



Advocating for attitudes, policies and programs that engage interfaith families in Jewish life and community

Survey on Reform Synagogue Interfaith Inclusion Policies and Practices

Executive Summary

The Center for Radically Inclusive Judaism (CFRIJ) conducted a survey of Reform Synagogue Interfaith Inclusion Policies and Practices in October and November 2019. Responses to the survey were received from 418 congregations, representing just under 50% of the 843 member congregations of the Union for Reform Judaism (URJ). Key findings include:

Leadership Roles

- Congregational by-laws permit partners from different faith traditions to chair some committees in 55% of congregations, serve as members of the board in 43%, and serve as officers (not necessarily including president) in 21%. Currently, 41% of congregations have such partners serving as chairs of committees, 24% as members of the board, and 13% as officers.

Ritual Participation

- In 32% of congregations, members of a different faith are not permitted to lead the lighting of Shabbat and holiday candles during services; 68% of congregations report they are allowed to do so (but not necessarily on their own).
- In 77% of congregations, a b'nai mitzvah child's parent of a different faith is allowed to say a prayer from the bimah at the b'nai mitzvah; in 70%, to have or join in an Aliyah (not necessarily alone, or to say the words of the Torah blessing).
- In 88% of congregations, a Torah is passed to a b'nai mitzvah child; in 78% of those, the Torah is passed including by relatives from different faiths, in 22% only by Jewish relatives.

Dual Education

- In the religious school of 20% of congregations, some children are receiving formal religious education in another religion; in 80%, they are not (as far as a number of survey respondents said they knew).

Lifecycle Officiation

- In 10% of congregations, the clergy neither officiate or co-officiate at weddings of interfaith couples; in 22% some or all of the clergy co-officiate, and in 88% some or all officiate. Responses to open-ended questions reveal a range of conditions on officiation and definitional issues on co-officiation, discussed below.

Messaging, Programming and Training

- On their congregation’s website, 25% have links that provide Jewish resources specifically for interfaith families, and 18% publish their policies and practices with regard to interfaith families in terms of leadership and ritual participation.
- In 40% of congregations, programs are offered that address issues that relate particularly to interfaith families; 12% have an affinity group for interfaith families and 14% have a committee that addresses engaging interfaith families.
- Only 13% of congregations provide training for professional staff, and 10% for lay leaders, on how to serve the specific needs of interfaith families; in 83%, such training is not provided.
- Responses to open-ended questions, discussed below, indicate that many congregations felt that programming and training that had been needed in the past was not any longer, while others said they were “working on” or “could do better” with interfaith inclusion.

Report

Methodology

The Center for Radically Inclusive Judaism (CFRIJ) conducted a survey of Reform Synagogue Interfaith Inclusion Policies and Practices in October and November 2019. The Center compiled a list of email addresses of the rabbis and presidents of Reform synagogues by consulting the Union for Reform Judaism (URJ) Congregation Directory, <https://urj.org/congregations>, which lists 843 member congregations, and searching the websites of those congregations; in all, email addresses were found for either rabbis, presidents or other staff or lay leaders of 761 congregations. Invitations to take the survey were sent by email to the list of rabbis and presidents on October 28, 2019, November 11, 2019 and November 18, 2019.

Responses to the survey were received from 418 congregations, representing 49.6% of the URJ’s 843 member congregations. A list of the congregations that responded is attached as Exhibit 1. One response was submitted after the survey closed.

A total of 385 responses are analyzed in this report. The survey introduction and email invitations indicated that only one response would be counted for each congregation. There were two responses for thirty-two congregations that were so inconsistent that neither is included in the data analyzed in this report.

The responses analyzed in this report come from congregations which fairly closely parallel the size in terms of number of households of URJ congregations as a whole, with some skewing away from smaller congregation and towards larger ones:

Size of Congregation (households)	% of 843 URJ congregations (per URJ staff)	% of 385 survey responses
150 or less	41%	29%
151-599	43%	50%
600-999	10%	14%
1000+	6%	7%

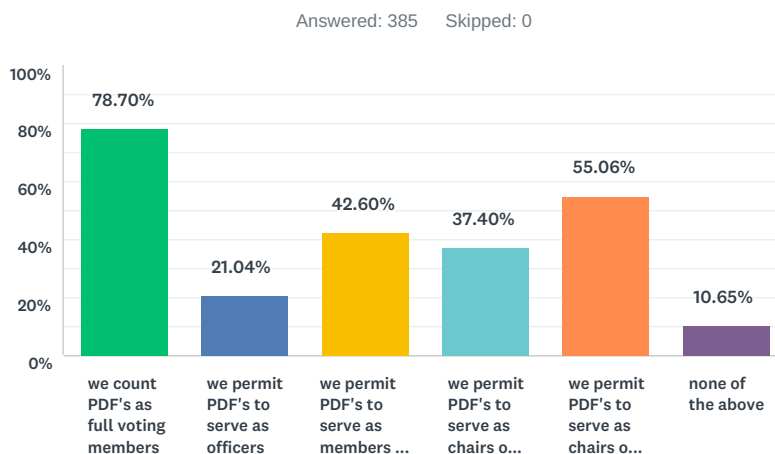
The survey asked questions about membership and leadership; ritual participation; dual education; lifecycle officiation; and messaging, programming and training. Each section of questions included an open-ended question in which respondents could explain or comment on their answers.

