshops, and discussion groups to examine basic questions of Jewish outlook. (www.arachimusa.org)

The 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 Wellbeing of Israel's Soldiers (AWIS). Only non-profit organization in Canada supporting the well being of Israel soldiers on active duty. (www.asicanada.org)

B'nai Brith Canada (1875). 15 Hove Street, Toronto, ON M3H 4Y8. (416) 633-6224. The action arm of the Jewish community. Reaches out to those in need, fights antisemitism, racism and bigotry, promotes human rights and peace throughout the world. Sponsors a wide range of activities, both at national and local level. B'nai Brith Canada includes the following subdivisions: League for Human Rights, The Institute for International Affairs, Parliament Hill Office, and Canada-Israel Public Affairs Committee. (www.bnaibrith.ca)

Canadian Friends of the Hebrew University of Jerusalem (1944). 3080 Yonge Street, Suite 5024, Toronto, ONT M4N 3N1. (416) 485-8000. Promotes awareness, leadership and financial support for the Hebrew University of Jerusalem. Facilitates academic and research partnerships between Canada and Israel, establishes scholarships, and recruits Canadian students. (www.cfhu.org).

Canadian Young Judaea (1917). 788 Marlee Avenue, Toronto, ON M6B 3K1. (416) 781-5156. Largest Jewish youth movement. Aim is to strengthen members' Jewish identity with an emphasis on the centrality of Israel. Offers a wide range of year round and summer programs across the country. (www.youngjudaea.ca)

Canadian Zionist Federation (1967). 4600 Bathurst Street, 4th Floor, Toronto, ON M2R 3V2. (416) 633-3988. National federation for Zionist organizations across Canada. Official representative and voice of Canadian Zionist to the World Zionist Organization. Provides programs to educate and nurture young people by instilling in them a deep commitment to Israel, helping them preserve their identity as Jews and fostering cultural values. Provides scholarships to study in Israel and Hebrew Language Study Programs. Affiliated with the Israel Aliyah Centre and Canada-Israel Experience Centre. (www.jewishtorontoonline.net/home.do?ch=events&cid=org-1207&jt_style=detail)

Ezer Mizion (1979). 2180 Barclay Avenue, Montreal, QC H3S 1J3. (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)

Hadassah-WIZO Organization of Canada (1917). 1310 Greene Avenue, Suite 900, Montreal, QC H3Z 2B8. (514) 937-9431. Canada's leading Jewish women's philanthropic organization. Non-political, volunteer driven and funds a multitude of programs and projects for Children, Healthcare and Women in Israel and Canada. (www.chw.ca)

Hashomer Hatzair (1923). 4700 Bathurst Street, Suite 2, Toronto, ON M2R 1W8. (416) 736-1339. A Zionist youth movement that works to build progressive Jewish values, links to Israel, community, and a commitment to social, environmental and economic justice in a setting based on youth leadership and responsibility. Has year-round programming and summer activities at Camp Shomria. Affiliated with Meretz Party. (www.hashomerhatzair.ca)

Jewish National Fund of Canada (1901). 5757 Cavendish, Suite 550, Montreal, QC H4W 2W8. (514) 934-0313. Fundraising organization affiliated with the World Zionist Organization; involved in afforestation, water reclamation,

and development of the land of Israel including the construction of roads and preparation of sites for new settlements. Provides educational materials and programs to Jewish schools across Canada. (www.jnf.ca)

Jews for Judaism (1983). 2795 Bathurst, Toronto, ON M6B 4J6. (416) 789-0020. Mission is to strengthen and preserve Jewish identity through education and counseling that counteracts deceptive proselytizing targeting Jews for conversion. (www.jewsforjudaism.org)

Keren Hayaed (1962). 561 Glengrove Road, Toronto, ON M6B. 2H5 (416) 782-1659. Provides warm home to orphans and children from dysfunctional families throughout Israel. Programs include rehabilitative care, Big Brother, educational center, and after-school activities. (www.kerenhayaed.org)

Labour Zionist Alliance of Canada (1909). 272 Codsell Avenue, Toronto, ON M3H 3X2. (416) 630-9444. Active in fundraising. Conducts cultural and educational programs and social activities.

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. (www.mizrachi.ca)

National Council of Jewish Women of Canada (1897). 1588 Main Street, Suite 118, Winnipeg, MB R2V 1Y3. (204) 339-9700. The first Jewish women's organization in Canada. It has been a catalyst for change and a powerful force on behalf of children, the elderly, families, the disabled, new Canadians and the disadvantaged in both the general and Jewish communities. It is a network of dedicated volunteers. (www.ncjwc.org)

Ometz (2008). 1 Cummings Square (5151 Cote Ste-Catherine Road), Montreal, QC H3W 1M6. (514) 342-0000. Non-profit, community-based human services agency that supports and strengthens individuals and families by offering employment, immigration, and social services. Created by the merger of Jewish Employment Montreal (JEM), Jewish Family Services (JFS), and Jewish Immigrant Aid Services (JIAS). (www.ometz.ca)

One Family Fund Canada. 36 Eglinton Avenue West, Suite 601, Toronto, ON M4R 1A1. (416) 489-9687. Supports One Family, an organization that empowers victims of terror attacks to rebuild their lives. Helps orphans of both parents, orphans of one parent, bereaved parents, widows and widowers, bereaved siblings, and wounded victims. (www.onefamilyfund.ca)

ORT Canada (1942). 530 Wilson Avenue, Suite 200, Toronto, ON M3H 5Y9. (416) 787-0339. Raises funds for schools and programs in Canada and worldwide for highly acclaimed cutting edge technology training. Teaches skills that help young people to become self-sufficient, confident and productive members of society. Mission is to work for the advancement of people worldwide through training and education. (www.ortcanada.com)

State of Israel Bonds-Canada (1953). 970 Lawrence Avenue West, Suite 502. Toronto, ON M6A 3B6. (416) 789-3351. Sole purpose is to sell bonds and notes for the Israeli Ministry of Finance. Bonds help build Israel's advanced infrastructure

including roads, ports, commuter rail and tunnels, and water desalination plants. (www.israelbonds.ca)

UIA Federations – Canada (1998). 4600 Bathurst Street, Suite 315, Toronto, ON M2R 3V3. (416) 636-7655. The national Jewish fundraising organization and community planning body for Canada. (www.jewishcanada.org)

Chapter 10

Synagogues, College Hillels, and Jewish Day Schools

Orthodox Union (http://www.ou.org/synagogue_support/synagogues)

A list of Orthodox synagogues by state

Chabad Centers (http://www.chabad.org/centers/default_cdo/jewish/Centers.htm)

A list of Chabad Centers

Young Israel (<http://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 (<http://jrf.org/cong>)

A list of Reconstructionist synagogues by state

Sephardic Synagogues

http://www.americansephardifederation.org/sub/store/synagogues_US.asp

A list of Sephardic synagogues by state

Society for Humanistic Judaism (<http://www.shj.org/CongList.htm>)

A list of Humanist communities by region

The Center for Cultural Judaism

<http://www.culturaljudaism.org/ccj/communities/communities>

A list of communities and resources for cultural and secular Jewish people

Alliance for Jewish Renewal (<https://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

Chapter 11

Jewish Overnight Camps

The Foundation for Jewish Camp

15 West 36th Street, 13th Floor
New York, New York, 10018
(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 Charles Pearlstein (Congregation Beth Israel in Scottsdale, AZ)
3400 Camp Pearlstein Road
Prescott, AZ 86303
(928) 778-0091 (S), (480) 951-0323
www.campcharlespearlstein.com

California

Camp Akiba (Temple Akiba)
2400 Highway 154
Santa Barbara, CA 93105
(424) 202-1792 (S), (310)-398-5783
www.templeakiba.net/fellowship.asp?pid=48

Camp Alonim (American Jewish University)
1101 Peppertree Lane
Brandeis, CA 93064
(805) 582-4450
www.alonim.com

Camp Be'chol Lashon (Institute for Jewish and Community Research)
1700 Marshall Petaluma Road
Petaluma, CA 94952
(415) 386-2804
www.bechollashon.org

Camp Gan Israel Running Springs (Chabad – Gan Israel)
3500 Seymour Road
Running Springs, CA 92382
(909) 867-7020 (S), (310) 622-8030
www.cgirunningsprings.blogspot.com

Camp Hess Kramer (Wilshire Boulevard Temple)
11495 East Pacific Coast Highway
Malibu, CA 90265
(310) 265-7861 (S), (213) 388-2401
www.wbtcamps.org

Camp JCA Shalom (Independent affiliated with JCC Association)
34342 Mullholland Highway
Malibu, CA 90265
(818) 889-5500
www.campjcashalom.com

Camp Mountain Chai
42900 Jenks Lane Road
Angelus Oaks, CA 92305
(909) 794-3800 (S), (858) 499-1330
www.campmountainchai.com

Camp Ramah in California (National Ramah Commission)
PO Box 158
Ojai, CA 93024
(805) 646-4301 (S), (888) 226-7726
www.ramah.org

Camp Tawonga (Independent)

31201 Mather Road
Groveland, CA 95321
(415) 543-2267
www.tawonga.org

Camp Yofi (Merage Jewish Community Center of Orange County)

PO Box 277
Angelus Oaks, CA 92305
(909) 794-2693 (S), (949) 435-3400
www.jccoc.org

Gan Israel Ranch Camp (Machaneh Mamosh Incorporated)

39285 Highway 70
Quincy, CA 95971
(310) 567-9912 (S), (310) 910-1770
www.ganisraelranchcamp.org

Grinding Hilltop Camp (Wilshire Boulevard Temple)

11495 East Pacific Coast Highway
Malibu, CA 90265
(310) 457-9617 (S), (213) 388-2401
www.wbtccamps.org

Habonim Dror Camp Gilboa (Habonim Dror Youth Movement)

38200 Bluff Lake Road
Big Bear, CA 92315
(909) 866-1407 (S), (323) 653-6772
www.campgilboa.org

URJ Camp Newman (Union for Reform Judaism)

4088 Porter Creek Road
Santa Rosa, CA 95404
(707) 571-7657 (S), (415) 392-7080 ext. 11
www.campnewmanswig.org

Colorado*JCC Ranch Camp* (Robert E. Loup Jewish Community Center)

21441 North Elbert Road
Elbert, CO 80106
(303) 648-3800 (S), (303) 316-6384
www.ranchcamp.org

Ramah Outdoor Adventure (National Ramah Commission)
26601 Stoney Pass Road
Sedalia, CO 80135
(303) 261-8214
www.ramahoutdoors.org

Schwayder Camp (Congregation Emanuel)
9118 State Highway 103
Idaho Springs, CO 80452
(303) 567-2722 (S), (303) 388-4013
www.shwayder.com

Connecticut

Camp Chomeish of New England (Independent)
11 Johnsonville Road
Moodus, CT 06469
(203) 243-7765
www.campchomeish.com

Camp Laurelwood (Independent)
463 Summerhill Road
Madison, CT 06443
(203) 421-3736
www.camplaurelwood.org

Florida

Camp Gan Israel Florida (Chabad – Gan Israel)
3260 Friendship Circle
Groveland, FL 34736
(352) 429-2549 (S), (954) 796-7330
www.cgiflorida.com

Camp Shalom (Independent)
168 Camp Shalom Trail
Orange Springs, FL 32182
(352) 546-2223 (S), (305) 279-0401
www.CampShalom.net

Georgia

Adamah Adventures (Independent)

1440 Spring St NW

Atlanta, GA 30309

(404) 297-4914

www.adamahadventures.org

Camp Barney Medintz (Marcus Jewish Community Center of Atlanta)

4165 Highway 129 North

Cleveland, GA 30528

(706) 865-2715 (S), (678) 812-3844

www.campbarney.org

Camp Ramah Darom (National Ramah Commission)

70 Carom Lane

Clayton, GA 30525

(706) 782-9300 (S), (404) 531-0801

www.ramahdarom.org

URJ Camp Coleman (Union for Reform Judaism)

201 Camp Coleman Drive

Cleveland, GA 30528

(706) 865-4111 (S), (770) 671-8971

www.campcoleman.com

Illinois

Camp Ben Frankel (Jewish Federation of Southern Illinois, Southeastern Missouri, and Western Kentucky)

1206 Touch of Nature Road

Makanda, IL 62958

(618) 453-1121 (S), (618) 975-2416

www.campbenfrankel.com

Camp Bnos Maarava (Agudath Israel of Illinois)

1889 Cary Road

Algonquin, IL 60102

(847) 854-7746 (S), (773) 279-8400

(No current website).

Camp Henry Horner (Jewish Council for Youth Services)

26710 West Nippersink Road

Ingleside, IL 60041

(847) 740-5010 (S), 312-726-8891

www.jcys.org/chh/index.html

Camp Red Leaf (Jewish Council for Youth Services)
(for children and adults with developmental disabilities)
26710 West Nippersink Road
Ingleside, IL 60041
(847) 740-5010 (S), (312) 726-8891
www.jcys.org/chh/index.html

Yeshivas HaKayitz (Chicago) (Hebrew Theological College)
7135 North Carpenter Road
Skokie, IL 60077
(847) 982-2500
www.yeshivashakayitz.com

Indiana

Camp Livingston (Jewish Community Centers of America)
4998 Nell Lee Road
Bennington, IN 47011
(812) 427-2202 (S), (513) 793-5554
www.camplingston.com

Camp Nageela Midwest (Nageela Jewish Experience)
4215 East Landry Lane
Marshall, IN 47859
(765) 597-2272 (S), (773) 604-4400
www.CampNagellaMidwest.org

URJ Goldman Union Camp (Union for Reform Judaism)
9349 Moore Road
Zionsville, IN 46077
(317) 873-3361
www.guci.urjcamp.org

Maine

Camp Micah
156 Moose Cove Lodge Road
Bridgton, ME 04009
(207) 647-8999 (S), (617) 244-6540
www.campmicah.com

Camp Modin

51 Modin Way
Belgrade ME 14917
(207) 465-4444
www.modin.com

JCC Maccabi Camp Kingswood (Jewish Community Centers of Greater Boston)

104 Wildwood Road
Bridgton, ME 04009
(207) 647-3969 (S), (617) 558-6528
www.kingswood.org

Maryland*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), (800) 454-2205
www.camphabonimdrormoshava.org

NCSY Camp Sports (NCSY)

400 Mt. Wilson Lane
Baltimore, MD 21208
(212) 613-8193 (S), (888) TOUR-4-YOU
www.ncsysummer.com

Massachusetts*BIMA at Brandeis University* (Brandeis University)

415 South Street
Waltham, MA 02454
(781) 736-8416
www.brandeis.edu/highschool/bima

Camp Avoda (Independent)
23 Gibbs Road
Middleboro, MA 02346
(508) 947-3800 (S), (781) 334-6275
www.campavoda.org

Camp Bauercrest (Independent)
17 Old Country Road
Amesbury, MA 01913
(978) 388-4732 (S), (978) 443-0582
www.bauercrest.org

Camp Kinderland (Friends of Camp Kinderland)
1543 Colebrook River Road
Tolland, MA 01034
(413) 258-4463 (S), (718) 643-0771
www.campkinderland.org

Camp Pembroke (Eli and Bessie Cohen Foundation)
306 Oldham Street
Pembroke, MA 02359
(781) 294-8006 (S), (781) 489-2070
www.camppembroke.org

Camp Ramah in New England (National Ramah Commission)
39 Bennett Street
Palmer, MA 01069
(413) 283-9771 (S), (781) 702-5290
www.campramahne.org

Genesis at Brandeis University (Brandeis University)
415 South Street
Waltham, MA 02454
(781) 736-8416
www.brandeis.edu/highschool/genesis

URJ Crane Lake Camp (Union for Reform Judaism)
46 State Line Road
West Stockbridge, MA 01266
(413) 232-4257 (S), (201) 722-0400
www.cranelakecamp.com

URJ Joseph Eisner Camp (Union for Reform Judaism)
53 Brookside Road
Great Barrington, MA 01230
(413) 528-1652 (S), (201) 722-0400
www.eisner.urjcamp.org

Michigan

Camp Agudah Midwest (Agudath Israel)
68299 County Road 388
South Haven, MI 49090
(269) 637-4048 (S), (773) 279-8400
(No current website).

Camp Gan Israel Michigan (Chabad – Gan Israel)
1450 Lake Valley Road Northeast
Kalkaska, MI 49646
(248) 376-0210 (S), (248) 242-5348
www.cgidetroit.com

Habonim Dror Camp Tavor (Habonim Dror North America)
59884 Arthur L. Jones Road
Three Rivers, MI 49093
(269) 244-8563 (S), (262) 334-0399
www.camptavor.com

Tamarack Camps -Camp Maas (Fresh Air Society)
4361 Perryville Road
Ortonville, MI 48462
(248) 627-2821 (S), (248) 647-1100
www.tamarackcamps.com

Minnesota

Camp Teko (Temple Israel)
645 Tonkawa Road
Long Lake, MN 55356
(952) 471-8216 (S), (612) 374-0365
www.templeisrael.com

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 Jewish Community Center)
30750 Camp Sabra Road
Rocky Mount, MO 65072
(573) 365-1591 (S), (314) 442-3151
www.campsabra.com

New Hampshire

Camp Tel Noar (Eli and Bessie Cohen Foundation)
Sunset Lake, 167 Main Street
Hampstead, NH 03841
(603) 329-6931 (S), (781) 489-2070
www.camptelnoar.org

Camp Tevya (Eli and Bessie Cohen Foundation)
1 Mason Road
Brookline, NH 03033
(603) 673-4010 (S), (781) 489-2070
www.camptevyva.org

Camp Yavneh (Hebrew College)
18 Lucas Pond Road
Northwood, NH 03261
(603) 942-5593 (S), (617) 559-8860
www.campyavneh.org

Camp Young Judaea (Friends of Young Judaea)
9 Camp Road
Amherst, NH 03031
(603) 673-3710 (S), (781) 237-9410
www.cyj.org

North Carolina

6 Points Sports Academy (Union for Reform Judaism)
4344 Hobbs Road
Greensboro, NC 27410
(561) 208-1650
www.6pointsacademy.org

Blue Star Camps (Independent)

179 Blue Star Way
Hendersonville, NC 28739
(828) 692-3591 (S), (954) 963-4494
www.bluestarcamps.com

Camp Judaea (Hadassah)

48 Camp Judea Lane, Box 395
Hendersonville, NC 28792
(828) 685-8841 (S), (404) 634-7883
www.campjudaea.org

New Jersey***Camp Louemma***

43 Louemma Lane
Sussex, NJ 07461
(973) 875-4403 (S), (973) 287-7264
www.camplouemma.com

New York***Bais Chana Jewish Un-Camp*** (Bais Chana Women International)

383 Kingston Avenue, Suite 248
Brooklyn, NY 11213
(718) 604-0088
www.jewishuncamp.org

Berkshire Hills Emanuel Camps (UJA Federation of New York)

159 Empire Road
Copake, NY 12516
(518) 329-3303 (S), (914) 693-8952
www.bhecamps.com

Camp Emunah (Bnos Yaakov Yehudah)

Route 52 and Old Greenfield Road, PO Box 266
Greenfield Park, NY 12435
(845) 647-8742 (S), (718) 735-0200
www.campemunah.com

Camp Gan Israel (Chabad – Gan Israel)

487 Parksville Road
Parksville, NY 12768
(845) 292-9307
www.campganisrael.com

Camp Kinder Ring (Workmen's Circle)
335 Sylvan Lake Road
Hopewell Junction, NY 12533
(845) 221-2771 (S), (516) 280-3157
www.campkr.com

Camp L'man Achai (Independent)
1590 Perch Lake Road
Andes, NY 13731
(845) 676-3996 (S), (718) 436-8255
www.campلمانachai.com

Camp Nageela East (Jewish Education Program of Long Island)
5755 State Route 42
Fallsburg, NY 12733
(845) 434-5257 (S), (516) 374-1528
www.campnagella.org

Camp Ramah in the Berkshires (National Ramah Commission)
PO Box 515
Wingdale, NY 12594
(845) 832-6622 (S), (201) 871-7262
www.ramahberkshires.org

Camp Seneca Lake (JCC of Greater Rochester)
200 Camp Road
Penn Yan, NY 14527
(315) 536-9981 (S), (585) 461-2000 ext. 218
www.campsenecalake.com

Camp Shomria (Hashomer Hatzair)
52 Lake Marie Road
Liberty, NY 12754
(845) 292-6241 (S), (212) 627-2830
www.campshomria.com

Camp Simcha (Chai Lifeline)
430 White Road
Glen Spey, NY 12737
(845) 856-1432 (S), (212) 699-6672
www.campsimcha.org

Camp Tel Yehudah (Hadassah)
PO Box 69
Barryville, NY 12719
(845) 557-8311 (S), (800) 970-2267
www.campty.com

Camp Young Judea Sprout Lake (Hadassah)
6 Sprout Lake Camp, Route 82
Verbank, NY 12585
(845) 677-3411 (S), (212) 451-6233
www.cyjssl.org

Drisha High School Summer Program
(Drisha Institute for Jewish Education)
37 West 65th Street, 5th Floor
New York, NY 10023
(212) 595-0307
www.drisha.org

Eden Village Camp (Independent)
392 Dennytown Road
Putnam Valley, NY 10579
(877) 397-3336
www.edenvillagecamp.org

Habonim Dror Camp Na'aleh (Habonim Dror North America)
368 County Highway 1
Bainbridge, NY 13733
(607) 563-8900 (S), (212) 229-2700
www.naaleh.org

*Jewish Girls Retreat (Chabad Lubavitch of
S. Rensselaer County, YALDAH Magazine)*
45 Ferry Street
Troy, NY 12180
(614) 547-2267
www.jewishgirlsretreat.net

Passport NYC Specialty Camps (92nd Street Y)
1395 Lexington Avenue
NY, NY 10128
(212) 415-5573
www.92YPassportNYC.org

Surprise Lake Camp (UJA Federation of NY)
382 Lake Surprise Road
Cold Spring, NY 10516
(845) 265-3616 (S), (212) 924-3131
www.surpriselake.org

The Zone Camp (Boy's Division)
123 Scotch Valley Road
Stamford, NY 12167
(866) 843-9663
www.thezone.org

The Zone Camp (Girl's Division)

964 South Gilboa Road

Gilboa, NY 12076

(866) 843-9663

www.thezone.org*URJ Kutz Camp (Union for Reform Judaism)*

46 Bowen Road

Warwick, NY 10990

(845) 987-6300 (S), (212) 650-4164

www.kutz.urjcamp.org**Ohio***Camp Wise (JCC of Cleveland)*

13164 Taylor Wells Road

Chardon, OH 44024

(440) 635-5444 (S), (216) 593-6250

www.campwise.org**Oregon***B'nai B'rith Camp (B'nai B'rith Men's Camp Association)*

PO Box 110

Neotsu, OR 97364

(541) 994-2218 (S), (503) 452-3444

www.bbcamp.org**Pennsylvania***BBYO's International Kallah (B'nai B'rith)*

661 Rosehill Road

Lake Como, PA 18437

(570) 798-2400 (S), (202) 857-6633

www.bbyo.org*B'nai B'rith Perlman Camp (B'nai B'rith)*

661 Rosehill Road

Lake Como, PA 18437

(570) 635-9200 (S), (301) 977-0050

www.perlmancamp.org

Camp Chayolei Hamelech (Chayolei Hamelech Inc.)
445 Masthope Plank Road
Lackawaxen, PA 18435
(570) 949-4433 (S), (718) 221-0770
www.chayol.com

Camp Dina for Girls (UJA Federation)
355 Bangor Mountain Road
Stroudsburg, PA 18360
(570) 992-2267 (S), (718) 437-7117
www.campdina.com

Camp Dora Golding for Boys (UJA Federation)
418 Craigs Meadow Road
East Stroudsburg, PA 18301
(570) 223-0417 (S), (718) 437-7117
www.campdoragolding.com

Camp Gan Israel B-ME (Chabad – Gan Israel)
PO Box 26576
Collegeville, PA 19426
(845) 425-0903
www.cgibme.org

Camp JRF (Jewish Reconstructionist Federation)
1 Pine Grove Road
South Sterling, PA 18460
(570) 676-9291 (S), (215) 885-5601
www.campjrf.org

Camp Morasha
274 Highlake Road
Lakewood, PA 18439
(570) 798-2781 (S), (718) 252-9696
www.campmorasha.com

Camp Moshava (Bnei Akiva of the United States and Canada)
245 Navajo Road
Honesdale, PA 18431
(570) 253-4271 (S), (212) 465-9021
www.moshava.org

Camp Nah-Jee-Wah (New Jersey YMHA-YWHA Camps)
570 Sawkill Road
Milford, PA 18337
(570) 296-8596 (S), (973) 575-3333
www.njycamps.org

Yeshivas Kayitz of Pittsburgh

1400 Summit Street

White Oak, PA

(913) 710-1771

Camp Neshet (New Jersey YMHA-YWHA Camps)

90 Woods Road

Lakewood, PA 18439

(570) 798-2373 (S), (973) 575-3333 ext. 111

www.njycamps.org*Camp Poyntelle Lewis Village* (Samuel Field YMHA, UJA Federation)

PO Box 66

Poyntelle, PA 18454

(570) 448-2161 (S), (718) 279-0690

www.poyntelle.com*Camp Ramah in the Poconos* (National Ramah Commission)

2618 Upper Woods Road

Lakewood, PA 18439

(570) 798-2504 (S), (215) 885-8556

www.ramahpoconos.org*Camp Shoshanim* (New Jersey YMHA-YWHA Camps)

119 Woods Road

Lakewood, NJ 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*Capital Camps*

12750 Buchanan Trail East

Waynesboro, PA 17268

(717) 794-2177 (S), (301) 468-2267

www.capitalcamps.org*Cedar Lake Camp* (New Jersey YMHA-YWHA Camps)

570 Sawkill Road

Milford, PA 18337

(570) 296-8596 ext. 147 (S), (973) 575-3333 ext. 124

www.njycamps.org

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) 968-2013
www.campgalil.org

Pinemere Camp (Jewish Community Center Association)
8100 Bartonsville Woods Road
Stroudsburg, PA 18360
(570) 629-0266 (S), (215) 487-2267
www.pinemere.com

Round Lake Camp (New Jersey YMHA-YWHA Camps)
(for children with learning differences
and social communication disorders)
119 Woods Road
Lakewood, PA 18439
(570) 798-2551 ext. 21, (973) 575-3333 ext. 145
www.roundlakecamp.org

Teen Age Camp (New Jersey YMHA-YWHA Camps)
570 Sawkill Road
Milford, PA 18337
(570) 296-8596 (S), (973) 575-3333
www.njycamps.org

URJ Camp Harlam (Union for Reform Judaism)
575 Smith Road
Kunkletown, PA 18058
(570) 629-1390 (S), (610) 668-0423
www.harlam.urjcamp.org

Rhode Island

Camp Jori (Independent)
1065 Wordens Pond Road
Wakefield, RI 02879
(401) 783-7000 (S), (401) 463-3170
www.campjori.com

Tennessee

Camp Darom (Baron Hirsch Congregation)
24845 Natchez Trace Road
Wildersville, TN 38388
(901) 683-7485
www.campdarom.com

Texas

Camp Gan Israel-South Padre Island (Chabad – Gan Israel)
904 Padre Boulevard
South Padre Island, TX 78597
(877) 290-1338
www.cgispi.com

Camp Young Judaea Texas (Hadassah)
121 Camp Young Judaea Drive
Kimberley, TX 78676
(512) 847-9564 (S), (713) 723-8354
www.cyjttexas.org

URJ Greene Family Camp (Union for Reform Judaism)
1192 Smith Lane, PO Box 1468
Bruceville, TX 76630
(254) 859-5411
www.greene.urjcamp.org

Utah

Camp Nageela West (Community Kollel of Greater Las Vegas)
6460 Manhead Road
Randolph, UT 84064
(435) 793-6222 (S), (801) 613-1539
www.nageelawest.org

Washington

Camp Solomon Schechter (Independent)

1627A 73rd Avenue SE

Olympia, WA 98501

(360) 352-1019 (S), (206) 447-1967

www.campschechter.org

Sephardic Adventure Camp (Congregation Ezra Bessaroth
and Sephardic Bikur Holim Congregation)

1476 West Lost Lake Road

Shelton, WA 98584

(206) 257-2225

www.sephardicadventurecamp.org

URJ Camp Kalsman (Union for Reform Judaism)

14724 184th Street NE

Arlington, WA 98223

(360) 435-9302 (S), (425) 284-4484

www.kalsman.urjcamp.org

Wisconsin

B'nai B'rith Beber Camp (B'nai B'rith)

W 1741 Highway J

Mukwonago, WI 53149

(262) 363-6800 (S), (847) 677-7130

www.bebercamp.com

Camp Moshava Wild Rose (Bnei Akiva)

W 8256 County Road P

Wild Rose, WA 54984

(920) 622-3379 (S), (847) 674-9733

www.moshavawildrose.org

Camp Ramah in Wisconsin (National Ramah Commission)

6150 East Buckatabon Road

Conover, WI 54519

(715) 479-4400 (S), (312) 606-9316 ext. 221

www.ramahwisconsin.com

Camp Young Judaea Midwest (Hadassah)

E 989 Stratton Lake Road

Waupaca, WI 54981

(715) 258-2288 (S), (847) 675-6790

www.cyjmid.org

Herzl Camp

7260 Mickey Smith Parkway
 Webster, WI 54893
 (715) 866-8177 (S), (952) 927-4002
www.herzlcamp.org

JCC Camp Chicago (JCC of Chicago)

443 Munroe
 Lake Delton, WI 53940
 (847) 763-3551
www.campchi.com

JCC Machaneh Chavayah at Perlstein (JCC of Chicago)

443 Munroe
 Lake Delton, WI 53940
 (773) 761-9100
www.gojcc.org

Steve and Shari Sadek Family Camp Interlaken JCC

(Harry & Rose Samson Family JCC)
 7050 Old Highway 70
 Eagle River, WI 54521
 (715) 479-8030 (S), (414) 967-8240
www.campinterlaken.org

URJ Olin-Sang-Ruby Union Institute (OSRUI)

(Union for Reform Judaism)
 600 Lac La Belle Drive
 Oconomowoc, WI 53066
 (262) 567-6277 (S), (847) 509-0990
www.osrui.org

West Virginia*Emma Kaufmann Camp (JCC of Greater Pittsburgh)*

297 Emma Kaufmann Camp Road
 Morgantown, WV 26508
 (304) 599-4435 (S), (412) 521-8010
www.emmakaufmannncamp.com

Canada

Alberta

Camp BB Riback
Box 242
Pine Lake, AB TOM 1S0
(403) 886-4512 (S), (587) 988-9771
www.campbb.com

British Columbia

Camp Hatikvah (Camp Hatikvah Foundation)
1-5763 Oak Street
Vancouver, BC V6M 2V7
(604) 263-1200
www.camphatikvah.com

Habonim Dror Camp Miriam (Habonim Dror North America)
835 Berry Point Road
Gabriola Island, BC VOR 1X1
(604) 266-2825
www.campmiriam.org

Manitoba

Camp Massad of Manitoba (Jewish Foundation of Manitoba,
The Jewish Federation of Winnipeg)
General Delivery
Winnipeg Beach, MB R0C 3G0
(204) 389-5300 (S), (204) 477-7487
www.campmassad.ca

Nova Scotia

Camp Kadimah (Independent)
1681 Barss Corner Road
Barss Corner, NS B0R 1A0
(902) 644-2313 (S), (866) 523-4624
www.campkadimah.com

Ontario

B'nai Brith Camp (Jewish Community Center Association)
Box 559
Kenora, ON P9N 3X5
(807) 548-4178 (S), (204) 477-7512
www.bbcamp.ca

Camp Agudah Toronto (Agudath Israel)
129 McGillivray
North York, ON M5M 2Y7
(416) 781-7101
(No current website).

Camp Moshava (Bnei Akiva)
1485 Murphy Road RR#1
Ennismore, ON K0L 1T0
(705) 292-8143 (S), (416) 630-7578
www.campmoshava.org

Camp Northland-B'nai Brith (The Jewish Camp Council of Toronto)
4250 Haliburton Lake Road
Haliburton, ON K0M 1S0
(705) 754-2374 (S), (905) 881-0018
www.campnbb.com

Camp Ramah in Canada (National Ramah Commission)
1104 Fish Hacherty Road
Utterson, ON P0B 1M0
(416) 789-2193
www.campramah.com

Camp Shalom (Toronto Zionist Council)
PO Box 790
Gravenhurst, ON P1P 1V1
(705) 687-4244 (S), (416) 783-6744
www.camp-shalom.com

Camp Shomria (Hashomer Hatzair)
RR#3 Ottylake
Perth, ON K7H 3C5
(613) 267-4396 (S), (416) 736-1339
www.campshomria.ca

Camp Solelim (Canadian Young Judaea)
6490 Tilton Lake Road
Sudbury, ON P3G 1L5
(705) 522-1480 (S), (416) 781-5156
www.solelim.ca

Camp Walden

RR. #2 (38483 Hwy-28)
Palmer Rapids, ON K0J 2E0
(613) 758-2365 (S), (416) 736-9971
www.jewish-sleepover-camp.com

Habonim Dror Camp Gesher (Habonim Dror North America)

General Delivery
Cloyne, ON K0H 1K0
(613) 336-2583 (S), (416) 633-2511
www.campgesher.com

URJ Camp George (Union for Reform Judaism)

RR #3
Parry Sound, ON P2A 2W9
(705) 732-6964 (S), (416) 638-2635
www.campgeorge.org

Quebec*Camp B'nai Brith of Montreal* (Federation CJA of Montreal)

5445 Route 329 North
Lantier, QC J0T 1V0
(819) 326-4824 (S), (514) 735-3669
www.cbbmtl.org

Camp B'nai Brith of Ottawa (Independent)

7861 Chemin River
Quyón, QC J0X 2V0
(819) 458-2660 (S), (613) 244-9210
www.cbbottawa.com

Camp Gan Israel Montreal (Chabad – Gan Israel)

103 Chemin De La Minerva
La Minerve, QC J0T 1H0
(819) 274-2215 (S), (514) 343-9606
www.cgimontreal.com

Camp Kinneret-Biluim (Canadian Young Judaea)

184 Rue Harisson
Mont Tremblant, QC J8E 1M8
(819) 425-3332 (S), (800) 426-5108 and (800) 804-6661
www.ckb.ca

Camp Massad

1200 Chemin du Lac Quenouille
Sainte Agathe des Monts, QC J8C 0R4
(819) 326-4686 (S), (514) 488-6610
www.campmassad.org

Camp Pardas Chanah

984 Route 117
Val David, QC JOT 2N0
(819) 322-2334 (S), (514) 731-3681
www.camppc.com

Camp Yaldei (The Donald Berman Yaldei Developmental Center)
(for children with developmental disabilities)

2100 Marlowe Avenue, 5th Floor
Montreal, QB H4A 3LR
(514) 279-3666 ext. 222
www.yaldei.org

Harry Bronfman Y Country Camp, (Montreal JCC – YM-YWHA)

130 Chemin Lac Blanc
Huberdeau, QC J0T 1G0
(819) 687-3271 (S), (514) 737-6551 ext. 267
www.ycountrycamp.com

Chapter 12

Jewish Museums

United States

Alaska

1. Alaska Jewish Museum and Cultural Center

Jewish history, art, and culture in Alaska

www.alaskajewishmuseum.com

1221 East 35th Avenue

Anchorage, AK 99508

(907) 770-7021

Arizona

**2. Arizona Jewish Historical Society
Cutler Plotkin Jewish Heritage Center**

History of the Jewish community and experience in Arizona

<https://azjhs.org/Exhibits.html>

122 East Culver Street

Phoenix, AZ 85004

(602) 241-7870

3. Jewish History Museum

History of the Jewish experience in the Southwest

www.jewishhistorymuseum.org/home

564 South Stone Avenue

Tucson, AZ 85701

(520) 670-9073

4. Sylvia Plotkin Judaica Museum (Congregation Beth Israel)

Over 1,000 Judaic artifacts from around the world exploring Torah, Jewish holidays, and life cycle events

www.cbiaz.org/about/museum

10460 North 56th Street

Scottsdale, AZ 85253

(480) 951-0323

California**5. American Jewish University**

Platt and Borstein Galleries (exhibitions in the visual arts) and Marvin and Sondra Smalley Sculpture Garden

<http://culture.ajula.edu>

15600 Mulholland Drive

Bel Air, CA 90077

(310) 476-9777

6. Contemporary Jewish Museum

Contemporary perspectives on Jewish culture, history, art, and ideas

www.thecjm.org

736 Mission Street

San Francisco, CA 94103

(415) 655-7800

7. Elizabeth S. & Alvin I. Fine Museum (Congregation Emanu-El)

Jewish art and history

www.emanuelsf.org/page.aspx?pid=372

2 Lake Street

San Francisco, CA 94118

(415) 751-2535

8. Gotthelf Art Gallery (Lawrence Family JCC)

Contemporary artists and a wide variety of visual media

www.sdcjc.org/gag

4126 Executive Drive

La Jolla, CA 92037

(858) 362-1154

9. 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

www.rcjl.org/museum

4000 Camino Tassajara
Danville, CA 94506
(925) 932-0396

10. The Magnes Collection of Jewish Art and Life

Cultures of the Jews in the global diaspora and the American West

www.magnes.org

University of California, Berkeley
2121 Allston Way
Berkeley, CA 94720
(510) 643-2526

11. Skirball Cultural Center

Experiences and accomplishments of the Jewish people over 4,000 years from antiquity to America

www.skirball.org

2701 North Sepulveda Boulevard
Los Angeles, CA 90049
(310) 440-4500

12. Zimmer Children's Museum

Hands-on exhibits for children ages 0–8, some of which have Jewish themes

www.zimmermuseum.org

6505 Wilshire Boulevard, #100
Los Angeles, CA 90048
(323) 761-8984

Colorado

13. Mizel Museum

Artifacts, fine art, video, and photography exploring the diversity of Jewish life, culture, and history

www.mizelmuseum.org

400 South Kearney Street
Denver, CO 80224
(303) 394-9993

14. 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

www.maccjcc.org/singer-gallery

350 South Dahlia Street
Denver, CO 80246
(303) 316-6360

Connecticut

15. Jewish Historical Society of Greater Hartford

Exhibitions about the Jewish community of Greater Hartford

www.jhsg.org/about.htm

333 Bloomfield Avenue

West Hartford, CT 06117

(860) 727-6171

16. 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

www.hartford.edu/greenberg/museum.asp

Maurice Greenberg Center for Judaic Studies

Mortensen Library (Harry Jack Gray Center)

