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RESOURCE GUIDE 2014-2015

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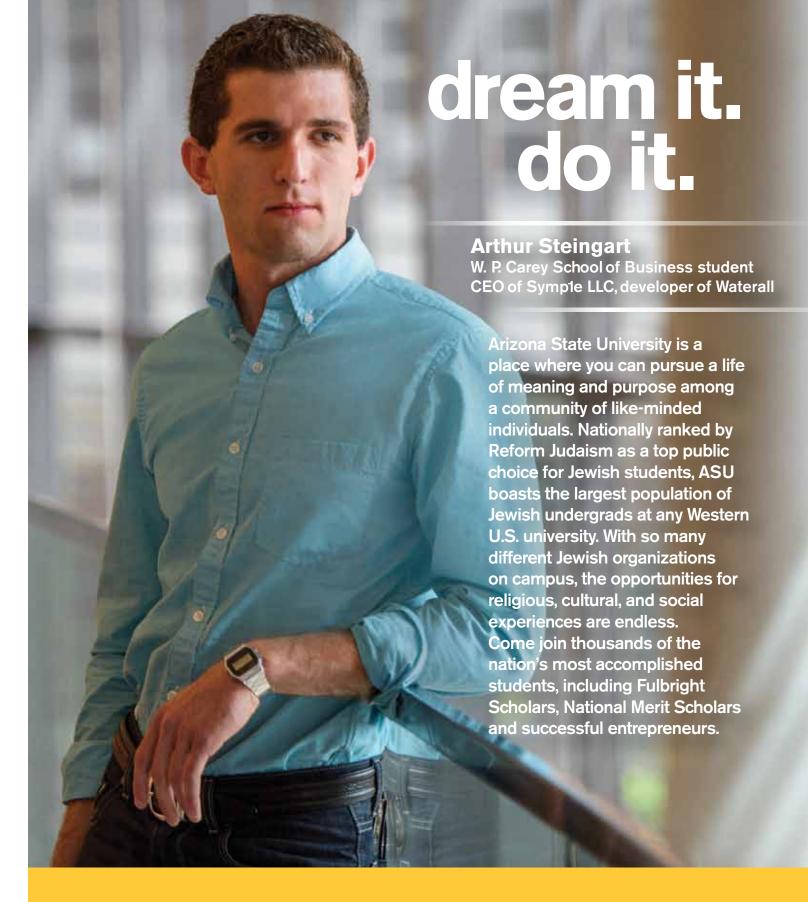
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Bob, Cindy, Deb, Janet, Leni, Kira, Philip, DeAna, Cynthia, Steve and all of our team.

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Rabbi Sarah Leah Grafstein of Ruach Hamidbar-Spirit of the Desert on Second day Rosh Hashanah & Tashlich on Saguaro Lake. Photo by Eliyahu Eckelberg

Mel and EllenBett Kline light their natural saguaro menorah in

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Aviv Keller and Olivia Feldman, first graders at Pardes Jewish Day School in Scottsdale.

Jeff Halpern of the Phoenix Coyotes.





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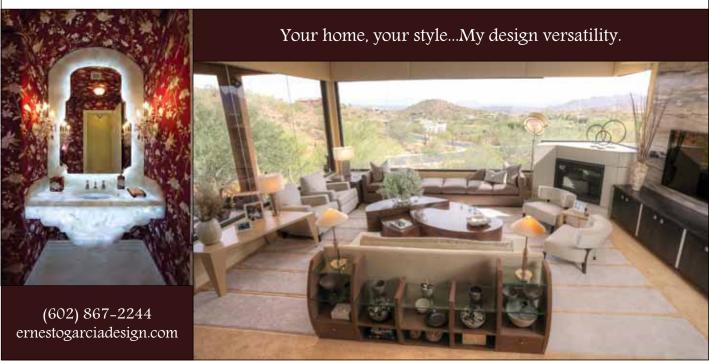
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Agencies & Organizations



Jewish Federation of Southern Arizona

An Interview with JFSA President and CEO Stuart Mellan

Since 1947 the Jewish Federation of Southern Arizona has served as the Jewish community's coordinating body for fundraising, planning and communal services in Tucson and surrounding areas. Through a network of affiliated agencies, we help individuals and families, the old and the young, the unemployed, the homeless, the sick, the poor, and those who are persecuted or oppressed. In this way, Federation helps to fulfill a sacred Jewish promise which has shaped our culture for generations: the promise to build and care for our community here and around the world. Federation strives to meet the community's needs today, while planning for a dynamic and responsible Jewish future. Your participation in Federation and all of its activities will assure that future.

How many years have you worked in the Jewish communal field? How many in your present position as President and CEO of the Jewish Federation of Southern Arizona?

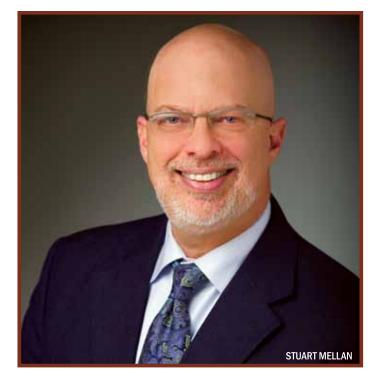
I am older than I can believe. I started in the field as the Supervisor of Teen Services at the JCC in Baltimore in 1977; I am in my "chai year" in my current job (began Dec. 1, 1995).

Do the recent findings of the PEW study about lower levels of engagement reflect what you see happening in Tucson?

As to the Pew Study, what's certain is that the world is changing fast! But of course, if we think about how we relate to our Jewish lives and compare it to our grandparents, it is likely to be vastly different. So why would we expect our children and grandchildren's experience to be identical to ours. Societal norms allow us to embrace our Jewish identity, or, as in the case with many, create a Jewish identity that changes over time, and exists along with our other identities. And so yes, while we have a vibrant Jewish community, there are many that are not connecting. It seems to me that we need to see this as an opportunity. More than ever I see that my friends and family members are in their own personal journeys; journeys that last a lifetime. This observation was reinforced a couple of weeks back by my attendance of an adult bat mitzvah of a 60-year-old friend who had never learned Hebrew as a child and had spent many of her adult years distant from Judaism and her Jewish community. She actually reconnected through our Federation's LGBT Inclusion Project; which propelled her to join a congregation and begin her studies, leading to her bat mitzvah. Her story is uniquely hers, but not so unlike the stories of many who are seeking meaning and connection.

Which programs do you feel attract people not actively affiliated with the organized Jewish community?

We are trying to craft a community that is welcoming and celebrates diversity. I find that the programs that are most successful are the ones that engage the participants as "co-creators." We have so many dynamic community members – each of whom has a unique voice. While there are many exciting new portals created nationally that we are embracing



wholeheartedly such as PJ Library and Birthright, we are also working with our community to create for ourselves. For example, we are in the 10th year of a Jewish-Latino Teen Coalition – as far as we know the only one of its kind – which is inspiring engagement of teens and adults as well.

What do you see as Federation's greatest success in recent years?

Over the past year we established the Jewish Community Roundtable along with our community partners (agencies and synagogues). We meet quarterly to plan and collaborate. This comes from the widespread understanding that no solitary organization can tackle engagement alone; we must work in partnership to break down barriers and create connections.

Are there new programs/initiatives you look forward to launching in the coming year?

In the coming year we are establishing, with the oversight of the Roundtable, a new Concierge program that will further our goal to be welcoming and foster connections. We are also creating a more user-friendly approach to technology, to be launched in the fall, which will make it easier to find out with "one click," for example, what's happening for teens or adult Jewish education in our community.

Any other developments/trends you are excited about?

In my "chai year" I feel as energized as ever about our work. Knowing as we now do that each of us is on our own unique and lifelong journey, we can continue to invest in creating the kind of community that takes care of the most vulnerable and welcomes all who want to connect.

"The only thing that is going to save mankind is if enough people live their lives for something or someone other than themselves" – Leon Uris



Jewish Community Association of Greater Phoenix

An Interview with JCA President and CEO Stuart Wachs

The Jewish Community Association of Greater Phoenix has embraced its responsibility to strengthen and sustain a vibrant Jewish community and to meet critical needs here in Phoenix, in Israel and around the world since 1940. The Association serves as a resource by maximizing the impact of the dollars raised. We enable change, promote innovation, provide emotional and financial support, and connect Jews to their identity. We are dedicated to enriching lives in the communities we serve in times of joy, struggle and hardships.

How many years have you worked in the Jewish communal field? How many in your present position?

Twenty-eight total with two as CEO of the JCA.

Do the recent findings of the PEW study about lower levels of engagement reflect what you see happening in Phoenix?

