



JEWISH
OUTREACH
INSTITUTE

VOLUME 7, NO. 4
WINTER 2002

THE INCLUSIVE

ALSO IN THIS ISSUE:

THE KEY TO
CONTINUITY

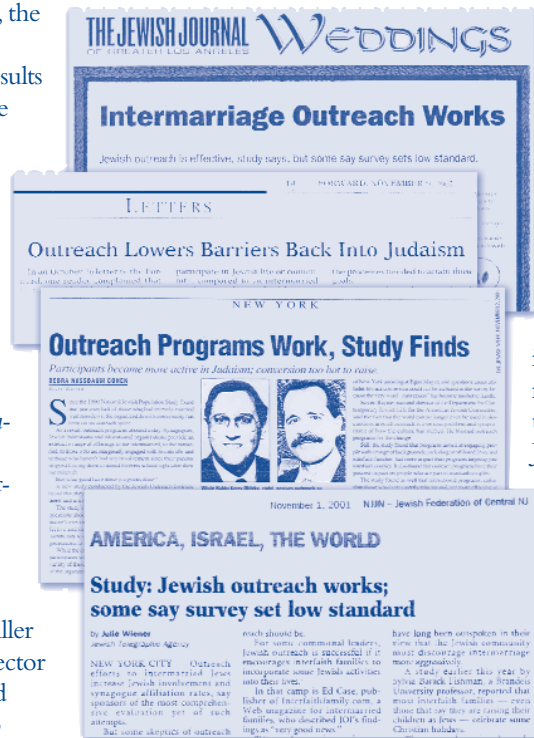
WELCOMING INTERFAITH FAMILIES
INTO THE JEWISH COMMUNITY

OUTREACH WORKS! AND NOW WE CAN PROVE IT

By Paul Golin, Director of Communications

This past autumn, the Jewish Outreach Institute released the results of a study entitled “The Impact of Jewish Outreach,” the most comprehensive assessment ever undertaken of outreach programs to interfaith and unaffiliated Jews. The findings of this report show that, simply put, outreach programs measurably increase Jewish identification among participants.

To conduct the study, JOI senior research consultant Dr. Ron Miller and JOI’s founding director Dr. Egon Mayer mailed questionnaires to 3,165 people who had participated



in 11 outreach programs operating throughout North America between 1998-2000. These programs were all funded in part by the Jewish Connection Partnership (JCP), a consortium of family foundations and community endowment funds that sponsors innovative outreach to intermarried families and unaffiliated Jews, for which JOI is the managing partner.

The study itself was funded by a grant from The Walter & Elise Haas Fund. An encouraging 23% of the participants returned their questionnaires, for a total of 735 usable surveys.

(continued on page 6)

STARTING POINTS TO MY CHOOSING JUDAISM

By Larry A. Berglas

On April 6, 2001, I formally chose Judaism. It was an emotion-filled and wonderfully exhilarating day, from the Mikvah ritual in the morning to the ceremony at our temple in the evening.

Rabbi Billy Dreskin, the Rabbi of Woodlands Community Temple in Greenburgh, New York, worked with me patiently throughout the conversion journey, meeting with me regularly for more than a year. As part of the process, he asked that I make a statement to the congregation during Friday evening services on the day of my conversion. I chose to speak about the many “starting points,” as I called them, which led me to Judaism:

(continued on page 3)



THE INCLUSIVE

Newsletter of the Jewish Outreach Institute

The Jewish Outreach Institute (JOI) is an independent, national organization, engaged in outreach to the unaffiliated with a special emphasis on intermarried families and their children. JOI plays a pivotal role in helping families incorporate Judaism into the rhythm of their lives. JOI also serves as a national training institution and network for outreach professionals, guiding and supporting innovative outreach programs in communities throughout North America as managing partner of the Jewish Connection Partnership.

