

Chapter 1 : ALEPH: Alliance for Jewish Renewal Names New Leadership – Kol ALEPH

*Engaging Generation Aleph: A Resource for Young Adults in the Synagogue [Hebrew Congregations] on www.nxgvision.com *FREE* shipping on qualifying offers. Here is the ideal resource guide for congregations that wish to reach out to unaffiliated Jews in their twenties and thirties.*

Will There Be a Next Generation? Janice Rubin Jewish Renewal is a Secret Throughout the last several decades Jewish Renewal has accomplished some truly important things. Hundreds of Jewish spiritual leaders are serving their communities in significant ways. During these years the Renewal movement has also had an important impact on the different denominational streams of American Judaism and we have found greater acceptance nationally. We believe that the unique spiritual riches that were pioneered by Reb Zalman and the leaders of Renewal could open the luminous world of the Jewish spirit to tens of thousands of seekers who have never heard of our movement. The population most notably missing from Jewish Renewal are the younger adults, Jews in their 20s, 30s and 40s. This is a significant loss for our movement. Without members in this age range to carry on our legacy, we believe that Jewish Renewal as a distinct movement will fade and disappear. In recent years we have seen the exciting development of an independent Minyan Movement across the U. It is my impression, though, that the independent Minyan Movement appeals, by and large, to a select stream of traditionally-minded younger adults. But what about the huge population of unaffiliated young Jewish adults who know little about Jewish spirituality? Many of these individuals might be drawn to and benefit from Jewish Renewal, if they knew anything about it. A movement such as our own that offered a link with the wisdom of Jewish tradition, the possibility of warm and intimate intergenerational community, and a sincere commitment to tikkun olam might be a draw for large numbers of younger unaffiliated Jews. The key, though, has to do with how we present ourselves and our movement to these seekers. Reframing the Issue About five years ago I noticed that there were relatively few younger adults involved in the congregation that I co-founded and serve, Kehilla Community Synagogue in Piedmont, California. Curious and concerned about the missing generation, I began to interview young adults—some members of Kehilla and some unaffiliated—in order to understand why so many of them felt alienated from the synagogue. Those that I spoke to, however, criticized my question. You are worried about perpetuating Kehilla, they told me, but that is not our concern. For us, the question would be: In what ways might Kehilla actually serve our needs? I believe that it is legitimate for those of us who identify with the institutions that we have helped build to be concerned about their future. At the same time, though, I think it unwise to base our outreach work on this notion. Rather, we need to align ourselves with younger adults and their Jewish and spiritual needs. What resources do we have in Jewish Renewal that might offer younger unaffiliated adults a greater sense of connection with the Divine, with Torah, with other people, with community and with the Jewish people? Outreach to Younger Adults Is it possible for Jewish Renewal as a movement, and for the particular communities that make up our movement to actually succeed in reaching out to younger adults? I believe that it is, and I would like to offer some evidence for this assertion. Let me begin by briefly profiling two different communities that have succeeded in such an endeavor. Rabbi Brous writes the following about her experience with this large community of younger Jews: In a time of war, poverty, terror, environmental destruction and radical social upheaval, people asking the basic question of what it means to be a Jew and a human being in a world on fire are not finding answers, indeed many of them are no longer even looking for answers, in their local synagogue. Romemu appeals to younger adults and families, and it is intergenerational, a value that I believe is extremely important for the future of Renewal. The founding rabbi of Romemu is David Ingber. All his life David dreamed of creating a Jewish place where anyone of any background or denomination could come and pray in an integrated way, exercising his or her body, mind and soul. Romemu was formed in and now offers Shabbat and holiday services infused with meditation and yoga, as well as a myriad of community groups, teachings, and events. Romemu is a progressive, fully egalitarian community committed to tikkun olam and to service that flows from and identification with the sacredness of all life. IKAR and Romemu are relatively new communities, purposely formed to reach younger adults. In my estimation we need to create a

