Your Jewish Neighborhood

Martin Garfinkle

Where Justice Dwells Jill Jacobs, 2011 Jewish tradition compels us to protect the poorest, weakest and most vulnerable among us. But discerning how to make meaningful and effective change through social justice work-whether in community or on your own-is not always easy.

Where Justice Dwells Rabbi Jill Jacobs, 2011-06-01 How can Jewish values inform our work to create a just world—and help us work together for the good of all communities? Somehow, most Jews have decided that being a 'good Jew' means adhering to rituals such as Shabbat, kashrut, and prayer. But the word halakhah, generally translated as 'Jewish law,' literally means 'the way to walk.' Rather than a limited set of ritual laws, halakhah represents an all-encompassing way of life. —from Chapter 1 Jewish tradition compels us to protect the poorest, weakest and most vulnerable among us. But discerning how to make meaningful and effective change through social justice work—whether in community or on your own—is not always easy. This guide provides ways to envision and act on your own ideals of social justice by helping you navigate through such issues as: Creating a narrative mission statement that reflects your organization's values Balancing the needs of your community with those of other communities Weighing the pros and cons of various models of social justice work (direct service, advocacy, investment and community organizing) Expanding the impact and efficiency of your work Locating your social justice goals and methods within the context of Jewish tradition Maintaining the motivation and inspiration to continue your social justice work Each chapter includes a set of discussion questions to prompt reflection and conversation, as well as tips, tools, processes and forms for getting your social justice project off the ground.

Synagogues of New York City Oscar Israelowitz,2000

The Jewish Community of Washington Martin Garfinkle,2005 The Jewish community of Washington, D.C., located in the political nexus of the United States, has often enjoyed attention from people of every level of influence, including the president of the United States. On May 3, 1925, Calvin Coolidge attended the cornerstone laying ceremony of the Washington Jewish Community Center. Herbert Hoover, as a former president, was vocal in his denunciation of Nazi Germany's treatment of the Jews. His voice garnered the support of many United States senators in 1943, including two from Maryland and one from Virginia. Ronald Reagan sent his personal regards to the Ohev Shalom Talmud Torah Congregation on their 100th anniversary celebration on April 10, 1986.

Revolution of Jewish Spirit Baruch HaLevi, Ellen Frankel, 2012 A practical and engaging guide to reinvigorating Jewish community life, with strategies for reviving the Jewish spiritual centers at the heart of Jewish tradition and tips on sustainable transformation, inspiring leadership and inviting sacred spaces.

<u>Relational Judaism</u> Ron Wolfson,2013 Noted educator and community revitalization pioneer Dr. Ron Wolfson presents practical strategies and case studies to guide Jewish leaders in turning institutions into engaging communities that connect members to Judaism in meaningful and lasting ways.

Revolution of the Jewish Spirit Rabbi Baruch HaLevi, DMin,Ellen Frankel, LCSW,2012-09-26 Prepare to revive your Jewish community with the transformative power of the Divine spirit. Rabbi Baruch HaLevi and Ellen Frankel have correctly identified Ruakh as a key missing ingredient in Jewish institutional life, especially in the synagogue. Their call is for a revolution of spirit, a rejuvenation of our purpose, our worship, even our sacred spaces. It is recognition that the craving for community can bring people back to our institutions, if we welcome, engage and inspire them. —from the Foreword by Dr. Ron Wolfson In this practical and engaging guide to reinvigorating Jewish life, Rabbi Baruch HaLevi and Ellen Frankel identify the difference between a living synagogue and a dying one, and offer methods for reviving the Jewish spiritual centers—federations, community centers, institutions and synagogues—that serve as the heart of Jewish tradition and your life. They offer practical strategies for sustaining and expanding transformation, including tips for providing impassioned leadership, inspired programming and inviting sacred spaces. Whether you are clergy, congregant or community member, this guide will help you awaken your spirit and enliven your journey to a Ruakh-filled life.

