



HITTING RESET: A FRESH START FOR 5778



UJA Federation
NEW YORK



SHANAH TOVAH!

It's been a remarkable year.

5777 was a historic year for UJA. We launched our second century and celebrated 100 years of building and caring for our community in New York, Israel, and around the world. Over our first century, we welcomed waves of immigrants to New York, helped build and strengthen the State of Israel, and addressed communal challenges the world over.

We all wish we could say “our work is done,” but sadly that is not the case. Today, we continue our commitment to supporting those who need us most — both locally and globally. And as we look forward, we ask: How can we create a fresh start for 5778? How can we become an even stronger, united community that stands together in the face of opportunities, challenges, and crises?

Enter UJA's 10 Days of Awesome, an opportunity to show up, commit, and take action during the 10 days between Rosh Hashanah and Yom Kippur. Ten days to do, give, share. Ten days to come together and take responsibility for each other. Ten days to reflect on what it means to be a caring, compassionate, action-driven community. During these 10 days, we'll commit to making a difference in ourselves, our community, and our world.

As we dip our apples in honey, and dream about a world that is filled with more sweetness, a world where there is respect for every individual, let's think of this as a reset moment. Let's set the intention to be kinder to each other and to ourselves. Because a strong community is built on a foundation of mutual respect, empathy, and compassion. That's where 10 Days of Awesome begins.

Turn to the back to learn more about how you can participate in UJA's 10 Days of Awesome.

L'Shanah tovah u'metukah. May you have a sweet and joyous New Year.



Jeffrey A. Schoenfeld
President
UJA-Federation



Robert S. Kapito
Chair of the Board
UJA-Federation



Eric S. Goldstein
CEO
UJA-Federation

HITTING RESET

As you turn the following pages, we hope you're inspired by these leading Jewish thinkers, influencers, and activists to contemplate your own life and how you can hit your personal reset button in 5778. Read on and think about one area in your life where you can implement a "fresh start" and turn positive impulse into action.

JUSTICE, *CHESED*, AND HUMILITY: GOD'S WAY — AND OURS



Rabbi Haskel Lookstein, now emeritus, has been the rabbi of Congregation Kehilath Jeshurun since 1958, and principal, now emeritus, of the Ramaz School since 1966. He is the Joseph H. Lookstein Professor of Homiletics at Yeshiva University, where he has been teaching since 1979. He also serves as vice president of the Beth Din of America.

As a young rabbi, I used to try to solve the problems of the world — i.e. reset — on Rosh Hashanah. As I grew older, I narrowed my focus. Now I try to “reset” myself.

For my reset, I look to the book of Micah (6:8): “What does God ask of you: to do justice, to love mercy and to walk humbly with your God.” What this tells me to work on, this year and every year, is to try to do the right thing, to live a life of *chesed* (kindness), to have love and compassion for all human beings — starting with my family and moving to my community and ultimately to the world.

And this is not only what God asks of us; it’s what God models for us. During the High Holy Days, we speak of God as the King of Justice. The Torah states: “God’s actions are perfect; all of His ways are just; He is a faithful God with no evil; righteous and straight He is.” It is not always easy to see the divine role in this way, but, even at a graveside, where this verse is traditionally read — especially at a graveside — we recite that verse in affirmation of God’s justice.

Throughout the year, our prayers describe God as “good, forgiving and full of *chesed* to all who call upon Him.” He forgives us, like a father, because He loves us.

The implication is that we should forgive others’ mistakes because we love them, too.

Finally, God is a paradigm of humility: “Rabbi Yochanan said: ‘Wherever you find God’s greatness, there you will find his humility.’ It is written in the Torah as follows:

‘For the Lord your God is the God of gods and Lord of lords, the great, mighty and awe inspiring God’...

Rabbi Haskel Lookstein

and immediately afterwards it is written: 'He upholds the cause of the orphan and widow and loves the stranger, giving him food and clothing.'" The greatest being in the universe humbles Himself to be concerned with the lonely, the needy, and the unfortunate. Can we emulate this in our lives?

It's told of my revered teacher, Rabbi Joseph B. Soloveitchik, that one Erev Yom Kippur, he demonstrated these three qualities. Visiting his wife's graveside in Boston, he was approached by two men who didn't know the prayers to say at their relatives' graves. They had spotted the Rav — without knowing who he was — and, since he looked like a rabbi, asked if he would accompany them to their parents' graves to recite a memorial prayer. The Rav said, "Of course." After the prayer was finished, the men asked him if he would accompany them to another relative's grave and pray there. The Rav agreed. He recited the *E-I Moleh*, wished the strangers a good *Yom Tov*, and drove home.

