

C O N T A C T

September 1998

חברים כל ישראל

Tishrei 5759



Is Hebrew School Dead?



From the Editor

The Solution is Immersion



As we approach the next century, many of the educational models and institutional structures that the American Jewish community designed to develop and strengthen Jewish identity are now being called into question. For decades, we dropped our children off at Sunday schools or participated in Federation campaigns, hoping it would promote Jewish knowledge and consciousness and counter the enticements of secularism and American culture that were pulling our people away from their religious traditions and distinct heritage. Although our intentions were good, these efforts did not seem to have worked out the way we wanted. Jewish literacy is not widespread. Jewish identity is not a given.

The "compartmentalization of Jewishness" -- the separation of our Jewish activities and energies from our everyday lives -- was, in the minds of many of today's thinkers, the major problem. In an attempt to remedy the situation, new models and programs are being initiated, programs that treat Jewishness not as something supplemental (or even subsidiary) to the way we live, but as integral to it. Whether it is a retreat center, a wilderness experience, a summer camp, an Israel trip, or a day school, these efforts center on the idea of *immersion*, of creating a total Jewish environment within which our shared goal of producing a robust, energized and educated Jewish community might be more effectively realized.

This issue of *Contact* focuses on three of these immersion models and, in addition, includes an essay that defends the supplementary system. As a key member of a select group of Jewish leaders, your views on this topic are welcome and we encourage you to write us.

With warm wishes
for a joyous and sweet New Year,
Rabbi Niles E. Goldstein

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Issue 3, September 1998

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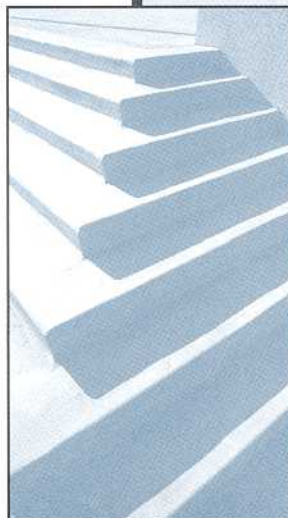
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The Jewish Retreat Center

Advancing Continuity Through Retreats

by Rabbi Irving Greenberg

One of the most revolutionary aspects of our time is that life transformations occur more frequently and at advanced ages. The book One Nation Under God estimates that over the course of their lifetime 25% of all Americans change their religious identity from the religion in which they had been born.

This continuous self-transformation is the outcome of postmodern culture. Most people live in urban concentrations where a vast variety of communities live side by side as neighbors, exposing their religions to each other. Media carry images and messages from every way of life and faith into everyone else's home and consciousness. There is no shelter where values are simply self-evident; there is practically no time or space where the insider culture or inherited religion can present itself in the most flattering, self-directed terms while making subsidiary the alternative systems. Yet in the past, self-evidence was the most powerful validator of values ("whatever is, is right"). Established religions and in-group morals reigned supreme.

People move, change jobs and social settings repeatedly; the effect is multiplied by a growing affluence which gives people more margin for more choices. The result is the appearance that nothing is given (or fixed), everything is choice (or change).

Professor Jonathan Sarna has called this phenomenon one of the four great discontinuities of Jewish history (where association shifts from descent [given, inherited, biology] to consent [created, chosen, voluntary]).

This transformation has worked against Jewish continuity.

"Now, when the very future of Jewry is at stake, the time has come to make the retreat experience universal."

Jews are a small minority in America. As assimilation rates show, Jews are more likely to switch out of the community than others are likely to switch into it. Internally, Jews are more likely to shift from the traditional, inherited sector toward the liberal wing and general culture. In America, Orthodoxy is less than 10% of the Jewish population while intermarriage rates are very high.

Jewish Education has not been able to keep up with this drastic change. For 1800 years, Jews lived in a total Jewish environment, in a world where values were self-evident. The Jewish teachings were taught by the best people; they were rooted in the social, cultural, and physical reality which Jews inhabited. The outsider

values were experienced as inferior (*goyim*) or second rate. Contacts with gentiles in adult life were limited or fleeting, often shadowed by hostility and other barriers.