200 Bloomfield Avenue

West Hartford, CT 06117

(860) 768-4963

District of Columbia

17. Ann Loeb Bronfman Gallery (Washington DCJCC)

Artwork and artifacts that address themes of social consciousness and cultural awareness while enhancing Jewish identity

www.washingtondcjcc.org/center-for-arts/gallery

1529 16th Street NW

Washington, DC 20036

(202) 777-3208

18. B'nai B'rith Klutznick National Jewish Museum

Art and artifacts on Jewish life and culture

www.bnaibrith.org/prog_serv/museum.cfm

2020 K Street NW

Washington, DC 20006

(202) 518-9400

19. 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

www.loc.gov/rr/main/religion/jhw.html

701 Fourth Street NW

Washington, DC 20001

(202) 789-0900

20. National Museum of American Jewish Military History

Contributions of Jewish Americans who served in the US Armed Forces

www.nmajmh.org

1811 R Street NW

Washington, DC 20009

(202) 265-6280

Florida

21. Beck Museum of Judaica (Beth David Congregation)

Sephardic and Ashkenazi artifacts depicting Jewish life cycle events, festivals, and Shabbat

www.bethdavidmiami.org/our-spaces.php

2625 SW Third Avenue

Miami, FL 33129

(305) 854-3911

22. The Breman Jewish Heritage & Holocaust Museum

Jewish life in Georgia, Atlanta's Jewish history, and history of the Holocaust

www.thebreman.org

1440 Spring Street NW

Atlanta, GA 30309

(678) 222-3700

23. 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

www.jewishmuseum.com

301 Washington Avenue

Miami Beach, FL 33139

(305) 672-5044

24. Judaica Museum of Temple Beth Sholom

Jewish arts, culture, and lifestyle, including Jewish life cycle, Holocaust, and holidays

www.templebethsholomfl.org/Programs/JudaicaMuseum.aspx

1050 South Tuttle Avenue

Sarasota, FL 34237

(941) 955-8121

Georgia

25. Nancy and Lawrence Gutstein Museum (Congregation Mickve Israel)

Jewish history of the Jews of Savannah, Georgia

www.mickveisrael.org

20 East Gordon Street

Savannah, GA 31401

(912) 233-1547

Illinois

26. Frank Rosenthal Memorial Collection (Temple Anshe Sholom)

Extensive private collection of Judaica gathered

by Rabbi Frank F. Rosenthal

www.templeanshesholom.org

20820 South Western Avenue

Olympia Fields, IL 60461

(708) 748-6010

27. KAM Isaiah Israel Congregation

A small museum of Jewish artifacts

www.kamii.org

1100 East Hyde Park Boulevard

Chicago, IL 60615

(773) 924-1234

28. Rosengard Museum (Congregation Beth Shalom)

Judaic ritual and ceremonial objects, megillot Esther,

items for Jewish life cycle events, and Jewish artwork

www.bethshalomnb.org/article.aspx?id=12884902018

3433 Walters Avenue

Northbrook, IL 60062

(847) 498-4100

29. Spertus Institute of Jewish Studies

The Chicago Jewish experience and aspects of Jewish culture

www.spertus.edu/library

610 South Michigan Avenue

Chicago, IL 60605

(312) 322-1700

Kansas

30. 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

www.kcjmca.org/home

5500 West 123rd Street
Overland Park, KS 66209
(913) 266-8413

Maine

31. Maine Jewish Museum

Jewish history, art, and culture of Maine, reflecting the contributions and accomplishments of Maine's original Jewish immigrants and their families

www.mainejewishmuseum.org

267 Congress Street
Portland, ME 04101
(207) 329-9854

Maryland

32. 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

www.ratnermuseum.com

10001 Old Georgetown Road
Bethesda, MD 20814
(301) 897-1518

33. 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 timeline of Jewish history from the Biblical period to the present against a backdrop of world civilization

www.chizukamuno.org/about/the-goldsmith-museum

8100 Stevenson Road
Baltimore, MD 21208
(410) 486-6400 ext. 291

34. The Jewish Museum of Maryland

*The Jewish experience in America with special attention
to Jewish life in Maryland*

www.jewishmuseummd.org

15 Lloyd Street
Baltimore, MD 21202
(410) 732-6400

Massachusetts

35. American Jewish Historical Society, New England Archives

*Documentary record of Jewish life in the Greater Boston area
and New England communities*

www.ajhsboston.org

101 Newbury Street
Boston, MA 02116
(617) 226-1245

**36. 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*

www.mayyimhayyim.org/Gallery

1838 Washington Street
Newton, MA 02466
(617) 244-1836 ext. 1

37. 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*

www.vilnashul.com

18 Phillips Street
Boston, MA 02114
(617) 523-2324

38. Wyner Museum (Temple Israel of Boston)

*Souvenirs of the Holy Land 1880–1915 depicting a carefully
constructed view of Palestine over a century ago*

www.tisrael.org/wynermuseum.asp

477 Longwood Avenue
Boston, MA 02215
(617) 731-3711

39. Yiddish Book Center

Yiddish language and culture

www.yiddishbookcenter.org

Harry and Jeanette Weinberg Building
1021 West Street
Amherst, MA 01002
(413) 256-4900

Michigan

40. 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*

www.temple-israel.org

5725 Walnut Lake Road
West Bloomfield, MI 48323
(248) 661-5700

41. Janice Charach Gallery (JCC of Metropolitan Detroit)

Exhibitions of Jewish art and works by Jewish artists

www.jccdet.org

6600 West Maple Road
West Bloomfield, MI 48322
(248) 432-5579

42. 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*

www.jccdet.org

6600 West Maple Road
West Bloomfield, MI 48322
(248) 432-5451

Minnesota

43. 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

www.sabesjcc.org/arts_gallery.htm

4330 South Cedar Lake Road

Minneapolis, MN 55416

(952) 381-3416

Mississippi

44. Museum of the Southern Jewish Experience (Temple B'nai Israel)

History of the Southern Jewish experience

www.msje.org/museum

213 South Commerce Street

Natchez, MS 39120

(601) 362-6357

New Jersey

45. Jewish Heritage Museum of Monmouth County

History of the Jewish residents of Monmouth County, New Jersey

www.jhmomc.org

310 Mounts Corner Drive

Freehold, NJ 07728

(732) 252-6990

46. The Jewish Museum of New Jersey (Congregation Ahavas Sholom)

400 years of Jewish history in New Jersey with an emphasis on tolerance and diversity

www.jewishmuseumnj.org

145 Broadway

Newark, NJ 07104

(973) 485-2609

47. 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

www.thesam.org

610 Washington Avenue

Woodbine, NJ 08270

(609) 861-5355

New York

48. 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

www.suffolkjcc.org/html/discoverymuseum.shtml

74 Hauppauge Road

Commack, NY 11725

(631) 462-9800

49. 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

www.ajhs.org

Center for Jewish History

15 West 16th Street

New York, NY 10011

(212) 294-6160

50. Benjamin and Dr. Edgar R. Cofeld Judaic Museum (Temple Beth Zion)

Collection of Judaica artifacts rotated for viewing according to the holidays

www.tbz.org/Facilities/facilities.html

805 Delaware Avenue

Buffalo, NY 14209

(716) 836-6565

51. Derfner Judaic 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

www.m.hebrewhome.org/derfnerjudaicmuseum.asp

Jacob Reingold Pavilion
5901 Palisade Avenue
Riverdale, NY 10471
(718) 581-1000

52. 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

www.tbegreatneck.org/aboutus/tbe/art_and_architecture/elsie_k_rudin_judaica_museum

5 Old Mill Road
Great Neck, NY 11023
(516) 487-0900

53. 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

www.suffolkjcc.org/html/georgekopphallofheroes.shtml

74 Hauppauge Road
Commack, NY 11725
(631) 462-9800

54. 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

www.tinr.org/community/committees/culturalcenter

1000 Pinebrook Boulevard
New Rochelle, NY 10804
(914) 235-1800

55. 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

www.gomez.org

11 Millhouse Road
Marlboro, NY 12542
(845) 236-3126

56. 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

www.templeconcord.com/community/hannukah

9 Riverside Drive
Binghamton, NY 13905
(607) 723-7355

57. Hebrew Union College-Jewish Institute of Religion Museum

Contemporary artists exploring Jewish identity, history, culture, spirituality, and experience

www.huc.edu/museums

The Brookdale Center
One West 4th Street
New York, NY 10012
(212) 824-2298

**58. 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

www.emanuelnyc.org/museum.php

One East 65th Street
New York, NY 10065
(212) 744-1400 ext. 259

59. 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

www.jewishchildrensmuseum.org

792 Eastern Parkway
Brooklyn, NY 11213
(718) 467-0600

60. 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

www.thejewishmuseum.org

1109 Fifth Avenue
New York, NY 10128
(212) 423-3200

61. 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

www.jccmanhattan.org/the-laurie-m-tisch-gallery

The Samuel Priest Rose Building
334 Amsterdam Avenue
New York, NY 10023
(646) 505-5708

62. 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

www.jtsa.edu/The_Library/About.xml

3080 Broadway
New York, NY 10027
(212) 678-8082

63. 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

www.kkjsm.org

280 Broome Street
New York, NY 10002
(212) 431-1619

64. Leo Baeck Institute

History and culture of German-speaking Jewry

www.lbi.org

Center for Jewish History
15 West 16th Street
New York, NY 10011
(212) 744-6400

65. 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

www.eldridgestreet.org

12 Eldridge Street
New York, NY 10002
(212) 219-0888

**66. 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

www.wjcenter.org/Our_Community/Committees/Judaica_Gallery

175 Rockland Avenue
Mamaroneck, NY 10543
(914) 698-2960

67. 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

www.tenement.org

103 Orchard Street
New York, NY 10002
(212) 982-8420

**68. 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

www.jewishsports.org/jewishsports/index.shtml

74 Hauppauge Road
Commack, NY 11725
(631) 462-9800

69. 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

www.yumuseum.org

Center for Jewish History
15 West 16th Street
New York, NY 10011
(212) 294-8330

70. 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 the largest collection of Yiddish-language materials in the world

www.yivo.org

Center for Jewish History
15 West 16th Street
New York, NY 10011
(212) 246-6080

North Carolina

71. 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

www.ncartmuseum.org/collection/judaic

2110 Blue Ridge Road

Raleigh, NC 27607

(919) 839-6262

72. 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

www.judeareform.org/aboutus/facilities

1933 West Cornwallis Road

Durham, NC 27705

(919) 489-7062

Ohio

73. 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

www.maltzmuseum.org

2929 Richmond Road

Beachwood, OH 44122

(216) 593-0575

74. 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

www.huc.edu/museums

3101 Clifton Avenue

Cincinnati, OH 45220

(513) 281-6260

75. 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

www.ttti.org

University Circle at Silver Park

Cleveland, OH 44106

(216) 831-3233

Oklahoma**76. 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

www.jewishmuseum.net

2021 East 71st Street

Tulsa, OK 74136

(918) 492-1818

Oregon**77. 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

www.ojm.org

1953 Northwest Kearney Street

Portland, OR 97209

(503) 226-3600

Pennsylvania

78. American Jewish Museum (JCC of Greater Pittsburgh)

Contemporary Jewish art from throughout the country, traveling exhibitions from world-class museums, and progressive regional artists

www.jccpgh.org/page/ajm

Squirrel Hill Facility

5738 Forbes Avenue

Pittsburgh, PA 15217

(412) 521-8010

79. 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

www.rodephshalom.org/obermayer

615 North Broad Street

Philadelphia, PA 19123

(215) 627-6747

80. 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

www.nmajh.org

101 South Independence Mall East

Philadelphia, PA 19106

(215) 923-3811

81. 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

www.rodephshalom.org/pmja

615 North Broad Street

Philadelphia, PA 19123

(215) 627-6747

82. 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

www.kenesethisrael.org/mus.htm

8339 Old York Road

Elkins Park, PA 19027

(215) 887-8700

Rhode Island

83. Touro Synagogue Foundation

History of Touro Synagogue and the Jews of Newport, Rhode Island

www.tourosynagogue.org

85 Touro Street

Newport, RI 02840

(401) 847-4794

South Carolina

84. 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

www.kkbe.org/index.php?page=archives

90 Hasell Street

Charleston, SC 29401

(843) 723-1090

Tennessee

85. 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

www.belzmuseum.org

119 South Main Street

Concourse Level

Memphis, TN 38103

(901) 523-2787

Texas

86. The Mollie & Louis Kaplan Judaica Museum of Congregation Beth Yeshurun

Judaica depicting the history, religion, culture, and customs of the Jewish people

www.bethyeshurun.org/kaplanmuseum.php

4525 Beechnut Street

Houston, TX 77096

(713) 666-1881

Virginia

87. 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

www.bethahabah.org/bama/index.htm

1109 West Franklin Street

Richmond, VA 23220

(804) 353-2668

88. 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

www.jewishmuseumportsmouth.org

607 Effingham Street

Portsmouth, VA 23707

(757) 391-9266

Wisconsin

89. Jewish Museum Milwaukee

History and culture of the Jewish community of Milwaukee and southeastern Wisconsin

www.jewishmuseummilwaukee.org/index.php

1360 North Prospect Avenue

Milwaukee, WI 53202

(414) 390-5730

Canada

British Columbia

90. Jewish Museum & Archives of British Columbia

History of the Jewish people in British Columbia

www.jewishmuseum.ca

Peretz Centre for Secular Jewish Culture

6184 Ash Street

Vancouver, BC V5Z 3G9

(604) 257-5199

Manitoba

91. Marion and Ed Vickar Jewish Museum of Western Canada

History of the Jewish people in Western Canada

www.jhcwc.org/mevjm.php

123 Doncaster Street, Suite C140

Winnipeg, MB R3N 2B2

(204) 477-7460

New Brunswick

92. Saint John Jewish Historical Museum

History of the Jewish community of Saint John, New Brunswick

www3.nbnet.nb.ca/sjhm

91 Leinster Street

Saint John, NB E2L 1J2

(506) 633-1833

Ontario

93. 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

www.beth-tzedec.org/contact-info.html

1700 Bathurst Street
 Toronto, ON M5P 3K3
 (416) 781-3514

**94. Jacob M. Lowy Collection–Incunabula, Hebraica
 & Judaica Exhibition**

Rare Hebraica and Judaica and Hebrew incunables
www.collectionscanada.gc.ca/lowy-collection/index-e.html
 Library and Archives Canada
 395 Wellington Street
 Ottawa, ON K1A 0N4
 (613) 995-7960

95. The Morris and Sally Justein Jewish Heritage Museum

Collection of Judaic artifacts
www.baycrest.org/culture-arts-innovation-15.php
 Baycrest
 3560 Bathurst Street
 Toronto, ON M6A 2E1
 (416) 785-2500 ext. 2802

96. The Rare Book Collection

One of largest collections of rare Canadiana in the world
www.collectionscanada.gc.ca/rare-books/index-e.html
 Library and Archives Canada
 395 Wellington Street
 Ottawa, ON K1A 0N4
 (866) 578-7777

Quebec

97. 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
www.templemontreal.ca/about-us/museum-and-gallery
 4100 Sherbrooke Street West
 Westmount, QC H3Z 1A5
 (514) 937-3575

98. 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 holiday cycle and ornaments of the Torah

www.shaarhashomayim.org/index.php?option=com_content&task=view&id=147
450 Kensington Avenue
Westmount, QC H3Y 3A2
(514) 937-9471

Online/Virtual Museums

United States

99. American Jewish Heroes & Heroines

Twelve online exhibits with more than 450 articles documenting the contributions and sacrifices that American Jews have made to help make the US a leader in the world

www.fau.edu/library/depts/judaica9.htm

100. 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

101. Jewish Women's Archive

Most extensive collection of material anywhere on American Jewish women

www.jwa.org

102. 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

103. 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

104. 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

105. Jewish Canadian Military Museum

History and contributions of Jews in the Canadian Armed Forces

www.jcmm.ca

Chapter 13

Holocaust Museums, Memorials, and Monuments

United States

California

Bronfman Family Jewish Community Center Holocaust Museum

www.jewishsantabarbara.org

524 Chapala Street
Santa Barbara, CA 93103
(805) 957-1115

Desert Holocaust Memorial

www.palmsprings.com/points/holocaust

Civic Center Park
Fred Waring Drive and San Pablo Avenue
Palm Desert, CA 92255
(760) 324-4737

The Grove of the Righteous Rescuers

www.jewishjournal.com/nation/article/righteous_rescuers_honored_20010518

Mount Sinai Memorial Park-Simi Valley
6150 Mount Sinai Drive
Simi Valley, CA 93063
(800) 600-0076

The Holocaust (Memorial at Legion of Honor)

www.flickr.com/photos/wallyg/6971049189

Lincoln Park
34th Avenue and Clement Street
(Adjacent to Legion of Honor)
San Francisco, CA 94121

Los Angeles Holocaust Monument

www.publicartinla.com/sculptures/young_holocaust.html

Pan Pacific Park (Beverly Boulevard side)

Los Angeles, CA 90036

(323) 939-8874

**Los Angeles Museum of the Holocaust
Holocaust Monument/Martyrs Memorial**

www.lamoth.org

100 South The Grove Drive

Los Angeles, CA 90036

(323) 651-3704

Memorial to the Six Million

www.waymarking.com/waymarks/WM7FQZ_Memorial_to_the_Six_Million_Mt_Sinai_Memorial_Park_Los_Angeles_CA

Mount Sinai Memorial Park-Hollywood Hills

5950 Forest Lawn Drive

Los Angeles, CA 90068

(323) 469-6000

The Museum of Tolerance

www.museumoftolerance.com

Simon Wiesenthal Plaza

9786 West Pico Boulevard

Los Angeles, CA 90035

(310) 553-8403

Colorado**Holocaust Memorial Social Action Site**

www.du.edu/cjs/HMSAS.html

University of Denver

2306 East Evans Avenue

(West of Margery Reed Hall)

Denver, CO 80208

(303) 871-3020

Connecticut

Holocaust Memorial (New Haven)

www.cityofnewhaven.com/Parks/ParksInformation/edgewoodpark.asp#memorials

Edgewood Park

Corner of Whalley and West Park Avenues

New Haven, CT 06515

(203) 946-8028

Holocaust Memorial (West Hartford)

www.waymarking.com/waymarks/WMD6WJ_Holocaust_Memorial_West_Hartford_CT

Mandell JCC

335 Bloomfield Avenue

West Hartford, CT 06117

(860) 236-4571

Delaware

Children's Memorial

Garden of the Righteous Gentiles

www.shalomdelaware.org/page.aspx?id=220293

Bernard and Ruth Siegel Jewish Community Center

101 Garden of Eden Road

Wilmington, DE 19803

(302) 478-5660

Holocaust Memorial

www.elbertweinberg.com/pub_wilmington.html

Freedom Plaza

Wilmington, DE 19801

District of Columbia

United States Holocaust Memorial Museum

www.ushmm.org

100 Raoul Wallenberg Place SW

Washington, DC 20024

(202) 488-0400

Florida

Florida Holocaust Museum

www.fholocaustmuseum.org

55 Fifth Street South
St. Petersburg, FL 33701
(727) 820-0100

Holocaust Memorial (Temple B’Nai Israel)

www.collections.si.edu/search/results.htm?q=record_ID:siris_ari_319877

1685 South Belcher Road
Clearwater, FL 33764
(727) 531-5829

Holocaust Memorial of the Greater Miami Jewish Federation

www.holocaustmmb.org

1933-1945 Meridian Avenue
Miami Beach, FL 33139
(305) 538-1663

Holocaust Memorial Resource & Education Center of Florida

www.holocaustedu.org

851 North Maitland Avenue
Maitland, FL 32751
(407) 628-0555

The Holocaust Museum & Education Center of Southwest Florida

www.holocaustmuseumsfwl.org

4760 Tamiami Trail North, Suite 7
Naples, FL 34103
(239) 263-9200

Georgia

The Breman Jewish Heritage & Holocaust Museum

www.thebreman.org

1440 Spring Street NW
Atlanta, GA 30309
(678) 222-3700

Memorial to the Six Million

[www.waymarking.com/waymarks/
WME6PG_Memorial_to_the_Six_Million_Atlanta_GA](http://www.waymarking.com/waymarks/WME6PG_Memorial_to_the_Six_Million_Atlanta_GA)
Greenwood Cemetery
1173 Cascade Circle SW
Atlanta, GA 30311
(404) 753-2128

Museum of History and Holocaust Education

www.kennesaw.edu/historymuseum
Kennesaw State University
KSU Center
333 Busbee Drive
Kennesaw, GA 30144
(678) 797-2083

Idaho

Anne Frank Human Rights Memorial

www.idaho-humanrights.org/content/article.cfm?article_id=25
Idaho Human Rights Education Center
777 South 8th Street
Boise, ID 83702
(208) 345-0304

Illinois

Holocaust Monument

www.skokie.org/downtown/art.cfm
Village Green
Oakton Street (Between Skokie Village Hall and Skokie Public Library)
Skokie, IL 60077

Illinois Holocaust Museum & Education Center

www.ilholocaustmuseum.org
9603 Woods Drive
Skokie, IL 60077
(847) 967-4800

Indiana

CANDLES Holocaust Museum and Education Center

www.candlesholocaustmuseum.org

1532 South Third Street

Terre Haute, IN 47802

(812) 234-7881

Louisiana

New Orleans Holocaust Memorial

www.holocaustmemorial.us

Woldenberg Park (At Canal Street)

(Adjacent to the Aquarium of the Americas)

New Orleans, LA 70130

Maine

Holocaust & Human Rights Center of Maine

www.hhrc.uma.edu

University of Maine at Augusta

Michael Klahr Center

46 University Drive

Augusta, ME 04330

(207) 621-3530

Maryland

Baltimore Holocaust Memorial

www.josephsheppard.com/Holocaust/NewMemorial.htm

Lombard and Gay Streets

(Adjacent to Baltimore City Community College)

Baltimore, MD

(410) 542-4850

Massachusetts

New Bedford Holocaust Memorial

www.rixsan.com/nbvisit/attract/holocst.htm

Veteran's Memorial Buttonwood Park

US-6 and Newton Street
(Rockdale Avenue and Maple Street)
New Bedford, MA 02740
(508) 991-6175

New England Holocaust Memorial

www.nehm.org/intro.html

98 Union Street
Boston, MA 02129
(617) 457-8755

Michigan

Holocaust Memorial Center Zekelman Family Campus

www.holocaustcenter.org

28123 Orchard Lake Road
Farmington Hills, MI 48334
(248) 553-2400

Missouri

Holocaust Museum & Learning Center

www.hmlc.org

12 Millstone Campus Drive
St. Louis, MO 63146
(314) 432-0020

Nebraska

Institute for Holocaust Education

www.ihene.org/exhibitions

Jewish Community Center of Omaha
Pennie Z. Davis Gallery for Holocaust Education
333 South 132nd Street
Omaha, NE 68154
(402) 334-6575

Nebraska Holocaust Memorial

www.holocausteducationfund.org/NE-Holocaust-Memorial.html

Wyuka Cemetery
3600 O Street
Lincoln, NE 68510
(402) 474-3600

Nevada

Warsaw Ghetto Remembrance Garden (Temple Beth Sholom)

www.bethsholomlv.org/give/remembrance-garden

10700 Havenwood Lane

Las Vegas, NV 89135

(702) 804-1333

New Jersey

Goodwin Holocaust Museum and Education

Center of the Delaware Valley

www.jewishsouthjersey.org/page.aspx?id=245456

Betty and Milton Katz Jewish Community Center

1301 Springdale Road

Cherry Hill, NJ 08003

(856) 751-9500 ext. 1249

Holocaust Memorial (Temple Beth Ahm of West Essex)

www.nj.com/news/local/index.ssf/2010/05/neighbors_upset_about_verona_s.html

56 Grove Avenue

Verona, NJ 07044

(973) 239-0754

Liberation Monument

www.libertystatepark.com/liberation_monument_photos.htm

Liberty State Park

Morris Pesin Drive

(South Overlook Field)

Jersey City, NJ 07305

(201) 915-3440

New Mexico

Holocaust & Intolerance Museum of New Mexico

www.nmholocaustmuseum.org

616 Central Avenue SW

Albuquerque, NM 87102

(505) 247-0606

New York

Anne Frank Center USA

www.annefrank.com

44 Park Place

New York, NY 10007

(212) 431-7993

Anne Frank Memorial Garden

www.huntington.patch.com/articles/anne-frank-memorial-garden-unveiled

Arboretum Park

Threepence and Wilmington Drives

Melville, NY 11747

(631) 351-3000

Garden of Remembrance

www.holocausteducationctr.org

Michaelian Office Building

148 Martine Avenue

White Plains, NY 10601

(914) 696-0738

The Harriet and Kenneth Kupferberg Holocaust Resource Center and Archives

www.qcc.cuny.edu/khrca

Queensborough Community College

222-05 56th Avenue

Bayside, NY 11364

(718) 281-5770

Holocaust Memorial (Temple Beth Tzedek)

[www.btzbuffalo.org/index.php?](http://www.btzbuffalo.org/index.php?option=com_content&view=section&id=59&Itemid=152)

[option=com_content&view=section&id=59&Itemid=152](http://www.btzbuffalo.org/index.php?option=com_content&view=section&id=59&Itemid=152)

621 Getzville Road

Amherst, NY 14226

(716) 838-3232

Holocaust Memorial & Tolerance Center of Nassau County

www.holocaust-nassau.org/museum

100 Crescent Beach Road

Glen Cove, NY 11542

(516) 571-8040

Holocaust Memorial Park

www.thmc.org

Emmons Avenue and Shore Boulevard

Brooklyn, NY 11235

(718) 743-3636

Holocaust Memorial Sculpture

www.holocaustcenterbuff.com/about_us.htm

Jewish Community Center of Greater Buffalo
Benderson Family Building
2640 North Forest Road
Getzville, NY 14068
(716) 688-4033

Holocaust Museum & Study Center

www.holocauststudies.org

17 South Madison Avenue
Spring Valley, NY 10977
(845) 356-2700

**The Holocaust Museum & Study Center of the Bronx
High School of Science**

www.bxscience.edu/holocaust/Holocaust.htm

75 West 205th Street
Bronx, NY 10468
(718) 367-5252

Holocaust Resource Center (Temple Judea of Manhasset)

<http://eev.liu.edu/HolocaustReCtr>

333 Seasingtown Road
Manhasset, NY 11030
(516) 621-8049

Museum of Jewish Heritage-A Living Memorial to the Holocaust

www.mjhnyc.org

Edmond J. Safra Plaza
36 Battery Place
New York, NY 10280
(646) 437-4202

Museum of Tolerance New York

www.museumoftolerancenyork.com

226 East 42nd Street
New York, NY 10017
(212) 697-1180

Suffolk Center on the Holocaust, Diversity & Human Understanding

www.chdhu.org/index.asp

Suffolk County Community College
Ammerman Campus
Huntington Library-Second Floor
533 College Road
Selden, NY 11784
(631) 451-4700

Ohio

The Center for Holocaust Humanity Education

www.holocaustandhumanity.org

Rockwern Academy
8401 Montgomery Road
Cincinnati, OH 45236
(513) 487-3055

Cleveland Holocaust Memorial

www.clevelandjewishhistory.net/ins/holocaust-memorial.html

Zion Memorial Park
5461 Northfield Road
Cleveland, OH 44146
(216) 662-4260

Oregon

Oregon Holocaust Memorial

www.ohronline.org/memorial

Washington Park
(Near east entrance by Washington Way)
Portland, OR 97205

Pennsylvania

Holocaust Awareness Museum and Education Center

www.holocaustawarenessmuseum.org

Klein JCC
10100 Jamison Avenue, Suite 210
Philadelphia, PA 19116
(215) 464-4701

Holocaust Memorial for the Commonwealth of Pennsylvania

www.jewishharrisburg.org/page.aspx?id=118776

Riverfront Park
Front and Sayford Streets
Harrisburg, PA 17101
(717) 236-9555

Holocaust Memorial Garden (Temple Ohav Shalom)

www.templeohavshalom.org/about-temple-ohav-shalom/holocaust-memorial-garden

8400 Thompson Run Road
Allison Park, PA 15101
(412) 369-0900

Holocaust Memorial Sculpture, The Six Million

www.yorkjcc.org/page.asp?id=41

York Jewish Community Center
2000 Hollywood Drive
York, PA 17403
(717) 843-0918

Monument to the Six Million Jewish Martyrs

www.holocaust-ed-phila.org/members/remembrancel.html

16th and Arch Streets
(On Benjamin Franklin Parkway)
Philadelphia, PA 19103
(215) 832-0536

Rhode Island**The Holocaust Education and Resource
Center of Rhode Island Memorial Garden**

www.hercrri.org/garden.html

401 Elmgrove Avenue
Providence, RI 02906
(401) 452-7860

South Carolina**Charleston Holocaust Memorial**

www.designworkslc.com/pdf/holocaust_memorial.pdf

Marion Square
Calhoun and Meeting Streets
Charleston, SC 29402

Columbia Holocaust Memorial Monument

www.columbiaholocausteducation.org/memorial.php

Memorial Park
Hampton and Gadsden Streets
Columbia, SC 29201

Holocaust Memorial (Beth Israel Congregation)

www.sc001.urj.net/memorial.html

316 Park Avenue
Florence, SC 29501
(843) 669-9724

Tennessee

Children's Holocaust Memorial

www.whitwellmiddle.school.org/?PageName=bc&n=69259

Whitwell Middle School
1 Butterfly Lane
Whitwell, TN 37397
(423) 658-5631

Nashville Holocaust Memorial

www.nashvilleholocaustmemorial.org

Gordon Jewish Community Center
801 Percy Warner Boulevard
Nashville, TN 37205
(615) 356-7170

Texas

Dallas Holocaust Museum-Center for Education and Tolerance

www.dallasholocaustmuseum.org

211 North Record Street, Suite 100
Dallas, TX 75202
(214) 741-7500

El Paso Holocaust Museum

www.elpasoholocaustmuseum.org

715 North Oregon Street
El Paso, TX 79902
(915) 351-0048

Holocaust Memorial Museum of San Antonio

www.hmmsa.org

12500 NW Military Highway
San Antonio, TX 78231
(210) 302-6807

Holocaust Museum Houston

www.hmh.org

5401 Caroline Street
Houston, TX 77004
(713) 942-8000

Utah**Price Family Holocaust Memorial**

www.slcjcc.org/price-family-holocaust-memorial-garden

IJ & Jeanné Wagner Jewish Community Center
2 North Medical Drive
Salt Lake City, UT 84113
(801) 581-0098

Virginia**Virginia Holocaust Museum**

www.va-holocaust.com

2000 East Cary Street
Richmond, VA 23223
(804) 257-5400

Washington**Replica of Rhodes Holocaust Memorial (Congregation Ezra Bessaroth)**

www.rhodesjewishmuseum.org/rhodesli-diaspora-news/seattle

5217 South Brandon Street
Seattle, WA 98118
(206) 722-5500

Wisconsin**Holocaust Memorial**

www.jewishmuseummilwaukee.org/museum/building/holocaust-memorial.php

Jewish Museum Milwaukee
1360 North Prospect Avenue
Milwaukee, WI 53202
(414) 390-5730

Canada

British Columbia

Vancouver Holocaust Education Centre

www.vhec.org

50-950 West 41st Avenue

Vancouver, BC V5Z 2N7

(604) 264-0499

Holocaust Memorials at Cemeteries:

Congregation Emanu-El Cemetery

www.museumoffamilyhistory.com/hmc-03.htm

Cedar Hill Road (Near Hillside Avenue)

Victoria, BC

(604) 382-0615

Schara Tzedek Cemetery

www.jewishmuseum.ca/node/922

2345 Marine Drive

New Westminster, BC V3M 6R8

(604) 522-1754

Manitoba

Freeman Family Foundation Holocaust Education Centre of the Jewish Heritage Centre of Western Canada

www.ffhec.org

123 Doncaster Street, Suite C140

Winnipeg, MB R3N 2B2

(204) 477-7460

Holocaust Memorial (Manitoba Legislative Building)

www.mhs.mb.ca/docs/sites/holocaust.shtml

450 Broadway

Winnipeg, MB R3C 0V8

New Brunswick

New Brunswick Internment Camp Museum

www.nbinternmentcampmuseum.ca

420 Pleasant Drive

Minto, NB E2E 2K2

(506) 327-3573

Ontario

Holocaust Memorial Flame and Wall of Remembrance at Earl Bales Park

www.yadvashem.ca/pages/wall_of_inscription

4169 Bathhurst Street
North York, ON M3H 3P7
(416) 785-1333

Sarah and Chaim Neuberger Holocaust Education Centre

www.holocaustcentre.com/Museum

UJA Federation of Greater Toronto
Lipa Green Centre, Sherman Campus
4600 Bathurst Street, 4th Floor
Toronto, ON M2R 3V2
(416) 635-2883 ext. 5259

Holocaust Memorials at Cemeteries:

Bathurst Lawn Memorial Park

www.kehिलalinks.jewishgen.org/belchatow/bathurst_lawn_monument.htm

10 Dewlane Drive
North York, ON M2R 3G5
(416) 223-1373

Grand Order of Israel Cemetery

www.museumoffamilyhistory.com/hmc-03.htm

1250 Snake Road
(South side of Highway 403)
Burlington, ON L7P 5A7
(905) 527-0775

Jewish Community Cemetery

www.museumoffamilyhistory.com/hmc-03.htm

2692 Bank Street/Highway 31
Ottawa, ON KIT 1M9
(613) 248-9210

Lambton Mills Cemetery

www.museumoffamilyhistory.com/hmc-03.htm

1293 Royal York Road
Toronto, ON M9A 5E6
(416) 398-0563

Mount Sinai Memorial Park

www.museumoffamilyhistory.com/hmc-03.htm

986 Wilson Avenue
Toronto, ON M3K 1G5
(416) 633-2200

Quebec

Holocaust Memorial (Arthur Zygielbaum Park)

www.museumoffamilyhistory.com/hmc-02.htm

Avenue Edgemore and Chemin Wavell

Cote-Saint-Luc, QC

Holocaust Memorial (Beth Zion Congregation)

www.museumoffamilyhistory.com/hmc-02.htm

5740 Hudson Avenue

Cote-Saint-Luc, QC H4W 2K5

(514) 489-8411

Montreal Holocaust Memorial Centre

www.mhmc.ca/en

5151 Chemin de la Cote-Sainte-Catherine

Montreal, QC H3W 1M6

(514) 345-2605

Shoah Memorial Gallery (Temple Emanu-El-Beth Sholom)

www.templemontreal.ca/about-us/museum-and-gallery

4100 Sherbrooke Street West

Westmount, QC H3Z 1A5

(514) 937-3575

Holocaust Memorials at Cemeteries:

Baron de Hirsch Cemetery

www.barondehirsch.com/holocaust_memorials.php

5015 De La Savane

Montreal, QC H4P 1V1

(514) 735-4696

Eternal Gardens Cemetery

www.axishistory.com/index.php?id=12181

30 Avenue Elm

Beaconsfield, QC H9W 2C8

(514) 695-1751

Kehal Israel Memorial Park

www.museumoffamilyhistory.com/hmc-02.htm

4189 Boulevard des Sources

Dollard-des-Ormeaux, QC H9B 2A6

(514) 684-3441

Mount Pleasant Cemetery (Laval Cemetery)

www.museumoffamilyhistory.com/hmc-02.htm

Beth Israel Memorial Park

5505 Rang Du Bas St. Francois

Laval, QC H7E 4P2

(450) 661-7017

Shaar Hashomayim Cemetery

www.museumoffamilyhistory.com/hmc-02.htm

1250 Chemin de la Foret

Outremont, QC H2V 4T6

(514) 937-9474 ext. 171

Online/Virtual Holocaust Museums***United States*****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

For information on other Holocaust resources, see:

www.remember-us.org/pdfs/holocaust-centers.pdf

www.ahoinfo.org

Part III
Jewish Press

Chapter 14

National Jewish Periodicals

United States

Afn Shvel (1941). 64 Fulton Street, Suite 1101, NY, NY 10038. (212) 889-0380. 3x/year. (www.leagueforyiddish.org). Articles of Yiddish culture, literacy, linguistic, and communal interest printed in Yiddish.

The Algemeiner (1972). 508 Montgomery Street, Brooklyn, NY 11225. (718) 771-0400. Weekly. (www.algemeiner.com). The fastest growing Jewish newspaper in America. It includes investigative reporting, lively features and opinions.

American Jewish Life Magazine (2006). PO Box 95355 Atlanta, GA 30347. (404) 636-4659. 6x/year. (www.atlantajewish.com). Provocative stories and profiles of Jewish people making a difference; book and music reviews; essays.

AMIT Magazine (1925). 817 Broadway, NY, NY 10003. (212) 792-5027. Quarterly. (www.amitchildren.org). Published by AMIT, an American Jewish Zionist volunteer organization dedicated to education in Israel.

Avotaynu (1985). 155 North Washington Avenue, Bergenfield, NJ 07621. (201) 387-7200. Quarterly. (www.avotaynu.com). Magazine for people researching Jewish genealogy, Jewish family trees or Jewish roots.

Binah (2006). 207 Foster Avenue, Brooklyn, NY 11230. (718) 305-5200. Weekly. (www.binahmagazine.com). Jewish women's magazine featuring articles on family matters, health, recipes, etc.

B'nai B'rith International (1886). 2020 K Street, NW. 7th Floor, Washington, DC 20006. (202) 857-6600. Quarterly. (www.bnaibrith.org).

B'Yachad: The Newsletter of Jewish National Fund (Together). 42 East 69th Street, NY, NY 10021. (888) 563-0099. 3x/year (www.jnf.org).

CCAR Journal: The Reform Jewish Quarterly (formerly *Journal of Reform Judaism*) (1953). 355 Lexington Avenue, NY, NY 10017. (212) 972-3636. Quarterly. (www.ccarnet.org).

CJ: Voices of Conservative/Masorti Judaism (1943). 820 2nd Avenue, 11th Floor, NY, NY 10017. (212) 533-7800. Quarterly. (www.uscj.org).

Commentary (1945). 165 East 56 Street, NY, NY 10022. (212) 751-4000. Monthly. (www.commentarymagazine.com). Articles on public affairs and culture, some fiction and poetry.

Conservative Judaism Journal (1945). 3080 Broadway, NY, NY 10027. (212) 280-6065. Quarterly. (www.rabbinicalassembly.org/resources-ideas/cj-journal).

Die Tsukunft (The Future) (1892). 1133 Broadway, Suite 1019, NY, NY 10010. (212) 505-8040. 2x/year. (www.rabbinicalassembly.org/resources-ideas/cj-journal). Published by Congress for Jewish Culture. One of the foremost Yiddish literary journals.

Dos Yiddische Vort Magazine (1953). 42 Broadway, NY, NY 10004. (212) 797-9000. 6x/year. (No current website). Published by Agudath Israel of America.