Jewish Outreach Institute

President:

Terrence A. Elkes

Chairman:

David G. Sacks

Executive Director:

Dr. Kerry M. Olitzky

Founding Director:

Dr. Egon Mayer

"The Inclusive"

Editor: Paul Golin

Graphic Design: Tabak Design, TabakD@aol.com

Jewish Outreach Institute
1270 Broadway, Suite 609
New York, NY 10001
212-760-1440
fax: 212-760-1569
www.JOI.org
info@JOI.org

NOTE FROM THE DEVELOPMENT DIRECTOR

We at the Jewish Outreach Institute wish to extend our heartfelt thanks to all of our supporters of this past year. As you may know, 2001 saw rapid organizational growth of JOI. However, as we redouble our efforts to serve the over 1,000,000 intermarried households in North America, we need your support now more than ever. Enclosed with this newsletter is a self-addressed envelope; any support you can give would be greatly appreciated.

Happy New Year and thanks again for your generosity,

Brian Lockner
Director of Development
Jewish Outreach Institute
BLockner@JOI.org

WINTER 2002 JOI NEWS AND NOTICES

JOI ADVOCATES...

For more community-supported outreach to the intermarried, with a seminar and exhibition booth at the annual **General Assembly** of the United Jewish Communities in Washington D.C. in November. Also, at the **UAHC (Reform Movement) Biennial Convention** in Boston in December, and through High Holiday direct mailings to every rabbi in North America in September.

JOI PROFESSIONAL TRAINING

To strengthen the field of Jewish outreach, JOI executive director Kerry Olitzky offered a training session for JCC educators at the annual **Association for Jewish Center Professionals** in Baltimore in November. That same month, JOI staff members presented a training session for area-wide **outreach professionals in Atlanta** on behalf of the Arthur Blank Family Foundation. In October, JOI hosted a training conference for **Jewish Connection Partnership** outreach professionals in New Orleans.

JOI WELCOMES...

Gail Quets, who joins JOI as director of research, succeeding Egon Mayer, founding director, who remains a member of the JOI board of directors. And **Brian Lockner**, JOI's new director of development.

JOI CONGRATULATES...

Executive director **Dr. Kerry M. Olitzky** on his appointment to the board of the **Stepping Stones National Institute**; his election as a fellow in the Center for Jewish Studies at the **City University of New York Graduate Center**; and the publication of his **latest books**, *Preparing Your Heart for Passover*, a spiritual guide for preparing for Passover (Jewish Publication Society) and the first two installments of a thought-provoking series titled "Body Ethics" by Torah Aura Publications, a publisher of innovative Jewish educational materials.

JOI ON THE WEB

Besides the site redesign [see back page], JOI made news with its Virtual Dreidel game this Hanukkah, located online at **www.SpinTheDreidel.com**. JOI also continued its **monthly column** on InterfaithFamily.com.

STARTING POINTS TO MY CHOOSING JUDAISM

By Larry A. Berglas (continued from page 1)

• My Wife

She's the number one starting point. She's Jewish and she tells people that I've come to Judaism on my own, but I don't entirely believe it. My wife always encouraged our involvement—and my involvement—in Jewish life. She was always gentle about these issues and never judgmental. We shared this path together and it is something beautiful and personal that we will always share.

• My Daughters

My six-year old is an inspiration and watching her learn motivates me. My youngest is two years old and not much aware of anything, of course. Kids are a major starting point because so many religious choices begin with your kids. And everything's about choices.

• My Wife's Family

They are a starting point. They welcomed me into their family just as I was. Religion was discussed, even conversion, but with all there was to think about in the months leading up to our wedding, somehow it would have felt forced, or so I thought at the time. But I was still accepted and no doors were closed. One usually does not get up on the stage unless they have the chance to be a spectator first. *Very important.*

• My Family

My Mom and Dad gave me, and they still give me, plenty of room and support to be

whoever I need to be. I was educated initially in a private Catholic grammar school. My parents encouraged my education, my voracious reading appetite, and my curiosity, all necessary ingredients, I think, that led me to the conversion ceremony.