The cemetery caretaker informed the men of the identity of the rabbi who rendered such a kindness to them. They were stunned and overwhelmed by his graciousness, that as he prepared for the holiest day of the year, he humbly performed an act of love for fellow human beings.

Living a life of justice, *chesed*, and humility is fulfilling God's words and emulating His ways. May we live our lives that way and may God bless us with a *Shanah tovah!*

What this tells me to work on, this year and every year, is to try to do the right thing, to live a life of *chesed* (kindness), to have love and compassion for all human beings...

RESET AS A *TIKKUN*



Mayim Bialik is an Emmy-nominated actress and winner of a Critics' Choice Award for her role on the hit CBS comedy, *The Big Bang Theory*. She also starred as the lead on the 1990s primetime hit, *Blossom*. Mayim holds a Ph.D. in neuroscience from UCLA, is the founder of GrokNation.com, and is the author of three books, including *New York Times* best-seller, *Girling Up: How to be Strong, Smart, and Spectacular*.

Gosh, do I need to hit the reset button! On myself. On my brain. On my habits. On my mothering my 8 and 11 year olds. On everything I judge, fear, and loathe.

The Jewish New Year is imbued with a special sense of reverence and celebration, in contrast to the Gregorian celebration of champagne and chaos which I admit is fun; but it is not as compelling for me since I became an adult — which was when I was 10 years old, it seems ...

I was once taught that certain recovery programs use the notion of *awareness* and *acceptance* before *action* when we look to improve ourselves. As I head into this New Year, that's what I am trying to focus on. Sometimes I get so attached to the outcome I want to see, I forget that the best way to have the best outcome in any challenging situation is to recognize the bigger picture and accept it before I try to change it.

Even the planning of the festivities we do as a family surrounding the Jewish New Year holds the potential for us wanting to rush to a solution.

"She wants to go to the early *minyan*? I don't want to, but I guess I have to."

"They don't like that other couple that's coming; I'll disinvite them so no one is upset."

"I'm not sure this prayer speaks to me ... I must be misinterpreting it."

We rush to fix the thing that irks us before we even remember to slow down and sit with it for a minute.

Why is doing something you don't want to do — sacrificing your needs for the sake of someone else's — an acceptable option for us? Time to hit reset.

Why is it so easy for me to disregard what I want for the sake of not upsetting someone else? Time to hit reset.

Why do we assume we are wrong or mistaken if we question? Time to hit reset.

The reset I seek allows me to see myself as an important part of my decisions and feelings. The rest I crave includes my will in the will of the universe — I am an actor in my life; I am not simply acted upon.

The reset I desire encourages me to sit with discomfort so that I have the opportunity to reason things out.

Every year I feel a bit wiser. At 41, I am grateful I have come so far. But I have a ways to go. Hitting the reset button this year will hopefully bring me closer to the *tikkun* of my psyche, which contributes to the larger *tikkun* of the world, which we all have the ability to be a part of, should we so choose it.

Chag sameach, gut yontif, and happy Rosh Hashanah!

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A JEWISH RESET: ONE PEOPLE



Abigail Pogrebin is the author of four books, including *My Jewish Year: 18 Holidays, One Wondering Jew*. Formerly a producer at PBS and at *60 Minutes*, she has written for *Newsweek*, *New York Magazine*, *The Forward*, *Tablet*, and *The Daily Beast*. She moderates her own interview series at JCC Manhattan and is the current president of Central Synagogue in New York.

Jews are a tiny population. And yet we keep finding ways to splinter ourselves into smaller factions.

If I could hit the “reset” button for 5778, I’d make a plea for kinder disagreement.

We are split on Israel.

We are split on who is authentically or adequately Jewish.

We are split on whether women can be rabbis.

We are split on the U.S. president.

We are split on refugees.

And worst of all, we are split on whether we can even talk honestly about what splinters us. There has emerged a new taboo — at least in my lifetime: fear of honesty. Which is ironic for a people known for brash candor and hearty disputation. Now we’re afraid to be labeled insufficiently partisan, insufficiently loyal, insufficiently Jewish.

Instead of taking the time to look hard at our teachings and traditions — noticing how they lead us again and again to *common ground*, we dig in on our differences, insisting that *our* approach is the only one, neglecting to see how fruitless it is to alienate each other — exactly when we need each other.

