

THE WEEKLY PRINT

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Rabbis hope 'open, honest dialogue' with Mamdani brings belated change in Israel rhetoric

Mamdani's antisemitism czar invited a cross-section of rabbis and Jewish leaders broadly sympathetic to the mayor for the candid conversation

By Will Bredderman

A roundtable with New York City rabbis held at City Hall on Monday gave participants a chance to voice growing concerns about New York City Mayor Zohran Mamdani's Israel rhetoric they felt had before gone unheard — with several attendees telling *Jewish Insider* the strong collective message, and Mamdani's reaction, gave them hope he would change tack.

Multiple attendees of the meeting told *JI* that they had been in contact with Mamdani's Office to Combat Antisemitism for months about his "single fixation" on Israel and his characterization of the Jewish state's most politically active supporters as "monsters," only to see the mayor dismiss such criticism. They said they viewed the gathering as an opportunity to bring their fears directly to him and to demonstrate communal unity amid a period of spiking antisemitic hate crimes.

"People talked about their own concerns, their families' concerns, their congregations' concerns. I think he heard them," said one participant, who requested anonymity to speak freely about their ongoing contact with Mamdani's

antisemitism czar, Phylisa Wisdom, and her deputy, Josh Binderman. "When they framed the meeting, they said it was going to be an 'open, honest dialogue.'"

A City Hall official said in a statement to *JI* that Mamdani's team had "brought together a group of rabbis that reflects the diversity of New York's Jewish community — including leaders from several major denominations and four of the city's five boroughs who have leadership roles in some of the city's largest congregations and denominations — so the mayor could hear directly from rabbis with a broad range of experiences and viewpoints."

Several participants *JI* spoke with similarly remarked on the multi-denominational nature of the meeting, though one attendee noted the absence of more religiously conservative Orthodox leaders. The mayor met last week with leaders of Brooklyn's anti-Zionist Satmar community.

Even as some critics of Mamdani said they were pleased he had taken the meeting on Monday, they expressed skepticism that the mayor would be open to acting on the message the group of rabbis shared.

The New York Board of Rabbis, the organization that has historically represented the city's Jewish religious leadership, was not involved in planning the meeting, and an executive of the group suggested that Mamdani's team had deliberately handpicked rabbis and Jewish leaders sympathetic to his political agenda.

Howard Wolfson, a longtime advisor to former New York City Mayor Michael Bloomberg, said that he was "glad" Mamdani had heard the feedback from Jewish leaders, but argued that "action, not just talk," would help "create the conditions for a new relationship."

"A good start would be to stop referring to American orgs that represent many Jews as monsters," Wolfson said in a text message to *JI*, referring to controversial June remarks in which the mayor had singled out the pro-Israel group AIPAC while speaking at a campaign rally. Mamdani defended his rhetoric after it sparked an outcry from Jewish organizations that said he had invoked an antisemitic trope.

Meanwhile, Israeli Prime Minister Benjamin Netanyahu's anticipated visit to

New York City next month for the U.N. General Assembly “will be a big test,” Wolfson added of the mayor, who encouraged protests of the prime minister even as he acknowledged he cannot order his arrest. “How much does he want to focus on it? How much does he want to grandstand?”

Rabbi Ammiel Hirsch of the Stephen Wise Free Synagogue, a Reform congregation on Manhattan’s Upper West Side, who serves as the president of the New York Board of Rabbis, said he was not asked to attend the meeting on Monday but was encouraged by what he had heard about it. “If in fact it was a very frank conversation,” he told JI, “then that’s a good thing.”

“It’s not that the mayor is not aware of this. He’s heard it many times,” Hirsch added. “Hopefully it’ll make a difference,” he said, particularly ahead of the High Holy Days of Rosh Hashanah and Yom Kippur, when security concerns are top of mind for synagogues across the city. “It hasn’t made a difference so far.”

“He knows our fear, he is aware of our fear” and “he is pursuing it nonetheless,” Hirsch said.

One of the attendees, who asked for anonymity to talk openly, told JI that he came away suspecting that the Office to Combat Antisemitism had selected himself and his peers as a group that could communicate anxieties over the mayor’s heightened focus on Israel and its local repercussions in a manner Mamdani might be receptive and responsive to.

“The consistent message was, we have to address the mayor’s rhetoric around Israel, because that’s an obstacle to addressing anything else effectively,” said the attendee, who noted that the mayor’s team had told him they would be discussing an upcoming report on antisemitism in the city and

initiatives to confront it at the meeting. “I shared similar sentiments to my colleagues about the desire to work together on so many issues of shared concern, and the feeling of alienation as a result of the mayor’s rhetoric, and the belief that it could be different.”

Both attendees who spoke to JI on the condition on anonymity praised Mamdani’s handling of the meeting, characterizing him as an active listener who asked thoughtful questions and took notes throughout the discussion, and who acknowledged synagogues’ charitable work assisting immigrants and feeding the needy. They admitted, however, that the gathering ended without any specific concessions or commitments.

“I’m suspending judgment and waiting to see,” one said.

Rabbi Rick Jacobs, president of the Union for Reform Judaism, came away from the gathering with similar impressions.

“Look, they picked a minyan of rabbis to come sit with the mayor, and I’m sure there are rabbis who just really would’ve just, you know, laid into him,” said Jacobs, known for both his pro-Israel record and outspoken criticism of the Israeli government. “Everybody was thoughtful, everybody was respectful, but everybody made sure that he knew that this is really deeply harmful to our community.”

Jacobs said he had brought his concerns to Mamdani personally in the past, but said he hoped that hearing the same message from so many rabbis would bring about change.

Wisdom said in a statement that the hourlong discussion had “focused on strategies to strengthen Jewish safety and belonging, maintain candid lines of communication and collaborate on issues where we have shared values and goals.”

“It was an open, positive and constructive conversation,” she added. “Mayor Mamdani has and will continue to engage with Jewish life in New York City in order to meet the needs of our communities and reaffirm his commitment to the thriving of Jewish communities across the five boroughs.”

The administration has been increasing its engagement with Jewish leaders ahead of the unveiling of the citywide strategy to combat antisemitism, expected next month.

One Jewish leader who was not invited to the Monday gathering, speaking on the condition of anonymity to address a sensitive issue, said he also met privately a few weeks ago with Wisdom and Binderman and raised concerns about Mamdani. “They listened,” he told JI. “They didn’t argue.”