I do think that we have similar challenges and opportunities as those highlighted in the recent PEW study. What I think we all should focus on is the tremendous opportunities. While there was a lot of "Gloom and Doom" in the PEW study, the figure that gives us all great hope is that 92% said they are proud to be Jewish. We have well over 100,000 Jews in greater Phoenix so that means we have more than 90,000 people who are proud to be Jewish. We need to find ways to meet them where they are. We need to be accepting and inviting to all Jews,

including interfaith couples/families, so that we can take that pride and give them opportunities to become engaged with the broader Jewish community. We can be a thriving and sustainable Jewish community if we open our minds and hearts and let go of institutional egos to focus on enriching the lives of our communities.

Which programs do you feel attract people not actively affiliated with the organized Jewish community?

I don't believe there is a simple or singular answer to that. We need to embrace traditional and nontraditional approaches that focus on a variety of interests and stages of life, all of which happen in the context of a Jewish environment. We are focused on creating programs, events and opportunities that match peoples' interest and provide engagement opportunities. We should look for what is unique in our community and what is working in other communities.

What do you see as JCA's greatest success in recent years?

Our greatest success over the past year or two has been rebuilding relationships and trust with individuals and institutions. We are accomplishing this by building an organizational culture rallied around the purpose of enriching the lives of the communities we serve. Through being focused on relationships and our purpose, and not solely on fundraising, we are not only seeing the relationships broaden and strengthen, we have seen our campaign increase. It increased in 2013 and we are up a net of over \$360,000 half way through our 2014 campaign.

Another great success was bringing Pardes Jewish Day School onto the Ina Levine Jewish Community Campus. The Association worked very closely with Pardes to make this happen. Our role as a leading community organization in securing ownership of the facilities, assisting in raising the funds for the renovations and creating a viable financial model are examples of the impactful role the Association plays outside of the critical campaign for Jewish needs. We are so appreciative of the former Jess Schwartz High School leadership of Marcia Weisberg and Sheila Schwartz and the Pardes Jewish Day School leadership for everyone's role in creating an even more vibrant Jewish community campus and setting the stage for Pardes and Jewish education to thrive.

Are there new programs/initiatives you look forward to launching in the coming year?

The Association is in the middle of some significant research and planning around how we can provide better services to seniors as they age – to both help people age well in place and also to have the needed services for those who can't. We expect to finish the planning aspect of this in the coming year. We have also begun our planning process on how to focus on engagement of the "Now Gen," Jews ages 22 to 40. We have begun by looking at some best practices in other cities, and we will be looking to invest significant resources, dollars and time, to really move the needle in engagement and leadership of and from the "Now Gen."

Any other developments/trends you are excited about?

What we are most excited about is the strong sense we have that our community is really coming together. We have so many amazing and community-minded professional and lay leaders in our Jewish community now. Combined with the incredible work of some of our organizations, we are energized and see a bright future for the Phoenix Jewish community.

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Agencies & Organizations

Jewish life in Phoenix and Tucson is constantly growing and evolving.

While a recent PEW study showed lower levels of engagement in America's organized Jewish community, the good news is the study also discovered 92% of the respondents said they are proud to be Jewish. Focusing on that bright spot, many national and local organizations have adopted a Big Tent approach to connect individuals to whatever interests them Jewishly.

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Jewish Federation

JEWISH FEDERATION OF SOUTHERN ARIZONA

Stuart Mellan, President & CEO Amy Merkel, CFO Brenda Landau, Sr. VP 3822 E. River Road Tucson, AZ 85718 Phone: 520-577-9393 Fax: 520-577-0734 stumellan@jfsa.org www.jewishtucson.org Guided by the Jewish values of Tzedakah (righteous giving), Chesed (loving kindness) and Tikkun Olam (repairing of the world), we bring the Jewish community together to help those in need and to strengthen and preserve the Jewish people at home, in Israel and around the world. Since 1947 the Jewish Federation of Southern Arizona has served as our community's coordinating body for fund-raising, planning and communal services. The Federation helps sustain and improve lives.

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Stuart Wachs, President & CEO Alison Johnston, COO Diana Feldman, Interim CFO 12701 N Scottsdale Road, Ste. Scottsdale, AZ 85254 480-634-4900 Fax: 480-634-4588 swachs@jewishphoenix.org www.jewishphoenix.org The Jewish Community Association of Greater Phoenix has embraced its responsibility to strengthen and sustain a vibrant Jewish community and to meet critical needs in Phoenix, in Israel and around the world since 1940. The Association maximizes

the impact of the dollars raised.

We enable change, promote

innovation, provide emotional and financial support, and connect Jews to their identity. We enrich lives in communities we serve in times of joy, struggle and

Albert Einstein

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For generations the Jewish Community Foundation has been an independent, trusted and objective resource for philanthropy in the Greater Phoenix area. The Foundation partners with individuals, families and non-profit organizations to ensure a vibrant, enduring Jewish community. We respond to emergencies facing the Jewish community and through effective grant making, we provide resources to make the community's vision a reality.

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is as though nothing is a miracle. The other is

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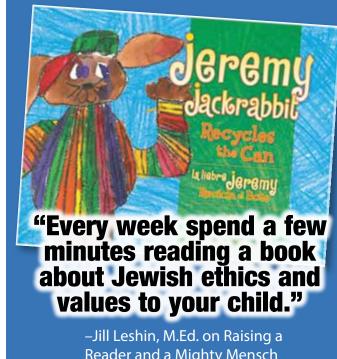
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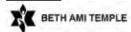
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From birth to death, Jewish traditions provide a framework for navigating the cycle of life. Read our feature by Rabbi Dr. Shmuly Yanklowitz as he explores how these special moments in life center us and give our lives meaning.

Then you can check our listings to find the resources you need to celebrate or mark these life passages.

INSIDE

Simcha Venues **Mohels Mikvahs** Hevra Kadisha **Funeral Services/Cemeteries**







Jewish life is centered around the

cycle of life. While daily spiritual living is cherished, it's the unique moments that bring us together, bring tears to our eyes and remind us of what matters. These moments truly center us. In this review, I will not go into depth about "how to perform" Jewish life cycles. The diversity of traditions and the richness of details are far too comprehensive. Rather, I will touch upon the "why," addressing the purpose of these lifecycle moments.

BIRTH

There are few moments more spiritually transformative and emotionally precious than the birth of a child. The first major ritual for a Jewish child is the naming. A name is considered by our revered sages to be much more than just a name. Rather a name is an aspiration, a calling. This generally happens, for a boy at the brit milah and for a girl at a minyan (prayer group) or at the simchat bat.

Brit Milah (bris) – Through this ceremony on the eighth day of life (conditions permitting), a baby boy enters the Jewish covenant just as Abraham did 4,000 years ago. G-d partners with humans to complete creation. The Chassidic masters teach that at the cry of a baby at a brit, the heavens are compassionately open for our prayers. It is considered a very sacred moment, not merely a health-based procedure of circumcision.

Simchat Bat – At a simchat bat, the baby girl is celebrated and named. This ritual is an anomaly – unlike most other rituals, the simchat bat has no strict ancient tradition, and thus there is tremendous room for creativity at this ceremony. Thus, the parents have room to create their own tradition in welcoming their baby girl into the world.

Adoption – The Talmud teaches that an adopted child is considered the same as a birth child. He or she, according to Jewish tradition, is considered to be a child of the adopted parents in all ways. It is one of the greatest mitzvot in the Torah to care for and adopt a child and to provide a home and family for one who would become lost to the darkness of an orphanage.

PIDYON HABEN

There is a ritual for a boy who is 30 days old to be "redeemed" with silver coins by his father through a Kohen (one of Jewish ritual priestly ancestry). This ritual is only performed for firstborn boys who were born naturally (no C-section) and whose father is not a Kohen himself.

UPSHERIN

Some wait to give their boy his first haircut until three years of age. This ceremony is called an upsherin. A primary kabbalistic (Jewish mystical) explanation is that a boy is trying to confuse the spiritual temptress of his gender. It is a joyous occasion marking a boy's transition from only being able to receive to now being able to give.

BAR AND BAT MITZVAH

It is only in a limited sense that a 13-year-old Jewish boy and a 12-year-old Jewish girl become "adults." Developmental psychologists actually now suggest that "emerging adulthood" occurs even later than previously anticipated, at 18-26 years old.

Rather, a bar and bat mitzvah (son/daughter of responsibility) are considered "adults" in the eyes of tradition. The core years of Jewish obligation and influence that their parents desperately embraced are now over. The adolescent is now expected to evolve from extrinsic motivation (a life of incentives and rewards) toward intrinsic motivation (driven toward the true, good, holy, and just) and must now choose her or his own Jewish



engagement with the continued guidance, support, and love of parents and the greater community. While one has not embraced any true milestones of adulthood such as having a full-time job, marriage, raising children, meeting financial responsibilities, etc., he or she is now responsible for having an impact upon the Jewish people and broader society.