The Jewish Community of West Philadelphia Allen Meyers, 2001 The Jewish community of Philadelphia west of the Schuylkill River is a composite of seven distinct neighborhoods surrounding West Philadelphia proper. These include Fortieth and Girard, Parkside, Wynnefield, Overbrook Park, Wynnefield Heights, Southwest Philly, and Island Road. A gathering of seventy-five thousand Jewish people in West Philadelphia during the twentieth century qualified the area known as a city within a city as a second settlement area. Excellent public transportation included the famed Market Street Elevated. The West Philadelphia Jews flourished and supported dozens of synagogues and bakeries, and more than one hundred kosher butcher shops at the neighborhood's height from the 1930s through the 1950s. Newly arrived immigrants embraced traditional Jewish values, which led them to encourage their offspring to acquire a secondary education in their own neighborhoods as a way of achieving assimilation into the community at large. The Jewish Community of West Philadelphia portrays Jewish life throughout West Philadelphia in the mid-twentieth century. The book captures rare, nearly forgotten images with photographs gleaned from the community at large.

משכן תפלה Elyse D. Frishman,2007

The Spirituality of Welcoming Ron Wolfson, 2006 Synagogues should be effective and relevant centers of Jewish life but too often the focus is on programs not people, on revenue not relationships. The end result is frequently a corporate atmosphere where membership lacks commitment, core leadership and spiritual fulfillment. In this empowering, practical guide, Dr. Ron Wolfson shows you how to transform your synagogue congregation into a sacred community by focusing on strategies for successful change. Using a case-study format for creating an inviting spiritual center, Wolfson defines the welcoming congregation and the fundamental materials that are involved in building one. He addresses the services a welcoming congregation should provide, the themes the congregation should focus on, and the standards that a vital spiritual community should uphold. Tapping into his experiences as co-developer of Synagogue 2000, the transdenominational project designed to envision and implement the ideal synagogue of the spirit for the twenty-first century, Wolfson also provides essential problem-solving tools that you can use to alleviate roadblocks along the way.

The Spirituality of Welcoming Dr. Ron Wolfson,2011-06-22 A practical guide for envisioning—and transforming—your synagogue into a powerful new congregation of welcoming, learning and healing. The new synagogue we envision is a spiritual center for all those who set foot inside it. It is a kehillah kedoshah, a sacred community, where relationships are paramount, where worship is engaging, where everyone is learning, where repair of the world is a moral imperative, where healing is offered, where personal and institutional transformation are embraced. The times are ripe for this spiritual call. —from the Introduction So often we want our congregations to be more—more compelling, more member-focused, more spiritual and yet more useful for our daily lives. Through reflection, examples, tips and exercises—and incorporating the fruits of Synagogue 2000 (now Synagogue 3000), a groundbreaking decade-long program investigating the challenges facing modern synagogues—this inspiring handbook both establishes a sound foundation for why a deep hospitality is crucial for the survival of today's spiritual communities, and dives into the practical hands-on how of turning your congregation into a place of invitation and openness that includes: Prayer that is engaging, uplifting and spiritually moving • Institutional deepening that is possible because of an openness to change • Study that engages adults and families, as well as children • Good deeds—the work of social justice—as a commitment of each and every member • An ambience of welcome that creates a culture of warmth and outreach • Healing that offers comfort and support at times of illness and loss • ... and much more.

Hasidic Williamsburg George Kranzler,1995-01-01 Hasidic Williamsburg recounts the dramatic emergence of this unique community in the face of major crises. It is the story of the loyalty of its members to their rebbes and their teachings and to the milieu they created in an old Jewish neighborhood in Brooklyn, New York. Based on his previous book Williamsburg: A Jewish Community in Transition, which reported the transformation of this moderately Orthodox Jewish community and its rise to prominence after the influx of numbers of refugees from Nazi persecution and the Holocaust, George Kranzler presents the findings of a decade of research into the survival and life-style of Hasidic Williamsburg as a functioning community. Hasidic Williamsburg portrays the desperate struggle and relentless efforts of its leaders, foremost among them the Rebbe of Satmar and other prominent hasidic rebbes, to stem the progressive disintegration of the Jewish neighborhood. It presents their valiant attempts to provide the vital resources for its survival in the face of persistent poverty and other grave problems and to develop programs that would secure the future of this unique hasidic community. Kranzler concludes with the assertion that at the beginning of the '90s its inhabitants are hopeful of being able to weather the present crisis and to continue to function as one of pluralist America's viable religious communities.