• Our Wedding

Certainly the day my wife and I were married is a starting point. Our wedding was a Jewish ceremony; all the men were asked to wear a yarmulke and only one of my relatives actually questioned the idea. My Uncle Tony said, somewhat uncomfortably, "Do I really have to wear this?" I said, "Uncle Tony, come on, the Pope wears one of these." My Aunt laughed so he put it on too. My mother's mother, a little Italian woman who was *never* afraid to speak her mind, told me it was a beautiful ceremony. Everyone had a great time.

• Woodlands Community Temple

Around the time that our first daughter was born, we went to Woodlands for a Friday evening service. We were comfortable there and still are. It is an understatement to say that our involvement with Woodlands was a significant part of my conversion. Tradition has it that a rabbi should reject a prospective convert three times before agreeing to begin the process. This didn't happen with Rabbi Billy. Here at Woodlands, I was asked to serve on two

committees and participate in a leadership program.

So much for tradition!

• A Fateful Visit to the Holocaust Memorial

On a visit to Washington, D.C. several years ago, my wife and I went to the Holocaust Memorial. We decided to check out the library and do a little family research. I gave the librarian my last name and within minutes she had found a book, all in German, entitled the Jews of Essen. Essen is a city in northern Germany where my father was born. The book had many brief family descriptions, including one of my dad and his brothers and parents. The notation in the book stated that my father's mother was a convert to Judaism, and German SS records stated that two of my uncles and my grandfather were transported to a holding camp for prisoners on their way to the concentration camp Belzec. My father knew nothing of this information, other than the actual disappearance of his brothers and father, until I told him about it. He had left Germany sometime after Kristallnacht at the age of 12 or 13 on a Kindertransport that took him to a youth home in Holland. Investigating and learning what happened to his parents and other siblings is definitely a starting point and worthy of a story in itself, perhaps.

There were other starting points, but as Albert Einstein once said, you should make things as simple as possible but not simpler. So I did not address the congregation about how cuisine, the ocean, contemporary cinema, or politics have influenced me in this journey. Actually, I think I can find influences everywhere I look.

In closing, I thanked Rabbi Dreskin for all his guidance, and for his help bringing "all the starting points together." He called me the next day to find out how I was doing. It was a thoughtful, important communication, one that I will not forget. I was moved by the wonderful sentiments expressed to me by many of the Woodlands congregants. And I continue to be moved by this extraordinary Jewish religion and community, which enhances my life and my family's life in so many ways.



Larry A. Berglas lives with his wife and children in Westchester County, New York where he is a writer and practicing arts business law attorney

[Editor's Note: As a staff member and observer for JOI, Ivana Bradanovic participated in a ride organized by Hazon (Hebrew for "vision"), an organization "committed to projects that renew Jewish tradition through idealism and innovation." Hazon is a grant recipient of the Jewish Connection Partnership, a project of the Jewish Outreach Institute. Below are her notes on the experience.]

October 1-5, 2001.

Last-Minute Training

I started training rather late, a combination of the tragic events in NYC and my inability to actually comprehend the magnitude of the ride that lay ahead! A week before the ride, I decided that the only way I could prepare was to do longer bike rides outside, as opposed to gym options like spinning classes. I went to Central Park where the 6-mile loop turned out to be an ideal venue to get accustomed to various hills, some steep others mild.

Over a period of four days I only totaled 62 miles; I didn't feel sore or terribly tired but I was very aware that my efforts didn't add up to the 104 miles in two days that the ride called for, or even the 75-mile challenge of the first day.

**Saturday Evening,
October 6, 2001.**

Hooking Up With Hazon

Having spent most of the day watching the weather channel (conditions looked promising) I proceed to gather maniacally all my gear and pack it in the most sensible way possible. I set off at around 6 p.m. in order to reach the meeting place, way uptown. Extremely nervous and at times tearful, I say good-bye to all as if I won't return. I've never undertaken such a physically challenging task.

