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Directed by
Dr. Norm Tully
Ms. Sharon Carter

CALIFORNIA STATE UNIVERSITY NORTHRIDGE
Department of Educational Administration and Supervision
Northridge, California 91330

VOLUME II
THE DIRECTORY OF SERVICES
TO DEAF JEWS IN AMERICA

By
Paula E. Tucker

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"We need to be able to be what we are and take pride in our successes and recognize our failures."
Frederick C. Schreiber

This project has taught me about both successes and failures. Although I seem to have learned more along the path to my failures, I hope that they have been outweighed by my successes. The following people have helped prod me toward the road to success:

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ABSTRACT

It was not until 1956 that the Jewish deaf community began to organize itself with the establishment of the National Congress of Jewish Deaf. One of the aims of that organization was to "aid in the growth and preservation of the religious spirit among Jewish deaf persons." However, there is no comprehensive reference which identifies, on a national level, services which are available to contribute towards this objective. Such a study was the focus of this project. The directory provides information on some services that exist and are available to deaf Jews in America.

Three hundred twenty-nine questionnaires were sent out to Jewish Federations, Community Councils, Central Agencies for Jewish Education, Hebrew Associations of the Deaf, synagogues and other Jewish institutions presently known to be involved with the deaf community, as well as individuals in the field of deafness. The purpose of this survey was to determine the type and extent of services available in the areas of Religious Services, Jewish Educational Services, Social/Cultural Activities, Vocational/Occupational Services, and Social Services to Jewish deaf individuals around the country.
One hundred twenty questionnaires were returned, with the greatest number of responses coming from the Jewish Federations. From these responses, the information was categorized, summarized, and placed into a directory format. The result of this work is The Directory of Services To Deaf Jews in America.
CHAPTER I

INTRODUCTION

Deaf people have long been recognized as members of a minority group. When in need of special services such as educational, vocational, interpreting, social, counseling, or referral services, deaf people can usually locate at least one, and in larger cities, often more than one agency that coordinates these services and makes them known to deaf consumers. However, when deaf people are members of a second minority group, that of a religious minority, in other words, when they are a "minority within a minority," the services which satisfy their unique needs are very limited and perhaps even unavailable. Such is the case of deaf Jews.

All evidence has shown that deaf Jews have been sadly neglected by their religion (Schreiber, 1986). This is due more to an unawareness of deafness rather than to a deliberate policy of neglect.

The main organizing factor in the Jewish deaf community is the shared experience of deafness, rather than the usual Reform, Reconstructionist, Conservative or Orthodox identification. . . . Moreover, deaf people do not have a high visibility to the hearing world because of their own tight community structure and the fact that deafness is not externally apparent (Gottlieb, 1976).
For this reason, they are often overlooked by the community, their needs unmet.
PURPOSE OF THE STUDY

Historically, the Jewish community has been known to provide for its own. However, when speaking of deaf Jews in particular, their needs appear to have been ignored. There are few Jewish leaders knowledgeable about deafness and few Jewish deaf professionals to provide leadership to the Jewish deaf community. The services which are available to this segment of the population vary widely in both quality and scope. They tend to be available in scattered areas and may not be utilized to the greatest extent possible by the largest number of people due to their existence not being widely known.

For many years, the Jewish deaf community was not nationally well organized.

It was not until the National Congress of Jewish Deaf was founded in 1956 and until its affiliated [sic] became more active that the lack of religious guidance and trained professional services for Jewish deaf people were noted. Rabbinical seminaries had no courses to bring the needs of the Jewish deaf to their students. Very little was known about the deaf by Jewish community leaders (Fleischman, 1970).

Since long before this organization began, there had been no attempt to collect and categorize into one source the services that were available to Jewish deaf people across the United States. A resource such as this could
only help to strengthen the Jewish deaf community, and encourage the Jewish community in general to develop and/or expand services available to this population.

The purpose of this project was to identify, summarize and categorize the religious services, Jewish educational services, social/cultural activities, vocational/occupational services, and social services that were available to Jewish deaf people across the United States as of June 1986. Jewish Federations, Community Councils, Central Agencies for Jewish Education, Hebrew Associations of the Deaf, synagogues and other Jewish institutions presently known to be involved with the deaf community, as well as individuals in the field of deafness were surveyed to obtain this information. Once gathered, the information was then assembled into directory form.

In this directory format, a partial listing of resources and services which do exist are now available to Jewish deaf people, rabbis, educators, and other interested individuals working in the deaf community. Individuals desiring a particular service will have a clearer picture of what exists in their community, and Jewish community members and service providers will have a resource at their fingertips to help locate various services of benefit to the Jewish deaf community.

This directory also serves a second, and perhaps more important function. While it can hardly claim to be a
definitive study on services available to Jewish deaf people
due to the survey size and response rate, it does give an
indication of which areas of the country provide the
broadest spectrum of services to the Jewish deaf community.
It also provides some evidence as to which cities with
sizable Jewish deaf populations appear to be lacking
necessary services. Hopefully, this directory will spur
interest among those agencies who have not been providing
services to all segments of the community, and will
stimulate them to evaluate their needs and to take steps to
fill in any gaps that may exist.

It is the author's hope that this initial directory
will continue to be expanded and updated as the services
available to Jewish deaf people increase, and that future
ditions will indicate a greater equality in the services
available to deaf and hearing Jews. This will allow both
groups equal accessibility to the wide variety of resources
and services in the Jewish community. Every Jew has the
right to participate in religious services, to receive a
Jewish education, and to be a full member of the Jewish
community. By identifying and meeting the Jewish deaf
person's special needs, the Jewish community can enable them
to take full advantage of their rich Jewish culture and
heritage, and to become full members of the Jewish
community.
CHAPTER II

REVIEW OF THE LITERATURE

No literature was found specifically relating to a need for a compilation of services available to Jewish deaf people. However, the scarcity of services available to this segment of the Jewish population, described to some extent in the findings of this study, is repeatedly related, mainly in anecdotal essays. The feelings of frustration, isolation and anger are expressed as Jewish deaf individuals tell their stories.

The chapter entitled "The Jewish Deaf Community" included in The Second Jewish Catalog details the feelings of Jewish deaf adults as they related what they had experienced during their lifetime as Jews living on the outside or on the fringes of what we would consider typical Jewish experiences. A sixty year old deaf woman explains:

My first Jewish memories . . . Well, I became deaf at the age of seven. I had just started Hebrew lessons and naturally wanted to continue studying, even though I was now deaf. So I went to the rabbi and asked him if he himself would teach me, since the religious school had told my parents I could not attend regular classes-- "too hard to teach a deaf child," they said. My protests that I could read lips were ignored by everyone. So, I approached the rabbi hoping for private lessons. I believed that he would never
refuse me . . . but I was wrong. Deaf people do not have to learn Hebrew, he said; I would never be called to the Torah anyway, either as a deaf person or as a woman. My heart sank at this introduction to the hearing world's attitude to the deaf. But I was determined to learn Hebrew with or without his help (1976, p. 151).

Another person remembers:

I used to go to a Catholic residential school for the deaf. One Christmas vacation I came home. Before going to sleep I knelt by my bed, folded my hands, bent my head, and began to pray the Lord's Prayer as we did in school every night. Suddenly I felt my mother's hands pulling me up by the hair. She shook my shoulders and with clear words she said: "Jews don't kneel." That is how I found out I was a Jew (1976, p. 152).

Rabbi Lynn Gottlieb, editor of the chapter, "The Jewish Deaf Community," taken from The Second Jewish Catalog, sums up the experiences expressed by many of the people she interviewed for this section:

The recollections [of those interviewed] continue: denying of Bar Mitzvah lessons; going to hearing services and having to sit quietly for hours, sometimes in the back row where lip reading is impossible; not understanding your own wedding or the funeral eulogy of someone you loved, because there is no interpreter; seeing candles, menorot, mezzuzot, Torahs, but never understanding what they mean, what they are used for; frustration, despair, boredom, and great courage—these themes recur again and again in the life stories of the Jewish deaf community (Gottlieb, 1976, p. 152).

The late Dr. Frederick C. Schreiber, a great leader in the deaf community as well as in the Jewish deaf community, frequently spoke out on the need for more
services for Jewish deaf people. In a paper delivered to the second National Congress of Jewish Deaf conference in 1970, he stated:

The deaf Jew needs to have someone to turn to in times of stress, someone who can counsel him, comfort him, guide him not only in religious matters, but with secular problems as well (Schreiber, 1986).

Dr. Schreiber goes on to decry the lack of attention which is paid to the children of deaf Jews. He relates his personal story of attempting to enroll his children in Sunday School in the Washington, D.C. area, and was told that he would need to be a member of the temple first. Although he pointed out that he would derive no benefit from such a membership since the temple provided no special accommodations for deaf members, he was told "it would make his children feel better" if he joined. So, he joined, but later quit, not being satisfied with what he was receiving.

Dr. Schreiber laments the paucity of proper religious training available for deaf Jewish youth.

It is disheartening to note that when reading over the literature on education, there is, if not frequent, at least regular mention of what is available for Christians - and almost nothing - I say almost to be conservative because I have found nothing at all - about programs for Jews. I don't care whose fault it is and I would not even want to speculate on whose responsibility it is to insure that something is done to provide our deaf Jewish children with adequate religious training. It seems to me that if religion is important, then it is the responsibility of those primarily concerned with religion to see to it that the children are not neglected (Schreiber, 1986).
Others relate similar stories of the need for deaf children to be educated Jewishly. Dr. T. Alan Hurwitz, presently Dean of Students at the National Technical Institute for the Deaf in Rochester, New York, describes the Jewish experiences he had as a child growing up in a small town in Iowa, attending services in an Orthodox synagogue with his parents, who are also deaf.

We just sat there in the synagogue and stared into space. We had prayer books with us and tried to look industrious. We were reading, but we did not know what was happening during the services. I remember asking my father how he could stand the silence and mystery during the service. He just told me not to worry about it and to be at ease with myself. I guess he was trying to tell me that he trusted the rabbi and other friends in the temple. We smiled at others frequently and made cordial nods to them. That was all. We had faith in Judaism even though we did not fully understand it (Hurwitz, 1986).

Although these stories sound rather hopeless, there is evidence in the literature that progress is being made to remedy these situations. Rabbis and other Jewish community leaders are beginning to take notice of this unique group of Jews, and are speaking out to inform others of their special needs.

Rabbi Herbert Schwartz wrote in 1974 of the need to fully involve deaf Jews in every aspect of Jewish life.

The deaf are now a responsible group for all intents and purposes, and deserve the acceptance of their community. We must seriously consider including the deaf . . . in a hearing minyan and allowing the deaf an aliyah in a
hearing synagogue... We must permit substitute forms of communication required by the normal interplay of the deaf in a hearing world in all legal matters. We can no longer wait for "a time when God will unstop the ears of the deaf" (Schwartz, 1974).

Rabbi Fred Friedman of Baltimore, Maryland, himself deaf, explained in a speech delivered recently at Congregation Knesses Israel in Minneapolis:

We must face dealing with Jewish deaf children and adults. They are our future Jewish generation that uphold the Jewish heritage. In view of the vast improvement in educating the Jewish deaf, it is certainly incumbent upon the Jewish community to provide them with every opportunity for instruction and study in all areas of Jewish knowledge (Friedman, 1986).

Rabbi Alan Henkin, a strong advocate for the Jewish deaf community in Los Angeles, and rabbi at Temple Beth Solomon of the Deaf, gives yet another reason why services should be increased. Rabbi Henkin was not speaking specifically of deaf individuals in his article, however the reasoning applies just as well.

Jews with disabilities ought to be integrated into the Jewish community because it is in our self-interest to do so... We who are temporarily able-bodied people never know if, and when, we ourselves will become disabled. And when that day comes, it will be of some comfort to know that the Jewish community is accessible to all of us. Thus, simple selfishness - the interest to keep the community open to ourselves in case of our own disability - ought to impel us to integrate Jews with disabilities into the community (Henkin, 1983).