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Finding New Jewish Life in the *Wilderness*

by Bob Greenbaum

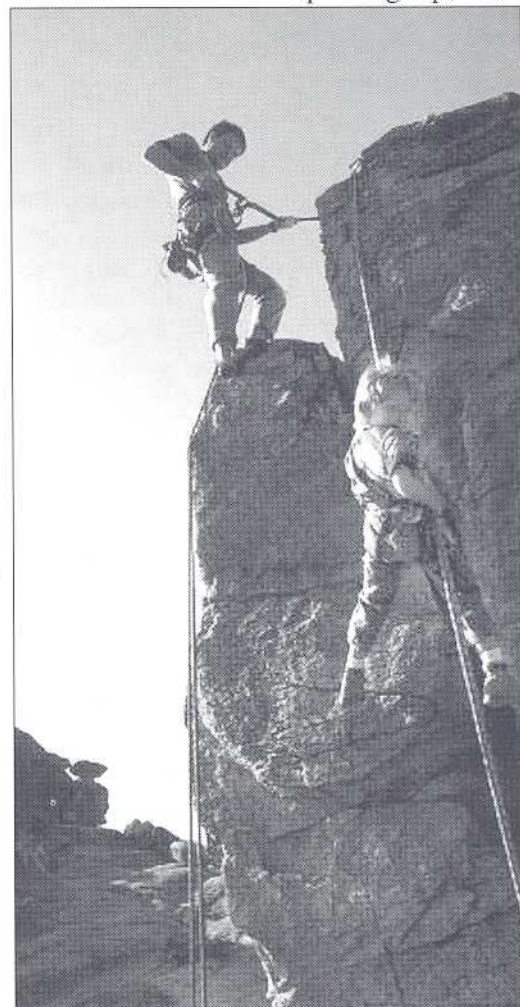
It is a phenomenon happening everywhere you look. People are busier, overextended, without enough time to do what they truly enjoy. When they are able to take time off, more and more are heading outdoors for adventures and experiences connected to the land and far removed from their everyday lives. While these vacations can be wonderful, within days of returning home their experiences fade and become only fond memories. What is missing is a way of turning these adventures into something deeper, more meaningful. These experiences fade so quickly because, as has been the case with the practice of Judaism in so many people's lives, a spiritual dimension is lacking.

As can be seen with the increased popularity of yoga and Kabbalah, people are longing for spirituality in their lives. By connecting our desire for great outdoor adventures with deep spiritual experiences, vacations can become life-altering and fulfilling in ways never before imaginable.

Jews are looking for ways to reconnect with and re-imagine their Judaism. Simply going to Hebrew school, attending Shul, observing some of the holidays, celebrating one's Bar or Bat

Mitzvah, or eating lox and bagels isn't enough to give them the spiritual fulfillment they are longing for. We as a people have long looked at our lives in the context of what has always been, but now the Jewish world is opening up, enabling us to explore our Jewishness in radically new ways.

One such way of connecting Judaism with who we are today is through the land (and not necessarily Eretz Yisrael). Through our understanding of how we are a part of the greater whole, and by connecting in a raw sort of way to the land, we are better able to understand the interdependency and our own people's relationship to its environment.



Want to Contact *C O N T A C T* ?

Contact is an open forum for Jewish dialogue, and your opinion matters. Was there an article you strongly liked or disliked? Agreed or disagreed with? We would love to hear from you.

Mail correspondences to:

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6 East 39th Street, 10th Fl.
New York, NY, 10016

Or, e-mail us at: info@jewishlife.org

Genesis describes how humanity is to have dominion over all of God's creatures. This raises many questions. How do we have dominion if we destroy what we have? How do we preserve creation for future generations? Is it our obligation to protect it? How do we as Jews respond to the needs of people when they conflict with the well-being of the environment? What is it that we should do, both as individuals and as a community, to contribute to our mission to help repair the world?