After Mamdani shot a lengthy video last month in which he walked back his campaign vow to arrest Netanyahu while calling the prime minister a “war criminal” and “the architect of a horrific genocide,” the Jewish leader said he followed up with Wisdom and Binderman in a phone call to voice reservations. There was “not a lot of pushback,” he recalled of their conversation.

Rabbi Joseph Potasnik, executive vice president of the New York Board of Rabbis, lamented that the mayor had not reached out to his group and urged the mayor to engage more with the city’s longstanding Jewish communal organizations.

“When you’re the mayor of New York City, you have to be accustomed, or have to learn to deal with people who like you, don’t like you, agree with you, don’t agree with you. That comes with the territory,” he said. “I was glad to hear the people in the room pushed back on the rhetoric. That was heartening to hear.” ♦

AUGUST 13, 2026

Jewish leaders build up local grassroots organizing to counter radical forces in politics

There's widespread interest within the Jewish community to develop efforts to counter the growing populist rage and anti-Jewish hate, city by city

By Gabby Deutch

Until recently, the political strategy of the American Jewish establishment could be summed up in two ways: Elect pro-Israel lawmakers to Congress and, at a much smaller scale, educate state and local officials about Jewish values and causes.

But a new model of Jewish political engagement is emerging to counter growing populist angst and surging antisemitism across the political spectrum: local efforts focused on school boards and city councils and statehouses.

These Jewish activists are not shying away from the messy reality of politics: They aren't here to make friends with everyone, acknowledging that not everyone is an ally. Their goal is to offer support — through door-knocking, organizing and their checkbooks — to candidates who have stood by the Jewish community in the post-Oct. 7 political firestorm, and to try to unseat those who have not.

If you want to make a difference in the actual day-to-day lives of Jewish Americans, these activists argue, the place to do so is not Congress. It's Sacramento, or Harrisburg, or the local Democratic Party committee meeting up the street.

"All of these groups are starting to pop up because we realize that the infrastructure that the community has had in the past isn't enough and isn't working," said Stefanie Clarke, a political strategist in Colorado who co-founded the Colorado Jewish Action Alliance.

Like nearly all of the groups now operating in local politics, COJAA was born after the Oct. 7, 2023, Hamas terror attacks, when municipal governments in the U.S. became the newest front in Israeli-Palestinian culture wars. Anti-Israel rhetoric that often veered into outright antisemitism could suddenly be heard

regularly in city halls and state legislatures. People who were elected to office because of their views on bike lanes or the environment were suddenly being pressured to weigh in on a contentious issue that originated thousands of miles away.

By law, tax-exempt nonprofits cannot engage in the political system. But a growing consensus is emerging that the apolitical approach necessarily adopted by the Jewish philanthropic world is not enough to address the intense partisanship of the moment, where incendiary antisemitic rhetoric has seeped into all levels of the political system.

In places including Atlanta, Denver and Pittsburgh, first-time Jewish activists such as Clarke are responding with grassroots initiatives like COJAA. Elsewhere, existing Jewish communal institutions are incubating new political organizations that they are spinning off as independent entities — for example, in San Francisco, where the local Jewish Community Relations Council created an affiliated advocacy organization called Bay Area Jewish Action (BAJA).

"We are seeing an increasingly unhinged and violent-prone mob challenging elected officials for standing with the Jewish community, and so there is a risk in standing with us, however unacceptable that reality is," said Tyler Gregory, the CEO of JCRC and executive director of BAJA. "We need to be able to do more than just verbally say thank you in a situation like that."

What that looks like in practice differs from place to place. BAJA created a political network where members commit to donating a certain amount throughout the election cycle, and have opportunities to meet candidates in BAJA-organized

forums. Operating in the deep-blue Bay Area, the group only supports Democrats.

Other efforts are bipartisan. COJAA endorsed 13 candidates in Colorado's primaries this year, a mix of Democrats and Republicans. (The primary results were themselves mixed; seven of COJAA's preferred candidates won.) Georgia Solidarity Network, based in Atlanta, sees its mission as educating lawmakers about the state's Jewish community.

"Part of our theory of change is that you cannot meet the moment by just showing up in an election cycle and trying to get messaging out there," Beacon Coalition founder Jeremy Kazzaz explained. "It requires people on the ground, and it requires conversations going all the time."

"Our legislators are incredible. But our legislators are blueberry farmers and used car sales lot owners and small-time lawyers in tiny towns who have no familiarity at all with the Jewish community," Georgia Solidarity Network co-founder Alli Medof told *Jewish Insider*. "We really recognized that there was a need for us as a community to have a strong voice and presence in the legislature and to represent the concerns of Jewish Georgians."

In Pittsburgh, a group called the Beacon Coalition spent the past year recruiting moderate Democrats to run for local volunteer positions in official Democratic groups throughout Allegheny County. Forty aligned Democrats won their races for small neighborhood seats that play an outsized role in party endorsements.

Each of these groups is independent, created and operated — and funded (for the most part) — locally. But they see an opportunity to connect with and learn from each other.

Schusterman Family Philanthropies, the philanthropic behemoth that supports liberal causes and pro-Israel groups, convened a gathering earlier this year that brought together dozens of activists in the burgeoning local Jewish political ecosystem.

"I'm deeply concerned about the rise in extremism that's playing out in local politics," the foundation's senior director for U.S. Jewish grantmaking, David Rittberg, told JI. "I do think that Jewish community leaders as well as everyday Americans are waking up to the challenges that these dynamics are creating in a local political context."

Schusterman's involvement in this space is an indication that Jewish philanthropists are taking problems at the local level seriously. Rittberg declined to comment on whether Schusterman has given grants to any of the groups, but said the foundation sees its role as being "a connector."

Many emerging local activists have looked to a group called New York Solidarity Network for advice. NYSN was formed in 2022 after New York City's Democratic Socialists of America chapter began pressuring local candidates to pledge not to travel to Israel, a request that at the time was seen as radical but has since become the norm in many Democratic primaries in liberal urban areas.

Sara Forman, the group's founding executive director, advises them that money is not enough — a pointed message at a moment when, at the national level, AIPAC's super PAC just spent tens of millions of dollars backing Rep. Haley Stevens (D-MI) in a failed Michigan Senate primary bid, and further damaged its image with Democrats in the process.

"DSA has been incredibly successful at organizing community and at making people feel like they are part of something," said Sara Forman, founding executive director of NYSN. "I think in the Jewish community, having local organizations mimic some of the same practices of DSA is a good thing. Make people feel included. Make people feel like their voice counts."

