

**A Survey of the Modern Orthodox Jewish Community in the United States  
September 2017**

**Q43. What gives the most satisfaction, joy or meaning to your life as an Orthodox / Observant Jew? (Pages 1-36)  
and**

**Q44. What, if anything, causes you the most pain or unhappiness as an Orthodox / Observant Jew? (Pages 37-86)**

*Below are large samples of substantive responses to these open-ended question. The briefest comments are generally not included, as the gist of brief sentiments is well-reflected in the data tabulations.*

*A NOTE ON ANONYMITY: The responses are presented verbatim, without corrections of spelling or grammar. We value respondents' anonymity very highly and treat it with the greatest respect and caution. To that end, all potentially identifying information (such as names of cities, shuls, rabbis, or other information that might identify a respondent) has been edited for purposes of anonymity [edits may be indicated by square brackets]. Please contact Nishma Research if you have any questions or comments on this matter.*

**Q43. What gives the most satisfaction, joy or meaning to your life as an Orthodox / Observant Jew?**

- I love my religion and community. I am blessed to be able to raise my children in such a committed community- both synagogue and schools. Shabbat is wonderful but there is so much torah learning going on during the week as well.
- Friday night Carlebach minyan and Friday night meals with less observant people, showing them the beauty of Shabbat. Musical Havdalah- slow shira as Shabbat ebbs away.
- Although being an Orthodox Jew is in theory very important to me, I am supremely disappointed with the actual outcome of being one. Nothing gives me satisfaction, meaning, or joy as an Orthodox Jew.
- Family who maintains a Torah observant lifestyle, community with same values and beliefs, Talmud Torah, an eloquent and provocative Rabbi.
- I know that I can talk to my Creator anytime I want about anything. Community pulls together to help in crisis. I know others care deeply about my family.
- Sense of meaning and direction in life. Presence of G-d in all aspects of life is tremendous comfort. Orthodoxy provides source of consolation in hard times and appreciation in good times. Friendship and community adds sense of belonging.
- Having the privilege of learning and observing Torah and mitzvot and watching our grandchildren mature into Torah observant people
- The search for truth, the beauty in uncovering and living in Judaism's values and ideal lifestyle(s), the wisdom and the pursuit of knowledge and meaning, the sense of community, the relationships.
- Davening at an appropriate pace (Not too fast) and in a reasonably quiet setting (Minimal to no talking) and hearing Torah based, intellectually stimulating d'var Torahs on Shabbos morning and on Shabbos Shuva and Shabbos Hagadol. Secondly, being successful as a parent in transmitting the observant way of life to my children.
- Ritual, tradition, family and community, and the integrity of the halachic system as a way of looking at how I live my life
- The Torah itself, the values and role models of those who deeply understand from years of study, the rituals, the beauty of Shabbat. The depth of the meaning of the Shema. My friends.
- 1. Private prayers (not really shul, more davening by myself at home or in times of need) and the spirituality I have nurtured in myself to connect with God. 2. The ritual of Shabbat. This is something that is undoubtedly positive and holy and sacred to me. 3. The idea that my grandparents and great grandparents practiced these same rituals. Connects me to my history and ancestors and I hope to my children. 4. The community. I recently moved to a small college town outside of NYC for graduate school and the Jewish community is undoubtedly what made me feel welcomed and at home right away
- Meaningful Torah study, communal strength and enrichment, deep eternal values that provide guidance on education, family, etc.
- Being part of a community, and having a mesorah to draw from as I navigate life and its challenges. My emunah, and knowing its communally sanctioned to place Hashem at the center of my life.

- I am frum, I do mitzvot, and try to the best of my ability to follow Halachah. I appreciate the community, the commitment to something higher to myself, and a cultural tradition that is intellectually and physically embodied.
- my daily life; doing mitzvot with proper kavannah - creating G-d awareness in my life - seeing my daughters get excited about their yahadut torah learning!! being part of community of spiritual seekers
- I enjoy feeling part of a community that aspires to the ideals embodied in the Torah and carries on the traditions of the Jewish people and Israel.
- The discipline of humility before God that is observance to Jewish law and not blind adherence to earthly passions
- I really appreciate the set of morals and values (e.g. education, active care for others, community) that I gained through my Modern Orthodox upbringing. While I do not think that a religious upbringing is the only way to gain these values, I think that it is one route to do so.
- Shabbat, holidays, texts saturated with richness, depth, that contain and multifaceted approaches to understanding the world and God.
- Delving into matters of Torah and their implications on my life, Davening, the community coming together for spiritual exercises such as learning and singing Zmirot and Shabbat dinners
- The invitation to use all my faculties - intellectual, emotional, physical, creative - in service of Hashem. Tefillah. Good conversation. Beautiful clothing. A sense of meaning that transcends the material. A community built around ideas and living by them.
- having a community where I can feel my full self and not have to minimize or hide my love of judaism and all of its facets and laws, or hide my discomfort at some things. i love that orthodoxy allows for people to be fully observant while still questioning and that is not a problem
- Living an Orthodox lifestyle gives me a connection to God. It gives me direction and purpose. love the community that comes with life as an Orthodox Jew. I always have a support system. I love Shabbat; it is a time to disconnect with work, technology and other concerns and focus on those around me.
- I don't feel this way in my current community, but I remember being a counselor in a Bnei Akiva camp. Feeling the spirituality emanate from Friday night davening and dancing, and having the sense of an open and accepting community, gave me a lot of joy. I've been thinking a lot about this recently, and wondering if and how I can access those feelings now.
- Being a part of a community of individuals that value and practice a tradition that has been passed down through generations.
- Raising my children with the same traditions I grew up with, but with more understanding and emphasis. (I did not grow up Orthodox/Observant.)
- Learning Torah (most specifically Tanach) and coming up with my own thoughts about it. Finding corroboration for my ideas in works that have already been written. Shabbat and chagim with my husband.
- Being part of a community, going to shul. Having gone to Stern and building a huge network of others who have similar goals to mine.
- Spending time with friends and family on Shabbos. We especially love cooking for others and having people over as guests.
- The most satisfaction I find is from the tight knit and supportive community that Modern Orthodoxy provides.
- Travelling with students to Israel on birthright and celebrating Shavuot for the first time in their life. Learning Tanach, telling stories in my sons school , dancing with the Torah on Simchat Torah, drinking on Purim, having a Shabbos party with my kids, getting thank you e-mails and questions about my weekly Dvar Torah, finding a new understanding or explanation to a Pasuk or story or Parsha that I have learned 100 times, building a Sukkah, bringing food to the hungry via Tomchei Shabbat, seeing a room full of people gather on a Wednesday night at 9 PM to learn Kabbalah, that feeling in the depths of my soul when I am walking in the woods that I am connected to the infinite and that all life and beings are connected, that meal after a fast, the smell of bissamim at havdallaha and the Etrog on Sukkot, going to sleep after teaching for 6 straight hours on Shavuot, my son asking me about the parsha, getting feedback from my students about some Jewish wisdom they incorporated in to their life, visiting Israel, seeing hebrew everywhere in Israel, seeing an F16 fly over my head in Israel, seeing the look on my sons face when he finds the afikomen, seeing my sons Jewish craft projects, going to shul with my son and my father during birkat cohanim, going to a yom iyun on Tanach, dancing at my friends weddings, making a funny speech at a bris, hearing a funny speech at a bris, hearing a eulogy, hearing a good drasha, hearing a good story, hearing a good song or niggun, Jewish art,
- Being part of a community that talks about values. It is especially meaningful because these are the values that

have been discussed and passed down by my ancestors for over 1000 years.

- Living according to the rhythm of halacha together with my community. This uplifts me, makes me focus on what is important, and connects me to my ancestors.
- The whole experience of shabbos - both spiritually and as an opportunity to spend time with family and friends - adds a lot to my life as an orthodox jew
- Are satisfaction, joy and meaning what we're looking for in religious life? (Maybe? Not sure?) Probably the sense of community centered on ritual. The thick sense of belonging participation in that life gives me.
- Learning Torah with my children. Passing down the same words spoken through generations for thousands of years is reflective of where we have been and where we are going.
- Regarding the above statement, "Being an Orthodox / Observant Jew is an important part of my life" is somewhat true in that while I struggle with belief in god's existence (or absence thereof), I strongly believe in Judaism. I believe in the beauty of its traditions, family values, doing kindness unto others, the potential to unify a people as one family, etc. However, I've come to realize that Judaism, without a god, is still Judaism. Man (humans, people) is responsible for making Judaism what it is today; and it is man that can/will decide to continue to make it a beautiful "place" to be, or an ugly place to be.
- Connecting to Hashem. Enjoying Shabbos and Chaggim with friends and family. Helping the community and others. Accomplishments in Torah study. Seeing others grow in their yidishkeit.
- Having a system of belief that has been passed down to generations and a community to support such beliefs brings the most satisfaction.
- The sense of community that you do not get anywhere else. Davening gives me a way to thank G-d for everything but also helps me ask for health etc for those in need.
- My community is a really exceptional one, and I feel very lucky to be part of it. I only worry about what will happen if I ever have to leave New York, that I won't be able to find something as special. Also, I get to learn and teach Talmud for a living, which is extremely special.
- Observing the Torah and mitzvot, as an orthodox Jewess, connects me to thousands of years of Jewish history. The Hebrew songs nurture my soul. The family celebrations unite us at home. The acts of kindness from shul members make it a pleasure to be there. In short, the Jewish community dispels loneliness.
- The community - but it is hard to find a good chevra. Takes a lot of time, but if you put in the effort, it makes a world of difference
- Having a strong community to be a part of is a very meaningful part of being an observant Jew, and in particular a community that I feel supported and inspired by. On a day-to-day basis I am not around Jews and it is critical to my observance and growth to have the chance to interact with a group of like-minded individuals on shabbat and yom tov. The conversations and davening enhances my life significantly.
- Shabbat gives me satisfaction, especially after recently taking a small hiatus from my observance of it and more recently returning. As a woman and writer and someone who enjoys public speaking, when I give divrei Torah on shabbat at my school (I'm a college kid) I am incredibly overjoyed. Part of the reason I don't like coming home and going to my shul at home is that I would never get an opportunity like that to address a group of people in that way. But at school, I know the "congregants" and they know me and they smile when they see me up there and hear me speak and I feel supported and empowered and like I matter. I don't get that at home.
- Feeling connected to Jews from across time and having meaning in my life unlike the hollow doctrine I was raised with in the reform movement
- Being proud of Jews who excel in their field, e.g. medicine, academia, social services. Being proud of Israel accomplishments and reading about senior Jewish leaders speaking out on Israel's behalf.
- The most satisfaction is when I see my children sharing my beliefs and following in the path of modern orthodoxy as they are adults.
- I am most proud of my grandchildren who are being raised in Orthodox homes and who are exhibiting the important characteristics of being Jewish. Not only do they observe the mitzvot, but they are caring, considerate people who do a lot to help serve the community.
- When observed properly, the completeness of our torah-driven lifestyle. All other lifestyles are somewhat hypocritical, random, and inconsistent. A true torah lifestyle encompasses every aspect of life in a full and consistent manner.
- Shabbat at home, both for the peace and respite from work and the family togetherness, without technological distraction. My daily connection with G-D by davening
- I run a kids program at my shul for 2-5-year-olds. I started running it because my daughter had virtually no

opportunity to interact with other Jewish in an educational way. She comes in at the end of shul now and sings Adon Olam beautifully. It has been a great joy to help her learn and in the process create a place for her to play with other Jewish kids.

- Identification, connection and belonging with a group of people. My people. I think it goes back to having the "pintele yid" in you. You either embrace it or you do not. It just matters a lot to me.
- Celebrating the Chagim with my children and grandchildren who are all orthodox is very important and meaningful to me. The joy that my grandchildren exhibit when we are in the Sukkah or at our Seder or giving a dvar Torah is "priceless".
- I love the traditions and being connected through time and space with the Jewish Community. I used to say that it gave me a place to belong, but no longer. I enjoy when my children participate in the services and programs in the shul.
- Having a sense of community and spending time with family without all the distractions of work, errands, etc.
- Connection to community. Being a very modern orthodox person from a conservative background I often have to walk many lines. But it's all worth it When my children can not eat ice cream after they know they've eaten meat. Or when They come home with Torah information and are so proud of themselves or speak in Hebrew- that brings me so much joy. They watch their middos and are aware of what's important-mitzvahs.
- Feeling the connection to a community with similar beliefs, ethics, and scholarly objectives. Social interactions with shul friends also of major importance.
- I enjoy talking to Hashem and enjoy Yiddishkeit and being part of the frum world for the time it gives me on Shabbat. My mother used to read the parsha of the week to me in Yiddish on Friday night.
- Being able to help everyone I know function well in a cohesive, productive Jewish community/Shul, and standing as a "Kiddush Hashem" symbol my kids, for less observant Jews, & for non-Jews.
- I can't imagine not living this observant life. It took me 54 years to get here and it's exactly where I know I am suppose to be.
- Having a sense of community, which provides social, emotional and spiritual support; having a relationship with G-d and something to ground me.
- Automatic attachment to community; observance of shabbat and some social and communal mitzvot; the

holy days of Yom Kippur, Purim, Pesah and Tisha Be'av; religious study; the thought of Rav Kook.

- Judaism and Eretz Yisroel are and intricate part of my heart and neshama. They are very emotional and personal for me. I have before me in my mind im eshkachech Yirushalayim tishkach yimini... My Yiddishkeit brings me such gladness. It overflows. Friends call me their Rabbi because I answer their questions. I impact on their lives and do kiruv. I also have people who are not Jewish come up to me and ask me questions pertaining to Judaism. I have become a good will ambassador for our people.
- Feeling connected to Torah traditions, that have both a spiritual meaning for me, and connect me to community and practice that has been our menorah for generations. Feeling part of a community, and having a life that has meaning.
- Being part of the Shul community and davening with them. Also seeing my children, grandchildren and great-grandchildren following in our footsteps - being as frum or more so that I am.
- belonging to a community. it has often felt like my whole identity. it's how i grew up / was raised. halacha gives meaning and structure to my life. i think it's beautiful.
- Observance of Orthodox rituals within the context of a Modern Orthodox community can be so fulfilling on a spiritual and religious level. For example, those moments of truly communal tefillah, or when a shul is unified in common purpose, is just such a wonderful feeling.
- I cant decide if I'm a success story or a failure of the modern orthodox day school system. On the one hand, I am not halachically observant in private; I hold views that are probably contrary to typical modern orthodox values. But on the other hand I am very involved in Jewish communities; I host super duper awesome shabbat meals every week, all of my friends are Orthodox and went through the day school system, I work for a number of Jewish organizations, and I am invested in creating a better Jewish future. So am I a failure because I have sex, I cant be bothered to daven, and I use my phone on shabbos? Or am I success because I am involved and passionate about our community? You tell me.
- I think community is what gives me the greatest happiness. Being around other like-minded people who share a Torah lifestyle together is where it all starts. Learning Torah and doing mitzvot, while at times is hard work, gives my life purpose. I feel like I'm making the world a better place by being an oved Hashem.