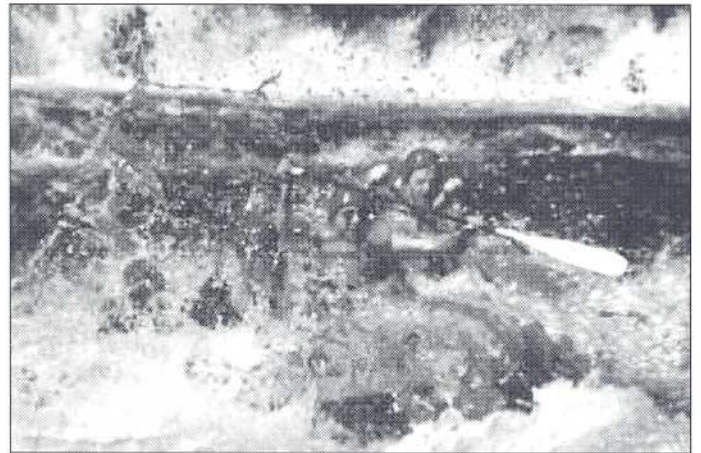
These are some of the questions addressed by a new breed of Jewish educators who have taken Judaism out of the synagogues, out of even the lecture hall, and put it back where it

began centuries ago. Using the land to explore who we are as human beings, they are redefining and re-imagining ways to explore what it means to be a Jew in today's new world.

Imagine ice-climbing on glaciers thousands of years old. Then imagine you discover that the crampons on your boots, secured by wrapping them in a particular way to insure your survival on the ice,

look much like the tefillin that traditional Jews

have wrapped themselves in, helping to insure the survival of the Jewish people. Picture learning leadership skills while rock climbing, or teamwork while river rafting. Then picture how those experiences can be applied to your work as a board member of a Jewish organization. It's time we explore who we really are, and how we as Jews have an important role to play in



Tikkun Olam.

It has taken me years to connect with my Jewishness. As a child, I was part of a very assimilated world, but as I've matured I have begun to explore my place both in the Jewish world and as a Jew in the world at large. Having had the great fortune of being involved in one of CLAL's first two-year study programs in my home in Palm Springs, California, and now serving as a board member, I have found a way to forge a link between two of my great loves — a love of travel and adventure, and my new love of Judaism.

I created Jewish Adventure Travel as a means of reaching those Jews who have been unable to connect with their Judaism and Jewish spirituality through traditional means. It is our hope that participants will walk away from a Jewish Adventure Travel experience with a renewed, deeply satisfying sense of their Jewish traditions, beliefs and identities. ❁

Bob Greenbaum is the Director of Jewish Adventure Travel, (800) 998-7585.

Jewish Sun

A Tool For Transformation

by Robert Bildner and Elisa Spungen Bildner

“What was your favorite activity at camp?” I asked our 11-year-old a few days ago, as we drove him home after four weeks at a Jewish camp.

“Shabbat,” he said instantly.

Not rock climbing, not judo, not woodworking. Ari loved Shabbat, from cabin clean-up Friday afternoon through Havdalah.

I understood his answer: I recalled from my camp days the awe-inspiring power of community and the presence of the Shekhinah, as hundreds of campers gathered for Kabbalat Shabbat, dressed in white, looking heavenward above a mountain ridge, to welcome the Sabbath queen.

We believe so strongly in the ability of Jewish camps to create pivotal Jewish experiences for our children — and your children — that we began a foundation, the Foundation for Jewish Camping, to further strengthen this powerful and effective institution. We then hired Rabbi Ramie Arian, an expert both in Jewish youth programming and foundation administration, as the Foundation’s executive director.

If Jewish camps work so well, why do they need strengthening? For many reasons. First, there

aren’t enough Jewish camps in the United States to meet the demand. Bunks are overcrowded, waiting lists abound. (Enrollment is full by December at the camp our kids attend.) Existing Jewish camps are clustered in the northeast, Wisconsin and California—other regions of the country are relatively bare. And many of the camps that do exist, with their buckling tennis courts and ramshackle dining halls, are less enticing to protective parents than, say, “Camp Wahu-Wahu,” with 12 lighted Har-Tru courts and a mess hall like a Marriott restaurant. My kids dejectedly report that this year their camp didn’t even have staff for the photography and drama departments.