Emunah Magazine. 7 Penn Plaza, NY, NY 10001. (212) 564-9045. Monthly. (www.emunah.org). Published by Emunah of America, women's religious Zionist organization.

Forward (1897). 125 Maiden Lane, NY, NY 10038. (212) 889-8200. Weekly. (www.forward.com). Weekly news magazine in parallel Yiddish and English editions.

Habitus: A Diaspora Journal (2006). 232 3rd Street, Suite A111, Brooklyn, NY 11215. 2x/year (www.habitusmag.com). A journal of diaspora literature and culture.

Hadassah Magazine (1914). 50 West 58 Street, NY, 10019. (212) 451-6289. Monthly. (www.hadassahmagazine.org).

Heeb Magazine (2002). PO Box 687, NY, NY 10012. (www.hieebmagazine.com). Covers arts, culture and politics in a voice all its own. It has become a multi-media magnet to the young, urban and influential.

Humanorah (1968). 28611 West Twelve Mile Road, Farmington Hills, MI 48334. (248) 478-7610. 2x/year. Newsletter of the Society for Humanistic Judaism. (www.shj.org/newsletters.htm).

Israel Horizons Magazine (1952). 114 West 26th Street, Suite 1002, NY, NY 10001. (212) 242-4500. Quarterly. (www.meretzusa.org). Published by Meretz USA For Israeli Civil Rights and Peace.

Issues of the American Council for Judaism. PO Box 862188, Marietta, GA 30062. (904) 280-3131. Quarterly. (www.acjna.org). 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 JBI Voice (1960). 110 East 30th Street, NY, NY 10016. (212) 889-2525. Monthly. (www.jbilibrary.org). Audio magazine of the featuring a compilation of articles from periodicals of Jewish interest JBI International.

JCC Association Circle (1943). 520 Eighth Avenue, NY, NY 10018. (212) 532-4949. Quarterly. (www.jcca.org). Magazine of the JCC movement.

Jewish Action – The Magazine of the Orthodox Union (1950). 11 Broadway, Suite 1301, NY, NY 10004. (212) 563-4000. Quarterly. (www.ou.org/jewish_action).

Jewish Book World Magazine (1982). 520 8th Avenue, 4th Floor, NY, NY 10018. (212) 532-4952. Quarterly. (www.jewishbookcouncil.org). Reviews books of Jewish content. Published by Jewish Book Council.

Jewish Braille Review (1932). 110 East 30th Street, NY, NY 10016. (212) 889-2525. Monthly. (www.jbibrary.org). Published by Jewish Braille Institute of America. Compilation of articles from periodicals of Jewish interest in Braille.

Jewish Currents (1946). PO Box 111, Accord, NY 12404. (845) 626-2427. 2x/month. (www.jewishcurrents.org). Progressive magazine that carries on the insurgent tradition of the Jewish left through independent journalism, political commentary and “countercultural” approach to Jewish arts and literature.

Jewish Image (1990). PO Box 290642, Brooklyn, NY 11229. (718) 627-4624. Monthly. (www.imageusa.com). Promotes educational, social and cultural programs to ensure the survival of Jewish Sephardic heritage and customs.

The Jewish Magazine (1997). Monthly. Online only. (www.jewishmag.com). Largest and most popular independent Jewish resource guide on the internet.

The Jewish Post and Opinion (National Edition) (1935). 1427 West 86th Street, #228, Indianapolis, IN 46260. (317) 405-8084. 2x/month. (www.jewishpostopinion.com). Presents a broad spectrum of Jewish news and opinions.

Jewish Review of Books (2010). 3091 Mayfield Road, Suite 412, Cleveland Heights, OH 44118. (216) 397-1073. Quarterly. (www.jewishreviewofbooks.com).

Jewish Sports Review (1997). 1702 South Robertson Boulevard, PMB #174, Los Angeles, CA 90035. (800) 510-9003. 6x/year, (www.jewishsportsreview.com).

The Jewish Veteran (1896). 1811 R Street NW, Washington, DC 20009. (202) 265-6280. Quarterly. (www.jvw.org). Published by the Jewish War Veterans of the United States.

Jewish Woman Magazine (1998). 2000 M Street NW, Suite 720, Washington, DC 20036. (800) 343-2823. Quarterly. (www.jwmag.org). Published by Jewish Women International.

Jewish World Review (1997). (718) 972-9241. 5x/week online. (www.jewishworldreview.com). Carries informational articles related to Judaism, dozens of syndicated columns written mostly by politically conservative writers, advice columns, and cartoons.

The JOFA Journal (1998). 520 8th Avenue, 4th Floor, NY, NY 10018. (212) 679-8500. 2x/year. (www.jofa.org). Published by the Jewish Orthodox Feminist Alliance.

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).

JTA Daily (*Jewish Telegraphic Agency*) (1962). 330 Seventh Avenue, 17th Floor, NY, NY 10001. (212) 643-1890. Online only. (www.jta.org). International news agency serving Jewish community newspapers and media around the world.

KASHRUS Magazine (1980). PO Box 204, Brooklyn, NY 11204. (718) 336-8544. 5x/year. (www.kashrusmagazine.com).

Kol Hat' nua (*The Voice of the Movement*) (1975). 50 West 58th Street, NY, NY 10019. (212) 303-8014. Monthly. (www.youngjudaea.org). Young Judaea Newsletter.

Kolmus: The Journal of Torah and Jewish Thought. 5809 16th Avenue, Brooklyn, NY 11204. (718) 686-9339. Monthly. (www.mishpacha.com).

Lilith (1976). 250 West 57th Street, Suite 2432, NY, NY 10107. (212) 757-0818. Quarterly. (www.lilith.org).

The Maccabean Online (1995). PO Box 35661, Houston, TX 77235. Monthly. (www.freeman.org/MOL). Political analysis and commentary on Israeli and Jewish affairs published by the Freeman Center for Strategic Studies.

Ma HaMatzav – The Judaeon Digest. 50 West 58th Street, NY, NY 10019. (212) 303-8014. Weekly. Online only. (www.youngjudaea.org). Published by Young Judaea.

Meorot: A Forum of Modern Orthodox Discourse (formerly *Edah Journal*) (2007). 3700 Henry Hudson Parkway, 2nd Floor, Bronx, NY 10463. (212) 666-0036. Monthly. (www.yctorah.org). Published by Yeshivat Chovevei Torah.

Midstream (1954). 633 Third Avenue, 21st Floor, NY, NY 10017. (212) 339-6020. Quarterly. (www.midstreamthf.com). A journal exploring a range of Jewish affairs, with a focus on Israel and Zionism. Published by the Theodor Herzl Foundation.

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. Weekly. (www.mishpacha.com).

Moment (1975). 4115 Wisconsin Avenue NW, Washington, DC 20016. (202) 363-6422. 6x/year. (www.momentmag.com). Articles of general interest on Jewish affairs and culture.

Na'amat Woman (1925). 505 8th Avenue, Suite 2302, NY, NY 10118. (212) 563-5222. Quarterly. (www.naamat.org). Published by Na'amat USA, the Movement of Working Women and Volunteers.

New Voices Magazine (1991). 125 Maiden Lane, 8th Floor, NY, NY 10038. (212) 674-1168. Weekly. Online only. (www.newvoices.org). America's only national magazine written and published by and for Jewish college students.

N'shei Chabad Newsletter (1982). 1276 President Street, Brooklyn, NY 11213. (718) 774-0797. 5x/year. (www.nsheichabadnewsletter.com). Jewish women's magazine.

Olomeinu Our World (1945). 1090 Coney Island Avenue, 3rd Floor, Brooklyn, NY 11230. (718) 259-1223. 8x/year. Magazine for Yeshiva Day School students. (www.chinuch.org)

ORT America Times (2007). 75 Maiden Lane, 10th Floor, NY, NY 10038. (800) 519-2678. 2x/year. (www.ORTAmerica.org). Published by ORT America.

Passages. 333 Seventh Avenue, 16th Floor, NY, NY 10001. (212) 967-4100. 2x/year. (www.hias.org). Published by Hebrew Immigrant Aid Society.

Pakn Treger (1980). 1021 West Street, Amherst, MA 01002. (413) 256-4900. 2x/year. (www.yiddishbookcenter.org). English language magazine published by the Yiddish Book Center.

Reform Judaism (formerly *Dimensions in American Judaism*) (1972). 633 Third Avenue, NY, NY 10017. (212) 650-4240. Quarterly. (www.reformjudaismmag.org).

The Scribe. 316 Pennsylvania Avenue, Suite 402 NW, Washington, DC 20003. (202) 543-7500. Quarterly. (www.ajas.org). Published by the Association of Jewish Aging Services of North America.

Sh'ma (1970). PO Box 439, Congers, NY 10920. (877) 568-7462. Monthly. (www.shma.com). A journal of Jewish ideas published by Sh'ma Institute.

Tablet (2009). 37 West 28th Street, 8th Floor, NY, NY 10001. (212) 920-3660. Daily. Online only. (www.tabletmag.com). Jewish news, ideas, and culture published by the not-for-profit Nextbook Incorporated.

Tikkun Magazine (1986). 2342 Shattuck Avenue, Suite 1200, Berkeley, CA 94704. (510) 644-1200. Quarterly. (www.tikkun.org). Analyzes American and Israeli culture, politics, religion and history from a leftist-progressive viewpoint.

Together. 122 West 30th Street, Suite 205. NY, NY 10001. (212) 239-4230. 3x/year – 4x/year. (www.amgathering.org). Published by the American Gathering of Jewish Holocaust Survivors and Their Descendants.

Tradition (1958). 305 Seventh Avenue, NY, NY 10001. (212) 807-7888. Quarterly. (www.traditiononline.org). Semi-scholarly journal from an Orthodox perspective on halakha, religion, and Jewish affairs. Published by Rabbinical Council of America.

Vatikim. 50 West 58th Street, NY, NY 10019. (212) 303-8014. Online only. (www.youngjudaea.org). The Young Judaea alumni newsletter.

Viewpoint Magazine (1952). 111 John Street, NY, NY 10011. (212) 929-1525. (www.youngisrael.org). Published by National Council of Young Israel, a synagogue-based Orthodox organization.

Western States Jewish History (1968). 22711 Cass Avenue, Woodland Hills, CA 91364. (818) 225-9631. Quarterly. (www.wsjhistory.com).

Zeek: A Journal of Jewish Culture and Thought (2001). PO Box 1342, NY, NY 10116. (212) 666-1404. Monthly. Online only. (www.zeek.net). First Jewish on-line magazine.

ZOA Report. 4 East 34th Street, NY, NY 10016. (212) 451-1500. 2x/year. (www.zoa.org). Published by Zionist Organization of America.

Canada

Outlook: Canada's Progressive Jewish Magazine (formerly *Canadian Jewish Outlook*) (1962). 6184 Ash Street, Vancouver, BC V5Z 3G9. (604) 324-5101. 6x/year. (www.vcn.bc.ca/outlook). Independent, secular Jewish publication with a socialist-humanist perspective.

Jewish Tribune (1950). 15 Hove Street, Toronto, ON M3H 4Y8. (416) 633-6224. Weekly, (www.jewishtribune.ca). Provides timely news of concern to the Jewish community in Canada, Israel and around the world. Published by B'nai Brith Canada.

Orah Magazine (1960). 1310 Greene Avenue, Suite 900, Montreal, QC H3Z 2B8. (514) 937-9431. 2x/year. (www.chw.ca). Published by Hadassah-WIZO Organization of Canada.

The Jewish Magazine (1995). 2409 Yonge Street, Suite 304, Toronto, ON M4P 2E7. (416) 987-3201. Monthly. (www.readingjewish.com). 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.

Chapter 15

Local Jewish Periodicals

United States

Alabama

Southern Jewish Life (formerly *Deep South Jewish Voice*) (1990). 13 Office Park Circle, Suite 6, Birmingham, AL 35223. (205) 870-7889. 2x/month. (www.sjlmag.com).

Arizona

Arizona Jewish Post (1946). 3822 East River Road, #300, Tucson, AZ 85718. (520) 319-1112. 2x/month. (www.azjewishpost.com) Jewish Federation of Southern Arizona.

Jewish News of Greater Phoenix (1948). 1625 East Northern Avenue, Suite 106, Phoenix, AZ 85020. (602) 870-9470. Weekly. (www.jewishaz.com).

Arkansas

Action. 1501 North Pierce Street, Suite 101, Little Rock, AR 72207. (501) 663-3571. Quarterly. (www.jewisharkansas.org) Jewish Federation of Arkansas.

California

Focus on Federation. 524 Chapala Street, Santa Barbara, CA 93101. (805) 957-1115. Quarterly. (www.jewishsantabarbara.org) Jewish Federation of Greater Santa Barbara.

Jewish Community Chronicle (1947). 3801 East Willow Street, Long Beach, CA 90815. (562) 426-7601. Monthly. (www.jewishlongbeach.org) Jewish Federation of Greater Long Beach & West Orange County.

Jewish Community News. 69-710 Highway 111, Rancho Mirage, CA 92270. (760) 324-4737. Monthly. (www.jfedps.org) Jewish Federation of Palm Springs and Desert Area.

Jewish Journal of Greater Los Angeles (1986). 3580 Wilshire Boulevard, Suite 1510, Los Angeles, CA 90010. (213) 368-1661. Weekly. (www.jewishjournal.com).

The Jewish Observer Los Angeles (1999). PO Box 261661, Encino, CA 91426. (818) 996-1220. Weekly. (www.jewishobserver-la.com).

j. the Jewish News Weekly of Northern California (formerly *The Jewish Bulletin of Northern California*) (1895). 225 Bush Street, Suite 1480, San Francisco, CA 94104. (415) 263-7200. Weekly. (www.jweekly.com).

JValley.news (1976). 14855 Oka Road, Los Gatos, CA 95032. (408) 358-3033. 6x/year. (www.jvalley.org) Jewish Federation of Silicon Valley.

ma koreh. 300 Grand Avenue, Oakland, CA 94610. (510) 839-2900. Monthly. (www.jfed.org) The Jewish Federation of the East Bay.

Orange County Jewish Life (2004). 5665 Oberlin Drive, Suite 204, San Diego, CA 92121. (949) 734-5574. Monthly. (www.ocjewishlife.com).

San Diego Jewish Journal. 4950 Murphy Canyon Road, San Diego, CA 92123. (858) 571-3444. Monthly. (www.sdjewishjournal.com) Jewish Federation of San Diego County.

San Diego Jewish Times (1979). 4731 Palm Avenue, La Mesa, CA 91941. (619) 463-5515. 2x/month. (www.sdjewishtimes.com).

The Voice (2012). 2014 Capitol Avenue, Sacramento, CA 95811. (916) 486-0906. Monthly. (www.jewishshac.org) The Jewish Federation of the Sacramento Region.

We Are In America (2006). PO Box 570283, Tarzana, CA 91357. (877) 332-0233. Monthly. (www.weinamerica.com).

Colorado

Intermountain Jewish News (1913). 1177 Grant Street, Denver, CO 80203. (303) 861-2234. Weekly. (www.ijn.com).

Connecticut

Connecticut Jewish Ledger (1929). 740 North Main Street, West Hartford, CT 06117. (860) 231-2424. Weekly. (www.jewishledger.com).

Connections. 444 Main Street North, Southbury, CT 06488. (203) 267-3177. Quarterly. (www.jfed.net) Jewish Federation of Western Connecticut.

FedBiz. 333 Bloomfield Avenue, West Hartford, CT 06117. (860) 232-4483. 2x/month. (www.jewishhartford.org) Jewish Federation of Greater Hartford.

Focus (2010). 69 Kenosia Avenue, Danbury, CT 06810. (203) 792-6353. 6x/year. (www.thejf.org) The Jewish Federation of Greater Danbury, CT & Putnam County, NY.

Jewish Leader (1974). 28 Channing Street, New London, CT 06320. (860) 442-8062. 2x/month. (www.jfec.com) Jewish Federation of Eastern Connecticut.

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. (www.ujafedgreenwich.org) UJA/Federation of Greenwich.

New Jewish Voice (formerly *Jewish Voice*) (1975). 1035 Newfield Avenue, Stamford, CT 06905. (203) 321-1373. Monthly. (www.ujf.org) United Jewish Federation of Greater Stamford, New Canaan and Darien.

Shalom New Haven. 360 Amity Road, Woodbridge, CT 06525. (203) 387-2424. 6x/year. (www.jewishnewhaven.org) Jewish Federation of Greater New Haven.

Delaware

Jewish Voice. 101 Garden of Eden Road, Wilmington, DE 19803. (302) 427-2100. Monthly. (www.shalomdelaware.org) Jewish Federation of Delaware.

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

The Connection (2005). 210 East Hibiscus Boulevard, Melbourne, FL 32901. (321) 951-1836. 8x/year. (www.jewishfederationbrevard.com) Jewish Federation of Brevard County.

Federation Star (1991). 2500 Vanderbilt Beach Road, Suite 2201, Naples, FL 34109. (239) 263-4205. Monthly. (www.jewishnaples.org) Jewish Federation of Collier County.

Heritage, Florida Jewish News (1976). 207 O'Brien Road, Suite 101, Fern Park, FL 32730. (407) 834-8787. Weekly. (www.heritagefl.com).

Jacksonville Jewish News (1988). 8505 San Jose Boulevard, Jacksonville, FL 32217. (904) 448-5000. Monthly. (www.jewishjacksonville.org) Jewish Federation of Jacksonville.

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. (www.jewishpresstampabay.com) Jewish Press Group of Tampa Bay in cooperation with The Jewish Federation of Pinellas & Pasco Counties.

Jewish Press of Tampa (1988). 1101 South Belcher Road, Suite H, Largo, FL 33771. (813) 871-2332. 2x/month. (www.jewishpresstampabay.com) Jewish Press Group of Tampa Bay in cooperation with Tampa Jewish Community Center & Federation.

L'Chayim (2003). 9701 Commerce Center Court, Ft. Myers, FL 33908. (239) 481-4449. Monthly. (www.jewishfederationlcc.org) Jewish Federation of Lee and Charlotte Counties.

Southern Jewish Life (formerly *Deep South Jewish Voice*) (1990). 13 Office Park Circle, Suite 6, Birmingham, AL 35223. (205) 870-7889. 2x/month. (www.sjlmag.com).

The Jewish News of Sarasota-Manatee (formerly *The Chronicle*) (1971). 580 McIntosh Road, Sarasota, FL 34232. (941) 371-4546. Monthly. (www.jfedsrq.org) The Jewish Federation of Sarasota-Manatee.

Georgia

The Atlanta Jewish Times (1925). 270 Carpenter Drive NE, Suite 320, Atlanta, GA 30328. (404) 883-2130. Weekly. (www.atljewishtimes.com).

Savannah Jewish News (1960). 5111 Abercorn Street, Savannah, GA 31405. (912) 355-8111. Monthly. (www.savj.org) Savannah Jewish Federation.

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 current website).

JUF News. 30 South Wells Street, Chicago, IL 60606 (312) 346-6700. Monthly. (www.juf.org) Jewish United Fund/Jewish Federation of Metropolitan Chicago.

Indiana

Indiana Jewish Post and Opinion (1935). 1427 West 86th Street, #228, Indianapolis, IN 46260. (317) 405-8084. 2x/month. (www.jewishpostopinion.com).

Kansas

The Kansas City Jewish Chronicle (1920). 4210 Shawnee Mission Parkway, Suite 314A, Fairway, KS 66205. (913) 951-8425. Weekly. (www.kcjc.com).

Kentucky

Community (1975). 3630 Dutchmans Lane, Louisville, KY 40205. (502) 451-8840. Monthly. (www.jewishlouisville.org) Jewish Community Federation of Louisville.

Shalom (2004). 1050 Chinoe Road, Suite 112, Lexington, KY 40502. (859) 268-0672. Monthly. (www.jewishlexington.org) The Jewish Federation of the Bluegrass.

Louisiana

Crescent City Jewish News (2011). 3810 Nashville Avenue, New Orleans, LA 70125. (504) 865-1248. Online only. (www.crescentcityjewishnews.com).

Jewish Civic Press (1965). 924 Valmont Street, New Orleans, LA 70115. (504) 875-8784. Monthly. (No current website, on Facebook).

The Jewish Light (formerly *Jewish Community Newspaper*) (1996). PO Box 3270, Covington, LA 70434. (504) 455-8822. Monthly. (www.jewishcommunitynews.org).

Jewish News (1995). 3747 West Esplanade Avenue, Metairie, LA 70002. (504) 780-5614. Monthly. (www.jewishnola.com) Jewish Federation of Greater New Orleans.

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).

Maine

The Voice. 57 Ashmont Street, Portland, ME 04103. (207) 772-1959. Quarterly. (www.mainejewish.org) Jewish Community Alliance of Southern Maine.

Maryland

Baltimore Jewish Times (1919). 1040 Park Avenue, Suite 200, Baltimore, MD 21201. (410) 752-3504. Weekly. (www.jewishtimes.com).

Washington Jewish Week (formerly *National Jewish Ledger*) (1930). 11426 Rockville Pike, Suite 236, Rockville, MD 20852. (301) 230-2222. Weekly. (www.washingtonjewishweek.com).

Where What When (1985). 6016 Clover Road, Baltimore, MD 21215. (410) 358-8509. Monthly. (www.wherewhatwhen.com).

Massachusetts

Berkshire Jewish Voice. 196 South Street, Pittsfield, MA 01201. (413) 442-4360. 10x/year. (www.jewishberkshires.org) Jewish Federation of the Berkshires.

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. 10x/year. Online only. (www.jewishcentralvoice.com) Jewish Federation of Central Massachusetts.

Jewish Chronicle (1927). 131 Lincoln Street, Worcester, MA 01605. (508) 752-3400. Monthly. (No current website).

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 Federation of the North Shore.

Jewish Ledger Western Massachusetts Edition. 36 Woodland Street, Hartford, CT 06105. (860) 231-2424. Monthly. (www.wmassjewishledger.com).

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 (NA). 619 Wallenberg Street, Flint MI 48502. (810) 767-5922. Monthly. (<http://users.tm.net/flint/>) Flint Jewish Federation.

Washtenaw Jewish News (1978). 2935 Birch Hollow Drive, Ann Arbor, MI 48108. (734) 971-1800. Monthly. (www.washtenawjewishnews.org).

Minnesota

The American Jewish World (1912). 4509 Minnetonka Boulevard, MN 55416. (952) 259-5280. 2x/month. (www.ajwnews.com).

Mississippi

Southern Jewish Life (formerly *Deep South Jewish Voice*) (1990). 13 Office Park Circle, Suite 6, Birmingham, AL 35223. (205) 870-7889. 2x/month. (www.sjmag.com).

Missouri

The Kansas City Jewish Chronicle (1920). 4210 Shawnee Mission Parkway, Suite 314A, Fairway, KS 66205. (913) 951-8425. Weekly. (www.kcjc.com).

St. Louis Jewish Light (1947). 6 Millstone Campus Drive, St. Louis, MO 63146. (314) 743-3600. Weekly. (www.stljewishlight.com) Jewish Federation of St. Louis.

Nebraska

The Jewish Press (1920). 333 South 132nd Street, Omaha, NE 68154. (402) 334-6448. Weekly. (www.jewishomaha.org) Jewish Federation of Omaha.

Nevada

Las Vegas Israelite (1965). 1905 Plaza Del Padre, Las Vegas, NV 89102. (702) 876-1255. 2x/month.

New Hampshire

The New Hampshire Jewish Reporter. 698 Beech Street, Manchester, NH 03104. (603) 627-7679. 10x/year. (www.jewishnh.org) Jewish Federation of New Hampshire.

New Jersey

Jewish Chronicle (1982). 1015 East Park Avenue, Suite B, Vineland, NJ 08360. (856) 696-4445. 6x/year. (www.jfedcc.org) Jewish Federation of Cumberland, Gloucester & Salem Counties.

The Jewish Community Voice (1941). 1301 Springdale Road, Suite 250, Cherry Hill, NJ 08003. (856) 751-9500 Ext. 1217. 2x/month. (www.jewishvoicesnj.org) Jewish Federation of Southern New Jersey.

Jewish Journal (1999). PO Box 1082, Jackson, NJ 08527 (732) 987-4783. Monthly. (www.occj.net) Jewish Federation of Ocean County.

Jewish Times of South Jersey (2008). 21 West Delilah Road, Pleasantville, NJ 08232. (609) 407-0909. Weekly. (www.jewishtimes-sj.com).

The Jewish Voice and Opinion (1987). 73 Dana Place, Englewood, NJ 07631. (201) 569-2845. Monthly. (www.jewishvoiceandopinion.com).

New Jersey Jewish News (1947). 901 Route 10, Whippany, NJ 07981. (973) 887-3900. Weekly. (www.njjewishnews.com) Jewish Federation of Greater MetroWest NJ.

The New Jersey Jewish Standard (1931). 1086 Teaneck Road, Teaneck, NJ 07666. (201) 837-8818. Weekly. (www.jstandard.com).

The Speaker (1999). 775 Talamini Road, Bridgewater, NJ 08807. (908) 725-6994. Quarterly. (www.jfedshaw.org) The Jewish Federation of Somerset, Hunterdon & Warren Counties.

New Mexico

The New Mexico Jewish Link (1971). 5520 Wyoming Boulevard NE, Albuquerque, NM 87109. (502) 821-3214. Monthly. (www.jewishnewmexico.org) Jewish Federation of New Mexico.

New York

5 Towns Jewish Times (2000). PO Box 690, Lawrence, NY 11559. (516) 984-0079. Weekly. (www.5tjt.com).

Buffalo Jewish Review (1921). 964 Kenmore Avenue, Buffalo, NY 14216. (716) 854-2192. Weekly.

Community Magazine (2001). 1616 Ocean Parkway, Brooklyn, NY 11223. (718) 645-4460. Monthly. (www.communitym.com).

The Jewish Herald (1984). 1689 46th Street, Brooklyn, NY 11204. (718) 972-4000. Weekly. (No current website).

Jewish Journal (1969). 11 Sunrise Plaza, Valley Stream, NY 11580. (516) 561-6900. Weekly.

The Jewish Ledger (1924). 2535 Brighton-Henrietta Townline Road, Rochester, NY 14623. (585) 427-2434. Weekly. (www.thejewishledger.com).

Jewish Observer of Central New York (1978). 5655 Thompson Road, DeWitt, NY 13214. (315) 445-2040 Ext. 116. 2x/month. (www.sjfed.org) Jewish Federation of Central New York.

Jewish Post (1974). 350 5th Avenue, Suite 2418, New York, NY 10118. (212) 563-9219. Monthly. (www.jewishpost.com).

The Jewish Press (1950). 4915 16th Avenue, Brooklyn, NY 11204. (718) 330-1100. Weekly. (www.thejewishpress.com).

Jewish Tribune of Rockland and Westchester (1987). 115 Middle Neck Road, Great Neck, NY 11021. (516) 594-4000. Weekly.

Long Island Jewish World (1976). 115 Middle Neck Road, Great Neck, NY 11021. (516) 594-4000. Weekly.

Manhattan Jewish Sentinel (1992). 115 Middle Neck Road, Great Neck, NY 11021. (516) 594-4000. Weekly.

Rockland Jewish Federation Reporter (1991). 450 West Nyack Road, West Nyack, NY 10994. (845) 362-4200. Monthly. (www.jewishrockland.org) Jewish Federation of Rockland County.

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. (www.jfbcweb.org) Jewish Federation of Greater Binghamton.

Voice of the Dutchess Jewish Community (1990). 110 South Grand Avenue, Poughkeepsie, NY 12603. (845) 471-9811. Monthly. (www.jewishdutchess.org) The Jewish Federation of Dutchess County.

Yated Ne'eman (1987). 53 Olympia Lane, Monsey, NY 10952. (845) 369-1600. Weekly. (www.yated.com).

North Carolina

Charlotte Jewish News (1978). 5007 Providence Road, Charlotte, NC 28226. (704) 944-6765. Monthly. (www.charlottejewishnews.org) Jewish Federation of Greater Charlotte.

Jewish Federation of Raleigh-Cary News (1987). 8210 Creedmoor Road, Suite 104, Raleigh, NC 27613. (919) 676-2200. Monthly. (www.shalomraleigh.org) The Jewish Federation of Raleigh-Cary.

Ohio

Akron Jewish News (1929). 750 White Pond Drive, Akron, OH 44320. (330) 869-2424. Monthly. (www.akronjewishnews.com) Jewish Community Board of Akron.

The American Israelite (1854). 18 West 9th Street, Suite 2, Cincinnati, OH 45202. (513) 621-3145. Weekly. (www.americanisraelite.com).

Cleveland Jewish News (1964). 23880 Commerce Park, Suite 1, Cleveland, OH 44122. (216) 454-8300. Weekly. (www.clevelandjewishnews.com).

The Dayton Jewish Observer (1996). 525 Versailles Drive, Dayton, OH 45459. (937) 610-1555. Monthly. (www.jewishdayton.org/observer) Jewish Federation of Greater Dayton.

The Jewish Journal Monthly Magazine (1987). 505 Gypsy Lane, Youngstown, OH 44504. (330) 746-3251. Monthly. (www.jewishjournalplus.com) Youngstown Area Jewish Federation.

The Ohio Jewish Chronicle (1922). PO Box 30965, Columbus, OH 43230. (614) 337-2055. 2x/month. (www.ohiojewishchronicle.com).

Stark Jewish News (1920). 2631 Harvard Avenue NW, Canton, OH 44709. (330) 445-2410. Monthly. (www.jewishcanton.org) Canton Jewish Community Federation.

Toledo Jewish News (1951). 6505 Sylvania Avenue Sylvania, OH 43560. (419) 724-0363. Monthly. (www.jewishtoledo.org) Jewish Federation of Greater Toledo.

Oklahoma

Jewish Tulsa (1930). 2021 East 71 Street, Tulsa, OK 74136. (918) 495-1100. Monthly. (www.jewishtulsa.org) Jewish Federation of Tulsa.

Oregon

Oregon Jewish Life (2012). 6680 Southwest Capitol Highway, Portland, OR 97219. (503) 858-7242. Monthly. (www.ojlife.com) Jewish Federation of Greater Portland.

Pennsylvania

Community Review (1925). 3301 North Front Street, Harrisburg, PA 17110. (717) 236-9555. 2x/month. (www.jewishharrisburg.org) Jewish Federation of Greater Harrisburg.

Hakol Lehigh Valley. 702 North 22nd Street, Allentown, PA 18104. (610) 821-5500. Monthly. (www.jewishlehighvalley.org) Jewish Federation of the Lehigh Valley.

The Jewish Chronicle (1962). 5915 Beacon Street, Pittsburgh, PA 15217. (412) 687-1000. Weekly. (www.thejewishchronicle.net).

Jewish Exponent (1887). 2100 Arch Street, Philadelphia, PA 19103. (215) 832-0700. Weekly. (www.jewishexponent.com) Jewish Federation of Greater Philadelphia.

The Reporter of Scranton and Northeastern Pennsylvania (2000). 601 Jefferson Avenue, Scranton, PA 18541, (570) 961-2300. 2x/month. (www.jewishnepa.org) Jewish Federation of Northeastern Pennsylvania.

Rhode Island

The Jewish Voice and Herald (1973). 130 Sessions Street, Providence, RI 02906. (401) 421-4111. 2x/month. (www.jvhri.org) Jewish Alliance of Greater Rhode Island.

South Carolina

Charleston Jewish Voice (2001). 1645 Wallenberg Boulevard, Charleston, SC 29407. (843) 571-6565. Monthly. (www.charlestonjewishvoice.org) Charleston Jewish Federation.

Tennessee

Hebrew Watchman (1925). 4646 Poplar Avenue, Suite 232, Memphis, TN 38117. (901) 763-2215. Weekly. (No current website).

Jewish Scene (formerly *Jewish Living of the South*) (2006) 6560 Poplar Avenue, Germantown, TN 38138. (901) 767-7100. 2x/month. (www.jewishscenemagazine.com) Memphis Jewish Federation.

Shofar. 5461 North Terrace Road, Chattanooga, TN 37411. (423) 493-0270. 10x/year. (www.jcfcg.com) Jewish Federation of Greater Chattanooga.

The Jewish Observer (1934). 801 Percy Warner Boulevard, Nashville, TN 37205. (615) 354-1637. 2x/month. (www.jewishobservernashville.org) Jewish Federation of Nashville and Middle Tennessee.

Texas

Jewish Herald-Voice (formerly *Texas Jewish Herald*) (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. (www.jfsatx.org) Jewish Federation of San Antonio.

The Jewish Outlook (1965). 7300 Hart Lane, Austin, TX 78731. (512) 735-8000. Monthly. (www.thejewishoutlook.com) Jewish Federation of Greater Austin.

The Jewish Voice. 405 Wallenberg Drive, El Paso, TX 79912. (915) 584-4437. 10x/year. (www.jewishelpaso.org) The Jewish Federation of El Paso.

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).

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. (www.jewishva.org) United Jewish Federation of Tidewater.

The Reflector (NA). 5403 Monument Avenue, Richmond, VA 23226. (804) 545-8620. Monthly. (www.jewishrichmond.org) Jewish Community Federation of Richmond.

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 (1924). 2041 Third Avenue, Seattle, WA 98121. (206) 441-4553. 2x/month. (www.jtnews.net) Jewish Federation of Greater Seattle.

West Virginia

The Jewish Chronicle (1962). 5915 Beacon Street, Pittsburgh, PA 15217. (412) 687-1000. Weekly. (www.thejewishchronicle.net).

Wisconsin

Madison Jewish News (formerly *Monthly Reporter*) (1969) (NA). 6434 Enterprise Lane, Madison, WI 53719. (608) 278-1808. Monthly. (www.jewishmadison.org) Jewish Federation of Madison.

The Wisconsin Jewish Chronicle (1921). 1360 North Prospect Avenue, Milwaukee, WI 53202. (414) 390-5888. Weekly. (www.jewishchronicle.org) Milwaukee Jewish Federation.

Canada

Alberta

Jewish Free Press (1990). 8411 Elbow Drive, S.W. Calgary, AB T2V 1K8. (403) 252-9423. 2x/month. (www.jewishfreepress.ca).

British Columbia

Jewish Independent (formerly *Western Bulletin*) (1930). 291 East Second Avenue, Vancouver, BC V5T 1B8. (604) 689-1520. Weekly. (www.jewishindependent.ca).

Manitoba

The Jewish Post & News (1925). 11-395 Berry Street, Winnipeg, MB R3J 1N6. (204) 694-3332. Weekly. (www.jewishpostandnews.com).

Nova Scotia

Shalom (1975). 5670 Spring Garden Road, Suite 508, Halifax, NS B3J 1HI. (902) 422-7491. Quarterly. (www.theajc.ns.ca) The Atlantic Jewish Council.

Ontario

The Canadian Jewish News (1971). 1500 Don Mills Road, Suite 205, North York, ON M3B 3K4. (416) 932-5095. Weekly. (www.cjnews.com).

Hamilton Jewish News (1960). 1030 Lower Lions Club Road, Ancaster, ON L9G 4X1. (905) 628-0058. 5x/year. (www.hamiltonjewishnews.com).

The Jewish Standard Magazine (1929). 1912A Avenue Road, Suite E5, Toronto. ON M5M 4A1. (416) 537-2696. Monthly. (www.thejewishstandardmag.com).

London Jewish Community News (NA). 536 Huron Street, London ON N5Y 4J5. (519) 673-3310. 7x/year. (www.jewishlondon.ca) London Jewish Federation.

News and Views (formerly *Windsor Jewish Federation*) (1942). 1641 Ouellette Avenue, Windsor, ON N8X 1K9. (519) 973-1772. Quarterly. (www.jewishwindsor.org) Windsor Jewish Federation.

Ottawa Jewish Bulletin (1937). 21 Nadolny Sachs Private, Ottawa, ON K2A 1R9. (613) 798-4696. 19x/year. (www.ottawajewishbulletin.com) Jewish Federation of Ottawa.

Quebec

The Canadian Jewish News (Montreal) (1971). 6900 Decarie Boulevard, Suite 341, Montreal, QC H3X 2TB. (866) 849-0864. Weekly. (www.cjnews.com).

The Jewish Standard Magazine (1929). 4340 Walkley Avenue, Montreal, QC H4B 2K5 (514) 489-3124. Monthly. (www.thejewishstandardmag.com).