When I spent an intensive twelve months learning about — and observing for the first time — every single holiday in the Jewish calendar, (first for the *Forward*, then for an expanded book version, *My Jewish Year*), I experienced close-up the radiance of collaboration. Every rabbi and scholar said yes when I requested an interview in order to dissect and animate a particular holiday. All of my willing teachers, regardless of denomination, were eager to help me open up our tradition with fresh eyes, wise words, and unstinting encouragement. I was struck by how the fault lines fell away when we were engrossed

in the ancient enterprise of study and dialogue. I don't want to appear naïve about the possibility of harmony. But I did glimpse it. So I'm stubborn in believing that it's possible.

Maybe *that* can be the reset for 5778: a return to our foundational stories, psalms, verses, and yes, Talmudic clashes, because they remind us of how we've survived them and been strengthened by them, how our texts are the scaffolding of a people, which hasn't always been as secure as it is today.

Maybe revisiting our teachings can reorient us from our rifts. Because when debate is venomous rather than vigorous, we chip away at the Jewish future.

I know disunity is a well-worn phenomenon. There have been internecine tensions since the Maccabees. I learned, during "my Jewish year," about the darker truth of the Hanukkah lore — that, in fact, the ancient war wasn't just Maccabee versus Antiochus, but Maccabee versus Hellenist — Jew fighting Jew. I also learned, before Tisha B'Av, the concept of *sinat chinam* — baseless hatred — which was the reason given by the rabbis for why God let the Second Temple be destroyed: God was angry that we were fighting each other instead of the Roman enemy.

That's an apt metaphor for today. There are real, undeniable foes against us — not only against Jews, but against peaceful, compassionate civilization, and therefore we shouldn't be wasting time attacking our own family.

My hope for a Rosh Hashanah reboot is that we remember we are *one* people with *one* God, one Book, and one mantra: to love the stranger because we were the stranger. That doesn't mean we will always share one opinion. But our common humanity should outweigh our fissures. We can still engage our differences robustly; but we can't let them tear us apart.

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MESSIANIC POLITICS



Dr. Yehuda Kurtzer

is the president of Shalom Hartman Institute of North America and a leading thinker on the meaning of Israel to American Jews and questions of leadership and change in American Jewish life. He is the author of *Shuva: The Future of the Jewish Past*.

I am skeptical of radical resets. In our intimate moments of prayer, when we seriously confront our limitations, we are tempted to promise to immediately become better. Our silent Jewish New Years' resolutions reflect our awareness that we have gaps between who we want to be and who we actually are, and this is painful. The promise of a reset — whether a button or a commitment — imagines that these gaps are closed quickly, that our cognitive dissonance of who we are is resolved painlessly, that the next time around we will be exactly who we want to be.

This is true not just for individuals, but for societies as well. Judaism's best "reset" text is Leviticus 25, which lays forth a compelling vision for the Jubilee year: once every 50 years, Israelite society was meant to blow a shofar, cry freedom for all those entrapped in debt slavery and financial bondage, and radically reset the society to its original equitable egalitarianism. It is breathtaking! The land of Israel meant to signal a covenant between the people and God, and it was thus unthinkable that the land could create economic realities in which people would mistreat one another. The land had to be a mechanism to reflect the best of Jewish values as manifested in the actions of the people vis-à-vis God and vis-à-vis one another. The 50-year marker — the societal equivalent of our annual High Holiday penitential process — constituted the boundary-point beyond which conditional realities would translate into inevitabilities. Social justice, wedded to collective responsibility, compels us to end inequality and change our ways with a simple, plaintive blow of the shofar.

And yet, this is the very reason why, as our tradition indicates, the Jubilee was discontinued and possibly never actually happened as intended. And it is the same reason why the promises we make for ourselves

are often just that, and why the more extreme demands we make on ourselves in this High Holiday season are likely to be revisited next High Holiday season as well. The Jubilee is our best example — the template, really — of what we might call “messianic politics.” Messianic politics — for a state, a society, even for an individual — look for external stimuli and radical action to make precisely the change that we know in our hearts requires the slow, iterative, sacrificing, and painful processes that enable us to bridge even incremental divides. Jewish tradition often prayed for the messianic age, and produced telling nuggets of wisdom in the interim, like this one from Avot d’Rabbi Nathan: “Rabbi Yochanan ben Zakkai taught: ‘If you have a sapling in your hand and someone tells you the Messiah has arrived, first plant the sapling and then go out to welcome the Messiah.’” It is one thing to want the world to change overnight; in practice, be skeptical that it can. And in the meantime, the real work of change requires actual work and takes years — and luck, and rain — to bear fruit.