Change comes slowly to anything that is worth doing. Programs for the deaf Jew are no exception. However,
progress is being made in this area. This change is being chronicled mostly in local Jewish newspapers, and articles detailing such gains are appearing with greater frequency than in the past.

The Baltimore Jewish Times recently described the efforts of Rabbi Fred Friedman and his work with the Orthodox Jewish deaf youth of Baltimore. Friedman became a rabbi with the sole purpose of helping Jewish deaf people. Friedman works tirelessly to involve young deaf Jews in religious activities and to fill the Jewish void in their lives. Our Way, the Orthodox deaf youth group that Friedman supports, provides deaf Jewish teens with religious education and the opportunity to socialize with other Jewish teens, an opportunity that is often missing from their lives.

In Cleveland, Ohio, the Cleveland Jewish News told of the plight of a young Jewish couple searching for services for their two year old daughter whose deafness had been discovered at the age of nine months. The story related the willingness of the Jewish Family Service Association (JFSA) to assist the family in purchasing an auditory training device for their daughter and in receiving counseling for the entire family. The JFSA also helped the family to establish a parent support group for other Jewish families with disabled children and is already thinking about the future educational needs of the child.
These stories emphasize that the Jewish community's awareness of deafness is increasing, albeit slowly, and that positive changes are coming about. As more issues such as these are publicized, the amount of services available to Jewish deaf children and adults can only grow.

When investigating the need for services for Jewish deaf people, the question arises as to how many people are actually in need of such services. The literature in this area is vague at best, and it is difficult to ascertain the number of deaf Jews in the United States.

While there is no definitive answer to this question, a reasonable estimate can be made of this figure based on various demographic studies which have been done, both of the deaf population and the Jewish population. The Greater Los Angeles Council on Deafness (GLAD) estimates there to be 700,000 hearing impaired persons in Los Angeles alone (Temple Beth Solomon of the Deaf, 1983). Based on the fact that Jews comprise approximately 2.7 percent of the general population (Chenkin & Miran, 1981), and that religious preferences of the deaf population are very close to those of the hearing population (Schein, 1986), it can be estimated that there are approximately 20,000 Jews with some degree of hearing impairment in the Greater Los Angeles area. Temple Beth Solomon of the Deaf in Arleta, California estimates this figure to be as high as 35,000 - 50,000 people with hearing impairments. When the group is reduced
to those with severe and profound losses, the number drops to approximately 15,000.

Looking at this question from a different angle, according to the National Census of the Deaf Population in 1974, there were almost 500,000 prevocationally deaf persons in the United States. Estimating that five percent of the population is Jewish, there are approximately 25,000 deaf Jews who fall into the category of being pre-vocationally deaf (Fleischman, 1986). When those persons who lost their hearing after this time are included, the number increases significantly.

From whatever aspect this question is approached, the fact remains that there is a sizable number of Jewish deaf people who are entitled to the same rights of Jewish involvement as the general Jewish population. "Yet, the deaf of America are the most overlooked and forgotten group of handicapped people by our Jewish community" (Fleischman, 1986). Jewish institutions must accept the responsibility of assisting the Jewish deaf community to achieve the same level of religious education and Jewish identity that they strive for in the Jewish hearing world. By not making a commitment to identify and meet the needs of this

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1 Alexander Fleischman uses this percentage to attain this figure. However, he does not document his source for this information. The American Jewish Year Book, 1981 Edition, lists the estimated Jewish percent of the total population at 2.7 percent.
population, the Jewish community risks losing this "minority within a minority" to assimilation and "friendlier" religious organizations. Losing this portion of the community would be a tragedy. "The hearing world has much to gain from the unique experience of the deaf community, both through the incredible contribution of sign language to religious experience and the personal life stories of these people" (Gottlieb, 1976).
CHAPTER III

METHODOLOGY

In order to obtain the information necessary to compile a directory of services available across the country to Jewish deaf people, a survey was developed. It was the author's intent to make the items on this survey as concise, mutually exclusive and exhaustive as possible. All questions required the respondent to check off their response given a list of choices, with the exception of those which requested specific names and addresses.

The survey was divided into five sections:

I. Religious Services
II. Jewish Educational Services
III. Social/Cultural Activities
IV. Vocational/Occupational Services
V. Social Services

By the selection of these specific categories, the author intended to cover all aspects of community life which are available to the average Jewish individual.

The names on the mailing list were compiled from several different sources. The source which yielded the greatest number of names was the 1986 Directory of Jewish Federations, Welfare Funds and Community Councils, compiled
by the Council of Jewish Federations, and made available to
the author by the Jewish Federation Council of Greater Los
Angeles. This directory listed 214 different agencies
across the country - the majority of which act as umbrella
agencies to other Jewish organizations.

The second greatest source of names was the listing
of Local Central Agencies for Jewish Education, supplied to
the author by the Los Angeles Bureau of Jewish Education.
This list supplied the names of 50 different Jewish
education agencies located in 27 states and the District of
Columbia.

The remaining names on the mailing list were supplied
by Rabbi Alan Henkin of Temple Beth Solomon of the Deaf in
Arleta, California, and Bess Hyman, Editor of the "National
Congress of Jewish Deaf (NCJD) Quarterly". These names
included NCJD affiliates, synagogues and other Jewish
institutions known to be working with the deaf community
and individuals known to be working with the Jewish deaf
community. In total, 329 surveys were mailed.

In selecting the individuals to be surveyed, a great
attempt was made to cover all major geographical locations
in which a Jewish community might exist, and which might
provide services to deaf Jews. In order for the study to be
fully comprehensive, every synagogue in the United States
would have had to have been surveyed. However, time and
financial restraints prohibited the author from attempting
such a task.

The surveys were sent to each respondent via first class mail, and included a self-addressed stamped envelope to facilitate ease of responding. Each survey was accompanied by a cover letter, stating the author's affiliation with California State University, Northridge, the purpose of the survey, and the time allotted for responses. The survey was mailed out on June 6, 1986, and the respondents were requested to return the completed survey in the envelope provided by June 20, 1986.

A deadline of August 1, 1986 was established after which time no further surveys would be included in the directory. No surveys were received after this date.

Upon receipt, the surveys were categorized first by state, and then by city. The directory is organized alphabetically by state, with the cities within each state also alphabetized. Information was taken from each survey and was listed in a narrative form in one of the five categories of services mentioned earlier.

The directory also includes a name index to locate the contact persons for each category in each location. This index is listed in alphabetical order.

Finally, a page is included which can be torn out and returned to the National Congress of Jewish Deaf, stating any omissions, corrections, or additions which might need to be made in future editions.
CHAPTER IV

FINDINGS AND ANALYSIS

On June 6, 1986, 329 surveys were sent to a variety of Jewish organizations for the purpose of obtaining information about the services these organizations made available to Jewish deaf individuals. This information was then synthesized and put into a directory format.

Of the original 329 surveys sent out, a total of 120 surveys were returned by the respondents. This represents a 36.47 percent response rate. Six surveys were returned unopened to the sender because of incorrect addresses.

For the purpose of a more indepth analysis of the responses, the surveys were divided into five categories: Jewish Community Federations, Centers for Jewish Education, individuals (those individuals known to be involved with the Jewish deaf community), Hebrew Associations of the Deaf, and Synagogues or other Jewish institutions known to be presently involved with Jewish deaf individuals. Five surveys were unable to be placed in any of the categories. Four of these were incompletely filled out, and it was not possible to determine their source. On the fifth survey, the respondent wished to remain anonymous, and although the respondent was from the Greater Los Angeles area based on
the information provided on the survey and the postmark on
the envelope, it was impossible to determine with any degree
of certainty the source of the response.

Table 1 describes the responses received.

<table>
<thead>
<tr>
<th>Category</th>
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<th>Responses Received</th>
<th>Percent of Total Surveys Received By Category</th>
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<td>Jewish Community Federations</td>
<td>214</td>
<td>76</td>
<td>35.51</td>
</tr>
<tr>
<td>Centers for Jewish Education</td>
<td>50</td>
<td>11</td>
<td>22.00</td>
</tr>
<tr>
<td>Individuals</td>
<td>19</td>
<td>11</td>
<td>57.89</td>
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<td>Hebrew Associations of the Deaf</td>
<td>11</td>
<td>3</td>
<td>27.27</td>
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<tr>
<td>Synagogues or Other Jewish Institutions</td>
<td>35</td>
<td>15</td>
<td>42.86</td>
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The calculations in Table 1 were based on the number of surveys received in each category. The five surveys which were not able to be categorized are not reflected in Table 1.
Table 2 indicates the relationship between the percentage of the total number of surveys mailed out and the percentage of the total number of surveys received, each by category.

<table>
<thead>
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<th>Category</th>
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<th>Percent of Total Surveys Mailed Out</th>
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<td>50</td>
<td>15.20</td>
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<tr>
<td>Individuals</td>
<td>19</td>
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Of the 120 responses received, 53 (44.17 percent) indicated that they knew of no services of any type which were available in their area. However, it is interesting to note that six commented that every attempt would be made to provide services if a request was made. This information was volunteered; it was not a specific question on the
survey.

The remainder of this chapter will be a presentation of The Directory of Services to Deaf Jews in America in its final form.
THE DIRECTORY OF SERVICES
TO DEAF JEWS IN AMERICA

Compiled and Edited By
Paula E. Tucker

August 1986
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Handicap awareness seems to have found a place in today's society, yet there still exists a skeptical attitude in most people towards the ability of handicapped people to truly participate in all aspects of their lives. Some handicapped people are more successful at being assimilated into the environment around them than others. The hearing-impaired sector exemplifies an unsuccessful attempt at assimilation, mainly due to a communication gap that is not easily bridged. This is not necessarily due to the failure to understand spoken, signed, or written dialogue. There is also a need to understand their culture. The Jewish subdivision of this hearing-impaired segment brings us to a well known fact that this group subdivision is a "minority within a minority".

A "minority within a minority!" What does this mean? According to Talmudic law, the hearing-impaired Jew is considered heresh, a concept that seems to be deeply rooted in the teachings of Judaism over the years. With today's advanced technology, hearing impaired people are at a point where they can lead a much more normal life. Strides in the fields of education, interpreting, and technology have resulted in increased awareness and a narrowing of the
communication barrier. This prompted Shlomo Goren, Chief Rabbi of Israel, to proclaim at the 1981 Second Congress of the World Organization of Jewish Deaf in Jerusalem, that hearing-impaired Jews are members of the Jewish people with equal rights and obligations as far as Halacha is concerned. This is surely an enlightening step, but does the rest of the world know this? Still, many hearing impaired Jews are denied an opportunity to be proud Jews. Perhaps it is because the hearing impaired Jew or the person who is concerned about a hearing impaired friend, associate, or relative does not know how to approach the issue or where to go for appropriate assistance.

Paula Tucker's National Leadership Training Program project to develop THE DIRECTORY OF SERVICES TO DEAF JEWS IN AMERICA is a welcomed endeavor on behalf of everyone who is involved, in one way or another, with hearing impaired Jews. This is a laudable effort. Since the National Congress of Jewish Deaf was established in 1956, there has been a strong need for this kind of document. This directory is a valuable resource which should be utilized to develop awareness and better understanding of the "minority within a minority."

Paula Tucker's interest in working with deaf people goes back to her high school days. She received a Bachelor of Science degree in Education of the Hearing Impaired in 1980 from the University of Illinois at Urbana-Champaign.
During her teaching career with hearing impaired children in the Lakewood, Ohio, Public Schools, she completed the Interpreter Training Program at Cleveland State University, and is now a certified member of the Registry of Interpreters for the Deaf. As a Jew, she began to see that some Jewish deaf people lacked a Jewish identity for various reasons. This lead to her interest in the development of this Directory, which is the culmination of her efforts in this area.