program designed for to train of younger adult leaders to initiate and serve communities like these. What about existing Renewal communities? Is it possible to transform current Jewish Renewal communities so that they will be able to welcome and serve younger adults? The answer is a qualified yes. A major study titled *Synagogues That Get It: How Jewish Congregations are Engaging Young Adults*, provides a sense of hope for what our movement might actually accomplish if we took on the issue of serving young adults. The study was commissioned by Synagogue a number of years ago. The director of the project, Tobin Belzer and her colleagues reported on three synagogues that speak the language of young adults and attract them as members. One of these was Orthodox; another Conservative, and the third, Reform. What was their secret? Their programs highlighted a number of essential components: They also developed a cadre of young lay leaders whose contributions were frequently acknowledged. They held regular Shabbat dinners. They geared services to the sensibilities of young people, involving them in leadership. They developed exciting classes specifically directed toward younger congregants. They offered young congregants ways of helping the needy and the homeless. Young adults described having religious experiences in numerous ways: They are interested in finding holiness in the world in general, not only within the context of their religion. It is a language of openness and pluralism, one that acknowledges the fluidity of their Jewish identities. The study commissioned by Synagogue , *Synagogues That Get It*, summarized above, also found that the successful congregations had developed programs that offered young adults leadership that was accessible and charismatic. This is something that we in Jewish Renewal know something about from the work of our own founder, Reb Zalman, and from our connection with our Hasidic lineage. Thus, an important key in crafting a Renewal approach to outreach—whether in creating new communities, or in opening existing Renewal communities to younger Jews—will be the development of a training program in rebbe-craft for gifted younger leaders and potential leaders. He adds his own reflections to those of Rabbi Burt: While programming for individuals in their twenties, thirties, and forties is important, it is far more sustainable to maintain engagement from childhood on than it is to attempt to reengage both new young people and those who have fallen out of the movement. Maintaining patronage in any business or organizational setting is far less expensive and easier to manage than constantly seeking new engagement. In relation to ages , I would suggest ALEPH work in collaboration with Renewal communities to create year-long engagement programs, while also focusing their efforts on developing engaging summer programming that would appeal to that age group. As long as explore these programs in this mindset, coupled with perseverance and patience, we will see a multi-generational Jewish Renewal that continues to flourish and grow.

Chapter 2 : Aleph - Customer Engagement Solutions

The term young professional generally refers to young people in their 20s and 30s who are employed in a profession or white-collar www.nxgvision.com meaning may be ambiguous and has evolved from its original narrow meaning of a young person in a professional field.

Tools Aleph Beyt The ancient pictographic Hebrew, the alphabet of Scripture, is an extremely useful tool in understanding the words which Yahowah choose to use. This is a foreign concept to English speakers because in our alphabet the letters only convey sounds, not meaning. As you have seen on the home page of this site you can gain a great deal of understanding about the words by examining and breaking down the pictographic letters which comprise it. With that in mind I am compiling this page so that you may come to better understand the letters and their meanings. The first letter of the aleph beyt is the Aleph. It is depicted as a Rams Head, and was used to symbolize strength, power, might and ability, as well as a symbol of leadership, and authority. The second letter of the aleph beyt is Beyt. You may have noticed my use of aleph beyt instead of alphabet, this is because our word alphabet is derived from the first two letters of the Hebrew language. The Beyt is depicted as a House or Tent, and was used to symbolize home and family. Next is the Gimel or Gam. The Gimel is depicted as a foot, and was used to symbolize to gather, to walk or to carry. It is often used with the mem to form the word Gam which means also, or although. The Dalet comes next, and was depicted as a tent door. It symbolized movement and entering. We discussed the Hey a bit on the home page already, but It was drawn as a person standing and reaching up while pointing to the heavens. It conveyed the importance of observing what God has revealed, of becoming aware of Him, and of reaching up to Him for help. They are not shown bowing down in worship. The Waw was depicted as a tent peg and conveyed the idea of to increase, and secure. In ancient times the tent pegs were used to secure a shelter and to enlarge it. And as such, the preposition wa communicates the ideas of adding to and of increasing something. The Chet was depicted as a tent wall, and was used to convey the ideas of separation and of protection. The Tet comes next and was depicted as a basket, and was used to convey surrounding or containing. The Kaph is depicted as the open palm of a hand, and symbolized to open, to welcome or to allow. The word Kaph in Hebrew to this day means the open palm of a hand. As such the lamed symbolized to lead, to direct, to teach and to protect. We see it frequently with the Aleph to form El the title translated as God. The Nun is set to be depicted as a sprouting seed, but anyone who has ever done a science experiment with seeds will tell you that it is upside down to depict that, but it does however bare a striking resemblance to what we now know as a sperm cell. To this day the Hebrew word Nun means to continue, to always be, and eternal. The Samech was depicted as a thorn, a hard sharp object which was known to pierce. It came from a bush which served as a protective barrier from carnivores and ill tempered men. And it therefore conveyed the ideas of cutting, piercing, separation, and division, but most especially shielding and protecting. The Ayn was depicted as an eye, and symbolized to observe, to see, to know and to perceive. The Pey was depicted as an open mouth, and conveyed to speak or to communicate, and even represented language. Today the Hebrew word Peh means mouth. The Tsade is depicted by drawing a picture of a person lying down on their side. Symbolically, it spoke of waiting, resting, and relying. Its most acclaimed lexicon entry is tsadaq delivering righteousness and vindication both of which come from Yah while we rest so long as we rely upon Him. The Qoph was depicted as a sun on the horizon, it symbolized both time and light. The word most directly associated with this letter, qowah, speaks of eagerly anticipating a favorable result, of expecting the best and being confident of being gathered together by God. And indeed, in good time, those who place their hope in Him will find themselves before the Light. You may recognize it from the Jewish holiday of Rosh Hashanah, or head of the year. Finally we have the Taw, which was depicted as an upright pillar with a horizontal support beam, which represented the upright pillar creating the doorway of a home. It conveyed the idea supporting and enlarging a tent, especially the Tabernacle.