This year, there is a lot I want to see change in the world. I am mindful of what I want to see change *quickly* here in America, in Israel, in Jewish communal life, and in my own soul. I am tempted to find the reset button or a genie with infinite wishes. But in the meantime, I am taking on this challenge differently by saying to myself: Think big! And also, plant seeds.

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THE DIALECTIC OF UNITY



Rabbi Hershel Billet

is the rabbi at Young Israel of Woodmere. He is the past president of the Rabbinical Council of America and an executive committee member of the Beth Din of America.

Hitting “reset” on Rosh Hashanah is like shifting your car into neutral before changing gears. We have this moment of transition in which we can set change into motion.

The year 5777 gave us plenty of matters worthy of *teshuvah*, and ample opportunity for “resetting.” The political fighting and incivility that swept across America didn’t spare the Jewish community. But I find inspiration in a story from our not-so-distant past that illuminates the way forward.

Some may remember, back in 1969, the War of Attrition between Israel and Egypt fought along the Suez Canal. Israel, the David of 1967, was now recast as Goliath and roundly condemned by the world. The United Nations was one of the most vocal arenas of anti-Israel rhetoric. And one of the most eloquent anti-Israel spokesmen was the British ambassador to the United Nations, Lord Caradon.

In the midst of all this, to the surprise of many, Yeshiva University’s Political Science Club invited Lord Caradon to speak during club hour. There was an uproar on campus and calls for demonstrations against the speaker. Rabbi Joseph Soloveichik, who served as the head of YU, noticed the commotion and called for an ad hoc meeting of the student body on the night before the event.

Speaking to a room packed with students, the Rav gave an incredible charge. He cited a principle in Greek logic, which did not allow one to live within the framework of two contradictory ideas. Hence, for example, man was either a lowly creature or an exalted being, but not both. Faced with a choice, the Greeks chose to deify man.

In Judaism, he went on, we live with a dialectic of delicately balanced contrary ideas. On the one hand, man is created in G-d's image, and on the other hand, we say that man is little different than an animal. We believe in capitalism as expounded in detail by the Talmud, and we believe in the socialism of the Jubilee year and the seventh "*shemittah*" year, in which all debts are forgiven. We believe that G-d is both transcendent and immanent.

Similarly, the Rav said, we are the Jewish people and must defend our nation. On the other hand, we are a nation among nations, and must behave with dignity and civility to the British representative to the U.N. It is a critical balance of contrary ideas — imperative for the Jewish people to master.

There are so many matters that confront our politically and religiously diverse Jewish community. They are important to all of us. But we must uphold the Jewish people as a community that practices unity in diversity as a principle for all of us. We must advocate for that which is important for us, while being acutely sensitive to the realities of others. Let us hope that as we pray and work to rectify our errors of the last year, we are able to elevate ourselves into a dialectic of unity in diversity going forward.

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A RESET AND A RETHINK



Jonathan Greenblatt

is the CEO and sixth national director of the Anti-Defamation League (ADL). A social entrepreneur, Jonathan served in the White House as special assistant to President Obama and director of the Office of Social Innovation and Civic Participation. He co-founded Ethos Brands, which was acquired by Starbucks Coffee Company in 2005.

Every year, Jews the world over gather on Rosh Hashanah and Yom Kippur and stand before God — individually, but also collectively as a community and as a people. We ask our Creator to inscribe us into the Book of Life. Our deeds and our lives are measured, as it says in Psalm 33, “He who fashions the heart of them all ... discerns all their doings.” It is the severity of the day that makes this time of year so meaningful.

In these Days of Awe, as the ark is opened before the entire congregation, as the shofar blast pierces through the numbness and routine of daily life, we experience what Rabbi Abraham Joshua Heschel called an “encounter with the ineffable.” Heschel wrote in *Man Is Not Alone*, “Some people sense this quality at distant intervals in extraordinary events; others sense it in ordinary events, in every fold, in every nook; day after day, hour after hour.”

The High Holidays are, for me, such an extraordinary event — a time not only for us to “hit the reset button,” but to pause to consider the big questions that fill our lives with meaning: What obligations do we have to God? What obligations do we have to our fellow man? And what, if anything, are we going to do about it?