Kenneth S. Rothschild, President
National Congress of Jewish Deaf

August, 1986
HOW TO USE THIS DIRECTORY

This directory is the product of a survey sent to a total of 329 Jewish Federations, Community Councils, Central Agencies for Jewish Education, Hebrew Associations for the Deaf, synagogues, and other Jewish institutions presently known to be involved with the deaf community, as well as individuals in the field of deafness. The information contained in the surveys which were returned was summarized and categorized.

Included in each section is the name of a person to contact for additional information. All information included in the directory is as current as possible, however it is advisable to verify any information before attempting to utilize a particular service. All phone numbers are voice only, unless otherwise noted as having a TDD (Telecommunication Device for the Deaf) available.

The following five categories were used to present the information in the clearest manner possible:

Religious Services: This refers primarily to activities which are ordinarily conducted in a synagogue, such as Shabbat services, high holiday services, or other holiday services. The main concern is the accessibility of these services to deaf individuals, and the manner in
which they are made accessible.

Information is also included on the availability of religious counseling. However, there is no information as to whether this counseling is provided directly through the service provider, or indirectly, through the use of an interpreter. Arrangements for this type of service are usually made on an individual basis, and this information can be obtained by contacting the service provider.

**Jewish Educational Services:** Emphasized in this section is Jewish education which is available for children and/or adults. It covers the full range of religious education options which may be available, from formal classes for children to Bar/Bat Mitzvah training for adults. Information on how this education is presented (via a teacher who signs, with the assistance of a sign language interpreter, through oral methods, etc.) is also provided.

**Social/Cultural Activities:** This section describes the variety of social and cultural activities and programs which are available for children and/or adults. It includes how often these activities are presented and their locations.

**Vocational/Occupational Services:** The availability of vocational and/or occupational services designed specifically to meet the needs of deaf individuals or adapted in some way to meet their needs is described in this section. Information on the staff workers' familiarity with
deafness and their communication skills is also included.

Social Services: Indicated in this section is the availability of personal counseling for Jewish deaf individuals. It elaborates on the specific types of counseling which are available (marriage counseling, family counseling, crisis intervention, etc.) and provides some basic information on the personnel offering such services.

Every attempt was made for the information included in this Directory to be as current, accurate and complete as possible. Any omissions or errors in information are not deliberate. To correct any problems which may exist, a form has been included for Directory users to complete and return. Future editions will reflect these changes and will add to the usefulness of this Directory.
THE DIRECTORY OF SERVICES
TO DEAF JEWS IN AMERICA

ALABAMA

Mobile

Mobile was identified as having a very small Jewish deaf population with a strong oral philosophy. By this it is meant that the preferred method of communication among the deaf Jews is by lipreading, use of residual hearing, and the use of speech. Sign language is not used. No special services are provided specifically for Jewish deaf community members, nor were any special accommodations noted. Participation in all activities is encouraged through attending regular services without special support services and oral communication.

Contact: Phyllis B. Feibelman
3637 Longview Lane
Mobile, AL 36608
(205) 342-7153

ARIZONA

Phoenix

Religious Services: Shabbat services are held for the Jewish deaf community on special occasions with the aid of a sign language interpreter. Religious counseling is provided by a rabbi, social worker and psychologist in the area of family counseling, with the use of an interpreter.

Contact: Froma Cummings
Council for Jews with Special Needs
1718 W. Maryland
Phoenix, AZ 85015
ARIZONA

Phoenix (continued)

Jewish Educational Services: Formal classes in Judaism are offered for deaf children on a regular basis, with the assistance of a sign language interpreter. Bar/Bat Mitzvah training for deaf children is available.

Contact: Becca Hornstein Temple Chai (Reform)
6309 E. Ludlow Drive 4645 E. Marilyn
Scottsdale, AZ 85254 Phoenix, AZ 85032

Social/Cultural Activities: Targeted groups for social/cultural activities are young children and teenagers. Deaf children are involved in Jewish youth groups, as well as a special group set up for Jewish deaf teens and teens with other disabilities. Activities are usually held at a community center.

Contact: Froma Cummings Council for Jews with Special Needs
1718 W. Maryland
Phoenix, AZ 85015

CALIFORNIA

Fremont

Religious Services: Special provisions are made for the Jewish deaf community during high holiday services only. A sign language interpreter is provided.

Contact: Temple Beth Torah
42000 Paseo Padre Pkwy.
Fremont, CA 94539

Fresno

Religious Services: Special provisions are made for the Jewish deaf community during high holiday services only. A sign language interpreter will also be provided
Religious Services: (continued)

for other services if a request is made. Religious counseling is not currently available, but provisions will be made if there is a request.

Contact: Andrea Rae Brodsly
5070 E. Ashlan #118
Fresno, CA 93727
(209) 291-2063

Temple Beth Israel
(Reform)
P.O. Box 1328
Fresno, CA 93715
(209) 264-2929

Jewish Educational Services: Deaf students are mainstreamed into regular classes without the use of an interpreter. Bar/Bat Mitzvah training is available for deaf children using oral methods only.

Contact: Cantor Kevin Wartek
Temple Beth Israel
P.O. Box 1328
Fresno, CA 93715
(209) 264-2929

Social Services: Personal counseling is available for Jewish deaf people with costs being based on a sliding scale. Personnel who perform such counseling are hearing counselors who communicate by means of an interpreter, using a family member to help and/or by talking and writing notes. Counseling is provided in the following areas: interfaith marriage, marriage counseling, family counseling, family violence, financial counseling, aged deaf parents, step-parenting, divorce counseling, crisis intervention, and single parenting.

Contact: Melvin Roth, LCSW
Executive Director
Jewish Family Service of Orange County
12181 Buaro Street, Ste. G
P.O. Box 3120
Garden Grove, CA 92642
(714) 537-4980
A variety of services are provided for deaf Jews throughout the Greater Los Angeles area. Contact individual synagogues for more information than is listed here.

Chabad (Orthodox)

Religious Services: Chabad conducts Shabbat services for the Jewish deaf community for special occasions with the aid of a sign language interpreter. During worship, deaf congregants actively participate through sign language and/or speech. Religious counseling is provided by a rabbi in the following areas: pastoral problems, marriage, divorce, pre-marital counseling, conversion, interfaith marriages, substance abuse, family violence and family counseling.

Jewish Educational Services: Chabad does not offer formal classes in Judaism for deaf children, but deaf children are either mainstreamed into a regular class or are instructed on an individual basis. A sign language interpreter is provided to assist instruction. To supplement instruction, captioned films, videotapes, and computer software are used. Bar/Bat Mitzvah training is available for both deaf children and adults. This training is conducted by a rabbi who either signs for himself, communicates through an interpreter, or communicates orally and through writing.

Social/Cultural Activities: Chabad offers social and cultural activities for Jewish deaf adults on a monthly basis. Activities offered include programs with religious themes as well as parties. Other programs for Jewish deaf adults include seminars, guest lecturers, discussion groups, mini-courses, retreats and community meals. These offerings are usually held at a synagogue or at a private home.

Social Services: Chabad provides free personal counseling in the following areas: interfaith marriage, marriage counseling, teen rap groups, family counseling, family violence, financial counseling, aged deaf parents, step-parenting, divorce counseling, crisis intervention, substance
and single parenting. Personnel who work with deaf clients vary from hearing counselors who are knowledgeable of the deaf community and culture to trained deaf volunteers to hearing counselors with little background or experience with deaf clients. Counselors communicate with their clients by using an interpreter, and/or talking and writing notes.

Contact: Dennis Brown
Administrator
Chabad Mental Health Programs
1952 S. Robertson Blvd.
Los Angeles, CA 90034
(213) 204-3329 TDD
(213) 204-3196 Voice

Temple Beth Solomon of the Deaf (Reform)

Religious Services: Temple Beth Solomon of the Deaf makes both regular Shabbat services and holiday services available to its deaf congregants by means of a rabbi who is able to sign for himself, and by means of a sign language interpreter. A special prayer book designed by the congregation and the rabbi is used for Friday night services instead of the traditional Reform prayerbook. During worship, deaf congregants actively participate through sign language and/or speech. Religious counseling is provided by the rabbi in the following areas: pastoral problems, marriage, divorce, pre-marital counseling, conversion, inter-faith marriages and substance abuse.

Jewish Educational Services: Temple Beth Solomon of the Deaf offers classes in Judaism for deaf children on a regular basis, with teachers trained in the field of deafness offering the instruction. The teachers sign for themselves. The deaf student is instructed in a class with hearing students. A special curriculum is used with captioned films and videotapes being used to supplement instruction. Bar/Bat Mitzvah training is available for both deaf children and adults, and is taught by the rabbi.
Greater Los Angeles Area (continued)

Temple Beth Solomon of the Deaf

Social/Cultural Activities: Temple Beth Solomon of the Deaf provides a full range of social and cultural activities for both deaf children and adults. There is an active Hebrew Association of the Deaf chapter. Social/cultural activities are targeted for young children, young marrieds, families, and senior citizens. Activities are offered on a weekly basis and include captioned films and videotapes, programs with religious themes, parties, and card socials. Programs set up specifically for deaf adults include seminars, guest lecturers, discussion groups, mini-courses, retreats, and community meals. These offerings are usually held at the synagogue, a community center or a camp.

Social Services: Temple Beth Solomon of the Deaf provides free personal counseling in the following areas: interfaith marriage, marriage counseling, teen rap groups, aged deaf parents, divorce counseling, crisis intervention, substance abuse, and deaf immigrants. Personnel who work with deaf clients are hearing counselors who are knowledgeable of the deaf community and deaf culture, and communicate by signing for themselves.

Contact: Rabbi Alan Henkin
Temple Beth Solomon of the Deaf
13580 Osborne Street
Arleta, CA 91331
(818) 896-6721 TDD
(818) 899-2202 Voice

University Synagogue (Reform)

Religious Services: University Synagogue conducts Shabbat services on a regular basis and on special occasions during which a sign language interpreter is available, if a request is made in advance. During worship, deaf congregants actively participate through sign language and/or speech. Religious counseling is provided by a rabbi in the following areas: pastoral problems, marriage, divorce, pre-marital counseling, conversion,
CALIFORNIA

Greater Los Angeles Area (continued)

University Synagogue

interfaith marriages, substance abuse, family violence, and family counseling.

Jewish Educational Services: University Synagogue does not offer formal classes in Judaism for deaf children, but deaf children are mainstreamed into the regular classes. To supplement instruction, captioned films and videotapes are used.

Contact: Rabbi Allen I. Freehling
Cantor Jay I. Frailich
University Synagogue
11960 Sunset Blvd.
Los Angeles, CA 90049
(213) 472-1255

Riverside

Religious Services: Shabbat services on a regular basis, Shabbat services on special occasions and holiday services are all made available to the Jewish deaf community through the use of a sign language interpreter. The rabbi has some sign language skills. Religious counseling is provided by a rabbi in the areas of premarital counseling, conversion, and interfaith marriages.

Contact: Barbara Sultan
5978 Courtland Drive
Riverside, CA 92506
(714) 686-0282 TDD
(714) 686-9906 Voice
Rabbi Philip Posner
Temple Beth El (Reform)
2675 Central Avenue
Riverside, CA 92506
(714) 684-4511 TDD
and Voice
CONNECTICUT

Stamford

Religious Services: No special provisions are made, however Jewish deaf community members are encouraged to participate in regular services and in the chavurot.

Contact: Rabbi Mark Golub
Chavurot Aytz Chayim
155 Fox Ridge Road
Stamford, CT 06903

Jewish Educational Services: Formal classes in Judaism are offered for deaf children on a regular basis. The deaf student is mainstreamed into regular classes with hearing students. No interpreter is provided, but parents are permitted to attend classes and interpret when necessary.
Bar/Bat Mitzvah training is available for deaf children and adults by a rabbi who communicates orally and by writing.