WEDDINGS

A Jewish wedding has the potential to be one of the most powerful Jewish rituals. Having led many, there are few that I myself don't tear up at. It is a reminder of the power of love and union. Families gather together for a happy occasion, which occurs all too rarely; the couple being married, their parents,

grandparents, relatives and friends all contemplate their own married lives and look with anticipation to the creation of a new family. There are a few stages to a traditional Jewish wedding: erusin (betrothal on the wedding day), ketubah (statement of obligations), chuppah (the wedding canopy), nesuin (marrying with a ring and witnesses), yichud (marital seclusion and intimacy), and sheva brachot (the seven blessings and celebrations). A Jewish wedding is a celebration of a contractual agreement of shared obligation, responsibility, and respect. Love is made concrete into committed actions. Though there are different opinions on the tradition, we break a glass at the end of the ceremony to remind us at the pinnacle of joy that there is brokenness in us and all over the world. It is another way to remind ourselves that while our marriages and families are inherently valuable, they are also vehicles toward enacting social justice and tikkun olam.

DIVORCE

A divorce is actualized through the giving and receiving of a get (Jewish divorce document). While a divorce is innately a tragic event (a relationship has broken and attempts at repair have failed), it can also be a liberating experience and a source of relief and joy. The procedure is simple and quick, but should be performed by a mesader get (a rabbinic divorce expert).

Tragically, today, some "religious" men deny their wives a get, making them agunot (chained women unable to remarry). For this reason, in Orthodox circles, many embrace using a halakhic pre-nuptial agreement to prevent women from being chained to a broken marriage. In Conservative circles, many include the Lieberman clause into the ketubah that gives women an out

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from the marriage without a get. In most Reform circles, a get is not used at all and is not required to remarry.

DEATH AND MOURNING

One is buried with great haste and great modesty (humble burial shrouds, modest wooden casket, buried directly in the dirt). There is a mitzvah to join a burial society (chevra kaddishah) to assist the cleaning of the body and to guard a body (as a shomer). While always tragic, the Jewish rituals around death, funerals and mourning can be quite profound. The Jewish tradition understands that the mourning and recovery process from the death of a loved one is a long and gradual process. Unlike other traditions (for example, think of many corporations that expect employees to take no more than three days off for the death of a close relative), Jewish tradition

makes the trauma of burial short, and the modest casket ensures that we do not feel obligated to spend huge sums to show our respect for the dead. Instead, we understand that after the burial, the full force of pain and loss hits those mourning with a tremendous impact. At this point, our tradition sustains us and helps us to gradually return to our regular lives through the following plan.

Shiva – 7 most intense days of mourning Shloshim – first 30 days of mourning

Aveilut – year of mourning. While one is an avel (mourner) for a full year for immediate relatives, one only says kaddish for the first 11 months of the year.

Unveiling – removing a veil to reveal the tombstone.

Yahrtzeit – observing the day of memory each year by saying kaddish and potentially also with tzedakah (charity) and visiting the grave.

CONVERSION

The Jewish community is very open to accepting converts. These individuals who bravely embrace Judaism without having been raised Jewish are to be considered heroes and role models in the community. Jewish law demands that they are cherished, embraced and never shunned.

After completing Jewish learning courses, committing to Judaism and the Jewish people, dipping in the mikvah (spiritual bath) and getting circumcised (for boys), converts are celebrated in the community and are no longer considered "converts" but just "normal" Jews. Let us remember this when we encounter those who have converted, and not look with suspicion on them. They have joined with us in the unique and spiritually uplifting rituals of the life cycle.

MAKING LIFECYCLE MOMENTS MEANINGFUL

Very often today, many embrace the party and social aspects of life cycles (the \$25,000 bar mitzvah and \$50,000 wedding). Judaism, however, comes to stress the importance of having modest celebrations that focus on family, values, God and spiritual aspirations.

We need not spend so much on celebrations. The Talmud (Sanhedrin 29b) teaches that one is not to appear publicly in a way that flaunts his or her wealth, as this lifestyle not only leads to arrogance, but can also shame others and lead them to covet.



"A miracle cannot prove what is impossible...it only confirms what is possible."

Histapkut bamuat (being content with less) is a core Jewish value, and Ben

-Maimonides

Zoma taught that a wealthy individual is one who is content with one's lot (Pirkei Avot 4:1).

The rabbis regulated spending. As a way of showing "deference to the poor" (Moed Kattan 27), even the richest people were to be buried plainly so as not to shame the poor, and on certain festive days, girls, especially those from wealthy families, were to wear borrowed clothes so as not to shame those who did not have.

Life cycle events should be a time of spiritual reflection creating an ambiance of love by bringing together sacred community. We should work to create more creative and holy celebrations that foster inclusiveness and community building. A wedding, birth, funeral and the like are all opportunities for great spiritual and ethical possibilities and are a time for families to engage in financial introspection (cheshbon ha'kis).

Rabbi Dr. Shmuly Yanklowitz is the executive director of the Valley Beit Midrash and the author of five books on Jewish ethics. Newsweek named Rav Shmuly one of the top 50 rabbis in America.

Lifecycles

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Amy Hirshberg Lederman
 November 2013, Arizona Jewish Life

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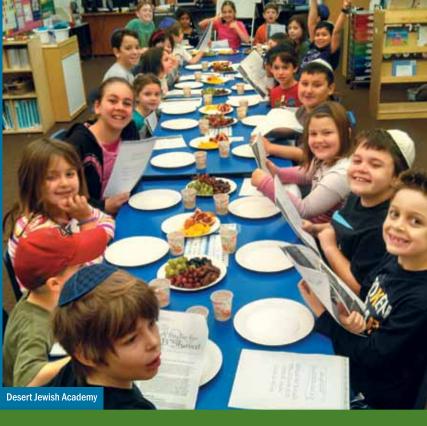
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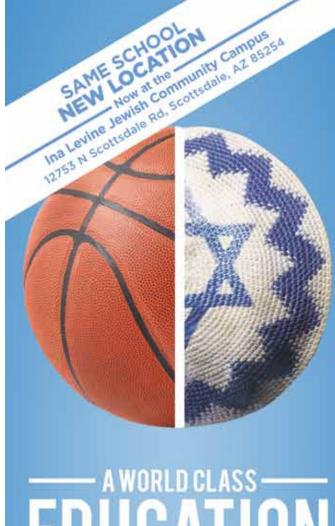
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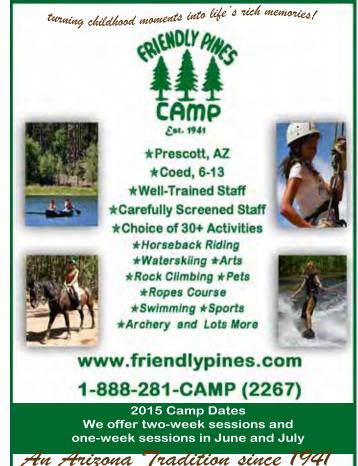


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Teen program of Orthodox Union www.ncsy.org

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College & Adult

INSIDE

College
Adult Education
Campus Groups
Young Adult
Adult Social/
Network Groups



College & Adult

Recognizing that learning is a lifelong process, adults start or return to universities at any age to further their career goals.

Many adults also enjoy less rigorous adult education programs to expand their understanding and knowledge about the religion, culture and language of the Jewish people.

Social and networking groups are another way to learn and grow throughout life.

COLLEGE



THE ARIZONA CENTER FOR JUDAIC STUDIES J Edward Wright, Director Anat Maimon, Hebrew Program

Martha Castleberry, Sr. Business Manager 845 N Park Ave., The Marshall Bldg., Suite 420 Tucson, AZ 85721 520-626-5758 Fax: 520-626-5765 sbs-judaic@email.arizona.edu www.judaic.arizona.edu The Arizona Center for Judaic Studies' mission is to contribute to the overall mission of The University of Arizona, which is to translate faculty research into dynamic undergraduate instruction, and to contribute to the community through educational outreach and professional advising. Our Hebrew Language Program offers courses in Modern Hebrew, Biblical Hebrew and Classical Aramaic. The Center now has a Graduate Certificate Program that is designed to enhance the education of graduate or professional



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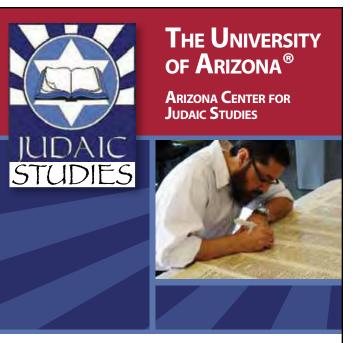
CENTER FOR JEWISH STUDIES & JEWISH STUDIES PROGRAM ARIZONA STATE UNIVERSITY

PO Box 874302 Tempe, AZ 85287-4302 480-727-6906 Fax: 480-727-2023 iewish-studies@asu.edu www.jewishstudies.asu.edu Together, the Center for Jewish Studies and Jewish Studies Program enhance knowledge of all facets of Jewish life through courses, conferences and events. Committed to critical inquiry and scholarly entrepreneurship, Jewish Studies offers a model to integrate Jewish perspective into relevant disciplines, including religious studies, political science, film and media studies, and law. Jewish Studies practices the ideal of social embeddedness in Arizona, providing outreach programs and serving as an intellectual resource to Jewish life.