Questions on Membership and Leadership Roles

The by-laws of 79% of responding congregations count partners from different faith traditions as full voting members, but with respect to leadership positions, 55% permit them to serve as chairs of some committees; 43% to serve as members of the board; 37% to serve as chairs of all committees; and 21% to serve as officers. Of responding congregations, 41% have partners from different faith traditions who actually serve as chairs of committees; 24%, as members of the board; and 13% as officers.

Of the twenty-one congregations that permit partners from different faith traditions to serve as officers, optional open-ended comments from eleven said that the president had to be Jewish, and another 4 said that the president and one or more other specific officer positions had to be held by Jews.

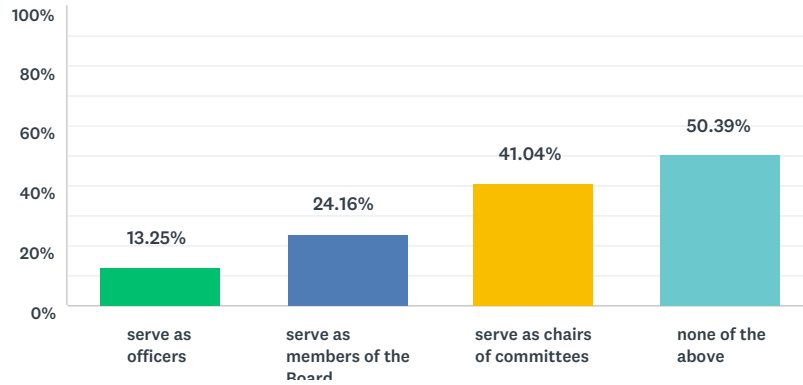
Q1 In our congregational bylaws (please check all that apply):



ANSWER CHOICES	RESPONSES	
we count PDF's as full voting members	78.70%	303
we permit PDF's to serve as officers	21.04%	81
we permit PDF's to serve as members of our Board	42.60%	164
we permit PDF's to serve as chairs of all committees	37.40%	144
we permit PDF's to serve as chairs of some committees	55.06%	212
none of the above	10.65%	41

Q2 We currently have members of a different faith who (please check all that apply):

Answered: 385 Skipped: 0



ANSWER CHOICES	RESPONSES	
serve as officers	13.25%	51
serve as members of the Board	24.16%	93
serve as chairs of committees	41.04%	158
none of the above	50.39%	194

Questions on Ritual Participation

Sixty-eight percent of congregations permit members of a different faith to lead the lighting of Shabbat and holiday candles during services; 32% do not.

Of the 260 congregations that permit the leading of candle lighting, seventeen responses to optional open-ended questions clarified that members of a different faith were not allowed to do so on their own.

Congregations were asked whether parents of a different faith of a b'nai mitzvah child were permitted to have or join in an Aliyah, and to say a prayer from the bimah. Five percent permit neither, 77% permit a prayer, and 70% permit an Aliyah, as follows:

	#	% of 385
Neither	21	5%
Prayer		
Prayer and Aliyah	203	53%
Prayer, not Aliyah	94	24%
Total Prayer	297	77%
Aliyah		
Prayer and Aliyah	203	53%
Aliyah, not Prayer	67	17%
Total Aliyah	270	70%

Of the 270 congregations that permit an Aliyah, responses to optional open-ended questions included fifteen comments that clarified that the parent of a different faith was allowed only to join in an Aliyah with the Jewish parents, as well as eleven comments that the parent of a different faith was not permitted to say the words of the Torah blessing.

Eighty-eight percent of congregations responded that during b'nai mitzvah services they pass a Torah to the b'nai mitzvah child. In 78% of those congregations, the Torah is passed by relatives from different faiths; in 22%, it is passed only by Jewish relatives.

Seventy-eight percent of congregations celebrate conversions during regular worship services; 22% do not.

Of congregations that have or control a section of a cemetery, 88% allow partners of a different faith to be buried alongside their Jewish partner anywhere in the cemetery; 12%, in a cemetery section designated for interfaith families.

Question on Dual Education

Twenty percent of congregations responded that they have children in their religious school who are receiving formal religious education in another religion; 80% do not. Of the latter, responses to optional open-ended questions included twenty-four comments along the lines of “not that we know of,” “there may be some,” and “we don’t encourage it,” as well as seven comments along the lines of “we don’t have a formal policy,” “we allow it but it hasn’t happened/isn’t happening now,” and “we no longer ask.”

Questions on Lifecycle Officiation

Congregations were asked whether some or all of their clergy officiated or co-officiated at weddings of interfaith couples. Ten percent said neither, 22% said some or all of their clergy co-officiate, and 88% said some or all officiate, as follows:

	#	% of 385
Neither	40	10%
Officiate		
Officiate and co-officiate	78	20%
Officiate, not co-officiate	261	68%
Total Officiate	339	88%
Co-officiate		
Officiate and co-officiate	78	20%
Co-officiate, not officiate	6	2%
Total co-officiate	84	22%

Ninety-four percent of congregations permit weddings of interfaith couples to be held in their sanctuaries; 6% do not.