- Being connected to my place in this world - physical and spiritual. A sense of belonging, connection to my roots in my Creator. I also simply love Torah and taste its truth and depths.
- The fact that Orthodox practice establishes a strong sense of family, community, and tradition, through observance of Shabbat and Holidays and shul events . It instills (hopefully) good moral values to our young children through these practices. This serves as a basis for becoming a role model for others later in life, and to leading a fulfilling life in service of others and God. It also serves to perpetuate our traditions to the next generation of Jews, which is critical.
- My children's enjoyment of learning. I struggle with but ultimately enjoy shabbat - the unplugged time where we can all just be together. I enjoy the community aspect greatly - especially since I don't come from an observant background. I appreciate the support greatly and have made truly meaningful connections with others. I enjoy feeling like what I'm doing has a higher purpose and life doesn't seem random.
- The warmth and togetherness the community offers, the wholesome family values, a deep connection to G-d and finding meaningful purpose in life through our actions and learning.
- Davening as a means of cultivating a sense of kedushah; Shabbat as a way of shifting out of a focus on work/money; inspiration to be more ethical; Torah as a way of discussing and re-examining perceptions of life
- The opportunity to have and work to maintain a close, personal relationship with Hashem. Focusing on personal growth and character development. A supportive framework within which to pursue my mission in life and to live meaningfully.
- Learning the new Chumashim by Dr. Arnold Lustiger. Reading anything by Rabbi Joseph Telushkin. Listening to shlomoh carlebach, yitzchak meir, avraham fried, shweky music. Doing acts of chesed.
- Seeing my children follow in my steps. Spending Shabbos and Yom Tovim together as our kids have the choice to come home or not.
- I find great comfort in being an Orthodox Jew and living that type of lifestyle Shabbat dinner in our home was always treasured as a family time and it is wonderful to see our children carrying out this wonderful tradition of modern Othodoxy
- The community--especially on Shabbat. I love sharing meals with one another & the fact that we share a reality on Shabbat that is apart from the productivity-obsessed world we live in 6 days a week. To sit at a table or to play a board game with others who aren't checking their phones constantly or even aware of the time is a gift, a counter
- Davening in the kahal before the talkers arrive, sharing Shabbat meals with friends who care about Shabbat, enhancing holidays with friendship and observance, hearing an excellent d'var Torah, the rest and relaxation (and re-energizing) Shabbat and holidays bring to my life.
- My community, my family, my women friends who hold Bi-monthly Ethics or Torah study groups. Most of all my deep sense of knowing I am trying to be the best person I can be and respectful of G-d laws that teach that. Not man's spin
- My relationship with God, and believing/feeling that I am actualizing in his will and revealing his presence in the world. The feeling that I am raising my children in a meaningful and productive framework, and that they are links in the chain of the Jewish National and spiritual experience.
- Knowing that my children will have the best Jewish education I can afford to provide and knowing that they will grow up knowing how important the existence of Israel is to the Jewish people.
- I get the most satisfaction from observing shabbat. Whoever thought of this practice was a genius. I also get satisfaction from studying the texts and textual interpretation.
- Acts of Chesed, working within the Jewish community, going to shul for a sense of community and for social reasons as well as to daven.
- I am an orthodox female educator, when I see myself modeling strong values that my students see as values and therefore adapt into their lives as practicing Jews, that make me feel fulfilled. Being involved in our community also gives me a lot of satisfaction.
- Community, Family, Tradition, Thought, The lack of being complacent with everything around you, Torah Study, Pushing the bounds of the mind
- Hmm- I think rigorous learning and all the halachic parameters that make me STICK OUT as a Jew; they make me very aware of my otherness in a very positive way: how I dress, using the mikveh, keeping kashrut and Shabbat.
- Being part of a community that will help one another in good and difficult times and together grow in acts of Torah and chesed. Transmission of purpose to the next generation. Living for and submitting to something greater than oneself. The pursuit of intellectual and spiritual opportunities throughout life.

- Having the support of a close knit community in times of trouble like illness and death. That includes both emotional support and practical help like meals, etc.
- Going to Shul on Shabbat and Yom Tov and praying with a proper Chazan Seeing more Jewish children afford a proper Jewish education. Jewish values and proper Midot being thought to our children to insure Jewish continuity and observance.
- trying to be a better person, including relations with others. Acting ethically according to Jewish orthodox values. Continuing to learn more to understand Hashem's direction for us in the world.
- Watching our grandchildren being raised in religiously observant homes and educated to appreciate the blessings of Ahavat Torah, Mitzvot, Ahavat Eretz/Medinat Yisrael and maintenance of family values
- Integrating the wisdom of Chazal with the wisdom I have learned before I became observant. Just the rhythm of observant life is very satisfying.
- Family values, sharing torah and yom tov and shabbos with family. Whole day and week is gearing up for the coming shabbos and spending it together with no technology
- The connection going back so far and stretching all across the world to other Jews and to Hashem, feeling as though I have at least one thing I can depend on. It guides my life and helps me know what to do in various circumstances, and gives me a stability and sense of identity that others seem to lack.
- I live just too far away from my shul to walk there on Shabbat. Especially because I am new in my community, I might have been or felt left out. Instead, several women and one family have taken to visiting me on Shabbat afternoons. I feel very much a part of the community.
- Being part of a community. Friends, social occasions, meals, a feeling of being all in this together, people who know me, spending time together, having a rich social life outside of work and family.
- Being an integral participant in a culture, lifestyle and belief system that values free will and the importance of moral acts in one's life.
- Being with my family at our Shabbat/yontif table. My relationship with HaShem and study study study, especially our traditional sources.
- I have been observant my entire life and I do not know how to live any differently. The rhythm of Jewish life is very important to me and I could not live without that.
- That Judaism has a place for every one. No one is unimportant. And every time you think there is a new issue, the Torah already covered that thousands of years ago. I love the family and the community and how little room there is for doubt in Judaism because there is almost always an answer
- As I get older and have more experience in life, the perfect wisdom of Torah becomes increasingly obvious. Hashem is my partner in everything I do, including breathing. We have a major crisis today in that most of today's orthodox structure has been taken over by Christian philosophies of misogyny, homophobia, and treating the unfortunate as "judged"
- As a Ba'al Tshuva, seeing my children (and grandchildren) develop their own Torah lifestyles, and preserving Torah for future generations gives me the most satisfaction. Shabbat observance is a source of happiness and enjoyment. Support for a strong and united State of Israel is a major aspect of my Jewish observance and experience.
- I'm an FFB, I think I'd have been happier and less neurotic and compulsive about practices that I honestly feel is more about avoiding the guilt of letting go of my religious practice than anything else, if I had been raised nonobservant
- When people who are not Jewish view orthodoxy as something amazing. Also knowing that I'm doing things for a greater purpose.
- As a physician, I see the beauty and awesomeness of creation. It is incredulous to believe that our world, our universe, and our bodies was not created for a purpose. Judaism and its philosophy and ritual provides me with that meaning and self-worth regardless of my current situation personally, with my family, with my community or with my job. I am likely Jewish because that is the faith I was born into and I didn't particularly find the need to explore other options besides non-observance as a teen and younger adult. That might be a "cop out." I didn't explore all the options before choosing Judaism. But, the beauty and satisfaction from the Lord's "embrace" that I feel make me confident that for me this personal choice is the correct one for me. As I move forward towards retirement in the next few years, I look forward, if given the opportunity, to further build on that personal relationship that is likely possible with Hashem before my soul returns to whatever the afterlife may bring. The absence of G-d means that the Universe is just a coincidence. Pain and suffering are meaningless. Extremists' opinions are just as valid as the Pope's. I choose not to believe in such a world.
- Participation in communal endeavors and social functions have enabled me to have a fulfilling social and

cultural life. From the time I was a student living on my own out of town, the local Orthodox communities embraced me and prevented the isolation that so many others experienced. I have tried to carry it forward in the community in which I have lived for over 40 years.

- I get tremendous personal fulfillment from davening, learning, and doing mitzvot. But not everyone feels the way I feel, and I am concerned that there is not enough to personally inspire both Orthodox (and non-Orthodox) Jews. I think that the community aspects of Orthodox life (many of which were touched on here) are also problematic, e.g. striking the right balance between kiruv and upholding strict community standards, dealing with social exclusion, not being able to discuss publicly the tools that Yiddishkeit has to deal with modern problems.
- Knowing that I can talk to Hashem whenever I want and thank Him for all that He has blessed me with. Knowing I can turn to Him in times of trouble as well and being assured that all that happens to me is for a good reason. I love the structure and discipline in my life and trust that the Torah/Talmud are effective in keeping me on a path through life that will help me get the most out of it. I love having a strong community in which people help out and come to each other's aid when needed and celebrate together as well. I love being able to constantly improve myself and learn more and establish new and more challenging goals.
- Shabbat and Chagim (taking a pause from chaos of the week to be with family and friends in a meaningful way), a connection with our people around the world, a beautiful and successful Jewish state that rose from the hard work of determined Jewish people after thousands of years of persecution, a connection with a rich and diverse Jewish history
- Being an observant Jew has given me the moral and ethical courage to raise children in a world which is without rules. I am the most proud of how Jewish teachings have formed my family, especially my children into responsible, thoughtful, citizens who care for all people and keep doing the right thing always within their minds eye. I always felt accepted in synagogue, but my children did not. As to their current Jewish observance, this may have had a strong influence on their current decisions not to be Orthodox. All consider themselves Jewish. All keep kosher in some significant way in a secular world. And of course, Shabbat, which is a true gift.
- Following the Torah and Mitzvot and my full emunah that Hashem runs the world give me joy and meaning. Without my Emunah I would be lost.
- The incredible community of support and care that my entire family receives. I love being a part of Am Yisrael, both at home on shul, at the day school [DELETED NAME OF SCHOOL REMOVED], and wine in Israel. My children learn middot and have deep understanding of our tradition.
- Shabbat- time with family and friends, devoted to introspection and appreciating what we have. 2. Learning- academic rigor of Talmud study 3. The framework that the Torah provides for separating ourselves as Jews from the rest of the culture and the courage to maintain our own independent though as Jews.
- When non jews call me up on Friday to wish a good shabbos.: learning torah with grandchildren; being able to tune the world out on shabbat and spend the time learning.
- carrying on our traditions and values and passing them along to the next generations. seeing my children and grandchildren living an observant lifestyle.
- Family being together and a sense of togetherness with the frum community. Or when stuck on the road another frum person will always help
- The ability to work in a secular work place, especially one that most people are not familiar with Jews in general, and Orthodox Jews in specific - and being able to try and create a Kiddush Hashem every day in that position.
- My participation in my community; sharing life, ideals and work towards building community here. Attending simchas, as well as funerals ~ being able to be part of a cycle of life, prayer and observance that began long ago and, IY"Y, will continue for generations to come.
- The pride in being part of a community that holds itself to a higher standard of moral, familial, intellectual and spiritual pursuits.
- I love feeling connected to my religion and following all the mitzvot given to me as it gives me a purpose in life and was how i was raised
- Our Rabbi is very committed to building our community, in increasing our Jewish observance, and in increasing our Jewish knowledge. He is approachable and caring, and I know I can ask him any question at any time. The only problem I have is not being able to attend services regularly, because I am Shomeret Shabbat and am no longer able to walk the [MANY] miles to Shul, and then back home. My husband, who is not Shomer Shabbat, attends almost every Shachrit service and every Shabbat morning service. Thank goodness one of us can do that!

- I have been fortunate to have been raised and to raise my children in orthodox homes and communities. Besides the spiritual benefits the sense of COMMUNITY is invaluable.
- Caring on a tradition. Being part of a community where I can travel anywhere in the world and immediately have a "chevra."
- Being part of a community, sharing life events. Having a lot of structure. Being observant means being a good person. Shabbat is the best. Shut off from the outside world for 25 hours and no electronics, a day of rest, simply the best.
- I am most satisfied when I am able to practice my observant Judaism in a way that makes most sense to me and is meaningful, while shedding light on religion for others. Additionally, I appreciate when individuals around me do not judge me for perhaps or acting differently than they do
- everything about Israel, including modern state of israel . learning Torah in any way to improve my connection to other Jews and improve my midot. A lens to see the world not flee from modern life
- Living my life an orthodox Jew gives me a world-wide community and network of others that lookout for one another. I also reap much satisfaction from the deep richness of what there is to learn and know.
- The most satisfaction I derive is from structure, restraint as needed, and being a part of a community. I especially have always enjoyed a day of rest with family every week. The sharing of similar rituals observances and many beliefs with family and friends brings meaning to my life as well.
- Participating in the traditions/holidays, being able to read and understand Hebrew, sharing various aspects of "Jewishness" (e.g., culture - movies, theater, books, food, Israel, history, heritage, discuss contemporary issues of import, etc.) with others with a similar background and understanding.
- I think that doing things that are meaningful to me give me the most joy in my life religiously. For example, cooking or preparing for Shabbos or Yom Tovim. Going to classes. Going to Shul.
- It's the path I chose. I always identified as a Jew but was not halachically Jewish until I finished an orthodox conversion. Knowing that Hashem allowed me into the tribe gives me the greatest joy in observance.
- My connection to Israel, the global Jewish community, and our long, rich history. Also seeing everything we accomplished and produced despite our small size and persecution.
- My philosophical and historical understanding of Judaism underlies its importance in my life and my everyday practice. The Jewish community is ignoring the segment of its population that is looking for an academic rationalist approach, with dire consequences as to rates of defection in the well-educated, primarily mid-upper class sub-set of the populace.
- I have always liked separate seating. I find that the women are totally equal...no one knows about divorce, widowhood, unmarried, etc. We are all the same.
- My relationship with God and the mindfulness from the rituals where I think of Him, which is not dependent on the secular environment that I may find myself throughout the day, such as at work.
- Camaraderie in my immediate location, the depth of wisdom in Torah and Jewish figures, the Chagim and Shabbat and their rituals. This and even more is what gives me joy in between by a Jew
- Learning Torah and attending shul - we are members of an unusually welcoming and culturally diverse shul that fosters an incredibly strong community.
- Feeling like there's a plan for my life, there's a purpose and whatever happens comes from Hashem. Passing that on to my children!
- My participation in a halachic partnership minyan where I am the gabbait and where I lein. (This is in addition to my being a member and regular attendee at my centrist Modern Orthodox shul.)
- my grandchildren are thus far on derech, am for womens rights that does not mean sameness, .just learned mesorah can sometimes be as vital as halacha, courses should be geared to intellectual and knowledge of woman as well as to men, changes should slow down respect charedim more unity among all .I fear downfall of modern orthodoxy,
- It is a beautiful way of life and gives great meaning to my life. It stands for wonderful values I enjoy celebrating the holidays with my family and friends. I am tremendously proud of Jewish history and what Jews have contributed to the world and to this country
- Being accepted as an individual while simultaneously learning about Judaism and seeing how being a Jew protects you and ensures a happy and fulfilling life.
- Sense of community, certain Jewish values (such as education, community, charity), sense of Jewish continuity/history (that I'm part of a large and ancient group), structured time for friends/family/study
- Studying and teaching gemara, learning in general, having a rich theological framework of knowledge with which to engage people of other faiths who are just as



knowledgeable and committed, in the spirit of brotherly love, mutual understanding, tikkun olam, etc...