"You can't build something inorganically. There has to be a reason for people to want to come out and attend events, and want to knock on doors and make phone calls and organize their synagogues," said Forman, who stepped down from NYSN in January. "Check-writing isn't what's going to make the difference here."

The goal, instead, is building up American Jews' appetite for grassroots political organizing in support of Jewish causes and candidates who support them. That's a different position than the one taken by AIPAC in recent years, which has invested at the federal level in high-dollar political fundraising. But when groups such as DSA are able to recruit eager volunteers to campaign for far-left officials and show up to public meetings to voice support for anti-Israel measures, Jewish activists increasingly see a need to fight fire with fire.

The success of a DSA-aligned faction in several major Democratic primaries this year has led many of these Jewish activists to now see their fight for communal safety as part of a larger battle within the party, about whether it will move left or to the center ahead of the 2028 presidential election.

"I think the overlap between folks who are concerned about fighting illiberalism, extremism, antisemitism and virulent anti-Zionism deeply intersects with those of us who want to strengthen moderate factions on both sides of the aisle, in particular for us on the Democratic side," Third Way President Jon Cowan told JI. "A lot of folks are coming to realize that those fights deeply overlap."

"We know that the next phase for us is focusing more on the creeping threat of DSA," Medof, from Georgia, said. "The way we think about this work is that the sorts of things that we're fighting for are not just about what's good for Jewish Georgians. They're good for Georgia overall."

Last week, *The New York Times* outlined a new effort by the centrist Democratic group Third Way to push back against the growing appeal of DSA-aligned groups and policies within the party. Third Way

President Jon Cowan told JI that the organization is, for the first time in its history, working with groups at the local level. Third Way gave a grant to the Beacon Coalition this year to support its work and help the organization expand to Cleveland.

Building support for Israel is not what most of these groups see as their focus. They want efforts targeting Israel — like Boycott, Divestment and Sanctions campaigns — to fail, and for local governments to otherwise stay mum on one of the most intractable foreign policy issues in the world.

"We are about Jewish safety, security and engagement in civil life. We really don't talk about Israel other than how the rhetoric around it endangers our community," said Mindy Miller, a co-founder of the Colorado group.

Not that that has stopped opponents from trying to tar the groups as, essentially, mini-AIPACs.

"We've seen a trend with a very similar pattern of behavior targeting groups like Beacon, where there are Jewish Americans who are showing up in spaces as Jewish Americans and saying our community is important," said Pittsburgh-based Kazzaz. "It's a lot of boogeyman-ing, just name calling, 'You're a secret Republican.'"

Mostly, though, the new Jewish activists are finding curiosity, not animosity. People who are eyeing local positions are generally not running with Israel or Palestine as their top issue. But that doesn't mean they don't understand how thorny the discourse can be.

"One of the things we say is we will never cancel you. There are no stupid questions," said Miller, from Colorado.

She wants to be a guide to help local politicians learn about the issues. And with financial and manpower resources that can help candidates in their campaigns, Miller hopes the Jewish community will now have a shot of being the first to reach those politicians. ♦

NCJW rolls out new strategic plan focused on advocacy, inviting local sections to join or spin off

Experts say the new framework, focused more on advocacy and less on service, was needed to keep the struggling 133-year-old organization relevant

By Jay Deitcher

The article first appeared in eJewishPhilanthropy.

When National Council of Jewish Women, in a bid to stay relevant in fast-changing times, presented its new strategic plan to local sections last July, it gave them three options: integrate, affiliate or disaffiliate, with the second option only offered to a select few larger sections.

To continue using the NCJW name, sections needed to align with the national organization's shift away from community service to focus more on advocacy in four core areas — demanding reproductive freedom, advancing economic opportunity, safeguarding civil rights and fostering safer communities, with an increased focus on Israel advocacy. While the organization isn't completely doing away with community service — something NCJW leaders say it will always be involved with — service is expected to be coupled alongside advocacy.

Five sections have already disaffiliated from the national organization — many spinning off into independent organizations with new names — and two sections, NCJW Houston and NCJW Sarasota-Manatee, in Florida, shuttered.

With a December 2027 deadline for sections to decide which direction to take, NCJW expects 20 to integrate and five to affiliate. The status of 20 others is unclear.

Experts told *eJewishPhilanthropy* that a new framework was needed for the struggling 133-year-old organization, which once boasted hundreds of local sections and is now down to roughly 50. The changes, they said, will strengthen the organization's national voice.

For some of the sections, including NCJW Colorado and NCJW Miami, the decision to integrate was simple. They had already shifted most of their work away

from community service to advocacy, and the change meant that the national organization would support sections with fundraising and cover administrative tasks, freeing volunteers to focus on the organization's mission of advancing social change through a Jewish lens.

"Everything that we were doing falls within those four categories anyway," NCJW Colorado's board president, Michelle Reiff, told eJP. Working more closely with the national organization meant they would be in tune with successful initiatives in other sections, especially around issues such as gun safety, a topic particularly relevant in Colorado, a state that had 77 mass shootings between 2014 to 2023.

The five-year plan, christened NCJW Forward, came after years of polls by an outside consulting firm, surveying over 2,500 leaders at local sections about their interests and needs. Even though the planning began before the Supreme Court overturned *Roe v. Wade* in 2022 — ending the constitutional right to an abortion — that decision proved that "that we needed a movement that could be more nimble, that could be stronger, that could be better equipped to respond together," Jody Rabhan, NCJW's CEO, told eJP.

By integrating, sections will come under the banner of the larger organization, giving up their individual 501(c)(3) statuses. They will have access to the national office's administration, operating out of its headquarters in Washington, including its finance, human resource and information technology departments as well as the larger organization's computing platforms, which NCJW plans to increase investment to better connect sections with one another.

For Reiff, having access to the national organization's administration takes a load off the local section. NCJW Colorado's has

one "very part-time" bookkeeper who will be let go once the section is fully integrated, which will happen over the next couple months.

Although its membership has grown recently, NCJW Colorado's board has shrunk, and Reiff finds herself acting as treasurer and managing communications and overseeing membership. "According to my husband, I'm doing it 24/7," Reiff told eJP about her role with the organization. She estimates half her time is spent on administrative issues. Handing off those tasks will allow her and other volunteers to focus on fundraising, building relationships and supporting local advocates.