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The Center is also pleased to announce that this year we will add a fourth year to the Hebrew Program. With this expansion, the UofA will be one of the few universities offering four years of Modern Hebrew. The Center also offers two years of Biblical Hebrew and one semester of Aramaic.



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JCA affinity group for attorneys 480-634-4900, ext. 1299 www.jewishphoenix.org

HAPPENINGS

Valley wide social group for 60+ Contact: Joan Evans, 602-569-9791

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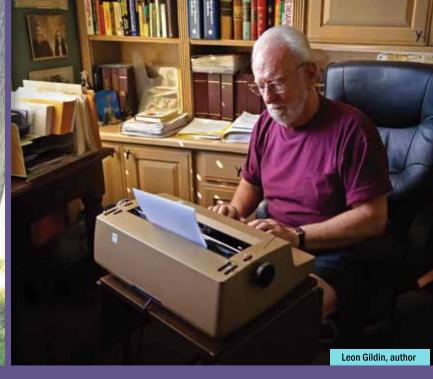
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Seniors





INSIDE

Programs/Services Residential Social/Cultural



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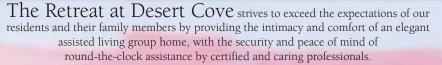
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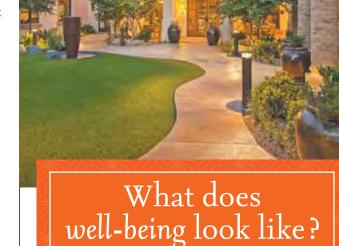
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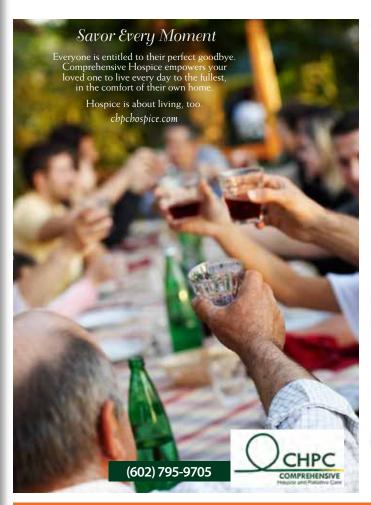








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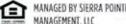




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Food





Food

The word kosher means proper or acceptable, and it has informally entered the English language with that meaning. But kosher laws have their origin in the Bible, and are detailed in the Talmud and the other codes of Jewish traditions. They have been applied through the centuries to ever-changing situations. In today's age of modern food production, amidst the rise of many different types of certification, kosher remains the gold standard many consumers look to verify the safety and purity of the food they eat.

Kosher certification agencies, many of which are national, each have their own certification symbol (hechsher). Speak to your rabbi regarding which symbols are appropriate.

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FILM FESTIVAL Robert Segelbaum, Executive Director Barry Singer, Treasurer PMB 234, Suite 103 6501 E Greenway Parkway Scottsdale, AZ 85254 602-908-8007 Fax: 602-589-0869 contact@gpjff.org www.gpjff.org Celebrating its 19th year, the Greater Phoenix Jewish Film Festival brings an exciting and entertaining slate of cultural films to the Valley from Feb. 8 to 22, 2015. The Festival showcases dramas, documentaries, comedies and docudramas at three locations - Peoria, Scottsdale and Chandler with post-screening speakers and discussions. "Films in the Schools" is the Festival's

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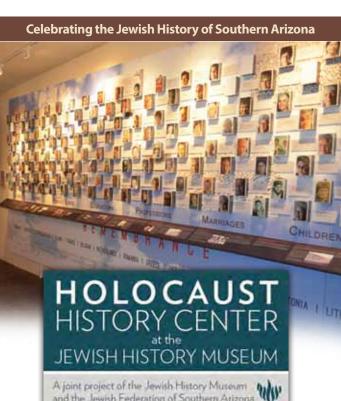
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THE HOLOCAUST HISTORY CENTER

at the Jewish History Museum Judy Rose Sensibar, Executive Director Barry A Friedman, MD, President of the Board Catherene J. Morton, Ph.D., J.D., 1st Vice-President 564 S Stone Ave. Mail: PO Box 889 Tucson, AZ 85702 520-670-9073 ihmtucson@gmail.com www.jewishhistorymuseum.org The mission of the Holocaust History Center is to preserve the memory and lessons of the Holocaust through the life stories of the survivors and their descendants who over the years have been residents of Southern Arizona. The Museum will exhibit and highlight the survivors' experiences during the Holocaust. their perspectives on those events and their subsequent

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Robert is also an enrolled agent, in addition to being a Certified Public Accountant, who represents taxpayers in dealings with the IRS. Facebook.com/azmoneyguy; Twitter.com/azmoneyguy; LinkedIn.com/azmoneyguy.

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Cell: 602-653-0352 bjz@roiproperties.com www.roiproperties.com Beth Jo Zeitzer is the CEO and Designated Broker of R.O.I. Properties, a full-service Real Estate Brokerage firm. R.O.I. works with business owners, investors and property owners on the acquisition, marketing and sale of Commercial and Residential properties, including office, industrial, retail, multifamily, hospitality and land assets. Beth Jo is an attorney by training, and former Corporate Counsel for Del Webb Corporation.

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2014 2015



Shabbat candle-lighting times listed on the calendar are for the Phoenix and Tucson areas. Since Shabbat candles should be lit before sunset, it is customary to list candle-lighting times 18 minutes prior to sundown on Friday evenings. Check your local sunset or candlelighting times for areas outside of the Phoenix and Tucson areas.

Blessing when lighting Shabbat candles:

Baruch a-ta A-do-nay Elo-hei-nu me-lech ha-olam a-sher ki-dee-sha-nu bi-mitz-vo-tav vi-tziva-noo li-had-leek ner shel Sha-bbat.

Translation: Blessed are you, Lord our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of the Holy Shabbat.

September

| _ | | | | | | |
|--------|--------|---------|---------------------------------|------------------|---|----------|
| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
| | 1 | 2 | 3 | 4 | 5 Phoenix: 6:31 Tucson: 6:26 | 6 |
| 7 | 8 | 9 | 10 | 11 | 12 Phoenix: 6:22 Tucson: 6:17 | 13 |
| 14 | 15 | 16 | 17 | 18 | 19 Phoenix: 6:12 Tucson: 6:07 | 20 |
| 21 | 22 | 23 | Erev Rosh 24 Hashanah | Rosh Hashanah 25 | Rosh Hashanah 26 Phoenix: 6:02 Tucson: 5:58 | 27 |
| 28 | 29 | 30 | | | | |

October

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
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| | | Ą | 1 | 2 | Yom Kippur 3 Kol Nidre Phoenix: 5:53 Tucson: 5:49 | Yom Kippur 4 |
| 5 | 6 | 7 | Erev Sukkot 8 | Sukkot 9 | Sukkot 10 Phoenix: 5:45 Tucson: 5:40 | Sukkot 11 |
| Sukkot 12 Valley Beit Midrash Opening Event featuring Anita Diamant | Sukkot 13 | Sukkot 14 | Erev Shemini 15 Atzeret | Erev 16 Simchat Torah | Simchat 17 Torah Phoenix: 5:35 Tucson: 5:32 | 18 |
| Tesseract Shea 19 Campus Open House (5-12 grades) | 20 | 21 | 22 | 23 | 24 Phoenix: 5:27 Tucson: 5:24 | 25 Casino Night at the VOS JCC |
| 26 | 27 | 28 | 29 | 30 | 31 Phoenix: 5:20 Tucson: 5:17 | |