- Seeing my children adopt Torah values and practices in a nuanced way--thinking, discussing, and struggling with difficult concepts and the challenges posed by living a Torah lifestyles in the modern world. This represents the ideal of what it means to me to be Modern Orthodox.
- Having a connection with Hashem and believing that how I live this temporary life will impact my forever life in the next world. That's what drives me to be a better Jew every day. My "orthodox" community is not connected with their neshamot and is going more and more to the left every day. It's very sad and scary. We don't have rabbis here to really teach and inspire because in my affluent community it's all about what the bigger donors want to hear. The rabbis are basically puppets. Not real.
- Belief in Hashem that he's there and will look after and guide me. Shabbos gives me overall joy... i remember years ago before being married I was sat at my family shabbos table and I realised that I never wanted to lose this.. the shabbos feeling, the love for Hashem. I realised then and there that I would stay frum.
- Lighting candles Friday night and taking the time to realize each candle represents someone in the family and the this is what my husband and I created. And seeing my kid turn into people I want to spend time with
- On a professional level, working for the betterment of the Jewish community is extremely fulfilling. The most satisfaction and joy for me personally comes through living with a spouse who thinks critically and rationally about his Judaism, and challenges me to do the same on a daily basis. Being INTENTIONAL about my Judaism and being surrounded by others who are intentional about their Judaism is inspiring and meaningful. Studying Talmud brings me joy (though I wish there was more access to Talmud learning for women at a higher level), and tfilla brings me satisfaction.
- Watching my three children grow with a love for Hashem. They are very young [AGES REMOVED], but the older two talk about Hashem multiple times a day. We try to instill a love for Judaism in our home and a belief in Hashem from the beginning.
- The comfort of belonging to a community, Torah study, and as my former rabbi once said "a life punctuated by sabbath and festivals "
- Giving to others especially the needs of impoverished Jewish families 2. Being a part of a community that is vibrant, active and loving.
- Being a member of the Jewish people, who often expresses that through ritual and ethical observance and study, brings much joy, meaning and focus to my life. I find comfort, support and satisfaction in my shul community. First, I am a member of the Jewish people, my Orthodoxy, such as it is, is secondary.
- When I say modern orthodox I mean that we're kosher inside & outside the home. We attend Shul & other activities but we ride on Shabbos. To many that would mean we're conservative. You decide
- Seeing my children and grand children leading Torah observant Jews. (grand kids having graduated from wonderful Jewish Day schools.... their parents fully active ,with some of our help Financially and spirituality and of Course Help From G-D.
- I have a special community and a special connection to G-d. I feel that my observance makes my life a little holier on a daily basis and gives me more purpose.
- My relationship with Hashem is extremely important. I feel close to and know He is in control if everything. By davening and connecting with Hashem throughout the day is what gets me through.
- My connection to G-d as my father who lives me and always does what is best for me. shabbos and Yom Tov. My connection and love of Israel.
- Life moves along pretty quickly and the only time we have to socialize at all is typically on Shabbat. Being orthodox provides a built in system for finding fulfillment both spiritually and personally all in the same day. The joy of Shabbat is the joy of sharing it with good people regardless of their personal observance levels.
- seeing midot in action in our religious leaders (modeling values that they teach), 2.finding ways to embrace as wide a swathe of people as possible to enable them to find spiritual meaning. 3. learning about the diversity of legitimate halakhic approaches
- Tefillah/davening Intensive Personal study Personally helping someone in need, especially someone with no one else to turn to.
- The miracle of the rebirth of the State of Israel and seeing my children raised in a zionistic religious community where they have developed a love for Judaism and Israel.
- Knowing that I am carrying on my family's traditions, feeling that I am living according to Hashem's will, being part of a vibrant community.
- most of my satisfaction comes from seeing the community strength in activities, education and tradition carried out in a manner that feels inclusive

and has a specific direction (ie... school is teaching what is a Jew is, how to be a Jew and seeing applications of this in everyday life) community events incorporate Zionism and Orthodox ideals and traditions are not only carried out but explained. A sense of family and purpose in my opinion is the integral linchpin that strengthens our community and promotes fostering of these ideals to the next generation.

- The State of Israel, strong and flourishing, and open to Jews from everywhere, to come home, find their roots, and reconnect to Judaism
- The values it teaches our family. Observing shabbat provides our family with quality special time. Being a part of a community that shares our values.
- Shabbos - it is the one day where we get to turn the rest of the world off and re-connect with G-d and family. It's the one day a week where we eat together, and spend the most face-to-face time with the people we love.
- I became a BT when I was in my middle fifties. I was born in Brooklyn into an unaffiliated secular Jewish family. My grandparents did not even keep kosher. After repeated requests my parents briefly allowed me to attend a Conservative Talmud Torah afterschool, but pulled me out after a few months much to my regret. I always had an innate pull to be more connected to Judaism. My husband and I married in our early 20's and climbed the ladder from Reform, to Conservative and miraculously to Orthodox observance. The joy I feel wells up in my soul and stems from my conviction that I am on the path Hashem has laid out for His people and I am blessed to be one of His Jews. Torah Judaism contains all the wisdom in the world and I love partaking to the extent of my ability. I gain great joy in seeing my grandchildren growing up "Frum from birth" as they continue as links in the chain of Yiddishkeit.
- It's hard to choose between liturgical music and poetry, on the one hand, and scientific study of living things on the other hand. Let's go with the liturgy though.
- What gives me the most satisfaction and meaning as an observant Jew is the feeling after I daven. I feel so connected to HaShem and to my ancestry and my community.
- The most important aspect of being orthodox to me, is a connection to Hashem. Doing mitzvot to bring light to a world that needs it very much, makes me feel full and whole.
- The feel of community is the most special part of being Orthodox. The most meaning is Jewish education for children, adults, men and women.

- Tradition, but lately it has become an issue of one out doing the other but not for the real reason, and labels are misleading
- Simply put, the lifestyle dictated by belief in Hashem as the God of my People provides meaning and structure to my life. But this seemingly contradicts my answers to one of the early series of questions on belief. While I actually answered that I "don't know" if Hashem exists and is the God of the Jews and of Jewish history, I actually do choose to "believe" in answer to all those questions. I guess I answered "don't know" because it is the more objective answer; but I found that series of question to be very difficult. It would have been best to be able to answer both "Strongly Believe" and "I don't know".
- successful" davening, i.e. focused, uninterrupted (not being asked to move, not having a lot of people talking around me), frequent family togetherness; and children that know how to interact with adults
- There must be time when the craziness of life takes a break and family comes together in a cohesive unit. Shabbat fills that role brilliantly. However, the rigidity of shabbat can be seen as a turnoff to the younger ones as a result of being disconnected with the general world as a direct result. Managing that is a huge challenge.
- Robust prayer services; Warm, inviting and connected community; Inspiring and intellectually stimulating learning; Variety of visiting Rabbis and Jewish entertainers, specifically Jewish music; Focus on Israel and love of the land.
- Family, limud, shabbos, Yom Tov, community, shul, and the continual impetus to work on my self to be a better person/Jew.
- Shabbos gives me the most satisfaction, joy and meaning. A focused time to turn off outside influences and be able to focus on Torah, family and chesed. I want to note, however, that prior to getting married I was considered an "older single" and Shabbos was actually a difficult time as it is such a special family time that on Shabbos I especially felt that life was lacking.
- I never thought about it. It's probably a combination of factors. No other place to put this so: There were some badly phrased questions: What does "People lacking love for others" mean? Women should be able to give divrei Torah from the bima. Does that mean during services or at the end? What is a mechitzah that is "women friendly"? Get questions: Halacha let's a man remarry without giving a get but maybe rabbis should refuse to perform the ceremony. The 1st half of the

prenup question is okay but you can't annul a marriage retroactively particularly if they have children.

- Being part of a community (even though not all Orthodox people are so welcoming....). All believing in Hashem, certain lifestyle
- Shabbat and Chaggim with the community. When our community meets to say tehillim when there is a communal crisis - makes me feel part of the Jewish community and feels me with pride. Practicing the Orthodox rituals even if difficult.
- The only thing that gives meaning to my life as an outwardly observant Jew is the gathering of the family in Shabbat and Yom Tov. . In most other respects, our religion is a religion of "no". Particularly for women, the amount of work that has to be done to maintain the lifestyle ( shopping, cooking, extensive entertaining) leads mostly to tiredness and less to the enjoyment of the fruits of our labor.
- Two things: the knowledge of maintaining the tradition of my family and also the ability to bring meaning to the mundane aspects of life (I am a scientist and this is one very important place that I am blessed to see God's work.)
- Having a happy and loving atmosphere in the home and extending that to Shabbat guests- especially unaffiliated Jews..Tefillah is a big part of my life as is connecting to other women in a Parsha class I attend.
- The community and history. I feel a strong connection to Orthodox people that I meet even if they are (at first) total strangers. I also feel a strong sense of history as a link in the chain of Mesorah Judaism which can be felt in something as simple as reading (and understanding) Medieval Hebrew poetry or verses of Tanach.
- The feeling during prayer, formal or personal, of true connection to Hashem. This has happened several times in recent years as a result of significant challenges that I faced and has brought me much closer to Hashem and my observance has much greater meaning.
- Connecting with Hashem. Especially as it relates to nature and davening in nature. I would love to see shul's embrace not just going green, but having a stronger connection with nature, maybe bring your pet to shul and similar outreach seen in the Christian communities.
- Regularity, predictable cycle of events, memories of sweeter and easier times. Also, for me it is soothing, like I imagine meditation to be for others.
- The opportunity to model a life that is based on Torah values of chesed and charity. To live in a community where learning, prayer and mitzvos are key, but where we are encouraged to think, debate and work.
- We have an amazing young rabbi who is a wonderful leader. Our multi-generational shul community is close and warm. As a past president of our Shul, I know that we women have and will be central to the leadership and direction of our Shul community. Most of our social life centers around the Shul - specifically Shabbat morning services and Kiddush after, which is a sit-down Kiddush every week, with lots of schmoozing and connecting with each other. I continue to volunteer for the Shul - it is my home away from home. We love our traditions and Shul culture.
- its the only life o have ever known.... i am fully satisfied. i skipped 2 questions in the beginning about rabbis. we have 2 shuls - one in our home and one in florida the one we call home is wonderful, learned and compassionate. the one in florida is a horror...problem is the community is not happy ...
- Family values positive approach to life and facing its problems Strong ethical grounding in business and interpersonal interactions
- Feeling of spirituality in daily activities. Identity consciousness in chaotic world. (professionally, worked 30 years in Jewish high school)
- Years ago the OU catered to small communities by having small community shabbatonim, many of us still keep in touch and became very active in the OU. These shabbatonim brought together many baalei teshuva who were searching for meaning and guidance in how to make our experience grow to our local communities and help build our modern orthodox communities , establish day schools and turn our local JCC's and federations into friendly environments. The OU no longer is responsive to our needs.
- Learning! Torah ( in it's broadest context) Study allows me to feel that Hashem and previous generations are speaking to me. A chazan or shaliach tzibbur whose melodies and kavanah enrich my davening.
- The fact that non-observant family and friends of mine, as well as gentile friends and neighbors, show great respect to me when they realize the extent of my commitment to Judaism and to my faith.
- I believe that following Torah Law leads one to a happier and mental healthy way of life. I am a 65 year Balshuva and would never want to live my old life style. I believe children are better to their parents in old age if they were raised orthodox./
- Before I had a baby, I loved everything about Judaism. I was a very spiritual person. I saw the beauty in everything Jewish. I loved going to shul, I loved celebrating the chagim with family and friends. I loved "unplugging" for Shabbat and just enjoying life. Having

a baby made things really difficult for me. I still believe Hashem has a plan for everything and I still see the beauty in Judaism. Being observant has just become much more difficult while dealing with a baby. But I do love singing Jewish songs with her and teaching her about Judaism whenever I can (even though she's 6 months old and is really only interested in putting things in her mouth. :) )

- just living in an orthodox aura. which is very easy in my gated community. more and more kosher restaurants opening. spending time in Israel. wearing my kipa everywhere/
- The community support and the opportunity to form close bonds with family and community through common beliefs and practices.
- Being part of something that has a past, present and future.. carrying a torch from one generation to another. Giving structure and definition to my life as opposed looking at orthodoxy as rules and regulations. Knowing that there are people like myself in every corner of the world makes me feel like I belong to an exclusive club.. these people don't have to necessarily be mirror images of the orthodoxy I practice.. my philosophy is, a yid is a yid
- Having the sense of an extended family. Having a shul to daven in a place to meet other people like me and knowing my child is in a safe environment
- Being part of a community where I am accepted socially, where my opinions are valued, where I can attend classes that stimulate and inspire me.
- The knowledge that by living my life according to Judaism I am living a more meaningful and fulfilling life. I feel that my life is more meaningful when I am engaging in religious activities, as opposed to more materialistic activities.
- The yomim tovim, learning with my children, feeling connected to Hashem and to Torah, sharing a countercultural outlook towards the secular world with fellow baalei teshuva, informal kiruv
- Being part of a community that is learning and growing together. Having a great chevruta partner and good opportunities to learn. Also, Shabbat meals with Torah and rich conversations
- Celebrating meaningful and joyous Shabbatot and Chagim with friends and family. Seeing acts of Chesed being performed.
- The connection to a Torah and tradition that contain wisdom spanning millennia and orient my life towards positive values, and the connection to a caring community.
- Love of Shabbos, holidays, learning and doing chessed. Sense of community and tradition (but felt it more strongly when lived elsewhere). Big focus on new and prospective people, not so much on existing members. Also, not enough quality youth programming- this is critical for the future. Many of the committed members had this as children/teens but next generation does not.
- The experiences that are part of full Shabbat observance Being part of a caring, engaged, responsible, spiritually alive community
- Performing Hashem's Mitzvot and thereby hopefully influencing myself and others to do good for the sake of being good (and for no other reason).
- Not much, as a divorced mom whose children are grown and out of the city, I spend all shabbats and holidays alone, so there is little joy in the daily/holiday rituals, unless I get to see my kid/grandkids on a holiday (they live in Israel)
- Participation in communal activities, including religious and social experiences. They are often, perhaps primarily, connected with my shul.
- There is a sense of community & belonging. The feeling is somewhat bifurcated - on one hand sensitive & responsive - on the other stereotyped, judgemental & rigid
- Being part of the story of the Jewish people. The color and meaning it gives to life. The feeling of trying to keep G-D's commands.
- I find it very difficult to feel satisfaction, joy and meaning in my life as an Orthodox Jew. This is very disturbing to me. I pretty much know what I am supposed to do and do it because I know I must do it, but not because I feel the above mentioned ways.
- Prayer; Torah; and mitzvot. The Torah itself, the great wisdom in it and that Chazal have written about it -- that's the biggest thing. I am baal teshuva (18 yrs. now) and always feel the Torah is front and center in my life, that I know so much more of it than I ever hoped I would, and yet there is still so much more there to learn -- it truly is infinite in its wisdom -- and also I can consult it and use it as a guide in any situation, and very often do. This is the number one enduring satisfaction about being religious, and when I am tempted to reduce my observance or participation in the community, I remember that I probably can't have Torah in my life -- at least not at this level of study and access -- without pretty strict observance, and I stay the course. Prayer is foundational for me -- the words of the prayers remind me of what's important and of who I am striving to be. And mitzvot are the instruction

manual, not only telling me what to do and how to make goodness happen, but also framing awareness of everything around me, opening my eyes to things I wouldn't otherwise see (milk/ meat life/death Shabbat/chol, etc.).