In recent years, NCJW Colorado has transferred community service initiatives to other local organizations: a backpack drive was taken over by the local Jewish Family Services; a bookmobile was picked up by the library; and a doctor's appointment transportation program was acquired by the city. The Colorado section had already been focused on advocacy and national programming such as the annual Repro Shabbat, where rabbis spoke to their congregations about abortion and reproductive rights.

The NCJW set the goal of engaging 1 million "changemakers" by 2030, which will be bolstered by the organization launching the NCJW Center for Leadership, a leadership academy where, according to Rabhan, new and established leaders can get "skilled up" in courses based on advocacy, leadership and building community. "We're really leaning into building our leaders, investing in Jewish women's leadership like never before," she told eJP.

The NCJW is not only the oldest Jewish women's grassroots organization in the country, but it's one of the oldest women's

organizations of any kind, according to Steven Windmueller, emeritus professor of Jewish communal service at the Jack H. Skirball Campus of Hebrew Union College-Jewish Institute of Religion in Los Angeles.

The changes NCJW is making exist alongside trends “beyond the Jewish world,” Windmueller told eJP. “It’s sort of reflective of what’s happening to mainstream historic institutions in trying to sort of recapture the marketplace of where they were and what they represented and what they should represent in a new sort of environment or era.”

NCJW was formed in 1893, the same year Colorado became the second U.S. state to grant women full voting rights. It was a time when most women did not work outside the home and antisemitism was surging through America and the world.

The organization provided Jewish women a voice. NCJW leaders set up port and dock stations to support new immigrants from Europe and created sections where they helped pass nearly every piece of civil right legislation in America.

But in today’s America, many gendered organizations are struggling as Americans no longer box themselves in by gender, Windmueller said. Even Hadassah, The Women’s Zionist Organization of America, which was founded in 1912, has experimented with couples’ memberships and now offers an associate membership to male allies. In addition, young people today tend to support initiatives, but not join organizations as members.

NCJW too is shifting away from being membership based, instead depending on donations and fundraising instead of dues. This move mirrors a similar shift made by B’nai B’rith International, the world’s oldest Jewish service organization, founded in 1843, which once operated with a lodge model.

No longer depending on memberships will make the sections more inviting for younger members and elderly, Reiff said. Both young and older potential members often have very little disposable income. Her section has around 500 members. Since her section began the transition away from membership, she is seeing more

people attending their lunch-and-learn sessions and showing interest in joining their leadership council.

The plan will lead to a “more uniform presence for a national legacy organization,” Windmueller said. “That couldn’t happen with the distributive leadership that it had operating around the country.”

The Jewish Women’s Action Alliance Arizona, formerly NCJW Arizona, is one of the sections that disaffiliated after a century of working as part of NCJW.

“National organizations, by very definition, believe in advocacy from the top down, and we feel strongly about advocacy percolating from the bottom up,” Civia Tamarkin, president of JWAAA, told eJP. Integrating or affiliating, she said, would hamper her section’s ability to respond to the needs of their local community. They don’t want to require national approval to sue, file amicus briefs or make decisions for the advisory committees they sit on based on issues that are extremely local in nature.

Tamarkin also worried that aligning could impact Ruth Place, a community-trauma recovery center run by JWAAA that the organization hopes will one day become its own nonprofit.

Another area of dispute between JWAAA and the national organization was the plan’s focus on Israel advocacy, something JWAAA does not do, feeling there are enough organizations that advocate for Israel, while their focus is needed locally. Meanwhile, the national organization is looking to create stronger partnerships with feminist advocates in Israel as part of its strategic plan.

In addition, Tamarkin’s organization holds views that may not be in line with the national organization. This includes criticizing the adoption of the International Holocaust Remembrance Alliance’s working definition of antisemitism in state laws regarding education, calling it “unworkable” and a poor fit for the classroom.

The disaffiliation, effective July 1, was done under a “very cordial and respectful manner,” Tamarkin said. “[National] understood our needs.” Other than the name, the JWAAA hasn’t changed, she said,

and it is amenable to working with the national organization on common goals in the future.

The amount local sections will be able to continue advocacy and service work on issues other than of the four core focus areas has been understood differently by all of the state and local representatives whom eJP spoke to. To some, the core areas are seen as a limit, preventing advocacy work on other topics, while to others, they are meant as a shared starting point.

Jessica Silver, a lawyer and co-board president at NCJW Miami, a section that also incorporated, believes that many sections are misunderstanding what it means to align with the national priorities.

“There are some older members who have done things a very specific way for a really long time, and it’s maybe hard for them to wrap their minds around [you] can still do it that way,” Silver told eJP. “The process is slightly different, but you still actually are retaining that freedom.”

Rabhan said that the national organization chose only four topics because they “give them the opportunities to continue to show up in their communities where they need to, where there are hot issues.”

Local sections can continue to work on their own individual issues, she said. “Our strength has always come from our local leaders, our local folks who are doing the work in their communities, who are in coalition, who are in relationship with the people making change, and that’s what this new structure is really built to support.”

Still, sections are choosing to leave. “We’re excited for them and looking forward to working with them,” Rabhan said. Under the new model there are currently no new sections set to launch in the locations where sections disaffiliate. “I don’t want to put the cart before the horse as we’re still building the regional model,” she said, when asked if new sections will launch in disaffiliated cities in the future.

According to Laura Monn Ginsburg, NCJW’s immediate past resident, local sections will implement “adaptive advocacy,” where the organization focuses on key issues and local sections interpret those issues for their specific communities.

“Advocacy around abortion access is going to look very different for me in Minnesota than it is for my colleagues in Miami.”

In Miami, Silver said that she doesn’t expect the plan’s changes will impact the local section’s work running food and backpack drives and organizing knitting groups where women make blankets for cancer patients. While the national office will not be financially supporting those local initiatives, NCJW and other local sections can continue to fundraise for local programs under the national organization’s nonprofits status, she said.

The organization also hopes to launch a new website and hire new staff. Currently, NCJW has around 30 employees, and by the end of next year it expects to have 41, including three new regional directors based in Chicago, Minneapolis and Miami, with plans to have as many as eight. The directors will support sections, perform outreach and fundraise, bringing a local flair to the national messaging.

For a long time, NCJW was something that you came to because you knew somebody that was in it,” Monn Ginsburg said. “You had a mom; you had an aunt; you had someone in your family that was in it.” These changes are “about making it less of a well-kept secret, and more about having these multiple pathways for folks to come in and be part of NCJW.”