Responses to optional open-ended questions on lifecycle officiation covered a broad range:

- A number of responses were along the lines of “it’s up to the rabbi”
- Some said the rabbi did not officiate, or did not but offered ritual and pastoral support for couples to craft meaningful ceremonies
- One comment from Canada said an aufruf could take place but “no Reform rabbi in our community officiates”
- Some comments were that some of the congregation’s clergy did and some didn’t
- Many comments indicated that the rabbi officiated with conditions such as “if the family will be a Jewish family,” or “if Judaism will be the only religion of the home, any children will be raised as Jews, and the non-Jewish partner has had formal or informal education about Judaism”
- One comment said the rabbi would not co-officiate in the sanctuary but would at another location; one said that the rabbi did not do a “full co-officiation” but would allow clergy of other faiths to offer a blessing at wedding he officiates; one rabbi said they prefer not to co-officiate but would if the non-Jewish clergy person agreed to religiously neutral content “(saying ‘God’ and not ‘Jesus’ for example, in their prayers)”
- One comment was that “Our congregation is in transition. While historically the answer would have been ‘NO’ the congregation is seeking to make the answer ‘YES’ in the future.”

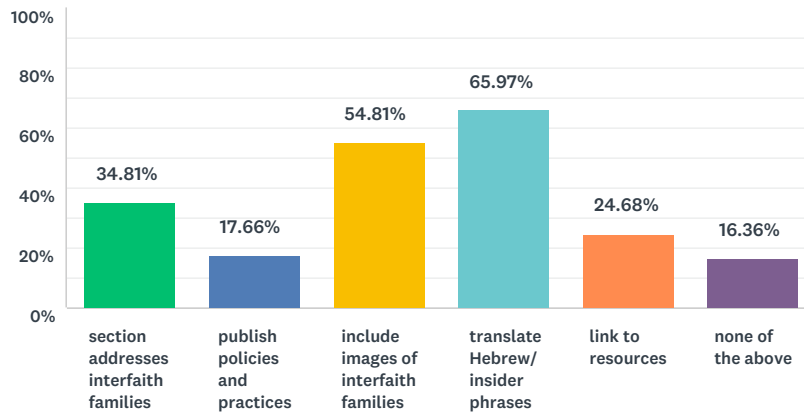
Questions on Messaging, Programming and Training

On their congregation’s website:

- 66% regularly translate Hebrew words and “insider phrases” (e.g. AIPAC, Bubbe, etc.)
- 55% include images of interfaith families incorporating Judaism in their lives
- 25% have links that provide Jewish resources specifically for interfaith families
- 18% publish their policies and practices with regard to interfaith families (in terms of leadership and governance, ritual participation, etc.)
- 16% have none of the above.

Q15 On our website (please check all that apply):

Answered: 385 Skipped: 0



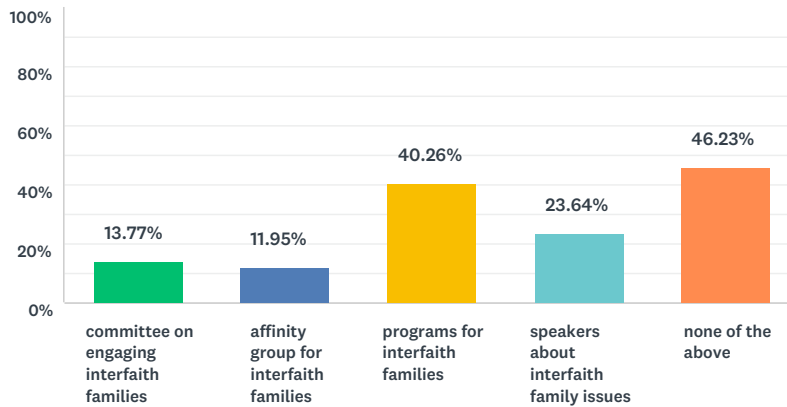
ANSWER CHOICES	RESPONSES	
section addresses interfaith families	34.81%	134
publish policies and practices	17.66%	68
include images of interfaith families	54.81%	211
translate Hebrew/ insider phrases	65.97%	254
link to resources	24.68%	95
none of the above	16.36%	63

Of responding congregations:

- 40% offer programs that address issues that relate particularly to interfaith families
- 24% have had keynote speakers speak to the entire congregation about issues facing interfaith families in synagogues and Jewish life
- 14% have a committee that addresses engaging interfaith families
- 12% have an affinity group for interfaith families
- 46% have none of the above.

Q16 Our congregation (please check all that apply):

Answered: 385 Skipped: 0



ANSWER CHOICES	RESPONSES	
committee on engaging interfaith families	13.77%	53
affinity group for interfaith families	11.95%	46
programs for interfaith families	40.26%	155
speakers about interfaith family issues	23.64%	91
none of the above	46.23%	178

Seventy-two percent of congregations advertise outside of their congregation that they welcome interfaith families; 28% do not.

Thirteen percent of congregations provide training for their professional staff on how to serve the specific needs of interfaith families; 10% provide such training for lay leaders; 83% do not provide such training.

Seventy-nine percent of congregations have not done a community organizing or listening campaign specifically involving interfaith families to better understand their needs and how their synagogue can serve them; 21% have.

Responses to the optional open-ended questions on messaging, programming and training fell into two groups. More than thirty comments were along the lines of interfaith inclusion is “part of everything we do,” or “in our DNA;” that interfaith families did not want to be “singled out” or “segregated” or “otherized” or “targeted;” and that programming and/or training had happened in the past but had “run its course” or “fizzled” or “lost steam” for “lack of expressed interest.” Fifteen comments, on the other hand, were to the effect that the congregation was currently “working on it,” “on the verge” of working on it, or “could do better;” three comments indicated the congregations were currently participating in InterfaithFamily’s Interfaith Inclusion Leadership Initiative.