- Keeping Shabbat has completely changed my life for the better. If I had to pick one thing, I would definitely have to say shabbos. Secondly, I have a really strong connection to and affinity for brachot and for my morning routine. This is a way that I feel I can constantly bring more mindfulness into my life and I enjoy connecting to Hashem this way. I see a lot of people rattle off brachot without thinking about the meaning, but I really try to use this as a tool to be conscious and to think of what the blessings mean in English when saying them. Also learning mussar, in general. And lastly, niggunim! We need more joyful singing in the Jewish world. It is present in some communities, but all too rare in my opinion.
- Finding ways to incorporate God in my life while allowing others to live their own life. Essentially manifesting God in my life while not forcing others to
- Understanding that there is something greater than I am. It forces me to think about my thoughts and actions especially toward others.
- Building community where people of the same age group and diverse age groups and stages in life are friendly and collaborate on meals and programs!
- Shabbat community. Growing up conservative Jew -- now enjoy community of people at each other's houses with kids and making community. Also look forward to being off internet and work for 25 hours. (3 day Chag are too much)
- Seeing my children flourishing in their observant lifestyles; feeling personally connected to G-d in moments of engaged prayer; seeing myself as part of chain of tradition handed to me by my parents; seeing some good role models of Chesed and *menschlichkeit* in clergy and in membership
- Pretty much the only things that keep me "in" are my social and professional relationships. As for my relationship with God, I find much more connection and solace when I run in the woods and connect to the nature God provided than I do at synagogue, where I feel alienated, ambivalent, and occasionally angry at the stultifying atmosphere.
- It's a full system that is (mostly) consistent and brings together like-minded people in a Shabbat community that provides an incredible milieu in which to raise children, celebrate (and mourn) together, study Torah, hear diverse opinions on diverse subjects, engage in

impassioned yet respectful debate, and feel that G-d has my back.

- The connection to "community" is very important. There are always people in the Shul who are available to help when the need arises.
- In no particular order: sense of community, giving a meaningful emotional, ethical and intellectual framework to life's questions. Am I sure that it is all true, no, but I would like to believe that life is not meaningless, that there is some underlying meaning to life, and Orthodoxy, albeit in a liberal, centrist, modern form does that for me.
- Not sure any more. Judaism is no longer feeling relevant in my life. Family tragedy just makes prayer seem silly. Have become more humanist and less of God-centric.
- That my life has meaning, connection with my children and community. That there is meaning to my life. Dealing with happy events (Weddings) and loss (Death). We lost our eldest child and we would not have been able to get through this without the support of our Rabbi and community. I think too many of those born observant just do it because that is what they were taught to do. As a *bal tuva* I have to make a choice to observe and I believe my children have done so too.
- Belonging to a community of shared values, experiences and perspectives (I.e. People who 'get' me); opportunities for continual intellectual stimulation; integrity of belief and practice
- It fulfills my need for friends and community. My children are wonderful but, as a widow, I realize they have their own busy lives and I need others also in my life.
- Connecting socially with others. Giving my life purpose and meaning, even if I'm not sure about where it'll all end up and where it all came from. Interacting with the world in a way that's kind, openhearted, directed, and sometimes constrained.
- The Shabbat meal with family - whether with my wife (we are empty nesters) or with the children and grandkids. Shabbat services. My weekly Talmud shiur with a group of friends which has lasted for close to 30 years.
- Family and community, sense of belonging, sense of purpose. Structure and ability to be part of something without even knowing the reasons for all traditions. The ability to move between different communities and take the best of each and leave the bad elements behind -- no one is perfect, no community is perfect. But Orthodoxy is a big global community and one can move in and out of many (also a problem on the other end bc people can do this and there is no central authority to

oversee and make demands on issues such as a seruv issued against a man who refuses to give a GET). But ideal bc when you encounter rabbis and community leaders who are fraudsters, you can move into another community and find leaders who aren't, without having to throw it all away (or be the communal leader yourself).

- The family plays a very important part in an orthodox home. Shabbat keeps the family close knit. By attending yeshiva the children/grandchildren have less temptations that would steer them the wrong way.
- I like Shabbat dinners in our home. Our children's friends honor us by coming to Shabbat dinner most weeks. I also like learning. I very much enjoy studying Torah in books and online, and when I'm able to attend educational community events, I like that very much, too. I will attend events at any synagogue or temple, not just our own shul.
- Background (an answer to a question not asked): I, in general, don't believe in direct Divine intervention. Yes, the almighty knows, but chooses most often not to know (although he/she could, but doesn't, etc. Circles...), not to intervene and leave choices to a person. I believe man/woman has genuine free will and our Judaic background/knowledge affords us the opportunity to make wise choices. My satisfaction/joy/meaning, actually contentment, comes with knowing that whatever paths or choices I make are informed and guided by what I learned Jewishly, particularly in the realm of ethical behavior. I am truly grateful to HaShem for this.
- I love Shabbat. And love studying when I do. Which generally doesn't exceed only a couple hours a week. I love going to shul and living in a part of the city surrounded by Jews, most of whom care about the community as well. I love being in the shul I'm a part of. I have great respect for [MY RABBI, RABBANIT AND COMMUNITY] for their progressive stance AND their commitment to Halacha and a Jewish way of life. I take great pride in being a part of that shul. It's refreshing to be a part of a community that doesn't want to just go through the motions, but goes out of their way to bring meaning to Jewish life and provide a welcoming atmosphere for the community.
- I enjoy being a part of the community and following in the traditions of my ancestors. I also believe in God and believe living a Modern Orthodox lifestyle is what I should be doing. I become more religious over the last 10 years because of this.
- I do see that participating in an Orthodox community has the rewards of belonging to a group. The things I

enjoy are a comfortable communality; being with others who have similar backgrounds; the holiday cycle; Shabbat meals with family and friends (but not the Shabbat restrictions!). I would not say that joy is present. See next question.

- I originally became a religious to piss off my mother and father who were conservative. I simply enjoyed the results I got and started enjoying being religious. It has been kind of a trip that I've been enjoying for the past 20 something years. I try not to think about it that much.
- I enjoy going to Shul and davening for the amud. Since my father's passing life and religion is more real. The davening is more meaningful now.
- Torah study and learning, family Shabbat and holiday celebrations, feeling part of a community, participation in women's services
- Living outside of Israel it is the best way to remain connected to my people; and was the best choice in raising my children to continue to value their connection to our people and to Israel. Being orthodox is a. Hoive that gives me personal satisfaction. I value Jewish studies and believe in God.
- Being able to see mitzvot both between man and man and between man and G-d as the language that we can use to actualize our mission on this earth
- I grew up in an orthodox shul. Family very involved in shul. My father worked shabbos. I went to public school, Talmud Torah and beyond. Got a degree from Hebrew teachers college. I was and am shomer shabbos. When I got married my dad's wedding gift to us was to stop working shabbos. He loved going to shul and shiurim. Today my sister and I proud parents and grandparents that all of my parents heirs are shomer shabbos and mitzvot
- Very little, actually. I feel stifled by the constant onslaught of one Chumrah after another becoming the equivalent of Halacha. As an example, who decided that if someone does not use Chalav Yisroel, he is a bad Jew?
- Providing a philosophical anchor and meaningful purpose to my life. Also, belonging to a broader community with shared values and concerns.
- Teaching Torah and the Torah service to bat mitzvah girls. Watching them do hagbah without help. Also saying shema with my own children in the evening.
- Raising children and grandchildren in a place where I know their friends' families have middle class values and practice decency

- Having been brought up in a Orthodox home, I feel that the Orthodox lifestyle is part of who I am. When I am tempted to do something questionable, I feel a sense of guilt or betrayal of my upbringing this sense of guilt keeps me connected to my Jewish Heritage.
- I went through a horrible family situation and the community was totally there for me - meals for more than a year, taking care of pretty much anything we needed...when it comes to hard times, I think we do an amazing job of caring for each other and taking care of people's needs. Also, I belong to a shul whose rabbi pretty much represents everything I believe. The rabbi and the shul policies are fair to women, and our school has a co-ed policy that I agree with (they specifically want the boys and girls to interact, but also have classroom time that is separate), and the girls have the same opportunities as the boys.
- I don't know. I've been a part of it for so long that is just part of my life and social life. I do enjoy seeing my grandchildren learn about Judaism and live it. All of my grands live in Israel.
- I enjoy going to shul and interacting with the Rabbi and other members. Shul is very warm and welcoming and I also enjoy the speech and other programs from an intellectual and spiritual level. Going to shul weekly strengthens my good feelings towards being an Orthodox Jew. I also enjoy hearing divrei torah that my children are learning from Day School and the wonderful midot and connection to Judaism that they are developing. [THE DAY SCHOOL] teaches my children wonderful Torah values. And [SHUL RABBI] is excellent at connecting to the members on all levels - religiously, intellectually, spiritually. I enjoy being part of the community.
- Studying Torah and observing mitzvot bring meaning to my life and the lives of my family, not just because of whatever spiritual meaning it provides, but because of the ever-present notion that we are a part of something larger and deeper than ourselves. Sure, there are parts of Orthodox life that may not sit too well with me, or with the modern mind in general, but there is nothing more enriching and inspiring than reflecting on the reality that all of this is about so much more than just me. Even if when I pray, for example, I don't understand a word I say, wrapping my tefillin after services while I tell myself, "wow, I just said the same prayers my ancestors have been saying for about 2500 years!" is the most meaningful feeling of all. Spiritual meaning is a personal enterprise, one which, by definition ebbs and flows, comes and goes. But that, feeling a part of something, is a virtual constant. The more ritual is altered to fit personal preferences, the more that sentiment begins to slip away.
- Part of a community, both actual and spiritual
- Observing Shabbat and learning Torah an an intellectually stimulating way (including some openness to academic perspectives)
- I don't know. I find my life to be a "damned if you damned if you don't proposition". Those to the right think we don't do enough and don't take us seriously and those to the left think we are crazy. I don't really know where the satisfaction comes from. We do what we do and we believe what we believe but I don't look for satisfaction, it's just what we do. It's who we are.
- A framework of belief that puts meaning into what would otherwise be chaos Feeling that Hashem has a master plan that is inclusive of ALL humanity
- Giving and mentoring with love. Learning Torah that speaks to my spiritual side. Helping Israel. Making positive changes in my community
- My community. Having friends that care and share my values. Celebrating holidays most important. Going for services during holidays and feeling love. My beliefs give me great pleasure and a closer connection to G-D which is paramount to me!
- Having learned Torah and led davening, I get tremendous pleasure from seeing all of my children be able to also participate in these. When they are prevented, I view this as a terrible shame. Either because of gender, skill, maturity, or behavior of other kids.
- I do not have a yeshiva education and find that I am at a disadvantage in a setting where most people in the orthodox community are. I feel that many of my Jewish educated brethren do not share the same open minded world view that I do. My parents and grandparents escaped from Nazi Germany, but retained their Jewish heritage. I feel the need to carry this on for myself, my wife, children and grandchildren.
- It is intellectually rich and there's more room for learning and growth as an Orthodox Jew than in any of the other streams. The other streams have been, unfortunately, in a race to the bottom and there's no room to grow after a certain threshold. Also, being Orthodox gives me a legitimacy with Israeli cousins and friends who are Dati Leumi.
- the state of Israel, seeing continuity in the younger generation, seeing their respect Jewish people get in the work force on taking off for Jewish holidays.
- The sense of relief entering shul on shabbos morning. The welcoming nature is uplifting and eases any stress I

have been carrying from the week. I also love my kids learning the weekly parsha and being able to tell me about it or sing songs related to the holiday coming up.

- I don't get much joy or satisfaction about being Jewish or Orthodox. I firmly believe Modern Orthodoxy will not exist within 1 to 2 generations much like the Conservative movement is experiencing. We will see a more polarized Judaism with those who are Orthodox moving right and those who are Modern moving left. My 'Modern Orthodox' friends are way more modern than orthodox. Shabbat observance levels are down, they eat out at non kosher restaurants, wineries etc. The only thing I have seen as a positive move is unilateral support for Israel. Besides that if I looked at my peers in a vacuum I would say Modern Orthodoxy is not Orthodox at all
- Being part of a community. Having many opportunities to grow as a Jew and attend classes. Having shared values. Having raised children who follow in our footsteps and have transmitted these values to our grandchildren.
- Judaism is a mission-driven endeavor, so anything that furthers that mission--prayer, Torah study, performance of mitzvot, participation in communal life, etc.--contributes to my religious, spiritual, and emotional well-being and adds meaning to my life.
- Being part of a community. Being part of a community that hopefully reflects my values and commitment to people in general and to Medinat Yisrael.
- Community and tradition. Rituals. The strong family my husband and I created within the framework of modern Orthodoxy. Learning adds so much meaning to my life whether it's a class or a podcast. I have so much respect for certain role models. I miss the learning I experienced [IN ISRAEL] and wish I could learn like that again. I love my relationship with HaShem and wish I could focus more on that in my daily life. Shabbat is precious to me although in the past two years I feel myself straying especially in terms of checking my phone. I feel myself becoming more flexible about my observance even as my relationship with HaShem becomes stronger.
- Belonging to a community all of my life has been a huge support for all things that I have faced in life. Group religious observance has always brought me closer to Hashem. I am a baalat teshuvah who grew up very traditional with a day school education and study time in Israel. I know that it has been the anchor for my soul to be educated and acclimated to a religious lifestyle and it was a great value system to raise my children in. I can see that Jewish perpetuity is only through shmirat

mitzvot and I am so proud that my children have all chosen to be well educated both secularly and religiously and are life long learners on both paths. I chose coed schools because they were more in line with our worldly approach to life and proud to say that I have two rabbi son-in-laws and two daughters who have pursued their Judaic studies beyond the college and even seminary level. Modern orthodoxy sometimes feels like "Torah Lite" so we definitely exposed our kids to a bit of the right as well such as in summer camps... (should be on the survey- summer camp is sometimes the only Jewish experience that some of our community's kids have because of the tuition crisis and the newly expanded charter school movement ...)

- Feeling connected to others in my community and to my religion. Feeling that my children are being raised to be good people and that they will value being an observant Jew. Feeling that I can apply my observance to living a healthy and meaningful life in general.
- Being part of a tight knit community that looks out for and cares for one another. Also, watching my children grow up surrounded by wonderful people and friends with great values and concern for others.
- Knowing that my life has meaning and a purpose beyond the day to day drudgery that we endure, and that there will be a reward in the afterlife, if I earn it.
- Shabbat, I cannot imagine living my life without that 1 special day. if it relates to family, friends, or just shutting down technology.
- So, I attended a Modern Orthodox day school for elementary school, and a Young Israel (Modern Orthodox) synagogue when I lived at home - before starting college. My family's shul attendance dropped as we children got older, to the point that we went from attending every Shabbos without fail to becoming "High Holiday only" by the time I graduated high school. Since college, I've participated in Hillel, Meor's outreach program, Birthright, etc, but, 8 years into living in my college-town, I have not established membership with a local shul. My kashrut level went from not eating anything unless it had an "OU" label and keeping 4 hours between meat and milk as a kid to now eating vegetarian and only reading labels to ensure no gelatin or other overtly trayfe products in the food. Despite all of this religious back-sliding, I very much value my Jewish identity. I truly believe I have a strong, personal connection with Hashem. While in college, I consistently defended Jewish values and Zionism regardless of the costs, and now, in medical school, I ALWAYS take Jewish ethics into consideration in everything I do - which has frequently caused me to be an outlier by refusing to participate in abortions and



refusing to talk patients into "end of life care." This connection to Hashem and this strong belief in the value and moral correctness of Halacha are what is most important to me - even as I struggle to observe Shabbos regularly and fail to keep proper Kosher.