Jewishly educated, well-trained staff are hard to come by. Given the choice between a low-paying eight weeks as a counselor at “Camp Shalom” or a resume-enhancing internship at Goldman Sachs, striving college kids usually opt for Wall Street.

Finally, Jewish camps are expensive. Maybe not as pricey as “Wahu-Wahu,” but more expensive than many parents can afford, particularly if they already pay for Jewish day school or private school.

The Foundation for Jewish Camping aims to address these needs. Our first priority is to raise at least a \$10 million endowment. We plan to award grants—beginning next year—to camps of all Jewish denominations to improve their physical facilities, enhance

A Personal Reminiscence

by Holly Brod Farber

My last Herzl Camp Shabbat was well over a decade ago, yet I can still recall vividly how the presence of Shabbos influenced the whole world. Everything was different, better — the white clothing we wore, the *ruach* (spirit) of our singing, the quality of our prayers, and the way we treated each other. Shabbat at camp had a quality and intensity that has left its mark on my soul to this day. My Shabbat observance is different now than when I was at camp, but when I learned at camp still influences me, and I strive to bring that *ruach* to my own home.

Those of us who went there used to refer to Herzl

Summer Camp

their secular and Jewish programming, develop strategies to attract qualified staff and provide scholarships. Down the road, our foundation will participate in building new camps.

We're certain that we are on the right track. Our foundation's research shows that many of today's Jewish community leaders say it was Jewish camping that forged their religious and cultural identities.

Anecdotally, we see it happening with our kids. Yes, we live an observant Jewish life. Yes, we send our children to a typical but admittedly lackluster after-school Hebrew program. Yes, we privately tutor our kids in Hebrew and Judaic studies at home. Yes, one of them attended day school for many years. Which expe-

rience excites them the most? Camp.

"I READ TORAH YESTERDAY AT CAMP!!!" exclaimed one



postcard home. Another one, from another child, is similarly punctuated with exclamation points: "I am leading shacharit this weekend—I've got to have my own siddur!!!" Or: "We just had the greatest discussion about Jewish heroes and

their mitzvot." Intertwine this excitement about Judaism with top-notch secular experiences (like sports, drama, arts and crafts) and the mix is potent for developing a powerful, positive and knowledgeable Jewish identity.

Other religions and cultures think the Jewish camping model works, too, judging from a recent spate of articles. The July 18 New York Times describes how Muslims, Hindus and Sikhs are organizing camps to fend off their children's assimilation. As one 17-year-old Sikh said, "This camp has really changed my life. It turned me from...this assimilated American guy into someone who's proud of their culture." Roger Kamenetz, author of *The Jew and the Lotus*, describes the Dalai Lama's interest in Jewish camping as a model for camps he'd like to see developed to perpetuate Tibetan cultural continuity.

Jewish camping produces Jews, but only if it is available and only if it is done well. We established the Foundation for Jewish Camping to meet this challenge. ❁

Robert Bildner and Elisa Spungen Bildner are both former Wexner Heritage Foundation Fellows. The Foundation for Jewish Camping can be contacted through Rabbi Ramie Arian, Executive Director, at The Foundation for Jewish Camping, 551 Madison Avenue, 9th Floor, New York, New York 10022. Telephone: (212)-355-6115.

Camp as "a bubble in time." Friends you had known for only weeks seemed so close it was as though you had known them your whole life. The outside world seemed suspended, and many of the things that were so important out there (television, professional sports, movies) were virtually meaningless at camp.

Having experienced many Jewish environments before I became a camper, I was not one of those kids who was totally struck by being immersed in a Jewish environment. I was struck, however, by the duration and intensity of that immersion. I was also struck by the way it influenced me and my fellow campers. After a few days of saying the *Motzi* before meals and the

(continued on page 10)



After-School Programs Are Essential, Not Supplementary

by Rabbi Judd Kruger Levingston

There is nothing supplementary about a “supplementary” school. When first founded, supplementary schools “supplemented” the Jewish education that families were said to provide at home. Today, however, with many varieties of practice, including no practice at all,

after-school education may be the best guarantee that children receive exposure to the Hebrew language, to Jewish thought, Jewish holidays, ritual practices, and the rhythms of Jewish life as they are lived by committed adults.