American Synagogues Samuel Gruber,2003 American Synagogues is the first book to explore the exceptional architecture of modern American synagogues in the twentieth century, and this intriguing book relates the fascinating history of the Jewish people in America and how it is expressed in twentieth-century synagogue design. The book features all new photography of synagogues in many styles from a dozen states, many never before published in any form. The synagogues were designed by European masters, the best-known modern American architects, and by important contemporary architects including Frank Lloyd Wright, Philip Johnson, and Minoru Yamasaki.

Introducing My Faith and My Community Rabbi Kerry M. Olitzky,2011-04-23 You can understand your Jewish friends and loved ones more fully. A hands-on guide to the most important questions. Introducing My Faith and My Communityprovides an introduction to both the basics and complexities of Judaism and Jewish life through the lens of an interfaith relationship. Rather than providing stock answers to questions about Jewish rituals or values, or giving a broad overview of Jewish history and theology, Rabbi Kerry M. Olitzky addresses topics that will encourage understanding and stimulate discussion between you and your Jewish partner, relative, or friend. Topics include: Beliefs, Religion, and the Place of God in the Jewish Faith Study, Learning, and Charity as Core Values in Jewish Life Food, Holidays, Humor, and Ethnicity as Part of Jewish Culture The Importance of Synagogue, Israel, and Community to American Jews

Summoned Iddo Tavory,2016-03-11 On a typical weekday, men of the Beverly-La Brea Orthodox community wake up early, beginning their day with Talmud reading and prayer at 5:45am, before joining Los Angeles' traffic. Those who work "Jewish jobs"—teachers, kosher supervisors, or rabbis—will stay enmeshed in the Orthodox world throughout the workday. But even for the majority of men who spend their days in the world of gentiles, religious life constantly reasserts itself. Neighborhood fixtures like Jewish schools and synagogues are always after more involvement; evening classes and prayers pull them in; the streets themselves seem to remind them of who they are. And so the week goes, culminating as the sabbatical observances on Friday afternoon stretch into Saturday evening. Life in this community, as Iddo Tavory describes it, is palpably thick with the twin pulls of observance and sociality. In Summoned, Tavory takes readers to the heart of the exhilarating—at times exhausting—life of the Beverly-La Brea Orthodox community. Just blocks from West Hollywood's nightlife, the Orthodox community thrives next to the impure sights, sounds, and smells they encounter every day. But to sustain this life, as Tavory shows, is not simply a moral decision they make. To be Orthodox is to be constantly called into being. People are reminded of who they are as they are called upon by organizations, prayer quorums, the nods of strangers, whiffs of unkosher food floating through the street, or the rarer Anti-Semitic remarks. Again and again, they find themselves summoned both into social life and into their identity as Orthodox Jews. At the close of Tavory's fascinating ethnography, we come away with a better understanding of the dynamics of social worlds, identity, interaction and self—not only in Beverly-La Brea, but in society at large.

<u>lewish Wisdom</u> Joseph Telushkin,1994-10-21 When, if ever, should lying be permitted? If you've damaged a person's reputation unfairly, can the damage be undone? Is a person who sells weapons responsible for how those weapons are used? if the fetus is not a life, what is it? How, as an adult, can one carry out the command to honor one's parents when they make unreasonable demands? What are the nine biblical challenges a good person must meet? What do the great Jewish writings of the last 3,500 years tell us about these and all other vital questions about our lives? Rabbi Joseph Telushkin has devoted his life to the search for answers within the teachings of Judaism. In Jewish Wisdom, Rabbi Telushkin, the author of the highly acclaimed Jewish Literacy, weaves together a tapestry of stories from the Bible and Talmud, and the insights of Jewish commentators and writers from Maimonides, Rashi, and Hillel to Einstein, Isaac Bashevis Singer, and Elie Wiesel. A richer source of crucial life lessons would be hard to imagine. Accompanying this extraordinary compilation is Teluslikins compelling commentary, which reveals how these texts continue to instruct and challenge Jewsand all people concerned with leading ethical livestoday As he discusses these texts, Rabbi Telushkin addresses issues of fundamental interest to modern readers: how to live with honesty and integrity in an often dishonest world; how to care for the sick and dying; how to teach children to respect both themselves and others, how to understand and confront such great tragedies as antisemitism. and the Holocaust; what God wants from humankind. Within Jewish Wisdom's ninety chapters the reader will find extended sections illuminating Jewish perspectives on sex, romance, and marriage, what kind of belief in God a Jew can have after the Holocaust, how to use language ethically, the conflicting views of the Bible and Talmud on the death penalty, and much, much more. Jewish Wisdom adds a new dimension to the many widely read contemporary books that retell the stones and reveal the essence of classic religious and secular literature. Possibly the most far-ranging volume of stories and quotations from Jewish texts, Jewish Wisdom will itself become a classic, a book that not only has the capacity to transform how you view the world, but one that well might change how you choose to live your life.