Part IV
Academic Resources

Chapter 16

Jewish Studies Programs

Institution	Location	Program
United States		
Alabama		
University of Alabama www.as.ua.edu/rel/judaicstudiesminor.htm	Tuscaloosa, AL	Minor
Arizona		
Arizona State University http://jewishstudies.clas.asu.edu/about	Tempe, AZ	BA
University of Arizona www.judaic.arizona.edu/about_jus	Tucson, AZ	BA
California		
Academy for Jewish Religion, California www.ajrca.org	Los Angeles, CA	MA
American Jewish University (formerly University of Judaism) http://prospectivestudents.ajula.edu	Bel Air, CA	MA, BA
California State University, Chico www.csuchico.edu/mjis	Chico, CA	Minor
California State University, Long Beach www.csulb.edu/colleges/cla/programs/jewishstudies	Long Beach, CA	BA
California State University, Northridge www.csun.edu/jewish.studies	Northridge, CA	BA
Chapman University www.chapman.edu/research-and-institutions/holocaust-education/index.aspx	Orange, CA	Minor ^a
Claremont Lincoln University www.claremontlincoln.org/academics/degree-programs/phd-in-religion/#HB	Claremont, CA	PhD
Graduate Theological Union www.gtu.edu/centersandaffiliates/jewishstudies/study-at-cjs	Berkeley, CA	PhD, MA

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Institution	Location	Program
Harvey Mudd College www2.hmc.edu/www_common/humsoc/hsscconcentrations.html	Claremont, CA	Concentration
Hebrew Union College-Jewish Institute of Religion www.huc.edu/about/center-la.shtml	Los Angeles, CA	PhD, MA, BA
Loyola Marymount University http://bellarmine.lmu.edu/pagefactory.aspx?PageID=41451	Los Angeles, CA	Minor
San Diego State University www-rohan.sdsu.edu/~jewish	San Diego, CA	BA
San Francisco State University http://jewish.sfsu.edu	San Francisco, CA	BA
San Jose State University www.sjsu.edu/depts/jwss	San Jose, CA	Minor
Scripps College www.scrippscollege.edu/academics/department/jewish-studies/index.php	Claremont, CA	BA
Stanford University www.stanford.edu/dept/jewishstudies/overview/index.html	Stanford, CA	BA
Touro College Los Angeles www.touro.edu/losangeles/academics.asp	Los Angeles, CA	BA
University of California, Berkeley http://jewishstudies.berkeley.edu	Berkeley, CA	PhD, Minor
University of California, Davis http://jewishstudies.ucdavis.edu/academics.php	Davis, CA	Minor
University of California, Irvine www.humanities.uci.edu/jewishstudies	Irvine, CA	Minor
University of California, Los Angeles www.nelc.ucla.edu	Los Angeles, CA	BA
University of California, San Diego http://judaicstudies.ucsd.edu	San Diego, CA	PhD, MA, BA
University of California, Santa Barbara www.jewishstudies.ucsb.edu	Santa Barbara, CA	Minor
University of California, Santa Cruz http://jewishstudies.ucsc.edu/index.html	Santa Cruz, CA	BA
University of San Francisco www.usfca.edu/artsci/jssj	San Francisco, CA	Minor
University of Southern California www.dornsife.usc.edu/religion/major	Los Angeles, CA	PhD, BA
Colorado		
University of Colorado-Boulder http://jewishstudies.colorado.edu/courses/major-and-minor-jewish-studies	Boulder, CO	BA
University of Denver www.du.edu/cjs/academic_programs.html	Denver, CO	PhD, MA, BA
Connecticut		
Fairfield University www.fairfield.edu/cas/jjs_index.html	Fairfield, CT	Minor

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Institution	Location	Program
Trinity College www.trincoll.edu/depts/jewst	Hartford, CT	BA
University of Connecticut www.judaicstudies.uconn.edu	Storrs, CT	MA, BA
University of Hartford www.hartford.edu/greenberg	West Hartford, CT	BA
Wesleyan University www.wesleyan.edu/jis	Middletown, CT	Certificate
Yale University <i>Program in Judaic Studies</i> www.yale.edu/judaicstudies	New Haven, CT	PhD, BA
<i>Yale Divinity School</i> www.yale.edu/judaicstudies/judaicsmar.html	New Haven, CT	MA
Delaware		
University of Delaware www.udel.edu/jsp	Newark, DE	Minor
District of Columbia		
American University www.american.edu/cas/js	Washington, DC	BA
George Washington University http://programs.columbian.gwu.edu/judaic	Washington, DC	MA, BA
Georgetown University http://pjc.georgetown.edu/about	Washington, DC	Minor
Florida		
Florida Atlantic University www.fau.edu/jewishstudies	Boca Raton, FL	BA
Florida International University http://judaic.fiu.edu/about-us	Miami, FL	Certificate
Rollins College www.rollins.edu/jewishstudies	Winter Park, FL	Minor
Talmudic University of Florida www.talmudicu.edu	Miami Beach, FL	MA, BA
Touro College South www.touro.edu/tcsouth/depts/jud/courses.asp	Miami Beach, FL	BA
University of Central Florida www.judaicstudies.cah.ucf.edu	Orlando, FL	Minor
University of Florida Certificate ^a www.jst.ufl.edu	Gainesville, FL	MA, BA,
University of Miami www.as.miami.edu/judaic	Miami, FL	BA
Georgia		
Emory University www.js.emory.edu/undergrad/index.html	Atlanta, GA	PhD, MA, BA
Georgia State University www2.gsu.edu/~wwwrel/9113.html	Atlanta, GA	Minor

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Institution	Location	Program
Illinois		
DePaul University http://las.depaul.edu/rel/Programs/MajorRequirements/JewishStudiesConcentration.asp	Chicago, IL	BA
Hebrew Theological College www.htc.edu	Skokie, IL	BA
Northwestern University www.wcas.northwestern.edu/jewish-studies	Evanston, IL	PhD, MA, BA
Spertus Institute of Jewish Studies www.spertus.edu	Chicago, IL	PhD, MA
University of Chicago http://lucian.uchicago.edu/blogs/ccjs	Chicago, IL	PhD, MA, BA
University of Illinois at Chicago www.uic.edu/las/jstud	Chicago, IL	Minor
University of Illinois at Urbana-Champaign www.jewishculture.illinois.edu	Urbana, IL	BA
Indiana		
DePauw University www.depauw.edu/academics/departments-programs/jewish-studies	Greencastle, IN	Minor
Earlham College www.earlham.edu/jewishstudies	Richmond, IN	Minor
Indiana University www.indiana.edu/~jsp/index.shtml	Bloomington, IN	PhD, MA, BA
Purdue University www.cla.purdue.edu/jewish-studies	West Lafayette, IN	BA
Kansas		
University of Kansas www.jewishstudies.ku.edu	Lawrence, KS	Minor
Kentucky		
University of Kentucky http://idp.as.uky.edu/jewish-studies	Lexington, KY	Minor
University of Louisville www.louisville.edu/humanities/jewish-studies	Louisville, KY	Minor
Louisiana		
Louisiana State University http://uiswcmsweb.prod.lsu.edu/ArtSci/jewishstudies	Baton Rouge, LA	Minor
Tulane University http://tulane.edu/liberal-arts/jewish-studies	New Orleans, LA	BA
Maine		
Colby College http://web.colby.edu/jewishstudies/about	Waterville, ME	Minor
Maryland		
Goucher College www.goucher.edu/x5767.xml	Baltimore, MD	Minor

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Institution	Location	Program
Johns Hopkins University www.krieger.jhu.edu/jewishstudies	Baltimore, MD	Minor
Towson University www.towson.edu/bhi	Towson, MD	MA, Minor
University of Maryland www.jewishstudies.umd.edu	College Park, MD	MA, BA
University of Maryland, Baltimore County www.umbc.edu/judaic	Baltimore, MD	Minor
Massachusetts Amherst College www.amherst.edu/academiclife/departments/religion/major	Amherst, MA	Concentration
Boston College www.bc.edu/schools/cas/jewish	Chestnut Hill, MA	Minor
Boston University <i>Department of Religion/Religious and Theological Studies</i> www.bu.edu/drts/academics/textstraditions/judaicstudies	Boston, MA	PhD, MA, BA
<i>Elie Wiesel Center for Judaic Studies</i> www.bu.edu/judaicstudies	Boston, MA	Minor
Brandeis University www.brandeis.edu/departments/nejs	Waltham, MA	PhD, MA, BA
Clark University <i>Jewish Studies</i> www.clarku.edu/departments/jewishstudies	Worcester, MA	Concentration
<i>Strassler Family Center for Holocaust and Genocide Studies</i> Concentration www.clarku.edu/departments/holocaust	Worcester, MA	PhD,
Hampshire College www.hampshire.edu/academics/index_jewishstudies.htm	Amherst, MA	BA
Harvard University <i>Center for Jewish Studies</i> www.fas.harvard.edu/~cjs	Cambridge, MA	PhD, MA, BA
<i>Harvard Divinity School</i> www.hds.harvard.edu/academics/degree-programs	Cambridge, MA	MTS, ThM
Hebrew College www.hebrewcollege.edu/academicprograms.html	Newton Centre, MA	MA, BA
Mount Holyoke College www.mtholyoke.edu/acad/jewish	South Hadley, MA	Minor
Northeastern University www.northeastern.edu/jewishstudies	Boston, MA	BA
Smith College www.smith.edu/jud/index.php	Northampton, MA	BA
Tufts University www.ase.tufts.edu/grall/judaic	Medford, MA	BA
University of Massachusetts www.umass.edu/judaic	Amherst, MA	BA

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Institution	Location	Program
Wellesley College http://new.wellesley.edu/jewishstudies	Wellesley, MA	BA
Williams College http://jewish-studies.williams.edu	Williamstown, MA	Concentration
Michigan Eastern Michigan University http://catalog.emich.edu/preview_program.php?catoid=11&poid=6142&returnto=1549	Ypsilanti, MI	Minor
Kalamazoo College http://reason.kzoo.edu/jewishstudies	Kalamazoo, MI	Concentration
Michigan Jewish Institute www.mji.edu/templates/mji/article_cdo/aid/570552/jewish/Program-Description.htm	Bloomfield, MI	BA
Michigan State University www.jsp.msu.edu/index.php	East Lansing, MI	Specialization
University of Michigan www.lsa.umich.edu/judaic	Ann Arbor, MI	PhD, MA, BA
Wayne State University www.judaicstudies.wayne.edu	Detroit, MI	Minor
Minnesota Carleton College http://apps.carleton.edu/catalog/catalog.php?dept=JDST&year=2006	Northfield, MN	BA
University of Minnesota www.jwst.umn.edu	Minneapolis, MN	BA
Missouri University of Missouri-Kansas City www.umkc.edu/catalog/Judaic_Studies.html	Kansas City, MO	Minor
Washington University in St. Louis http://jinehc.wustl.edu	St. Louis, MO	PhD, MA, BA
Nebraska University of Nebraska-Lincoln www.unl.edu/judaic/index.shtml	Lincoln, NE	Minor
New Hampshire Dartmouth College www.dartmouth.edu/~jewish	Hanover, NH	Minor
Keene State College www.keene.edu/cchs/default.cfm	Keene, NH	BA ^a
New Jersey Drew University www.drew.edu/undergraduate/academics/aos/jewish-studies	Madison, NJ	Minor
Fairleigh Dickinson University <i>Judaic Studies</i> http://view.fdu.edu/default.aspx?id=8531	Teaneck, NJ	Minor
<i>Public Administration Institute in cooperation with the Institute of Traditional Judaism</i> http://view.fdu.edu/default.aspx?id=1525	Madison/ Teaneck, NJ	MPA

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Institution	Location	Program
Institute of Traditional Judaism, the Metivta (in cooperation with Fairleigh Dickinson University) www.themetivta.org/master-of-public-administration	Teaneck, NJ	MPA
Kean University <i>Program in Jewish Studies and World Affairs</i> www.kean.edu/~jstudies/Welcome.html	Union, NJ	Minor
Nathan Weiss Graduate College/Holocaust and Genocide Studies http://grad.kean.edu/mahgs	Union, NJ	MA
Princeton University www.princeton.edu/~judaic	Princeton, NJ	Certificate
Rabbinical College of America www.rca.edu/templates/articlecco_cdo/aid/361824/jewish/Degree-Options.htm	Morristown, NJ	BA
Ramapo College of New Jersey www.ramapo.edu/catalog_12_13/AIS/judaicstudies.html	Mahwah, NJ	Minor
Richard Stockton College of New Jersey <i>Jewish Studies Program</i> http://talon.stockton.edu/eyos/page.cfm?siteID=14&pageID=83&program=JWST	Galloway, NJ	Minor
Holocaust & Genocide Studies http://intraweb.stockton.edu/eyos/page.cfm?siteID=18&pageID=37	Galloway, NJ	MA, Minor
Rutgers University http://jewishstudies.rutgers.edu	New Brunswick, NJ	MA, BA
New York Academy for Jewish Religion, New York www.ajrsem.org	Yonkers, NY	MA
Bard College http://inside.bard.edu/jewish/about/index.shtml	Annandale-on-Hudson, NY	Concentration
Barnard College http://jewish.barnard.edu	New York, NY	BA
Colgate University www.colgate.edu/academics/departments/jewishstudies.html	Hamilton, NY	Minor
Columbia University www.ijjs.columbia.edu	New York, NY	PhD, MA, BA
Cornell University <i>Jewish Studies Program</i> www.arts.cornell.edu/jwst/gen.html	Ithaca, NY	Minor
Cornell University Graduate School/Near Eastern Studies www.gradschool.cornell.edu/academics/fields-study/catalog/?fid=13	Ithaca, NY	PhD
CUNY-Baruch College www.baruch.cuny.edu/wsas/areas_of_study/interdisciplinary_studies/jewish_studies.htm	New York, NY	Minor

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Institution	Location	Program
CUNY-Brooklyn College http://depthome.brooklyn.cuny.edu/judaic	Brooklyn, NY	MA, BA
CUNY-City College of New York www1.ccny.cuny.edu/prospective/humanities/jewishstudies	New York, NY	BA
CUNY-Hunter College http://catalog.hunter.cuny.edu/preview_program.php?catoid=15&poid=1985	New York, NY	BA
CUNY-Lehman College www.lehman.edu/academics/arts-humanities/languages-literatures/hebrew.php	Bronx, NY	BA
CUNY-Queens College http://qcpages.qc.edu/Jewish_Studies	Flushing, NY	BA
Eugene Lang College The New School for Liberal Arts www.newschool.edu/lang/jewish-studies	New York, NY	Minor
Hebrew Union College-Jewish Institute of Religion www.huc.edu/about/center-ny.shtml	New York, NY	MA
Hobart and William Smith Colleges www.hws.edu/studentlife/abbecenter/academics.aspx	Geneva, NY	Minor ^a
Hofstra University www.hofstra.edu/academics/colleges/hclas/rel	Hempstead, NY	BA
Ithaca College www.ithaca.edu/hs/minors/jewishstudies	Ithaca, NY	Minor
Jewish Theological Seminary www.jtsa.edu	New York, NY	PhD, MA, BA
New York University www.hebrewjudaic.as.nyu.edu/page/home	New York, NY	PhD, MA, BA
SUNY-Binghamton University www.binghamton.edu/judaic-studies	Binghamton, NY	MPA, BA
SUNY-Cortland www2.cortland.edu/departments/jewish-studies	Cortland, NY	Minor
SUNY-New Paltz www.newpaltz.edu/ugc/las/jewish_stud	New Paltz, NY	Minor
SUNY-Plattsburgh www.plattsburgh.edu/academics/judaicstudies	Plattsburgh, NY	Minor
SUNY-Purchase College www.purchase.edu/Departments/AcademicPrograms/LAS/Humanities/jewishstudies/default.aspx	Purchase, NY	Minor
SUNY-Stony Brook University http://sb.cc.stonybrook.edu/bulletin/current/academicprograms/jds	Stony Brook, NY	Minor
SUNY-University at Albany www.albany.edu/judaic_studies/index.shtml	Albany, NY	Minor
SUNY-University at Buffalo www.jewishstudies.buffalo.edu	Buffalo, NY	BA

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Institution	Location	Program
Syracuse University http://as-cascade.syr.edu/students/undergraduate/interdisciplinary/judaic-studies/index.html	Syracuse, NY	Minor
Touro College www.touro.edu/judagrad	New York, NY	PhD, MA
Union College www.union.edu/academic/majors-minors/jewish-studies	Schenectady, NY	Minor
University of Rochester www.rochester.edu/College/JST	Rochester, NY	Minor
Vassar College www.jewishstudies.vassar.edu/index.html	Poughkeepsie, NY	BA
Yeshiva University www.yu.edu	New York, NY	PhD, MA, BA
North Carolina Duke University www.jewishstudies.duke.edu	Durham, NC	PhD, MA, BA
Elon University www.elon.edu/e-web/academics/elon_college/jewish_studies/default.xhtml	Elon, NC	Minor
University of North Carolina at Chapel Hill www.unc.edu/ccjs	Chapel Hill, NC	BA
University of North Carolina at Charlotte www.gias.uncc.edu/Judaic-Studies/minor-in-judaic-studies.html	Charlotte, NC	Minor
Ohio		
Case Western Reserve University www.case.edu/artsci/jdst/index.html	Cleveland, OH	Minor
Hebrew Union College-Jewish Institute of Religion www.huc.edu/about/center-cn.php	Cincinnati, OH	PhD, MA
Kent State University www.kent.edu/CAS/JewishStudiesProgram	Kent, OH	Minor
Miami University www.cas.muohio.edu/jewishstudies	Oxford, OH	Minor
Oberlin College http://new.oberlin.edu/arts-and-sciences/departments/jewish_studies/index.dot	Oberlin, OH	BA
Ohio State University <i>Melton Center for Jewish Studies</i> www.meltoncenter.osu.edu	Columbus, OH	PhD, MA, BA
<i>Yiddish and Ashkenazic Studies Program</i> www.germanic.osu.edu/yiddish-ashkenazic	Columbus, OH	PhD, MA, Minor
Ohio University www.catalogs.ohio.edu/preview_program.php?catoid=19&poid=4420	Athens, OH	Certificate
Siegal College of Judaic Studies www.siegalcollege.edu/home.html	Cleveland, OH	MA, BA

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Institution	Location	Program
University of Cincinnati www.artsci.uc.edu/collegedepts/judaic/cjci	Cincinnati, OH	BA
Youngstown State University http://web.ysu.edu/class/judaic	Youngstown, OH	Minor
Oklahoma		
University of Oklahoma www.ou.edu/cas/judaicstudies	Norman, OK	PhD, MA, BA
Oregon		
Portland State University www.pdx.edu/judaic	Portland, OR	Minor
University of Oregon http://pages.uoregon.edu/jdst	Eugene, OR	BA
Pennsylvania		
Dickinson College www.dickinson.edu/academics/programs/judaic-studies	Carlisle, PA	BA
Drexel University www.drexel.edu/judaicstudies	Philadelphia, PA	Minor
Franklin & Marshall College www.fandm.edu/judaic-studies	Lancaster, PA	BA
Gratz College www.gratz.edu/default.aspx?p=12197	Melrose Park, PA	MA, BA
Haverford College www.haverford.edu/catalog/concentrations/hebrew.php	Haverford, PA	Concentration
Lafayette College http://jewishstudies.lafayette.edu	Easton, PA	BA
Lehigh University www.cjs.cas2.lehigh.edu/content/home	Bethlehem, PA	Minor
Muhlenberg College www.muhlenberg.edu/main/academics/religion/program	Allentown, PA	Minor
Pennsylvania State University www.jewishstudies.la.psu.edu	University Park, PA	BA
Reconstructionist Rabbinical College www.rrc.edu	Wyncote, PA	PhD, MA
Seton Hill University www.setonhill.edu/academics/genocidemisor/index.cfm	Greensburg, PA	Minor ^a
Susquehanna University www.susqu.edu/academics/jewishstudies.asp	Selingsgrove, PA	Minor
Temple University www.temple.edu/jewishstudies	Philadelphia, PA	BA
University of Pennsylvania http://ccat.sas.upenn.edu/jwst	Philadelphia, PA	PhD, MA, BA
University of Pittsburgh www.jewishstudies.pitt.edu	Pittsburgh, PA	BA
University of Scranton http://catalog.scranton.edu/preview_program.php?catoid=10&poid=868	Scranton, PA	Concentration

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Institution	Location	Program
West Chester University of Pennsylvania <i>Ethnic Studies Institute</i> www.wcupa.edu/_academics/sch_cas/eth_stu/default.asp	West Chester, PA	Minor
Holocaust and Genocide Studies www.wcupa.edu/_academics/holocaust/default.htm	West Chester, PA	MA, Minor
Rhode Island Brown University www.brown.edu/Departments/Judaic_Studies	Providence, RI	PhD, BA
South Carolina College of Charleston http://jewish.cofc.edu/?referrer=webcluster&	Charleston, SC	BA
Tennessee University of Memphis www.memphis.edu/jdst	Memphis, TN	BA
University of Tennessee http://web.utk.edu/~judaic	Knoxville, TN	BA
Vanderbilt University www.vanderbilt.edu/jewishstudies	Nashville, TN	MA, BA
Texas Rice University www.jewishstudies.rice.edu	Houston, TX	Minor
University of North Texas www.jewishstudies.unt.edu	Denton, TX	Minor
University of Texas at Austin www.utexas.edu/cola/centers/scjs	Austin, TX	BA
University of Texas at Dallas www.utdallas.edu/ah/programs/graduate/holocaust.html	Richardson, TX	Certificate ^a
University of Texas at El Paso www.academics.utep.edu/Default.aspx?tabid=40724	El Paso, TX	Minor
Vermont Middlebury College www.middlebury.edu/academics/jewish	Middlebury, VT	Minor
University of Vermont www.uvm.edu/~uvmchs	Burlington, VT	Minor ^a
Virginia College of William & Mary www.wm.edu/as/charlescenter/interdisciplinary/structured/Judaic-Studies-Minor/index.php	Williamsburg, VA	Minor
University of Virginia http://dev1.shanti.virginia.edu/jewishstudies	Charlottesville, VA	PhD, MA, BA
Virginia Commonwealth University www.vcu.edu/judaicstudies	Richmond, VA	Minor
Virginia Polytechnic Institute and State University www.rc.vt.edu/judaic/index.html	Blacksburg, VA	Minor
Washington University of Washington www.jsis.washington.edu/jewish	Seattle, WA	BA, MA, PhD

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Institution	Location	Program
Wisconsin		
University of Wisconsin-Madison <i>George L. Mosse/Laurence A. Weinstein Center for Jewish Studies</i> www.jewishstudies.wisc.edu	Madison, WI	BA
<i>Hebrew & Semitic Studies</i> http://hebrew.wisc.edu	Madison, WI	PhD, MA, BA
University of Wisconsin-Milwaukee www4.uwm.edu/jewishstudies	Milwaukee, WI	BA
Canada		
Carleton University www1.carleton.ca/jewishstudies/courses	Ottawa, ON	Minor
Concordia University http://portico.concordia.ca/jchair/en/aboutus/index.htm	Montreal, PQ	MA, BA
Maimonides College www.maimonidescollege.ca/admissions.html	Hamilton, ON	MA, BA
McGill University www.mcgill.ca/jewishstudies	Montreal, PQ	PhD, MA, BA
McMaster University http://registrar.mcmaster.ca/CALENDAR/current/pg156.html	Hamilton, ON	Minor
Queen's University www.queensu.ca/jewishstudies/index.html	Kingston, ON	Minor
University of Manitoba www.umanitoba.ca/faculties/arts/departments/judaic_studies/index.html	Winnipeg, MB	Minor
University of Ottawa www.arts.uottawa.ca/eng/programs/vered.html	Ottawa, ON	Minor
University of Toronto www.cjs.utoronto.ca	Toronto, ON	PhD, MA, BA
University of Waterloo www.jewishstudies.uwaterloo.ca/index.htm	Waterloo, ON	BA
University of Western Ontario www.history.uwo.ca/UnGrad/JewishStudies	London, ON	BA
York University www.yorku.ca/cjs	Toronto, ON	PhD, MA, BA

^aProgram is in a field relating to Holocaust Studies

Chapter 17

Major Books on the North American Jewish Community

2011

The following list was derived from WorldCat, a global catalogue of library collections. The list was limited to books about Jews and Judaism in the US, excluding self-published works.

Aharon, Sara Y. *From Kabul to Queens: the Jews of Afghanistan and Their Move to the United States*. 2011. American Sephardi Federation: Decalogue Books.

Alpert, Rebecca T. *Out of Left Field: Jews and Black Baseball*. 2011. Oxford UP.

Alroey, Gur. *Bread to Eat and Clothes to Wear: Letters From Jewish Migrants in the Early Twentieth Century*. 2011. Wayne State UP.

Aslan, Reza and Aaron J. Hahn Tapper. *Muslims and Jews in America: Commonalities, Contentions, and Complexities*. 2011. Palgrave Macmillan.

Bauman, Mark K. *Jewish American Chronology: Chronologies of the American Mosaic*. 2011. Greenwood.

Berman, George and Rochel U. Berman. *A Life of Leadership, Eli Zborowski: From the Underground to Industry, to Holocaust Remembrance*. 2011. Ktav.

Bornstein, George. *The Colors of Zion: Blacks, Jews, and Irish from 1845 to 1945*. 2011. Harvard UP.

Broyde, Michael J. *Contending With Catastrophe: Jewish Perspectives on September 11th*. 2011. K'hal Pub. in cooperation with Beth Din of America.

Crawford, Dorothy L. *Windfall of Musicians: Hitler's Émigrés and Exiles in Southern California*. 2011. Yale UP.

Davis, Barbara Sheklin and Susan B. Rabin. *Jewish Community of Syracuse*. 2011. Arcadia Publishing.

Dreams of Freedom: National Museum of American Jewish History. 2011. National Museum of American Jewish History.

Feingold, Henry L. *Jewish Power in America: Myth and Reality*. 2011. Transaction.

Fishbane, Eitan P. and Jonathan D. Sarna. *Jewish Renaissance and Revival in America*. 2011. Brandeis UP.

Gillette, Robert H. *The Virginia Plan: William B. Thalhimer and a Rescue From Nazi Germany*. 2011. The History Press.

Greene, Daniel. *The Jewish Origins of Cultural Pluralism: The Menorah Association and American Diversity*. 2011. Indiana UP.

Groth, Alexander J. *Accomplices: Churchill, Roosevelt and the Holocaust*. 2011. Peter Lang.

Harrison-Kahan, Lori. *The White Negress: Literature, Minstrelsy, and the Black-Jewish Imaginary*. 2011. Rutgers UP.

Hecht, Stuart Joel. *Transposing Broadway: Jews, Assimilation, and the American Musical*. 2011. Palgrave Macmillan.

Hoberman, Michael. *New Israel, New England: Jews and Puritans in Early America*. 2011. University of Massachusetts Press.

Kakel, Carroll P. *The American West and the Nazi East: A Comparative and Interpretive Perspective*. 2011. Palgrave Macmillan.

Katsburg-Yungman, Mirah and Tammy Berkowitz. *Hadassah: American Women Zionists and the Rebirth of Israel*. 2011. Littman Library of Jewish Civilization.

Katz, Daniel. *All Together Different: Yiddish Socialists, Garment Workers, and the Labor Roots of Multiculturalism*. 2011. New York UP.

Katz, Maya Balakirsky. *The Visual Culture of Chabad*. 2011. Cambridge UP.

Krasner, Jonathan B. *The Benderly Boys & American Jewish Education*. 2011. Brandeis UP.

Kraut, Benny. *The Greening of American Orthodox Judaism: Yavneh in the Nineteen Sixties*. 2011. Hebrew Union College Press.

Kurlansky, Mark. *Hank Greenberg: The Hero Who Didn't Want to be One*. 2011. Yale UP.

Landa, Saul H. *A Timeless People: Photo Albums of American Jewish Life*. 2011. Gefen.

Lane, Stewart F. *Jews on Broadway: An Historical Survey of Performers, Playwrights, Composers, Lyricists and Producers*. 2011. McFarland.

Lederhendler, Eli. *Ethnicity and Beyond: Theories and Dilemmas of Jewish Group Demarcation*. 2011. Oxford UP.

Levenson, Alan T. *The Making of the Modern Jewish Bible: How Scholars in Germany, Israel, and America Transformed an Ancient Text*. 2011. Rowman & Littlefield.

Medoff, Rafael. *Great Lives From History: Jewish Americans*. 2011. Salem Press.

Meyers, Helene. *Identity Papers: Contemporary Narratives of American Jewishness*. 2011. State University of New York Press.

Morris, Daniel. *After Weegee: Essays on Contemporary Jewish American Photographers*. 2011. Syracuse UP.

Olsen, Polina. *Stories From Jewish Portland*. 2011. The History Press.

Rabinowitz, Harold and Greg Tobin. *Religion in America: A Comprehensive Guide to Faith, History, and Tradition*. 2011. Sterling.

- Raphael, Marc Lee. *The Synagogue in America: A Short History*. 2011. New York UP.
- Rebhun, Uzi. *The Wandering Jew in America*. 2011. Academic Studies Press.
- Rejak, Sebastian. *Jewish Identities in Poland and America: The Impact of the Shoah on Religion and Ethnicity*. 2011. Vallentine Mitchell.
- Roberts, Cokie and Steven Roberts. *Our Haggadah: Uniting Traditions for Interfaith Families*. 2011. HarperCollins.
- Ross, Jack. *Rabbi Outcast: Elmer Berger and American Jewish anti-Zionism*. 2011. Potomac Books.
- Royal, Derek Parker, Ed. *Unfinalized Moments: Essays in the Development of Contemporary Jewish American Narrative*. 2011. Purdue University.
- Ruben, Bruce. *Max Lilienthal: The Making of the American Rabbinate*. 2011. Wayne State UP.
- Sarna, Jonathan D. *Jews and the Civil War: A Reader*. 2011. New York UP.
- Schlezinger, Anne Freeling and Ron Duncan Hart. *Pulling it All Together: Diary by One of America's First Jewish Women Judges*. 2011. Gaon Books.
- Schuldiner, Michael Joseph. *Contesting Histories: German and Jewish Americans and the Legacy of the Holocaust*. 2011. Texas Tech UP.
- Schultz, Kevin Michael. *Tri-faith America: How Catholics and Jews Held Postwar America to its Protestant Promise*. 2011. Oxford UP.
- Silber, David and Rachel Furst. *A Passover Haggadah: Go Forth and Learn*. 2011. Jewish Publication Society.
- Simeon, Joel ben and David Stern. *The Washington Haggadah*. 2011. The Belknap Press of Harvard UP.
- Spiegelman, Art. *MetaMaus*. 2011. Pantheon Books.
- Weingrad, Michael. *American Hebrew Literature: Writing Jewish National Identity in the United States*. 2011. Syracuse UP.
- Wertheimer, Jack, Ed. *The New Jewish Leaders: Reshaping the American Jewish Landscape*. 2011. Brandeis UP.
- Wilhelm, Cornelia. *The Independent Orders of B'nai B'rith and True Sisters: Pioneers of a New Jewish Identity, 1843–1914*. 2011. Wayne State UP.
- Zuckerman, Bruce and Josh Kun. *The Song is not the Same: Jews and American Popular Music*. 2011. Purdue UP.

2012

- Abarbanel, Avigail. *Beyond Tribal Loyalties: Personal Stories of Jewish Peace Activists*. 2012. Cambridge Scholars Publishing.
- Alexander, Hanan A. and Ayman K. Agbaria, Eds. *Commitment, Character, and Citizenship: Religious Education in Liberal Democracy*. 2012. Routledge.
- Beinart, Peter. *The Crisis of Zionism*. 2012. Times Books/Henry Holt and Co.
- Ben-Ur, Aviva. *Sephardic Jews in America: A Diasporic History*. 2012. New York UP.

Bernardi, Daniel and Murray Pomerance. *Hollywood's Chosen People: The Jewish Experience in American Cinema*. 2012. Wayne State UP.

Brautbar, Shirli. *From Fashion to Politics: Hadassah and Jewish American Women in the Post World War II Era*. 2012. Academic Studies Press.

Carenen, Caitlin. *The Fervent Embrace: Liberal Protestants, Evangelicals, and Israel*. 2012. New York UP.

Cohen, Michael R. *The Birth of Conservative Judaism: Solomon Schechter's Disciples and the Creation of an American Religious Movement*. 2012. Columbia UP.

Corrsin, Stephen D., Amanda Seigel, and Kenneth C. Benson. *Jews in America: From New Amsterdam to the Yiddish Stage*. 2012. The New York Public Library, in association with D Giles Limited, London.

Cottrell, Robert C. *Two pioneers: How Hank Greenberg and Jackie Robinson Transformed Baseball and America*. 2012. Potomac Books.

Davis, Marni. *Jews and Booze: Becoming American in the Age of Prohibition*. 2012. New York UP.

Eizenstat, Stuart. *The Future of the Jews: How Global Forces are Impacting the Jewish People, Israel, and its Relationship with the United States*. 2012. Rowman & Littlefield.

Ellenson, David and Daniel Gordis. *Pledges of Jewish Allegiance: Conversion, Law, and Policymaking in Nineteenth- and Twentieth-Century Orthodox Responsa*. 2012. Stanford UP.

Ephross, Peter and Martin Abramowitz. *Jewish Major Leaguers in Their Own Words: Oral Histories of 23 Players*. 2012. McFarland.

Finkelstein, Norman G. *Knowing too Much: Why the American Jewish Romance with Israel is Coming to an End*. 2012. OR Books.

Fisher, Cass. *Contemplative Nation: A Philosophical Account of Jewish Theological Language*. 2012. Stanford UP.

Franco, Dean J. *Race, Rights, and Recognition: Jewish American Literature Since 1969*. 2012. Cornell UP.

Friedmann, Jonathan L. *Social Functions of Synagogue Song: A Durkheimian Approach*. 2012. Lexington Books.

Goldberg, Harvey E. and Steven Martin Cohen. *Dynamic Belonging: Contemporary Jewish Collective Identities*. 2012. Berghahn Books.

Golden, Peter. *O Powerful Western Star!: American Jews, Russian Jews, and the Final Battle of the Cold War*. 2012. Gefen Pub. House.

Gorny, Yosef. *The Jewish Press and the Holocaust, 1939–1945: Palestine, Britain, the United States, and the Soviet Union*. 2012. Cambridge UP.

Grant, Lisa D. *Journey of Heart and Mind: Transformative Jewish Learning in Adulthood*. 2012. The Jewish Theological Seminary Press.

Hanyok, Robert J. *Eavesdropping on Hell: Historical Guide to Western Communications Intelligence and the Holocaust, 1939–1945*. 2012. Dover Publications.

Harris, Glen Anthony. *The Ocean Hill-Brownsville Conflict: Intellectual Struggles between Blacks and Jews at Mid-Century*. 2012. Lexington Books.

Harvey, Paul and Edward J. Blum. *The Columbia Guide to Religion in American History*. 2012. Columbia UP.

Heller, Zachary I. and David M. Gordis. *Jewish Secularity: The Search for Roots and the Challenges of Relevant Meaning*. 2012. UP of America.

Herring, Hayim. *Tomorrow's Synagogue Today: Creating Vibrant Centers of Jewish Life*. 2012. The Alban Institute.

Hirschman, Elizabeth Caldwell and Donald Neal Yates. *Jews and Muslims in British Colonial America: A Genealogical History*. 2012. McFarland & Co.

Isaac, Frederick. *A Road of Our Own Choosing: A History of Reform Judaism in America*. 2012. URJ Press.

Jones, Robert P. and Daniel Cox. *Chosen for What?: Jewish Values in 2012: Findings From the 2012 Jewish Values Survey*. 2012. Public Religion Research Institute.

Katz, Betsy Dolgin. *Reinventing Adult Jewish Education*. 2012. Ktav.

Kaufman, David. *Jewhoing the Sixties: American Celebrity and Jewish Identity: Sandy Koufax, Lenny Bruce, Bob Dylan, and Barbra Streisand*. 2012. Brandeis UP.

Kelner, Shaul. *Tours that Bind: Diaspora, Pilgrimage, and Israeli Birthright Tourism*. 2012. New York UP.

Kobrin, Rebecca. *Chosen Capital: The Jewish Encounter with American Capitalism*. 2012. Rutgers UP.

Kress, Jeffrey. *Development, Learning, and Community: Educating for Identity in Pluralistic Jewish High Schools*. 2012. Academic Studies Press.

Kuznets, Simon. *Jewish Economies: Development and Migration in America and Beyond: Comparative Perspectives on Jewish Migration*. 2012. Transaction Publishers.

Ladin, Joy. *Through the Door of Life: A Jewish Journey Between Genders*. 2012. University of Wisconsin Press.

Leibman, Laura Arnold. *Messianism, Secrecy and Mysticism: A New Interpretation of Early American Jewish Life*. 2012. Vallentine Mitchell.

Levisohn, Jon A. and Susan P. Fendrick, Eds. *Turn It and Turn It Again: Studies in the Teaching and Learning of Classical Jewish Texts (Jewish Identity in Post Modern Society)*. 2012. Academic Studies Press.

Mann, Barbara E. *Space and Place in Jewish Studies*. 2012. Rutgers UP.

Moosnick, Nora Rose. *Arab and Jewish Women in Kentucky: Stories of Accommodation and Audacity*. 2012. UP of Kentucky.

Mulman, Lisa. *Modern Orthodoxies: Judaic Imaginative Journeys of the Twentieth Century (Routledge Interdisciplinary Perspectives on Literature)*. 2012. Routledge.

Parfitt, Tudor. *Black Jews in Africa and the Americas*. 2012. Harvard UP.

Philpott, Daniel. *Just and Unjust Peace: An Ethic of Political Reconciliation*. 2012. Oxford UP.

Plaut, Joshua Eli. *A Kosher Christmas: 'Tis the Season to be Jewish*. 2012. Rutgers UP.

Rabinovitch, Simon. *Jews and Diaspora Nationalism: Writings on Jewish Peoplehood in Europe and the United States*. 2012. Brandeis UP.

Reiter, Tzivia. *Briefcases and Baby Bottles: The Working Mother's Guide to Nurturing a Jewish Home*. 2012. Feldheim.

Reznik, David L. *New Jews?: Race and American Jewish Identity in 21st-century Film*. 2012. Paradigm Publishers.

Rubin, Neil. *American Jewry and the Oslo Years*. 2012. Palgrave Macmillan.

Rudin, A. James. *Cushing, Spellman, O'Connor: The Surprising Story of How Three American Cardinals Transformed Catholic-Jewish Relations*. 2012. W.B. Eerdmans.

Safran Foer, Jonathan and Nathan Englander (Translator). *New American Haggadah*. 2012. Little, Brown and Company.

Sanchez, George J., Ed. *Beyond Alliances: The Jewish Role in Reshaping the Racial Landscape of Southern California*. 2012. University of Southern California.

Sandler, Gilbert. *Glimpses of Jewish Baltimore*. 2012. History Press.

Sarna, Jonathan D. *When General Grant Expelled the Jews*. 2012. Schocken.

Shrayer, Maxim. *Waiting for America: A Story of Emigration*. 2012. Syracuse UP.

Simpson, Tyrone. *Ghetto Images in Twentieth-Century American Literature: Writing Apartheid*. 2012. Palgrave Macmillan.

Soldat-Jaffe, Tatjana. *Twenty-First Century Yiddishism: Language, Identity, and the New Jewish Studies*. 2012. Sussex Academic Press.

Soomekh, Saba. *From the Shahs to Los Angeles: Three Generations of Iranian Jewish Women Between Religion and Culture*. 2012. State University of New York Press.

Temes, Peter S. *The Future of the Jewish People in Five Photographs*. 2012. University of Nebraska Press.

Wallach, Van. *A Kosher Dating Odyssey: One Former Texas Baptist's Quest for a Naughty & Nice Jewish Girl*. 2012. Coffeetown Press.

Wentling, Sonja Schoepf and Rafael Medoff. *Herbert Hoover and the Jews: The Origins of the "Jewish Vote" and Bipartisan Support for Israel*. 2012. David S. Wyman Institute for Holocaust Studies.

Wistrich, Robert S. *From Ambivalence to Betrayal: The Left, the Jews, and Israel*. 2012. University of Nebraska Press.

Woeste, Victoria Saker. *Henry Ford's War on Jews and the Legal Battle Against Hate Speech*. 2012. Stanford UP.

Chapter 18

Academic Journals Covering the North American Jewish Community

AJS Review

Scholarly articles and book reviews in the field of Jewish Studies. Sponsored by the Association for Jewish Studies and published by Cambridge University Press. (www.ajsnet.org/ajsreview.htm)

ALEPH: Historical Studies in Science and Judaism

A joint publication of the Sidney M. Edelstein Center for the History of Science, Technology, and Medicine; the Institute for Jewish Studies at the Hebrew University; and Indiana University Press. (muse.jhu.edu/journals/aleph_historical_studies_in_science_and_judaism/)

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. (acjs-aejc.ca/the-journal/)

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)

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)

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. (vanhise.lss.wisc.edu/naph/?q=node/9)

History and Memory

Studies in historical consciousness and collective memory. Edited at the Eva and Marc Besen Institute for the Study of Historical Consciousness at Tel Aviv University and published by Indiana University Press. (muse.jhu.edu/journals/history_and_memory/)

Jewish Culture and History

An interdisciplinary approach to Jewish social history and Jewish cultural studies. Published by Taylor and Francis Group.