- The community itself, as it rallies around one in sorrow or illness or enjoys/shares in one's simcha, provides great satisfaction and meaning as it makes Jewish values live and real.
- The structure we have lends itself to have people care for each other as well as our families. There are terrific elements of inclusion for those that are less fortunate and sensitivities to those who feel out of place. Shabbos is the key time to be able to enhance the relationships we have with each other as well as new individuals. I also enjoy being an Orthodox person amidst a group of Jews who have never been around Orthodoxy too much. There is common ground and ample opportunity to help each other without compromise and creating a kiddush Hashem often.
- I am proud to be a Jew and my observances keeps me centered and allows for things I want to accomplish. Tzedakah is very important to me and my generosity to Jewish causes has blessed me many times.
- Humans need structure and meaning in their lives. If you don't accept whatever belief system/community you grew up in, you'll find a different one or make something up for yourself. Orthodox Judaism is less crazy than other religions, has a better origin story, and has more personal connection for me - my parents, grandparents, etc. for 3,500 years. It may be a dumb tribe and a made up religion, but it's old and it's mine. Modern Orthodox Jewish practices & our community seem better than the alternatives my non-Jewish or non-religious friends & colleagues have placed in their stead (techno-utopism, Star Wars fandom, neurotic hedonism, LGBTQ identity politics, Mormonism). The forced upper class lifestyle is insanely stressful, but it has many benefits. I have a stable marital and family life, my children are growing up with values I mostly agree with, rituals that echo my youth, and an extended family of believers.
- Living an observant life and placing Israel at the center of my life completes me. I'm part of the past, present and future. Yea baby!
- Being part of something greater than our family. I see increasing interest in this from co-workers (among all faiths) and it feels more important to me than ever. The only people who don't feel this are a portion of those who are affiliated but who feel that they lack sufficient control to be as impactful as they would like. 2.

Conveying to my children 3. Making kiddushei hashem at work and in social settings 4. Using the constraints of observance (some decisions made for me) to use my energy to focus on growth and change.

- Shabbat and with that, community gives me truly meaningful joy in my life. The opportunity to come together and truly share our lives together in song, torah, hopes and dreams and joys is for me the most beautiful and meaningful part of Judaism.
- Being able to engage in an open conversation in which the realities of the world - scientific, societal, economic etc. - are acknowledged and then figuring out how to solve those problems using Jewish values. Conversely, what drives me crazy are those who build the walls of our community higher and higher to protect the Jewish world they are used to, not realizing that those walls are being undermined by the outside world they are trying to keep out.
- I am in Jewish Education. I see the need to inspire our youth to not just do the Mitzvot and learn Torah, but to love being Jewish, Love Doing Mitzvot and have simchas Hachayim every day. Helping children do this and living it myself is important daily for me and to impart to my family and community.
- Watching/teaching my children to be compassionate, caring individuals who donate their time to good causes, helping others and advocating on behalf of Israel. Defending and supporting Jews rights to Israel and Jerusalem as our homeland and not giving an inch back
- My relationship to God. He is in my life and I speak to Him regularly. I believe He has everything to do with my life and I put my trust in His decisions.
- Being part of a community that shares like values. Having everyday actions within a framework that guides. Giving children ideas and medot to be better people and effect the world in a positive way
- watching my children live an orthodox life style - which means: recognizing HaShem, and being thankful for what we have and trying to help others.
- Balanced attitudes, practice, spiritual synchronicity, quality prayer services w/out talking, learning of all previously listed, seeking more Kabbalistic teachings..
- I love being part of an Orthodox community as I have been my entire life (70+ years). I fear the replacement of religion by "frumkite" and "costumes". Morality, the essence of being a Jew, is disappearing being replaced by minutia and criticism of others. Want more? Get in touch with me.
- The sense of community, history, guidelines for living, impact on the lives of my children and grand-children-

who are all orthodox/ observant. The Torah always amazes me.

- the role it plays in keeping me morally grounded in today's ever increasing crazy world where no values are given consideration any longer.
- the community gives my family a sense of overarching moral values, a feeling of belonging where i live and in a number of potential other locations around the world, and an overall social safety net.
- Watching my children grow in Torah and with a sense of who they are. Seeing how they value what I value, but also their ability and desire to take it to another level.
- Raising my family, leaning Torah and showing support for the Torah learning of my husband and children, and doing chessed in the community.
- following a derech with moral values, integrity, honesty, concern for my neighbor, be part of a community with the same values and guided by my beliefs/torah
- I love being a part of something bigger than I am. Being an Orthodox Jew makes me feel like I am participating in a practice directly from God.
- The joy I get right now with Judaism is continuing the path of your family before me but also seeing the changes that are occurring within the orthodox world. I love being a part of these big discussions surrounding Judaism today. It brings meaning to the choice I made to remain Orthodox despite my severe lack of spiritual belief.
- A feeling of connection to something real and larger than myself. Observance enriches and elevates every part of my life.
- The day to day, minute to minute acknowledgement that Hashem is there for me and wants me to be better, grow, fulfill his/her/it's mitzvot is a potent guide to meaning in my life.
- The knowledge that my values (between man and man and man and God have equal weight) will be passed on th my children and grandchildren gives me solace in that I accomplished the most important thing in my life! Shabbat is the time of Peace in the home where the family gathers to be together as a complete unit! It is the time for all members of that unit to learn what is important! It is also the time to learn with our children as a Well as learn about them -- with no interruptions.
- Being connected to Hashem. Living in a community where we share our spirituality . Getting together at the Shabbos Table with much joy (singing zimerot, giving over Torah thoughts. A feeling that Hashem is always with me, especially when I light the Shabbos candles. A beautiful way to live.
- Relationship with family, community, G-d, Rabbi. Shul goers have a common bond a few times each day that is very unique.
- Shabbat! Holidays! Going to shul to daven .and socializing with other shul members at kiddush. Emphasis on family life.
- I love my community and I love that my life has meaning to it. When going through difficult times, I have Gd and I have my community.
- bonding with family and friends over Shabbat and having meaningful conversations -participating in enthusiastic davening on Shabbat and chagim - interacting with fellow Jews who have fully internalized teachings about good middos -intellectually engaging with torah scholarship and torah lenses on philosophic problems
- continuing the tradition that has survived all these years and passing this on to the next generations. the increasing study opportunities for women at a high level
- community mindedness and community spirit caring for one another acting like a village, being kind and sensitive to those in need, isolated, poor, troubled
- Connection with HaShem, connection to my people's history, connection with Jews world-wide. Builds. value of family Provides framework for living
- Following our ancient mesorah and heritage, learning and davening. These give me tremendous satisfaction when done well...and real annoyance when not done properly or treated haphazardly/with disrespect.
- the combination of both understanding why we do a mitzvah (and mitzvot in general), how to do them properly/ideally, and following through on it. Of course, seeing our children continue, and build a similar view of themselves is high motivating as well.
- It defines who I am. It provides a full framework for a guide through all of life's challenges. The community give support and opportunities
- The return of adult children and grandchildren to celebrate holidays together - especially Succos and Pesach. Children come from New York to celebrate together.
- Shabbos is our time to spend with family and friends, to stop the outside world from encroaching and to build a community within my home. We have a Friday night Modern Orthodox minyan as we have been excluded from our shul because we are gay - but I am inspired by the fact that the people in my community rise above

the Rabbis here who sadly have not found a way to include LGBTQ Jews. We have an open house, a place for all who need a meal and a pot luck seuda shlishit with many families - it is what continues to give me faith in people and a love of Judaism.

- That I'm doing what I should be doing. But being single in a family oriented society is very difficult. I see too many other singles let observance fall to the wayside because they don't have "family". Fortunately for me, faith is not dependent on my personal circumstance. But for many it is.
- Seeing orthodox jews do the moral thing. Watching them do the right thing as opposed to things which cause strife and arguments within the community.
- Sense of community; shared values; shared holidays, Shabbatot, simchas and difficult times; very rarely: meaningful tfilah b'tzibur(wish that were more frequent!); learning. Being part of transmitting the msorah to the grandchildren.
- I'm not a spiritual person, so some sense of community is good. Also, I appreciate the intellectual stimulation (when I can get it-I am a woman after all).
- I love being an active part of a caring community with an involved Rabbi and Rebbetzin so I will never be alone. I love feeling connected to Hashem and having a Torah that is a guide to living in a meaningful way. I dont feel lost or confused, having to make all decisions based upon my own limited judgement. I am comforted to follow the path of my ancestors
- The belief that I am following the will of Hashem, as expressed in the Taryag mitzvos in the Torah. That being said, I deplore how the Rabbis/Sages/Chazal have ruined a great religion (the only true religion in my opinion) by turning us all into halachic robots. Orthodoxy has devolved into a culture of fulfilling obligations. You can have men who have davened with a minyan 3 times a day since their Bar Mitzvah and have never spoken to Hashem. How tragic. Also - I believe that not only have rabbis lied (I think the Midrashim are all made up), but they make us lie - every time I recite a brocho like "asher kid'shanu b'mitzvosay v'tzivanu lhadlik nayr shel Chanukah" I feel like crossing my fingers for the lie I am telling - Hashem never commanded this. And I am tired of the lame explanation: "Since He commanded us to follow chazal it's as though He commanded this to us." Please. It is fair to say that I would be a more observant/engaged Jew if Judaism were more honest and more spiritual. Wanna see the quintessential sham of Orthodox Judaism? Attend selichos during yomim norayim - mumbled and mindless. Bottom line: As Hashem looks

down on the Orthodox community I believe He is very displeased.

- Knowing that I am continuing the tradition of my ancestors, knowing that I am so fortunate to live in a time and place where I can observe without restrictions.
- The community we live in. We live in a large suburban community and despite the multitude of shuls, I really feel like part of the community. Despite all the issues with the Orthodox community (and there are a lot) it's amazing to see how "mi k'amcha Yisrael". We really do come out and help when the need is there. No other nation or community that make that claim.
- seeing religious grandchildren. wonder if they will remain that way. worry that a lot of it is show, e.g. white shirt for conformity and then tight Beatles style suit which is not tzniusdik. if girls wore such tight clothes there would be an outcry. why don't yeshivas crack down on smokers (in high schools)? looking frum doesn't make you frum.
- Shabbat is easily the most joyful and spiritual part of my week. It is my family time and my time to reflect. I look forward to it and plan for it and love hosting guests as often as possible.
- I don't know. The more time I spend studying Torah and related subjects, the more satisfied I am. The more time I spend with like minded people, the more satisfied I am.
- Keeping the tradition the same way it has been kept for generations The deeper sense of fulfillment at Shabbat, holidays and lifecycle events
- Being part of the Orthodox Jewish community (through davening and study and ritualistic customs) provides a sense of belonging and social acceptance as well as satisfies my personal need and desire for connection to Hashem.
- I value the strong role of community, the structure of shabbat and holidays for a meaningful family life, the emphasis on values/derech erez, beautiful prayer services.
- being part of a vibrant,active community, sharing shabbos meals, being there for each other in good and bad times and most importantly.... connection to children and grandchildren who share our modern ortho lifestyle and values
- I think more than anything, I am proud of being a Jew. I think Jews are the most amazing, kind, generous, tolerant, good-hearted, creative, brilliant and productive nation the world has ever seen. The Torah itself is for sure an amazing gift, but without the Jewish people being the ones who hold the Torah in trust, it

might become something else entirely. Jews are the prism that reflect the Torah's light to the world, and I am constantly amazed by our wonderful nation.

- Community involvement. Spending shabbat amongst friends and family. Working in a field that advances the public's interest.
- Meaning. Orthodoxy provides structure for living Torah values. If followed correctly our treatment of each other should be kind, considerate, intellectually challenging and emotionally growing.
- Being part of a community that shares my secular and Jewish values. Providing me and my family to do mitzvot for people in need. Intellectual advancement and learning.
- Feeling welcomed part of a community with similar outlook and values, and contributing back to that community. At the same time, because I am MODERN Orthodox, I participate fully in the larger community that is New York City.
- I feel extremely privileged to be a part of the Jewish people. We are God's chosen people and Hashem promised us that the Jewish people will last into eternity.
- Seeing that my all my children have chosen to continue being modern orthodox and that they are bring up their children (my grandchildren) in the same manner.
- My religious values, including first and foremost my belief in HaShem, motivate me to help other people, which I find very satisfying (although I wish fewer people needed help) and to value others who do the same.
- Connecting to my heritage and exploring with others how to be a better person/live better are the two things that make my life as an Orthodox Jew most meaningful. My dad and his brother both married non-Jewish women and are not the least observant. It is important to me, with all of the freedom I have, to choose to observe what my ancestors suffered for. I love feeling connected to generations and generations of people who came before me, especially given humanities efforts to wipe us out. When I was becoming religious, I had so many opportunities to learn and grow with others in the community. I knew several other people who were converting or becoming religious as BTs, and we were always learning and supporting each other. I always felt so excited by my growth and by the discoveries I made about Judaism and the Jewish community. Now that I'm married (to someone who grew up religious and lacks my enthusiasm for growth), busy with work and kids, and part of a more established community of people mostly

older than me, I just don't seem to have the opportunity for this same type of inspiration. I still feel like there is a truth and goodness in the world to which I have to become closer than drives my purpose as an Orthodox Jew. Also, as I watch so many people (especially young people) struggle in the world, I remember that I became religious to give a better, truer, more meaningful life to my children.