In the last few years, many professional and volunteer leaders have paid increasing attention to creating and funding rich and inspiring educational experiences for young people. A Shabbaton, music festival, trip to Israel or summer camp all provide transformational, peak experiences; they are also isolated experiences, because often they do not easily translate into a young person’s week-to-week life. After a Shabbaton, students return to a family which may lack a vocabulary for observance.

After a summer at camp, students may find it difficult to reenact things they learned without the serenity of a lake and a large community of peers. Many believe that Jewish day schools provide the greatest guarantee of a strong Jewish identity, but



even day school is a peak experience, and day school graduates often find it difficult to attend synagogue on Shabbat after a week of daily prayers. They also often find it difficult to develop Jewish commitments after school even *after* eight years of Jewish life *during* school hours.

While these peak experiences should continue to be developed and to receive funding, only the after-school program has the potential to mirror the experiences of most adult committed Jews. Just as committed Jews tend to enrich their Jewish selves either

before 9:00 AM, after 5:00 PM, or on weekends, after-school programs meet following a day’s work. Like adult education, after-school education is voluntary; the incentive of a Bar or Bat Mitzvah cannot compare to the legal incentive to remain in compulsory public or independent schools. Finally, for students oriented toward Saturday cartoons, travel in Europe, athletics or the arts, an

after-school program may be the sole place in a child’s life governed by the Jewish calendar and peopled by Jews. In defense of the after-school program, it is not supplementary -- it is significant and essential.

Without rejecting the form of the after-school program and abandoning it completely, it is worthwhile to consider ways in which educators have suggested the re-invention of after-school programs. Four areas in particular are undergoing reform in many locales.

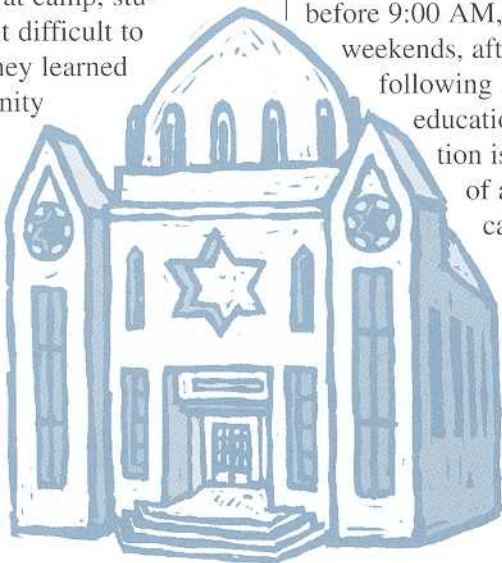
a. Hebrew Language Study

After-school programs meet at an hour not conducive to second language learning. They offer Hebrew a maximum of two or three times a week. This limitation has doomed

“...only the after-school program has the potential to mirror the experiences of most adult committed Jews.”

many Hebrew programs from the beginning of the century. Educational leaders of after-school programs should determine whether Hebrew language study merits a high or low priority, and then Hebrew or

Israeli culture or Jewish literature should become either a focal point of a school’s culture, or it should be taught in a different manner entirely. Hebrew language exposure could become a goal of a four-week, carefully designed immersion experience in which students would be guaranteed achieving a level of competency sufficient for Bar or Bat Mitzvah training and receiving just enough exposure to Hebrew language and linguistics in order to spark students’ interest without burdening them with grammar and conjugation.

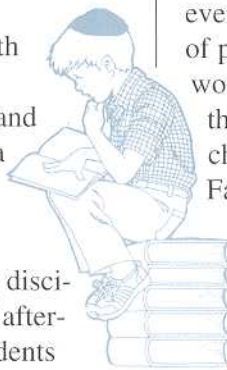


b. Staff Development

Many blame after-school programs for hiring ill-trained, ill-matched and often uninspiring teachers. Given the low salaries, working conditions, peculiar hours (especially Sunday mornings) and the slim pool of candidates in most regions, this critique is hardly surprising. A new orientation toward staff development would help educational directors to work with the available pool of teachers while also looking for new sources of talent, especially in retired or otherwise employed members of the congregation who could be recruited as volunteer or paid teachers. Members of the community might feel a greater investment and personal connection with the students, and the community could take pride in establishing self-sufficiency. On a limited budget, money spent on developing local, long-term staff members, in conjunction with local boards of education, national synagogue bodies, and local universities would be a sound investment.