Jewish History

Provides scholarly articles on all facets of Jewish history. Sponsored by Springer Science and Business Media. ([www.springer.com/new+%26+forthcoming+titles+\(default\)/journal/10835](http://www.springer.com/new+%26+forthcoming+titles+(default)/journal/10835))

Jewish Journal of Sociology

Social scientific studies of Jewry. Sponsored by Maurice Freedman Research Trust Limited. (www.jewishjournalofsociology.org/)

Jewish Quarterly Review

The oldest English-language journal of Jewish studies, established in 1889. Published by the University of Pennsylvania Press. (jqr.pennpress.org/)

Jewish Social Studies: History, Culture, and Society

Historical studies in the modern and early modern periods. A project of the Conference on Jewish Social Studies based at the Taube Center for Jewish Studies at Stanford University and sponsored by the Lucius N. Littauer Foundation. Published by Indiana University Press. (www.stanford.edu/dept/jewishstudies/research/jss.html)

Jewish Studies Quarterly

Studies in Jewish history, religion, and culture. Edited from Princeton University and published by Mohr-Siebeck in Tübingen, Germany. (www.princeton.edu/~judaic/jsq.html)

Journal of Jewish Communal Service

The journal of record and authority for Jewish communal leaders. Documents the development of new trends and methodologies that enhance the work of Jewish communal employees. Published by the Jewish Communal Service Association. (www.jcsana.org/articlenav.php?id=15)

Journal of Jewish Education

Curriculum studies. The official journal of the Network for Research in Jewish Education. (www.tandfonline.com/toc/ujje20/current)

Journal of Jewish Studies

An international academic journal publishing scholarly articles on Jewish history, literature, and religion from Biblical to current times. Published by the Oxford Centre for Hebrew and Jewish Studies. (www.jjs-online.net/)

The Journal of Jewish Thought and Philosophy

For the study of Jewish thought, philosophy, and intellectual history from all historic periods. Published by Brill. (www.brill.nl/journal-jewish-thought-and-philosophy)

Journal of Modern Jewish Studies

Interdisciplinary journal publishing academic articles on modern Jewish studies. Published by Routledge. (www.tandfonline.com/action/aboutThisJournal?journalCode=cmjs20)

Journal of Progressive Judaism

Articles on philosophy, psychology, and religion as it relates to Judaism. Published by Sheffield Academic Press.

Journal of Psychology and Judaism

Published by Springer Science and Business Media. (www.springer.com/psychology/community+psychology/journal/10932)

The Journal of Textual Reasoning: Rereading Judaism after Modernity

Sponsored by the Society of Textual Reasoning founded at the Jewish Theological Seminary in New York and published by the Electronic Text Center at the University of Virginia. (etext.lib.virginia.edu/journals/tr/volume1/kepnesTR1.html)

Judaica Librarianship

A scholarly peer review annual focused on the organization and management of Judaica and Hebraica. Sponsored by the Association of Jewish Libraries. (www.jewishlibraries.org/ajlweb/publications/jl.htm)

Modern Judaism

Scholarly articles on modern Jewish life and experience. Sponsored by Oxford University Press. (mj.oxfordjournals.org/)

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)

Shofar

An interdisciplinary journal of Jewish studies. Sponsored by the Midwest and Western Jewish Studies Associations. Published by Purdue University Press. (www.thepress.purdue.edu/journals/shofar)

Studies in American Jewish Literature

For the study of Jews and Jewishness in American literature. Published by Penn State University Press. (muse.jhu.edu/journals/studies_in_american_jewish_literature/)

Studies in Christian Jewish Relations

Peer-reviewed scholarship on the history, theology, and contemporary realities of Jewish-Christian relations and reviews new materials in the field. Sponsored by the Council of Centers on Jewish-Christian Relations and published by the Center for Christian-Jewish Learning at Boston College. (ejournals.bc.edu/ojs/index.php/scjr/)

Women in Judaism

A multidisciplinary journal examining topics in gender issues in Judaism. Sponsored by Women in Judaism, Inc. (wjudaism.library.utoronto.ca/index.php/wjudaism)

Chapter 19

Scholarly Articles on the Study of the North American Jewish Community

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 (ASSJ). Rena Cheskis-Gold and Arnold Dashefsky edited “Recent Research on Contemporary Jewry.” The current list of articles was constructed by searching *Sociological Abstracts* for the following terms: “holocaust,” “Israel*,” “Jew*,” “Jud*,” and “synagog*.”

Our initial search for January 2011–June 2012 yielded more than 300 articles. Limiting the list to those focused on North American Jewry (including book reviews) produced a little more than 30 articles. In addition, the ASSJ journal, *Contemporary Jewry*, which was not found on *Sociological Abstracts* for the above timeframe, was searched for 2011–2012. By combining the two lists, a total of 48 articles are presented below in alphabetical order by first author.

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Benor, S. B. (2012). Response to Steven M. Cohen’s Marshall Sklare Lecture, Association for Jewish Studies 2010. *Contemporary Jewry*, 32(1), 99–102.

Bleich, E. (2011). The rise of hate speech and hate crime laws in liberal democracies. *Journal of Ethnic and Migration Studies*, 37(6), 917–934.

Bolden, G. B. (Feb 2012). Across languages and cultures: Brokering problems of understanding in conversational repair. *Language in Society*, 41(1), 97–121.

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Ganzel, T. & Zimmerman, D. R. (2011). Hormonal intervention for religious concerns: A halakhic and ethical discussion. *Nashim: A Journal of Jewish Women’s Studies & Gender Issues*, 21, 114–129.

Gerber, D. A. (2011). Arguing Judaism, negotiating Jewish identity. *Journal of American Ethnic History*, 31(1), 74–81.

Golinkin, D. (2011). The participation of Jewish women in public rituals and Torah study 1845–2010. *Nashim: A Journal of Jewish Women’s Studies & Gender Issues*, 21, 46–66.

Gruber, S. D. (2011). Arnold W. Brunner and the new classical synagogue in America. *Jewish History*, 25(1), 69–102.

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Joffe, A. H. (2011). American Jews beyond Judaism. *Society*, 48(4), 323–329.

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Jotkowitz, A. (2011). Abortion and maternal need: A response to Ronit Irshai. *Nashim: A Journal of Jewish Women’s Studies & Gender Issues*, 21, 97–113.

Kelman, A. Y. (2012). The dismal Jewish social science. *Contemporary Jewry*, 32(1), 103–107.

Kelner, S. (2012). Response to Steven M. Cohen’s Marshall Sklare Award Address. *Contemporary Jewry*, 32(1), 95–98.

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Klausner, S. Z. (2012). Der Lubovitcher Rebbe: Messiah? Jewish St. Augustine? *Contemporary Sociology: A Journal of Reviews*, 41(2), 158–161.

Koffman, D. S. & Weinfeld, M. (2011). Recent developments in the social scientific study of Canadian Jews. *Contemporary Jewry*, 31(3), 199–221.

Layton, E., Dollahite, D.C. & Hardy, S. A. (2011). Anchors of religious commitment in adolescents. *Journal of Adolescent Research*, 26(3), 381–413.

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Rosen, G. & Grant, J. (2011). Reproducing difference: Gated communities in Canada and Israel. *International Journal of Urban and Regional Research*, 35(4), 778–793.

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Schneider, J. A., Wittberg, P., Unruh, H., Sinha, J., & Belcher, J. (2011). Comparing practical theology across religions and denominations. *Review of Religious Research*, 52(4), 405–426.

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Chapter 20

Websites for North American Jewish Community Research

American Academy for Jewish Research (www.aajr.org)

Encourages Jewish learning and research; holds annual or semiannual meeting; awards grants for the publication of scholarly works.

American Jewish Committee (www.ajc.org)

Provides the AJC Survey of American Jewish Opinion and the full text of all issues of the *American Jewish Year Book* at www.ajcarchives.org. Also includes a wealth of historical information on the American Jewish community.

American Jewish Historical Society (www.ajhs.org)

The American Jewish Historical Society 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.

American Sephardi Federation (www.americansephardifederation.org)

The American Sephardi Federation 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.

Association for Jewish Studies (www.ajs.org)

The Association for Jewish Studies (AJS) was founded in 1969 by a small group of scholars seeking a forum for exploring methodological and pedagogical issues in the new field of Jewish Studies. Since its founding, the AJS has grown into the largest learned society and professional organization representing Jewish Studies scholars worldwide. As a constituent organization of the American Council of Learned Societies, the Association for Jewish Studies represents the field in the larger arena of the academic study of the humanities and social sciences in North America. The organization's primary mission is to promote, facilitate, and improve teaching and research in Jewish Studies at colleges, universities, and other institutions of higher learning. Its more than 1,800 members are university faculty, graduate students, independent scholars, and museum and related professionals

who represent the breadth of Jewish Studies scholarship. The organization's institutional members represent leading North American programs and departments in the field.

Association for the Social Scientific Study of Jewry (www.assj.org)

The Association for the Social Scientific Study of Jewry (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.

The Association for the Sociology of Religion (www.assj.org)

The Association for the Sociology of Religion (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.

The Association for the Study of Religion, Economics, and Culture (www.thearda.com/asrec/)

The Association for the Study of Religion, Economics, and Culture (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.

The Association of Religion Data Archives (ARDA) (<http://www.thearda.com/>)

The Association of Religion Data Archives 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.

Berman Jewish Policy Archive (www.bjpa.org)

The Berman Jewish Policy Archive (BJPA) at NYU's Robert F. Wagner Graduate School of Public Service is the central electronic address for Jewish communal policy. BJPA offers a vast collection of policy-relevant research and analysis on Jewish life to the public, free of charge, with holdings spanning from 1900 until today. The library contains more than library of 14,000+ policy-relevant documents from leading authors, journals, and organizations.

Center for Jewish History (www.cjh.org)

The Center for Jewish History 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.

Cohen Center for Modern Jewish Studies (www.brandeis.edu/cmjs)

The Maurice and Marilyn Cohen Center for Modern Jewish Studies (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.

Ethnic Geography Specialty Group (www.uwec.edu/geography/ethnic/index.htm)

The mission of the Ethnic Geography Specialty Group (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.

Geography of Religion and Belief Systems (www.gorabs.org)

The Geography of Religions and Belief Systems (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.

Hartford Institute for Religious Research (www.hartsem.edu)

Hartford Seminary's Hartford Institute for Religion Research 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*.

Institute of Southern Jewish Life (www.msje.org)

The Goldring/Woldenberg Institute of Southern Jewish Life (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.

Jacob Rader Marcus Center of the American Jewish Archives (www.americanjewisharchives.org)

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.

J Data (www.jdata.org)

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.

JTA (www.jta.org)

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.

Jewish Ideas Daily (www.jewishideasdaily.org)

Reports on news, culture and political issues relating to Judaism and Israel. In addition to original articles, and reviews of scholarly Jewish books, “Jewish Ideas Daily” also includes five “daily picks” links to external articles.

Jewish Virtual Library (www.jewishvirtuallibrary.org)

The Jewish Virtual Library is the most comprehensive online Jewish encyclopedia in the world, covering everything from anti-Semitism to Zionism. So far, more than 13,000 articles and 6,000 photographs and maps have been integrated into the site. The Library has 13 wings: History, Women, The Holocaust, Travel, Israel & The States, Maps, Politics, Biography, Israel, Religion, Judaic Treasures of the Library of Congress, Vital Statistics and Reference.

Jewish Federations of North America (www.jfna.org)

The Jewish Federations of North America (JFNA) represents 157 Jewish Federations and over 300 independent Jewish communities. The Federation movement, collectively among the top 10 charities on the continent. www.jfna.org/NJPS contains the reports from the 2000–2001 National Jewish Population Survey. <http://www.jewishfederations.org/jewish-resources.aspx> contains a map of Jewish Federations.

The Lindex (<http://njms2.umdj.edu/lindweb/>)

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.

North American Jewish Data Bank (www.jewishdatabank.org)

The North American Jewish Data Bank at the University of Connecticut is the central repository of social scientific studies of North American Jewry. The Data Bank archives and makes available electronically questionnaires, reports and data files from the National Jewish Population Surveys (NJPS) of 1971, 1990 and 2000–2001. The Data Bank is the sole distributor of the NJPS 2000–2001 dataset, and has archived a large collection of related materials. In addition to the NJPS studies, the Data Bank 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.

Pew Forum on Religion & Public Life (www.pewforum.org)

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 U.S. and around the world.

Public Religion Research Institute. (<http://publicreligion.org/>)

Public Religion Research Institute (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.

Religion and Politics (www.apsa-section-religion-and-politics.org/)

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.

The Religious Research Association (<http://rra.hartsem.edu>)

The Religious Research Association (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; laypersons; and other professionals interested in the intersection of religion and society.

Society for the Anthropology of Religion (www.aaanet.org/sections/sar/)

The Society for the Anthropology of Religion (SAR) is a section of the American Anthropological Association (AAA) 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.

Society for the Psychology of Religion and Spirituality (www.apa.org/about/division/div36.aspx)

The Society for the Psychology of Religion and Spirituality 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.

Society for the Scientific Study of Religion (www.sssrweb.org)

The Society for the Scientific Study of Religion (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.

The Steinhardt Social Research Institute (www.brandeis.edu/ssri)

The Steinhardt Social Research Institute (SSRI) is dedicated to providing unbiased, high quality data about contemporary Jewry. The institute conducts socio-demographic research, studies the attitudes and behavior of U.S. 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.

World Union of Jewish Studies (www.jewish-studies.org)

The World Union of Jewish Studies (WUJS) is the most important parent body for research in Jewish Studies. Its members are scholars, students and intellectuals from all over the world.

YIVO Institute for Jewish Research (www.yivoinstitute.org)

The YIVO Institute for Jewish Research's mission is to preserve, study and teach the cultural history of Jewish life throughout Eastern Europe, Germany and Russia. Its educational and public outreach programs concentrate on all aspects of this 1,000-year history and its continuing influence in America. YIVO's archival collections and library constitute the single greatest resource for such study in the world, including approximately 24 million letters, manuscripts, photographs, films, sound recordings, art works, and artifacts; as well as the largest collection of Yiddish-language materials in the world.

Part V
Major Events, Honorees, and Obituaries

Chapter 21

Major Events in the North American Jewish Community, October 2010 to June 2012

This chronology was prepared by JTA, a 95-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 Ami Eden, Ben Harris, and the JTA staff for their assistance.

October 2010

President Obama's top two Jewish aides – Chief of Staff Rahm Emanuel and senior adviser David Axelrod, both with offices within shouting distance of the Oval Office – announce that they will be leaving the administration.

For the first time in history, the U.S. Supreme Court convened with three Jewish justices.

The Anti-Defamation League lists a Jewish group, Jewish Voices for Peace, on its list of top ten anti-Israel organizations in America.

Packages containing explosive devices are mailed from Yemen to Jewish institutions in the Chicago area but are intercepted before they reach their intended targets.

November 2010

In the Republican Party's near sweep of the 2010 midterm elections, six Jewish members of the U.S. House of Representatives lose their seats.

The U.S. Attorney's Office and the Claims Conference disclose that they have discovered thousands of fraudulent claims, including ones filed by Claims Conference employees; 17 people are arrested. By mid-2011, more than \$50 million in fraudulent claims had been found.

The National Museum of American Jewish History opens in Philadelphia with a gala headlined by Vice President Joe Biden, comedian Jerry Seinfeld and entertainer Bette Midler.

December 2010

In a speech to an Arab-American group in Michigan, Former White House journalist Helen Thomas says that Congress, the White House, Hollywood and Wall Street are “owned by the Zionists.” The remark prompts the Society of Professional Journalists later to drop her name from an annual lifetime achievement award.

Newly released Nixon-era tapes include recordings of Henry Kissinger saying the theoretical gassing of Soviet Jews wouldn’t be an American concern.

A Seattle group pays for ads to run on buses in the city that accuse Israel of war crimes. The ads are pulled before they ever run, prompting a lawsuit.

January 2011

Jews worldwide mourn the passing of Debbie Friedman, a popular singer and songwriter who is widely credited with reinvigorating synagogue music and best known for her composition “Mi Shebeirach,” a prayer for healing that is sung in many North American congregations.

U.S. Rep. Gabrielle Giffords (D-Ariz.), the first Jewish woman elected to Congress from Arizona, is shot in the head during a public campaign appearance in Tucson, triggering a national outpouring of sympathy and prayer. First responders later credit the emergency bandage colloquially known as “the Israeli bandage” with saving lives in the aftermath of the shooting that left six dead and 13 wounded.

February 2011

U.S. Rep. Jane Harman, a tough-talking Jewish Democrat from California, suddenly decides to quit Congress in a sign of the precarious position of the Democratic Party’s centrist bloc.

An annual survey from *The Chronicle of Philanthropy* finds that America’s most generous citizens gave less in 2010 than they have over the past decade, with Jews remaining among the top givers.

At the Academy Awards, Jewish winners included Israel-born Natalie Portman for her portrayal of a tortured ballerina in “Black Swan” and 73-year-old “The King’s Speech” screenwriter David Seidler, himself a stutterer whose paternal

grandparents perished in the Holocaust. Oscars were handed out as well to American film makers Kirk Simon and Karen Goodman for “Strangers No More, a short documentary on the Bialik-Rogozin School in south Tel Aviv, and Susanne Bier, the Danish director-writer of “In a Better World” who studied for 2 years at the Hebrew University and the Bezalel Academy in Jerusalem.

Actor Charlie Sheen’s rant against his Jewish boss is called borderline anti-Semitism by the Anti-Defamation League and, after some additional outbursts by Sheen, results in his eventual firing from the popular CBS sitcom “Two and a Half Men.”

March 2011

Jewish and Israel groups begin sending aid to Japan as it struggles to respond to a massive earthquake, tsunami and nuclear crisis.

American Jewish contractor Alan Gross is sentenced to 15 years in prison in Cuba for subversive activities. The United States says Gross was in the country to help Cuba’s Jews.

Groups on the Jewish left express outrage after a Knesset subcommittee votes to convene hearings on J Street, the Washington-based lobby that calls itself “pro-Israel, pro-peace.” NGOs condemn the hearing as part of an Israeli government campaign to target NGOs critical of Israel.

Academy Award-winning actress Elizabeth Taylor, who maintained a support for Israel after converting to Judaism in the late 1950s, dies.

April 2011

A bomb explodes outside a Chabad center in Southern California. The suspect turns out to be Jewish.

Obama picks Rep. Debbie Wasserman Schultz, a Jewish Democrat from Florida, to chair the Democratic National Committee.

The Union for Reform Judaism names Rabbi Rick Jacobs as its choice to succeed Rabbi Eric Yoffie at the helm of the movement. Jacobs comes under fire for his affiliations with J Street and the New Israel Fund. He is later confirmed by the union’s board.

May 2011

JTA launches its online digital news archive, for the first time making widely available on the Internet more than 90 years of English-language Jewish reporting.

In a controversy over the Israel positions of Jewish playwright Tony Kushner, the City University of New York first cancels, then reinstates, plans to grant Kushner an honorary degree.

Capping more than three decades of legal drama, a Munich court rules that Former Ohio autoworker John Demjanjuk, 91, was a Nazi war criminal.

The arrest of Dominique Strauss-Kahn in New York on sexual assault charges represents a particularly harsh blow for many in France's Jewish community. Law enforcement officials would later report that major questions have emerged about the credibility of his accuser, but not before he resigns his post at the International Monetary Fund. His planned candidacy for the French presidency is considered dead.

San Francisco approves a ballot measure for November to outlaw circumcision of minors in the city. A judge later strikes the ban from the ballot, saying the city has no authority to ban circumcision.

Obama delivers a major speech on Mideast policy in which he states that Israeli-Palestinian negotiations should be based upon "1967 lines with mutually agreed swaps." The formulation sparks a fiery debate over whether the president was simply reiterating longtime U.S. policy or pressuring Israel. Soon after, the president holds a tense news conference with Israeli Prime Minister Benjamin Netanyahu. Both leaders speak to thousands of pro-Israel activists at the annual AIPAC policy conference. Later, Netanyahu receives multiple ovations during remarks to a joint session of Congress.

After a deadly tornado strikes Joplin, Mo., the Jewish community sends help.

In the Chasidic village of New Square, N.Y., an arson attack that leaves a Jewish man severely burned raises questions about religious violence in the name of fealty to a rebbe.

The Obama administration says it will not participate in the so-called Durban III conference at the United Nations in September to mark the tenth anniversary of the U.N. anti-racism confab in South Africa, which turned into an anti-Israel hate fest. By mid-September, other countries boycotting the conference include Canada, Australia, Israel, Germany, the Czech Republic, Italy and the Netherlands.

June 2011

One of the most ardent pro-Israel Democrats in Congress, New York's Anthony Weiner, is engulfed in scandal over lying about illicit messages sent on Twitter and eventually resigns. In a special election held in September to fill the seat in Weiner's heavily Democratic district, Republican candidate Bob Turner wins an upset victory in a race many describe as a bellwether for national discontent with Obama.

Yale University shuts its Initiative for the Interdisciplinary Study of Anti-Semitism, saying it failed to meet certain academic criteria. Critics, however, claim the program was killed for shining a light on Muslim anti-Semitism.

July 2011

Jewish communities in New York and Houston are rocked, respectively, by the murder of 8-year-old Leiby Kletzky, who was abducted walking home from summer day camp in Borough Park, Brooklyn, and a car crash that instantly killed Josh and Robin Berry, 41 and 40, and left two of their three children paralyzed from the waist down.

Israel passes a law that penalizes those seeking to boycott Israel or West Bank Jewish settlements. American Jewish groups slam the law as undemocratic.

August 2011

The Obama re-election campaign hires Ira Forman, the ex-chief of the National Jewish Democratic Council, as its Jewish outreach director.

The brother of Yankel Rosenbaum, the Jewish scholar murdered in the 1991 Crown Heights riots, decries the Rev. Al Sharpton's participation in a synagogue event on the riots' 20th anniversary. Sharpton pulls out of the event and pens an Op-Ed in the *N.Y. Daily News* acknowledging that he made some mistakes during the riots.

Menachem Youlus, a rabbi who claimed that he rescued Torah scrolls lost during the Holocaust, is arrested on fraud charges and accused of fabricating the stories.

Hurricane Irene churns up the East Coast of the United States, flooding towns, disrupting transportation and killing more than 30 people, including three Jews, one of whom dies trying to save a boy and his father from electrocution. The boy later succumbs, becoming the fourth Jewish death reported in the historic storm.

September 2011

Lauren Bush, granddaughter of the first President Bush and niece of the second, marries Ralph Lauren's son in a ceremony presided over by an ordained rabbi.

A California court finds ten students affiliated with the Muslim Student Union at the University of California, Irvine, guilty of two misdemeanor counts for disrupting a speech in February 2010 by Israel's ambassador to the United States, Michael Oren.

The Palestinians submit their bid for statehood recognition to the U.N. Security Council. In speeches at the U.N. General Assembly, President Obama rejects the Palestinians' unilateral approach, saying that Israel's security concerns are legitimate and must be addressed. In dueling speeches in the same forum, Israeli Prime Minister Benjamin Netanyahu and Palestinian Authority President Mahmoud Abbas trade charges of ethnic cleansing.

October 2011

The *New York Times* reported that President Obama was considering granting clemency to convicted Israeli spy Jonathan Pollard when Vice President Joe Biden objected, telling the president Pollard would be released “over my dead body.” Biden subsequently agreed to meet with Jewish leaders so they could press the case for Pollard, a Navy analyst convicted in 1987 of spying for Israel.

Five Jewish scientists won 2011 Nobel Prizes. Israeli professor Daniel Shechtman won the chemistry prize, University of California physicist Saul Perlmutter shared the physics prize with Johns Hopkins astronomer Adam Riess, and immunologists Ralph Steinman and Bruce Beutler won for medicine.

A protest encampment in Lower Manhattan takes on an increasingly Jewish flavor as services are organized for Yom Kippur and a sukkah is installed over the holiday of Sukkot. Critics charge that the so-called occupy movement, motivated largely by anger over corporate greed and income inequality, harbors anti-Semitic and anti-Zionist undertones, charges vigorously disputed by Jewish participants in the protests.

Egypt frees imprisoned Israeli-American Ilan Grapel, who had been arrested months earlier on suspicion of espionage.

November 2011

French President Nicolas Sarkozy calls Israeli Prime Minister Benjamin Netanyahu a “liar” in a private exchange with President Barack Obama during a summit meeting. Obama responds by saying, “You may be sick of him, but me, I have to deal with him every day.” Sarkozy subsequently meets with French Jewish leaders in an effort to make amends.

Penn State’s Jewish president, Graham Spanier, is ousted following reports of a child-sex scandal involving a Former football coach at the university. The scandal, in which an alleged pattern of sexual abuse by Former coach Jerry Sandusky was brushed under the carpet by university officials, also leads to the firing of the school’s iconic football coach Joe Paterno.

Three cars are set ablaze in a heavily Jewish neighborhood of Brooklyn and anti-Semitic graffiti is found painted on nearby sidewalks and benches. The incident is the first in a string of anti-Semitic incidents in New York and New Jersey that include the firebombing of a rabbi’s home.

Evelyn Lauder, who pioneered the use of a pink ribbon as a symbol of breast cancer awareness, dies. Lauder, the wife of cosmetics heir Leonard Lauder, was diagnosed with breast cancer in 1989 and founded the Breast Cancer Research Foundation, which raised \$350 million to fight the disease.

Veteran Jewish congressman Barney Frank announces he will not run for re-election in 2012. Frank, who represented his Massachusetts district since 1980,

made the decision following a redistricting move that would have substantially altered the makeup of his constituency outside Boston.

December 2011

Chasidic reggae star Matisyahu shaves his signature beard. Matisyahu announces the new look with a picture posted to his Twitter feed and explains that he was “reclaiming himself.”

Christopher Hitchens, the iconoclastic author, journalist and prominent atheist, dies after a lengthy battle with cancer. Hitchens discovered as an adult that his maternal grandmother was Jewish.

January 2012

Casino magnate Sheldon Adelson announces he is donating \$5 million to a Super PAC supporting the Republican candidacy of Newt Gingrich for president. The gift is the first of several multi-million dollar donations announced by Adelson and his wife, Miriam, to support Gingrich, who will ultimately withdraw from the race in May.

President Barack Obama names Jacob Lew his new chief of staff. Lew, an Orthodox Jew from New York, replaced William Daley who himself replaced Rahm Emanuel, who also has close Jewish community ties.

Aryeh Ralbag, the chief rabbi of Amsterdam, is suspended from his post after signing a document on “curing” homosexuality. Ralbag is later reinstated, saying he was wrong to use his Amsterdam title and that the document did not fully reflect his position on the matter.

U.S. Rep. Gabrielle Giffords announces she is resigning from Congress. The Jewish congresswoman from Arizona was shot in the head during a campaign event in Tucson in January 2011.

The owner of the *Atlanta Jewish Times* finds himself under fire after penning a column speculating that Israel might assassinate President Obama. Andrew Adler apologizes and, within days, resigns his post.

February 2012

Breast cancer charity Susan G. Komen for the Cure announces it is cutting funding for Planned Parenthood, a move that sparks widespread outrage, including among a number of Jewish groups that were vocal supporters of the

organization. Within days, Nancy Brinker, Komen's CEO and a prominent Texas Jewish Republican, announces that the organization is reversing course.

Rabbi Shmuley Boteach, the outspoken author of several best-selling books including *Kosher Sex*, announces his intent to run for Congress from New Jersey's ninth district. Boteach says he wants to bring Jewish values into the race.

Rabbi Gunther Plaut, the author of a commentary on the Torah that has become the standard text in Reform congregations, dies at 99.

The Associated Press reports that Alan Gross, an American Jew being held in Cuba on suspicion of espionage, gave sophisticated equipment capable of providing untraceable Internet access to Cuban Jews. The revelation is expected to hamper Jewish communal efforts to secure Gross' release.

Anne Frank and the murdered Jewish journalist Daniel Pearl are both discovered to have been posthumously baptized by members of the Mormon Church. The controversial practice has long irked some Jews who find it an insult to the memory of departed relatives. Church leaders respond with measures to eliminate "unauthorized" baptisms.

Woody Allen takes home the Oscar for best original screenplay for "Midnight in Paris" at the 84th Academy Awards ceremony in Los Angeles.

March 2012

After threatening a lawsuit and making national headlines, a Jewish high school in Texas is permitted to reschedule a state basketball tournament game that conflicted with Shabbat. The Robert M. Beren Academy team goes on to prevail in its semifinal tournament game before losing in the final. The tournament's organizer, the Texas Association of Private and Parochial schools, had previously denied Beren's requests to reschedule.

President Barack Obama tells the annual gathering of the American Israel Public Affairs Committee that there is still time to use diplomatic means to prevent an Iranian nuclear weapon. Obama adds that the military option remains on the table.

In a *New York Times* Op-Ed, journalist Peter Beinart calls for a boycott of Israeli goods produced in the West Bank, or what he calls "undemocratic Israel." Beinart, the author of *The Crisis of Zionism*, launches a bitter debate while coming under withering criticism for his proposal despite repeated assertions that he loves Israel and was acting in the country's best interest.

A Brooklyn cooperative grocery rejects an effort to boycott Israeli products. The Park Slope Food Coop votes overwhelmingly to reject the measure, which had been championed for years by members who wished to protest Israel's treatment of the Palestinians.

April 2012

The owners of the *Washington Jewish Week* submit the winning bid for the *Baltimore Jewish Times*, a venerable Jewish publication that had gone bankrupt. Route 95 Publications bid \$1.26 million for the Baltimore paper.

Mike Wallace, the veteran correspondent for the CBS news program “60 Minutes,” dies at 93. Wallace was born Myron Leon Wallace to Russian Jewish parents who had shortened their name from Wallechinsky.

The Beastie Boys are inducted into the Rock and Roll Hall of Fame. The pioneering New York rap trio’s members – Mike D (Michael Diamond), MCA (Adam Yauch), and Ad-Rock (Adam Horowitz)– are all Jewish.

The Conservative movement’s Israeli rabbinical seminary votes to accept gay and lesbian students for rabbinical ordination. The Schechter Rabbinical Seminary had lagged behind its American counterparts, which moved more quickly to revise their admissions criteria following a decision by the movement’s religious law authorities in 2006 to permit the ordination of gays and lesbians.

May 2012

Celebrity hairstylist Vidal Sassoon, who was committed to fighting anti-Semitism and fought in Israel’s War of Independence, dies at 84. Sassoon, who grew up in a Jewish orphanage, established a global network of hair salons.

A sellout crowd of 40,000 haredi Jewish men gather at a New York City baseball stadium to hear rabbinical leaders decry the corrosive impact of the Internet. In speeches in English and Yiddish, the rabbis from haredi communities describe the Internet as impure, a threat to modesty, and a distraction from Torah study.

Maurice Sendak, author of the beloved children’s book *Where the Wild Things Are*, dies at 83. The son of immigrant Polish Jews, Sendak had said that he spent his childhood thinking about the children who died in the Holocaust in Europe. “My burden is living for those who didn’t,” he told the Associated Press.

June 2012

At a concert in Israel, Madonna appeals for peace in the Middle East and beyond. The American singer chose to launch her current world tour in Israel and to donate 600 tickets to Israeli and Palestinian peace activists. Madonna has performed twice before in Israel and has visited personally with her children as part of her devotion to the study of Jewish mysticism.

A *New York Times* report confirmed long-held suspicions that Israel and the United States collaborated to develop a computer virus that would derail Iran’s

nuclear ambitions. The virus, known as Stuxnet, was jointly developed by the Israeli military and the U.S. National Security Agency, according to the *Times*.

President Barack Obama awards Israeli President Shimon Peres the Presidential Medal of Freedom in a ceremony at the White House. Obama says the Israeli president embodies Israel's need to simultaneously defend itself and to seek peace. The Genesis Prize, which is being touted as a "Jewish Nobel Prize," is established to award Jews who win global recognition for their professional achievements, including in the world of science and the arts.

Anti-Israel billboards calling for a stop to U.S. foreign assistance to Israel are taken down in Los Angeles, and StandWithUs launches a pro-Israel ad campaign to counter the billboards.

July 2012

U.S. presidential candidate Mitt Romney, later the Republican nominee, visits Israel.

August 2012

At the 2012 Olympic Games in London, American Jewish gymnast Aly Raisman wins a bronze medal and two golds, including an individual gold for her Floor routine set to "Hava Nagila."

Some 90,000 Jews pack New Jersey's MetLife Stadium for the largest Siyum HaShas celebration in Jewish history. Celebrations throughout the world mark the completion of the Daf Yomi study cycle—the 7.5-year term needed to complete the Talmud's 2,711 pages at the rate of a page a day.

Kipah-wearing teen Edon Pinchot is eliminated in the semifinals of "America's Got Talent."

At the Republican National Convention, Mitt Romney accepts the GOP nomination and warns that President Obama's approach to the Iranian nuclear issue has left Americans "less secure." Romney accuses Obama of having "thrown allies like Israel under the bus." Rabbi Meir Soloveichik delivers the opening invocation.

September 2012

Amid some booing during a hastily called Floor vote, the Democratic National Convention amends its party platform to reinsert language recognizing Jerusalem as Israel's capital. The language had appeared in the party's platform in 2008 but disappeared in 2012. Later, addressing the convention, President Obama says the U.S. commitment to Israel's security "must not waver" and that the world must unite against Iran's nuclear ambitions. Rabbi David Wolpe delivers the invocation and Former Rep. Gabrielle Giffords recites the Pledge of Allegiance.

Chapter 22

Persons Honored by the Jewish and General Community, 2011–2012

List of Jewish Book Awards

American Sociological Association Culture Section Award

www.asanet.org

Shaul Kelner's *Tours That Bind: Diaspora, Pilgrimage and Israeli Birthright Tourism* won an Honorable Mention for the American Sociological Association Culture Section's 2011 Mary Douglas Prize for Best Book.

Association of Jewish Libraries 2011

www.jewishlibraries.org

Reference Award: *The Encyclopedia of Jews in the Islamic World*/edited by Dr. Norman Stillman.

Bibliography Award: *Bibliography of Jews in the Islamic World*/edited by Maria Angeles Gallego, Heather Bleaney, Pablo Garcia Suárez.

Bibliography Award (Honorable Mention): *The Eerdman's Dictionary of Early Judaism*/edited by John J. Collins and Daniel C. Harlow.

Baron Book Prize 2011

www.aajr.org

The Mixed Multitude: Jacob Frank and the Frankist Movement, 1755-1816 by Pawel Maciejko, Hebrew University

Biblical Archaeology Society Publication Awards 2011

www.biblicalarchaeology.org

Best Scholarly Books on Archaeology: *Historical Biblical Archaeology and the Future*/edited by Thomas E. Levy; and *Khirbat Iskandar: Final Report on the Early*

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Bronze IV Area C “Gateway” and Cemeteries edited by Suzanne Richard, Jesse C. Long, Jr., Paul S. Holdorf and Glen Peterman.

Best Popular Book on Archaeology: *Biblical Archaeology A Very Short Introduction* by Eric Cline.

Best Book Relating to the Hebrew Bible: *Qumran Cave 1. II: The Isaiah Scrolls (Discoveries in the Judaean Desert XXXII)* by Eugene Ulrich and Peter W. Flint, with Martin G. Abegg, Jr.

Special Citation: *The Eerdman’s Dictionary of Early Judaism*/edited by John J. Collins and Daniel C. Harlow.

Best Book Relating to the New Testament: *Constructing Jesus: Memory, Imagination, and History* by Dale C. Allison, Jr.

Canadian Jewish Book Awards 2012

www.kofflerarts.org

Biography: *A Fiery Soul: The Life and Theatrical Times of John Hirsch* by Fraidie Martz and Andrew Wilson.

Fiction: *The Free World* by David Bezmozgis.

History: *Les Premiers Juifs D’Amérique 1760–1860: L’extraordinaire histoire de la famille Hart* by Denis Vaugeois.

Holocaust Literature: *The Muselmann at the Water Cooler* by Pfefferkorn.

Memoir: *Juif, Une Histoire Québécois* by Richard Marceau (Also published in English as *A Quebec Jew*)

Poetry: *Singing from the Darktime: A Childhood Memoir in Poetry and Prose* by S. Weilbach.

Scholarship: *Jewish People, Yiddish Nation: Noah Prylucki and the Folkists in Poland* by Kalman Weiser.

Yiddish: *Jewish Roots, Canadian Soil: Yiddish Culture in Montreal, 1905–1945* by Rebecca Margolis.

Youth Literature: *Yuvi’s Candy Tree* by Lesley Simpson.

Jordan Schnitzer Book Award Recipients 2011

from the Association of Jewish Studies

www.ajsnet.org

Ancient and Medieval Jewish History: *Heresy and the Politics of Community: The Jews of the Fatimid Caliphate* by Marina Rustow, Johns Hopkins University.

Jewish Literature and Linguistics: *Literary Passports: The Making of Modernist Hebrew Fiction in Europe* by Shachar M. Pinsker, University of Michigan

Honorable Mentions

Wandering Soul: The Dybbuk’s Creator, S. An-Sky by Gabriella Safran, Stanford University

Singing in a Strange Land: A Jewish American Poetics by Maeera Y. Shreiber, University of Utah

Man Booker Prize for Fiction, 2011www.themanbookerprize.com*The Sense of An Ending* by Julian Barnes.**National Jewish Book Awards by The Jewish Book Council 2011**www.jewishbookcouncil.org**American Jewish Studies:** *The Benderly Boys and American Jewish Education* by Jonathan B. Krasner**Anthologies and Collections:** *Gender and Jewish History* edited by Marion A. Kaplan and Deborah Dash Moore.**Biography, Autobiography, and Memoir:** *MetaMaus: A Look Inside a Modern Classic, Maus*, by Art Spiegelman.**Children's and Young Adult Literature:** *Deadly* by Julie Chibbaro**Contemporary Jewish Life and Practice:** *A Guide to Jewish Practice: Everyday Living* by Rabbi David A. Teutsch.**Holocaust:** *Nazis on the Run: How Hitler's Henchmen Fled Justice* by Gerald Steinacher.**Illustrated Children's Book:** *The Golem's Latkes* Adapted by Eric A. Kummel; Aaron Jasinski, illustrator.**Modern Jewish Thought and Experience:** *The Choice to Be: A Jewish Path to Self and Spirituality* by Rabbi Jeremy Kagan.**Outstanding Debut Fiction:** *Boxer, Beetle*, by Ned Bauman.**Poetry:** *Wait* by C.K. William.**Scholarship:** *Becoming the People of the Talmud: Oral Torah as Written Tradition in Medieval Jewish Cultures* by Talya Fishman**Sephardic Culture:** *Ottoman Brothers, Muslims, Christians, and Jews in Early Twentieth Century Palestine* by Michelle U. Campos.**Visual Arts:** *Alias Man Ray: The Art of Reinvention* by Mason Klein.**Women's Studies:** *The JPS Bible Commentary: Ruth* by Tamara Cohn Eskenazi and Tikva Frymer-Ensky.**Writing Based on Archival Material:** *Odessa: Genius and Death in a City of Dreams* by Charles King.**Sami Rohr Prize by The Jewish Book Council 2012**www.jewishbookcouncil.org**Winner:** *When They Come for Us, We'll Be Gone: The Epic Struggle to Save Soviet Jewry* by Gal Beckerman.**Choice Award:** *Moses Montefiore: Jewish Liberator, Imperial Hero* by Abigail Green.**Finalists.** *The Benderly Boys and American Jewish Education* by Jonathan B. Krasner; *The Most Musical Nation: Jews and Culture in the Late Russian Empire* by James Loeffler; and *A Thousand Darknesses: List and Truth in Holocaust Fiction* by Ruth Franklin.