- ritual observance creates the space in my life to stop, care for my closest relationships, and develop new ties to people who I understand share similar spiritual and ethical beliefs. I also take great comfort in acknowledging that I am not in total control of my destiny and that science does not explain all that is in the world.
- Knowing that G-d is involved in our lives. Torah study. Raising observant children, who will (please G-d) maintain mitzvah observant lives.
- I love the framework of a committed Jewish life, the ritual, the daily routines. I love the learning and feel that my Judaism is best expressed in my Torah learning.
- Tfillah, a good meaningful davening has much more of a long term impact on my day/week/month than almost anything else I can think of. Secondly, living in a shomer shabbos neighborhood by default creates community, something that I see so clearly is missing in basically every other stream of Judaism.
- The fact that living up to that name shows that our history of pain and suffering was not for nothing and that we continue to strive to love the name of Hashem and what Judaism stands for. Loving Jews and feeling part of a family is amazing.
- Honestly, I'm not sure anymore. I have to search really hard all the time to find reasons to justify why I'm doing all this. The rampant corruption, especially the abuse of the school tuition system (where we pay over \$130,000 per year but other families similar to ours pay \$15,000) has truly caused us to detest the Frum world. Sad to say, after making such a huge sacrifice to bring our children up in this system, I would totally understand them walking away and I would even be a bit relieved for them
- It gives us hope and meaning and has the ability to bring everyone together on issues such as Israel. We need some form of achdus even a little helps.
- I thank Hashem for the opportunity to live my life as a religious Jew and living in the US with the freedom to raise my family as such. I'm thankful to my parents for bringing me up as an observant Jew.
- My community makes being Jewish and traditional easy. I am proud to be a Jew and part of my

community. Seeing my kids be pro-Israel and the community makes me extremely happy

- Participation in the lay leadership of a wonderful shul community led by a fantastic rabbi. Full range of educational and social offerings.
- Shabbat. I really need it to unwind and spend time with my family. Time at shul is also important but has become less so as our shul has changed to become bigger and less personal.
- We have the most amazing community, that fosters growth among the entire Orthodox Community no matter which shul you daven.
- I'm not exactly sure how to answer this question. Orthodoxy isn't really what I consider an option, but rather an obligation from Sinai. My goal is to have my emotions match my intellectual beliefs, which is not always easy. There are times when the Mitzvahs do seem to weigh on me. I do not however question my obligation to do them. I would love to be in a position where I feel what I feel I should feel. Separately, I think it's great what is happening with artscroll and all the apps out there to help you to live as an Orthodox Jew in modern society. Of course, technology also has its downside. My personal biggest challenge is being single. I don't feel the community helps enough and not only helping single people to have a place to eat, but more importantly, helping them to not be single.
- Occasionally I have the sense of the nearness of God at unexpected moments of deeply internal sense of Divine Providence.
- The fact that life has a meaning and a reason. You do things beyond your personal interest, and without any intention, it ends up being for my own good. The values and morals I have are based on the general middot, and it only makes me feel amazing.
- Family--what my children take home from their Jewish education. Social--being among others who hold the same beliefs, having a support system in times of need, feeling a part of something greater. Shul--having a safe, comfortable, uplifting place our family and friends can call their second observant home.
- The ability to do regular "mundane" things but to attribute a purpose or deeper meaning behind them, helping to see HaShem's hand in the big picture and the tiny details as well.
- Living in a community where everyone is open minded to the different types of Jews living here. There is a great range of very religious to not really religious and everyone is welcomed into the shul with love and support.
- Having shabbat with my family - without technology to distract us 2. Having a connection with Israel 3. Learning - Torah anytime on my commute especially middos / parenting
- The beauty of the davening as I understand them fully; the rituals and consistency of the holidays; the sense of belonging to a shul and community; the nachat I get from seeing my children and grandchildren follow in my and my husband's footsteps.
- Firstly, from my understanding I am connecting with Hashem in a way that follows halacha and allows me to be a part of the larger world. Knowing that I am part of a community that cares for me on many levels.
- Seeing people grow in their religious observance, especially my children and family members; and Learning a great Jewish/Tanach thought or lesson.
- Prayer, Rabbi Sermons. Have never felt comfortable enough to take classes and when I have the time, there are no classes available.
- spending time with my children and grandchildren. Most satisfaction and joy with Jewish simchas and especially when sitting at my children's Shabbos table.
- The idea that I am a link in the chain of tradition that has produced a truly wonderful nation of people. The fact that I feel an open line of communication with those who preceded me, and with my Creator. My belief and observance give my life purpose and meaning.
- Personally, it all comes down to belief. I see and experience many problems with the Orthodox community, but I believe strongly in our tradition and I love learning and Hashem. That's really what keeps me connected. I, unfortunately, do not feel particularly connected to the community at large, though when I have been more connected in the past (living in a different community), I loved that community aspect as well.
- Discussing the parshah with my family Friday night, hearing an insight from my kids. As I watch the Reform/Conservative/Reconstructionist formal institutions die off, I know I am in the right place.
- Celebration of shabbat, chagim. Ability to have many options: shiurim, classes, sermons. Kashrut: restaurants, food stores Kehillah, community, neighbors
- Getting more understanding of Torah and sharing it with other Jews. Talking with a non-Jew who thinks Judaism is wonderful, while my Jewish friends are very casual about being Jewish.

- The most satisfaction and joy is seeing at least one of my children maintain the same lifestyle choice. While at least the other one is still very respectful of our choice even if he has chosen not to follow the lifestyle at this time in his teenage years.
- The sense of being part of something bigger, important. Something that acts as a guide, a framework for my life. Reading and/or learning new and fresh ways the Torah can be interpreted in a way that is as relevant as when it was first given. Case in point, Rabbi Jonathan Sacks views, speeches, books.
- I love being part of a community with similar views and experiences. Bringing up my children with wonderful Shabbat and holiday meals together, When the hustle and bustle of the week was over and we could all be together. Being the child of holocaust survivors and going through life cycle events such as bar/bat mitzvahs and weddings after what my family had been through and losing so much family, made it especially important to pass on our way of life to the future generations
- Unity, Loving one another, always people helping each other. I love being an Orthodox Jewess. It has enriched our lives. Thank you for allowing me to participate.
- Celebrating Shabbat and chagim give me a lot of meaning because we're able to celebrate something special with family, friends, and the community.
- The amazing people I've met and have become great friends with, no matter what level of knowledge regarding Judaism any of us are.
- I thank Hashem continually for bring me to this place. I am 77 and raised in a conservative shul. In the 70's, 80's we belonged an egalitarian shul. After moving, joined conservative but took a class from the Kollel and met rabbi from orthodox shul for all Jews. We now live in the eruv. Our youngest is observant. Two older are respectful. I love my community. Wish this happened sooner but I guess Hashem knew I wasn't ready. I am very grateful.
- I daven daily at home. It is a gift. I know that sometimes others cannot devote the time so I try to do this for them. When I cannot go to Shul for Shabbat I do this at home as well without the things that you can't do without a minyan obviously, with Torah study instead of leining for example.
- As a convert, I was lucky to have found wonderful communities that have welcomed me. My level of observance has relaxed as I am now living in a much more Modern kehillah and my husband (Israeli, raised Traditional, went completely off and is now shomer with me) and I have found a happy medium for our family. There is more I know I should be doing (davening, Torah study, getting to shul more regularly) and hopefully as my children grow we can incorporate it more into our daily lives. While I may not take everything literally and do still have doubts, I love Judaism. I think it is a great blueprint to living a happy and fulfilling life; I love the connection and community. I can't imagine living any other way.
- Feeling like I'm doing what I'm meant to be doing and connecting to Hashem and my community, while raising my family to do so as well, gives me the most satisfaction and joy. It's definitely not easy at all times, but its meaningful. That's why we're here, right?
- That I connect to the Creator of the world through maintaining my peoples special relationship to Him over the course of time, through the generations.
- Knowing there is something more out there - belief in Hashem. Being part of a community of like minded people. Shabbos and Yom Tov - where I am with family/friends and I can turn off the outside world.
- Knowing that Hashem is with me every moment and that challenges are His way of helping me to grow, rather than a sign of me failing. Feeling empowered that my choices actually make a difference in the world, no matter how small.
- Striving to come closer to Hashem through Halachically valid means, teaching and inspiring others in the Torah and the Ways of Hashem, and most importantly, my family being the best Jews they can be and creating a Kiddush Hashem.
- That my kids have a good chance to remain sexually pure before marriage, will have less TV and inappropriate materials exposed to them. I like that people are generally committed to their families and marriages. I personally have had a steady decline in interest in almost all areas of religious acts and activities.
- Being observant is part of who I am, so I do not focus on whether it specifically gives me joy or meaning.
- Being able to celebrate life within the structure of modern Orthodoxy is what gives my life most meaning. My greatest joy comes from feeling the love of HaShem for me, my family and my community each week on Shabbat, on chagim, and at lifecycle events. However, I am never satisfied -- I am always questioning, and in my community, I feel fortunate that that is an acceptable, even good way to feel.
- Keeping Shabbos adds meaning to my week. Having my family together for Shabbos meals, knowing how special the time together is has enriched the experience. There is more to life than work, work, work.

- Living out the covenant made between G-d and our fathers, and knowing HaShem is caring and watching every step we take throughout the day. Observing the mitzvot is walking according to our G-d's will and the feeling of fulfillment is great.
- The beauty of an Orthodox community is that you are surrounded by other Jews who are trying to share the same values you have, and are trying to improve themselves spiritually. You have support, whether it's active or inactive, observing other community members growing. I am not totally observant, but I have incredible meaning in my life, and joy and satisfaction.
- Authenticity- knowing that when I act contrary to halakha, it is I, not the halakha, that must change. This is different from the Judaism of my youth, in which the nebulous term "Jewish values" just meant whatever the modern American left was saying at the time.
- The spirituality and feeling of community. Often I am not certain whether I should attend shul and each time that I go I get an enormous amount of teaching, learning, connection and spirituality from the experience.
- I do not feel that being a rabbi is someone to look up to in anyway. They are just people looking after their own agenda and quite often then look down at members of the community.
- Feeling like there is an overarching purpose to daily life in terms of serving Hashem through activities of daily living, personal spiritual beliefs
- Personal observance and being around others who are personally observant. Seeing the community grow and face new challenges, and coming together to navigate those challenges together.
- Being part of a community driven not only by ritual practice but by a real idealism and a sense of how people should treat one another ethically and with respect for every human's godliness.
- Sense of community when walking into a shul anywhere in the world, connection to my ancestral family, celebration of chagim with family and friends. Learning the same Torah that has been learned for generations. Serving as a role model for proper ethical behavior and knowing that I am doing a kiddush Hashem.
- Raising my children to love being Jewish and observant, learning, participating in and leading davening. Community and friends who share my values. Tefila and song.
- Being an Orthodox Jew holds me to a higher standard in my religion. I have the opportunity to learn and listen to well respected leaders in Jewish authority. I keep Kosher and while it is hard, I believe in what the core values represent. I keep Shabbat and hold that to mean taking time out of a hectic life to spend time with family and friends and to stay grounded in what is truly important in life. While praying, I feel a sense that there is something larger than myself and it gives me hope for the world while keeping myself humble.
- It creates opportunities for me to spend time with family and friends without the interruptions and distractions of modern life.
- I am part of a like minded community. My life has an enriched meaning when I attend Shul, have Shabbat meals with friends and family, have 25 hours without focusing on the minutia of daily life. I'm happy that I have a relationship with my Rabbi and Rabba and can approach them when needed. Basically an important part of my life revolves around Shul and the Jewish calendar. It's spiritually up lifting and makes my life more meaningful.
- I love going to different shuls to hear various shiurim. I learn from everyone. There are women speakers giving divrei torah and Very Yeshivishe men giving shiurim that I partake in. I go to 3 different shuls. One on Fri Night for the spirituality of the davening. One on Shabbos and Sunday mornings and a different one for Shachris during the week. For Mincha/Maariv, I'll catch the one that is the most convenient.
- I value Shabbat and the fact that the technology can be turned off and we can talk to one another/ interact in a more meaningful way.
- For me, I get the most joy and meaning out of sharing my faith with my community and my family. Our shul is so open and welcoming that I feel I am able to grow and connect well as I enter more into the orthodox life.
- Locating my life within the overall mesorah, diachronically (past/future) and synchronically (alongside all other observant Jews around the world today).
- By following Orthodox standards, it connects me vertically and horizontally to Jews before and after me, and throughout the community, country and world.
- The community that is brings. My husband and I have traveled all over the world and what grounds us is knowing that no matter where we are in the world, as long as there is an observant Jewish community, we will be welcomed and taken care of for Shabbat. The connections we've made with people in many different cities and countries is amazing, and we never would have met these people if we were on our own and not observing Shabbat and kashrut. To me this is the

epitomization of Jews looking out for each other and caring for each other in a time of need.

- When my Emunah is strong, it gives me strength and opens up happiness for me. 2. I feel there is unlimited wisdom in the way of life that Hashem has told us and my orthodoxy taps me into this. 3. I love the "togetherness" of the service. I like it that men/women are separate. It is a different but uplifting experience. 4. I love being Jewish in the orthodox way. I am constantly learning what I think is the right way of being Jewish
- The knowledge that I am serving Hashem and living according to will of Hashem, as best I can. I love learning either alone or in shiurim. I particularly love learning with my wife and children. I love Shabbos and Tom Tov. No T.V. or phones is a mechaya. I love fulfilling the mitzvah of Chasnasses HaOrchim. I attend many shiva minyanim. Of course, as an observant Jew, I am blessed to be able to attend a plethora of Simchas. Orthodox Judaism gives me a clear path in life. I know from where I have come, and I know where I am going. I harbor full faith in the Rebono Shel Olam. Though he may tarry, I have full faith in the coming of Moshiach.
- Searching for ultimate truth and a guide for dealing with life through Torah gives me comfort. All the answers are in Torah; however, having a chavruta helps!!!
- The building of an organic community based on the people in my life, not just within Judaism or religious institutions, and sharing my joy with them and their families.
- Learning & doing all the daily rituals that mean so much to me as a Jew!..Taking up the cause when necessary...Sticking up for Israel & my fellow Jewish people!..We MUST stick together as one or we will fail..I cannot let that happen! It brings such happiness & joy to my life!
- I consider myself as Orthodox, but it's probably not reflected in my actions, private and public. I guess it's because I believe in a God given Torah, and Divinely spirited and human Talmud. I love the depth and compatibility that the Torah has with the meaning of life and relationships.
- I believe that our tradition offers much relevance to today's issues. I have often looked at an issue as a "major problem" without a possible satisfactory solution, only to then read some rabbinic commentary or sentence(s) in Chumash/Tanach (often on an apparently unrelated topic) and suddenly note a new viewpoint. I find respite and joy and the ability to recharge on Shabbat especially rewarding. In addition, I

find that our tradition fosters my appreciation of the everyday miracles in my life.

- A label such as "Orthodox" demonstrates a degree of narrow mindedness. Spirituality and its link to joy spans the spectrum of religious traditions and observance. Friday night dinner and disconnecting from the digital world contribute to the uniqueness of Shabbat.
- Prayer, especially daily prayer. Support for Israel. Meeting JEWS who are not left wingers politically, but who keep Israel highest in their priorities
- A real connection with a community of faith. Feeling like God is interested in our every day lives. Being a public representative of Judaism to the world- wearing a Kippah out and about.
- Orthodox Judaism gives me the tools to lead a meaningful and happy life. I feel intellectually, emotionally and spiritually engaged.
- The connection I have with other people. I know that I can go to a new community and immediately find a place where I can obtain a connection with others. As a newly married woman who just moved into a community that I didn't know anyone, it was nice having that connection.
- Being part of a community cultivating a transcendent spiritual purpose and identity of loving kindness, awe, connectedness, and that is rooted in a tradition of learning and discussion around these sort of transcendent, G-dly values. Having a shared language of learning, ritual, chagrin etc that cultivate higher modes of consciousness to live in as individuals, families and communities. Having a network of people all over the globe to connect to.
- Shul in the morning and evening frame my day. Davening regularly with a minyan increases my consciousness of what it means to live a meaningful religious life within a community of like-minded people. Doing this in a shul that values the dignity of all Jews - all people - is a spiritual high for me.
- Rosh Chodesh davening. daily making decisions about my behavior, eating choices, choosing everything using a "Jewish lens" to focus.
- I have a non Jewish mother and Jewish (Conservative) father. His dad is a Holocaust survivor. I had a conservative conversion when I was first born and have always had a strong connection to the religion knowing what my grandfather went through. During college I started to explore a more observant lifestyle. After graduation, I studied in Israel and underwent an orthodox conversion through the Israeli rabbanut. The conversion was a very painful one, starting from the day in college when I realized my status was



questionable and continues until this day. I find so much joy when surrounded by people who find spiritual meaning in their observances; whether that's leading a strictly halachic life or living in the spirit of the law. I love talking to people about their connections to Judaism, their religious growth, and their goals for the future in terms of weaving Judaism into their daily practices. I find meaning in my observances when I see how other people find meaning in their own.