c. Discipline

A breakdown in student discipline is a tragic hallmark of after-school programs. Since students may be at a low point in their daily level of energy and teachers may feel pulled in many directions, a program which restructures time, allowing for nutritious food and physical activity, might help students to feel more settled into the routine of after-school classes. By heightening teacher awareness both of multiple intelligences and of learning disabilities, classroom activities could become more varied and accessible to a wider range of students. By introducing



interactive curricula, by reconsidering Hebrew instruction, by promoting lively discussions around ideas and texts, and by providing opportunities for students to demonstrate their mastery of new material, a school's culture could change significantly.

d. Parental Support and Involvement

Keeping in mind that "supplementary" schools were run according to assumptions about students' families, today's after-school programs need to bring families into synagogues in order to educate them along with their children. Parent audiences at student performances and exhibits, parent-child classes, theme dinners and other events which accommodate a variety of parent interests and schedules would give students the sense that their families were behind their choice of an after-school program. Family involvement might also give after-school programs an added value that kids-only programs lack. Students may come to see how their parents wrestle with Jewish values as they make decisions about how to spend their time and money.

An educational director needs only energy and ability to persuade in order to accomplish many of the changes proposed herein. Hebrew books need to be purchased each year. A change in the Hebrew program simply means that new books are needed for an intensive program, or that a calendar change is needed for a quick immersion program.

Consultants are available through many boards of education and national synagogue bodies, often at no cost.

"...today's after-school programs need to bring families into synagogues in order to educate them along with their children."

Staff development may require greater funding, but some synagogue members, especially retired ones, may be willing to volunteer to teach at below-market salary in return for the opportunity to learn more about teaching and to contribute to the com-

munity. Changes in school climate, like parental support, require a reassertion of school mission, food, and changes in activity patterns, but they do not require a great deal of funds. The long-term benefits should be promising.

We need to stop referring to after-school programs as "supplementary schools." When seen and treated as essential by a community's leadership, they have the capacity to inspire students and to offer them a religious home every week throughout the year. ✿



Rabbi Judd Kruger Levington is a full-time high school educator and the Principal of the Rebecca and Israel Ivry Prozdor, the after-school program of the Jewish Theological Seminary.

Jewish Summer Camps: A Personal Reminiscence

(continued from page 7)

Birkat Hamazon afterwards, this practice seemed natural and took some “undoing” to shake off. The completely unique experience of connecting with peers spiritually (sitting together as we prayed, seeing that every person had a sense of spirituality) shed a different light on all of our other interactions. We referred to places by their Hebrew names and attended our *Chugim*. We sang every night, mostly in Hebrew, about Zionism and Israel and Jewish life. (Just a few weeks ago I was showing two Israelis around St. Paul, Minnesota, and as we went over a narrow bridge one asked the other if she could remember that song about a narrow bridge. Before she could answer I jumped in, surprising them both. The three of us sang songs for a long time, songs that I learned at camp, and we came away feeling connected.)



The whole camp week, however, seemed to be a buildup for Shabbat. Friday afternoon was dedicated to cleaning up our environment and ourselves, preparing our Shabbat song, and getting dressed in our finest whites. We took hundreds of pictures (many of which I still have) of our cabin-mates all dressed in white and waiting for the parade, led by our guitar-playing director, to lead us to the *Mirkaz* for services and then to Shabbos dinner. We put extra effort and preparation into services, which were always filled with *kavanah*. And aaahh, Shabbos dinner. The *Chadar Ochel* (dining hall) was mopped and scrubbed clean, and the smells wafting from the kitchen announced, “It’s Shabbat!” Our mouths watered for the first bite of *challah* and taste of chicken. And for dessert — watermelon. I can still taste it. After dinner was the highlight of the week for me — the Shabbos kiss. You could approach anyone and say “Good Shabbos,” and they would respond with a kiss, usually (but not always) on the cheek. As a 13-year-old, this was indescribable.