For Monn Ginsburg, this restructuring is critical for the future of NCJW, whose history demonstrates how things have changed. Her name and photo sits on the wall of presidents in the Washington offices beside those of her predecessors, but the presidents representing the first half of the organization’s existence are listed as Mrs., followed by their husbands’ names. Those leaders couldn’t have a mortgage or credit card in their own names. They couldn’t work outside the home.

“We’ve evolved from settlement houses to voting rights, social services to reproductive freedom, local advocacy to

national leadership,” she said. “We’ve never been doing anything but reinventing ourselves and reinventing the world around us to make it better, and then saying, ‘OK, great. Now that we did that, what are we reinventing from here?’”

For Reiff, it’s the legacy of the organization that made her and other NCJW Colorado leaders want to integrate. Her section was founded the same year as the national organization. “Everybody really values that connection, being able to call ourselves part of NCJW, and I don’t think anybody here wants to lose that,” she said.

Reiff joined NCJW when she moved to Colorado in 1985, seeking community. Since then, she raised a family and became a lifetime member. Her kids went off to college, and she got more involved. The community NCJW offers her is only growing. ♦

AUGUST 11, 2026

D.C. has a kosher restaurant problem. Owners say to blame the math

The closure of Oro Nami after less than a year has reignited a long-running debate about why the nation's capital is stuck with just one full-service kosher option

By Gabby Deutch

At last year’s grand opening for Oro Nami, a kosher sushi spot in Washington, the restaurant’s splashy aesthetic — red velvet booths, multicolor clocks projected on the ceiling, dark walls, a light-up floor — did not exactly align with the clientele: Capitol Hill staffers, new Trump administration appointees, K Street lobbyists and a handful of Orthodox rabbis.

But even if Oro Nami’s atmosphere felt slightly out of place in Washington’s quiet West End neighborhood, where the city’s small Orthodox community is centered, that incongruity was no match for the excitement among observant Jews living in the nation’s capital. For years, people had been clamoring for more kosher dining

options in the city, and in particular one that would be open past 8 p.m. Oro Nami seemed like the answer.

That is, until it shut down in May, after less than a year in business.

Now Char Bar, the meat restaurant in the West End that has been serving observant Democratic and Republican officials — and their friends and colleagues — for years, is once again the only sit-down kosher restaurant with a liquor menu. Nearly all of the area’s kosher restaurants are located in Maryland suburbs like Silver Spring and Rockville, where the bulk of the region’s Orthodox community lives. In a city that thrives on power lunches, kosher-keeping Jews have only one option.

The closure of yet another kosher

restaurant in the District has reignited one of Jewish Washingtonians’ favorite conversation topics: Why aren’t there more kosher restaurants in a city as important as the nation’s capital?

People with knowledge of the restaurant business say that the answer is straightforward, if unsatisfying: economics. The Washington metro area has more than 300,000 Jews, according to a community-wide study completed in 2017. Just 5% of them are Orthodox, and most of the Orthodox Jews live in Maryland.

“Kashrut in general in D.C. I think is tricky, because from a real estate perspective, everything is priced like a normal restaurant,” said Rabbi Charlie Schwartz, the director of Lehrhaus, a kosher

restaurant in Boston that plans to expand to Washington. “It’s assuming that you’ll do a high volume of business on Fridays and Saturdays, and for larger restaurant spaces that you’ll have pretty high alcohol sales, and kosher restaurants just don’t operate that way.”

“There isn’t a concentrated district [in D.C.] where all the Orthodox Jews work. There isn’t a district where everybody is going to particular museums. Even the museums and the things that tourists do are spread out,” said Dani Klein, who runs the popular blog “YeahThatsKosher.”

In 2024, Lehrhaus announced to great fanfare that it planned to open in Washington, its second city, in 2025. But the restaurant, which bills itself as a “Jewish tavern and house of learning,” has not even broken ground on a location in D.C. yet. (“We’re 100% in on D.C,” Schwartz promised. “We’re not dismayed in any way.”)

Dani Klein, who runs the popular blog “YeahThatsKosher,” said that the layout of the city doesn’t help.

He described Chicago as a more apt parallel to D.C., although Washington actually has more kosher options downtown.

“As you go further north [in Chicago], outside of downtown, and you start going to where the Jewish community lives, then you get massive pockets of kosher,” said Klein. Washington’s kosher restaurants are mostly in the suburbs, too.

Char Bar’s owner, Michael Chelst, does not primarily earn a living from running a kosher restaurant. He also works in the mortgage business, and he recently took over operating Moti’s Market, the kosher grocery store in Rockville.

“I call us a ‘likely for profit’ business. We’re not a nonprofit,” Chelst told *Jewish Insider* recently. “I get frustrated when people go, ‘Oh, why don’t you do more of this and that.’ I’m like, ‘Listen, we’re just trying to keep it open and keep it going for our community and for the people there.’” Still, the vast majority of Char Bar’s customers are tourists, according to Chelst.

Despite the addition of Oro Nami last

year, 2025 was Char Bar’s highest-revenue year since it opened in 2014. (Chelst previously ran a different kosher spot, Eli’s, in the same location.) Chelst said he thinks Washington would benefit from a dairy restaurant, even if it competes with Char Bar.

“I’m sure that would hurt our business, but I wouldn’t be upset if one opened, because that would be good for the community,” said Chelst.

People know there’s an appetite for more options, even if the money isn’t quite there to support them.

“I get a call, I’d say, every other month or so from someone who’s very interested in starting up any of a range of Kosher cuisine enterprises here,” said Rabbi Levi Shemtov, executive vice president of American Friends of Lubavitch (Chabad). “I know of a few currently still considering doing so. They’re watching downtown business lunch traffic, and when that picks up, I think you’ll see another one or two actually get established.”

Other options have opened and closed over the years. Jack Abramoff, the Republican lobbyist who went to prison on corruption charges, ran a kosher deli for a period in the early 2000s. An upscale kosher French restaurant called L’Etoile closed in 2002 after three years. The local Israeli chain Shouk closed last year, in part due to boycotts by anti-Israel activists. In earlier eras, when the local Jewish community was actually centered in the District and not the suburbs, kosher options were not so hard to come by; following the Civil War, six kosher restaurants were operating in D.C.