Tucson: 5:01

December

30

| iday 🕖 | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
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| | 1 | 2 | 3 | 4 | 5 Phoenix: 5:02 Tucson: 5:00 | 6 |
| 7 | 8 | 9 | 10 | 11 | Pardes Jewish Day 12 School Kindergarten Admissions Playdate Phoenix: 5:03 Tucson: 5:01 | 13 |
| 14 | 15 | Hanukkah 16 1st Candle | Hanukkah 17 | Hanukkah 18 | Hanukkah 19 Phoenix: 5:05 Tucson: 5:04 | Hanukkah 20 |
| Hanukkah 21 | Hanukkah 22 TEVET | Hanukkah 23 | Hanukkah 24 | 25 | 26 Phoenix: 5:09 Tucson: 5:07 | 27 |
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| | | | | 1 | 2 Phoenix: 5:14 | 3 |
| | | | | | Tucson: 5:12 | |
| 4 Tucson International | Tucson Jewish 5 Film Festival | Tucson Jewish 6 Film Festival | Tucson Jewish 7 Film Festival | Tucson Jewish 8 Film Festival | 9 Phoenix: 5:20 | Tucson Jewish 10 Film Festival |
| Jewish Film Festival | | | | | Tucson: 5:18 | |
| Tucson Jewish 11 Film Festival 11 | Tucson Jewish 12 Film Festival 12 | Tucson Jewish 13 Film Festival | Tucson Jewish 14 Film Festival 14 | 15 | 16 Phoenix: 5:26 Tucson: 5:24 | 17 |
| 18 | 19 | 20 | SHEVAT 21 | 22 | 23 Phoenix: 5:33 Tucson: 5:30 | 24 |
| 25 | 26 | 27 | 28 | 29 | 30 Phoenix: 5:39 Tucson: 5:37 | 31 |

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|--|---|---|---|---|---|--|
| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
| 1 | 2 | 3 | Tu B'Shevat 4 | 5 | 6 Phoenix: 5:46 | 7 |
| Greater Phoenix 8 Jewish Film Festival Pardes Jewish Day School All-School Showcase | Greater Phoenix 9 Jewish Film Festival | Greater Phoenix Jewish Film Festival 10 | Greater Phoenix 11 Jewish Film Festiva 11 | Greater Phoenix Jewish Film Festival 12 | Tucson: 5:43 13 Phoenix: 5:53 Tucson: 5:50 | Greater Phoenix Jewish Film Festival 14 |
| Greater Phoenix Jewish Film Festival 15 | Greater Phoenix Jewish Film Festival 16 | Greater Phoenix Jewish Film Festival 17 | Greater Phoenix Jewish Film Festival 18 Jewish Genetic Diseases Center Annual "What's in your Genes" Luncheon | Greater Phoenix Jewish Film Festival 19 ADAR | | Greater Phoenix Jewish Film Festival 21 VOS JCC Preschool – Trivia Night at the J |
| Greater Phoenix Jewish Film Festival 22 | 23 | 24 | 25 | 26 | Jewish Family and Children's Services, Phoenix, 6th Annual Brighter Tomorrow Luncheon | 28 |

March Narch

| Sunday | Monday | Tuesday | W ednesday | Thursday | Friday | Saturday | |
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| | 1 2 | 3 | 4 | Purim 5 | 6 Phoenix: 6:11 Tucson: 6:07 | 7 Arizona State University: Night of the Open Door | |
| 8 | 9 | 10 | 11 | 12 Tesseract Doubletree Campus Open House (Early Childhood – 4th Grade) | 13 Phoenix: 6:16 Tucson: 6:12 | 14 | |
| 15 | 16 | 17 | 18 | 19 | 20 Phoenix: 6:21 Tucson: 6:17 | NISSAN 21 | |
| 22 | 23 | 24 | 25 | 26 | 27 Phoenix: 6:27 Tucson: 6:22 | 28 | |
| 29 | 30 | 31 | | | | | |

April



| Sunda | У | Monday | | Tuesda | ау | Wednesday | Thursday | Friday | | Saturd | ay |
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| | | | | | | 1 | 2 | Passover First Seder Phoenix: 6:32 Tucson: 6:27 | 3 | Passover | 4 |
| Passover | 5 | Passover | 6 | Passover | 7 | Passover 8 | Passover 9 (Eve of the seventh day) | Passover (Holiday and Shabbat candles) Phoenix: 6:37 Tucson: 6:31 |) | Passover | 11 |
| | 12 | 1 | 13 | | 14 | 15 Yom HaShoah (Holocaust Remembrance Day) | 16 | Phoenix: 6:42 Tucson: 6:36 | 7 | | 18 |
| IYAR | 19 | 2 | 20 | | 21 | 22 Yom Hazikaron (Israel Memorial Day) | 23 Yom Ha'atzmaut (Israel Independence Day) | 24 Phoenix: 6:47 Tucson: 6:41 | 1 | | 25 |
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| | | | | | 1 Phoenix: 6:53 Tucson: 6:46 | 2 |
| 3 | 4 | 5 | 6 | Lag B'Omer 7 Jewish Free Loan 65th Anniversary Annual Meeting | Phoenix: 6:58 Tucson: 6:51 | 9 |
| 10 | 11 | 12 | 13 | 14 | 15 Phoenix: 7:03 Tucson: 6:56 | 16 |
| 17 | 18 | SIVAN 19 | 20 | 21 | Phoenix: 7:08 Tucson: 7:01 | Erev Shavuot 23 |
| Shavuot 24 | Shavuot 25 | 26 | 27 | 28 | 29 | 30 |
| | 31 | | | | Phoenix: 7:13 Tucson: 7:06 | |

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| | Phoenix: 7:23 Tucson: 7:15 | 18 | TAMMUZ 17 | 16 | 15 | 14 |
| | Phoenix: 7:24 Tucson: 7:16 | 25 | 24 | 23 | 22 | 21 |
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| Tish B'Av 26 | 27 | 28 | 29 | 30 | 31 Phoenix: 7:11 Tucson: 7:05 | |

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| 16 | 17 | 18 | 19 | 20 | 21 Phoenix: 6:50 Tucson: 6:44 | 22 |
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| September 2015 | | | | | | | |
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November 2015 S M T W TH F SA 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 30

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Guicle to Jewish Holidays



Rosh Hashanah (Sept. 25-26, 2014)

Rosh Hashanah, the Jewish New Year, is celebrated each year on the first day of Tishrei, early in the fall. The day is a special time of rejoicing as we wish each other L'Shanah Tovah, a good year. It is also a solemn day because Rosh Hashanah is not only the day on which we celebrate the creation of the world, it is also important as the Day of Remembrance, when the sound of the shofar calls each of us to recount our deeds of the past year in preparation for repentance on Yom Kippur. The Rosh Hashanah festival meal table is set specially, as for Shabbat. Throughout the High Holy Days, the challah is to be a round spiral or "turban" loaf rather than a long twisted one. The round challah symbolizes the cyclical nature of life, the seasons and the Jewish year.

Yom Kippur (Oct. 4, 2014)

Yom Kippur, the Day of Atonement, is a solemn fast day. We pray for forgiveness from G-d and repent sincerely for our sins during the past year. Families gather for a plentiful if simple meal before sundown on the eve of this holy day. At the end of the meal, festival candles are blessed and the fast begins for all adults in the household. The family then attends worship services at which Kol Nidre is chanted. While children under the age of 13 do not fast on Yom Kippur, meals for children should be Spartan to introduce the notion of fasting while still providing proper nutrition. At the conclusion of Yom Kippur, families and friends gather for a light break-the-fast meal.

Sukkot (Oct. 9-16, 2014)

Beginning five days after Yom Kippur, this seven-day festival (eight days in the Diaspora) is a celebration of the abundance with which G-d has blessed us. We are encouraged to eat our meals in the sukkah throughout the festival. The sukkah is a temporary dwelling covered with leafy branches and decorated with fruits and vegetables, symbols of the harvest. The sukkah is a reminder of the temporary dwellings our ancestors in ancient Israel used to live in the fields during the harvest. It also reminds us of the booths in which G-d caused the Children of Israel to dwell during their wanderings in the desert after the exo-

dus from slavery in Egypt. Meals throughout Sukkot include generous portions of fruit and vegetables, highlighting the importance of an abundant harvest.

Shemini Atzeret/Simchat Torah

(Oct. 16-17, 201

The days immediately following the end of the festival of Sukkot are the semi-independent holidays Shemini Atzeret and Simchat Torah. Some liberal congregations celebrate both in one day as Atzeret-Simchat Torah. Shemini Atzeret and Simchat Torah formally end the season of the High Holy Days. Simchat Torah is also the day on which we celebrate the renewal of the annual cycle of Torah readings. We read the final verses of Deuteronomy, then immediately recommence the cycle by reading the opening verses of Genesis. We mark the occasion with hakafot, joyous circuits of marching around the synagogue with Torah scrolls, flags and banners.