Camp was the place I lived Zionism. Not only did I learn about the history of my people, I experienced it

and made it my own. Camp was the place where I saw my peers as Jews. The people with whom I went to high school, to parties, and joined on the debate team and in plays — at camp all those people were vibrant Jews.

Our friendships and relationships reflected camp throughout the year and, for many of us, throughout our lifetimes. Over a

decade later we still joke about events that happened at camp. Two years ago a group of young Jewish families in the Twin Cities decided to get together monthly for Shabbos dinners.

The goal was to recreate the feeling of camp. We prayed, ate and sang together. The effort received a massive response, attracting much larger numbers of people than the organizers expected. I think the success of those dinners (called “Ruach Shabbat”) can be attributed in part to the desire that we as adults have to experience the feelings that only camp can create.

My husband and I intend to give our children a vibrant Jewish upbringing. We also know there are some experiences we cannot give them. I look forward, with a bit of ambivalence, to the day we load

our kids’ luggage on a bus and wave goodbye to them as they drive off to camp. I wish them the same feelings I had; the sense that time is a bubble, that they are surrounded by the best friends in the world, and that when the Shabbos Queen enters, she changes everything. ✿

Holly Brod Farber is active in the Twin Cities Jewish Community.

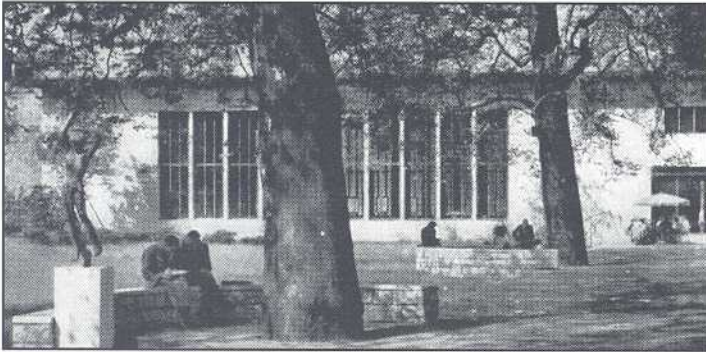


Retreat Center

(continued from page 3)

Jewish education did not prepare Jews for open society. For two centuries, we have struggled to make that adjustment. Five forms have emerged which have shown the capacity to nurture and maintain identity — and even to pull people back toward Judaism. They are: day schools, camping, youth movements, Israel study and adult intensive study (retreats). All five forms strive to (re)create a total Jewish environment where Jewish ideas are taught by the best people — at least on a par with the exemplars of general culture. Where values come alive and are absorbed at a greater level of depth. Where they are dynamic enough to attract people and confirm identities. Making all five experiences available to all Jews should be our highest priority.

The time has come to take advantage of people's willingness



to make new life choices in adult years. Today there are large numbers of neutral, Jewishly uneducated people and semi-apathetic or turned off adults. If offered Judaism in dynamic forms they will give it much more serious consideration. Today's Jews are open to changing their lives and taking on learning, observance, committed living and communal activity — especially if they are guided further and encouraged to enrich their lives every step of the way.

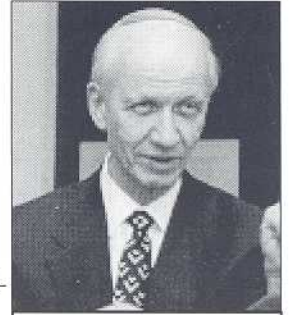
There is nothing like the adult intensive living and learning experience to reach and motivate people to make new in-depth Jewish commitments. The most successful groups in renewing Jewish life of the past three decades have used retreats heavily. My own primary experience has been with CLAL in its outreach to "secular" and Federation individuals of all ages, and in the Wexner Heritage program which focuses on emerging younger leaders (25-40 years old). Both placed retreats at the core of their programs — especially to motivate — although they learned that year-round classes and follow up were essential to maintain and extend the gains. The *chavura* movement, the successful youth movements — U.S.Y./L.T.F. (Conservative), the early Y.U. Torah Leadership Seminars and N.C.S.Y. (Orthodox), N.F.T.Y. (Reform), Young Judea — all had successes and made retreats a keystone of their efforts. The *baal teshuvah* outreach groups used Shabbatonim just as much as U.J.A. Young Leadership Cabinet; most vital synagogues did as well. The mystery is why all the Jewish communities have not developed dedicated facilities for retreat

centers. Now, when the very future of Jewry is at stake, the time has come to make the retreat experience universal.