“I urge the relatively new kosher-keeping residents of Washington, D.C., to understand the privilege that they have to live in this time,” said Aaron Keyak, a Democratic consultant who moved to Washington nearly 20 years ago. “And with the advent of all these food delivery apps, you can reach into the suburbs and get everything from kosher Chinese to pizza.”

But despite the kvetching from locals, Washington’s kosher restaurant scene has not actually been stagnant in recent years.

Oh Mama Grill, a casual Israeli-style falafel and shawarma restaurant, opened in Adams Morgan in 2022 and is still operating. During the academic year, anyone — whether affiliated with George Washington University or not — can visit Zingers, a kosher restaurant in the GW Hillel that opened in 2023 and is operated by the university’s dining operation, as part of the school’s pledge to provide kosher options for Jewish students. Zingers serves sandwiches and bowls alongside what it deems “the best chicken sandwich in Foggy Bottom.” At \$12, the sandwich can compete with non-kosher options.

“People eat there because the food is good,” said GW Hillel’s executive director, Daniel Novick. “A lot of non-Jewish students are eating there.”

There are even now kosher deli sandwiches available for purchase in the cafeteria at Longworth, one of the congressional office buildings.

Other kosher options in the city include Pow Pow, a vegan Asian restaurant with two locations in the city, and Baked By Yael, a bakery across from the zoo in Woodley Park that sells pastries, challah, bagels and cake pops. They are certified by a kashrut agency operated by local Modern Orthodox rabbis — so while some strictly religious Jews may not eat there, the creation of DC Kosher to give the seal of approval to local plant-based restaurants was a boon to most of the city’s observant Jews.

“People are always kvetching about why there aren’t more establishments,” said Rabbi Levi Shemtov, executive vice president of American Friends of Lubavitch (Chabad). “But once they open, the proprietors feel that the community doesn’t show enough support.”

D.C. is a foodie city, at least for the non-kosher keepers. Two Washington restaurants appeared on *The New York Times*’ vaunted “50 Best Restaurants” list last year. Don’t expect to find kosher restaurants on the list — but that doesn’t mean the city’s kosher food scene is a lost cause.

Shemtov, one of the best-known Orthodox rabbis in Washington, had a blunt

message to Jewish Washingtonians about the local food scene.

It was like the now-famous Barack Obama line from the 2016 Democratic

National Convention, when he urged Democrats to vote in that year's elections. *Don't boo. Vote.*

Shemtov's message is similar. *Don't kvetch. Eat.* ♦

AUGUST 10, 2026

'Shabbat with training wheels': Sabbath app offers a modern take on unplugging

The app, built by a Jewish founder drawing on his upbringing, lets users block distracting apps for one day of the weekend

By Haley Cohen

A new app called Sabbath is selling an ancient pitch to a modern, phone-addicted crowd: lock technology away for one sacred day a week.

The app, launched earlier this month by Dig Wells — the makers of the reading app Matter and the habit tracker Halo — is designed to help users unplug from sundown to sundown on either Saturday or Sunday. Users pick the apps they wish to block at no cost, while a paid tier adds custom weekday blocks, such as a daily 5-7 p.m. family time or an hour for morning meditation.

Founder Ben Springwater told *Jewish Insider* the app draws inspiration from Shabbat. "I'm Jewish and I grew up celebrating Shabbat with my family," he said. His family didn't keep a strict Sabbath — they drove and used electronics — but Friday night dinner and prayers was "a cornerstone of my life growing up" and "a way to anchor the week," he recalled. Springwater has since built a similar Shabbat practice with his wife and two young children.

"I have a startup, I work hard and I'm always online. I'm on X a lot. I've increasingly been feeling like I need a way to introduce some boundaries and a little bit of rest and recovery into my life," Springwater told JI.

He said that notion drew him to the idea of observing Shabbat beyond a Friday night meal — though he wasn't ready to go full in.

"I like having my phone with me on the weekends and being able to communicate

with my friends," said Springwater. "I don't want to create impositions that don't allow me to enjoy the day. But I don't want to be checking X when I'm out at the park with my family. The rule that I created for myself was no X and no work apps, the ones I compulsively want to turn to."

Already, there were several popular apps on the market that have built businesses around tracking screentime and helping people block distracting social media. There are also physical devices, such as Brick, that disable apps of a user's choosing.

"We didn't want to just add another stone to the pile, but I had gone on my own journey with the Sabbath and saw there was something very simple, powerful and easy about this ancient system of taking one day of rest. So what if we created an app totally oriented around that practice?" said Springwater.

The name Sabbath "popped to mind immediately," he told JI. "We did talk about how explicitly we want to make this app about religion. Where we came was that we want to connect with the religious tradition. There should be religious undertones but we don't want to make it denominational."

The Sabbath app — which Springwater calls "Shabbat with training wheels" — offers an accessible experience for everyone from culturally observant Jews to wellness enthusiasts who may miss the Jewish reference.

"It helps someone who is Sabbath-curious but can't make that big of a commitment," said Springwater. "It's trying to make a bigger tent, get more people to

experience some of the benefits and virtues of what Shabbat offers."

Springwater's idea has received support even from Jews who already keep Shabbat.

"The world of technology continues to evolve and change at breakneck speeds," said Rabbi Mordechai Lightstone, the director of Tech Tribe, a New York-based affiliate of Chabad Young Professionals that serves as a gathering place for Jews working in the tech sector. "Even while the trajectory it propels us into continues to remain unknown, I firmly believe that as a society we are capable of using tech — be it social media, AI or whatever else comes our way — for positive and uplifting purposes."

"But to do that, it's critical that we align our own internal system with positive and redemptive forces," Lightstone told JI. "Taking a break from the digital distractions that surround us, as Ben's App Sabbath encourages, is a key step towards recentring our inner algorithm around the core values that we need to properly channel technology: Community, family, study and meaningful spiritual connection — to very literally touch grass."

The launch of the Sabbath app arrives just as observing a weekly day of rest — whether Jewish or Christian — has recently gained viral popularity.

Facing terminal stage 4 pancreatic cancer, former U.S. Senator and University of Florida President Ben Sasse shared in recent interviews that he regrets not better honoring the Christian Sabbath. Supermodel Karlie Kloss, who converted to Judaism before marrying businessman

Joshua Kushner, shared on a recent podcast that she does not drive or touch her phone on Shabbat. Outside of the religious sphere, tech entrepreneur and longevity biohacker Bryan Johnson frequently posts on X about digital minimalism, advocating for multi-day phone and social media fasts to improve health.