IVANA'S WILD RIDE

2 DAYS, 41 CYCLISTS, 104 MILES, AND LOTS OF HEART ON HAZON'S FIRST-EVER NEW YORK JEWISH ENVIRONMENTAL BIKE RIDE TO RAISE MONEY AND AWARENESS

By Ivana Bradanovic



THE AUTHOR ABOARD HER TRUSTWORTHY BIKE.

Arriving at the meeting place some 20 minutes early I see no yellow Ryder truck, so I scramble for my e-mailed instructions and read them out loud as if to invoke the truck to appear. All of a sudden a young woman with curly red hair and penetrating eyes comes up to me with a smile and says: "Are you here for the Hazon bike ride," and I utter a sigh of relief. Her name is Rena, from Israel but currently living in California. I then meet Ella, a wonderful smiling elderly woman who traveled all the way from Minneapolis to do the ride. I am amazed and stunned by both of their determination to take part in the event. I feel like I am in good company and my fear and

trepidation disperse as we get acquainted. More and more riders eventually come as it grows darker and Shabbat ends.

The Ryder truck appears and now it all seems this really is going to happen, as we load in our bikes. I meet Suzie and her boyfriend Evan, two young, wonderful people who will later become very important to me. Sandy, a buoyant woman, marches off saying, "OK I'm going off to get a Haagen-Dazs, anyone want any?" I giggle at her splendidly relaxed attitude and am happy to see all the people streaming in, questioning the rest of us with a "Hazon?" as if a secret password. I feel part of something, not quite sure what, but it is a good feeling.

THE HAZON JEWISH ENVIRONMENTAL BIKE RIDERS, AT THE STARTING LINE.



Hazon staffer Julie Sissman greets all of us as we get in the van that would drive us to Kingston. We are heading out. I doze off to sleep and just 5 minutes before we get to Kingston Julie briefs us.

Getting out of the van, the air is cold and cutting but full of autumnal smells, a true October night. As we enter the Synagogue we hear guitar music and singing, everyone is clapping and dancing to a wonderfully upbeat Israeli song.

We sit around a table snacking on juice and cookies as Hazon's director Nigel Savage—along with the riders who made it up early for the Shabbaton—welcome us. We are handed schedules and pick out Hazon t-shirts to don during the ride to be as conspicuous as possible. We get keys to our motel rooms and shuffled off quickly in order to get the maximum amount of rest. My roommate Sandy and I get acquainted just before we drop off to sleep. She was born Episcopalian, went to Law School at Columbia where she met her husband who is Jewish. Once they had kids they decided to raise them Jewish and are now very involved in the Upper West Side JCC.

**Sunday, October 7, 2001.
A Sukkot Send-Off,
Then 75 Miles**

We wake early the morning of the first ride day, check our bikes, load all our gear and place personal extra stuff in the Ryder van which will meet us at end of the day (hopefully at the New City Jewish Center). We eat breakfast and Nigel gives us a formal send-off in which he draws the connection

between Judaism and today's environmental concerns, the reasons behind the bike ride. He speaks of the holiday of Sukkot, when meals are taken outside and people build sukkahs and sleep outdoors. This essential connection to the earth, exposure to the elements, and the humbling of man to nature really rang true for me. That we are but guests on this earth and need to treat it with respect and gratefulness was paramount in our minds, and we see the bike ride as an extension of the Sukkot celebration. The ceremony ends with a good luck send-off by waving traditional Sukkot symbols, the lulav and the etrog, six times in the air. We review our cue sheets offering detailed directions, and the first (slower) group sets off at 9 a.m. I am among them and with a semi-tearful glance behind I proceed.

Our first rest stop is New Paltz Synagogue where some stay for services. I opt for just a quick drink of water and getting on my bike to proceed. I join up with Sandy, Suzie and Evan and, given Sandy's excellent navigational qualifications, we set off. We are in good spirits and the weather is fine but chilly. As we ride we shed the layers.