Chapter 3 : About Us - Aleph Learning Preschool

Engaging the Generations slide show - Each of the four generations have distinct characteristics that require both understanding and attention. This workshop provides the most up to date information on the different generations and ways to work in a workplace with several generations working side-by-side.

The following materials have been prepared for use in a variety of settings: Begin with an introduction similar to that outlined below and then choose from among the activities according to your goals and the amount of time available. Outreach at 25 poster where it can be viewed easily by participants Posters were sent to all temple presidents in early December The introductory paragraph of the recently released National Jewish Population Survey of the Jewish population in the United States makes this point: American Jews possess many strengths, face important challenges, and exhibit notable diversity. They maintain frequent points of involvement in Jewish religious and ethnic group life, but many are disengaged from the Jewish community. As a group, American Jews have relatively high educational levels and socioeconomic status, but significant pockets of poverty and social service needs also exist within the population. Inter-marriage, delayed marriage and low fertility rates constitute challenges to Jewish continuity. The diversity across these areas -- religious, cultural, social, communal and demographic -- is truly striking, making simple, global characterizations difficult to reach. The American Jewish landscape, while full of common themes, is also marked by systematic variation. Begin with questions 1 - 3 and then choose two from questions How do they differ? What does diversity mean to you? What did you learn from this activity? Review the sample findings of the National Jewish Population Study. In what ways is the diversity of North American Jews and Jewish families represented in your congregation? Who is left out present in the community, but not in your membership? How do you know? Consider different aspects of temple life, such as Board membership, pre-school enrollment, choir or social action participants, the worshiping congregation, etc. Where do you see the greatest diversity? The Jews of color who speak in the Reform Judaism Focus on Jewish Diversity express a variety of feelings about the welcome they received in their congregations. I have been treated, always, with dignity and respect, judged by the content of my character and my actions. What is the experience of Jews of color in your congregation? All speak powerfully of the meaning of Judaism in their lives. What venues are available in your congregation for your members to speak personally about the meaning of being Jewish? Does your leadership reflect the diversity of your congregation? What are the challenges a diverse community presents? How does diversity strengthen your congregation? What steps can your congregation take to honor and celebrate its diversity, to hear the voices of all its members, and to meet the challenges posed by diversity? What does being Jewish mean to you? Are there Jews who would not be included in your definition? It is not easy to be a Latino Jew. Although we have been members of our congregation for seven years, other congregants sometimes say hurtful things, making us feel like outsiders. How can a congregation establish a context of acceptance? At the same time, many tell me of their isolation, even in cosmopolitan Jewish areas. They do not like having to prove they are Jewish and wonder if Ashkenazi Jews may reject them as potential romantic partners because they are Asian. They rarely see their faces reflected in Jewish periodicals. As a person of color who had focused on issues of racial equality throughout my life, was this really my path? As the only Black worshiper in the sanctuary, did I really belong? How could Judaism speak to me as a Black? How would continuing on this Jewish journey alter my role in the Black community? How would I feel about being defined as a Jew by others -- predominantly White others? How do you reconcile various roles in your life with your Jewishness? In what ways do others define your Jewishness? These identities are not mutually exclusive in my life. My daughter Shana and I are both Jewish and Black. We do not have to choose. We will not choose. We proudly embrace both cultures. Does every North American Jew have two cultures? What does it mean to have plural identities? I did not look Jewish and did not want this heavy burden of having to explain and prove myself every time I entered a new Jewish community. What was it like for you to enter a new Jewish community? Is there a way for your community to ease this burden for newcomers? Divide participants into small groups for self-directed study. Take from among you gifts to the Lord, everyone whose