This past year has tested our obligations to one another in this country and around the globe. As the world faces the largest refugee crisis since World War II, those fleeing war and famine face not only the persecution in their countries of origin, but also hatred and xenophobia in their places of refuge. As the institutions of democracy in our country and around the world are tested, I believe the year of 5778 will be a defining one.

Jonathan Greenblatt

So, with those first haunting notes of Rosh Hashanah prayer, and with those first resounding blasts of the shofar, let us reset. Let us go back to seeing people as people, and lives as real lives. Let us share dialogue in which we *listen* instead of shout. In which we empathize and respect, even if we don't agree.

5778 will not see our differences disappear, but let us not allow them to tear us further apart. Let us practice the best of what we are capable. Let us live up to the test and live our lives, individually and collectively, with righteousness and loving-kindness. And when we appear again before the Creator in 5779 to have our good deeds measured, may they be plentiful.

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IN GOOD COMPANY



Deborah Joselow is the chief planning officer at UJA-Federation of New York. Previously, she served as UJA's managing director of the Commission on Jewish Identity and Renewal.

For most of us, the beginning of another calendar year is a natural moment of restart. Whether we make resolutions or shun them, the New Year marks the passage of time and can present itself as a clean slate for the unknown and the possible. On Rosh Hashanah, literally the “head” of the Jewish year, it is hard to avoid the spirit of a new beginning.

From mundane to profound, we have many opportunities to hit reset, some anticipated and some unexpected. The end of school, the start of a season, the break of dawn, the conclusion of a great book, a new job, a move, a loss, even a haircut, can inspire change. But what is the difference between an opportunity for change and making that change a reality?

Research shows that change happens when the new becomes routine. Some studies suggest that depending upon the difficulty of the aspiration, it can take as few as 66 days — just 66 consecutive daily repetitions — to ingrain a new behavior. This seems eminently doable, yet most of us do not succeed in climbing even this minor grade. Why? I think an ancient reflection on the holiday of Rosh Hashanah provides a clear and compelling answer.

The holiday of Rosh Hashanah is mentioned twice, and only briefly, in the Torah. We first read a more detailed account in later scripture, the eighth chapter of the Book of Nehemiah. The prophet is describing the holiday and writes, “All the people came together as one ... and Ezra the priest brought the Law before the assembly (*kahal* in Hebrew). ...” According to this, a critical element of the celebration of the Jewish year is for us to be in community. The sacredness of the day does not come from the strength of our individual commitment or piety, but rather from our willingness to literally stand shoulder to shoulder in solidarity with all those who come seeking inspiration

and insight. According to Nehemiah, on Rosh Hashanah we are not segregated by age or class, gender or tribe. Rather, the start of the year comes only when we congregate as one, joined together with shared hopes.

Because none of us stands alone, if we want a genuine and lasting reset, we must begin the process in the company of others. In sharing the quest to renew, reshape, restart, we gain strength and determination. We find support we likely never knew existed, motivation we never had, and courage we never understood we possessed. This Rosh Hashanah, may you find the company to begin again.

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THE BIG QUESTIONS

1. Think about your daily routine. Take a minute and really visualize it. What can you do to give yourself a fresh start? What's one concrete change that can make a difference in your life?
2. When you think about the future, what does our community look like? What does it look like in one year? Five years? Ten years?
3. What would a "community reset" look like? How can we get to that place, and what role can you play in making a difference?
4. When we reset our technology, we shut down and restart our devices. We close out programs and reopen them as if they are new. In our lives, does "hitting the reset button" mean starting from scratch? What do you hold on to as you hit "reset?"
5. With constant access to live news and endless information at our fingertips, there's never a shortage of issues to contemplate and topics to learn. Let's simplify. Which one communal issue would you like to learn more about or work on in the coming year?

Ponder these questions by yourself or with others. You can jot down your thoughts here during the 10 Days of Awesome. Visit Jewish.nyc to share them publicly or see what others are thinking about during these High Holidays. Or share your hopes and ideas on social media with #10DaysOfAwesome.

OUR NEXT 100 YEARS

In our first 100 years, UJA-Federation responded to major events that shaped our city and our global community. At every point in the past century, people counted on us to make their lives better — and we have.