Springwater said the role of his app is not to offer community or shape how people spend their time, but it does include a feature where users can add “friends,” the equivalent of Facebook connections, in order to create some accountability and mutual support.

If a user wants to check Instagram while using Sabbath, they open the app and press “pause,” which requires them to type in a

reason. “It introduces this friction so you can’t just open it in the heat of the moment, but you can still do it. There’s a balancing act, you don’t want to make it so impossible because in some cases someone might have to circumvent it,” said Springwater.

“The reason that you type in to end your Sabbath is then visible to your ‘friends’ on [the app]. At the end of Sabbath, you can see if someone had a perfect Sabbath or if they took two breaks. The social features are for accountability and support but they don’t facilitate some sense of community on the Sabbath,” he said.

Springwater said that while fighting antisemitism by building cultural bridges was not the original goal for his app, that idea has grown on him since its launch.

“One of the things that is so hopeful to me about the Sabbath is how crosscutting and universal it is. I’ve observed that a lot of different types of figures across the religious and cultural spectrum have been resonating with this idea. You can come at it with a very explicitly religious value system or a more secular value system, but you can find common cause in what this practice has to offer,” he said.

“There are very few things that so many different types of people can agree on and think is a good thing and all get behind,” continued Springwater. “The World Cup was one of them — it feels like the practice of Sabbath is another.” ♦

AUGUST 13, 2026

Scouting America offers ‘safe space’ for Jewish campers to hold Shabbat services

The group’s new national chair, Ricky Mason, is believed to be the first national chair to receive an aliyah at the Scouts’ Torah service

By Haley Cohen

Clad in khaki uniforms and merit badges, hundreds of scouts gathered on a Saturday morning for a sight that has become increasingly rare in America: a Jewish prayer service without security and where nobody felt the need to look over their shoulder.

At a moment when Jewish students contemplating the upcoming school year are weighing whether to wear or hide their Star of David necklaces as they return to the classroom, this summer’s Scouting America national jamboree in West Virginia offered a different message — holding a full, public Shabbat service for its Jewish scouts as part of an event organizers describe as one of the last unapologetically inclusive spaces for religious minorities in youth culture.

“I’ve had the privilege of going to synagogue services around the world for the past 20 years. [The jamboree] was the only one I’ve been to, other than in Israel, where there was no need for security around the service,” Ricky Mason, chair of

Scouting America’s national executive board, told *Jewish Insider*.

Mason was elected chair in May, the first Jewish leader to hold the volunteer post in about 50 years. His election followed the decision in February 2025 by the Boy Scouts of America to change its corporate name to Scouting America, coinciding with the organization’s 115th anniversary, in an effort to be more inclusive.

At last month’s jamboree — a signature scouting event held every four years — Mason is believed to be the first Jewish national chair to receive an *aliyah* at the gathering, he told *JL*. Although he grew up as a Boy Scout, this was his first time attending the jamboree, where tens of thousands of scouts and volunteers engage in 10 days of activities such as rock climbing, ziplining and camping.

Mason is the third Jewish chair of the Boy Scouts since the 1930s. Mortimer Schiff, a prominent banker in New York City, was named the first Jewish leader in May 1931,

during a period of rising antisemitism. “They had no issue with him being Jewish and it’s the same today,” said Mason, who added that before being elected, he “made it very clear I’m Jewish and received positive reactions.”

Mason credited scouting’s faith-based roots for its inclusivity, noting that troops are often sponsored by churches, synagogues and mosques, and that the 115-year-old Scout Oath explicitly binds members to a “duty to God and my country.”

“So we have a duty to God here,” he said, describing the setting at jamboree as “the Jewish tent beside the Islamic tent beside the Latter Day Saints.” But the different religions also interact with each other, he said, noting he recently received Scouting’s National Islamic Committee’s highest award. “We also have an inter-religious committee, representatives of all of the faiths in scouting. We have a very close cooperative relationship,” said Mason.

According to Mason, the experience also let participants learn about Jewish customs they might not otherwise know. This group included a *shomer shabbat* contingent of about 20 youth from the Northeast. “The volunteer staff, which is mostly non-Jewish, had erected an *eruv* around their campsite for Shabbat. “That cooperation is emblematic of scouting,” said Mason.

Among those who connected with their Jewish identity at the jamboree was a 14-year-old girl from West Virginia. Although her mother had mentioned their Jewish roots, the family had never been affiliated with a community. The girl was drawn to a delegation from Israel made up of children of American and Canadian immigrants, according to Erik Claster, the founder of BSI, an independent boy and girl scouting organization in Israel modeled after Scouting America. After spending time at their campsite, the girl asked a volunteer how she could become a bat mitzvah, Claster recalled.

Together with the *shomer shabbat* contingent, “We had a little ceremony for her, we gave her gifts,” he said. “It was the only Jewish experience she’s had in her 14 years and it could also be the last, who

knows. But she was attracted to our contingent.”

Claster, who grew up in rural Kansas where he was a boy scout before making *aliyah* 30 years ago, brought a group of 11 boys and girls to the jamboree, his second time doing so. For many, it was their first time coming to the U.S. since the start of the Israel-Hamas war and ensuing antisemitism. “A lot of our scouts came unsure of what it would hold for them,” said Claster. They’ve been hearing a lot about what goes on with their family and friends in the last few years since the war, about blatant anti-Israel [rhetoric] and antisemitism. They didn’t know what to expect and we had to prepare them.”

“We weren’t just Jewish, we’re also from Israel. We have Israeli patches to go along with our American patches, we have an Israeli flag that we had at all the ceremonies and at our campsite. It could have theoretically gone in a very different direction but thankfully it didn’t. It was happy and welcoming,” he said.

“We do have a track record — scouts in general are pro-Israel in the sense there is no negative sentiment. The ethos of scouts

is to be friendly, courteous and kind,” Claster continued.

Still, he noted that for many at the jamboree, this was their first time meeting someone Jewish, let alone from Israel.

“But kids are kids,” he said. “When you’re doing a zip line, when you’re white-water rafting, it’s not an issue. It’s the best environment for kids who come from different backgrounds to share a core baseline value system.”

Ahead of the jamboree, Mason and other scouts designed a custom patch that was copied into about 3,000 patches that he signed and traded. Divided into triangles, he included three personal symbols on his patch: the New York City skyline, a mountain he has climbed and a Torah scroll.