List of Academic Awards

American Council of Learned Societies 2013

www.acls.org

Robert Alter, Professor of Hebrew and Comparative Literature at the University of California, Berkeley has written widely on contemporary American fiction and modern Hebrew literature.

American Academy of Religion's

Martin E. Marty Public Understanding of Religion Award 2011

www.aarweb.org

Jonathan Sarna, Brandeis University

American Jewish Historical Society

www.ajhs.org

Emma Lazarus Statue of Liberty Award 2011: Ralph Lowenstein, Professor Emeritus, University of Florida. This is the American Jewish Historical Society's highest honor and is presented to an individual who has demonstrated outstanding leadership and commitment to strengthening the American Jewish community.

Lee Max Friedman Award Medal 2012: Deborah Dash Moore, Director of the Frankel Center for Judaic Studies and a Frederick G.L. Huetwell Professor of History at the University of Michigan for distinguished service in the field of American Jewish History

Saul Viener Book Prize 2009–2010: *We Remember with Reverence and Love* by Hasia Diner, Paul S. and Sylvia Steinberg Professor of American Jewish History; Professor of Hebrew and Judaic Studies, History; Director, Goldstein-Goren Center for American Jewish History, University of Illinois-Chicago,

Association for the Social Scientific Study of Jewry 2012

www.assj.org

Sklare Award to Leonard Saxe, Brandeis University (given annually by the ASSJ to a senior scholar who has made a significant scholarly contribution to the social scientific study of Jewry, primarily through the publication of a body of research in books and articles or of published work related to public policy)

Mandell L. Berman Service Award to Arnold Dashefsky, University of Connecticut (given periodically to a civic or business leader or an academic for a career of distinguished commitment to the social scientific study of Jews either through service or financial support of such research. Named for a great philanthropist and supporter of the Association for the Social Scientific Study of Jewry and various other research entities, the Berman Service Award recognizes the work of leaders in many sectors of the Jewish community whose efforts have advanced the social science of Jewry.)

Berman Foundation Dissertation Fellowships 2011

www.ajsnet.org

Moshe Kornfeld, University of Michigan

Rebuilding Houses, Rebuilding Judaism: Post-Katrina New Orleans and the Rise of the Jewish Social Justice Movement

Patricia Munro, University of California, Berkeley

What If I Drop the Torah? Tensions and Resolutions in Creating B'nai Mitzvah

Honorable Mentions:

Becka Alper, Purdue University

Does Religious Geography Affect Identity? The Impact of Local Size Characteristics on Religious Networks, Behavior, and Salience

Shaina Hammerman, Graduate Theological Union

The Fantastic Hasid: A History of Modern Jewish Imagination

Jennifer Roskies, Bar-Ilan University

In Their Own Voices: The Multiple Identities of Jewish Academic Women

Inga Veksler, Rutgers University

Remembering the Emigration Journey: Soviet Jews in the Vienna-Rome Pipeline, 1971–1991

(Given in support of Research in the Social Scientific Study of the Contemporary American Jewish Community.)

Berman Foundation Dissertation Fellowships 2012

www.ajsnet.org

Rachel Gross, Princeton University

Objects of Affection: The Material Religion of American Jewish Nostalgia

Laura Limonia, City University of New York

Ethnic Options? Jewish Latino Immigrants in the Northeastern United States

Honorable Mentions:

Rachel Adelstein, University of Chicago

Braided Voices: Female Cantors in Reform and Conservative Judaism

Joshua Friedman, University of Michigan

Intimate Institutions: Post-vernacularity and the Institutional Mediation of Jewish Cultural Continuity in Yiddishland

Emily Sigalow, Brandeis University

Jews on Zafus?!: A Study of Jewish-Buddhist Lived Hybridity in America

(Given in support of Research in the Social Scientific Study of the Contemporary American Jewish Community.)

Berman Summer Research Fellowships

North American Jewish Data Bank

www.jewishdatabank.org

2012

Joshua Comenetz, Independent Scholar

The National Jewish Population Map

Harriet Hartman, Rowan University
North American Jewish Data Bank Learning Modules
 Rottem Sagi, Indiana University
Ethnic Interest Groups and Foreign Policy: A Social Movements Perspective

2011

Laurence Kotler-Berkowitz, Jewish Federations of North America
The Effects of the Great Recession on American Jews: Evidence from the Baltimore and Chicago Jewish Communities

Feliks Gross Endowment Award for Research

www.cunyufs.org/academy/endowment.html

Miriam Segal from the CUNY Academy for the Humanities and Sciences. (The award is given annually to two assistant professors in any of the CUNY campuses working in any area of the humanities, social sciences, or natural sciences who, through their research, show promise of making a worthwhile contribution to their field, the university and academia.)

John Simon Guggenheim Memorial Fellow 2012

www.gf.org/fellows/17320-magda-teter

Magda Teter of Wesleyan University. This prestigious academic honor is presented to scholars “who have already demonstrated exceptional capacity for productive scholarship or exceptional creative ability in the arts.” Teter is the author of *Jews and Heretics in Catholic Poland*, *Sinners on Trial*, and a co-editor of and contributor to *Social and Cultural Boundaries in Pre-modern Poland*. The Fellowship was awarded in support of her new book project *The Popes’ Dilemma: Blood Libel and the Boundaries of Papal Power*.

Mellon/American Council of Learned Societies 2012

www.acls.org

Ori Yehudai, University of Chicago
 Lisa Pon, Southern Methodist University
 Sarit Kattan Gribetz, Princeton University
 Guadalupe Gonzalez Dieguez, New York University
 Lila Berman, Temple University

Peace History Society’s Charles DeBenedetti Prize 2011

www.peacehistorysociety.org

Melissa R. Klapper, Professor of History at Rowan University for her December 2010 *Journal of American History* article, “‘Those by Whose Side We Have Labored’: American Jewish Women and the Peace Movement Between the Wars.”

List of Awards by Jewish Organizations

Anti-Defamation League Deborah Awards 2012

www.adl.org

Mayim Bialik, actress (Big Bang Theory, Blossom), Renee White Fraser, and Debra Wong Yang

(ADL's Deborah Awards are presented annually to outstanding women whose leadership in their professions and civic contributions exemplify the qualities and ideals of the Anti-Defamation League.)

Charles Bronfman Prize 2012

www.thecharlesbronfmanprize.com

Eric Greitens, founder and CEO of The Mission Continues, which challenges post-9/11 veterans to build lives of purpose – strengthening individuals and communities while changing the national conversation about returning service veterans (This annual award 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 Awards in Jewish Education 2012

www.covenantfn.org

Peter Geffen, founder and executive director of KIVUNIM: New Directions in New York.

Gitta Jaroslawicz-Neufeld, director of education at Allegra Franco School of Educational Leadership in Brooklyn.

Karina Zilberman, director of Jewish Family Life and Culture at 92nd Street Y in New York.

(The Covenant Foundation, a program of the Crown Family Foundation and the Jewish Education Service of North America, honors outstanding Jewish educators and supports creative approaches to Jewish programming.)

Hadassah 2012

www.hadassah.org

Danielle Cantor, Associate Editor at Jewish Women International's magazine, awarded the

Bernice S. Tannenbaum Prize honoring innovative contributions to advance the status of women and girls in Israel and the United States.

Jewish Communal Service Association of North America Young Professional Award (2011)

www.jcsana.org

(Given annually to Young Professionals who have distinguished themselves through exemplary service in their agencies and communities)

Sarah Eisenman, Director of Next Generation at the American Jewish Joint Distribution Community

Shauan Waltman, Director of UJA Federation of Greater Toronto's Community Connect

Jewish Council for Public Affairs

www.jewishpublicaffaris.org

Detroit Mayor David Bing

Mark Davidoff, Michigan Managing Partner for Deloitte, LLP

(The Tikkun Olam Award, from the Hebrew concept "repairing the world," is given each year to leaders who have worked to bring together communities and have embodied good works.)

Jewish Community Hero of the Year 2011

www.jfna.org

Randy Gold: Through Jewish Gene Screen, Randy and his family are working to spread awareness of Jewish Genetic Diseases and promote pre-natal screening. Their work has increased pre-natal screenings in their hometown of Atlanta by 400%.

Joel Marcovitch: Joel Marcovitch has worked for Hillel House for 8 years, at various college campuses across the country. Currently at the University of Georgia, Joel has led numerous Birthright trips and helped raise thousands of dollars for different charities.

Jewish Foundation for the Righteous 2011

www.jfr.org

Gene Grant, Recognition of Goodness Award

Rosie Sansalone Alway, Cincinnati, Robert I Goldman Award for Excellence in Holocaust Education

Egle and Aurimas Ruzgys, Lithuania, Honored Rescuers

Jewish Labor Committee 2012

www.jewishlaborcommittee.org

George Gresham, President, United Healthcare Workers East

Matthew D. Loeb, International President, I.A. T.S.E.

Steven M. Safyer, M.D., President and CEO, Montefiore Medical Center

Dennis Hughes, President, New York State, AFL-CIO

Jewish National Fund Tree of Life Award

www.jnf.org

Hillennmeyer and Lars Houmann received the Tree of Life Award and Jack Freeman is the Guardian of Israel Award.

(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.)

National Jewish Sports Hall of Fame and Museum 2012

www.jewishsports.org

Jon Denning, Auto Racing
 Naama Shafir, Basketball, University of Toledo
 Al Davis, Boxing
 Sy Berger, Executive, Topps Baseball Cards
 Lenny Silverman, Executive, CEO of the Henry Kaufmann Campgrounds
 Jerry Solomon, Executive, CEO of StarGames
 Mike Hartman, Ice Hockey
 Adam Ghitelman, Lacrosse, University of Virginia
 Arthur Richman, Media, New York Yankees
 Howie Rose, Media, New York Mets
 Debbie Welkin Rademacher, Soccer, Head Coach, University of Michigan
 Gregory Hirshman, Tennis, Stanford
 Samantha Nadel, Track, North Shore High School
 Dick & Rick Hoyt, Triathlete
 Joanna Zeiger, Triathlete
 Ashley Grossman, Water Polo

The National Yiddish Theatre Folksbiene 2012

www.folksbiene.org

Lifetime Achievement Award: Neil Sedaka, legendary singer-songwriter his colossal impact on American music and his enthusiastic embrace of Yiddish song.
Honored: Chana Mlotek, the renowned Yiddish-song anthologist, for her contributions to the preservation of Yiddish folklore on her 90th birthday. Her ubiquitous Yiddish songbooks have brought rare gems of our heritage to eager lovers of Yiddishkayt worldwide.
Honored: H Jay Wisnicki, MD, formerly the head of Beth Israel's renowned ophthalmology department and founder and medical director of Union Square Eye Care, for his commitment to Yiddish culture and Yiddishkayt.

World Jewish Congress, 2010 Guardian of Jerusalem Award

www.worldjewishcongress.org

Nobel Laureate Professor Elie Weisel

List of Awards for the Media

Religion Newswriters Association 2011

www.rna.org

Religion Commentary of the Year: Laura Silver for religion writing in the U.S. (Second place). Her stories used food, film and war memorials to chronicle the modern-day Jewish experience in New York City.

Simon Rockower Awards for Excellence in Jewish Journalism 2012

www.ajpa.org

Division A. Newspapers over 15,000 circulation and all Magazines/Websites.

Division B. Newspapers under 14,999 circulation.

Division C. Newspapers under 7,499 circulation.

Division D. Magazines/Special Sections and Supplements/Websites.

The Louis Rapoport Award for Excellence in Commentary

Division A. First Place: *New Jersey Jewish News* “No Country for Those Born in Jerusalem,” “There Will Be Blood (and Zombies),” “Exhibitionist” by Andrew Silow-Carroll

Division B. First Place: *Jewish News of Greater Phoenix* “Renewal of Spirit,” “Mother (Earth) to Mother,” “Passover Past, Passover Future” by Vicki Cabot

Second Place: *St. Louis Jewish Light*, News and Schmooze: “Son, Mom Share the Spotlight. . .,” “There’s Something about Harriet,” “Talking with KSDK’s Leisa Zigman about Cancer and a Cause” by Ellen Futterman.

Award for Excellence in Single Commentary

Division A. First Place: *Jewish Women’s Archive*, Brookline, MA “Harry Potter: Four Progressive Lessons for the Jewish Community” by Leah Berkenwald

Second Place: Judy Bolton-Fasman, Newton Center, MA “Gilad Shalit Inspires My Daughter to Join the IDF”

Divisions B. First Place: *Washington Jewish Week*, Rockville, MD “When a Molester Dies, He is Still Very Much Alive” by Philadelphia Jacobs.

Second Place: *Cleveland Jewish News*, “Learning from a ‘Chanukah Bush’” by Michael E. Bennett.

Personal Essay

Division A. First Place: *Hadassah Magazine* “In the Same Boat” by David E. Weiss

Second Place: *Hadassah Magazine* “Family Matters: Basket in the Nile” by Leora Eren Frucht

Division B. First Place: *Intermountain Jewish News*, Denver, CO, “9/11: I Remember, and I Wasn’t There” by Andrea Jacobs

Second Place: *St. Louis Jewish Light*, “During Hanukkah, a Light in the Darkness” by Gail Appelson

Award for Excellence in Editorial Writing

Division A. First Place: *Jewish Standard*, Teaneck, NJ, “A Deafening Silence” by Shammai Engelmayer and Larry Yudelson

Second Place: *The Canadian Jewish News*, North York, Ontario, “Morally Vacuous, Intellectually Dishonest” by Mordechai Ben-Dat

Division B. First Place: *Jewish Independent*, Vancouver, “CIJA Rejig: Shonda 2.0”
Second Place: *St. Louis Jewish Light*, “Standing Up to Fear Mongering” by Larry Levin and Robert A. Cohn

The Boris Smolar Award for Excellence in Enterprise or Investigative Reporting

Division A. First Place: *The Jewish Week*, New York, “Holocaust Claims Going Unpaid, Investigation Says” by Stewart Ain

Second Place: *The Jewish Week*, New York, NY “21st Century Jewish Education: Series on Technology in Jewish Education” by Julie Weiner

Division B. First Place: *Washington Jewish Week*, Rockville, MD, “Quest for the Real Norquist,” “The Norquist Papers” by Richard Greenberg and Adam Kredo

Excellence in News Reporting

Division A. First Place: *The Jewish Week*, New York, NY, “In Lakewood Abuse Cases, ‘A Parallel System Of Justice’” by Hela Winston

Second Place: *The Jewish Week*, New York, NY, “Tragedy in Borough Park Puts Shomrim Under Scrutiny” by Hela Winston

Division B. First Place: *Intermountain Jewish News*, Denver, “Eternal Friends? Afterlife on Facebook, What People Are Doing, What Rabbis Think” by Andrea Jacobs

Second Place: *The Jewish Chronicle*, “Pittsburgh, So Long, Scotch” by Justin Jacobs

Excellence in Feature Writing

Division A. First Place: JTA, Inc., New York, “Inside Empire’s Slaughterhouse: The Life of a Kosher Chicken” by Uriel Heilman

Second Place: *Jewish Exponent*, Philadelphia, “Riding Rough Tide of Muslim Relations” by Bryan Schwartzman

Division B. First Place: *Chicago Jewish News*, “Chicago’s Garden of Eden” by Pauline Dubkin Yearwood

Second Place: *Intermountain Jewish News*, Denver, “Warrior Stories” by Chris Leppek

Division C. First Place: *Arizona Jewish Post*, Tucson, “Healing and Hope for Tucsonans as Jan. 8 Anniversary Nears” by Sheila Wilensky

Second Place: *The Dayton Jewish Observer*, Dayton, OH, “A Song for the Day of Worship” by Renate Frydman

Division D. First Place: *Hadassah Magazine*, “Honoring Our Ancestors” by Andrée Aelion Brooks

Second Place: *Hadassah Magazine*, “Family Matters: O Israel, for Those Who Don’t Hear” by Sue Fishkoff

Excellence in Arts and Criticism News and Features

Category A. Critical analysis/review, usually of a single artistic endeavor, whether in literature, theater, film or fine arts and crafts.

First Place: JTA Inc., New York, “J Street, the Book-Expect More Controversy” by Ami Eden

Second Place: *Washington Jewish Week*, Rockville, MD “Two Mothers, One Land” by Lisa Traiger

Category B. Reporting on an artistic endeavor, trend, movement or personality, whether in literature, theater, film or fine arts and crafts.

First Place: *Na’amat Woman*, “Making Their Mark in the Arts” by Judith Sudilovsky

Second Place: *Jewish Standard*, Teaneck, NJ “What is Still Jewish about Comic Books?” by Josh Lipowsky

The David Frank Award for Excellence in Personality Profiles

Division A. First Place: *The Jewish Week*, New York, “Writing as Mourning” by Eric Herschthal

Second Place: JTA, Inc., New York, “In a Remote New Mexico Valley, a Jewish Skiing Legacy at Taos” by Uriel Heilman

Division B. First Place: *Intermountain Jewish News*, Denver, “Polio: Its Devastating Effects on a Jewish Woman and Her Family” by Andrea Jacobs

Second Place: *Intermountain Jewish News*, Denver, “Son of Hamas” by Chris Leppok

Division C. First Place: *Hadassah Magazine*, “Profile: Howard Jacobson” by Miriam Shaviv

Second Place: *B’nai B’rith Magazine*, Washington, DC, “Omri Casspi: Our Man in Sacramento” by Hillel Kuttler

Excellence in Overall Graphic Design

Divisions A: First Place: *Jewish Exponent*, Philadelphia,

Second Place: *The Jewish News Weekly of Northern California*, San Francisco

Division B. First Place: *Jewish Voice*, Wilmington, DE

Second Place: *Intermountain Jewish News*, Denver,

Division C. First Place: *B’nai B’rith Magazine*, Washington, DC

Second Place: *Hadassah Magazine*

Excellence in Special Sections or Supplements

Division A. First Place: *The Jewish Week*, New York, “Text/Context”

Division B. First Place: *Cleveland Jewish News*, JStyle Magazine August 2011 by Frida Kon and Margi Herwald Zitelli

Second Place: *St. Louis Jewish Light*, Fall Arts Guide 2011 by Ellen Futterman, Agatha Gallagher, and Mike Sherwin

Division C. First Place: *Jewish Action*, New York, “9/11 Ten Years Later” by Bayla Sheva Brenner, Nechama Carmel, and Rashel Zywica

Excellence in Graphic Design: Cover

Category A. Magazines.

First Place: *Jewish Action*, New York, “The New Economic Reality” by Yocheved Lefkovitz and James Yang

Category B. Newspapers

First Place: *New Jersey Jewish News*, Whippany, NJ

Second Place: *JTNews*, Seattle, WA

Excellence in Photography

Division A. All Newspapers. First Place: *J. The Jewish News Weekly of Northern California*, San Francisco, “Clothes Make the Mensch: For Six Decades, Pivnick Family Has Kept San Francisco Dressed for Success” by Cathleen Maclearie

Second Place: *Jewish Herald-Voice*, Houston, “Pro Athletes Give Star Power to Kids’ Recovery” by Michael C. Duke

Division B. Magazines/Special Sections/Websites.

First Place: *Hadassah Magazine*, New York, “Israel’s Waiting Room” by Debbi Cooper

**The Noah Bee Award for Excellence in Illustration
and/or Editorial Cartooning**

Category A. Cartoons. First Place: Steve Greenberg, Valley Village, CA, “Arab Winter,” “The Heavy Pack,” and “Road Construction”

Category B. Illustrations. First Place: *New Jersey Jewish News*, Whippany, NJ “Pretty, Pretty Sane” by Dayna Nadel

Outstanding Website

Division A. First Place: *New Jersey Jewish News*, Whippany, NJ www.njjewishnews.com by Aaron Fowler

Division B. First Place: *St. Louis Jewish Light*, www.stljewishlight.com by Agatha Gallagher, Mike Sherwin, and Tom Wombacher

Division C. Web-only Publications. First Place: Chicago JUF News, Oy! Chicago, www.oychicago.com

Award for Excellence in Writing about Women

First Place: *Intermountain Jewish News*, Denver, “Polio: Its Devastating Effects on a Jewish Woman and Her Family” by Andrea Jacobs

Second Place: *B’nai B’rith Magazine*, Washington, DC, “Welfare to Well-Being: Helping Israeli Women Help Themselves” by Dina Kraft

Award for Excellence in Organizational Newsletters

First Place: Jewish National Fund, New York, “Together/B’yachad” by Jodi Bodner, Francesca Faber, Sarit Schonbrun, and Ariel Vered

Lists of Influential Jews

Jerusalem Post's 50 Most Influential Jews in the World

www.jpost.org

1. Binyamin Netanyahu, prime minister of Israel
2. Jack Lew, White House Chief of Staff
3. Jill Abramson, Executive Editor of the *New York Times*
4. Mark Zuckerberg, CEO of Facebook
5. Sheryl Sandberg, COO of Facebook
6. Ruth Messenger, CEO of American World Jewish Service
7. Jon Stewart, political satirist
8. Michael Oren, Israeli Ambassador to the United States
9. Debbie Wasserman Schultz, Congresswomen from Florida and Chair of Democratic National Committee
10. Peter Beinart, political pundit, author of *The Crisis of Zionism*
11. Shai Agassi, Israeli entrepreneur, CEO of Better Place
12. Daniel Shapiro, US Ambassador to Israel
13. Sacha Baron Cohen, actor
14. Benny Gantz, Chief of General Staff, Israel Defense Forces
15. Jeremy Ben-Ami, Executive Director of J Street
16. Drake, Recording artist and actor
17. Amir Eshel, Major-General, Israel Defense Forces
18. Shelly Yacimovich, Israeli journalist and politician
19. Eric Cantor, House Majority Leader
20. Jonathan Safran Foer, author
21. Stanley Fischer, Governor of the Bank of Israel
22. Shimon Peres, President of Israel
23. Norton Schwartz, Chief of Staff of (US) Air Force
24. Ben Bernanke, Chairman of the Federal Reserve
25. The Frat Pack, a male Hollywood comedy act
26. Rick Jacobs, President of the Union for Reform Judaism
27. Irene Rosenfeld, CEO of Kraft Foods
28. Jonathan Sacks, Chief Rabbi of the United Hebrew Congregations of the Commonwealth
29. Sheldon Adelson, CEO of Las Vegas Sands
30. Mayim Bialik, actress
31. Michael Pollen, Professor, UC Berkeley Graduate School of Journalism
32. Matthew Bronfman, World Jewish Congress
33. Shmueli Boteach, Rabbi
34. Moshe Kantor, President, European Jewish Congress
35. The Schalits, family of Gilad Schalit, held captive by Hamas
36. Natalie Portman, actress
37. Stan Lee, Comic book writer
38. George Soros, Businessman and philanthropist

39. Esther Pollard, wife of Jonathan Pollard, spy for Israel
40. Yosef Abramowitz, Social and business entrepreneur
41. Meryl Frank, US representative to the UN Commission on the Status of Women
42. Lev Leviev, Israeli businessman
43. Ovadia Yosef, Sephardic Chief Rabbi of Israel
44. Shaul Mofaz, Vice Prime Minister of Israel
45. Alan Dershowitz, Harvard lawyer
46. Shari Arison, Israeli-American business women
47. David Wolfe, Los Angeles Rabbi
48. Noa Tishby, Israeli actress, producer, model, and singer
49. Josh Reinstein, President of JSR International Marketing
50. Nina Tessler, President of CBS Entertainment

JTA's 12 Jewish Moms for Mother's Day 2012

www.jta.org

1. Bella Abzug: The first Jewish woman elected to Congress, who had two daughters, once famously said, "This woman's place is in the house: the House of Representatives." Abzug was a congressional star, but she also was a staunch Zionist, a pioneer in the synagogue and a one-time Jewish Theological Seminary student.
2. Robert Edwards. He's not Jewish or a woman, but the British scientist pioneered the process of in-vitro fertilization, which is used at a higher rate in Israel than in any other country. Arguably, Edwards has birthed tens of thousands of Jewish children.
3. Amalie Freud. The mother of the father of psychoanalysis.
4. Mrs Goldberg (Gertrude Berg). In her defining role as the irrepressible Mrs. Goldberg, Berg brought a lovable matriarch with a sing-song Brooklyn accent to radio, TV, film and Broadway. She paved the way for other Jewish domestic divas that followed, including Rhoda Morgenstern (played by Valerie Harper) and the Nanny (Fran Drescher), who proved that even a couple of WASP-y kids on Manhattan's Upper East Side can use a Jewish mom.
5. Golda Meir. This mother of two led Israel for five of Israel's most challenging years.
6. Joan Nathan. Author of cookbooks.
7. Natalie Portman. Actress who played Princess Leia in Star Wars.
8. Aviva Shalit. Mother of Israeli soldier Gilad Shalit, held captive by Hamas.
9. Dr. Ruth Westheimer. Sex therapist.
10. Yocheved. Mother of Moses.

Jewish Women International 10 Women to Watch in 5772

www.jwi.org

1. Mia Bauer. Crumbs Bake Shop. Responsible for the "cupcake craze."
2. Abby Greensfelder. TV producer responsible for some of the best-known reality shows on top television networks, including TLC's *Say Yes to the*

Dress, Bravo's *The Real Housewives of D.C.*, the History Channel's *How the States Got Their Shapes* and the Discovery Channel's *American Loggers*.

3. Kim Morris Heiman. Senior Vice-President of Standard Textile.
4. Alexis Kashar. President, Jewish Deaf Resource Center.
5. Kathy E. Manning. Chair of the Board of Trustees of The Jewish Federations of North America.
6. Esther B. Newman. Executive Director, Leadership Montgomery.
7. Rynthia Manning Rost. Vice President of Public Affairs for GEICO.
8. Rabbi Julie Schonfeld. Executive vice president of the Conservative movement's Rabbinical Assembly.
9. Ellen Stone. Management team at Bravo.
10. Abbie Weisberg. CEO and Executive Director of Keshet, an organization dedicated to helping people with special needs.

The Forward Fifty 2011

www.forward.com

Celebrate the 50

The Forward 50 is a snapshot in time, an impressionist picture of the American Jewish story during a given year. But because it's an annual project, we also can discern subtle transformations in leadership and community over time. The Forward journalists who assemble this list pride ourselves on searching beyond the expected names and faces to elevate the impactful work of American Jews in arenas that might seem surprising. The baseball field. The concert hall. The scientific laboratory. The refugee camp.

This year, the center of gravity in Jewish leadership shifted away from the conventional national lobbying groups and communal organizations and toward more innovative expressions of Jewish life. The culture category again dwarfed all others, replete with writers, architects, playwrights, conductors, musicians, actors and comic artists creating inspired and sometimes provocative work that resonates across generations in a Jewish trope.

Jewish activism also took to new stages, fueling the Occupy Wall Street protests, challenging the hegemony of rabbinic leadership in ultra-Orthodox enclaves and advocating for Israel on an Arabic-language Facebook page.

A continuing concern is the paucity of women on this list. This year, the Forward 50 is again dominated by men, with women comprising slightly less than one-third of the names.

Note that the list below contains the names of The Forward Fifty as named by The Forward, but the biographies have been condensed from The Forward's portraits and in some instances supplemented with content from other sources.

1. **Gabrielle Giffords**, 41, Former Arizona Congresswoman, who was critically injured in a shooting that left six others dead and 14 injured. Giffords, a Democratic member of the House of Representatives from Arizona's 8th congressional district (southeastern part of the state), was the third woman in Arizona's history to be elected to the U.S. Congress and was elected to

- Congress three times. Giffords sustained a gunshot wound to the head in a shooting in January 2011 at a supermarket where she was meeting publicly with constituents. During her recovery, Giffords made a dramatic return to Congress in the summer of 2011 to vote in support of a bill to raise the nation's debt ceiling. Giffords has since resigned from Congress to work on her recovery.
2. **Jennifer Laszlo Mizrahi**, 47, *founder and president of The Israel Project (TIP), an Israel advocacy organization that has grown into a global enterprise in the nearly 10 years since its founding. TIP is a non-profit, independent, nonpartisan organization that provides accurate current and background information about Israel and the Middle East to the media, policymakers, and the public. Mizrahi's innovative approach to advocacy, which includes bringing foreign diplomats to Israel and reaching out to new audiences in their languages, is "changing the paradigm" for Israel activism.*
 3. **Rick Jacobs**, 55, *the new president-elect of the Union of Reform Judaism (URJ), the congregational arm of the Reform Jewish Movement in North America, which is the largest denomination in America. Jacobs was one of the leading members of the Rabbinic Vision Initiative, a group of rabbis of large American Reform congregations, that in 2009 was critical of the direction and management of the URJ, and Jacobs now promises to bring "transformational change" to the Reform movement. Jacobs spent 20 years as the spiritual leader at Westchester Reform Temple in Scarsdale, NY and previously served the Brooklyn Heights Synagogue, where he founded and co-directed the first synagogue-based homeless shelter in New York City. He was also a dancer and choreographer with a modern dance troupe for several years.*
 4. **Philip Levine**, 83, *poet laureate of the United States for 2011–2012. In August 2011, Levine was appointed the 18th Poet Laureate Consultant in Poetry to the Library of Congress, having previously won most of the honors American poetry has to offer. Among other awards, Levine has won a Pulitzer Prize for Poetry in 1995 for "The Simple Truth," National Book Awards in 1991 for "What Work Is" and in 1980 for "Ashes: Poems New and Old," the Lenore Marshall Poetry Prize in 1977 for "The Names of the Lost," Guggenheim Foundation fellowships in 1980 and 1973, and the Frank O'Hara Prize in 1973. Levine is best known for his poems about working-class Detroit, where he grew up. He taught for over 30 years at California State University, Fresno.*
 5. **Ryan Braun**, 27, *Major League Baseball left fielder for the Milwaukee Brewers and reigning National League Most Valuable Player. Braun is considered to be among the very best current baseball players, and as a strong hitter for the Brewers, he has consistently broken team records. In 2007, Braun became the first Jew ever to be named Rookie of the Year. He was selected to play in the All-Star Game and won the National League Outfielder Silver Slugger Award in each of the past 4 years (2008–2011).*
 6. **David Graeber**, 50, *noted anthropologist and anarchist who has been involved in social and political activism, including the current Occupy Wall Street movement and protests against the World Economic Forum in New York City in 2002. Graeber's ethnographic works on Madagascar and radical activism are*

renowned, though controversial. Graeber says he is interested in anarchist principles without identifying with a specific school of anarchist thought. In a recently published work, “Debt: The First 5,000 Years,” Graeber advocates a modern jubilee year as the only way out for a society crushed by its own debt, calling for a period of systematic debt relief during which all debts are wiped clean.

7. **Simon Greer**, 43, *president and CEO of the Nathan Cummings Foundation, the most powerful Jewish social justice group and a significant funder of the Jewish left, and the man who took down Glenn Beck*. Greer is the Former president and CEO of the Jewish Funds for Justice, which recently merged with the Progressive Jewish Alliance, during which 7-year tenure he gained national prominence when he led a successful campaign against Glenn Beck over Beck’s allegedly anti-Semitic rhetoric and his invocations of the Holocaust, convincing Fox News to cancel Beck’s daily show. Greer has worked as a labor and community organizer and social change leader for 20 years, and he believes in the importance of publicly addressing the pressing issues facing America.
8. **Jill Jacobs**, 36, *activist for social justice and executive director of Rabbis for Human Rights-North America, a multi-denominational human rights group*. Jacobs is a Conservative rabbi and the author in 2009 of *There Shall Be No Needy: Pursuing Social Justice through Jewish Law and Tradition*, which examines tzedakah, poverty, health care, housing, labor, criminal justice, and environmental justice in America from a Jewish viewpoint. Jacobs’ focus has long been on workers’ rights, and her organization is currently involved in publicizing and seeking to improve the working conditions of tomato pickers in Immokalee, Florida. In 2011, Jacobs published “Where Justice Dwells,” a hands-on guide to doing Jewish social justice work.
9. **Dovid Katz**, 55, *American-born Yiddish studies scholar and human rights activist currently living in Lithuania, where he teaches Yiddish language, literature, and culture at Vilnius University*. Katz maintains a website where he writes about anti-Semitism and “Holocaust obfuscation” in the Baltic States and Eastern Europe. He is an outspoken critic of the depiction of the Holocaust in Lithuanian history, condemning it as trivializing the Holocaust and moderating the extent of Lithuania’s involvement. Recently, Katz has led a campaign against leaving a collection of YIVO archives, which were previously hidden from the Nazis and the Soviets and which the Lithuanian government now claims ownership of, in the Lithuanian National Library in Vilna.
10. **Ruth Messinger**, 71, *president and CEO of the American Jewish World Service (AJWS), an international development agency that works to realize human rights and end poverty in the developing world*. AJWS funds grassroots organizations working to promote health, education, economic development, disaster relief, and social and political change in the developing world; raises awareness and influences U.S. international policies and funding in relation to human rights, global health, and poverty; advocates for U.S. engagement to help find peaceful and just solutions to the world’s worst conflicts and to

provide support to rebuild societies devastated by crisis; and educates the American Jewish community about global issues in the pursuit of global justice. Messinger's latest initiative, "Reverse Hunger," is a major global food justice campaign directed at restructuring U.S. food aid policy to improve delivery of food aid and support indigenous efforts to strengthen local agriculture.

11. **Caryl Stern**, 54, *president and CEO of the United States Fund for UNICEF, the fundraising arm of the worldwide humanitarian agency.* Stern has spent much of her professional life advocating against racism and anti-Semitism and on behalf of children, previously having served as chief operating officer, senior associate national director, and director of education of the Anti-Defamation League (ADL). During her 18 years at the ADL, Stern helped to create hate crime legislation and implement anti-bias and anti-bullying education programs in all 50 states. Her focus recently has been to raise public awareness of the famine in East Africa that is affecting millions and threatening the region
12. **Michael Sussman**, 57, *civil rights attorney who has filed lawsuits in upstate New York against two ultra-Orthodox sects whose theocratic authority have blurred the lines of separation between church and state.* Sussman has been fighting for social and individual justice for more than 30 years. His lawsuits against the ultra-Orthodox sects seek to end the control over the community that is exerted by the rabbinic leadership of the Skver Hasidim in New Square and to dissolve the village of Kiryas Joel in Monroe that is an enclave for the Satmar Hasidim.
13. **David Yerushalmi**, 56, *attorney who drafted model legislation for bills that would restrict judges from consulting Shariah, traditional Islamic law, in their rulings.* Three states have passed such laws and others have addressed the issue. Yerushalmi is a Lubavitch-affiliated Jew with a history of controversial statements about race, immigration, and Islam. Yerushalmi portrays Shariah as one of the greatest threats to American freedom. His critics question the legislation's constitutionality as well as dispute Yerushalmi's view of Shariah as a threat to America's legal system. Yerushalmi's new initiative is a study of 100 American mosques that claims to show that there is a direct link between Shariah law and support for "violent jihad." Though many scholars have denounced Yerushalmi's research, Yerushalmi's ideas have crept into the mainstream.
14. **Sheldon Adelson**, 78, *billionaire business magnate, philanthropist, and one of the top ten wealthiest Americans.* Adelson is chairman and CEO of the Las Vegas Sands Corporation, which operates The Venetian Resort Hotel Casino and the Sands Expo and Convention Center. Adelson also owns *Israel HaYom*, the largest Monday-through-Friday daily circulation newspaper in Israel, which is free and has a strong right-wing slant. In 2011, Adelson was involved in a scandal that drew unwelcome attention to the American-Jewish influence over Israeli media, when Israel's Channel 10 was forced to issue an apology for

broadcasting a critical report of Adelson, and its news anchor, news chief, and a senior editor all resigned.

15. **Fred Wilpon**, 74, *majority owner of the New York Mets*. Wilpon was embroiled in the Bernard Madoff Ponzi scheme, when it was alleged that Wilpon and his partner/brother-in-law knowingly drew profits long after they should have realized it was a scam. The \$1 billion lawsuit against Wilpon brought by the Madoff victims' trustee threatened the future of the Mets, along with the minor-league Brooklyn Cyclones and the team's new ballpark, Citi Field. However, it was ruled that Wilpon (and Katz) could only be sued for \$300 million in fake profits, and subsequently the suit was settled for \$162 million.
16. **Michael Hirsch**, 50, *amateur genealogist and historian who identified the last six victims of the tragic Triangle Shirtwaist factory fire of 1911 whose identities were previously unknown to the public*. Hirsch undertook an exhaustive search to identify the victims when he was hired as a co-producer of an HBO documentary on the fire. His 4-year effort led to the identification of the six, which completed the list of the 146 mostly recent Jewish and Italian immigrant victims, all of whose names were publicly read for the first time at the 2011 centennial commemoration of the fire outside the building in Greenwich Village where the Triangle Waist Company was located. Hirsch is continuing his research into the fire, which was the deadliest industrial disaster in the history of New York City, and sharing what he discovers with the families of the victims.
17. **Leslie Jacobs**, 52, *education reform advocate for more than 20 years, who has been a passionate voice for education reform in Louisiana*. After Hurricane Katrina in 2005, Jacobs was instrumental in creating the Recovery School District in New Orleans, which took over the operation of academically failing schools, and in championing the growth of the charter school movement. Today, New Orleans is reported to have the highest percentage of public school students in charter schools in the nation and has shown significant improvement in student achievement since Hurricane Katrina. Jacobs is also the founder of "Educate Now!"—a non-profit organization dedicated to continuing the reform of New Orleans' public schools.
18. **Joel Klein**, 65, *Former chancellor of the New York City Department of Education, the nation's largest public school system*. Klein ended nearly a decade as chancellor in 2011 and upon taking a position with Rupert Murdoch's News Corporation was given the task of leading the internal investigation into the phone hacking scandal at one of News Corp's British tabloids. In years prior to his position as Chancellor, Klein served as US Assistant Attorney General in charge of the Antitrust Division at the US Department of Justice and in that capacity was the lead prosecutor in the landmark 1998 antitrust suit against Microsoft.
19. **William Kristol**, 58, *conservative political analyst and commentator, founder and editor of the conservative news magazine The Weekly Standard, and a regular contributor on Fox News*. Kristol co-founded the Emergency Committee

for Israel (ECI), a political advocacy organization that focuses on the way issues relating to Israel play out in political races. Kristol directed ECI toward running TV ads against candidates affiliated with J Street, injected this issue of Israel into a special election to replace Anthony Wiener in New York's 9th Congressional District, and criticized President Obama for his administration's mistreatment of Israel. ECI has characterized the Occupy Wall Street movement as being anti-Israel and anti-Semitic.