Discussion

Interpretation of the significance of the data yielded by this survey depends to a large extent on the interpreter's perspective with respect to inclusion of interfaith families. The same data can be stated in ways that emphasize permission or restriction; for example, 40% of congregations permit X, or, 60% of congregations do not permit X. In turn, whether or not it is appropriate or advisable to permit or not permit X depends on one's fundamental views: about Judaism – whether it is a system for those who *are* Jewish or also those who *do* Jewish; about the relative importance of maintaining boundaries, on the one hand, and engaging interfaith families in Jewish life, on the other; and about whether restriction or permission will lead to interfaith family engagement.

Leadership positions continue to be restricted to Jewish synagogue members. In only 43% of congregations can partners from different faith traditions serve as board members. In only 21% can they serve as officers; that figure overstates by some degree the percentage who can serve as president, a question which future research could clarify.

In 1999, Rabbi Eric Yoffie, then head of the Reform movement, [wrote](#) in Reform Judaism magazine that “We all understand that those who have not converted cannot participate in certain rituals.” The survey data reveal a quite dramatic erosion in that understanding, with 70% of congregations allowing parents from different faith traditions to have or join in an Aliyah at the b'nai mitzvah of their children. However, further research is needed to clarify how many congregations allow partners from a different faith tradition to have an Aliyah and recite the words of the Torah blessings by themselves, as opposed to only with a Jewish partner, and even then, only present and not reciting the blessing.

From a maximalist inclusion perspective, while it is heartening that 68% of congregations allow members of a different faith to lead candle lighting, it is disheartening that 32% do not. The same can be said about 78% of congregations where a Torah is passed during b'nai mitzvah services including relatives from different faiths, vs. 22% that do not.

The survey finding that 20% of congregations have children in their religious school who are receiving formal religious education in another religion could be viewed as consistent with a finding of the 2013 Pew Report, *A Portrait of American Jews*, that [said](#) that 25% of interfaith families were raising their children partly Jewish and partly something else. It could also raise a question about re-evaluation of the URJ's [policy](#) that Reform religious schools should offer enrollment only to children who are not receiving other formal religious education. The survey's open-ended responses revealed a range from adhering to that policy, to having adhered to it in the past but not any longer, to expressing a preference but not having a policy. One open-ended response:

I have one or two kids of interfaith families that I am trying to get to attend our religious school ... even though they ... might attend church or church-school in the future. It is my belief that our programs are so dynamic, so Jewish-value driven, holiday-centric and community-oriented that it is extremely important that these kids and their families get a powerful Jewish education no matter what else they are exposed to I have faith in our

programs to build a solid Jewish identity and meaningful launch to a life filled with tikkun olam, to empower the kids and families.

The survey findings that the clergy in 10% of congregations do not officiate or co-officiate at weddings of interfaith couples, while 22% have some or all clergy who co-officiate and 88% who officiate, are consistent with InterfaithFamily's 2017 [Survey on Rabbinic Officiation for Interfaith Couples](#), which found that 85% of CCAR (and RRA) members would officiate and 25% co-officiate for interfaith couples. From a maximalist inclusion perspective, the finding that 94% of congregations permit weddings of interfaith couples in their sanctuary is heartening.

As noted in the report, in thirty-two instances where more than one representative of a congregation responded to the survey, the multiple responses were so inconsistent that data from that congregation was not analyzed. The multiple responses were inconsistent in significant ways, with rabbis and presidents, rabbis and executive directors, and in one instance two rabbis, providing different answers as to leadership positions, participation in b'nai mitzvah services, and officiation practices, among others. Perhaps not coincidentally, one of the striking findings of the survey is that only 18% of congregations publish on their websites their policies and practices with regard to leadership and ritual participation by interfaith families. One open-ended response said, "while we do not publish our policies, they are available for any congregant to see in a special binder in our Temple office." Taken together, all of this suggests that congregations may not be talking explicitly and effectively enough about their interfaith inclusion policies.

Finally, the open-ended responses to the survey questions about programming and training suggest a divide between congregations that feel that they are very welcoming and no longer need to make programming or training efforts, even if they have in the past, and those who feel that they could do better and are wanting to address interfaith inclusion more effectively. One open-ended response of the former said:

Our congregation is probably about 1/4 to 1/3 interfaith families (the percentage is probably higher in the religious school families). Until 7 or so years ago, we did do some programming that was intended for interfaith families, but we stopped doing so when people stopped coming. We discontinued our "Outreach" Committee around the same time, as we had heard that interfaith folks didn't feel unwelcome, and the committee made them feel singled out.... Since we make a point of trying to include folks in most things, I think we have been fairly successful in integrating non-Jewish family. Only saying the Candle/Torah blessings is not open to non-Jews. When an interfaith family considers joining, or has joined, the rabbi has an open and respectful conversation with them; we are committed to helping the family raise Jewish kids, regardless of the religious affiliation of both parents, and that is the message we deliver in the Religious School as well. No non-Jewish member has asked to be put on the Board ... though there are committees on which non-Jewish members do serve as committee members.

On the other hand, one open-ended response said, about the questions on messaging, programming and training:

This particular section is very informative – we tout ourselves as being incredibly inclusive of interfaith families, and I think we are, once you find your way in the door, but we don't offer any resources or educational materials or advertisement about it. Helpful mirror, thank you!