Contact: Rabbi Mark Golub
Rabbi Alex Goldman
Chavurot Aytz Chayim
155 Fox Ridge Road
Temple Beth El
Stamford, CT 06903
(No further information was provided)

Social/Cultural Activities: No special social or cultural activities exist specifically for deaf children or adults, but deaf children are involved in regular Jewish youth groups at the Jewish Community Center.

Contact: Judy Gansberg
Jewish Community Center
P.O. Box 3326
Stamford, CT 06905
(203) 322-7900

Social Services: Personal counseling is available for Jewish deaf people as part of the regular community program, but is not designed specifically for Jewish deaf people. The cost is based on a sliding scale.
Counselors communicate with their clients by using a family member to help and by talking and writing notes.
Personnel who work with deaf clients are hearing counselors with little background or experience with deaf clients. Counseling is available in the following areas: interfaith marriage, marriage counseling,
CONNECTICUT

Stamford (continued)

Social Services: (continued)

family counseling, divorce counseling, crisis intervention, substance abuse and single parenting. Personnel who work with deaf clients are hearing counselors with little background or experience with deaf clients.

Contact:  Dr. Ben Greenspan
Jewish Family Service
P.O. Box 3038
Stamford, CT 06905
(203) 322-6938

FLORIDA

Daytona Beach

Religious Services: No services are regularly accessible to deaf Jews, however a sign language interpreter will be obtained from the Deaf Services Center of Volusia County if an individual request is made.

Contact:  Patricia Potland
Director
Deaf Services Center of Volusia County
1023 Hamilton Court
Daytona Beach, FL 32018
(904) 252-0525 TDD

Ft. Lauderdale

Religious Services: Only high holiday services are made available to the Jewish deaf community through the use of a sign language interpreter. The prayerbook used for these services is the Jewish Community Center Association of the Deaf High Holiday Prayerbook. The
FLORIDA

Ft. Lauderdale (continued)

Religious Services: (continued)

services are held at the Jewish Community Center. During worship, deaf congregants actively participate through sign language and/or speech.

Contact: Gayle Kreger
Jewish Community Center
6501 W. Sunrise Blvd.
Ft. Lauderdale, FL 33313
(305) 792-6700

Social/Cultural Activities: Social and cultural activities are directed towards deaf senior citizens. Activities are held on a weekly basis. Activities offered include parties, card socials, guest lecturers and discussion groups. These offerings are usually held at the Jewish Community Center.

Contact: Gayle Kreger
Jewish Community Center
6501 W. Sunrise Blvd.
Ft. Lauderdale, FL 33313
(305) 792-6700

Social Services: Personal counseling for Jewish deaf people is available through United Hearing and Deaf Services. There is a set fee for services. Hearing personnel who conduct counseling are knowledgeable of the deaf community and sign for themselves. Counseling is available in the areas of family counseling and financial counseling.

Contact: Keith Muller
United Hearing and Deaf Services
2951 N.W. 49th Avenue
Lauderdale Lakes, FL
(305) 731-7200 TDD and Voice

Miami

Religious Services: Shabbat services for special occasions and holiday services are made available to the
FLORIDA

Miami (continued)

Religious Services: (continued)

Jewish deaf community through the use of a sign language interpreter. During worship, deaf congregants actively participate through sign language and/or speech. Religious counseling is provided by para-rabbinic counselors with the aid of an interpreter in the areas of substance abuse and religious issues.

Contact: Paula Epstein
Miami Dade Community College
300 N.E. 2nd Avenue
Miami, FL 33132
(305) 347-3072

Temple Israel
137 N.E. 19th Street
Miami, FL 33132
(305) 573-5900

Vocational/Occupational Services: Jewish deaf people are able to participate in the non-sectarian deaf vocational rehabilitation program sponsored by Jewish Vocational Services. Elements of the program include career counseling, career interest testing, job training, job placement, interpreters for job interviews and follow-up services such as supervision. The client is sponsored by a social service agency for financial support. The staff workers include the full spectrum from deaf staff workers who are fluent in sign language to those who are hearing and communicate through an interpreter. A sign language interpreter is a full-time staff member.

Contact: Jewish Vocational Services
318 N.W. 28th Street
Miami, FL
(305) 576-3220

Social Services: No formalized program of personal counseling is available, but accommodations will be made through Jewish Family Services if a request is made.
FLORIDA

Miami: (continued)

Social Services: (continued)

Contact: Jewish Family Services
1790 S.W. 27th Avenue
Miami, FL
(305) 445-0555

GEORGIA

Atlanta

No special services of any type were noted, however special accommodations would be made if there was a request.

Contact: Miriam Stadtler Rosenbaum
Assistant Director
Atlanta Bureau of Jewish Education
1745 Peachtree Road, N.E.
Atlanta, GA 30309
(404) 873-1248

ILLINOIS

Greater Chicago Area

Religious Services: Bene Shalom of the Deaf offers a variety of religious services for the Jewish deaf community. All services (Shabbat and all holiday) services are made available through sign language by the rabbi who signs for himself. In addition to the services being signed, there is also a sign language choir. The congregation uses a variety of prayerbooks and a song book, consisting of songs which the entire
ILLINOIS

Greater Chicago Area: (continued)

Religious Services: (continued)

congregation can sing/sign together. During worship, deaf congregants actively participate through sign language and/or speech. Religious counseling is provided by the rabbi in the following areas: pastoral problems, marriage, divorce, pre-marital counseling, conversion, family counseling, private prayer counseling, and relationships between deaf and hearing individuals.

Contact: Rabbi Douglas Goldhamer
Bene Shalom of the Deaf
4435 W. Oakton
Skokie, IL 60076
(312) 677-3330 TDD or Voice
(312) 674-0327 TDD or Voice

Jewish Educational Services: Both Bene Shalom of the Deaf and the Board of Jewish Education/Associated Talmud Torahs offer regular classes in Judaism.

Bene Shalom of the Deaf: Formal classes are offered for deaf children on a regular basis. The teachers are trained in the field of deafness and sign for themselves. Deaf students are mainstreamed with hearing students for all classes with the exception of Hebrew language studies, which are taught to all students on an individual basis. A curriculum especially designed to meet the needs of deaf students is used. Captioned films and videos are used to supplement instruction. Bar/Bat Mitzvah training conducted by the rabbi is available for both children and adults. Programs of Jewish study or interest are available for deaf adults on a weekly basis. Contemporary Jewish issues related to Jewish texts are explored, as well as weekly discussions on contemporary issues.

Contact: Rabbi Douglas Goldhamer
Bene Shalom of the Deaf
4435 W. Oakton
Skokie, IL 60076
(312) 677-3330 TDD or Voice
(312) 674-0327 TDD or Voice
Jewish Educational Services: (continued)

Board of Jewish Education/Associated Talmud Torahs:  
Formal classes are offered for deaf children on a regular basis. Keshet, a program for multi-handicapped students also includes deaf students. The teachers are trained in the field of deafness and sign for themselves. Usually the deaf students are taught in classes with hearing students, although in some cases the deaf student is taught on an individual basis. Bar/Bat Mitzvah training conducted by a teacher trained in deaf education is available for both children and adults. Programs of Jewish study or interest are available for adults on a weekly basis. The programs are conducted by hearing people who can sign.

Contact:    Shana Erenberg  
BJE/ATT Keshet  
618 S. Michigan Avenue  
Chicago, IL 60605  
(312) 427-5570

Social/Cultural Activities: At Bene Shalom of the Deaf, the Hebrew Association of the Deaf is an integral part of the congregation. Social/cultural activities are held for deaf adults several times a week. These activities include captioned videotapes shown on a wide screen television, programs with religious themes, parties, guest lecturers, discussion groups, mini-courses, community meals, card parties, and a recently formed baseball team. These offerings are usually held at Bene Shalom of the Deaf.

Vocational/Occupational Services: There are three agencies in the Chicago area which provide vocational/occupational services. While only one is sponsored by a Jewish agency, all provide services to deaf Jews. Elements of these programs include: career counseling, career interest testing, job training, job placement, provide interpreters for job interviews, and provide follow-up services such as supervision. A TDD is available for phone contact. These services are free to clients. The staff workers cover the full range from those who are deaf to those who know no sign language and communicate through an interpreter.
ILLINOIS

Greater Chicago Area  (continued)

Vocational/Occupational Services:  (Continued)

Contact:  Illinois Dept. of Rehabilitative Services
          Rehabilitative Services Administration
          U.S. Department of Education

          Allen Searles
          Director
          Projects With Industry
          1 South Franklin Street
          Chicago, IL 60606
          (312) 444-2877

          Sabra Everhart
          Director of Rehabilitation Services
          Vocational Adjustment Workshops
          Jewish Vocational Services
          2020 W. Devon Ave.
          Chicago, IL 60659
          (312) 761-9000
          (312) 341-0800

Social Services:  Personal counseling is available for
Jewish deaf people through Jewish Family and Community
Services.  The cost for such services is based on a
sliding scale.  Personnel who work with deaf clients
include both staff counselors who are deaf and hearing
counselors who are knowledgeable of the deaf community
and culture.  Counseling is available in the following
areas:  marriage counseling, family counseling,
financial counseling, divorce counseling, crisis
intervention and single parenting.

Contact:  Mrs. B. Shapiro, Administrator, or
          Ms. Linda Myers, Caseworker
          Niles Township District
          Jewish Family and Community Services
          5050 Church Street
          Skokie, IL 60077
          (312) 679-5992  TDD
ILLINOIS

Quad-Cities

No special services of any type were noted, however if a need was brought to the community's attention, it was stated that there would likely be immediate community response.

Contact: Joseph C. Bluestein
Executive Director
Jewish Federation of the Quad Cities
224 18th Street #511
Rock Island, IL 61201
(309) 793-1300

INDIANA

Highland

Highland, a city in northwestern Indiana, is in close proximity to Chicago, Illinois. Highland's Jewish deaf population is served by Chicago agencies.

Contact: See Chicago listings

or

Barnett Labowitz
Executive Director
Jewish Federation of N.W. Indiana
2939 Jewette Street
Highland, IN
(219) 972-2250

Indianapolis

No special services of any type were noted, however it was stated that every effort would be made to meet the particular needs of a Jewish deaf person if a request were made.
INDIANA

Indianapolis

Contact: Sharon Garelick
Jewish Welfare Federation, Inc.
615 N. Alabama St. Rm. 412
Indianapolis, IN 46204
(317) 637-2473

LOUISIANA

Monroe

Religious Services: No regular services of any type are available, however if there is a need, the rabbi is able to sign for himself. On such occasions, the deaf congregants rarely participate in the service. Religious counseling is available from the rabbi in the areas of pastoral problems, marriage, inter-faith marriage, and pre-marital counseling.

Contact: Rabbi Ken White
Temple B'Nai Israel
2400 Orell Place
Monroe, LA 71201

MARYLAND

Baltimore

Religious Services: Specific information was unavailable.

Contact: Rabbi Fred Friedman
Our Way/NCSY
Baltimore, MD
(301) 358-7060 TDD
MARYLAND

Baltimore (continued)

Jewish Educational Services: Formal classes in Judaism are offered for deaf children on a regular basis. The teachers are formally trained in the area of deafness. Depending on the needs of the child, a sign language interpreter is available. Captioned films and video tapes are used to supplement instruction. Bar/Bat Mitzvah training is conducted by a rabbi and a teacher trained in deaf education for deaf children. The instructors sign for themselves. Programs of Jewish study or interest are available for deaf adults on a monthly basis. Individual religious training is also available by Rabbi Fred Friedman.