20. **Joy Levitt**, 57, *executive director of the JCC in Manhattan, one of the largest and most diverse JCCs in the country*. Levitt's commitment to diversity put her in the spotlight when she came to the defense of a Muslim couple seeking to build an Islamic cultural center near Ground Zero. Levitt was the first female president of the Reconstructionist Rabbinical Association, serving from 1987 to 1989. She is also the founder of the Jewish Journey Project, an initiative that attempts to replace individual synagogue schools in Manhattan with an elective-driven communal coalition in response to Levitt's longtime frustration with what she has called the "failure" and "essentially bad model" of traditional Hebrew school. She and her husband, Rabbi Michael Strassfeld, are co-editors of the *A Night of Questions Passover Haggadah*, published by the Jewish Reconstructionist Federation.
21. **Jay Sanderson**, 54, *president of the Jewish Federation of Greater Los Angeles, America's second largest Jewish Federation*. Sanderson's belief is that Federations must find new paradigms for identifying and funding worthy causes. In 2011, on the 100th anniversary of the LA Federation, Sanderson gave out the first grant in his Next Big Jewish Idea competition (which invited new philanthropies that have never received Federation funding to compete for a \$100,000 cash prize) to an initiative to help Jewish families better connect with Jewish traditions and practice. Sanderson has also been seeking to address the needs of Jews affected by the national economic downturn, acknowledging that the existing social network wasn't adequately equipped to help people with their immediate needs. Prior to assuming his current position, Sanderson was CEO and executive producer of the Jewish Television Network, a non-profit producer and distributor of Jewish-themed television programming.
22. **Michael Arad**, 42, *Israeli-American architect who designed the World Trade Center Memorial at Ground Zero in Lower Manhattan, commemorating the victims of the 9/11 attacks*. The memorial officially opened on September 11, 2011 to universal acclaim. Arad was selected from among 5,200 competitors with "Reflecting Absence" – a pair of pools set deep in the "footprints" of the Former towers and the names of the victims engraved on walls surrounding the pools, near to the names of other victims they might have known or perished close to. When Arad submitted his design to the competition for the World Trade Center memorial, he was an unknown architect working for the New York City Housing Authority, designing police stations for the NYPD.
23. **Daniel Libeskind**, 65, *architect who was selected to be the master plan architect for the reconstruction of the World Trade Center in Lower Manhattan*. Libeskind's concept for the site is titled Memory Foundations, which

places a large memorial to the victims of 9/11 at the center that will be surrounded by five large office buildings, including a 1,776 ft skyscraper, the tallest building at the site. Also included at the site will be a transit station, museum, cultural complex, and various parks and public spaces. At the time of the attacks on the World Trade Center in 2001, Libeskind had opened only a single building, the Jewish museum in Berlin, but he is now considered one of the world's leading architects. In 2003, Libeskind received the Leo Baeck Medal for humanitarian work. In 2011, he broke ground on a new synagogue in Munich and completed a new addition to the Dresden Museum of Military History.

24. **Judy Brown**, 31, author of the novel *"Hush,"* which caused quite a stir in the ultra-Orthodox community as it exposed their insular culture of denial on the issue of child abuse. "Hush" tells the story of a young woman as she struggles to deal with pent-up anger and guilt years after her best friend, who had been sexually abused, commits suicide. Brown's debut novel, based loosely on Brown's own childhood experience of witnessing a friend being molested, was published in 2010 under a pseudonym for fear of community retribution against her and her mother, the editor-in-chief of Hamodia, a large ultra-Orthodox daily newspaper based in Brooklyn. But the 2011 abduction and murder of 8-year old Leiby Kletzky in Brooklyn's Borough Park section prompted Brown to reveal her identity and "find the courage to stand with the victims who carry the burden of our silence for the rest of their lives."
25. **Tony Kushner**, 55, playwright and screenwriter who received the Pulitzer Prize for Drama and a Tony Award for Best Play in 1993 for his masterpiece, *"Angels in America."* Kushner also co-authored the screenplay for the 2005 film "Munich." In 2011, Kushner staged his first significant new play in nearly a decade, "The Intelligent Homosexual's Guide to Capitalism and Socialism with a Key to the Scripture." Kushner's criticism of Israel's treatment of the Palestinians and of the increased religious extremism in Israeli politics and culture created some controversy in the American Jewish community in recent years. In 2011, the City University of New York initially refused a request from John Jay College to grant Kushner an honorary degree based on his "anti-Israel" comments, but then reversed its decision when Kushner claimed that as a supporter of Israel and critic of some of its actions he had been misrepresented. The same-sex commitment ceremony between Kushner and his partner was the first to be published in the Vows column of *The New York Times*, and in 2008 the couple legally married in Massachusetts.
26. **Adam Mansbach**, 35, award-winning author, poet, and screenwriter who wrote *"Go the F**k to Sleep,"* a children's book satire for adults that debuted at No. 1 on *The New York Times* bestseller list and has become a phenomenal success. The idea for the book, which describes a parent's struggle to put his child to sleep and the frustrating ruses children will use to hold off sleep, such as requests for one more story, a glass of water, another bathroom visit, or a different teddy bear, came when Mansbach was having a particularly difficult time getting his 2-year-old daughter to close her eyes. The book topped

The New York Times best-seller list and climbed to the top spot at Amazon, all before it was printed and after PDF copies of the book went viral. Mansbach's other books include "The End of the Jews," for which he won the 2008 California Book Award, and "Angry Black White Boy," a San Francisco Chronicle Best Book of 2005.

27. **Michael Tilson Thomas**, 66, conductor, pianist, and composer who is the current music director of the San Francisco Symphony and the founder and artistic director of Miami Beach's New World Symphony Orchestra. Tilson Thomas has won ten Grammy awards for his recordings, was named a French Chevalier dans L'Ordre des Arts et des Lettres, and was awarded the National Medal of Arts by President Obama for his work in the classical music world. In 2011, Tilson Thomas paid tribute to his grandparents, Yiddish theater stars Boris and Bessie Thomashefsky, in a multimedia performance of their music and stage routines, involving some of the country's leading orchestras. He collaborated with the groundbreaking YouTube Symphony Orchestra in 2009 and hosts "Keeping Score," an educational television series on PBS.
28. **James Levine**, 68, conductor and pianist who is the music director for the Metropolitan Opera, a post he has held since 1976. Levine is currently on hiatus from the Met following an injury sustained in a fall during the summer of 2011. Levine has conducted about 2,500 performances at the Met since his first performance in 1971 and was awarded the National Medal of Arts in 1997. He has held music director positions with the Boston Symphony Orchestra and the Munich Philharmonic. Levine has suffered from a variety of medical ailments that have forced his withdrawal from several performances over the past 5 years. Levine was featured in the animated Disney film *Fantasia 2000*, having conducted the Chicago Symphony Orchestra in the soundtrack recordings of all the music in the film except for one segment.
29. **Richard Morgenstern**, owner of one of the most important documents in American Jewish history, George Washington's letter to the Hebrew Congregation in Newport, RI. In this letter, the first president of the US vowed that the fledgling nation would give "to bigotry no sanction, to persecution no assistance." The letter has been described as "the most eloquent statement, perhaps in our history, of religious tolerance." The letter disappeared from public view 10 years ago during a move to smaller quarters of the museum in which it was displayed. Officially, the letter is owned by the Morris Morgenstern Foundation, but museum officials who have negotiated with the family say that Richard Morgenstern, an enigmatic and secretive figure, controls where the artifact is kept. In recent years, the National Museum of American Jewish History and the Library of Congress, among others, had tried without success to persuade Morgenstern to return the letter to public display. Morgenstern has since agreed to allow the National Museum of American Jewish History to display the letter during the summer of 2012 as part of an exhibit exploring the roots of religious liberty in the US.
30. **Natalie Portman**, 30, Academy Award-winning actress for her role in the 2010 movie, "Black Swan." In 2011, Portman won the Academy Award, the Golden

Globe Award, the Screen Actors Guild Award, and several other awards for her lead performance in “Black Swan.” She also won a Golden Globe Award and several other awards for best supporting actress in the 2005 film “Closer.” Portman was born in Jerusalem and carries dual US and Israeli citizenship.

31. **Joan Rosenbaum**, 68, *the director of The Jewish Museum in New York, the preeminent institution of art and Jewish culture in the nation*. Rosenbaum, who led the museum since 1981, retired in June 2011. During her 30-year tenure at The Jewish Museum, she strengthened and expanded every aspect of the museum from its world-renowned collection to its endowment and its level of activity. The Jewish Museum’s collection is one of the three finest of its kind in the world, and its endowment fund, which Rosenbaum campaigned to initiate and then built to more than \$92 million, will ensure stability for the long term. Rosenbaum is described as the most influential leader the museum has had in its 106-year history, having served longer than any other director and having shaped the museum more than any other individual. Rosenbaum is credited with developing the flexible, multifaceted and powerful identity the museum enjoys, as an art museum that presents Jewish culture to people of all backgrounds. She also established a national and international presence for The Jewish Museum through an active program of traveling the museum’s major exhibitions to cities throughout the US and Europe.
32. **Art Spiegelman**, 63, *cartoonist and editor best known for his graphic novel “Maus”, the first comic book to earn a Pulitzer Prize*. Published 25 years ago, “Maus” portrays the World War II experiences of Spiegelman’s father, a Polish Jew and Holocaust survivor, depicting different races of humans as different kinds of animals, with Jews as mice, Germans as cats, and Poles as pigs. Spiegelman wrote a follow-up novel 5 years later titled “Maus II,” and was awarded a special Pulitzer Prize in 1992 for the two volumes. In January 2011, Spiegelman won the top prize at France’s prestigious Angouleme International Comics Festival for his entire body of work, and in October 2011, he published “MetaMaus,” which examines the creation of “Maus” and the father-son relationship.
33. **Alisa Weilerstein**, 29, *internationally celebrated cellist*. Weilerstein has attracted worldwide attention for playing that “combines a natural virtuosic command and technical precision with impassioned musicianship.” In 2011, she was named a MacArthur Fellow and the recipient of a \$500,000 “genius grant.” As a soloist, Weilerstein has performed with a number of major orchestras on four continents. Weilerstein’s 2011–2012 season included return engagements with the Cleveland and Minnesota Orchestras, Toronto Symphony Orchestra, and New York, Los Angeles, and Hamburg Philharmonics, tours in Australia and Europe, and debuts with the Seoul Philharmonic Orchestra and the Philharmonia Orchestra in London. Weilerstein, who made her professional debut at age 13 with the Cleveland Orchestra, also performs as the Weilerstein Trio with her parents, who are prominent musicians. In 2010, Weilerstein became an exclusive recording artist for Decca Classics, the first

cellist to be signed by the prestigious label in over 30 years. She has been described as “a consummate performer.”

34. **John Zorn**, 58, *saxophonist and composer in New York City’s downtown avant-garde music scene and one of the most interesting forces in Jewish music today*. Zorn is a prolific artist with hundreds of album credits as performer, composer, or producer. His body of work encompasses a variety of genres, including jazz, rock, punk, classical, extreme metal, klezmer, and popular, which Zorn refers to as avant-garde/experimental. In 2011, Zorn presented his expansive “Masada” collection of compositions with 12 different ensembles at Carnegie Hall. Zorn’s Tzadik record label, with its non-commercial orientation, and its Radical Jewish Culture series has been a force behind some of the most compelling Jewish music created in the US over the last 15 years.
35. **Mark Bittman**, 61, *food journalist and award-winning author on the topic of food and cooking, best known for *The Minimalist*, the food column he wrote in *The New York Times* for 13 years*. Through his column and numerous cookbooks, including “How to Cook Everything,” Bittman has helped countless home cooks discover the rewards of simple cooking. In January 2011, Bittman left the Dining section for the Op-Ed pages of the Times and became a food columnist for the Times’ Sunday magazine. In his opinion writing, he has used food as the lens through which to discuss issues related to health, politics, and the environment and has drawn attention to food justice and environmental issues – issues which are at the heart of the work of many Jewish organizations.
36. **Michael Solomonov**, 33, *chef and co-owner of Zahav restaurant in Philadelphia and the 2011 winner of the prestigious James Beard Foundation Award for Best Chef: Mid-Atlantic*. Solomonov, who previously worked at one of Philadelphia’s top restaurants, turned his attention toward Israeli cuisine following the death of his younger brother, David, who was killed near the Lebanese border while serving in the Israeli Defense Forces. Solomonov, a native Israeli who grew up in Pittsburgh, moved back to Israel to study Israeli cuisine and gain experience cooking in Israeli kitchens. The food at Zahav combines native Israeli cuisine with culinary influences gathered from Israel’s immigrant populations.
37. **Jill Abramson**, 57, *executive editor of *The New York Times* and the first woman in this role in the paper’s 160-year history*. Abramson’s promotion to executive editor in 2011 makes her perhaps the most influential media professional in the world. She is the first executive editor in recent history without having been a foreign correspondent. Abramson joined *The New York Times* in 1997 and rose quickly, becoming Washington editor in 1999 and bureau chief in 2000, and was named news managing editor in 2003 after the Jayson Blair plagiarism scandal that led to the resignations of the then executive and managing editors. Prior to working at *The New York Times*, Abramson was an investigative reporter and deputy bureau chief in the Washington bureau of *The Wall Street Journal*.

38. **Jared Cohen**, 29, *director of Google Ideas, Google's new think tank, where he spearheads initiatives to apply technology solutions to problems faced by the developing world.* For his first initiative, Cohen convened a summit with 80 Former violent extremists who had renounced violence, which gave rise to The Formers, an online network of ex-radicals actively working to countering violent extremism. Before joining Google, Cohen served as a member of the Secretary of State's Policy Planning Staff and a close advisor to Condoleezza Rice and later to Hillary Clinton. In 2009, during the post-election protests in Iran, Cohen convinced Twitter to reschedule its planned maintenance of the website so that Iranians could keep tweeting when other forms of communication had been shut down. Cohen is the author of several books, including "Children of Jihad: A Young American's Travels Among the Youth of the Middle East", which was selected as one of the "Best Books of 2007."
39. **Jennifer Rubin**, 49, *conservative columnist and in-house blogger at Washington Post.com.* Previously, Rubin worked as a blogger at *Commentary Magazine* and has published articles at a variety of media publications. Rubin was a California labor lawyer for two decades before entering journalism in 2007. Rubin's prolific blog posts, which are widely followed by political junkies, cover Israel, the Arab world, Washington politics, and conservative infighting. She opposes President Obama as being anti-Israel and defends Israeli Prime Minister Benjamin Netanyahu and the conservative factions in Israel. In 2011, Rubin was criticized for her blog post suggesting incorrectly that Muslim extremists were responsible for the deadly attacks on a Norwegian summer camp and for refusing to apologize for her remarks.
40. **Sheryl Sandberg**, 42, *chief operating officer of Facebook and one of the most important players in Silicon Valley.* At Facebook, Sandberg oversees the firm's business operations, including sales, marketing, business development, human resources, public policy, and communications. Since joining Facebook, Sandberg has helped the social-networking site to increase revenues and has seen the site grow from 70 million to about 800 million active users. Sandberg joined Facebook in 2008 after leaving a top executive position at Google.
41. **Eric Cantor**, 48, *majority leader of the US House of Representatives and the sole Jewish Republican in the House and highest-ranking Jewish member of Congress in its history.* Cantor has served in the House from Virginia's 7th congressional district since 2001 and had previously been the House Minority Whip. Cantor is seen as a rising star among Republicans and had been considered as a presidential candidate, but Cantor indicated that he had no such aspirations at present. Throughout his political career Cantor has shown strong support for Israel. In 2011, Cantor was forced to backtrack his position on separating aid to Israel from other American foreign aid, which he suggested in order to secure US aid for Israel despite budget cuts, in response to strong opposition from the pro-Israel lobby. Cantor was one of the leading voices for the Republicans during the debt ceiling negotiations in 2011.
42. **Rahm Emanuel**, 51, *current mayor of Chicago and the city's first Jewish mayor, and Former White House Chief of Staff to President Barack Obama.*

Emanuel previously served as senior advisor to President Bill Clinton and as a Democratic member of the US House of Representatives from Illinois. Emanuel has publicly defended President Obama's record on Israel and criticized the Palestinians for their failure to come to the negotiating table. Reflecting on his career in a keynote address at the annual meeting of Chicago's Jewish United Fund, Emanuel said "To be a Jew is to be a member of a community – and that's not just our community... We have an obligation beyond our community to serve."

43. **Debbie Wasserman Schultz**, 45, *current US Representative for Florida's 20th congressional district (Broward and Miami-Dade Counties) and the Chair of the Democratic National Committee*. Wasserman Schultz is the first Jewish Congresswoman ever elected from Florida and is the third female Democratic National Committee chief in history. Much of Wasserman Schultz's energy has been expended toward helping President Obama win re-election and trying to regain congressional seats lost in the 2010 midterm elections. She has paid special attention to Jewish voters trying to dispel Republican claims that there has been a shift in Jewish political affiliation and to answer critics of President Obama's policy on Israel. Wasserman Schultz has been the driving force behind the idea of highlighting Israeli leaders' praise for President Obama as a means of addressing Jewish voters' concerns.
44. **Anthony Weiner**, 47, *Former US Representative who served New York's 9th congressional district (Queens-Brooklyn) for six terms until 2011*. Weiner had built a reputation as one of the most promising liberal young Democrats, but resigned in humiliation from Congress after he admitted to texting lewd photos of himself to female admirers. Weiner's humiliation was compounded when his seat was filled in a special election by a Republican.
45. **Shmuel Goldin**, 59, *president of the Rabbinical Council of America (RCA), which services the Orthodox rabbinate*. Goldin's appointment may signal that Orthodoxy's largest rabbinic association, an organization of some 1,000 Orthodox rabbis, is moving toward the center after years of a rightward drift in which the more conservative wing of the RCA won key battles. Goldin vowed that "building bridges" was at the top of his agenda and said that the RCA has a good chance of uniting an increasingly polarized Orthodox rabbinic leadership. Another priority is "making the RCA more relevant to the Jewish community at large..." Goldin has served as spiritual leader of Congregation Ahavath Torah in Englewood, NJ, the largest Orthodox synagogue in Northern New Jersey, since 1984.
46. **Sharon Kleinbaum**, 52, *leading social justice activist and an openly lesbian rabbi who since 1992 has been senior rabbi of Congregation Beit Simchat Torah in New York City, the world's largest gay and lesbian synagogue*. Kleinbaum was ordained at the Reconstructionist Rabbinical College. Kleinbaum's efforts on behalf of gay rights, religious tolerance, and peace have long been recognized. She has lead the struggle to legalize gay marriage in New York, and on the day the new law took effect, Kleinbaum performed ten

weddings of gay and lesbian couples. Recently, her congregation purchased its first permanent home in Manhattan after 38 years in rented spaces.

47. **Burton Visotzky**, 60, *rabbi at the Jewish Theological Seminary (JTS), a Conservative movement institution of higher education, who is deeply involved in the stepped-up dialogue between American Jews and American Muslims.* As the Appleman Professor of Midrash and Interreligious Studies at JTS, Visotzky creates, organizes, and participates in an array of interfaith activities that have helped transform the dialogue between Jews and Muslims. In 2011, Visotzky was involved in the aftermath of the Park 51 controversy over the proposed Islamic community center near Ground Zero and during the run-up to the 10th anniversary of the World Trade Center attacks. He rounded up Jewish leaders to offer their public support to Park 51's original leader and his wife, helped organize a series of pre-10th anniversary public gatherings St. Paul's Church near Ground Zero that brought Jews, Muslims, Christians, and Sikhs together for dialogue, music, and text study, and hosted a tour of the 9/11 memorial led by its architect, Michael Arad, for leaders of the Jewish, Christian, Muslim, Hindu, and Sikh communities.
48. **Nir Barzilai**, 55, *director of the Institute for Aging Research at the Albert Einstein College of Medicine of Yeshiva University, who has been studying elderly Ashkenazi Jews as part of his Longevity Genes Project.* Barzilai claims that the key to longevity may have less to do with lifestyle than with the predetermined makeup of a person's genes. Barzilai and his colleagues reported that their study of Jews who have lived into their 90s and 100 s suggests that genes for exceptional longevity could play a greater role than behavior in supporting long life, having previously found that Jewish centenarians and their offspring are more protected from age-related diseases like cancer. Barzilai will help lead a newly formed centenarian consortium for the Archon Genomics X Prize, a \$10 million competition starting in 2013 that will challenge scientists to sequence the complete genomes of 100 healthy centenarians in 30 days. Barzilai believes the contest will help decode the genetic underpinnings of healthy aging and lead to the development of drugs that can mimic the protections of those individuals.
49. **Jaron Lanier**, 51, *scientist-philosopher-musician perhaps best known as the "father of virtual reality."* A man without a college degree, he consults with companies such as Microsoft in developing gadgets that "can fake a person into thinking they're in an artificial place." In 2010, Lanier, long a cult figure in the computer-science realm, published "You Are Not a Gadget: A Manifesto," which propelled him into the public consciousness and led to a series of speaking engagements, interviews, and a profile in *The New Yorker* in 2011 that raised his stature even higher. In his book, Lanier claims that sites such as Facebook and Twitter dehumanize people by constraining rather than enabling their self-expression. He also denounces Wikipedia in its anonymous amassing of data as replacing individual authorship with a seemingly authoritarian source of authorless information.

50. **Mark Cuban**, 53, *business magnate and owner of the National Basketball Association's Dallas Mavericks*. In 2011, the Mavericks won their first-ever championship title over the Miami Heat. Over the years, Cuban's bad behavior on the sidelines has resulted in significant fines from the NBA and although he matches any fine with a charitable contribution, his shenanigans have made him one of the most notorious NBA owners in history. Cuban made millions as an Internet entrepreneur and his business ventures later in life have been both groundbreaking and lucrative.

America's Top 50 Rabbis for 2012
(*Newsweek*)

1. David Wolpe (Conservative), Rabbi of Sinai Temple in Los Angeles, who has created something of an online "mega-church" with 25,000 Facebook followers who have joined his page as "fans" and receive his daily sermonic posts.
2. Yehuda Krinsky (Orthodox) runs the influential and growing Chabad movement, after having served as secretary to the late Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, for 40 years.
3. Peter J. Rubinstein (Reform), Senior Rabbi of New York's historic Central Synagogue, with a membership of 2,000 families, and the Founder and Chair of the Rabbinic Vision Initiative aimed at improving the Reform Movement and its constituent organizations.
4. David Saperstein (Reform), Director for more than 30 years of the Religious Action Center (RAC) of Reform Judaism, which advocates on a broad range of social justice issues.
5. Sharon Brous (Conservative), the first woman to be named among the top five of Newsweek's list of 50 influential rabbis, Brous founded and leads IKAR (Hebrew for "essence"), a progressive, egalitarian Jewish community based in Los Angeles that is singled out as the country's preeminent model for how to captivate young, unaffiliated Jews.
6. Robert Wexler (Conservative), President of American Jewish University (formerly University of Judaism) in Los Angeles since 1992.
7. Richard Jacobs (Reform), newly elected President of the Union for Reform Judaism, the congregational arm of the Reform Jewish Movement in North America.
8. Marvin Hier & Abraham Cooper (Orthodox), Founder and Dean (Hier) and Assistant Dean (Cooper) of the Simon Wiesenthal Center, the global Jewish human-rights organization based in Los Angeles, which confronts worldwide anti-Semitism and hate.
9. David Ellenson (Reform), President of Hebrew Union College-Jewish Institute of Religion, the main seminary for Reform rabbis.
10. Steven Leder (Reform), Senior Rabbi at Wilshire Boulevard Temple, a prominent synagogue in Los Angeles with three campuses and 2,500 member families.
11. Avi Weiss (Modern Orthodox)
12. Hershel Schachter (Orthodox)

13. Rolando Matalon (Conservative)
14. Arthur Green (Jewish Renewal)
15. Dan Ehrenkrantz (Reconstructionist)
16. Shmuel Goldin (Orthodox)
17. Burton Visotzky (Conservative)
18. Sharon Kleinbaum (Reconstructionist)
19. Irwin Kula (Conservative)
20. David Stern (Reform)
21. Shmuel Kamenetsky (Haredi)
22. Julie Schonfeld (Conservative)
23. Naomi Levy (Conservative)
24. Asher Lopatin (Modern Orthodox)
25. Jonah Pesner (Reform)
26. Haskel Lookstein (Orthodox)
27. Arthur Schneier (Orthodox)
28. Joy Levitt (Reconstructionist)
29. Angela Buchdahl (Reform)
30. Shmuley Boteach (Orthodox)
31. Kerry Olitzky (Reform)
32. Sara Hurwitz (Modern Orthodox)
33. Hadar Stars: Shai Held, Ethan Tucker, Elie Kaunfer (Independent)
34. Marcia Zimmerman (Reform)
35. Marc Schneier (Orthodox)
36. Elliot Cosgrove (Conservative)
37. Elka Abrahamson (Reform)
38. Steve Gutow (Reconstructionist)
39. Zalman Schachter-Shalomi (Renewal)
40. Shmuly Yanklowitz (Modern Orthodox)
41. Andy Bachman (Reform)
42. Dov Linzer (Modern Orthodox)
43. Sharon Cohen Anisfeld (Reconstructionist)
44. Steven Greenberg (Modern Orthodox)
45. Jill Jacobs (Conservative)
46. Micah Greenstein (Reform)
47. Laura Geller (Reform)
48. Rachel Cowan (Reform)
49. Jacqueline Koch Ellenson (Reform)
50. David Ingber (Jewish Renewal)

List of Secular Awards Given to American or Canadian Jews

Gairdner Foundation Award 2012

www.gairdner.org

Jeffrey Ravetch, The Rockefeller University, “for his seminal work on identifying the Fc receptors of antibodies, which play a key role in the immune response, and establishing their critical role in autoimmune diseases and cancer”

Michael Rosbash, Brandeis University, “for pioneering discoveries concerning the biological clock responsible for circadian rhythms”

(For outstanding discoveries or contributions to medical science)

Greek-American Frizis Award 2012

The Greek-American community has honored the American Jewish Committee with its prestigious Frizis Award. The annual award, named after a World War II Greek Jewish war hero, is bestowed upon a prominent member of the American Jewish community who has made significant contributions to Hellenic issues. Colonel Mordechai Frizis was the first high-ranking Greek military officer to die in battle against Axis forces in December 1940.

Nobel Prizes 2011

www.nobelprize.org

Daniel Shechtman, a distinguished professor at the Technion-Israel Institute of Technology in Haifa, was a Nobel winner for his discovery of quasicrystals, mosaics of atoms that form regular patterns that never repeat themselves. Shechtman, who receives \$1.5 million for winning the prize, also is an associate at the U.S. Department of Energy’s Ames Laboratory and a professor at Iowa State University. The Royal Swedish Academy of Sciences said Shechtman’s 1982 discovery of quasicrystals changed the way chemists look at solid matter. His discovery had been rejected initially by the scientific community and caused him to be kicked out of his research group. “I would like to congratulate you, on behalf of the citizens of Israel, for your award, which expresses the intellect of our people,” Prime Minister Benjamin Netanyahu told Shechtman in a congratulatory phone call. “Every Israeli is happy today and every Jew in the world is proud.”

Saul Perlmutter, a physicist at the University of California, Berkeley and **Adam Reiss**, of Johns Hopkins University and Space Telescope Science Institute in Baltimore were among three U.S.-born scientists who won the Nobel Prize in physics. They received the prize for their study of exploding stars that showed that the expansion of the universe is accelerating.

Ralph Steinman of Rockefeller University in Canada and **Bruce Beutler** of the University of Texas Southwestern Medical Center in Dallas were among three scientists named as Nobel Prize winners for medicine for discoveries on the immune system. Steinman received the prize posthumously; he died 3 days before the Nobel committee made the announcement. Though he was diagnosed with pancreatic cancer prior, Steinman was able to prolong his life by using new

dendritic cell-based immunotherapy – the same discovery for which he was awarded the prize. Only living scientists typically are considered by the Nobel committee, but members were unaware of Steinman’s death when the winning names were released.

Presidential Medal of Freedom 2012

Shimon Peres: Ninth and current President of the State of Israel. Peres served twice as the Prime Minister of Israel and once as Interim Prime Minister, and has been a member of 12 cabinets in a political career spanning over 66 years. Peres was elected to the Knesset in November 1959 and, except for a 3-month-long hiatus in early 2006, served continuously until 2007, when he became President. The White House said Peres “has strengthened the unbreakable bonds between Israel and the United States.”

Madeleine Albright: Among Albright’s contributions, the White House said in announcing the medal recipients, she “helped lead the Alliance’s campaign against terror and ethnic cleansing in the Balkans, pursued peace in the Middle East and Africa, sought to reduce the dangerous spread of nuclear weapons, and was a champion of democracy, human rights, and good governance across the globe.”

Albright learned from a reporter in 1997 that her parents had hid their Jewishness from her. The revelation came just as she was set to be named President Bill Clinton’s secretary of state. She is now writing a book tracing the Jewish heritage of her parents and the fate of 25 relatives she lost in the Holocaust. In a Washington Post interview, she likened the revelation of her Jewish past just as she was preparing to become the first female secretary of state to being handed a gift to unwrap just as she started a marathon.

Bob Dylan: a singer-songwriter, transformed rock and folk music in the 1960s by fusing the sensibilities of the two genres. The White House release said Dylan was “known for his rich and poetic lyrics,” and “his work had considerable influence on the civil rights movement of the 1960s and has had significant impact on American culture over the past five decades.”

Jan Karski: who died in 2000, was a non-Jewish Polish resistance fighter who was among the first to document the Nazi genocide. Karski “carried among the first eyewitness accounts of the Holocaust to the world,” the White House said.

Israel’s Presidential Award of Distinction

Judy Feld Carr, Canadian Jewish musician and human rights activist who smuggled thousands of Jews out of Syria

Henry Kissinger, veteran US diplomat, for contribution to Israel and peace in the Middle East

Royal Society of Canada 2011

www.rsc.ca/home.php

David Novak, J. Richard and Dorothy Shiff Chair of Jewish Studies as Professor of Religion and Philosophy in the University of Toronto

Derek Penslar, University of Toronto

Gershon Hundert, McGill University

The Shaw Prize 2012

www.shawprize.org

Arthur Horwich, Yale, award in Life Science and Medicine, “for their contributions to the understanding of the molecular mechanism of protein folding. Proper protein folding is essential for many cellular functions”

Cultural/Sports/Pulitzer Awards Given to American or Canadian Jews

Baseball Writers Association of America 2011

www.bbwa.com

Kenesaw Mountain Landis Memorial Baseball Award – Most Valuable Player (MVP) Ryan Braun, National League

Emmys-The Academy of Television Arts & Sciences 2011

www.emmys.com

Outstanding Writing for a Comedy Series Steven Levitan/Modern Family (Caught In The Act)

Outstanding Reality-Competition Program The Amazing Race/Jerry Bruckheimer, Executive Producer

Outstanding Writing for a Variety, Music or Comedy Series Jon Stewart/The Daily Show With Jon Stewart

Outstanding Variety, Music or Comedy Series The Daily Show With Jon Stewart/Jon Stewart, Executive Producer/Host

Outstanding Lead Actress in a Drama Series Julianna Margulies/The Good Wife

Outstanding Drama Series Mad Men/Matthew Weiner, Executive Producer

Outstanding Comedy Series Modern Family/Steven Levitan, Executive Producer

Outstanding Guest Actress in a Comedy Series Gwyneth Paltrow (Father-Jewish)/Glee

Daytime Emmys-The Academy of Television Arts & Sciences 2012

www.emmys.com

Game/Audience Participation Show Jeopardy/Harry Friedman, Executive Producer

Pro Football Hall of Fame 2011

www.profootballhof.com

Hall of Fame Inductee Ed Sabol, Founder of NFL Films

Golden Globe Awards 2011www.goldenglobes.org**Screenplay, Motion Picture** Woody Allen/Midnight in Paris**Animated Feature Film** The Adventures of Tintin/Steven Spielberg, Producer**TV Series, Comedy** Modern Family/Steven Levitan, Executive Producer**Grammy Awards 2011**www.grammy.com**Best Song Written for Visual Media** I See The Light (From Tangled)/Alan Menken,**Best Instrumental Composition** Life in Eleven/Bela Fleck and Howard Levy, Composers**Oscars – American Academy of Motion Picture Arts and Sciences 2011**www.oscars.org**Best Writing (Original Screenplay) Award:** Woody Allen/Midnight in Paris**Tony Awards 2012**www.tonyawards.com**Best Original Score (Music and/or Lyrics) written for the Theatre** Alan Menken, (Music), Newsies**Best Revival of a Play** Arthur Miller's Death of a Salesman/Scott Rudin, Producer**Best Performance by an Actress in a Featured Role in a Play** Judith Light/Other Desert Cities**Best Performance by an Actress in a Featured Role in a Musical** Judy Kaye/Nice Work If You Can Get It**Best Direction of a Play** Mike Nichols/Arthur Miller's Death of a Salesman**Special Tony Award for Lifetime Achievement in the Theatre** Emanuel Azenberg**People's Choice Awards 2012**www.peopleschoice.com**Favorite Comedy Movie** Bridesmaids/Judd Apatow, Producer**Favorite Comedic Movie Actor** Adam Sandler/Just Go With It**Favorite New TV Drama** Person of Interest/J.J. Abrams, Producer**Favorite Band** Maroon 5/Adam Levine**The Pulitzer Prizes 2012**www.pulitzer.org**Investigative Reporting** Adam Goldman, The Associated Press**General Nonfiction** Stephen Greenblatt/The Swerve: How the World Became Modern

Songwriters Hall of Fame 2012

www.songwritershalloffame.com

Sammy Cahn Lifetime Achievement Award: Bette Midler

Towering Song Award: Mike Stoller and Jerry Leiber (presented to the creators of an individual song that has influenced our culture in a unique way over many years, for “Stand by Me”)

Inductees: Jim Steinman

Chapter 23

Obituaries, 2011 to June 2012

Notable 2011 Obituaries

BELL, DANIEL, intellectual and author, d. 1-25-11. One of the leading American thinkers of the twentieth century, a member of the vaunted and largely Jewish “New York Intellectuals,” and the coiner of such phrases as “post-industrial society,” died at 91. Jacob Weisberg of Slate called Bell “one of the genuinely important American thinkers of the 20th century” and, on a personal basis, “at once a stunningly original mind, an ironic observer of the scene around him, and a genial gossip,” whose wide-ranging talks were “all spiced with Yiddishkeit wisecracking.” Bell’s influential books included: “The End of Ideology” in 1962, a collection of essays that “portrayed a non-capitalist or post-capitalist order in which the classic conditions of the market no longer existed, and in which widespread political dissatisfaction was no longer based in economics,” and was chosen by the London Times Literary Supplement as one of the 100 most influential books since World War Two; and “The Coming of Post-Industrial Society” in 1973, in which Bell predicted the emergence of the information economy, social stratification driven by expertise and “something like the Internet.”

BLUMBERG, BARUCH: Nobel Prize winner, d. 4-5-11. Nobel Prize-winning biologist whose work led to vaccines against hepatitis for millions and who also explored the biology of space, died April 5 while at a NASA conference. He was 85. Blumberg won the 1976 Nobel Prize in medicine or physiology with Daniel Carleton Gajdusek for discovery of the hepatitis B virus. In awarding him the prize, the Nobel Committee said Blumberg had “made discoveries giving us new views on mechanisms of infectious diseases. The impact of your conceptual reformulations is wide.” Others went further and described the discovery as “one of the greatest medical achievements of the 20th century.” In the decades since

For full obituaries, see the Jewish Telegraphic Agency’s website at: www.jta.org from which the information below was derived. The editors wish to thank Ami Eden, Ben Harris, and the JTA staff for their assistance.

the award, vaccines and other medical applications developed have been used worldwide, possibly saving millions of lives.

BONNER, YELENA: Human rights activist, d. 6-18-11. Soviet human rights activist who was married to the late Soviet dissident Andrei Sakharov, has died. Bonner, who smuggled her husband's writings out of Siberia, died in Boston at the age of 88. She already was active in the Soviet human rights movement when she married Sakharov, who worked on the development of the atomic bomb for the Soviet Union, in 1972. The Soviet government, under international pressure, allowed Bonner to leave the Soviet Union on three occasions for treatment for an eye injury sustained while serving as a nurse in World War Two. During one of those travels for treatment, Bonner went to Oslo, in 1975, to accept the Nobel Peace Prize for her husband. Bonner was born in 1923 in Soviet Turkmenistan, where her parents were persecuted under Stalin. Bonner was kicked out of medical school for being Jewish.

BOOKBINDER, HYMAN: Longtime AJC rep, d. 7-21-11. Legendary representative in Washington for the American Jewish Committee has died. Bookbinder died Thursday at 95, the AJC said in a statement. Bookbinder joined the AJC's Washington office in 1967 after working in the Johnson and Kennedy administrations, and as a union official. He directed the AJC office until 1986, when he retired. "It was at AJC that Bookbinder felt most at home to pursue his passion for the causes dearest to the Jewish people—defense of Israel, civil rights, social policy, Holocaust remembrance, and Soviet Jewry," the AJC said in a statement. Bookbinder, who helped establish the National Jewish Democratic Council, was a liberal Democrat, but was possessed of a soft-spoken demeanor that earned him entry into Republican offices and friendships with many in that party. He prized his good relations with the Reagan White House.

FALK, PETER: Actor, TV's 'Columbo,' d. 6-23-11. Actor, four-time Emmy winner as the rumpled TV detective on "Columbo," who also won acclaim as an actor in indie films by John Cassavetes and others, died at his home in Beverly Hills, CA, at 84. Falk's portrayal of Lt. Frank Columbo was lauded by film critics both during the series' heyday in the 1970s (it ran periodically in the form of made-for-TV movies until 2003) and in the wake of his death. "He invested the shabby, preoccupied detective with so much credibility that the show became one of the most successful detective series in the United States," one critic wrote. "Few actors were as linked to one role for so long as Mr. Falk, whose cockeyed glare from a glass right eye and slightly disheveled appearance hid a compelling intelligence he brought to the part," wrote another.