heart so moves him shall bring them gifts for the Lord: And let all among you who are skilled come and make all that the Lord has commanded: Why do you think the text enumerates the variety of gifts needed to create the Sanctuary? What could these gifts symbolize? What are the blessings of a diverse Jewish community? What are the special challenges? Discuss multiple forms of diversity present in your Jewish community. Think outside the box. For example, consider lifestyle and lifestage differences, physical differences, differing levels of and interest in spirituality, Jewish knowledge, etc. Where could you improve? Where do you feel different at times? God loves the stranger, providing food and clothing for each one. You too must love the stranger, for you were strangers in the land of Egypt. Discuss the mission of a synagogue community regarding reaching out beyond the temple walls. What is your philosophy? How does your budget and allocation of resources reflect that philosophy? How were you integrated into the community? How are new or prospective members welcomed and integrated into the community today? How could the changed demographics of the Jewish people reflected in data from the NJPS affect outreach within and outside synagogue walls? In what areas can you improve your commitment to keruv drawing near those who are far?

Chapter 4 : Engaging the Generations

C HAPTER 4 Engaging the Generations Beverly Kaye, Devon Scheef, AND Diane Thielfoldt N O LONGER JUST a problem for families, the generation gap has donned casual business attire and come to work.

His ideas and work spawned the worldwide Jewish Renewal movement, the Havurah movement, numerous Jewish retreat centers and innovative social-change programs, and the interfaith eldering wisdom movement. Countless innovations in Jewish life and worship throughout the Jewish denominations sprang from his creative mind and from the thought-leaders he attracted. Fleeing the Nazi onslaught, the family eventually made their way to New York in 1941. There, he studied to become an Orthodox rabbi and was ordained by the Lubavitch Hassidic Chabad yeshiva in 1947. The sixth Lubavitcher Rebbe, Yosef Yitzchak Schneersohn, made him an emissary to college campuses; however, he left his position after discovering a wider spiritual world and experimenting with the sacramental uses of hallucinogens. His major academic work, *Spiritual Intimacy: In the Presence of the Divine*, he supported Rabbi Arthur Green in the founding of Havurat Shalom in Somerville, MA, an experimental rabbinical yeshiva that grew into a collective egalitarian spiritual community. Jewish Renewal services are typified by the dialectic between ecstatic community participation and private meditation and contemplation. Reb Zalman encouraged the use of arts in liturgy—music, movement, drumming, and chant. Conversely, Reb Zalman innovated English translations of liturgy and Torah text that can be chanted to the traditional melodies. Reb Zalman was also committed to interfaith deep ecumenism. David Steindl-Rast, and Ken Wilbur, among others. Where others saw walls, he saw doors. In 1978, Schachter-Shalomi was among the diverse group of Jewish leaders who traveled together to Dharamsala, India, at the request of the Dalai Lama, to discuss with him how a people can survive in diaspora. He also served on the faculty of the Reconstructionist Rabbinical College, Omega, and many other major institutions. In 1981, he ordained his first rabbi, Daniel Siegel of British Columbia. Renewal-oriented rabbis, cantors and rabbinic pastors from all seminaries now enjoy the benefits of Ohalah, a trans-denominational professional organization incubated at ALEPH. Schachter-Shalomi produced a large body of written, audio and video works, typified by a breadth of knowledge, free-association homiletic style, use of psychological terminology, and imaginative metaphors from nature, science and emerging technologies. Some of his most important books include: *A Manual of Contemplative Jewish Practice* In his book, *Davening: The Last Book Printed Before His Death* is the recently released *Psalms in a Translation for Praying*, which reflects his egalitarian, post-triumphalist, ecumenical, and Gaian approach to spirituality. He was emphatic that he did not want anyone travel to Boulder for this occasion.