- being part of a community that is diverse yet connected through shared Jewish values and practice. The rhythm and structure it gives to our lives, especially Shabbat. Connection to the tradition of my forebears, especially in light of the devastation of the Holocaust, the Jewish literacy that a strong Jewish education has afforded me. This is enriching and has provided me with a Hebrew language facility that enables me to function well in Israel and with Israelis of most all backgrounds.
- The most joy we get is from attending shul and other functions on Yom Tov. The atmosphere feels welcome. In addition, we enjoy the opportunity to share meals with friends and get to know new people. We also enjoy educational events in which they speak to topics that are important to us. For example, interactions of our religious beliefs with the secular community and its beliefs.
- Being in a participatory minyan, where although we have a halachic advisor, the real work of putting together the minyan and the rest of the activities depends on its membership. Davening with these other members with similar views as a kehillah.
- The Jewish values that I have imbibed with form the basis of my life and have been passed on to my children and grandchildren.
- Seeing my children continue following the traditions of ourselves and grandparents and previous generations. Also being part of a community.
- Feeling that I'm part of a millium long chain connecting me to generations of believers. Also sometimes songs. Occasionally Torah study. Also- 7 point likert scales which are proven to be more accurate according to statistically significant peer reviewed psychometric studies. [HAHA! THANK YOU FOR BRINGING SOME ENTERTAINMENT TO THE SURVEY TEAM]
- I have been privileged to be frum my entire life. I love the structure of the Halacha, and sense of community. However, I'm a single 32-year old woman, and I find it harder and harder to stay as observant as I once was since I lack the anchor that I see many of my married (or parenting) friends have.

- Saying over a Jonathan Sacks dvar Torah to my wife at the Shabbos table. Feeling free from other people's standards and having/hearing the perspective that Judaism is meant to make us happy or at least enrich or loves and not make us miserable (I take this from Rabbi Chaim Ovadia).
- Belonging to a group of people who were chosen to be God's chosen people and knowing that God is omnipotent and is our father and is a loving God. Being a part of a community that cultivates this so that we are all growing and supportive of one another makes it that much more meaningful, inclusive and spiritual. The sense of belonging to a people who all believe the same as you and where we can also foster love, respect, support and kindness without judgement for one another helps to create more meaning and sense of belonging. Of course we are not perfect at all of this but we try our best,
- Spending Shabbos and Yom Tovim with my family, taking my daughter to groups at shul, passing on Judaism and practices to my daughter.
- Honestly, ever since spending a year in Israel and learning about how important Judaism is, one by one new mitzvot keep suddenly bringing me satisfaction. The latest is tzitzis. My favorite and most joyous thing however is singing Jewish songs, especially with many who are also into it.
- When I daven or engage in Torah study, etc., I feel that I am doing the right thing. When I feel that I am doing what Hashem wants me to do, that makes me feel good. Also, being a member of a community is very important to me and helps me in many ways.
- Communal celebration and family traditions; socialization with others and serving those with more need to meet daily needs.
- The rich traditions, liturgy and practices that have sustained over generations. When life seems overwhelming - Orthodoxy provides a comforting space of meaning, friendship, family, and connection for every part of me and my family.
- Being orthodox gives us as a family a moral compass and values. When we sit down to Shabbat dinner on Friday night as a family, without any outside distractions, it is a blessing. When we have to search for kosher food when traveling, it gives meaning to the food we put in our body and how we treat ourselves.
- It defines who I am....it gives me a tremendous sense of community....family... and belonging....being a part of something larger than myself.
- The commitment to an ideal that seeks to translate Dvar Hashem into our daily lives, through actions,

beliefs, and words. The ability to translate ancient truths into modern-day reality, and to have opportunities to help others grow in their connection to God, spirituality, and the wisdom of Torah.

- Being part of a warm and welcome community, carrying on the traditions I was brought up with, finding an observant level that is I am comfortable with and that keeps me connected to my faith.
- Learning with knowledgeable, probing thinkers and seekers Belonging to a community of dedicated, caring Jews Rabbis whom I look up to for learning and hashkafah--openness to larger world, people of other faiths etc.
- What gives me most satisfaction about being an Observant Jew is having an organized infrastructure in which I can live my life. Synagogue attendance provides me a community of family and friends who share the same values as me. The text of the Torah provides my life with meaning and satisfies my intellectual pursuits. I get tremendous joy from being part of the Jewish community.
- Being an integral part of the synagogues (2) to which I belong. observing Shabbat and yomtovim with family and friends. Seeing my grandchildren following in my footsteps. Two children and their spouses and 4 married grandchildren have made Aliyah. Attending 3 grandchildren's weddings in the last year. Living vicariously through a granddaughter who attended Nishmat this past year.
- Shabbat Kodesh, listening to my Rabbi's Drasha, learning Torah with my friend, teaching young Jewish Children, living in an observant community and seeing my friends at the park/grocery store, going to weddings, having Jewish grandchildren,
- I love the rituals/customs and going to shul. People, in larger synagogues are not always friendly to singles. Especially single women,
- Multi generational connection. Seeing myself & my daughter as part of something bigger & feeling connection to G-d & Klal Yisroel. The idea that without strict observance as dictated by the by the strictest among us would exclude us, is heartbreaking & to me, seems like sinat chinam. Narrow definitions of acceptability push me off the derech- they don't pull me in.
- The feeling that I am living according to the will of HaShem and the confidence that that path will bring me and my family the maximum meaning and fulfillment.
- I am very disappointed with how religious organizations treat other Jews. The RCA and its treatment of

orthodox Rabbis and orthodox schools, shuls etc are simply put an embarrassment. Sinat Achim is what they are guilty of and it is very disturbing. I won't even go into the whole conversion mess, or that the biggest turn off for religion in Israel is the chief rabbinate--For thousands of years our people survived without a chief rabbinate. Their involvement in politics, illegality, etc is a total turnoff --they are not an example of good but quite the opposite an embarrassment as representing orthodoxy. I can't help but wonder if the Kohen was restricted from involvement in death because it could get them messed up in areas that religious leadership should not be involved in. Our religious leadership should be above it all--unfortunately what we are witnessing is quite the opposite. For me it is a total turn off.

- being part of a true Jewish community ... where people are there for each other in good and bad times....where there is no judgementalism, or prejudice. ...where there is love and acceptance of fellow Jews....and outreach and growth oriented...and future (young people and children) oriented. All of which we currently have but is always being threatened by people who want everyone in the community to be just like them in terms of observance. So far we have succeeded in maintaining a unified community accepting everyone Not sure if it will last.
- Conforming to Torah teaching Perpetrating values transmitted from generation Honoring Holocaust family victims Enriching daily life by instilling midos and good Torah values Only way to maintain a strong Jewish identity
- Connection to heritage and way of life that provides meaning, spiritual depth and way of life that is in accord with G-d's plan for the world and is of benefit to all of humanity.
- Pursuit of knowledge, search for meaning and truth, love of history of our people, belonging to community, discipline & continuity
- Community. I love Shabbat My strongest emotional connection to observant life stems from religious Zionism. Davening and learning have become increasingly less meaningful/satisfying though I cannot say why
- I am very fortunate to be a part of a warm welcoming community on the UES for over 30 years. It may have the reputation of being too cold or elitist, that is a falsehood. I can count on the Rabbis and the community to be around us during both during times of joy and sorrow.

- Being a part of something greater than myself. Having the opportunity to connect with people just by being part of the community. Shabbos.
- I feel that being an orthodox Jew gives me a clear way of life, ability to constantly grow and learn, and is who I am at all times. There is not one thing about being orthodox that gives me joy or meaning. It is my life and being able to live with orthodoxy gives me a clear path to being the best person I can be.
- Faith brings meaning to one's life and a faith community can be powerful and empowering in bringing good to others and to the world at large
- meaningful Shabbat experiences with community friends; sitting around the table on Shabbat/Chagim with our children; Jewish learning and singing
- the sense of community and that no matter where in the world you go you can find others to share Shabbos or Yom Tov and that we care if someone is ill, shut in, etc.
- I view this as a multifaceted question as it is the overall richness of my Jewish life which so much makes up the mosaic which I find so satisfying. I love our community and its willingness to accept many of the "unusual" types of Judaism we see in the Bay Area, while firmly sticking to our standards of a Traditional community. As a Jew-by-choice, it took me a while to get to this point, but I am extremely happy living a Modern Orthodox life. I have many friends who were born Jewish, and even grew up in the Rav's shul in Boston, whom I respect and look to as roll models, but I believe that Rabbi Sacks speaks of and represents the ideal of what Modern Orthodoxy can be.
- Clal Yisrael. Events that bring in everyone from the community. Teaching everyone that we must love every single fellow Jew no matter what, no matter where they are in their journey. My synagogue, and my rabbis, are truly amazing in this regard. But we see so much out in the world that lacks this perspective, and this commitment to community. And this impacts some people's feelings toward Israel as well. Too judgmental, too unforgiving, too critical. We are at a serious crossroads in our history, many young people lack a sense of struggle and love and commitment to our homeland. Amazing that a child can go K-12 in Day School and come out with a lack of commitment to Yiddishkeit and Eretz Yisrael.
- If I were not Orthodox Jewish my life would have less meaning and I would not deal with the challenges of life as well
- Having constant opportunity to reach out to Hashem, finding friends who seek to understand the big issues, and living in a city that allows diverse ways to explore Judaism. Being able to share study and learning with wonderful Rabbaim and gifted teachers. Knowing there is at least one participatory minyan in Manhattan.
- Centering my life. Knowing that Ha Shem is more important than ego and connecting to my community in a meaningful way.
- The satisfaction of helping perpetuate a tradition that has had the greatest positive impact on human values including socially responsible and altruistic behavior based not on whim but rather on belief and adherence to a Divine code that represents absolute truth.
- Connecting with the Jewish past history and spiritual leaders - spiritual moments in shul or at a religious event, the State of Israel is alive again!
- Bring a part of a historical tradition and current community that elevates humanity to its greatest potential and that gives meaning to everything I do.
- Having a relationship with Hashem, my family and community that is central to my sense of well being. Having a sense of contribution. Being able to see Israel grow and strengthen and watch my children make lives there.
- Being an observant Jew gives structure, meaning and joy to life. It's a totality and the relationships with family, friends, teachers/Rabbis and God that mean the most to me.
- Israel and Israeli news, when the Torah is honored, when religious Jews make healthy statements to the media - expressing love of Jews and non-Jews.
- I enjoy that I am a part of a community where I can engage with every single area of my life in a "Jewish way" and explore what "Jewish values" would say about my dilemmas in the modern world. I do not always agree with what our community has inherited from tradition, but I ALWAYS feel it is worth engaging with. Rituals of the daily, yearly and life cycles allow me to make meaning within my life and engage as a thinking person in a world that so often drifts apathetically with the cultural trends.
- Being part of a community that supports fellow members whenever we are in need. Never feeling like I'm totally alone. Having close friends who live nearby with whom I share the same values and have raised our children together. Knowing that our rabbi and rebbitzin are accessible. I often don't agree with his policies on women's issues, nevertheless he is likable and warm. I always have a feeling that God is in my life, whether I follow all the mitzvot or not.
- Having a structure to my life that includes time for rest, spirituality and time to spend with family. Shabbos is

particularly crucial to my mental health, balancing my life and bringing me joy both spiritual and general.

- Being part of community that shares important values including G-d, honesty, valuing things of lasting importance, kindness, education, intellectual life, spirituality. Connecting to what is really important in life.
- Being part of a loving spiritual community and experience with amazing rabbinic leadership and teaching and openness.
- Connecting to God through talmud torah and mitzvos, connecting to others through acts of chesed
- For me, the most satisfying aspect of living an observant orthodox life is not any sense of a personal religious or spiritual experience - rather, it's the benefit of community that makes the most impact on me. The sense of connectedness with others in the community, be it during services in shul or at kiddush, socializing with friends and family at Shabbat meals, and being in such close proximity to friends. This sense of tight knit community that an orthodox life guarantees is the biggest selling point for me personally.
- Because we're structured as a community the community and its needs have taken on its own importance. So my key role as a practicing Orthodox Jew is within a community which gives me support and joy.
- Having Shabbat and holidays with my family. Sending my kids to a Chabad day camp. Seeing how much my kids take interest in Judaism and make decisions for themselves in their growth. Shalom Bayit. Mikvah.
- My family and our connection to G-d, Torah, and Israel. The connection between past, present, and future... it's bone chilling to think about it.
- I work in education and I feel that it is very important for the future of our people as a whole and the future of the children individually.
- My community. My friendships are very much built on our shared experiences and our ability to meet casually at shul every week. The connection to the community as a whole is also wonderful.
- Orthodoxy provides the lens through which I conduct my life- the values, community focus and tikun olam aspects have shaped my life choices and are so important to me and my family. As I get older, I probably have the greatest appreciation for the gift of Shabbat.
- Connecting to the Ribbono Shel Olam. When you have those moments where you focus in on the fact that your life has so much meaning and others search their

whole lives for something you have and are born into, it's really such a gift. Therefore the practice and learning becomes that much more enjoyable and you get a real geshmak out of all parts of your religious observance and strive to build the best relationship you can to our Creator because that's the ultimate goal.

- Children embracing orthodox values and lifestyle. Torah learning and gemilut chasadim are placed at the top of the list of priorities.
- Role of the synagogue in chesed and tikkun olam, taking care of both those in the community that need help and providing that help as an act of selflessness and support and rebuilding the world to be a better place for both jews in and outside of our community and non-Jews in society. Keeping the holidays and living in a community that is like a village to help out.
- A sense of community, probably. That means both feeling comfortable with other people in the community and contributing to it. The sense of joy in observance comes and goes, but I follow it.
- close knit jewish community and neighborhood with people who share similar values; an anchor for difficult times in my life and for the happy times in my life.
- Being in shul when there is singing aloud with a good ba'al tefila. Interacting with friends on religious topics. Gathering with people around the shabbos table.
- Shabbat observance anchors my (and my family's) life and serves as my North Star. Carving out shabbat as a personal priority and a non-negotiable weekly event is an important part of professional identity.
- A structure and guide to life from home to community and beyond. The holidays, Shabbat. Sharing these experiences with family and friends. A relationship with Hashem. Feeling that there is a plan and a reason for what happens. It is not random.
- The appreciation of Hashem and the beautiful world created for us and the strong sense of community that is inherent in being an Orthodox/Observant Jew.
- Learning and teaching Torah. Shabbat. Attending shul. Yom tov. Seeing my children carrying on the tradition through learning, mitzvos and acts of kindness.
- The sense of belonging to something authentic that is so much larger than myself and guides me to appreciate my blessings, connect with G-d in very concrete ways, and strive to be my best self.
- Knowing that I'm part of a heritage culture and tradition that is authentic and the values that are taught and learned makes us special and sets us apart from others I'm proud to be a Jew