The countryside is stunning. The autumn setting is brilliant and mesmerizing and if it were not for our ultimate aim to cover 75 miles in one day we certainly would have spent more time in awe of all the beauty. Not too much traffic and generally a comfortable ride, if not for those nasty abrupt hills!

Our next rest stop, for lunch, is the riverside at Newburgh. Lunch consists of sandwiches, vegetables, fruits and water—and OJ plentiful. The spot chosen is beautiful. We dare not sit lest

we cramp, so we spend most of the time munching and walking around the riverbank and taking in the view. Half hour rest and we proceed on our journey. We cross the Hudson over the Newburgh Bridge, which was glorious, yet at this point the wind picked up and there was an insidious chill in the air.

We go through Beacon and hit the small town of Cold Springs, which we walk through. Get quickly on our bikes and aim for Bear Mountain, our next rest stop. Other riders pass us by, always the friendly question: "how are



AFTER 104 MILES IN TWO DAYS OF BIKING, A CELEBRATION AT THE FINISH LINE

you doing," "is everything OK," "how are you holding up." Hazon help staff usually pass by with a honk of the horn and a cheer. Great spirit, great people.

Our ride is hard. Hands numb at times and toes as well. I wonder if it is the cold or the pedaling and the squeezing of the bike handles. The tingling feeling is a bit disconcerting as I become aware of the possibility of exhaustion and falling behind.

We eventually reach Bear Mountain, our last rest stop at 4 p.m., but only stay briefly because the highest incline lies ahead. It is over a mile long,

but the angle is steady and I am able to set my bike to the appropriate gear and pull through the entire incline. However, there were more hills in store, and we walk up a couple.

We reached New City at 6 p.m., cheered and welcomed by the others. We are elated. There are people coming in after us and we are amazed to have made it in on time.

Greeted with music, we go into the dining room and are served: spaghetti, eggplant parmesan, baked ziti, salad, bread, soda, fruit, brownies and plenty of everything – a true

feast. Everyone gathers and enjoys the communal spirit. The evening is young and there is a program in store. Nigel gets up and asks everyone to stand in a circle. He proceeds to pose different questions with regard to the ride, and those people to whom these questions pertain are asked to go into the circle and are cheered. It is joyful and everyone is part of it.

The people from Teva [an organization that does outdoor Jewish education] perform and talk about their program acquainting young kids with the environment and its relationship to Judaism. We

eventually all join in song and dance and the entire room echoes with people laughing, clapping, and dancing.

At 9:30 p.m. we have a briefing regarding our start tomorrow, then go off to our mats in the children's playroom, as it is too cold to sleep outside in the Sukkah. A good night's sleep lays ahead. I wake up surprisingly rested and ready for the final day.

Monday, October 8, 2001.

Last Leg

After a hearty breakfast of warm bagels, the first group sets out. We will meet at the bottom of the George Washington Bridge so that we can all bike as a group to the Jewish Theological Seminary (JTS) in Manhattan. We are told the ride is easy but it proves arduous all the same. We literally had to climb up the palisades in order to get on the GW Bridge.

We sigh with relief and awe at the sight of the bridge with the hugest American flag draped over it. It is only 11 a.m. – good time for a bunch of slow movers! We congregate near the little red lighthouse and proceed to JTS headed by the oldest member and the two youngest members of the ride. This is the first time we ride as a complete group. It is inspiring and we look at each other with excitement as we move through the streets of upper Manhattan. And what more can I say... The grand moment of seeing familiar faces on the steps of the JTS was moving and joyful. The whole experience took less than 48 hours yet will stay with me for a lifetime.

Ivana Bradanovic is office manager of the Jewish Outreach Institute, and an accomplished painter.