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The Center will provide a link and a password to the underlying survey data upon request; if you are interested, please send an email requesting access to info@cfrij.com.

Appendix 1

Participating Congregations

Adat Chaverim	Plano, TX
Adath Emanu-El	Mt Laurel, NJ
Agudas Achim Congregation	Coralville, Iowa
Agudas Israel Congregation	Hendersonville NC
Am Shalom Congregation	Barrie, ON
Anshe Chesed Fairmount Temple	Beachwood, OH
Aspen Jewish Congregation	Aspen/Roaring Fork Valley, Colorado
B'nai Israel	Southbury, CT
B'nai Israel Reform Temple	Oakdale, NY
B'nai Israel Synagogue	Grand Forks, ND
B'nai Israel Synagogue	Rochester, MN
B'nai Sholom	Huntington, WV
B'nai Zion Congregation	Shreveport, LA
B'er Chayim Temple	Cumberland, MD
Baltimore Hebrew Congregation	Baltimore, MD
Barnert Temple	Franklin Lakes
Beit Ahavah ~ The Reform Synagogue of Greater Northampton	Florence, MA
Beit Haverim	Lake Oswego, OR
Bet Aviv	Columbia MD
Bet Chaverim	Des Moines, WA
Bet Shalom Congregation	Minnnetonka, MN
Beth Chaverim Reform Congregation	Ashburn, VA
Beth Chayim Chadishim	Los Angeles, CA
Beth David Reform Congregation	Gladwyne, PA
Beth El	Bradenton, FL
Beth El Congregation	Winchester, VA
Beth El Congregation	Fort Worth, TX
Beth El Temple Center	Belmont, MA
Beth Emet the Free Synagogue	Evanston, IL
Beth Hillel Temple	Kenosha, WI
Beth Israel	Sun City Center, FL
Beth Israel - The West Temple	Cleveland, OH
Beth Israel Congregation	Florence, SC
Beth Shalom Synagogue	Baton Rouge, LA
Beth Tefilloh	Brunswick,GA
Beth Tikvah Congregation	Hoffman Estates, IL
Bolton Street Synagogue	Baltimore, MD

Central Reform congregation	St. Louis Missouri
Central Synagogue	New York, NY
Chicago Sinai Congregation	Chicago, IL
Community Synagogue of Rye	Rye, NY
Congregation Beth Shalom of The Woodlands	The Woodlands, TX
Congregation Agudas Achim	Livingston Manor, NY
Congregation Ahavath Beth Israel	Boise, ID
Congregation Anshai Emeth	Peoria, IL
Congregation Betenu	Amherst, NH
Congregation B'nai Abraham	Hagerstown, MD
Congregation B'nai Harim	Pocono Pines, PA
Congregation B'nai Israel	Baton Rouge, LA
Congregation B'nai Israel	Jackson, TN
Congregation B'nai Israel	Sacramento, CA
Congregation B'nai Jehoshua Beth Elohim	Deerfield, IL
Congregation B'nai Jeshurun	Short Hills, NJ
Congregation B'nai Torah	Sudbury, MA
Congregation B'nai Torah	Westminster, CO
Congregation B'nai Yisrael	Armonk, NY
Congregation B'nai B'rith	Santa Barbara, CA
Congregation B'nai Israel	Boca Raton, FL
Congregation B'nai Israel	Little Rock, AR
Congregation B'nai Tzedek	Fountain Valley, CA
Congregation Bene Shalom	Skokie, IL
Congregation Bet Ha'am	South Portland, ME
Congregation Beth Ahabah	Richmond VA
Congregation Beth Am	Buffalo Grove, IL
Congregation Beth Am	Los Altos Hills, CA
Congregation Beth Am	Tampa, FL
Congregation Beth El	Bangor, ME
Congregation Beth El	Berkeley, CA
Congregation Beth El	Sudbury, MA
Congregation Beth El	Tyler, TX
Congregation Beth Elohim	Brooklyn, NY
Congregation Beth Emeth	Albany, NY
Congregation Beth Emeth	Wilmington DE
Congregation Beth Israel	Bellingham, WA
Congregation Beth Israel	Carmel, CA
Congregation Beth Israel	Charlottesville, VA
Congregation Beth Israel	Colleyville, TX
Congregation Beth Israel	Houston, TX
Congregation Beth Israel	North Adams, MA
Congregation Beth Israel	Portland, OR