Contact: Marci Dickman
Director of Special Education
5800 Park Heights Avenue
Baltimore, MD 21218
(301) 578-6945

Social/Cultural Activities: Baltimore has an active Hebrew Association of the Deaf chapter sponsored by the Jewish Deaf Society. Social and cultural activities are held for Jewish deaf adults on a monthly basis and include activities such as captioned films and video tapes, programs with religious themes, parties, guest lecturers and discussion groups. These offerings are held at either a synagogue, private home or Baltimore Hebrew College. There are youth groups established especially for Jewish deaf teens. An organization which is an offshoot of the National Conference of Synagogue Youth (NCSY) is Our Way. Social as well as religious programming is an integral part of Our Way.

Contact: Betsy Kramer
Coordinator, Our Way/NCSY
Baltimore, MD
(301) 484-3566

Rabbi Fred Friedman
Our Way/NCSY
Baltimore, MD
(301) 578-6945 TDD
MARYLAND

Baltimore (continued)

Social Services: Personal counseling is available for Jewish deaf individuals through Jewish Family Service. The cost for counseling services is based on a sliding scale. Personnel who work with deaf clients are hearing counselors who are knowledgeable of the deaf community and deaf culture, and communicate with the aid of an interpreter. Counseling is available in all areas.

Contact: Ann Kahan
Jewish Family Services
5800 Park Heights Avenue
Baltimore, MD 21215
(301) 466-7237 TDD
(301) 466-9200 Voice

Metropolitan Washington, D.C.

Because of its proximity to the Metropolitan Washington, D.C. area, the services offered in western Maryland and Washington, D.C. have been combined into one listing.

Religious Services: A variety of religious services are offered throughout the Metropolitan Washington, D.C. area. Mishkan Torah offers Shabbat services on a monthly basis, for special occasions and holiday services which are made available through the use of a sign language interpreter.
Religious counseling is provided by a rabbi at Mishkan Torah in the following areas: pastoral problems, marriage, divorce, premarital counseling, conversion, and interfaith marriages.
Religious counseling is also provided for deaf individuals through the Jewish Social Service Agency (JSSA) by a social worker upon request.

Contact: Ben Estrin, President
Washington Society of Jewish Deaf
7228 Swansong Way
Bethesda, MD 20817
(301) 469-0442 TDD
MARYLAND

Metropolitan Washington, D.C.

Religious Services: (continued)

Contact: Rabbi Steven Bayar
Conservative-Reconstructionist
Mishkan Torah Synagogue
Ridge and Westway
Greenbelt, MD 20770
(301) 474-4223 TDD and Voice
(301) 982-0363 TDD and Voice

Michael Hartman
2700 Connecticut Ave., N.W.
Washington, D.C. 20008
(202) 483-4707

Jewish Educational Services:

Mishkan Torah: Formal classes in Judaism for deaf children are not available on a regular basis, but Bar/Bat Mitzvah training is available. The person who conducts this training communicates through the use of an interpreter.

Shema V'Ezer: Formal classes are offered on a regular basis for deaf children. Some teachers have had formal training in the area of deafness. The teachers either sign for themselves or use an interpreter.
Bar/Bat Mitzvah training is available for both children and adults. This program is offered in conjunction with a special needs class. The person who conducts this training has a special education background and uses an interpreter as needed. Programs of Jewish study or interest are available for deaf adults on a monthly basis.

Contact: Rabbi Steven Bayar
Mishkan Torah
Westway and Ridge
Greenbelt, MD 20770
(301) 474-4223 TDD and Voice
(301) 982-0363 TDD and Voice
MARYLAND

Metropolitan Washington, D.C. (continued)

Jewish Educational Services: (continued)

Contact: Sara Simon
   Special Needs Consultant
   Shema V'Ezer
   Bureau of Jewish Education
   11710 Hunters Lane
   Rockville, MD 20852
   (301) 984-1670 TDD
   (301) 984-4455 Voice

Social/Cultural Activities: Social and cultural activities are sponsored both by the Jewish Community Center and the Hebrew Association of the Deaf.

   Jewish Community Center: Social and cultural activities are not set up specifically for deaf individuals, however an interpreter will be provided for any activities upon request. Social and cultural activities offered include captioned films and videotapes, programs with religious themes, seminars, guest lecturers, discussion groups, mini-courses, and dances. These offerings are usually held either at a synagogue or at the Jewish Community Center.

   Washington Society of Jewish Deaf: This group is an affiliate of the National Congress of Jewish Deaf. Social/cultural activities are held every other month. The activities offered include programs with religious themes, parties, fundraising projects, seminars, guest lecturers, discussion groups, and mini-courses. These offerings are usually held either at a synagogue or at a private home. All age groups are involved in these activities.

Contact: Sara P. Milner
   Jewish Community Center of Greater Washington
   6125 Montrose Road
   Rockville, MD 20852
   (301) 881-0100 Voice
   (301) 881-0012 TDD
MARYLAND

Metropolitan Washington, D.C. (continued)

Social/Cultural Activities: (continued)

Contact: Ben Estrin
President
Washington Society of Jewish Deaf
7228 Swansong Way
Bethesda, MD 20817
(301) 469-0442 TDD

Helena Schmitt
Vice President
Washington Society of Jewish Deaf
2617 Terrapin Road
Wheaton, MD 20906
(301) 944-5183 TDD

Vocational/Occupational Services: No services are set up specifically to help Jewish deaf individuals, but the Jewish Social Service Agency makes all services available with the use of an interpreter.

Contact: Jewish Social Service Agency
6123 Montrose Road
Rockville, MD 20852
(301) 984-5662 Voice
(301) 881-3700 TDD

Social Services: Personal counseling is available for Jewish deaf individuals, with the cost for such services based on a sliding scale. Personnel who work with deaf clients are staff counselors who are deaf and hearing counselors who are knowledgeable of the deaf community and culture. Counselors communicate with their clients by signing for themselves. Counseling is available in the following areas: interfaith marriage, marriage counseling, family counseling, family violence, financial counseling, aged deaf parents, step-parenting, divorce counseling, crisis intervention, substance abuse, single parenting, and deaf immigrants.

Contact: Barbara J. Gottschalk
Chairperson, Special Services Dept. - JSSA
6123 Montrose Road
Rockville, MD 20852
(301) 881-3700 Voice
(301) 984-5662 TDD
MASSACHUSETTS

Boston

Religious Services: No specific information was supplied.

Contact: Temple Israel
Longwood Ave. and Plymouth St.
Boston, MA 02215
(617) 566-3960

MICHIGAN

Detroit

Jewish Educational Services: No formal classes were noted, however some deaf students are in regular classes without support services. Other students are taught on an individual basis by the rabbi. Bar/Bat Mitzvah training is available for deaf children. The rabbi, who communicates by signing for himself, provides this instruction. Programs of Jewish study or interest are available for deaf adults on a monthly basis. These programs are conducted by hearing people who sign.

Contact: Rabbi David Rabinowitz
United Hebrew School
21550 West 12 Mile Road
Southfield, MI 48076

Social/Cultural Activities: No social or cultural activities were noted especially for Jewish deaf individuals, however the Jewish Community Center will provide an interpreter for any program they offer if a request is made.

Contact: Adele Silver
Jewish Community Center
6600 West Maple
West Bloomfield, MI 48076
MINNESOTA

Minneapolis

Religious Services: Shabbat services for special occasions are made available to the Jewish deaf community through the use of sign language interpreters. During worship, deaf congregants rarely participate. Religious counseling is provided by a rabbi in the area of the meaning of being Jewish.

Contact: Kenesseth Israel Congregation
4330 West 28th
Minneapolis, MN 55416
(612) 920-2183

Jewish Educational Services: Formal educational programs are not offered for children on a regular basis, but informal family education programs are offered monthly. Some teachers have had formal training in the area of deafness. A sign language interpreter is available for all meetings if a request is made. Bar/Bat Mitzvah training for deaf children is being planned for the near future.

Social/Cultural Activities: Social and cultural activities for adults are held on a monthly basis. Activities offered include captioned films and videotapes, programs with religious themes, parties, guest lecturers, discussion groups, retreats, and community meals. These offerings are usually held at either a synagogue or a private home. Targeted groups for social/cultural activities include teenagers and families. A special youth group has been set up specifically for deaf teens.

Contact: Debbie Baumgarten
Minnesota Group for Deaf Jews
4001 West 31st #6
Minneapolis, MN 55416
(612) 929-7899 Voice and TDD
MISSOURI

Kansas City

Religious Services: Shabbat services for special occasions and holiday services are made available to deaf individuals through the use of a sign language interpreter. Both the traditional prayerbook and a specially adapted prayerbook are used during services. During worship, deaf congregants rarely participate in the service. Religious counseling is provided by a rabbi and pararabbinic counselors in the areas of pastoral problems and conversion.

Contact: Bob Tornberg
Educational Director
Temple B'Nai Jehudah
712 E. 69th Street
Kansas City, MO 64131
(816) 363-5885

Jewish Educational Services: No special classes have been established for deaf students. If there are any deaf students, they attend the regular classes without support services. The teachers have had no training in the area of deafness.

Contact: Bob Tornberg
Educational Director
Temple B'Nai Jehudah (Reform)
712 E. 69th Street
Kansas City, MO 64131
(816) 363-5885

Vocational/Occupational Services: A program has been specifically set up to assist deaf Jews to find jobs. This program is sponsored by the Department of Vocational Rehabilitation at no cost to the client. Elements of the program include career counseling, career interest testing, job training, job placement, interpreters to accompany clients to job interviews, follow-up services such as supervision, training in independent living skills, and a TDD for phone contact. Special housing is available for clients during the program. The staff workers consist of one deaf counselor and one hearing counselor; both are fluent in sign language.
Vocational/Occupational Services: 

Contact: Kay Carney  
Coordinator, Hearing Impaired Program  
or  
Howard Weiss  
Executive Director  
Jewish Vocational Service  
1608 Baltimore  
Kansas City, MO 64108  
(816) 471-2808 Voice  
(816) 471-7461 TDD

Social Services: Personal counseling is available for deaf individuals through the use of an interpreter. The cost for this counseling is based on a sliding scale. Hearing personnel who conduct counseling sessions have little background or experience with deaf clients. Counseling is available in all areas.

Contact: Lee Kalik  
Jewish Family and Children's Service  
Kansas City, MO

St. Louis

Religious Services: Shabbat services on a monthly basis and holiday services are made available to deaf community members through the use of an interpreter. Deaf congregants occasionally participate in the service through sign language and/or speech. Religious counseling is provided by the rabbi in the areas of pastoral problems, marriage, family counseling, and any other short-term counseling necessary.

Contact: Sam Davis  
12515 Glenbush Dr.  
St. Louis, MO 63042  
(314) 434-4196 TDD
MISSOURI

St. Louis (continued)

Religious Services: (continued)

Contact: Rabbi Gaylia Rooks
Congregation Shaare Emeth (Reform)
11645 Ladue
St. Louis, MO 63141
(314) 569-0010 Voice and TDD

Jewish Educational Services: Formal classes in Judaism are offered for children on a regular basis. The teachers are trained in the area of deafness. In some classes the teachers sign for themselves; in others there is a sign language interpreter present. Some deaf students are placed in classes with hearing students, and some are in separate classes, depending on the age and individual needs of the child. There is a special curriculum used for deaf students, and instruction is supplemented by the use of computer software. Bar/Bat Mitzvah training conducted by the rabbi is available for deaf children (and adults if a request is made). The rabbi communicates orally and by signing.

Programs of Jewish study or interest are available for deaf adults on a bi-weekly basis.

Contact: Marsha Grazman
Educational Director
Congregation Shaare Emeth
11645 Ladue
St. Louis, MO 63141
(314) 569-0100 Voice and TDD

Social/Cultural Activities: Social and cultural activities are held for deaf adults on a monthly basis. Activities offered include programs with religious themes, guest lecturers, mini-courses, and dessert and discussion gatherings. These offerings are usually held at the synagogue.