OUTREACH WORKS! AND NOW WE CAN PROVE IT

(continued from page 1)

One of the most important findings of the survey is that, prior to their contact with the outreach programs, 51% of all survey respondents identified themselves as either “Not At All” or “Minimally” involved in Jewish life, but after program participation that percentage fell to 34%. (See Graph) Therefore, the outreach programs studied were effective in increasing the level of Jewish involvement among participants, and equally important, they were effective in reaching substantial numbers of “Minimally” or “Not At All” involved Jews in the first place! (Simply locating the unaffiliated has often proven elusive to the Jewish institutional world.)

About 40% of those surveyed are intermarried. They too reported an increase in Jewish involvement after program participation. Those identifying as “Moderately Involved” in Jewish life rose from 30% prior to program contact to 47% at the time of survey completion. Those interfaith households identifying as “Highly Involved” increased nearly four-fold, from just 3% prior to program contact to 11% at the time of survey completion. Among intermarried survey respondents who had not been members of a synagogue prior to program participation, 35% joined one after program participation, and another 25% were still considering membership at the time of the survey.

A BLUEPRINT FOR CONTINUITY

The programs studied in “The Impact of Jewish Outreach” are relatively new, most having begun within the last five years, reflecting the nascent state of a field with tremendous growth potential: there are about a

million intermarried Jewish households, fully one-third of American Jewish homes, raising more children under the age 10 with one Jewish parent than with two. Although the 11 programs in this study reach just a small percentage of those families, if expanded exponentially, we believe the results (greater participation, and therefore greater identification) will also increase similarly. Thus, we see these outreach efforts as providing a “blueprint” for Jewish continuity.

We at JOI believe that this research study makes a compelling case for greater “outreach”—the welcoming of intermarried families and uninvolved Jews into the community—as the best way to ensure Jewish continuity. We hope institutions within the wider Jewish community take note, and to that end we were heartened by the amount of coverage the report received in the Anglo-Jewish press.

To further the report’s usefulness to the community, JOI included a *qualitative* study of outreach as well. We found that the outreach programs surveyed fit into four broad categories: Interfaith Specific programs, Grassroots Jewish Communities,

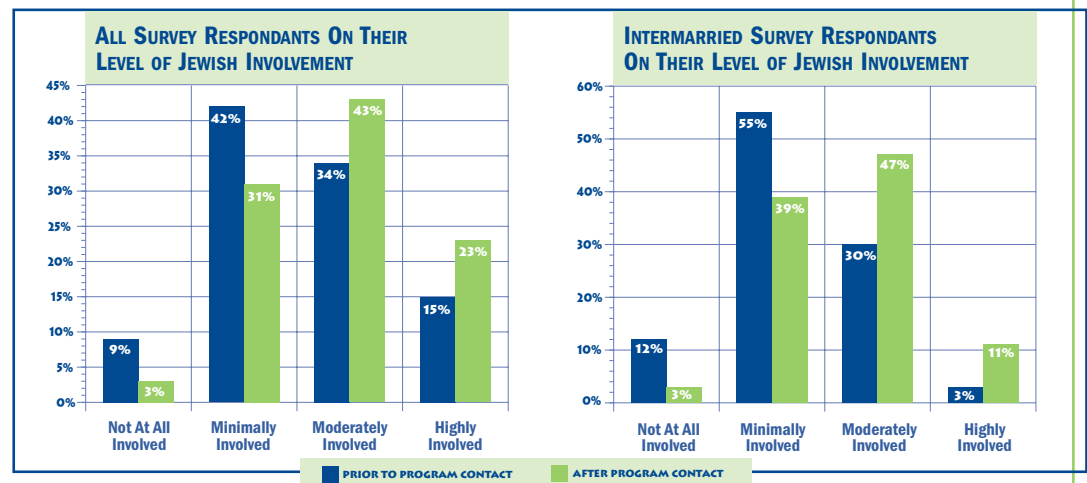
Public Celebrations, and Congregational (Temple) Initiatives. Of those, we found Grassroots Jewish Communities and Interfaith Specific programs to be the most effective in attracting participants who are “Not At All” or “Minimally” involved in Jewish life.