Hanukkah (Dec. 16-24, 2014)

The festival of Hanukkah lasts for eight days, beginning on the 25th of Kisley, which can fall anywhere from late November to late December. The holiday celebrates the victory of the Maccabees, Jewish military leaders who rebelled against the Greek-Syrian King Antiochus, who forbade the practice of Judaism and desecrated the great Temple in Jerusalem. The word "Hanukkah" means "dedication," and the holy day commemorates the rededication of the Temple after the Maccabees' victory. The Talmud tells us that the festival lasts eight days because, when the Maccabees rededicated the Temple, they found only enough holy oil to light the eternal lamp for one day. A miracle was wrought, however, and the oil lasted eight days, long enough for new consecrated oil to be made. Another explanation is that when the Temple was rededicated, the Jews immediately celebrated the festivals of Sukkot and Shemini Atzeret, lasting a total of eight days. They did this because Antiochus had prevented them from observing Sukkot and Shemini Atzeret at the proper time. Foods fried in oil, reminiscent of the legend of the miracle of the oil in the Temple, are served during Hanukkah.

Tu B'Shevat (Feb. 4, 2015)

Tu B'Shevat takes its name from its date on the Hebrew calendar, the 15th of Shevat. It is called the "Birthday of Trees," and it celebrates the first beginnings of spring. Tree-planting is a common activity on Tu B'Shevat. A tradition of holding a Tu B'Shevat seder, celebrating different kinds of fruits that grow in Israel, has become popular in recent years.

Purim (March 5, 2015)

Purim celebrates the salvation of the Jews in ancient Persia from the wicked Haman, through the leadership of Queen Esther and her cousin Mordecai. Purim takes place on the 14th day of Adar. (In the case of a leap year, it takes place during the extra month of Adar II.)

Costumes are often worn on Purim and gifts of food – mishloch manot – are delivered door to door. The story of Purim is found in the Book of Esther, often referred to as "The Megillah." When the name of Haman is read, people stomp their feet, hiss, boo or shake noisemakers called groggers to obliterate his name.

Yom Ha'atzmaut (April 23, 2015)

Yom Ha'atzmaut is the national independence day of Israel, commemorating the Jewish state's declaration of independence in 1948.

Celebrated annually on 5th of lyar, it centers around the declaration of the state of Israel by David Ben-Gurion in Tel Aviv on May 14, 1948 (5 lyar, 5708) and the end of the British Mandate of Palestine.

Lag B'Omer (May 7, 2015)

Lag B'Omer is celebrated on the 33rd day of the counting of the Omer, the 18th of Ivar.

According to the Torah, we are obligated to count the days from Passover to Shavuot. This period is known as the Counting of the Omer. An omer is a unit of measure of a sheaf of grain. The counting is intended to remind us of the link between Passover, which commemorates the Exodus, and Shavuot, which commemorates the giving of the Torah. It reminds us that the redemption from slavery was not complete until we received the Torah.



Passover (April 4-11, 2015)

Passover, also known as Pesach, is the eight-day observance commemorating the freedom and exodus of the Israelites from slavery in Egypt. A time of family gatherings and lavish ritual meals called seders, the story of Passover is retold through the reading of the Haggadah. With its special foods, songs and customs, the seder is the focal point of the Passover celebration.

Yom Hashoah (April 15, 2015)

On April 12, 1951, the Knesset passed a resolution proclaiming the 27th of Nissan "the Holocaust and Ghetto Uprising Remembrance Day – a day of perpetual remembrance for the House of Israel." The date was chosen to fall between the outbreak of the Warsaw Ghetto Uprising in 1943 and the observance of Israel Independence Day. In Israel the day is marked by various observances including two minutes of silence signaled by the wailing of sirens on the morning of the observance.

Yom Hakizaron (April 22, 2015)

Yom Hazikaron is Israel's day of remembrance for the men and women, boys and girls who have lost their lives due to war or terrorism. It is celebrated on the fourth day of the Jewish month of Iyar. As the sun sets that evening, Israel turns to the celebration of Yom Ha'atzmaut.

Yom Yerushalayim (May 17, 2015)

Yom Yerushalayim (Jerusalem Day) is the fourth of the new holidays added to the Jewish calendar since the establishment of the State of Israel. The day commemorates the re-unification of Jerusalem in 1967, when the Old City came under Israeli control.

Shavuot (May 24-25, 2015)

Shavuot occurs on the sixth day of the Hebrew month of Sivan. Shavuot commemorates the anniversary of the day G-d gave the Torah to Moses and the Israelites at Mount Sinai. It is one of the Shalosh Regalim, the three Biblical pilgrimage festivals. It marks the conclusion of the counting of the omer. Traditions on Shavuot include all-night study of the Torah on the first night and hearing the Ten Commandments in synagogue. It's also traditional to eat dairy meals. The thought behind this custom is that the Jewish people had just received the laws of kashrut and had not yet had time to apply them to their animal slaughter.

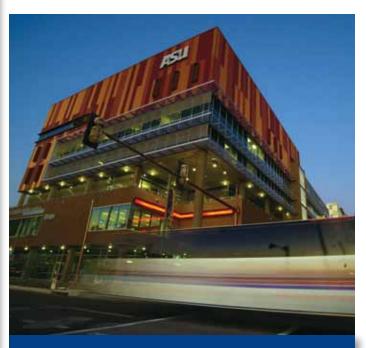
Tisha B'Av (July 26, 2015)

Tisha B'Av is a fast day that commemorates the destruction of the First and Second Temples. It has also became a day of general mourning for other major disasters that have befallen the Jewish people, including the Edict of Expulsion from England in 1290, the expulsion of the Jews from Spain in 1492, and the mass deportation of Jews from the Warsaw Ghetto during World War II.



School/Education Profiles





Arizona State University

1151 S Forest Ave. Tempe, AZ 85281 asu.edu 480-965-7788

Arizona State University is gaining national attention for its efforts to increase access to high-quality, rigorous education with a focus on inclusion and impact. The university is ranked as the second most innovative school in the country by U.S. News & World Report, and ranks fifth in the nation in producing the best-qualified graduates, according to a Wall Street Journal survey of campus recruiters.

ASU strives to be the model for a New American University, measured not by who it excludes, but rather by who it includes and how they succeed; pursuing research and discovery that benefits the public good; assuming major responsibility for the economic, social, and cultural vitality and health and well-being of the community. ASU has the fastest growing research enterprise in the United States, more than tripling its research budget to \$400 million since 2002; it is expected to reach \$700 million by 2020. ASU is the only comprehensive, clinical partner of the Mayo Clinic - together, they are working to establish the Mayo Medical School - Arizona Campus. ASU offers 300 degrees at the bachelor, master and doctorate level encompassing health and life sciences, humanities, fine arts, design, mathematics, physical sciences, engineering and technology and the social and behavioral sciences including Judaic studies. Additionally, ASU is among the top producers of students awarded Fulbright scholarships to study and teach abroad, now ranking third in the nation for research institutions, tied with Princeton and Rutgers, according to The Chronicle of Higher Education (http://yourfuture.asu.edu/ rankings).



Beth El Congregation – Talmud Torah 1118 W Glendale Ave.

1118 W Glendale Ave.
Phoenix, AZ 85021
www.bethelphoenixed.wordpress.com
602-944-3359

From Pre-Kindergarten through eighth grade, Talmud Torah students at Beth El Congregation are exposed to modern Hebrew for simple conversation and general classroom direction. The modern Hebrew vocabulary is integrated into the school's study of Jewish history, holidays, Israel, God, mitzvot, ritual, values, Torah, Hebrew and prayer.

"We are proud to be a United Synagogue Framework for Excellence School and we offer online programming recognized by the Jewish Educator's Assembly," says Education and Youth Director Nanci Siegel-Manson, who just finished her first year at the school. She notes that the school's online programming includes a Wednesday online class program so the students can participate from home. The online component is just one of the innovative methods the school uses to ensure all of its students succeed. "We received support from the Council for Jews with Special Needs to meet the needs of all our students. Our computer lab and special needs programs help us to provide individualized instruction for enrichment and remediation," says Siegel-Manson, noting that the school also has the interactive SMART Board to aid student learning. This summer Beth El Rabbi Arthur Lavinsky was teaching at Camp Ramah in California for one week and found that 20 Beth El students were either attending camp or were counselors at the camp.

For the coming year, the school is adding a regularly scheduled Junior Congregation service and Talmud Torah students will lead periodic congregational Friday night services



Desert Jewish Academy

3400 N Dobson Road Chandler, AZ 85224 www.desertja.org

Desert Jewish Academy has a new name and a new campus, but retains its focus on giving students a firm foundation in academic and Judaic studies through a challenging and integrated curriculum exceeding state standards. Formerly known as the East Valley Jewish Day School, Desert Jewish Academy can now develop new roots at its new campus on Dobson Road. The new location "will help us create a new identity and provide visibility to the community that an excellent Jewish day school option exists in the East Valley," says Head of School Emily Zappa.