Contact: Rabbi Gaylia Rooks
Congregation Shaare Emeth
11645 Ladue
St. Louis, MO 63141
(314) 569-0010 Voice and TDD
NEW JERSEY

Passaic-Clifton

Religious Services: Shabbat services and holiday services are available to Jewish deaf community members through the use of a sign language interpreter and an infrared amplification system. During worship, deaf congregants rarely participate in the service.

Contact: Lauren Margolin
Jewish Deaf & Hearing Impaired Council
Passaic-Clifton YM-YWHA
199 Scoles Avenue
Clifton, NJ 07012
(201) 779-2980 Voice and TDD

Jewish Educational Services: No formal classes in Judaism are offered for deaf children or adults. Deaf children are instructed on an individual basis by a teacher with special training in the area of deafness.

Wayne

Religious Services: Only high holiday services are made available to Jewish deaf community members through the use of a sign language interpreter. During worship, the deaf congregants rarely participate in the service.

Contact: Naomi Miller
48 Hill Court
Pompton Lakes, NJ
(201) 839-5341 Voice and TDD

Jewish Educational Services: At present, one child is enrolled in formal classes in Judaism. The teacher has had no formal training in the area of deafness. A sign language interpreter is present during the class. Bar/Bat Mitzvah training is available for deaf children. This training is conducted by a rabbi who communicates through an interpreter. There are no programs of Jewish study or interest set up specifically for deaf adults, however the Jewish Deaf Council provides an interpreter for six Jewish events throughout the state.
NEW JERSEY

Wayne (continued)

Jewish Educational Services: (continued)

Contact: Rabbi Jeffrey Segelman
Shomrei Torah
30 Hinchman Avenue
Wayne, NJ

Social/Cultural Activities: The Jewish Deaf and Hearing Impaired Council sponsors a number of social and cultural activities. These activities include programs with religious themes, parties, and guest lecturers. Targeted groups for these activities include young children, teenagers, and families. These offerings are usually held at a synagogue or at a private home.

Contact: Naomi Miller
48 Hill Court
Pompton Lakes, NJ
(201) 839-5341 Voice and TDD

Westfield

Religious Services: Shabbat services for special occasions and high holiday services are made available to Jewish deaf community members through the use of a sign language interpreter, with advance notification.

Contact: Jackie Rose
Temple Emanu-El
Westfield, NJ 07090
NEW YORK

New York City

A wide variety of services are available for Jewish deaf individuals in the New York City area. The services of each organization will be discussed as a whole.

New York Society for the Deaf

Religious Services: Shabbat services on a regular basis as well as holiday services are made available to Jewish deaf community members both by a rabbi who is able to sign, and through the use of a sign language interpreter. The prayerbook that is used has been specially designed. During worship, deaf congregants actively participate in the service through the use of sign language and/or speech. Religious counseling is provided by a rabbi in the areas of pastoral problems, marriage, and divorce. This service is provided by the Social Service Department of the New York Society for the Deaf.

Jewish Educational Services: The New York Society for the deaf provides Bar/Bat Mitzvah training for adults. A rabbi who communicates by signing for himself is the person responsible for this instruction. Programs of Jewish study or interest are available for deaf adults on a monthly basis.

Contact: Rabbi Mark Hurvitz
New York Society for the Deaf
344 E. 14th Street
New York, NY 10003
(212) 673-6500 Voice and TDD

Social Cultural Activities: The New York Society for the Deaf has an active Hebrew Association of the Deaf chapter which sponsors social and cultural activities on a weekly basis. These activities include captioned films and videotapes, programs with religious themes, parties, card socials, seminars, guest lecturers, discussion groups, mini-courses, retreats, and community meals. The targeted group for these activities is senior citizens. These offerings are usually held at a community center. There is also a group which meets specifically for deaf teens.
NEW YORK

New York City (continued)

New York Society for the Deaf: (continued)

Social/Cultural Activities:

Contact: Sid Rosen
Hebrew Association of the Deaf
New York Society for the Deaf
344 E. 12th Street
New York, NY 10003
(212) 673-6500 Voice and TDD

Vocational/Occupational Services: The New York Society for the Deaf is a non-sectarian agency which provides vocational and occupational services to Jewish deaf individuals as well as non-Jewish deaf individuals. Elements of the program include career counseling, career interest testing, job training, job placement, interpreters to accompany clients to job interviews, follow-up services such as supervision, and a TDD for phone contact. The client pays nothing for these services. The staff workers consist of both deaf and hearing individuals, and communicate with clients by signing for themselves. A sign language interpreter is also on staff.

Contact: Carol Rapport
Job Placement and Training Program
New York Society for the Deaf
344 E. 14th Street
New York, NY 10003
(212) 673-6500 Voice and TDD

Social Services: Personal counseling is available for both Jewish and non-Jewish deaf people through the New York Society for the Deaf. Counseling is available in the following areas: interfaith marriage, marriage counseling, teen rap groups, family counseling, family violence, financial counseling, aged deaf parents, step-parenting, divorce counseling, crisis intervention, substance abuse, single parenting, and deaf immigrants. Both deaf and hearing counselors are knowledgeable of deafness and the deaf community, and communicate through sign language. The cost for these services is either free or for fee.
NEW YORK

New York City  (continued)

New York Society for the Deaf:  (continued)

Contact:  Mary Ann Klein
Director, Social Services
New York Society for the Deaf
344 E. 14th Street
New York, NY 10003
(212) 673-6500  Voice and TDD

NYFRS (New York Federation of Reform Synagogues) Mitzvah Corps: NYFRS Mitzvah Corps is a summer camp program which mingles hearing and deaf Jewish high school students together for a program of Jewish learning and enjoyment.

Religious Services:  Shabbat services on a regular basis are made available for deaf Jewish teens through both a rabbi who is able to sign and a sign language interpreter.  Both the traditional Reform prayerbook as well as the Mitzvah Corps prayerbook are used during the service.  During worship, deaf congregants actively participate in the service.  Religious counseling is provided by both a rabbi and para-rabbinic counselors in the areas of pastoral problems, family counseling, teen rap groups, crisis intervention, substance abuse, and adolescent counseling.

Jewish Educational Services:  Formal classes are offered for the students on a regular basis as part of the Mitzvah Corps experience.  Some of the teachers have had formal training in the area of deafness.  In some instances, the teachers sign for themselves, in other instances, a sign language interpreter is present.  The deaf students are taught together with the hearing students using a special curriculum.

Contact:  Rabbi Gary Bretton-Granatoor
NYFRS/Mitzvah Corps
838 Fifth Ave.
New York, NY 10021
(212) 249-0100  ext. 481  Voice
(212) 249-0984  TDD
NEW YORK

New York City (continued)

Our Way/National Conference of Synagogue Youth (NCSY):
Our Way/NCSY, a national organization headquartered in New York, offers a variety of programs and services for Orthodox Jewish deaf youths.

Religious Services: Shabbat services are made available for special occasions through a rabbi who signs for himself. During worship, deaf congregants actively participate in the service. Religious counseling is provided by both rabbis and para-rabbinic counselors in the following areas: pastoral problems, marriage, divorce, pre-marital counseling, conversion, and interfaith marriages.

Jewish Educational Services: Formal classes in Judaism are offered periodically for deaf children. Each region does this on an independent basis. The teachers are formally trained in the area of deafness and communicate by signing for themselves.

Social/Cultural Activities: There is an active Our Way/NCSY Chapter for Jewish deaf teenagers. Social/cultural activities include Torah study and observance, seminars, guest lecturers, discussion groups, retreats, and community meals. These activities are held periodically at either a synagogue or at a community center.

Contact: Rabbi Eliezer Lederfeind
Director, Our Way/NCSY Outreach Program for Jewish Deaf
70 West 36th Street
New York, NY 10018
(212) 244-2011 Voice and TDD

Temple Beth Or of the Deaf

Religious Services: Shabbat services on a regular basis and holiday services are all made available to Jewish deaf community members through a rabbi who is able to sign and through a sign language interpreter. A specially designed prayerbook is used during services. Religious counseling is provided both by a rabbi and a student rabbi in the area of conversion.
New York City (continued)

Temple Beth Or or the Deaf: (continued)

Jewish Educational Services: Formal classes are offered for deaf children on a regular basis. The teachers have had formal training in the area of deafness and are able to sign for themselves. The students are either mainstreamed into classes with hearing students or taught individually, depending on the individual needs of the child. A special curriculum is used for deaf students. Captioned films and videotapes are used to supplement instruction. Bar/Bat Mitzvah training conducted by the student rabbi is available for both children and adults.

Social/Cultural Activities: An active Hebrew Association of the Deaf chapter exists under the sponsorship of the temple. Social and cultural activities are offered for Jewish deaf adults on a monthly basis. Activities offered include captioned films and videotapes, seminars, guest lecturers, discussion groups, retreats, and community meals. These offerings are usually held at the synagogue.

Contact: Temple Beth Or of the Deaf
at Temple Beth Shalom
171-39 Northern Blvd.
Flushing, NY 11365

Syracuse

It was noted that there are no services specifically for Jewish deaf people, however if requests for services were made, arrangements would be made.
Cincinnati

Religious Services: Shabbat services and holiday services are made available through the use of a sign language interpreter, with advance notification.

Contact: Harriet Miller
Rockdale Temple
8501 Ridge Road
Cincinnati, OH 45237
(513) 242-5625

Rose Selbst
Adath Israel
3201 E. Galbraith Rd.
Cincinnati, OH 45237
(513) 793-1800

Jewish Educational Services: Formal classes in Judaism are offered for deaf children on a regular basis in a day school setting. Deaf students are mainstreamed into classes with hearing students. The teacher has had formal training in the area of deafness. A sign language interpreter is present during certain classes.

Contact: Rabbi Shaya Sackett
Cincinnati Hebrew Day School
7855 Dawn Road
Cincinnati, OH 45237
(513) 761-1614

Vocational/Occupational Services: No specific program exists for deaf individuals, however Jewish Vocational Service will make accommodations to meet individual needs. Elements of this program include career counseling, career interest testing, job testing, and job placement. The client pays only for certain services, depending on what arrangements can be made in cooperation with the Ohio Bureau of Vocational Rehabilitation.

Contact: Richard Davis
Jewish Vocational Service
Counseling Supervisor
1660 Sternblock Lane
Cincinnati, OH 45237
(513) 631-2400

Social Services: Personal counseling is available for Jewish deaf individuals on a limited basis. Costs are based on a sliding scale.
OHIO

Cincinnati (continued)

Social Services: (continued)

Contact: Jewish Family Service
1710 Section Road
Cincinnati, OH 45237
(513) 351-3680

Cleveland

Religious Services: Shabbat services on special occasions and high holiday services are made available to Jewish deaf community members through the use of a sign language interpreter. During worship, deaf congregants rarely participate in the service.

Contact: Phyllis Wolk
Program Director
Jewish Community Center
3505 Mayfield Road
Cleveland Heights, OH 44118
(216) 382-4000

Jewish Educational Services: No formal classes exist for either deaf children or adults, however Isidor Reisman has been the prime educator of Jewish deaf youth in the Cleveland area for many years. He instructs students on an individual basis using a wide variety of instructional tools. He communicates orally and through writing.

Contact: Isidor Reisman
Bureau of Jewish Education
2030 S. Taylor Road
Cleveland Heights, OH 44118
(216) 371-0446

Vocational/Occupational Services: Jewish Vocational Service in Cleveland assists all Jews in the area of vocational and occupational services. Elements of the program include career counseling, career interest testing, and arranging for interpreters to assist during job interviews. The staff workers communicate through the use of an interpreter.
Vocational/Occupational Services: (continued)

Contact: Bob Cahen
Jewish Vocational Service
Cleveland, Ohio

Social Services: Personal counseling is available for Jewish deaf people through the Jewish Family Service Association. Personnel who work with deaf clients are hearing counselors who communicate through the use of an interpreter. Counseling is available in the following areas: family counseling, family violence, financial counseling, aged deaf parents, step-parenting, divorce counseling, crisis intervention, substance abuse, and single parenting.