Congregation Beth Israel	San Diego, CA
Congregation Beth Israel	Scottsdale, AZ
Congregation Beth Or	Maple Glen, PA
Congregation Beth Shalom	Anchorage, AK
Congregation Beth Shalom	Bozeman, MT
Congregation Beth Shalom	Brandon, FL
Congregation Beth Shalom	Carmel, IN
Congregation Beth Shalom	Carmichael, CA
Congregation Beth Shalom	Traverse City, MI
Congregation Beth Shalom Rodfe Zedek	Chester, CT
Congregation Beth Tikvah	Worthington, OH
Congregation Bnai Shalom	Westborough MA
Congregation Brit Shalom	State College, PA
Congregation Emanu El	Redlands, CA
Congregation Emanu-El	San Francisco, California
Congregation Emanu-El	Spokane, WA
Congregation Emanu-El B'ne Jeshurun	Milwaukee, WI
Congregation Emanu-El of Westchester	Rye, NY
Congregation Emeth	Morgan Hill/Gilroy, CA
Congregation Etz Chaim	Lombard, IL
Congregation Etz Chaim	Monroe Township, PA
Congregation Gates of Heaven	Schenectady, NY
Congregation Gemiluth Chassodim	Alexandria, LA
Congregation Hakafa	Glencoe, IL
Congregation Har HaShem	Boulder, CO
Congregation House of Israel	Hot Springs, AR
Congregation Keneseth Israel	Allentown, PA
Congregation Kol Ami	Elkins Park, PA
Congregation Kol Ami	Flower Mound, TX
Congregation Kol Ami	Kirkland, WA
Congregation Kol Ami	Vancouver, WA
Congregation Kol Ami	West Hollywood, CA
Congregation Kol Shalom	Bainbridge Island, WA
Congregation Kol Tikvah	Parkland, FL
Congregation Micah	Brentwood, TN
Congregation Mickve Israel	Savannah, GA
Congregation Mishkan Israel	Hamden, CT
Congregation Ner Shalom	Woodbridge, VA
Congregation Or Ami	Calabasas, CA
Congregation Or Ami	Lafayette Hill, PA
Congregation Or Ami	Richmond, VA
Congregation Or Chadash	Damascus, MD
Congregation Or Chadash	Tucson, AZ

Congregation Rodef Sholom	San Rafael, CA
Congregation Rodef Sholom	Youngstown, OH
Congregation Rodeph Sholom	New York City
Congregation Sha'are Shalom	Waldorf, MD
Congregation Sha'aray Shalom	Hingham, MA
Congregation Shaarai Shomayim	Lancaster, PA
Congregation Shaarey Zedek	East Lansing, MI
Congregation Shalom	Milwaukee, WI
Congregation Shir Ami	Cedar Park, TX
Congregation Shir Chadash	Lagrange, NY
Congregation Shir Ha-Ma'a lot	Irvine, CA
Congregation Shir Hadash	Los Gatos, CA
Congregation Shir Shalom	Willilamsville, NY
Congregation Shir Shalom of Westchester and Fairfield Counties	Ridgefield, CT
Congregation Shir Tikvah	Troy, MI
Congregation Shomrei Torah	Santa Rosa, CA
Congregation Sukkat Shalom	Juneau, AK
Congregation Sukkat Shalom	Wilmette, IL
Congregation Temple Israel	St. Louis, MO
Congregation Tikkun v'Or	Ithaca, NY
Congregation Beth Chaim	Princeton Junction, NJ
Convregation Adas Emuno	Leonia, NJ
East End Temple	New York, NY
Emanuel Congregation	Chicago, IL
Etz Hayim Synagogue	Derry, NH
Falmouth Jewish Congregation	East Falmouth, MA
Free Synagogue of Flushing	Flushing, NY
FVJC Emek Shalom	Simsbury, CT
Gishrei Shalom Jewish Congregation	Southington, CT
Har Sinai - Oheb Shalom Congregation	Baltimore, MD
Hebrew Congregation of St. Thomas	St. Thomas, USVI
Hebrew Tabernacle	New York, NY
Hevreh of Southern Berkshire	Great Barrington, MA
Holy Blossom Temple	Toronto, ON
Houston Congregation for Reform Judaism	Houston, TX
Indianapolis Hebrew Congregation	Indianapolis, IN
Isaac M. Wise Temple	Cincinnati, OH
Judea Reform Congregation	Durham, NC
K. K. Bene Israel - Rockdale Temple	Cincinnati, OH
Kahal Kadosh Beth Elohim	Charleston, SC
KAM Isaiah Israel	Chicago, IL
Kol HaNeshamah	Seattle, WA

Kol Haverim
Kolot Mayim Reform Temple
Kol Tikvah
Main Line Reform Temple
Makom Solel Lakeside
Martha's Vineyard Hebrew Center
Moses Montefiore Congregation
Mount Sinai Congregation
Mount Zion Temple
North Country Reform Temple
North Tahoe Hebrew Congregation
Northern Virginia Hebrew Congregation
Old York Road Temple-Beth Am
Or Chadash
Peninsula Temple Beth El
Peninsula Temple Sholom
Philipstown Reform synagogue
Port Jewish Center
Reform Congregation Keneseth Israel
Reform Congregation Oheb Sholom
Reform Temple of Putnam Valley
Reform Temple of Rockland
Rodef Shalom Congregation
Scarsdale Synagogue
Schaarai Zedek
Sha'ar Zahav
Sha'arai Shomayim
Shaarei Beth El Congregation
Sherith Israel
Shir Tikvah
Sinai Temple
Solel
Stephen Wise Temple
Temple Adas Shalom
Temple Adat Elohim
Temple Adat Shalom
Temple Adath Bnai Israel
Temple Adath Israel
Temple Adath Yeshurun
Temple Ahavat Shalom
Temple Ahavat Shalom
Temple Anshe Hessed
Temple Anshe Sholom