Chapter 5 : Rabbi Zalman Schachter-Shalomi Dies At Age 89; Founder Of Worldwide Jewish Renewal Movement

Jewish Renewal is a Secret. Throughout the last several decades Jewish Renewal has accomplished some truly important things. We've founded important institutions, most notably Eilat Chayyim, ALEPH: Alliance for Jewish Renewal, OHALAH and our many divergent spiritual leadership training programs.

Their visions, ideas and demands will likely affect the development of virtual reality systems strongly, and likely affect future forms of organisation, interaction and politics. This is an attempt to analyse some of the ideas of the computer generation. Dividing people into generations is an exercise in futility, since there is no limit to the individuality and complexity of people. The more we try to define individuals, the more truth slip through our fingers. But at the same time, as we grow up we are imprinted with views, culture and ideas memes [Dawkins76] from society and especially from people of our own age and social group. Ideas which are imprinted during a formative period can persist throughout life, creating long term effects as a generation grows up and influences society. The computer generation is a loose term, intended to suggest the generation of people who have grown up with computers. It is the first generation who has had access to computers all their lives and take them for granted. They are tools to be used, just like the cellular phone, the other defining technology of the computer generation, a generation which could as well be called the communication generation. In the following, we will look at some of tendencies, visions and demands of the computer generation. Some of these concepts are technologically driven, some are the result of changing societal attitudes; they interact to form the world-view of the computer generation.

Media Awareness The number and amount of available media has been steadily growing during this century, and each generation has adapted to them in its own way. This has led to the idea of the "ironic generation" which sees through much of the surrounding lies and manipulation attempts and takes a perverse delight in parodying them. The advertising business quickly caught on, and invented rebel advertising , advertising that plays on anti-advertising views. The result has of course been an ever escalating co-evolution of advertising and media awareness. The computer generation has grown up with this, and moves the media evolution into cyberspace. It is at present hard to tell what will happen, but judging from the current trends many will no longer want to be information consumers, they want to take an active part in shaping the media around them. But this same child also has a much broader attention range. The skill to be valued in the twenty-first century is not length of attention span but the ability to multitask to do many things at once, well. In fact, in the high-bandwidth, interactive, fast-moving environment they have grown up in a long attention span is likely to lead to confusion as too much happens. Instead an increased attention range is useful, the ability to deal with many different and contradictory things at once without being stressed by them.

Mistrust of Authorities Bread and Circuits: The electronic era tendency to view party politics as corny -- no longer relevant or meaningful or useful to modern societal issues, and in many cases dangerous. Douglas Coupland The computer generation is not anti-authoritarian. There is a widespread loss of confidence in authorities today, ranging from contempt for politicians to doubts about the big institutions of society such as traditional religion, science and economy. The computer generation takes this further: This is a profound difference from older generations, who might mistrust authorities but still accept them as authorities; to the computer generation they may have power and wealth but no intrinsic status. Attempts to wield authority or manipulate are resisted; a common reaction is to ignore them. Attempts that cannot be ignored often lead to one of three different responses: An illuminating example is the reactions of the users of Internet to various attempts to ban certain materials; this has in several cases led to the creation of multiple overseas mirror sites, regardless of what kind of material was threatened [Huber96]. The interesting thing is that this kind of disobedience so far has worked; it is becoming increasingly apparent that ordinary forms of censorship does not work well on the net. On a personal level, the decay of the authority figure has also been accompanied by the disappearance of the idol. Locally - Globally Another effect of the presence of powerful, ubiquitous communications and mistrust of authorities is the increasing importance of the personal network of friends and acquaintances. One of the main reasons authorities are less important to the computer generation is that they are remote and hard to reach. Remoteness