Contact: Barbara Berman
Jewish Family Service Association
2060 South Taylor Road
Cleveland Heights, OH 44118
(216) 371-2600

Religious Services: Shabbat services for special occasions and high holiday services are made available to the Jewish deaf community through the use of a sign language interpreter. The prayerbook used is one developed by Temple Beth Solomon of the Deaf in Arleta, California. During worship, deaf congregants actively participate in the service through sign language and/or speech.

Contact: Robert Katz
Hebrew Association of the Deaf
2338 Griffith St.
Philadelphia, PA 19152
(215) DE8-2491 TDD
Philadelphia (continued)

Religious Services: (continued)

Contact: Israela Franklin
8201 High School Road
Elkins Park, PA 19117

Jewish Educational Services: Formal classes in Judaism are offered for deaf children on a regular basis with a teacher formally trained in the area of deafness who is able to sign. Deaf students are taught separately from hearing students using a special curriculum. Captioned films and videotapes are used to supplement instruction. Bar/Bat Mitzvah training is available for children. A rabbi and a teacher trained in deaf education conduct this training, signing for themselves and using a sign language interpreter for communication. A TDD will soon be available for phone contact.

Contact: Rabbi R. F. Steinbrink
Rabbi Ellen Greenspan
Congregation Rodeph Shalom
615 North Broad Street
Philadelphia, PA 19123

Social/Cultural Activities: Philadelphia has an active Hebrew Association of the Deaf chapter. Social and cultural activities for Jewish deaf adults are held on a monthly basis. Activities include card socials and dinners.

Contact: Robert Katz
Hebrew Association of the Deaf
2338 Griffith Street
Philadelphia, PA 19132
(215) DE8-2491 TDD

Social Services: Limited personal counseling is available for Jewish deaf individuals.

Contact: Jewish Family and Children's Agency
1610 Spruce Street
Philadelphia, PA 19103
PENNSYLVANIA

Pittsburgh

Religious Services: High holiday services are made available to the Jewish deaf community through the use of a sign language interpreter, with advance notification.

Contact: Contact local synagogues for availability.

TENNESSEE

Chattanooga

No special services of any type were noted. However, the statement was made that if there appeared to be a need for any services, the Jewish community would provide them.

TEXAS

Dallas

Vocational/Occupational Services: Limited services exist to help Jewish deaf individuals with vocational or occupational needs. Limited career counseling, career interest testing, and job placement are available. The cost for these services is based on a sliding scale. The staff workers know some sign language.

Contact: Morris Stein
Executive Director
Jewish Federation of Greater Dallas
7800 Northaven Road
Dallas, TX 75230
(214) 369-3313
TEXAS

San Antonio

Social Services: Personal counseling is available for Jewish deaf individuals by hearing counselors who are knowledgeable of the deaf community, and by trained deaf volunteers. Counseling is available in the following areas: interfaith marriage, marriage counseling, teen rap groups, family counseling, family violence, financial counseling, aged deaf parents, step-parenting, divorce counseling, crisis intervention, substance abuse, single parenting, and deaf immigrants. The cost to the client for these services is based on a sliding scale.

Contact: Jewish Family Service
San Antonio, TX

WASHINGTON

Seattle

Religious Services: Shabbat services on special occasions and high holiday services are made available to the Jewish deaf community through the use of a sign language interpreter, with advance notification.

Contact: Teena M. Wax
Coordinator
Statewide Coordinator - M.H. Services for Hearing Impaired People
c/o HSDC
1620 18th Avenue
Seattle, WA 98122
(206) 323-5770 Voice and TDD

Rabbi Vicki Hollander
Seattle, WA
WASHINGTON, D.C.

See Maryland Listing

WISCONSIN

Madison

Religious Services: Shabbat services and holiday services are available to the Jewish deaf community through the use of a sign language interpreter, with advance notification. During worship, deaf congregants actively participate in the service. Religious counseling is provided by a rabbi in the following areas: pastoral problems, marriage, divorce, pre-marital counseling, conversion, interfaith marriage, substance abuse, family violence, and family counseling.

Contact: Barbara Spierer
Jewish Social Services
310 N. Midvale Blvd. Suite 325
Madison, WI 53705
(608) 231-3426

Jewish Educational Services: Formal classes in Judaism are available to deaf children through mainstream classes. Sign language interpreters are available for these classes. The teachers have not had formal training in the area of deafness. Computer software is used to supplement instruction. Bar/Bat Mitzvah training is available for deaf children and adults. Regular teachers who sign for themselves or who use sign language interpreters provide this instruction. Programs of Jewish study or interest are made available to deaf adults through the use of sign language interpreters, with advance notification.

Contact: Rabbi Charles Feinberg
Les Mirkin, Education Director
Beth Israel Center (Conservative)
1406 Mound Street
Madison, WI 53711
(608) 231-3426

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Jewish Educational Services: (continued)

Contact: Rabbi Jan Brahms
Larry Kohn, Education Director
Temple Beth El (Reform)
2702 Arbor Drive
Madison, WI 53711
(608) 238-3123

Les Mirkin, Director
Madison Midrasha High School
310 Midvale Blvd. Suite 325
Madison, WI 53705
(608) 231-3426

Social Services: Personal counseling is available for Jewish deaf people by hearing counselors who are knowledgeable of the deaf community and deaf culture. Counselors communicate with their clients by signing for themselves, using an interpreter, using a family member to help, and by talking and writing notes. Counseling is available in the following areas: interfaith marriage, marriage counseling, teen rap groups, family counseling, family violence, financial counseling, aged deaf parents, step-parenting, divorce counseling, crisis intervention, substance abuse, single parenting, and deaf immigrants. There is no cost for these services.

Contact: Barbara Spierer
Jewish Social Services
310 N. Midvale Blvd. Suite 325
Madison, WI 53705
(608) 231-3426
CITIES WHICH RESPONDED, "NO SERVICES AVAILABLE"

Of the 120 surveys which were returned, the following 53 noted that no services of any type were available:

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**Stated that services would be provided if requested.**
RETURN FORM

Please mail this form, when completed to:

Paula E. Tucker
(insert address)

Dear Paula:

Please correct the following error which appeared in

THE DIRECTORY OF SERVICES TO DEAF JEWS IN AMERICA.

________________________________________

________________________________________

Please add the following information to the next
edition:

________________________________________

________________________________________

I would like to see the following information
included in the next edition:

________________________________________

________________________________________

Your Name __________________________________

Title _______________________________________

Agency or Organization ________________________

Affiliation ________________________________

Address ____________________________________

Phone: voice or TDD ________________________
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CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

It was not until 1956 that the Jewish deaf community began to organize itself with the establishment of the National Congress of Jewish Deaf. One of the aims of that organization was to "aid in the growth and preservation of the religious spirit among Jewish deaf persons." However, there is no comprehensive reference which identifies, on a national level, services which are available to contribute towards this objective. Such a study was the focus of this project. The directory provides information on services that exist and are available to deaf Jews in America.

Three hundred twenty-nine questionnaires were sent out to Jewish Federations, Community Councils, Central Agencies for Jewish Education, Hebrew Associations of the Deaf, synagogues and other Jewish institutions presently known to be involved with the deaf community, as well as individuals in the field of deafness. The purpose of this survey was to determine the type and extent of services in five different areas which are available to Jewish deaf individuals around the country.
One hundred twenty surveys were returned, with the greatest number of responses coming from the Jewish Federations. From these responses, information was categorized, summarized, and placed into a directory format. The result of this work is THE DIRECTORY OF SERVICES TO DEAF JEWS IN AMERICA.

The results indicated that the greatest number and variety of services occurred in the three largest cities, New York, Chicago, and Los Angeles, with the services available in the Washington, D.C. area almost equalling those of the first three. Some smaller cities, such as Madison, Wisconsin, showed a surprisingly large number of services available to deaf Jews, while other larger cities with growing Jewish communities, such as Dallas, showed virtually no services at all.

In terms of specific services, a large number of responses indicated a willingness on the part of synagogues to provide interpreters for religious services if a request was made in advance. However, it must be realized that making one small part of Jewish life available to a Jewish deaf person does not equal full participation in a community.

Cities such as New York, Chicago, and Los Angeles can be viewed as models of how services can be effectively suited to serve the needs of deaf Jews. In these cities, deaf congregations exist with deaf leaders being the
decision makers. Of course, all cities do not have the large Jewish deaf populations that these cities do, but the point is, deaf people themselves have taken part in deciding what is best for them. They have not been content to leave their future in the hands of well-meaning but possibly uninformed hearing people.

Conclusions

While progress is being made in providing services to Jewish deaf people to allow them to fully participate in the Jewish community, there is still much work ahead. However, before attempts can be made to simply make services more accessible, there must be a change in the attitudes of the Jewish leaders who have the power to institute changes, and in the Jewish community members who influence them. The attitudes of some of our Jewish leaders came through quite clearly in the comments they added to their questionnaires. The following are quotes from those questionnaires:

I am not aware of any significant numbers to cause us to provide special services.

Our community is very small and we do not have the resources to provide special care for Jewish deaf persons. Individual cases are handled by the regular state agencies.

We fortunately have no deaf Jewish persons in our community.

Of course, it cannot be assumed that the sentiments of the individuals completing these questionnaires represent
the feelings and wishes of an entire community. Nevertheless, these comments came from the leaders and decision makers of their respective Jewish communities, not the average person on the street.

Steps must be taken to educate and enlighten Jewish community leaders on the needs of their fellow Jews who happen to be deaf. Must there be significant numbers of deaf Jews in a community before any action is taken? Reaching out to these individuals and making them feel welcome in the Jewish community is the first step; the cost is very little.

Deaf people are not a burden which the Jewish community must bear and who need to be given "special care". They have abilities, talents, and skills which can be utilized to benefit and enrich the Jewish community. Moreover, the general community cannot and should not be expected to meet the religious needs of the deaf Jew. Just as an average Jewish family would not expect their local school district to prepare their son to become a Bar Mitzvah, the Jewish community cannot expect state and local service agencies to shoulder responsibilities which belong to the Jewish community.

Yes, negative attitudes were expressed in the survey responses. But several positive comments were quite heartening--agencies looking for solutions and trying to meet the needs of all of their community members:
After checking with the synagogues, I was informed that if there appeared to be a need for such programs, most certainly they would be provided.

And,

We are trying to identify an adult community, reach out and serve them. It has been a challenge!

Efforts such as these must be encouraged and supported, not only by the hearing Jewish community, but by the deaf Jewish community as well. All of the responsibility in making changes cannot rest solely on the hearing community; the deaf community must take a more assertive approach in making their needs known. A community cannot be faulted for not providing services if they are unaware that a need even exists.

Therefore, the role to be taken by both the deaf Jew and the hearing Jew seems clear. The deaf Jew must not sit back and wait for services to be offered. Lines of communication must be opened between the deaf and hearing Jewish community so that they can more clearly understand each other's needs. In the case of deaf children, parents must act as their advocates to guarantee them the same rights their hearing peers enjoy.

The hearing community must begin to increase their awareness of this portion of the Jewish community which has been ignored in many communities for so long. It is the responsibility of the Jewish community to attempt to meet
the needs of all of its members, not only the majority.

This directory can help to increase the awareness of both deaf and hearing Jews of the types of services which can be available to Jewish deaf people. It can act as a starting point to identify which services are already in place, and which still need to be developed. However, if this directory is to be a truly comprehensive one, every Jewish organization, agency, and synagogue should ultimately be surveyed. The system which was originally used to collect the data could be used again with the following suggestions being implemented to improve it:

1. Edit and rearrange the order in which the items appear on the original questionnaire (See Appendix B). For example, the space indicated for respondents to fill in their names should appear first on the questionnaire, not last. This important information was sometimes incomplete or missing entirely from those surveys which were returned. Respondents might be more inclined to respond more fully if this is the first item that is encountered, rather than the last.