Glastonbury, CT
Victoria BC
Woodland Hills, CA
Wynnewood, PA
Highland Park, IL
Vineyard Haven, MA
Bloomington, Illinois
Wausau, WI
St. Paul, MN
Glen Cove, MY
Tahoe Vista, Ca
Reston, VA
Abington, PA
Flemington, NJ
San Mateo, CA
Burlingame, CA
Cold Spring, NY
Port Washington, NY
Elkins Park, PA
Reading, PA
Putnam Valley, NY
Upper Nyack, NY
Pittsburgh, PA
Scarsdale, NY
Tampa, FL
San Francisco, CA
Mobile, AL
Oakville, ON
San Francisco, CA
Frisco, TX
Michigan City, IN
Mississauga, ON
Los Angeles, CA
Havre de Grace, MD
Thousand Oaks, CA
Poway, CA
Evansville, IN
Lexington, KY
Manchester, NH
Northridge, CA
Palm Harbor, FL
Erie, PA
Hamilton, ON

Temple Anshe Sholom	Olympia Fields, IL
Temple Avodah	Oceanside, NY
Temple B'nai Abraham	Elyria, OH
Temple B'nai Israel	Kalamazoo, MI
Temple B'nai Israel	Laconia, NH
Temple B'nai Israel	Monroe, LA
Temple B'nai Or	Morristown, NJ
Temple B'nai Shalom	Fairfax Station, VA
Temple B'nai Torah	Bellevue, WA
Temple B'nai Torah	Wantagh, NY
Temple B'nai Israel	Petoskey, MI
Temple B'nai Israel	White Oak, PA
Temple Bat Yahm	Newport Beach, CA
Temple Bat Yam	South Lake Tahoe, CA
Temple Bat Yam of East Fort Lauderdale	Fort Lauderdale, FL
Temple Beit Torah	Colorado Springs, CO
Temple Beth Abraham	Tarrytown, NY
Temple Beth Am	Framingham, MA
Temple Beth Am	Jupiter, FL
Temple Beth Am	Miami, FL
Temple Beth Am	Seattle, WA
Temple Beth Am	Yorktown, NY
Temple Beth Avodah	Newton, MA
Temple Beth El	Bloomfield Hills, MI
Temple Beth El	Boca Raton, FL
Temple Beth El	Charlotte, NC
Temple beth el	Dubuque, IA
Temple Beth El	Fargo, ND
Temple Beth El	Fort Myers, FL
Temple Beth El	Huntington, NY
Temple Beth El	Jefferson City, MO
Temple Beth El	Knoxville, TN
Temple Beth El	Munster, IN
Temple Beth El	Odessa, TX
Temple Beth El	Riverside, CA
Temple Beth El	Tacoma, WA
Temple Beth El Bradenton Florida	Bradenton, FL
Temple Beth El of Aptos	Aptos (Santa Cruz), CA
Temple Beth El of NW	Chappaqua, NY
Temple Beth El of South Orange County	Aliso Viejo, CA
Temple Beth El, Muncie	Muncie, Indiana
Temple Beth Emeth	Ann Arbor, MI
Temple Beth Israel	Fresno, CA

Temple Beth Israel	Plattsburgh, NY
Temple Beth Israel	Pomona, CA
Temple Beth Israel	Skokie, IL
Temple Beth Israel	York, PA
Temple Beth Jacob	Concord, NH
Temple Beth Ohr	La Mirada, CA
Temple Beth Or	Dayton, OH
Temple Beth Or	Montgomery, AL
Temple Beth Or	Raleigh, NC
Temple Beth Shalom	Arnold, MD
Temple Beth Shalom	Austin, TX
Temple Beth Shalom	Hudson, OH
Temple Beth Shalom	Jackson Springs, NC
Temple Beth Shalom	Melrose, MA
Temple Beth Shalom	Needham, MA
Temple Beth Shalom	Winter Haven, FL
Temple Beth Shalom of the West Valley	Sun City, AZ
Temple Beth Sholom	Marquette, MI
Temple Beth Sholom	Santa Ana, CA
Temple Beth Tikvah	Bend, OR
Temple Beth Tikvah	Roswell GA
Temple Beth Tikvah	Wayne, NJ
Temple Beth Torah	Melville, NY
Temple Beth Torah	Ridgecrest, CA
Temple Beth Torah	Ventura, CA
Temple Beth Torah	Wellington, FL
Temple Beth Zion	Buffalo, NY
Temple Beth-El	Jersey City, NJ
Temple Beth-El	Northbrook, IL
Temple Beth-El	Providence, RI
Temple Beth-El	San Antonio, TX
Temple Beth-El	San Pedro, CA
Temple Beth-El	South Bend, IN
Temple Beth-El	St Petersburg, FL
Temple Brith Achim	King of Prussia, PA
Temple Chai	Long Grove, IL
Temple Chaverim	Plainview, NY
Temple Concord	Syracuse New York
Temple David	Monroeville, PA
Temple Dor Dorim	Weston, FL
Temple Emanu El	Cleveland, OH
Temple Emanu-El	Honolulu, HI
Temple Emanu-El	Marblehead, MA