is not measured physically, but rather socially. The personal network is close in social space, and hence gains importance, while the authorities fade into the distance. These social networks are unbound by physical location; through cellular phones, Internet and email it is easy to remain in touch regardless of where in the world you are. To the computer generation there is no real difference between acting in a physical community and acting in a virtual community, except the obvious differences in how communication is done. While the personal, local networks are the basis for social interaction and shared world-views, the computer generation is also becoming increasingly global. Through modern media and communications the world is becoming accessible. It is not the global village, rather the global network with a multitude of levels and subnetworks unbound by geography. The Presence of Computers and Communications While older people struggle with developing social norms to handle the use of cellular phones for example how to deal with pagers and phones during lectures or restaurant visits the younger generations have already adapted to them, seamlessly integrating them into their lifestyle. Reuter - The number of personal computers connected to the Internet will rise 71 percent this year to 82 million, driven by demand by businesses to stay in touch with their customers, a report by a market researcher said Wednesday. What the computer generation want is systems that do what they want without being obtrusive, an universal interface to the information they take for granted. When this link is broken, the loss is felt strongly; being cut off from the Net is almost physically painful. The spread of the Internet, and the accompanying hype is instructive. It is almost taken as a natural fact that in a few years almost everyone will have access to it, and since this is a self-fulfilling prophecy it motivates people to get access in order to avoid being left out and companies to invest in this future mega-market, which of course makes the net grow faster. At present, around a third of all households in Sweden and the US have a personal computer, and the percentage is rising at a high rate. While there is some lag between different countries, the trend is fairly clear. The same trend is noticeable with the spread of cellular phones and other new communications technologies: When I asked a young friend what his demand for the future was he shouted: Games Video games are the first example of a computer technology that is having a socializing effect on the next generation on a mass scale, and even on a world-wide basis," says Patricia Greenfield in Mind and Media Harvard University Press. As anyone who has played with game-addicted youngsters knows, they often have extraordinary semiotic skills. Describing the embarrassing experience of being thrashed at Pac-Man by a 5 year old, Greenfield says, "as a person socialised into the world of static visual information, I made the unconscious assumption that Pac-man would not change visual form. Children socialized with television and film are more used to dealing with dynamic visual change. McKenzie Wark, Super Mario Mania One of the the more unexpected sides of the spread of computers is the effects of games on the mindset and skills of the computer generation. According to surveys, after word processing the most common application of personal computers is computer games. Games are even more common among younger people, needless to say. By becoming a vital part of the entertainment industry it influences the world-view, imagery and ideas presented in other media. The entertainment industry is also driving much of the development of consumer electronics and advanced computer graphics such as virtual reality; at present it is unclear if the most advanced and portable VR systems can be found in academic, military or commercial research labs, but the commercial systems will definitely have the biggest impact on the population. But the presence of computer games also influences the players. Computer games are a new phenomenon, not similar to any previous play activity. But just like all games played by children, they serve to train new skills.

Chapter 6 : Aleph Beta Education Aleph Beta Jewish Studies

Engaging Generation Aleph provides program and organizational guidance for congregations wishing to include 20s and 30s. Kulanu (All of Us) helps congregations welcome and gay and lesbian Jews.

Chapter 7 : Aleph Beyt "Yahowah Beryth

Aleph Group Inc. is always looking to new ways to help our community and the world with the struggles that many

people face. World AIDS Day is a very significant cause and a fight that we would want to support.

Chapter 8 : ALEPH | | Page 5

Engaging Generation Aleph provides program and organizational guidance for congregations wishing to include 20s and 30s. Kulanu (All of Us) helps congregations welcome and gay and lesbian Jews. The Life-Cycle of Synagogue Membership is a user-friendly guide for congregational leaders to improve recruitment, integration and retention of all members.

Chapter 9 : Singles event - Wikipedia

A singles event is an activity or program made available specifically to the romantically unattached, often with the underlying or explicit purpose of fostering dating or relationships among attendees.