One example of a “Grassroots Jewish Community” studied for this report is the Danforth Jewish Circle in Toronto, Canada. The program began with a small group of unaffiliated and intermarried families who couldn’t find an existing local organization to meet their needs. So they created one for themselves, and found that it spoke to many others in their

ming, particularly programming that focuses on the holidays.

BRING IT ON HOME

Celebrating Jewish life within the home may show an even greater commitment to Judaism than attending public events. Among all program participants responding to the survey, about half agreed that the outreach program had an impact on their Jewish home life, with more than half of intermarried survey respondents agreeing that the outreach program had “Some Impact” (35%) or “Considerable Impact” (19%) on their Jewish home life. An overwhelming majority agreed that the programs they attended were



same situation. In just a few years, the Danforth Jewish Circle has grown greatly in membership yet still retains the grassroots feel that comes with meeting in people’s homes. More importantly, it nurtures a strong connection to Jewish community where one did not previously exist.

The study also points to outreach working most effectively in programs that take place in low-threshold (easy and welcoming) public settings and provide a sense of an alternative Jewish community. The majority of intermarried couples attracted to outreach programs are young with small children. Their primary interest is in family-oriented program-

both “Helpful” and “Inspired Jewish Life Involvement.”

This report clearly answers the question “Does outreach to the intermarried and unaffiliated work?” with a resounding “YES.” The report also goes a long way in answering “What kind of outreach to the intermarried and unaffiliated *works best*?” The full answer to that question is something JOI continues to study and refine, for the benefit of the entire community.

NOTE: The executive summary and full report “The Impact of Jewish Outreach On The Intermarried And Unaffiliated” can be ordered from JOI or read on our website at <http://www.JOI.org/library/research/Impact.shtml>

THE KEY TO CONTINUITY: OFFERING POSITIVE EXPERIENCES, NOT COMMUNAL TABOOS

By Mitchell H. Shames

"Do not give your daughters to their sons or take their daughters for your sons. For they will turn your children away from Me to worship other gods," warns the Lrd in the *Torah*. "You shall not intermarry with them."

Taken on its own, these excerpts would suggest that the Jewish tradition presents an unequivocal, singular response to intermarriage. However, our texts and liturgy are far more complex, presenting many "real world" examples to consider.

What are we to make of the fact that Moses is married to Tzipora, daughter of Jethro, a Midianite priest? How are we to understand our custom of blessing our children on Shabbat to be like "Ephraim and Menasseh," the children of Joseph and his non-Jewish wife Asnat? The examples abound. Esther, the heroine of the Purim story, is married to Ahashverus, a Persian. Ruth, the great-grandmother of David and progenitor of the genealogy that will bring forth the Messiah, was the gentle spouse in an intermarriage before her conversion.

In addition to honoring these biblical ancestors who were intermarried, our tradition is unambiguous as to how we are to treat strangers: "The stranger that lives with you shall be to you like the native, and you shall love him [or her] as yourself; for you were strangers in the land of Egypt. I am the Lrd your Gd" (Leviticus 19:34). To whom does this commandment apply if not the non-Jewish spouse in an intermarriage?

The goal is not to use biblical intermarriage stories to somehow

counterbalance the admonitions against intermarriage. The point is that our text and traditions contain *both* admonitions against, and striking examples of, intermarriage. Our task is to derive meaning from what would otherwise appear to be contradiction.

A Historic Change

As a community objective, outreach to the intermarried—to welcome them into the Jewish community and encourage them to make Jewish choices—is certainly a new Jewish norm.