Where Justice Dwells Rabbi Jill Jacobs, Rabbi David Saperstein, 2014-06-05 How can Jewish values inform our work to create a just world - and help us work together for the good of all communities? Somehow, most Jews have decided that being a 'good Jew' means adhering to rituals such as Shabbat, kashrut, and prayer. But the word halakhah, generally translated as 'Jewish law, ' literally means 'the way to walk.' Rather than a limited set of ritual laws, halakhah represents an all - encompassing way of life. - from Chapter 1 Jewish tradition compels us to protect the poorest, weakest and most vulnerable among us. But discerning how to make meaningful and effective change through social justice work - whether in community or on your own - is not always easy. This guide provides ways to envision and act on your own ideals of social justice by helping you navigate through such issues as: Creating a narrative mission statement that reflects your organization's values Balancing the needs of your community with those of other communities Weighing the pros and cons of various models of social justice work (direct service, advocacy, investment and community organizing) Expanding the impact and efficiency of your work Locating your social justice goals and methods within the context of Jewish tradition Maintaining the motivation and inspiration to continue your social justice work Each chapter includes a set of discussion questions to prompt reflection and conversation, as well as tips, tools, processes and forms for getting your social justice project off the ground.

Jewish Megatrends Rabbi Sidney Schwarz, PhD,2013-01-15 Visionary solutions for a community ripe for transformational change—from fourteen leading innovators of Jewish life. Jewish Megatrends offers a vision for a community that can simultaneously strengthen the institutions that serve those who seek greater Jewish identification and attract younger Jews, many of whom are currently outside the orbit of Jewish communal life. Schwarz and his collaborators provide an exciting path, building on proven examples, that we ignore at our peril. —from the Foreword The American Jewish community is riddled with doubts about the viability of the institutions that well served the Jewish community of the twentieth century. Synagogues, Federations and Jewish membership organizations have yet to figure out how to meet the changing interests and needs of the next generation. In this challenging yet hopeful call for transformational change, visionary leader Rabbi Sidney Schwarz looks at the social norms that are shaping the habits and lifestyles of younger American Jews and why the next generation is so resistant to participate in the institutions of Jewish communal life as they currently exist. He sets out four guiding principles that can drive a renaissance in Jewish life and gives evidence of how, on the margins of the Jewish community, those principles are already generating enthusiasm and engagement from the very millennials that the organized Jewish community has yet to engage. Contributors—leading innovators from different sectors of the Jewish community—each use Rabbi Schwarz's framework as a springboard to set forth their particular vision for the future of their sector of Jewish life and beyond.

Jewish Community Around North Broad Street Allen Meyers, 2002-07 The cradle of Jewish life in Philadelphia began with the establishment of the first synagogue, Mikveh Israel, in 1740. With the influx of many German Jews in the 1840s, the community expanded above Spring Garden Street into the Northern Liberties neighborhood. Urban settlement of Philadelphia's Jewish population during the last quarter of the nineteenth century shifted to North Broad Street when the economy improved for the city's residents after the Civil War. North Broad Street soon boasted two elegantly designed synagogues and the newly relocated Jewish Hospital from West Philadelphia. The Jewish Community around North Broad Street weaves the tale of the Jewish community in this part of Philadelphia through a collection of rare and stunning images. The construction of the North Broad Street subway in the 1920s and the row house Jewish community known as Logan are parts of this story. The development of business districts led to a more cohesive north and northwest Jewish community that allowed for satellite Jewish enclaves to flourish, complete with their own synagogues, bakeries, kosher meat markets, and hundreds of other shops that served the general population. In the 1950s, new neighborhoods, such as Mount Airy and West Oak Lane, alleviated an acute housing shortage at a time when 110,000 Jews lived in north-central and northwest Philadelphia.

How to be a Jewish Parent Anita Diamant, Karen Kushner, 2000 From the bestselling author of The Red Tent comes indispensable, practical advice for those who wish to build a family and a home imbued with the values and traditions of Judaism.

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