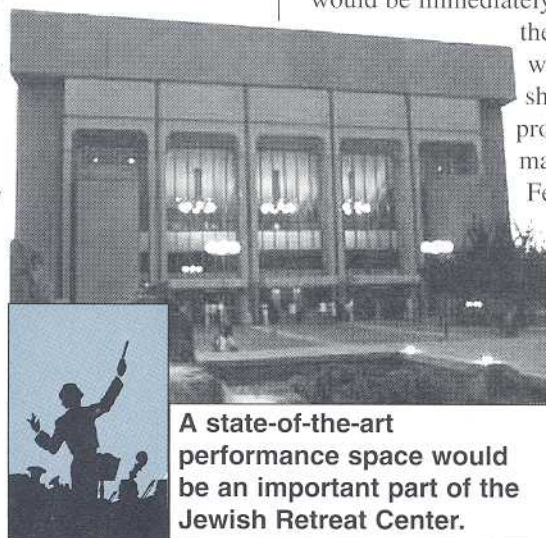
The classic example of a dedicated retreat center is the Brandeis-Bardin Institute in Los Angeles, California, the most magnificent piece of Jewish turf outside of Israel. In addition to recruiting and sustaining marginally Jewish families all these years, it has run one month summer sessions [*aliyah*] for college and post-college youth. Surveys show that graduates have higher affiliation rates and lower intermarriage rates. I know scores of cases where alienated young people or students about to intermarry were turned around completely by the experience. Yet when loss of identity is endemic and Jewish community leadership is being devastated by an epidemic of children's intermarriage and assimilation, spots for Brandeis-Bardin's summer aliyah programs remain unfilled. Tragically, assimilation seems unstoppable, yet a "guaranteed" cure is not used to the fullest!

One reason for the institutional lag is the lack of understanding of the urgency of the problem and the effectiveness of this mechanism. The Federations which have the resources to take the lead have shown short-sightedness, treating the retreat center as a potential financial drain or competition for capital funds rather than as a medicine for assimilation that is a bargain at almost any price. (Day schools, Israel trips, etc. received the same treatment for decades.) Most groups running retreats make do with improvised locations at hotels, conference centers, camps. The retreats lack the total Jewish environment in which everything from Jewish art and symbols to physical layout is available to maximize impact. The greatest loss is the failure to build a cumulative audience; only a dedicated space can build a reputation to draw people and repeat business.

The time has come for a nationwide push for retreat centers which would be available for year-round and continuous use. Synagogues and Hebrew schools which lack total environments would be immediately upgraded by incorporating retreats into their programming. Every organization — as well as every family and individual — should be empowered to experience these profoundly transforming events. The mood may be changing. A decade ago, Baltimore's Federation received a major grant for a center but diverted it to a program without walls. Now, it has recognized what it missed and decided to create an actual center. I know of five such significant projects now beginning, but none as yet are assured success. American Jewry's goal should be a network of magnetic retreat centers, with charismatic staff and a variety of profound programs to upgrade Jewish life. Family education, leadership training, and personal growth



Rabbi Irving "Yitz" Greenberg is President of Jewish Life Network.



A state-of-the-art performance space would be an important part of the Jewish Retreat Center.

will all flourish. It is a time to build. 🌸

כל ישראל/חברים Jewish Life Network A Judy and Michael Steinhardt Foundation

Jewish Life Network was founded to strengthen and transform the Jewish community. JLN will focus on projects which enable Judaism to articulate its message in contemporary terms and strengthen the ability of the community to reach the maximum number of Jews participating fully in American life.

JLN is built on the axioms of pluralism and freedom of creativity and discussion. JLN is committed to be an agent of change and will seek partnership and joint funding in all that it does.



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