Today, we bring our community together to think big and act bold. We're building the second century we want for ourselves — and generations to come. Here is UJA's work in action:

- **Caring for People in Need**

UJA supports nonprofits that provide the basics: food, employment and legal assistance, financial counseling, and more. We're helping people access the services they need more easily and identify those falling through the cracks. We care for New Yorkers of all backgrounds, from Holocaust survivors to single parents to new immigrants. We believe that the cycle of poverty can be broken — and that we can help break it.

- **Shaping Jewish Life**

Summer camps. Israel experiences. Shabbat gatherings. UJA provides young Jews with participatory and welcoming points of access to forge connections that last a lifetime. We're reaching out to Jews of every background, ability, and orientation — from New York to Russia to Cuba — in ways that resonate with them. Our goal: to create paths for as many people as possible to feel part of a vibrant Jewish community.

- **Strengthening Israeli Society**

We're committed to the promise of a fully welcoming, democratic, thriving Jewish state — now and always. Our investments help all Israelis become self-sufficient members of a more inclusive society, build bridges among diverse populations, and foster a Jewish state that welcomes all expressions of Judaism.

100 YEARS OF IMPACT

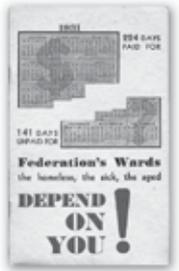


THE EARLY 1900S

1.5 million Jewish immigrants arrive in New York Harbor, leading to the creation of a Federation to meet increasing needs.

POST-WAR AMERICA

The Federation building fund raises \$53 million over 14 years to enable the purchase and construction of new hospitals and social service facilities.



THE GREAT DEPRESSION

The young Federation is moved to mortgage its headquarters to provide job training, counseling, and food to tens of thousands of people.

1967 AND 1973

To rebuild and ensure Israel's survival, the New York community raises \$72 million after the Six-Day War and more than \$100 million in the wake of the Yom Kippur War.



1939 In the aftermath of Kristallnacht, the newly created national UJA raises \$124 million to rescue 162,000 Jews, with New York contributing one third of all funds.



1984 AND 1991

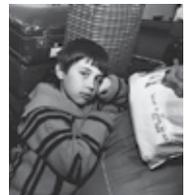


UJA-Federation supports two historic efforts to rescue Ethiopian Jews from civil war, famine, and religious persecution.

1948 The State of Israel is created. Federation sends staff and volunteers to aid in absorption of 685,000 immigrants backed by a \$200 million contribution from American Jewry to the young State.



1989 With the collapse of the Soviet Union, UJA-Federation supports Operation Exodus and Passage to Freedom, helping 130,000 Jews immigrate to America, and 700,000 resettle in Israel.



SEPTEMBER 11, 2001



UJA-Federation agencies are among the first responders, providing crucial support for families and survivors, and forming the 9/11 United Services Group, a partnership of local social-service agencies.

SECOND INTIFADA 2001

UJA-Federation creates the Israel Trauma Coalition (ITC) to help Israelis cope with psychological needs. In the years to follow, ITC offers expertise in the aftermath of terror attacks in France and Boston, and natural disasters in Japan, Haiti, and the Philippines.



2012

Within days of Hurricane Sandy, UJA-Federation releases \$10 million from its endowment to help those devastated by the storm.



2014

As Israel launches Operation Protective Edge, UJA-Federation offers critical support for medical equipment, psychological trauma relief, recovery, and rebuilding.



2005

Following Hurricane Katrina, UJA-Federation raises \$5 million for the Gulf Coast.

2009

In response to the Great Recession, UJA-Federation launches Connect to Care, helping 87,000 middle-class people get back on their feet.



2017 AND ALWAYS

UJA-Federation brings our community together to care for those in need, respond to crises close to home and far away, and shape our Jewish future.



10 DAYS OF AWESOME.

There's no better time of year to reflect upon the change we want to see in ourselves and in the world.

UJA's **#10DaysOfAwesome** gives New Yorkers an opportunity to show up, commit, and take action.

Ten days to DO, GIVE, REFLECT, and SHARE.
Join us to create positive change in the new year.

UJAFedNY.org/10daysofawesome



2017
1917

UJA-Federation of New York cares for Jews everywhere and New Yorkers of all backgrounds, responds to crises close to home and far away, and shapes our Jewish future.

Want more information about
UJA-Federation's work or how
to get involved?

Contact community@ujafedny.org.
We can't wait to hear from you!



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130 East 59th Street, New York, NY 10022 | 212.980.1000



fedny.org @ujafederation