Students in kindergarten through sixth grade receive a top notch secular education while they learn about their heritage and gain proficiency in a second language – Hebrew. In addition the school also provides art, music, PE, choir and technology programs. The school has received the Salt River Project Learning Grant four years in a row.

"The Desert Jewish Academy provides students with a challenging and exciting curriculum," says Zappa. "All students receive an individualized educational plan that is put together by our talented teachers and staff."

"We believe education is the greatest gift we can give our children," she adds. "We lay the groundwork for our students to be proud, knowledgeable, responsible and productive individuals. Students are encouraged to celebrate their unique qualities as they learn respect for varied approaches to Judaism while embracing diverse cultures."

Desert Jewish Academy fosters a strong sense of ethics, self and community through: Knowledge and Wisdom (Da'at), Deeds of Kindness (G'milut Chasadim/Mitzvot/Tzedakah), Repairing the World (Tikkun Olam) and Love of Israel (Ahavat Eretz Yisrael).

"Our community of staff, students, alumni and families is a caring and supportive one," says Zappa. "When your child becomes a DJA Student, your entire family becomes a DJA Family."



Pardes Jewish Day School

12753 N Scottsdale Road Scottsdale, AZ 85254 www.pardesschool.org 480-991-9141

After celebrating its 20th anniversary of academic excellence during the 2013-14 school year, Pardes Jewish Day School has moved to its new home on the Ina Levine Jewish Community Campus. Pardes Jewish Day School is an independent, coeducational day school committed to providing a dynamic learning environment for all students in kindergarten through eighth grade.

"Whether in a secular studies or Jewish studies class, Pardes students learn to think critically, research, analyze and evaluate content," says Head of School Jill Kessler. "Our students enthusiastically engage in class discussions, collaborate on projects and learn from a highly experienced and talented faculty."

Pardes Jewish Day School exemplifies excellence in education while taking into consideration the needs of the whole child. Classes have low student-teacher ratios, allowing teachers to differentiate an enriched curriculum. Pardes students from kindergarten through eighth grade are taught Hebrew and Jewish studies. Students also enjoy classes in art, music, physical education, technology and Spanish (beginning in grade five.)

Before moving into its new home, Pardes renovated existing classrooms on the campus; built a new middle school building, additional kindergarten classroom and administrative offices; added a kosher kitchen; and created a beautiful playscape for the students. With its move to the hub of the Jewish community, the school also gains access to the gymnasiums and swimming pool and other amenities of the JCC.

"Judaism surrounds our Pardes students beyond just our engaging Jewish studies and Hebrew classes," says Kessler. "Our students learn to chant prayers in Tefillah, discuss the weekly Torah portion, participate in Tikkun Olam activities and celebrate Jewish holidays. Throughout their experience at Pardes, students develop great pride in their Jewish identities."

"Jewish values, history and text are woven into the daily fabric of our school community," says Kessler. "Our students become proud, knowledgeable Jews, poised to become our next generation of Jewish leaders."

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Congregation Beth Israel

Chanen Preschool 480-951-3398 he Mark L. Haberkorn

Religious School 480-951-0323 10460 N 56th St., Scottsdale, AZ 85253 www.cbiaz.org 520-299-3000

Serving infants through 12th graders, Congregation Beth Israel's education programs create community, connections and lifelong learners.

Chanen Preschool serves children from 6 weeks through pre-kindergarten with a full day developmental preschool with an emphasis on academics. "Our program includes not only a wonderful curriculum centered around the Jewish holidays, but also our typical week includes Hebrew, movement, music, PE, all school Havdalah, art and all school Shabbat," says Chanen Preschool Director Kim Subrin.

Subrin, who was selected for a national leadership program for Jewish Early Childhood professionals, has brought all of her new ideas to the program. She notes, "We look at each child as an individual and work on meeting each child's individual needs. We believe in the process of education, working with the children to build their self-esteem, creativity and independence. We teach strong Jewish values and love to incorporate Jewish traditions in all we do." The preschool focuses on building community, incorporating the entire family in our school and building lifelong relationships.

That integration continues in the The Mark L. Haberkorn Religious School with Hebrew, music, modern and biblical Israel, prayer and family education for pre-kindergarten through 12th grade.

"A solid Jewish education can only be achieved in partnership with our Hebrew/Religious School parents and family members; together we can prepare the future leaders of our Jewish community," says Director Stacy Rosenthal. Rosenthal adds the school "is dedicated to giving our students the necessary Jewish core values that will empower them with the knowledge and tools to continue on a path of life-long Jewish learning."

"We are committed to providing our students with stellar teachers, outstanding Judaic and Hebrew curricula, as well as fun out-of-the-box Jewish programming," Rosenthal says. The out-of-the box programming includes the school's annual retreat, where first- through sixth-graders enjoy a weekend of team building, fun activities, t'fillah and bonding with friends at CBI's beautiful Camp Daisy and Harry Stein in Prescott. And students in the Ma'ayan program (8th-12th grade), can take Hebrew for credit by enrolling with the Paradise Valley Unified School District Online to receive World Language credit for high school.



Tesseract School

www.tesseractschool.org Early Childhood & Lower School | Middle & Upper School (Age 2 through 4th Grade)|(5th-12th Grade) 4800 E Doubletree Ranch Road | 3939 E Shea Blvd Paradise Valley, AZ |Phoenix, AZ

From pre-kindergarten through high school, students at Tesseract School learn the skills they need not just to succeed in the classroom, but to succeed in the larger world. "Tesseract School inspires students to realize their full potential through creativity, collaboration, confidence building and critical thinking by being part of a safe, nurturing and caring community," says Jacqui Breger, Director of Marketing & Communication. That focus on a safe and caring community helped Tesseract become the first independent school in Arizona to have been declared a "No Place For Hate" school by the Anti-Defamation League. From age 2 through 12th grade, Tesseract offers small class sizes, dedicated and professional faculty, a comprehensive arts and music program, and academic excellence and innovation through thematic integrated project-based learning. That staff and program excellence was recognized this past year when eight Tesseract educators, staff and programs were selected as finalists in the AZCape's Arizona Private Education Excellence Awards. Tesseract School received more nominations than any other faith-based or independent private school in Arizona.

"Our student-centered focus is on 'engaging minds'encouraging our students to embrace the values, attitudes, skills, knowledge and perspective to 'inspire their dreams' and find their passions and develop a love of learning to be fulfilled and successful in life," says Breger. "We engage their hearts and minds, giving them a chance to grow through hands-on experience and an understanding of how each discipline connects them to the larger world." "The result is not just that students retain information longer and understand the content more deeply, but they are better prepared for higher education and the world beyond because they can communicate and debate the ideas and problems facing us with passion, creativity, empathy and innovation essential qualities for a well-rounded life and for pursuing whatever their dreams and ambitions may be." Tesseract integrates technology, presentation skills, collaboration, real-world experiences and creativity to provide students with the skills to succeed as 21st century learners. The school provides a well-rounded environment featuring college prep, languages, curriculum-integrated travel, service learning, theater, arts, music, sports and clubs.



The Arizona Center for Judaic Studies at the University of Arizona

The Louise Foucar Marshall Bldg. 845 N Park Ave., Ste. 420 Tucson, AZ 85721-0159 judaic.arizona.edu 520-626-5758

One of the largest and most recognized Hebrew programs in the country, the Hebrew Program at the University of Arizona educates university students of all ages who want to study Hebrew. The program now offers four years of Hebrew from beginning to advanced. And for those who are interested, a year of Aramaic is also offered.

Students in the Hebrew Program at the Arizona Center for Judaic Studies are encouraged to make mistakes as they learn a living language and explore the culture where real people speak that language.

"Real people like you and me speak Hebrew," says Hebrew Program Head Anat Maimon, who was recognized in 2103 with the Outstanding Teaching Award by the University of Arizona College of Social and Behavioral Sciences. Because the program is part of the Arizona Center for Judaic Studies, integrating the culture is a seamless process. Hebrew instruction easily blends with learning about the rich culture and history of Israel, says Maimon. Several scholarships and travel abroad opportunities are available and many students participate in study-abroad programs in Israel and in archeological digs. Even those who don't leave the campus get a taste of Israel.

"Each semester we conduct an Israeli cultural event for more than 100 students," says Maimon. "Speakers from Israel, social activities and games, Israeli food and movies are all combined to introduce our students to Israeli life and culture."

Maimon says the program excels in part because it offers an individualized program with small class size and instructors available for one-on-one assistance. Those instructors sincerely care for students and encourage active learning. They understand that each student may learn language differently so students are encouraged not to be afraid to make mistakes.