“I used it as an opportunity to teach,” he recalled. “A 14-year-old asked me, ‘What’s this at the top?’ I said, ‘Well, I’m Jewish and that’s a Torah scroll.’ I got a huge positive reaction.”

“It’s a very safe space for Jewish kids,” continued Mason. “And the Jewish kids who saw that there was a Jewish chair for scouting, their smiles were as wide as the Mississippi River.” ♦

AUGUST 7, 2026

Local Jewish leaders, journalists team up to launch Seattle area’s only Jewish publication

The news outlet, The Jewish Sound, is being launched as a nonprofit; grassroots organizers say donors won’t have editorial control

By Jay Deitcher

The article first appeared in eJewishPhilanthropy.

The Puget Sound region of Washington state, the area around and including the booming tech hub of Seattle, has long been home to a sizable, wealthy and active Jewish community. Yet for the past six years, it has had no local Jewish newspaper to inform the region’s estimated 75,000 Jewish residents. A group of philanthropists, local leaders and editors — led by a relative

newcomer to the area — is looking to change that.

Early next year, these organizers plan to launch *The Jewish Sound*, a digital-first publication that will operate as a 501(c)(3) nonprofit.

For nearly a century, the area had a local Jewish newspaper, *The JTNews*, formerly known as *The Jewish Transcript*, which was owned by the Jewish Federation of Greater Seattle and served Washington state from 1924 to 2015. It then transitioned into a bimonthly glossy magazine, *Jewish in*

Seattle, which shuttered in 2020 after the COVID-19 pandemic hit. (There is currently a weekly Substack, *The Cholent*, run by former *Jewish in Seattle* editor Emily Alhadeff.)

The new publication will be run by several former editors of *The JTNews*, including the final editor, Joel Magalnick, who will serve as the founding executive director of *The Jewish Sound*. He will be joined by Donna Blankinship, a former editor at *The Jewish Transcript*, who will serve as the founding executive editor.

Along with regular online content, the publication plans to print three issues yearly, based around Jewish holidays and an annual *Guide to Jewish Washington*.

Coverage will be hyperlocal, Karen Kalish, chair of *The Jewish Sound*'s board of trustees, told *eJewishPhilanthropy*, including on issues related to Israel, which the publication won't cover unless it's tied to the Puget Sound region.

"Everyone can go elsewhere for all that, even *The Seattle Times*, *Wall Street Journal*, mainstream publications, they are and should be covering Israel," she said.

Instead, the publication will focus on community news, lifecycle announcements, a comprehensive calendar and opinion pieces from residents across the political spectrum. While the publication will set a limit around what views are permitted related to Zionism, its red line is going to be "pretty far to the left," Blankinship told eJP, though she added: "We're not going to [platform] people who say Israel shouldn't exist."

Blankinship said she hopes to encourage a lively, robust conversation about Jewish communal issues, something she hopes will attract younger readers. Being able to allow all viewpoints on contentious issues is one of the reasons the paper decided not to financially partner with their local federation, which would want editorial input.

Kalish came up with the idea for the publication soon after moving to the region four years ago. She was disconcerted to find the community had no publication to help her connect to other Jews, to find events or to read about births and deaths within the community. Soon, Kalish and a group of 20 other locals, including the former *JTNews* editors, began weekly planning meetings.

Organizers are being clear to donors — they are starting a journalistic organization. "We will let our large donors know, and we are going to have this in our transparency statement, that your money does not give you access to the editorial team," Magalnick told eJP.

Organizers also decided not to use a fiscal sponsor to launch the outlet because the sponsor would charge a percentage of donations. "I just didn't want that donated money to go anywhere but us," Kalish said.

Young Jews have flooded into the region recently for tech jobs, forming their own Jewish employee resource groups at Amazon, Microsoft and smaller local startups, celebrating holidays together at local pubs.

"They want to meet other Jewish young people," Blankinship said. "Judaism isn't their whole life, but it's an important part. ... So they want a lot of information about how to get involved, how to find activities that interest them."

This demographic is one of many disparate Jewish communities in the region that are thriving but disconnected, with massive waterways slicing through Jewish communities physically. The area is also home to the third-largest Sephardi community in the United States.

Blankinship, a veteran writer and editor with a digital background, hopes to expand the publication across platforms, including social media and podcasts, to connect with different audiences.

Even though the organizers who are launching the publication skew older, "they know that the publication can't just market to them," Blankinship said. "You can't just appeal to the 80-somethings and 70-somethings with your publication and expect it to live beyond 10 years from now." Her goal is to help launch the publication, but prepare to transition the editorial side to a professional with "younger ideas and more modern experience," she said.

Blankinship leads a community task force, made up of professional Jews across the spectrum, young, old, Sephardi, Ashkenazi, setting the paper's policies and calendar. Her daughter, who is 31, has been begging her to have a matchmaker column in the new publication, Blankinship said. The board, which currently has four people on it, also aims to represent the larger community, Kalish said. "We're really

thinking about the young singles and the young with families."

When searching for talent to write for the publication, Blankinship is "more interested in talent than I am in pedigree," she said. Writers need not be Jewish, but they need to know how to write well.

Last month, *The Jewish Sound* was approved by the IRS for its 501(c)(3) status, and it set a projected launch date for early 2027, but first it needs to raise \$600,000, enough for a nest egg, with the goal of eventually creating an endowment for long-term sustainability.

The publication has already raised over \$100,000, with a projected yearly budget of \$400,000, organizers said.

Although the articles will be accessible for free, there will be memberships, similar to those used by public radio, Kalish said, where members can get perks and merchandise, such as a coffee mug.

"My saying in my life is, you see a problem, you grab an ally or two or three, roll up your sleeves and get to work," Kalish said. She identifies as a "serial social entrepreneur" and has launched three nonprofits in the past based around literacy, connecting Black and Jewish students and closing the opportunity and achievement gaps in low-performing schools.

As a newcomer to the region, Kalish said that she is "the worst person to do this in Seattle, because I have no history here." But she said that she is also "the best person to do it here, because I had no history, so I'm talking to all kinds of fundraisers."

Kalish said she unabashedly evangelizes about the publication everywhere — in the pews of local synagogues and in line at the local Jewish film festival. "I want to spread the word. I want to plant the seeds. I want members. I want money. You need friends before you get funds."

There is a lot of money in the Puget Sound region, she said. "And a lot of Jewish money. I'm gonna tap it." ♦