Temple Emanu-El	Oak Park, MI
Temple Emanu-El	San Jose, CA
Temple Emanu-El	Toronto, ON
Temple Emanu-El	Tucson, AZ
Temple Emanu-El	Utica, NY
Temple Emanu-El	Westfield, NJ
Temple Emanu-El Dallas	Dallas, TX
Temple Emanu-El of Greater Atlanta	Atlanta, GA
Temple Emanu-El of San Diego	San Diego, CA
Temple Emanu-El of Tuscaloosa, Inc.	Tuscaloosa, AL
Temple Emanu-El-Beth Sholom	Montreal, QE
Temple Emanuel	Birmingham, AL
Temple Emanuel	Cherry Hill, NJ
Temple Emanuel	Davenport, IA
Temple Emanuel	Denver, CO
Temple Emanuel	Grand Rapids, MI
Temple Emanuel	Kensington, MD
Temple Emanuel	St. Louis, MO
Temple Emanuel	Winston Salem
Temple Emanuel of Beverly Hills	Beverly Hills, CA
Temple Emanuel of Greater New Haven	Orange, CT
Temple Emanuel of South Hills	Pittsburgh, PA
Temple Emanuel of Tempe	Tempe, AZ
Temple Emanuel of the Merrimack Valley	Lowell, MA
Temple Emeth	Teaneck, NJ
Temple Har Shalom	Park City, UT
Temple Har Zion	Thornhill, ON
Temple Hesed	Scranton, PA
Temple House of Israel	Staunton, VA
Temple Isaiah	Fulton, MD
Temple Isaiah	Lafayette, CA
Temple Isaiah	Lexington, MA
Temple Isaiah	Stony Brook, NY
Temple Isaiah of Great Neck	Great Neck, NY
Temple Israel	Akron, OH
Temple Israel	Canton, OH
Temple Israel	Charleston, WV
Temple Israel	Columbus, OH
Temple Israel	Duluth, MN
Temple Israel	Omaha, NE
Temple Israel	Schulenburg, TX
Temple Israel	Tulsa, OK
Temple Israel	West Lafayette, IN

Temple Israel	Westport, CT
Temple Israel Boston	Boston, MA
Temple Israel of Catskill	Catskill, NY
Temple Israel of Greater Miami	Miami, FL
Temple Israel of Hollywood	Los Angeles, CA
Temple Israel of London	London, ON
Temple Israel of Long Beach	Long Beach, CA
Temple Israel of Northern Westchester	Croton-on-Hudson, NY
Temple Jeremiah	Northfield, IL
Temple Judah	Cedar Rapids, IA
Temple Judea	Coral Gables, FL
Temple Judea	Palm Beach Gardens, FL
Temple Judea	Tarzana, CA
Temple Judea of Bucks County	Furlong, PA
Temple Judea Of Manhasset	Manhasset, NY
Temple Kehillat Chaim	Roswell, GA
Temple Kol Emeth	Marietta, GA
Temple Micah	Denver, CO
Temple Micah	Washington, DC
Temple Mount Sinai	El Paso, TX
Temple Ner Tamid	Bloomfield, NJ
Temple Ohev Shalom	Harrisburg, PA
Temple Rodef Shalom	Falls Church, VA
Temple Rodeph Torah	Marlboro, NJ
Temple Shaarei Shalom	Boynton Beach, FL
Temple Shaarey Shalom	Springfield, NJ
Temple Shalom	Aberdeen, NJ
Temple Shalom	Chevy Chase, MD
Temple Shalom	Dallas, TX
Temple Shalom	Waterloo, ON
Temple Shalom Emeth	Burlington, MA
Temple Shalom of Newton	W Newton, MA
Temple Shalom of Northwest Arkansas	Fayetteville, AR
Temple Shir Shalom	Gainesville, FL
Temple Shir Shalom	Oviedo, FL
Temple Shir Shalom	West Bloomfield, MI
Temple Shir Tikva	Wayland, MA
Temple Shir Tikvah	Winchester, MA
Temple Shalom	Monticello, NY
Temple Shalom	New Milford, CT
Temple Shalom	Scotch Plains, NJ
Temple Shalom	Vancouver, BC
Temple Shalom in Broomall	Broomall, PA

Temple Sholom of Chicago	Chicago, IL
Temple Sinai	Washington, DC
Temple Sinai	Atlanta, GA
Temple Sinai	Cranston, RI
Temple Sinai	Houston, TX
Temple Sinai	Las Vegas, NV
Temple Sinai	Newington, CT
Temple Sinai	Newport News, VA
Temple Sinai	Oakland, CA
Temple Sinai	Pittsburgh, PA
Temple Sinai	Reno, NV
Temple Sinai	Sarasota, FL
Temple Sinai	Sharon, MA
Temple Sinai	Stamford, CT
Temple Sinai Brookline	Brookline, MA
Temple Sinai Congregation	Toronto, ON
Temple Sinai of Bergen County	Tenafly, NY
Temple Sinai of North Dade	North Miami Beach, FL
Temple Solel	Hollywood, FL
Temple Solel	Paradise Valley, AZ
Temple Solel	Cardiff, CA
Temple Solel SC	Fort Mill, SC
Temple Tiferet Shalom	Peabody, MA
The Community Synagogue	Port Washington, NY
The New Reform Temple	Kansas City, MO
The Reform Temple of Forest Hills	Forest Hills, NY
The Santa Monica Synagogue	Santa Monica, CA
The Temple	Atlanta, GA
The Temple	Louisville, KY
The Temple - Congregation Ohabai Sholom	Nashville, TN
The Valley Temple	Cincinnati, OH
Tree of Life Congregation	Columbia, SC
United Hebrew Congregation	Fort Smith, AR
United Hebrew Congregation	St. Louis, MO
United Jewish Center	Danbury, CT
Vassar Temple	Poughkeepsie, NY
Washington Hebrew Congregation	Washington, DC
Woodlands Community Temple	Greenburgh, NY