Intermarriage was not an issue for Jews in 18th century Europe, for example. Jews were ghettoized out of the mainstream, lacked citizenship, and were confronted by state-sponsored anti-Semitism on a daily basis. Most gentiles wouldn't even consider marrying a Jew, so a Jewish 'communal taboo' against intermarriage was easily enforceable. Certainly we don't long for a return to those days. We would much rather face the challenges that a free and open society present to us. Outreach is a creative response to the unprecedented cultural and sociological environment 21st century America offers the Jewish community.

Some may argue that a return to Jewish communal standards that promote (really, demand) in-marriage—and by default stigmatize intermarriage—is the best way to preserve Judaism in the American future. But this is empirically not the case; we have already seen that approach fail dramatically in our own lifetimes! The parents of the Baby Boom generation lived in closely-knit communities where, for the most part, levels

of traditional observance and synagogue affiliation were high. The community condemned intermarriage. It was a stigma. Yet their own children intermarried in droves! Often those intermarriages caused considerable family pain, but now that the Baby Boomers themselves have their own generation of children, studies show that the stigma against intermarriage has all but dissipated.

So why were our parents and grandparents—the so-called "Greatest Generation" who lived through the Depression and fought/survived World War II—unable to enforce their intermarriage taboo? Perhaps they participated in the American dream at the expense of their own Jewish traditions. Perhaps they adopted ambivalent attitudes towards Judaism after the Holocaust, or were drawn into an overwhelming American culture. Whatever the reasons, the *quality of Jewish experiences, communities, and institutions decline dramatically* during the 1960's and 70's, even before intermarriage rates spiked. Thus, the experience of 20th century American Jewry illustrates that in-marriage alone does not affect the qualitative fabric of the Jewish community, nor does a social taboo prevent intermarriage.

A New Paradigm

In the past 15 years many community leaders (professionals, rabbis, academics and lay volunteers) have identified a solution and are now working towards it. They are promoting the vision that as a community we need to re-claim our Jewish values and revitalize the core Jewish communal institutions of



JOI Board of Directors Profile:

Mr. Mitchell H. Shames

Mitchell Shames is Chief Counsel and Managing Director of the State Street Global Advisors (SSGA), the investment management group of State Street Bank & Trust Company. He received an A.B., with honors, from the University of Chicago in 1979, a J.D. from Boston College Law School in 1983 and an LL.M. in taxation from New York University in 1984.

Mitchell is currently President of the Hillel Council of Boston and also serves on the Board of Directors of Combined Jewish Philanthropies of Greater Boston. He is a member of the Young Leadership Cabinet of the United Jewish Appeal and in 1994 was awarded the Younger Leadership Award by the Boston Federation. Mitchell and his wife are members of Temple Israel of Boston where Mitchell serves as a trustee. They live in Newton with their two sons.

congregations, day schools, community centers and federations. Their solution is to create institutions that are enticing to *all* because they promote the highest of Jewish values in an inclusive, welcoming environment.

If we raise a generation of caring, passionate, Jewish young adults, they will grow up to seek spouses who share their same values. In many cases these choices will be other Jews, and in some cases it will be non-Jews. But our tradition is strong enough that we can reach out with love—complete with examples—that individually and communally we can reach out with love and respect to the non-Jews whom our children, brothers and sisters choose to marry while still living consistent with the teaching of our Torah.

Non Profit Org.
U.S. Postage
PAID
New York, NY
Permit No. 1458

Jewish Outreach Institute
1270 Broadway, Suite 609
New York, New York 10001



INSIDE THIS ISSUE:

OUTREACH WORKS! AND NOW WE CAN PROVE IT

By Paul Golin, Director of Communications **1**

STARTING POINTS TO MY CHOOSING JUDAISM

By Larry A. Berglas **1**

WINTER 2002 JOI NEWS AND NOTICES

By Ivana Bradanovic **2**

IVANA'S WILD RIDE

By Ivana Bradanovic **4**

THE KEY TO CONTINUITY

By Mitchell H. Shames **7**

Check out our new site design!

WWW.JOI.ORG

Easier navigation. More interaction.