"Our efforts are successful when we see that our students are inspired to exceed expectations," she says.

Each academic year presents new learning opportunities both professionally and personally.

"The journey taken each year with a new group of students is a path of mutual learning and sharing," she says, adding that it reflects the Talmud Proverb: "I have learned much from my teachers; and from my friends, more than from my teachers. But from my students, more than from them all."



Tucson JCC Early Childhood Education

3800 E River Road • Tucson, AZ 85718 tucsonjcc.org 520-299-3000

Children ages 6 weeks to 5 years get more than a preschool when they attend Tucson JCC Early Childhood Education. "Ours is an early childhood program within a greater community center with access to multiple playgrounds, an art gallery, a sculpture garden, swimming amenities and indoor gym facilities," says Amy DeWitt, co-director of Early Childhood Education. "Teachers facilitate learning throughout the center and children enjoy varied environments. We provide a safe, child-centered Jewish environment where each child will explore their world through discovery of self, community and the environment."

The program also has a strong focus on art and sensory experiences.

This past year the Tucson JCC adopted Discover: CATCH Early Childhood, a Jewish Community Centers of North America initiative that adapts the nationally recognized CATCH Afterschool Program for younger children (ages 3-5). CATCH (Coordinated Approach To Child Health) involves teachers, students, families and the community in activities aimed at preventing obesity and building fitness, strength and self-esteem. Discover: CATCH integrates Jewish values into the program's fitness and nutrition education activities. The program emphasizes movement and fun; group games, gym and outdoor time activities are designed to incorporate 30 minutes of moderate-to-vigorous physical activity into each school day.

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Temple Kol Ami Early Childhood Center

15030 N 64th St. Scottsdale, AZ 85254 templekolami.org 480-951-5825

Temple Kol Ami Early Childhood Center has an innovative curriculum, exceptional staff and small teacher to student classroom ratios serving children from infants through pre-kindergarten.

"Our preschool has a strong sense of community amongst students, staff and families," says Early Childhood Director Debbie Glassman.

The Early Childhood Center offers science, music, Spanish, Hebrew and creative movement. "Rabbi Time" and Shabbat celebrations reflect the center's philosophy that Judaism is best taught by example and through an experiential process. Now the center will also feature Navehsplash, a brand-new, outdoor, zero-depth splash pad and play area, designed by renowned architect Will Bruder. Naming the waterplay area Naveh, Hebrew for oasis, symbolizes "the growth and life that springs forth at Kol Ami every day," according to Rabbi Jeremy Schneider.

"Our philosophy is to foster each child's intellectual, physical, emotional and social development in a safe, stimulating and nurturing environment," says Glassman. "Our developmentally age appropriate curriculum integrates both Judaic and secular values, which allows children to develop critical independent thinking skills and a positive self-image."

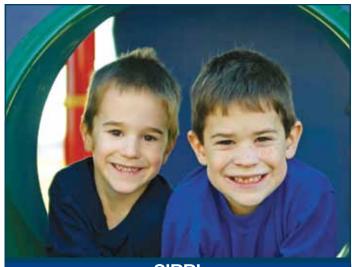


B'nai Tzedek Youth Philanthropy Program

Jewish Community Foundation of Greater Phoenix 12701 N Scottsdale Road, Ste. 202 Scottsdale, AZ 85254www.jcfphoenix.org 480-699-1717

The B'nai Tzedek Youth Philanthropy Program is redefining what it means to be a Jewish philanthropist by showing young people that they have the power to make change in the world through a personal and engaged relationship to lifelong giving. Considered a national model for youth philanthropy, this program is a tool for teens to give tzedakah, deepen their commitment to social action and be part of a program that models youth leadership. Any Phoenix-area Jewish teen, from approaching bar/bat mitzvah through their senior year of high school, can establish a B'nai Tzedek Fund. A teen can use gifts they receive upon becoming a bar or bat mitzvah to create their own charitable endowment fund. Then they annually grant a percentage of this fund to the nonprofit organization of their choice.

B'nai Tzedek fund holders ages 13-18 can also apply for the B'nai Tzedek Youth Philanthropy Board at the Jewish Community Foundation. Board members learn about grant making, community needs, philanthropy and engage in leadership development."In addition to helping teens establish their own charitable endowment fund, programming has been established to provide teens with a significant group-giving experience that truly mirrors the work of adult boards and grant committees in the community," says Youth Philanthropy Director Andrea Cohen. While the teens are the primary focus of the program, B'nai Tzedek also benefits the nonprofit organizations and their constituents who receive grant funding and volunteerism/community service by the teens. This past year B'nai Tzedek teens learned about the needs of teens in the Jewish Family & Children's Service Foster Care program. After learning about the teens and Arizona Foster Care System, the B'nai Tzedek teens donated more than \$800 in gift cards and presents to the program. Another highlight of the year was the program's first annual Tzedakah Shuk. Hundreds of teens and their parents attended the programs, which aimed to match teens with local nonprofit organizations and hands-on meaningful volunteer opportunities. Tzedakah Shuk is intended to help children, teens and families find meaningful engagement opportunities. It also encourages nonprofits to create volunteer opportunities for children and teens.



SIRRI

4515 S McClintock Dr., Ste. 208 Tempe, AZ 85282 www.SIRRI.com 480-777-7075

SIRRI – Sensory Integration Research & Rehabilitation Institute – is a developmental rehabilitation and learning center serving clients from ages 2½ years through adult who are struggling with developmental disabilities or brain injury.

"SIRRI's mission is to create choices and opportunities in the lives of our customers and to improve the overall quality of life of their families by providing the most innovative, creative and effective uses of new and existing brain-based technologies available on the market," says SIRRI Executive Director Dan Williams, PT, CSCS, BCN. "The concept behind SIRRI is to build a stronger neurological and developmental foundation for those who struggle developmentally, educationally and socially to open the pathways to learning ability and, ultimately, individual success."

SIRRI offers comprehensive programs and services to help children and adults with Autism, ADD/ADHD, Sensory Processing Disorder, developmental delays, learning disabilities, behavioral problems, birth trauma and acquired brain injuries.

"SIRRI is not a school, but rather offers programs and services designed to be supplemental to school to promote successful learning," says Williams.

SIRRI is the only certified provider of the Sensory Learning Program in Arizona, a program which combines auditory retraining, vision therapy and balance/movement/ vestibular therapy.

SIRRI strives to improve an individual's balance, coordination, attention, focus, cognitive skills, memory and processing skills, auditory processing, visual and fine/gross motor skills, and overall function and independence. SIRRI also provides Neurofeedback/Biofeedback and QEEG (Brain Map) services.

SIRRI celebrated 11 years of business and service earlier this year!



Jewish Tuition Organization

12701 N Scottsdale Road, Ste. 100M Scottsdale, AZ 85254-5457 www.jtophoenix.org 480-634-4926

The Jewish Tuition Organization provides need-based scholarships to help Arizona students attend participating K-12 Jewish day schools in metropolitan Phoenix. It was founded in 1999 to ensure no child was denied a Jewish education because of the cost.

"Our focus is to raise as much as possible to be able to provide meaningful need-based scholarships, which will allow more students to attend our Jewish day schools," says JTO Executive Director, Linda Zell.

Supporting the JTO doesn't cost Arizona taxpayers a penny. JTO raises funds primarily through the Arizona Private School Tax Credit Program, which allows individuals and corporations to get a dollar for dollar tax credit against their Arizona taxes.

"We are a nonprofit 501(c)(3) so you should also check with your tax preparers regarding deductibility on your federal tax return," says Zell.

This year the JTO raised just over \$2.9 million dollars to fund 2014-2015 scholarships. This exceeded last year's donations of \$2.64 million dollars. The scholarships will go to students attending seven Valley Jewish day schools, which had a combined enrollment of 607 students as of March 15. Roughly two-thirds of the Valley's Jewish day school students receive JTO scholarships. Over the years, more than 4,000 scholarships have been awarded. More than 90% of donations are awarded as scholarships every year. Past JTO Scholarship recipient Shauna Tasa went on to

become an ASU Honors Graduate, Vice President of the Jewish Law Students Association at ASU, law student and a member of ASU Hillel Board of Directors. She says, "I wouldn't be where I am today if it weren't for the help of the JTO."

Ben Cooper, who has donated to JTO each year since he helped found the program in 1999, says: "Taking the Arizona tax credit is easy and cost free, and it helps provide the gift of a Jewish education. I take the maximum credit every year."

With donations and scholarships increasing each year, it is evident that students attending Valley Jewish day schools still show a need for financial aid. This is why it is so important for the community to support the JTO.

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