2. Future questionnaires mailed out should be numerically coded to the mailing list so that respondents might be identified whether they fill in their name or not.

3. An emphasis should be placed on sending a copy of the questionnaire to every synagogue in the United States. Even if the synagogue is not providing any
services, the questionnaire itself may serve as a tool to increase awareness that such a need might exist in their community.

**Recommendations**

This directory is only one step in the direction of giving deaf Jews the opportunity to become fully participating members of the Jewish community. The following recommendations are made to further this aim and improve the standing of Jewish deaf people everywhere.

1. Conduct an ongoing, comprehensive survey of services available to Jewish deaf people. The original questionnaire can be used with the modifications discussed earlier. An attempt should be made to reach a larger population than was originally surveyed by including all synagogues in the survey, not only those known to be involved in the deaf community.

2. The scope of the directory should be broadened to include countries abroad which make services available to Jewish deaf people. A directory of services available internationally can benefit both the Jewish deaf communities in those countries as well as deaf Jews wishing to travel abroad.

3. Identify an organization or agency that may have an interest in publishing and distributing this directory,
as well as adopting it as an ongoing project. Unless the directory is distributed to as many Jewish as well as non-Jewish organizations, synagogues, and social service agencies as possible, its value will be greatly diminished.
APPENDIX A

Questionnaire Cover Letter
Shalom!

I am a graduate student at California State University, Northridge in the National Leadership Training Program - Area of Deafness. As my graduate project, I am compiling a directory of services which are available to deaf Jews across the country. At present, no such directory exists. The areas in which I am specifically interested include 1) religious services, 2) Jewish educational services, 3) vocational/occupational services, 4) social/cultural services, and 5) social services.

The reason for such a project is that there is a segment of the Jewish population whose needs are not being fully met. By gathering the information on the services which are available into one source, Jewish deaf people will have a better idea of what is available in their community, and rabbis and lay people will know where to direct Jewish deaf people to find appropriate services. The directory, which will include your responses in both list and narrative form, will help to meet this need.

Please complete the enclosed questionnaire and return it to me by June 20, 1986. I have provided a self-addressed stamped envelope for your convenience. Due to the time constraints I am facing, a prompt response will be appreciated. Your organization will be included in the directory if you can kindly take the time to respond within the given time frame.

Feel free to add any additional information you may have, or to contact me if you have any questions. The results of this project will be available after August 12, 1986, through the National Center on Deafness Library at California State University, Northridge, and may be nationally distributed at a later date.

Thank you for your time and cooperation.

Sincerely,

Paula E. Tucker
NLTP Master's Candidate
APPENDIX B

Questionnaire
Please fill in the following questionnaire as completely as possible. If your agency does not provide the services mentioned, but you know of a nearby Jewish agency which does, please list it in the space provided. Thank you for your time.

I. RELIGIOUS SERVICES

1. Please check the following services in which your synagogue or community provides interpreting services and/or other adaptive devices to help make these services accessible to deaf people.
   - Shabbat services on a regular basis.
   - Shabbat services for special occasions.
   - Holiday services.
   - Only high holiday services.
   - None of the above.

2. How are services made accessible to deaf people?
   - The rabbi signs for him/herself.
   - A sign language interpreter is provided.
   - An oral interpreter is provided.
   - Other (please specify) ..........................................................

3. The interpreter is:
   - A volunteer with no training in Judaic signs.
   - A volunteer trained in Judaic signs.
   - A paid professional with no training in Judaic signs.
   - A paid professional trained in Judaic signs.

4. The interpreter is paid:
   - Out of the rabbi’s discretionary fund.
   - Through an accessibility fund.
   - By individual community or congregation members.
   - Other (please specify) .....................................................

5. The prayerbook used for such services:
   - Is your movement's prayerbook.
   - Is an adapted or special prayerbook.
     Name of special prayerbook:

6. The Jewish deaf community:
   - Owns its own synagogue or meeting place. (Affiliation)________
   - Rents a space in a constant facility.
   - Travels from site to site for special occasions.
   - Regular meeting place: Name
     Address
     Phone: Voice or TDD

7. During worship, deaf congregants:
   - Actively participate through sign language or speech.
   - Occasionally participate through sign language or speech.
   - Rarely participate.
   - Passively observe the service.

8. The contact person who is responsible for coordinating deafness-related services is:
   - Name
     Address
     Phone: Voice or TDD

9. Religious counseling is provided by:
   - A rabbi.
   - A social worker.
   - Para-rabbinic counselors.
   - Other (please specify) ______________________
   - No religious counseling is provided.

10. Counseling is provided in the following areas:
    - Pastoral problems (fear of death, loneliness, meaning of life, etc.)
    - Marriage.
    - Divorce.
    - Pre-marital counseling.
    - Conversion.
    - Interfaith marriages.
    - Substance abuse.
    - Family violence.
    - Family counseling.
    - Other (please specify) ______________________
II. JEWISH EDUCATIONAL SERVICES

1. Formal classes in Judaism are offered for deaf children on a regular basis.
   ■ Yes.
   ■ No.

2. If yes, where?
   Name ________________________________________________
   Affiliation __________________________________________
   Address _____________________________________________
   Phone: Voice or TDD __________________________________

3. Has the teacher had formal training with specialization in deafness?
   ■ Yes.
   ■ No.

4. How does the deaf child receive the information being taught?
   ■ The teacher signs for him/herself.
   ■ A volunteer sign language interpreter interprets during classes.
   ■ A paid professional sign language interpreter interprets during classes.
   ■ There is no interpreter present; the deaf child reads lips.
   ■ Other (please specify) _____________________________________________

5. The deaf student(s):
   ■ Is in the same class as the hearing students.
   ■ Is taught separately.

6. If the deaf student is taught separately, they are taught by:
   ■ A rabbi.
   ■ A teacher trained in educating deaf children.
   ■ A regular teacher.
   ■ Other (please specify) _____________________________________________

7. There is a special curriculum for deaf students.
   ■ Yes.
   ■ No.

8. To supplement instruction:
   ■ Captioned films and videotapes are used.
   ■ Computer software is used.
   ■ Other (please specify) _____________________________________________

9. A TDD (Telecommunication Device for the Deaf) is available for use.
   ■ Yes.
   ■ No.

10. The contact person who coordinates education for deaf students is:
    Name _______________________________________________
    Title/Agency _________________________________________
    Address _____________________________________________
    Phone: Voice or TDD _________________________________

11. Bar/bat mitzvah training for deaf people is available:
    ■ For deaf children.
    ■ For deaf adults.

12. The person who conducts bar/bat mitzvah training for deaf people:
    ■ Is a rabbi.
    ■ Is a teacher trained in deaf education.
    ■ Other (please specify) _________________________________

13. The person who conducts bar/bat mitzvah training for deaf people:
    ■ Communicates by signing for him/herself.
    ■ Communicates through an interpreter.
    ■ Communicates orally and by writing.
    ■ Other (please specify) _________________________________

14. The contact person who coordinates bar/bat mitzvah training for deaf people is:
    Name _______________________________________________
    Title/Agency _________________________________________
    Address _____________________________________________
II. JEWISH EDUCATIONAL SERVICES - CONTINUED

15. Programs of Jewish study or interest are available for deaf adults:
   - On a weekly basis.
   - On a monthly basis.
   - Never.
   - Other (please specify)

16. The programs are conducted by:
   - Deaf people.
   - Hearing people who sign.
   - Hearing people with an interpreter.
   - Hearing people without an interpreter.
   - Other (please specify)

III. SOCIAL/CULTURAL ACTIVITIES

1. We have an active Hebrew Association of the Deaf (HAD) Chapter.
   - Yes.
   - No.

2. If yes, who is it sponsored by?

3. The average age of member is:
   - 18-25.
   - 26-35.
   - 36-50.
   - 51-65.
   - Over 65.

4. Social/cultural activities for Jewish deaf adults are held:
   - On a weekly basis.
   - On a monthly basis.
   - Never.
   - Other (please specify)

5. Social/cultural activities offered include:
   - Captioned films/ videotapes.
   - Programs with religious themes.
   - Parties.
   - Card socials.
   - Crafts.
   - Other (please specify)

6. Targeted groups for social/cultural activities include:
   - Young children.
   - Teenagers.
   - Singles.
   - Young marrieds.
   - Families.
   - Senior citizens.

7. Deaf children are involved in Jewish youth groups:
   - Yes.
   - No.

8. There is a special group set up for Jewish deaf teens:
   - Yes.
   - No.

9. Social/cultural programs offered for deaf adults include:
   - Captioned films/ videotapes.
   - Seminars.
   - Guest lecturers.
   - Discussion groups.
   - Mini-courses.
   - Retreats.
   - Community meals.
   - Other (please specify)

10. These offerings are usually held:
    - Name
    - At a synagogue.
    - At a private home.
    - At a community center.
    - Phone: Voice or TDD
    - Other (please specify)

11. The contact person for more information about social/cultural activities for deaf people is:
    - Name
    - Address
IV. VOCATIONAL/OCUPATIONAL SERVICES

1. Is there a program specifically designed to assist deaf Jews to find jobs?  
   Yes.  
   No.

2. If yes, who is the program funded and supported by?  

3. Please check all which are elements of the program:
   Career counseling.  
   Career interest testing.  
   Job training.  
   Job placement.  
   Interpreters available for job interviews.  
   Follow up services such as supervision.  
   A TDD for phone contact.  
   Other (please specify)

4. The client:
   Pays nothing.  
   Pays on a sliding scale.  
   Pays a set fee.  
   Pays only for certain services (please specify)  
   Other arrangements are made (please specify)

5. The staff workers:
   Are deaf.  
   Know some sign language, and sign for themselves.  
   Know some sign language, but communicate through an interpreter.  
   Are fluent in sign language.  
   Know no sign language and communicate through an interpreter.  
   Communicate orally and through writing.

6. There is a sign language interpreter on staff:
   Yes.  
   No.

7. Please list the program(s) which provide such vocational/occupational services and the person who coordinates them.
   Program Name  
   Contact Person  
   Title  
   Address  
   Phone: Voice or TDD

V. SOCIAL SERVICES

1. There is personal counseling available for Jewish deaf people.  
   Yes.  
   No.

2. Hearing personnel who conduct counseling are knowledgeable of the deaf community.  
   Yes.  
   No.

3. The cost for such services is:
   Free.  
   On a sliding scale.  
   Set.  
   Other (please specify)

4. Counselors communicate with their clients by:
   Signing for themselves.  
   Using an interpreter.  
   Using a family member to help.  
   Talking and writing notes.

5. Counseling is available for Jewish deaf people in the following areas:
   Interfaith marriage.  
   Marriage counseling.  
   Teen rap groups.  
   Family counseling.  
   Family violence.  
   Financial counseling.  
   Aged deaf parents.  
   Other (please specify)

6. Personnel who work with deaf clients are:
   Staff counselors who are deaf.  
   Hearing counselors who are knowledgeable of the deaf community and culture.  
   Trained deaf volunteers.  
   Hearing counselors with little background or experience with deaf clients

7. The contact person who coordinates social services for Jewish deaf people is:
   Name  
   Title/Agency  
   Address  
   Phone: Voice or TDD

THANK YOU VERY MUCH FOR TAKING THE TIME TO COMPLETE THIS QUESTIONNAIRE!!

Your Name  
Title/Agency  
Address  
Phone: Voice or TDD
REFERENCES
REFERENCES


Schwartz, H. To open the ears of the deaf. Conservative Judaism, Winter 1974, 27(2).