FRIEDMAN, DEBBIE: Singer-songwriter, inspiration to thousands, d. 1-8-11. As singer-songwriter Debbie Friedman lay dying in a hospital bed in Southern California, the call went out to Jewish congregations around the world to pray for the popular musician. But early Sunday morning Friedman, who composed "Mi Shebeirach," a popular version of the Jewish prayer for healing, was unable to find healing herself. Friedman died after years of suffering from an undisclosed illness at age 59. "One of the blessings that Debbie gave us" was helping people understand that the "healing of the body is something somewhat distinct from the healing

of the soul,” said Rabbi Jacqueline Koch Ellenson, director of the Women’s Rabbinic Network, at the start of a memorial Sunday night at the Manhattan JCC just hours after the singer’s death. Hundreds turned out to mourn Friedman in an event originally planned as a prayer gathering for her recovery from illness. Friedman transformed Jewish worship in hundreds, if not thousands of North American synagogues, with her sing-along style of folk-inspired music that brought prayer home to liberal Jews who had never felt its power. Within minutes of her death, the guestbook on her website began to overflow with outpourings of love and grief from her fans around the world. For a generation of baby boomers raised on rock, folk and soul, this diminutive woman with the big guitar bridged the Old World and the New, bringing the ancient liturgy alive for those who could not always connect to traditional cantorial music, Charles Passy blogged at *The Wall Street Journal*.

HANDLIN, OSCAR: American historian, d. 9-20-11. One of the foremost American historians of the twentieth century, has died. Handlin, who taught at Harvard University for more than half a century, died Tuesday of a heart attack at his home in Cambridge, Mass. He was 95. He was one of the first generation of American Jews to enter the discipline of American history, and the first Harvard historian to take an interest in the history of American Jews. Handlin served as the Carl H. Pforzheimer University Professor and then Carl M. Loeb University Professor emeritus at Harvard. He was university librarian from 1979 to 1984 and acting director of the Harvard University Press in 1972. He wrote more than 30 books on an array of topics such as family, education, race, freedom and historiography. The Brooklyn native was the son of Russian immigrants. He entered Brooklyn College at the age of 15 and 4 years later began graduate school at Harvard, according to the *Boston Globe*.

HAUPTMAN, HERBERT A.: Nobel Prize winning chemist, d. 10-23-11. Winner of a Nobel Prize in Chemistry and numerous other awards for his research into the structure of crystals and molecules, died at 94 Oct. 23 in Amherst, NY, where he had lived and worked for decades, heading up a research institute that now bears his name, Hauptman-Woodward Medical Research Institute. Hauptman never invented a drug or medicine, but “his research made it easier for other scientists to develop thousands of drugs and medical procedures to treat a wide array of illnesses,” his hometown paper, the *Buffalo News*, wrote. *The New York Times* wrote that the main ideas he and partners worked on were poorly understood and made few converts for at least 15 years after they were published in the 1950s, but they are now used by crystallographers throughout the world to study molecules whose structures were previously inaccessible.

HITCHENS, CHRISTOPHER: Contrarian battled religion, embraced his Jewishness, d. 12-15-11. Atheist and iconoclast who discovered in adulthood that he was of Jewish descent, has died. *Vanity Fair*, where much of Hitchens’ work appeared, announced his passing on Twitter. He was 62 and suffered from esophageal cancer. Hitchens, born in Britain but more recently naturalized as an American citizen, emerged from the British left in the 1970s, joining the *New Statesman* as a journalist. He pursued some of his targets for decades, urging a war crimes

indictment of Henry Kissinger for his role in the Nixon administration as an architect of its policies in Southeast Asia and Latin America. Hitchens was 38 when his maternal grandmother revealed to his younger brother, Peter, that she was Jewish. Christopher Hitchens told *The Observer* in 2002 that the revelation “thrilled” him – living in Washington, he had acquired a passel of Jewish friends. Moreover, he had had a dream of being on the deck of a ship and being asked to join a minyan. Despite his rejection of religious precepts, Hitchens would make a point of telling interviewers that according to halachah, he was Jewish. He took pains to emphasize that he had not revised his position on atheism, articulated in his best-selling 2007 book, “God Is Not Great: How Religion Poisons Everything.”

HYMAN, PAULA: Jewish feminist and scholar, d. 12-15-11. Noted Jewish feminist Paula Hyman, who served as the first female dean of the Seminary College of Jewish Studies at the Jewish Theological Seminary, has died at the age of 65. She was the Lucy Moses Professor of Modern Jewish History at Yale University, a position she held for 25 years, including more than a decade as chair of the Jewish studies program. Hyman served as dean of the Seminary College of Jewish Studies from 1981 to 1986, as well as an associate professor of history at the Jewish Theological Seminary. Prior to that she was an assistant professor of history at Columbia University for 7 years; she received a doctorate from the school in 1975. She published extensively on topics including Jewish gender issues, modern European and American Jewish history, and Jewish women’s history as well as feminism. She wrote several books on French Jewry. Hyman was a founder in 1971 of Ezrat Nashim, a group of Conservative and some Orthodox Jewish women who lobbied extensively for changes in the Conservative movement’s attitude toward women, including ordaining them as rabbis and inclusion in a minyan. She was awarded a National Jewish Book Award in 1999 and received honorary degrees from The Jewish Theological Seminary and Hebrew Union College-Jewish Institute of Religion. Hyman regularly spent time in Israel, lecturing in Hebrew and English at the Hebrew University, Tel Aviv University and Ben-Gurion University.

KRAFT, MYRA: Philanthropist, wife of Patriots owner, d. 7-20-11. Philanthropist Myra Kraft, the wife of New England Patriots owner Robert Kraft, has died. Kraft died Wednesday following a long battle with cancer, according to an announcement from the team. She was 68. She was the president and director of the New England Patriots Charitable Foundation and trustee of the Robert K. and Myra H. Kraft Foundation, which she started after her husband bought the team in 1994. Kraft served as chair of the board of directors of the Combined Jewish Philanthropies, Boston’s Jewish Federation, and also on the boards of the American Repertory Theatre, United Way of Massachusetts Bay, the Boys and Girls Clubs of Boston, the American Jewish Joint Distribution Committee and Brandeis University. In 2003, Boston Magazine named her one of the 20 most powerful women in Boston. Kraft gave millions of dollars in philanthropic gifts to causes in the arts, education, women’s issues, health care, religion, American and Israeli issues, and sports. Michael Oren, the Israeli ambassador to Washington, expressed his condolences. “Myra was a true daughter of Israel, a tireless defender of the Jewish state and pillar of the Jewish people worldwide,” he said.

LAUDER, EVELYN: Breast cancer's pink ribbon pioneer, d. 11-12-11. Evelyn Lauder, who pioneered the pink ribbon as the symbol of breast cancer awareness, has died. Lauder, the daughter-in-law of cosmetics queen Estee Lauder, died of ovarian cancer Saturday at her home in Manhattan. She was 75. Lauder was married to Leonard Lauder, the oldest son of Estee and chairman emeritus of the makeup corporation. Ronald Lauder, another of Estee's sons, is the current chairman of the company and the president of the World Jewish Congress. Diagnosed with breast cancer in 1989, Evelyn Lauder became an advocate for breast cancer research. She created the pink ribbon campaign and founded the Breast Cancer Research Foundation, which has raised some \$350 million. She was diagnosed with ovarian cancer in 2007. Lauder and her parents fled Vienna in 1938 and spent 2 years in England before moving to New York. She met her husband on a blind date, according to *The New York Times*. Lauder rose to senior corporate vice president and head of fragrance development worldwide in the Estee Lauder corporation.

PRITZKER, ROBERT: Billionaire, d. 10-27-11. Billionaire Robert Pritzker, one of America's wealthiest men and a member of the Chicago-based Pritzker family business empire, died Oct. 27 at 85. Pritzker built the Marmon group, a conglomerate of manufacturing and industrial service companies sold to Warren Buffett in 2008 for \$7 billion, and he and his family's holdings have included the Hyatt hotel chain, Royal Caribbean Cruise Lines, banks, tobacco companies and other businesses. Many of Marmon's companies produced low profile but profitable products such as railroad tank cars, highway equipment, piping, cables and medical devices, *The New York Times* said. In total, the Pritzker family's fortune has been estimated the fifth largest in the U.S. at more than \$19 billion, according to Forbes, but family rifts that have been fought publicly in courts for the last decade have been dividing the clan's wealth, businesses, philanthropic efforts, and political clout among 11 adult cousins, some of them Pritzker's children.

SILBERMAN, CHARLES E.: Nonfiction book writer, d. 2-5-11. Charles E. Silberman, whose books on education, criminal justice and American Jews made headlines and waves in the 1970s and 1980s, died Feb. 5 at 86. Silberman wrote, among other books, "A Certain People: American Jews and Their Lives Today," published in 1986, which painted an optimistic picture of the future of Jewish life in America. Others writing at the time and afterward criticized his position. Silberman's "Criminal Violence, Criminal Justice" published in 1980, warned against uniform sentencing, which he said would crowd jails. He urged more efforts at rehabilitation in less confined settings. Perhaps his most widely read and discussed book was "Crisis in the Classroom," published in 1971, in which Silberman urged more openness in schools and praised British models. The book was the subject of numerous academic and popular critiques in the years following its publication.

SLIFKA, ALAN: Philanthropist, founder of the Abraham Fund, d. 2-4-11. Slifka died Feb. 4 at his home in Los Angeles. He was 81. Slifka founded the Abraham Fund in 1989. The fund, which he ran with the late Haifa University professor Eugene Weiner, is a nonprofit dedicated to advancing coexistence and equality between Israel's Jewish and Arab citizens. In 2000 he was awarded with Israel's

Knesset Prize for Coexistence for his work as chairman of the fund. Slifka established the Slifka Program on Intercommunal Coexistence at Brandeis University in 2001. The program established a master's degree in coexistence and conflict, and sought to develop greater professional expertise and creative leadership in the field of coexistence. In 2010, Slifka expanded the master's program with the establishment of the Alan B. Slifka Chair in Coexistence and Conflict at the Heller School of Social Policy at Brandeis.

STEINMAN, RALPH: Biologist, Nobel Prize winner (posthumously), d. 9-30-11. Ralph Steinman, whose research and discoveries in cell biology not only changed the field of immunology but also extended his own fight against pancreatic cancer, died Sep. 30, three days before he was awarded the Nobel Prize in medicine along with two other scientists. In the first incident of its type, the Nobel committee awarded Steinman the prize for his work in discovering dendritic cells beginning more than 30 years ago, not knowing he had just died. The organization's own rules do not permit posthumous awards, but it decided to let the award stand, as it said the prize was given in good faith. His family learned Steinman had received the award only when they checked his cell phone after his death and found a message from the Nobel committee. Steinman's self-treatment over 4 years of pancreatic cancer was as unorthodox as his original findings, the ones that led to the Nobel Prize. Journalist Brett Norman, who followed Steinman's experiments on himself, wrote a lengthy piece about the treatment for BBC. Even an excerpt shows the "made for the movies" drama inherent in Steinman's dogged efforts.

TAYLOR, ELIZABETH: Oscar-winning actress, d. 3-23-11. Academy Award-winning actress Elizabeth Taylor, who maintained a support for Israel after converting to Judaism in the late 1950s, has died. Taylor, known for her violet eyes and her plethora of husbands, died Wednesday of congestive heart failure at Cedars-Sinai Medical Center, where she had been hospitalized for about 6 weeks. She was 79. Taylor converted to Judaism following the death of her third husband, Mike Todd, who was Jewish, in a plane crash and before marrying Jewish singer Eddie Fisher. She denied that she had converted because of her Jewish husbands, saying that she had wanted to do it "for a long time." Her 1959 conversion at Temple Israel of Hollywood was well attended by the press. Taylor made a point of traveling to Israel and fundraising for the Jewish state during the Arab boycott in the 1970s. Her films were banned in much of the Arab world. She was a supporter of the Kabbalah Center in Los Angeles.

Full List of Obituaries 2011

ADLER, JACK: Longtime comics artist, d. 9-18-11.

ALTMANN, MARIA: Recovered Family's Nazi-Looted Art, d. 2-7-11.

AMES, JERRY: Tap dancer, d. 2-7-11.

ASCH, SIDNEY H.: New York Judge, d. 9-1-11.

ASSAEL, SALVADOR: Pearl and jewelry mogul, d. 4-1-11.

- AVRUSKIN, MILT: Canadian pro-wrestling executive, d. 5-28-11.
BARAN, PAUL: Engineer, Internet 'creator,' d. 3-26-11.
BATT, NATHAN: Colorful Chicago restaurateur, d. 1-19-11.
BAY, FRANCES: Actress, d. 9-15-11.
BELACK, DOROTHY: Actress, known for 'Tootsie' and TV roles, d. 10-9-11.
BERNSTEIN, HARRY: Acclaimed memoirist, d. 6-3-11.
BEVERLEY, HELEN: Actress, d. 7-15-11.
BIRMAN, IGOR: Economist, d. 4-6-11.
BLASHKO, ABE: Artist and illustrator, d. 1-13-11.
BLEIFELD, STANLEY: Sculptor, d. 3-25-11.
BOGDANOW, LARRY: Noted restaurant architect, d. 6-29-11.
BOLTON, VADE: Head of 'Volunteers for Israel,' d. 12-26-11.
BORDMAN, GERALD: Theater scholar, d. 5-9-11.
BRODER, DAVID: Top political journalist and pundit, d. 3-9-11.
BRONER, E.M.: Feminist writer, d. 6-21-11.
BRONFMAN, ANN LOEB: Philanthropist, d. 4-5-11.
CATES, GIL: Acclaimed producer and director, d. 10-31-11.
CHWAT, SAM: Speech therapist to stars, d. 3-3-11.
COHEN, ALBERT D.: Brought Sony to Canada, d. 11-21-11.
COHEN, IRA: Avant-garde poet and visual artist, d. 4-25-11.
COHEN, MELVIN S.: Snapfish founder and philanthropist, d. 1-19-11.
COLAN, GENE: Comic book artist, d. 6-23-11.
COOPER, ADRIENNE: Singer, Yiddishist, d. 12-26-11.
CORWIN, NORMAN: 'Radio's poet laureate,' d. 10-18-11.
DAVIS, AL: Maverick owner of Oakland Raiders, d. 10-8-11.
DELIJANI, EZAT: L.A. businessman, d. 8-27-11.
DENOFF, SAM: TV writer and producer, d. 7-8-11.
DESSLER, RABBI NACHUM ZEV: Orthodox school leader, d. 1-23-11.
DIAMOND, DON: Actor, d. 6-19-11.
DUSANG, DAVID: Canadian boxer, d. 11-17-11.
EISENMAN, MARVIN: Private film collector, d. 4-24-11.
EISNER, THOMAS: Insect biologist, d. 3-25-11.
ETTINGER, ROBERT: Pioneered freezing bodies after death, d. 7-23-11.
FEINSTEIN, BARRY: Photographer, d. 10-20-11.
FINK, SAM: Calligrapher, illustrated historical texts, d. 11-1-11.
FISCHER, JAY D.: Klinghoffer lawyer, d. 5-12-11.
FRANKLIN, IRVING: Batting glove developer, d. 11-10-11.
FRIEDMAN, B.H.: Novelist, Art Critic, and Pollock Biographer, d. 1-4-11.
FROST, WILLIAM: Former JTA president, d. 9-7-11.
FRYE, DAVID: Nixon impersonator, d. 1-24-11.
GARELIK, SANFORD: Former NYC Mayoral Candidate, d. 11-19-11.
GILSON, MARLA: Popular Former Capitol Hill lobbyist, d. 10-29-11.
GOLDHABER, MAURICE: Atomic physicist, d. 5-11-11.
GOLDMAN, JACOB (JACK): Physicist, Former chief scientist of Xerox Corp.,
d. 12-20-11.

- GOLDWEBER, MARK: Ballet dancer, d. 12-9-11.
- GOTTLIEB, JACK: Composer, author, Leonard Bernstein assistant, d. 2-23-11.
- GUSSOW, ROY: Abstract Sculptor, d. 2-11-11.
- HABERMAN, ALAN: Ushered In the Bar Code, d. 6-12-11.
- HANDLER, ELLIOT: Barbie's 'dad,' d. 7-21-11.
- HANDWERKER, MURRAY: Former Nathan's Famous owner, d. 5-14-11.
- HANSEN, MIRIAM: Film scholar, d. 2-5-11.
- HARMAN, SIDNEY: Newsweek chairman and entrepreneur, d. 4-12-11.
- HARMATZ, BILLY: Award-winning jockey, d. 1-27-11.
- HELLMAN, WARREN: Billionaire businessman, bluegrass musician, d. 12-18-11.
- HENRY, MARILYN: Journalist and reparations authority, d. 3-1-11.
- HERMAN, BENJAMIN: Baltimore author, d. 6-6-11.
- HIRSHBEIN, OMUS: Classical music impresario, d. 12-31-11.
- HOCHSTEIN, JOSEPH: Former editor and publisher, d. 6-26-11.
- INGBERMAN, JEANETTE: Avant-garde art promoter, d. 8-24-11.
- KAHN, LEO: Entrepreneur and Staples co-founder, d. 5-11-11.
- KAMENY, FRANKLIN: Early gay rights advocate, d. 10-11-11.
- KANTER, HAL: Hollywood writer and director, d. 11-6-11.
- KIRSHNER, DON: Rock music producer, d. 1-17-11.
- KLINGMAN, MARK 'MOOGY': Utopia keyboardist, d. 11-15-11.
- KREIZBERG, YAKOV: Renowned conductor, d. 3-15-11.
- KUMMEL, EUGENE: Leader of Ad Agency in Expansion, d. 6-25-11.
- KUPPERMANN, ARON: Leading chemical physicist, d. 10-15-11.
- KURLAND, SANFORD 'CORKY': Co-founder of popular Cleveland-area deli,
d. 10-22-11.
- LANDESMAN, JAY: Beat Writer and Editor, d. 2-20-11.
- LANG, GEORGE: Restaurant impresario, d. 7-5-11.
- LAURENTS, ARTHUR: Broadway and Hollywood writer, d. 5-5-11.
- LEIBER, JERRY: Rock 'n' roll songwriter, d. 8-22-11.
- LERER, SHIFRA: Yiddish Star of Stage and Screen, d. 3-12-11.
- LESSER, LEN: Veteran actor best known as Uncle Leo on 'Seinfeld,' d. 2-16-11.
- LEVINE, MILTON: Ant farm creator, d. 1-16-11.
- LIEBERSON, PETER: Composer inspired by Buddhism, d. 4-23-11.
- LIPSCHITZ, RABBI MAX: Leader in South Florida, d. 3-20-11.
- LUMET, SIDNEY: Director, d. 4-9-11.
- MANDEL, JACK: Jewish philanthropist, d. 5-12-11.
- MANDELBAUM, ALLEN: Poet and translator, d. 10-27-11.
- MANSKI, SAMUIL: Shoah survivor saved by Sugihara, d. 6-19-11.
- MARGUILIS, LYNN: Radical biologist, d. 11-22-11.
- MELTON, SID: Comic Actor of film and TV, d. 11-2-11.
- MENASHE, SAMUEL: Poet, d. 8-22-11.
- MENGERS, SUE: Hollywood agent, d. 10-15-11.
- NEUGROSCHER, JOACHIM: Prolific Multilingual Translator, d. 5-23-11.

- PEARLE, STANLEY: Pearle Vision founder, d. 7-21-11.
- RADNER, SIDNEY: Houdini memorabilia collector, d. 6-26-11.
- RAGOVOY, JERRY: Songwriter, d. 7-13-11.
- RAYFIEL, DAVID: Screenwriter David, d. 6-22-11.
- REISMAN, DEL: Veteran TV writer, d. 1-8-11.
- ROBERTS, RUTH: Pop song composer, wrote 'Meet the Mets,' d. 6-30-11.
- ROBINSON, JERRY: Comic artist and 'Joker' creator, d. 12-8-11.
- RODNUNSKY, JAMES: Cablecam inventor, d. 6-10-11.
- ROGOVIN, MILTON: Photographer, d. 1-18-11.
- ROSE, PHILIP: Broadway producer, d. 5-31-11.
- ROSENFARB, CHAVA: Celebrated Yiddish Writer, d. 1-30-11.
- ROSS, GEORGE: Philanthropist, d. 7-8-11.
- ROTHBERG, ABRAHAM: Author who wrote of Golem and Stalin, d. 3-28-11.
- RUDERMAN, MORTON: Philanthropist and entrepreneur, d. 10-12-11.
- SAKS, SOL: 'Bewitched' creator, d. 4-16-11.
- SAMUELS, JOSEPH: Texas Jewish newspaper publisher, d. 1-19-11.
- SAVAGE, RANDY 'MACHO MAN': Pro wrestler and entertainer, d. 5-20-11.
- SCHAEFFER, SUSAN FROMBERG: Writer, d. 8-26-11.
- SCHNEIDER, BERTON (BERT): Film and television producer, d. 12-12-11.
- SCHNITZER, HAROLD: Philanthropist and developer, d. 4-27-11.
- SCHWARTZ, ALVIN: Creator of Superman's Bizarro image, d. 10-29-11.
- SCHWARTZ, SHERWOOD: Creator of 'Gilligan' and 'The Brady Bunch,'
d. 7-12-11.
- SHAVIT, YITZCHAK: A federation and Jewish Agency leader, d. 2-20-11.
- SHESTACK, JEROME: Human rights leader, d. 8-18-11.
- SHULMAN, IRVING J.: 'Daffy' entrepreneur, d. 3-25-11.
- SIEGELMAN, STANLEY: Poet, d. 4-11-11.
- SIMON, ABDALLAH: Wine industry executive, d. 1-1-11.
- SIMON, JOE: Co-creator of Captain America, d. 12-14-11.
- SKONDOVITCH, ALFRED: Alaska artist, abstract expressionist, d. 7-15-11.
- SLOANE, JOYCE: 'Second City' producer, d. 2-3-11.
- SNOW, PHOEBE: Pop singer, d. 4-26-11.
- SOCOLOV, JUDITH: Convicted of spying for Soviet Union, d. 2-26-11.
- STEIN, RABBI CHAIM: Rabbi of Cleveland's Telshe Yeshiva, d. 6-29-11.
- STEINBERG, LEO: Influential Art Historian, d. 3-13-11.
- STEINER, FRED: Hollywood composer, composed 'Perry Mason' theme,
d. 6-23-11.
- STEINWEISS, ALEX: Illustrator, invented album cover art, d. 7-17-11.
- STERN, LEONARD: Wrote TV shows, co-created 'Mad Libs,' d. 6-7-11.
- STERNE, HEDDA: Artist, d. 4-9-11.
- TABACK, SIMMS: Children's author, d. 12-25-11.
- TAFEL, EDGAR: Architect with Wright, d. 1-18-11.
- TAUB, HENRY: Founder of ADP payroll services company, d. 3-31-11.
- TRAGER, DAVID: Judge in Crown Heights case of murder of Yankel Rosenbaum, d. 1-5-11.

TYLER, GUS: Labor leader and journalist, d. 6-3-11.
 WALETZKY, TSIRL: Papercut pioneer, d. 12-8-11.
 WASSERMAN, EDITH: "First Lady of Hollywood," d. 8-18-11.
 WISHNER, MAYNARD: National AJC leader, d. 12-19-11.
 YALOW, ROSALYN: Medical scientist and Nobel prize winner, d. 5-30-11.
 YANOWITZ, BENNETT: National Jewish leader, d. 5-31-11.
 YESS, MOSHE: Influential Orthodox songwriter, d. 1-8-11.
 ZACHARIUS, WALTER: Iconoclastic publisher, d. 3-2-11.
 ZANDMAN, FELIX: Industrialist and Shoah survivor, d. 6-4-11.
 ZEISEL, EVA: Industrial designer, d. 12-30-11.
 ZISKIN, LAURA: Hollywood producer, d. 6-12-11.
 ZOLF, LARRY: Canadian journalist, d. 3-14-11.
 ZWEILBON, HERBERT: Americans for a Safe Israel founder, d. 1-19-11.

Notable 2012 Obituaries

EPHRON, NORA: film director, d. 1-26-2012. Nora Ephron, a film director, author and essayist who wrote the screenplays for "When Harry Met Sally" and "Sleepless in Seattle," has died. Ephron died Tuesday in a New York hospital of leukemia at 71. Only close friends and family knew of the illness, which was diagnosed in 2006. Her last movie was the 2008 hit "Julie and Julia," starring Meryl Streep. She had started out as a journalist before becoming an author and essayist, and later a screenwriter and director.

Her 2006 book of essays titled "I Feel Bad About My Neck: And Other Thoughts on Being a Woman" became a New York Times best-seller. Ephron told *Daily Forward* writer and author Abigail Pogrebin in a 2003 interview for her book "Stars of David: Prominent Jews Talk about Being Jewish" that she thought of herself "as a Jew, but not Jewish."

Ephron was married three times and divorced twice, the second time from Washington Post reporter Carl Bernstein. Her book "Heartburn" was a recounting of their marriage.

A graduate of Wellesley College, she was an intern in the Kennedy White House and then worked as a mail girl at Newsweek.

GEWIRTZ, GLADYS: Jewish song pioneer, d. 4-14-12. Gladys Gewirtz, who went from Juilliard to Camp Ramah to recording nursery rhymes for Jewish children to acting in a TV Holocaust film with Kirk Douglas, died April 14 at 84. Gewirtz, a graduate of the Juilliard School became the first music director of Camp Ramah. She and her sister, Roz Grossman, developed children's folk songs based on traditional fairy tales and nursery rhymes. The recordings' "simple sing-along tunes are endearing and reminiscent of earlier times," according to the blog of the Judaica Sound Archives at Florida Atlantic University Libraries. The blog said Gewirtz, had the idea of creating recordings for young Jewish children more than 60 years ago and that they dealt "primarily with Jewish customs and holidays," and

celebrating the newly established State of Israel. Citing an article in *My Jewish Learning*, the blog said Gerwitz's *Mother Goose Songs for Jewish Children and Holiday Play Songs*, "injected Jewish themes into familiar American children's songs; Little Boy Blue, for instance, cannot watch over his sheep on Shabbat—he is in shul, of course. The young boys on the cover all sport kippot and Mother Goose is pictured in a matronly shawl, with a prominent Star of David around her neck." Albums from the archives' collection can be heard here.

LENDER, MURRAY: Bagel magnate, d. 3-21-12. Murray Lender, who helped mainstream bagels by creating frozen versions that were sold in supermarkets nationwide, died March 21 at 81. NBC said that Murray Lender had "such a passion" for frozen food and established and co-chaired the first National Frozen Food Month in March of 1984. Lender once made a "life-sized" bagel on Johnny Carson's *Tonight* show. Murray Lender was "an iconic businessman who helped bring bagels to kitchens around the world. Born into a family business, Lender, along with his brothers Marvin and Sam, pioneered the concept of frozen bagels, and brought a historically Jewish food to people of all backgrounds and ethnicities." Lender was involved in the Jewish community in New Haven for more than 50 years, and is credited with reinventing the Jewish Community Center. Lender led the effort to raise nearly \$18 million to build an impressive new JCC in nearby Woodbridge, the Federations said in a press release.

PLAUT, RABBI GUNTHER: Reform leader, d. 2-8-12. Rabbi Gunther Plaut, a major figure in Reform Judaism, died in Toronto. Plaut, a Former president of the Canadian Jewish Congress who wrote widely on human rights, died Wednesday at the age of 99. He often was quoted by media around the world on issues pertaining to Reform Judaism. He published a volume of commentary on the Torah and haftarah that has become the standard text used by the Reform movement; it took 17 years to write. In later years he turned to fiction, publishing two novels and a collection of short stories. Plaut, a native of Germany who fled the Nazis in 1935 and came to the United States, held pulpits in Chicago and St. Paul, Minn., before moving to Toronto's Holy Blossom Temple, where he was spiritual leader from 1961 to 1977. He became the temple's senior scholar in residence in 1978. After receiving his U.S. citizenship in 1943, he enlisted as a chaplain in the U.S. Army and served as a frontline chaplain in Belgium and Germany. He was ordained a rabbi from Hebrew Union College in 1939.

SASSOON, VIDAL: Stylist to the stars and fighter of anti-Semitism, d. 5-9-12. Celebrity hairstylist Vidal Sassoon, who was committed to fighting anti-Semitism and fought in Israel's War of Independence, has died. Sassoon died Wednesday in his Los Angeles home. He was 84. He had been battling leukemia, according to the *Los Angeles Times*. In 1982, he established the Vidal Sassoon International Center for the Study of Anti-Semitism at the Hebrew University of Jerusalem. He toured the United States to raise funds for the center. Sassoon, a London native, from the age of 3 grew up in a Jewish orphanage after his father left the family. He left school at 14 to become an apprentice hairdresser. In 1948, at the age of 20, he joined the Haganah and fought in Israel's War for Independence. He opened his first salon in London in 1954, and became known for his modern and low-maintenance hairstyles

that used geometric cutting and layers to achieve a sleek and natural look. Sassoon opened more salons in England and then in the United States. In 1973 he debuted a line of shampoos and styling products, gaining fame appearing in TV commercials using the slogan "If you don't look good, we don't look good."

SENDAK, MAURICE: Children's author, illustrator, d. 5-8-12. Maurice Sendak, author and illustrator of the popular children's book "Where the Wild Things Are," has died. Sendak, who wrote and illustrated more than 50 children's books, died Tuesday at the age of 83. He reportedly had suffered a stroke on May 4. The son of immigrant Polish Jews, Sendak told *The Associated Press* that he spent his childhood in Brooklyn thinking about the children who died in the Holocaust in Europe. "My burden is living for those who didn't," he told the AP. "Where the Wild Things Are" tells the story of a young boy, Max, who is sent to his room as punishment and imagines a make-believe land with a wild forest and creatures. The book has sold nearly 20 million copies worldwide and been made into a feature film. Sendak, who did not attend college, became a window dresser for Manhattan toy store FAO Schwarz in 1948. A self-taught illustrator, he was commissioned to illustrate the book "Wonderful Farm" by Marcel Ayme in 1951, and in 1957 he began writing his own books. In 1964, the American Library Association awarded Sendak the Caldecott Medal for "Where the Wild Things Are." He received the international Hans Christian Andersen medal for illustration in 1970, and in 1983 he won the Laura Ingalls Wilder Award from the American Library Association. President Bill Clinton awarded Sendak a National Medal of the Arts in 1996 for his body of work.

WALLACE, MIKE: Veteran '60 Minutes' correspondent, d. 4-7-12. Veteran journalist Mike Wallace, who appeared on the CBS news program "60 Minutes" from its first airing, has died. Wallace died Saturday at 93 at a care facility in New Haven, CT, where he had been living in recent years. Known for his probing interviews, Wallace had retired from the highly rated "60 Minutes" in 2006 after 38 seasons, but continued to contribute to the program and other CBS news shows. The watchdog group CAMERA had accused Wallace of having an Israel problem. During a 1989 interview with Yasser Arafat, Wallace allowed the PLO leader to spout his anti-Israel views without questioning them. When he asked Arafat if he had renounced "military operations" inside Israel, Arafat responded, "Any people who are facing occupation or oppression have the right to use all methods." Wallace did not probe this with a follow-up question, CAMERA pointed out in a 2006 report called "Mike Wallace's Middle East Problem." But in a 2007 interview with Arafat, Wallace accused the Palestinian leader of inciting violence and confronted him over anti-Semitic rhetoric on official Palestinian television. Wallace grilled Nation of Islam leader Louis Farrakhan, telling him, "You don't trust the media; you've said so. You don't trust whites; you've said so. You don't trust Jews; you've said so. Well, here I am." Wallace was awarded 21 Emmy Awards, five DuPont-Columbia journalism awards and five Peabody Awards during his career.

Full List of Obituaries 2012: January 1st–July 2nd

- ABRAMSON, ALBERT: Holocaust Memorial backer, d. 3-6-12.
ALBERT, JEROME: Coney Island's 'Astroland' co-founder, d. 3-15-12.
ASH-FUHRMAN, CHAYALE: Yiddish Actress, d. 3-8-12.
BECKER, NEWTON: Philanthropist, d. 1-2-12.
BERGMAN, PETER: Firesign Theatre founder, d., 3-9-12.
BHAGAVATI, MA JAYA SATI: Yoga teacher and 'guru,' born Joyce Green, d. 4-14-12.
BIEGEL, MARTY: Los Angeles high school basketball coach, d. 3-13-12.
BLUESTEIN, JENNY: St. Louis celebrity hair stylist, nurse, d. 4-27-12.
BREITBART, ANDREW: Conservative Internet publisher, d. 3-1-12.
BROOKS, TAMARA: Noted choral conductor and wife of Theodore Bikel, d. 5-19-12.
COOPER, FRANK: Legendary agent, tied to Sinatra and Eastwood, d. 1-19-12.
DENKER, HENRY: Prolific playwright, novelist, screenwriter, d. 5-15-12.
ENDLER, JAMES: Engineered WTC, West Point Jewish Chapel, d. 3-24-12.
EREM, SHIMON: 'Patriarch' of L.A. Israelis, d. 5-27-12.
ESTRIN, GERALD: Computer pioneer in U.S. and Israel, d. 3-29-12.
GLAZER, SAMUEL: Mr. Coffee creator, d. 3-12-12.
GOLDSTEIN, SOPHIE: Chronicler of Saratoga Springs Jewish history, d. 5-14-12.
GOODMAN, JULIAN: President of NBC, d 7-2-12
GORDON, AL: Emmy-winning comedy writer, d. 5-23-12.
JAVITCH, LEE: 'Giant' supermarket chain Former chairman, d. 4-19-12.
JOSEPHSON, ERLAND: Bergman film star, d. 2-25-12.
KAGAN, MOSHE: Moshe, Labor Zionist leader, d. 5-3-12.
KAPLAN, ZELDA: Fashion world 'fixture,' d. 2-15-12.
KASSMAN, HARRIET: DC couturier, d. 2-24-12.
KAY, DENNIS: Mayor of Hudson Valley, town that fought ultra-Orthodox, d. 4-15-12.
KAYE, SAMUEL: Wolfie's deli owner, d. 1-15-12.
KISSEL, HOWARD: Theater critic, d. 2-24-12.
LEVINSON, HARRY, psychologist for the workplace, d. 6-26-12
LEWIS, REGINALD: Canada's oldest Bnai Brith member, d. 3-27-12.
MAAS, FREDERICA: One of Hollywood's oldest, d. 1-5-12.
MARDO, BILL: Sportswriter who pushed for integrating baseball, d. 1-20-12.
MAZEL, LOUIS R.: Vermont retailer, d. 3-28-12.
MILLER, JAY: ACLU director on Nixon's 'enemies list,' d. 1-3-12.
NOVICK, PETER: Professor, critic of Holocaust centrality, d. 2-17-12.
RABINOWITZ, STANLEY: Spiritual leader to presidents and ambassadors, d. 6-10-12.
RAPOPORT, BERNARD: Major backer of Democrats, d. 4-5-12.
SHERMAN, ROBERT: Mary Poppins' songwriter, d. 3-5-12.

STEARNS, STAN: Photojournalist, took 'salute' photo at JFK funeral, d. 3-2-12.
 STEINBERG, ELAN: WJC Official, d. 4-6-12.
 STROBOS, TINA: Rescuer of Dutch Jews during the Shoah, d. 2-27-12.
 SUGAR, BERT: Colorful boxing writer, d. 3-25-12.
 TRAMIEL, JACK: Computer pioneer, d. 4-9-12.
 VOGEL, AMOS: Influential film scholar, d. 4-24-12.
 WALLERSTEIN, pioneering expert on divorce, d. 6-18-12
 YAUCH, ADAM: Beastie Boy member, d. 5-4-12.
 ZARROW, JACK: Oklahoma oil exec and philanthropist, d. 2-2-12.
 ZASLOW, JEFFREY: Journalist, d. 2-10-12.

Deaths in the Jewish Communal World

(For longer obituaries: go to www.jfna.org and search for "mourns the passing".)

Albert "Ollie" Adelman, Milwaukee, a longtime friend of Jewish Federations. (January 2012, age 96).

Eliezer Ayalon, Jerusalem, a veteran tour guide for Jewish Federation of North America missions, was a passionate supporter of Israel and a dedicated Holocaust educator. (May 2012, age 84).

Annette Dobbs, San Francisco, the Former president of the Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties. (March 2012, age 89).

Warren Hellman, San Francisco. philanthropist and businessman. (December 2012, age 77).

Ted Kanner, Los Angeles, the Former executive vice president of the Jewish Federation of Greater Los Angeles. (November 2011, age 80).

Myra Kraft, Boston, a generous philanthropist and dedicated supporter of the Jewish community, actively involved in the Federation movement. (July 2012, age 68).

Murray Lender, New Haven, CT, a leader in the Jewish communal world, and a lifelong activist for Jewish causes. (March 2012, age 81).

Carl H. Lindner Jr., Cincinnati, was the largest non-Jewish donor in the country to the United Jewish Appeal (UJA) – the predecessor of JFNA – Annual Campaign. (October 2011, age 92).

William (Bill) J. Lowenberg, San Francisco, a Holocaust survivor turned generous philanthropist who was devoted to the Jewish people and Israel. (June 2012, age 84).

Daniel Lyons, Palm Beach Gardens, FL, was a generous philanthropist who was devoted to the Jewish people and Israel. (April 2014, age 92).

Jack Mandel, Cleveland, a longtime friend of the Federation movement and a dedicated supporter of the Jewish community. (May 2011, age 99).

Bernard Rapoport, Waco, TX, a generous philanthropist and dedicated supporter of Israel. (April 2012, age 94).

Morton E. Ruderman, Boca Raton and formerly of Lynnfield, MA, co-founded the global health care technology firm MEDITECH and later became one of the Jewish community's leading philanthropists. (October 2011, age 75).

Yitzchak Shavit, Netanya, Israel, Senior Vice President of Communal Advancement at Jewish Federations of North America, and the Executive Vice Chairman of the United Israel Appeal, a longtime friend of the Federation movement, the Jewish Agency and a dedicated supporter of Israel. (February 2011, age 67).

Richard Tapper, Winnipeg, a remarkable young leader and devoted supporter of Jewish Federations. (May 2012, age 35).

Bernice (Perlstein) Waldman, Hartford, CT, a longtime friend of Jewish Federations. (January 2012, age 87).

Maynard I. Wisher, Chicago, a leader in the Jewish communal world and a lifelong activist for Jewish causes. (December 2011, age 88).

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