- Framework for lining my life and evaluating new issues
  - Prayer - a community with common values - a connection to my past and a view of the future
- Being part of a community, seeing my kids feel connected to their mesorah and having "high-quality" peers (mostly), connection to the Torah, tznius, shabbos...
- I don't know. It's hard. I feel like I'm sort of doing this because my parents did it and my husband does it. But then I also find great meaning in Torah study and being a part of a community. I don't think of myself as Orthodox anymore, mostly because I feel like the Rabbis are old dead white men whose ideas need to die an incredibly fast death. But I also know there's so much compassion and understanding from the Rabbis-- I don't know. It's hard. I'm a very strong woman who runs a company and I go to shul and I think --this is boring and listless for everyone and I'm so glad I'm NOT a man, because I just think we need to redefine spirituality and ritual. I also feel that being raised an Orthodox Jew was more about being Orthodox than a Jew. I mean what does it mean to be a Jew? There's so much time being spent on ritual, I think we miss the point of being a people who is supposed to give to the world in a way that all people can feel, not just our own.
- Family time together on Shabbat, unplugging from technology. Maintaining traditions with my children that have been kept throughout Jewish history. Seeing my kids daven. Watching my kids learn Torah.
- Learning Torah on a deep level. Usually Gemara, and with a depth equivalent to a high level yeshiva shiur. Also teaching Torah.
- The sense of understanding where I come from, and carrying that forward for posterity with my children. The sense of knowing that I am part of something much larger, that is common to Jews around the world.
- Shabbat. I have a more-than-fulltime job that keeps me away from my kids and my husbands for most waking hours. I do not know what I would do without Shabbat, or how I would maintain those relationships. I love going to shul and tfila, and it is the only chance I get to focus on that, even if just for an hour.
- A sense of community when a significant percentage of Jews take their Judaism seriously. 2) Tora learning that deepens a sense of understanding and religious purpose.
- Being at the Shabbat table, disconnected from technology, with my children and guests. Learning daily and feeling a deep sense of mission and purpose in my life
- Being part of a people with such a rich history, knowing how God connects to my life and its impact on the consequences of my actions, and being part of a world-wide family.
- Being part of a strong network. Being part of a world where improving oneself and the meaning of our lives is a central focus. G-dliness is a wonderful inspiring force to have in my life.
- Learning Torah. I have been fortunate enough to attend programs that have given me the ability and skills to learn on my own. When I sit down to learn Gemara, Tanakh, or Halacha, I just love it so much and it makes me feel very connected.
- Finding strong intellectual halachic support for reasonable resolution of complex modern issues and realization that Judaism has already built in positive approaches to a wide range of issues facing the world (e.g. community support for young couples, isolation of and lack of respect for of the elderly, reconciliation of science and Judaism, overuse of technology, etc.)
- My grandparents were Holocaust survivors and help Judaism and their faith in god very close and dear to them until the very end of their lives. There was a point in my life where I lost my faith and did not know where to or how to get it back. The time wasn't until my grandfather moved in with us so we can care to him that I saw and learned of his strength and courage. Over time I knew my religious beliefs were too special and important to give away. My grandparents risked their own lives for their beliefs and conviction in Judaism and god.
- Observing mitzvot, knowing I'm part of a long and venerated tradition, the intellectual and spiritual opportunities, the community, having a prescribed way of life with flexibility.
- Going to shul is something that our whole family looks forward to. I believe that belief in Hashemite helps us get through hard times( big or small) and helps us to realize and give thanks when good happens as well.
- When the shul's rabbi from the bima is able to relate Torah to the real world and when a rabbi has the perfect blend of being intellectual and haimish. People being open to group. People observing for the right reasons and not in order to impress others,
- Authentic and 'good' (suitable): \*Social interactions and network and social development \*Intellectual development and experience \*Spiritual development and experience \*Physical and material development and experience
- seeing the continuity of generations - my grandchildren - granddaughters and grandsons both - attending

synagogue, going to Jewish Day Schools (an opportunity I didn't have) and loving Judaism

- A true sense of community where we are there for each other in bad times and in good times. We celebrate together and we suffer or mourn together. There is always someone to help.
- I love that it really support building strong family bonds, forces family to be connected, involved, together, to communicate and have something in common
- Following all the rituals as I learned in school and in my parents home I grew up in and continue on my own today. Always being thankful and appreciative for what Hashem has blessed me (which goes hand in hand with being unhappy in the moment when I feel not blessed).
- My religion is what I am and who I am is a Jewish person. I cannot separate myself from the land of Israel or from Judaism.
- The full integration of my religious persona in all aspects of my life - intellectual, spiritual, behavioral. I am a Jew in all things I do, even when what I am doing is not particularly Jewish. I feel very good about this, even though it creates conflicts of conscience.
- Seeing my children and grandchildren maintaining and growing in a strong orthodox life. This includes their continued learning, making Aliyah and dedication to mitzvos.
- Feeling of being part of a community of people who share your love for Israel, and who follow a lifestyle similar to yours. Keeping Shabbat and yom tov, kashrut and educating children in modern progressive yeshivot.
- The family structure and life cycle brings me the most joy. As my children age, seeing their love the community and Torah is very gratifying.
- Community and traditions. Knowing that each week we will stop everything else that we're doing and just spend time together on shabbat as a family and with our friends. If you're not shomer shabbat, it's easy to lose that.
- Being observant elevates almost everything else I do in my life. I have a greater appreciation for my friends and community, my work and social life because I'm grounded in living a life of spirituality.
- I enjoy the participation with my Jewish family members - being together on Shabat, enjoying attending events in our Shul - the wonderful feeling of entering our special building - especially during religious holidays.
- As a nurse I enjoy being there for my frum patients in a way no one else can. I also enjoy raising my children with the structure and expectations of a frum lifestyle.
- Being able to transmit the rituals, holidays/Shabbat and the general experiential gestalt of Yahadut to my children. Also, feeling a spiritual connection with God as I go about my every day life.
- Observance of Mitzvot as an independent decision by me as a way of reaching out to the Ribon Shel Olam whatever that is. Secondly the feeling of family and commradery when performance is with and by people I respect and like. Recognizing that honest truthful people have doubts and question faith. Our need to search together in a moral, charitable and honest way is most rewarding. Lastly listening to a scholar who has something new to say, and who says it in proper language
- It does provide a structure and framework with which to have a fulfilled family life and meaning. I do believe that torah values are consistent with mine inner wisdom.
- I really do love most mitzvot. There are a few that are not easy for me, but I still find deep meaning in them as much as I find meaning in the ones that I am more eager to do. I love the family and community oriented nature of orthodoxy. The emphasis on learning is something important to me, although I unfortunately cannot learn as much as I'd like due to the demands of small children. I wish communities would have more learning opportunities for women in my position- maybe in a child-friendly environment so we can learn while they play on the other side of the room or something.
- Attending Shabbat morning services and celebrating all of the holidays with family. Hearing my children singing Hebrew songs or tefilot they have learned in school.
- The feeling of calm/peace on Shabbat. The sense of community: "We speak the same language; we are in this together".
- The sense of community and community support. I love being a part of a large social group consisting of people with similar values and beliefs as me, even if they practice somewhat differently. I like being able to go anywhere and have a sense of camaraderie with other Orthodox Jews around me. I love the chessed and connection and shared experiences the orthodox community fosters.
- Being part of a strong community. Having a real part of the community where I can make an impact and being a good example to my children.
- Watching my daughter leaving a frum lifestyle out of love, makes me love it more. Feeling connected to family and friends that really do lead lives centered around Hashem.

- It does not necessarily give me joy, but I find meaning in an understanding of having a higher purpose beyond just getting through the day and trying to maximize my personal happiness. Fulfilling that purpose is a constant struggle, difficult and relentless, but I wouldn't really want to give it up for hedonism. Eventually, I'd get bored and sad by the lack of meaning.
- Prayer gives meaning to my daily life and also belief in Hashem. Helping the sick and the less fortunate grants me feelings of reward.
- It's a whole package. There isn't a specific thing. I'm not always punctilious in my observance, but the thought of what is halachically appropriate is not far from my mind most of the time.
- The deep connection that I make with other people through Jewish experiences. Some of these can be really deep, like an in depth class, but it can range all the way to a short discussion with some kids on a topic of Jewish knowledge, and back again to a really good discussion on a Friday night at dinner. These are the experiences that help make a lot of the rest of the stuff worth it. I appreciate the opportunities to connect with people even on a mundane level because we are facing similar challenges, and the love of community that this brings forward. There are lots of troubles, but those are the things that make it worth it, and those are the things that I try to focus on when thinking about how to make the community a better place. Individual growth and communal development are important, but the relationships between people make a huge difference.
- Being part of a community that shares my values - at a high level - but at the same time with diversity where some are "right" or "left" of me. A community that recognizes that HKBH gave us a world that we should enjoy and not isolate ourselves from, but where we should be good members of society (not ignore or steal from outsiders). And raising my children in this society where they see the love for Torah and Mitzvot that their parents, our friends, and the broader community have.
- I am the only person in my extended family who is religiously observant. If I had not become observant, I was the 3rd generation, so it would have died with me. Spiritually, living an observant life, davening to Hashem, learning Torah and doing mitzvot gives me much inner joy and satisfaction. Also, raising my children as observant Jews (with one son and one son-in-law having Semicha) brings me unbelievable joy because I am sending out the next generation of religiously observant Jews. And, for that to happen given my roots is quite amazing. I feel totally blessed with my life.
- Being a part of a community. My husband recently had a serious medical issue. The community support was overwhelming. I feel strongly connected and obligated to my community.
- I grew up as in an orthodox family that lived in a city where there were not many other orthodox families. Now I live in a vibrant orthodox community with several orthodox shuls and with a sizeable number of people who actively contribute to the well being of the community. Our rabbi is very approachable and caring and I believe a tremendous asset to the community. Being part of such a community is very satisfying.
- I have always been taught, that being a Jew is being an Ohr Lagoyim, and as someone who is female, educated, has been to the right and now somewhere in the middle, I have taken this concept to understand that it's most important to be accepting of others and work together. It frustrates me when women feel they are "lacking" a spiritual connection to Judaism and thereby there are now partnership minyanim and the like. Something is very wrong in Orthodoxy and there will be a split at some point in time because we aren't addressing the real issues of the restrictions women are subjected to such as modesty, hair covering, taharat hamishpacha and being happy with "she'asani kirtzono." I would consider myself a traditional Jew.
- I am eclectic: I am most joyful when learning at a high level in an intellectually sophisticated setting such as Drisha, and equally so davening in a highly spirited neo-Hasidic setting such as those in Nachlaot, Jerusalem, such as V'Ani Tefillah (Rav Raz Hartman), where women are engaged to a great extent as allowed within halacha
- We continue a way of life that extends back for so many years which is premised on important and sustaining values. That our approach is transcendent and has critical, eternal values.
- Seeing my grandchildren being able to participate in the davening and being raised in an Orthodox home while being taught to be good and honorable people. It is my feeling that you cannot be a truly Orthodox Jew if you have no regard for other people and do not know the value of tzedakah.
- I have studied Practical Kabbalah and other aspects of Chasidus, and have found this very helpful when going through recent major life stresses. This is in total accord with what I have studied in "new age" teachings, and am happy to find sources for this in Judaism. I have also always been drawn to the spiritual aspect of observance since my teens, and just keep expanding my knowledge in this area.

- Living in a community of observant people: minimal car traffic on Shabbat, being able to wish people a Shabbat Shalom as they walk by. Attending services with people that actually understand the t'filot they are reciting.
- I feel my life is much better after becoming an Orthodox Jew my life has more meaning and purpose in this world I want to thank all my teachers for the education I received in becoming an Orthodox Jew
- The opportunity to celebrate shabbos, and yamim tovim offers a lot of meaning and joy. Observing the laws of taharat hamishpacha is also meaningful for me as an observant Jewish woman.
- I enjoy living the life of an Orthodox Jew. We have created many functionally successful approaches to most of life's issues, and I say this from my own personal satisfaction and also from the lives led by my colleagues and work who are either not Jewish or non-observant. Family life, schools, education, morals, ethics - I am proud at how we "do" them. The approach to birth, milestones, and death are full of wisdom.
- Being part of a loving, accepting community that is spiritually inclined, towards serving G-D. Community that values family and education
- First, knowing and feeling that there is meaning and purpose in the world, that whatever the circumstances, I am never totally alone, and although I may be unhappy in particular circumstances, all is ultimately for my benefit. Second, that I share in a beautifully supportive community with friends who share a desire for spiritual growth and love of learning, led by two rabbis who, in addition to being extremely brilliant, constantly demonstrate ahavat Yisroel and ahavat habriot.
- Jewish community and network / support system. The fact that I can go anywhere in the world, reach out to a shul Rabbi or other leader, and be welcomed with open arms into a complete stranger's home for meals, hospitality, etc...
- being a Jew gives me a tremendous feeling of joy and meaning. whether I am in Israel, in a foreign country, at a rally, at a zimriyah, etc etc, the feeling of being part of a Jewish community, gives meaning to my life. I don't have to always be a physical part- I can miss a shabbat in shul, but much of what I do and how I live my life does revolve around my being a m.o Jew. Chagim are important to me, as are fast days, again, along or in shul. A spiritual davening is VERY important to me, and this I find hard to accomplish, both for myself and in shul. I sometimes feel I do better on my own. It is important for me for my children and grandchildren to be committed Jews and thank G-d, all 3 are. I want to learn more. I want to live in Israel, though I don't know if I will. I have plans to be buried there. Socially, I am quite liberal. I do not have a problem with gay men or women participating in all aspects of shul- stretching within Halacha, as some minyanim do. Re people who leave- yes I am upset. Is it a problem? I believe in free choice. If it is a problem to the person, it is a problem. If the person is not troubled, and is living a meaningful life, I am OK with it. Why should I be troubled? I don't see myself as more moral. I can go on.
- Seeing my children be part of a warm and loving environment where they are welcomed in shul and attend the groups and sing the songs that I grew up singing and loving every minute of it. Getting parsha letters home from school and hearing my kids talk about it with excitement. Going to shul myself and being welcomed by the rabbi who shows genuine regard for what is going on in my daily life. Having a community who, although not all the same definitions of orthodoxy, takes care of each other and can rely on everyone.
- My relationship with Hashem, our shul/community, watching as our children engage in Judaism-- learning Torah, middot, davening, engaging in rituals, etc.
- Continuity of Jewish life and re-establishment of the State of Israel. Being able to do my small part in that continuity of Jewish life and seeing the miracle of the State of Israel in my lifetime.
- The fact that for a 25 hour period you can disconnect from "technology." The interaction at home with family members. Going to visit friends. Enjoying a beautiful meal with friends and family. Socializing the old fashioned way. Talking, relaxing, praying, reading and eating all in the natural way without phones, computers, internet and streaming.
- It provides structure to my life. It also gives me a sense of my identity that I am part of a chain going back thousands of years. I enjoy the community aspect, the fact that I can walk into my shul and see friends that I've known for years and years. And that I can walk into a shul anywhere in the world and feel a sense of kinship, plus following more or less the same customs, rules and regulations as millions of other Jews.
- Creating opportunities for other Jews to increase their spirituality by creating meaningful davening and learning environments.
- I love that Judaism teaches us to live a spiritually meaningful, family friendly, and community minded existence. I love that when there is a problem in a Jewish community, everyone pitches in. I love that my



children can be friends with others that have like-minded values. I like having structure.

- Interacting with Jews with various levels of knowledge on Shabbat to discuss Torah and to talk about our needs, our dreams, etc
- Accomplishing my role in life: to be the best Jew I can be, fulfilling mitzvas, doing chesed, observing holidays, inspiring others
- I became Orthodox around 35 years ago. Becoming Orthodox has 100% destroyed my relationship with 100% of my relatives, and also completely destroyed my ability to make parnasah, and also completely destroyed my ability to get married. Because I became Orthodox, my parents disinherited me. My fellow Orthodox Jews incessantly and relentlessly spread vicious rumors about me, at every possible opportunity, even when I never harmed them in any way.
- The feeling that there is an eternal truth to what I am learning, being part of historical continuity and connected to God and the prophets.
- Feeling that I am part of a larger religious and ethical universe, with a benevolent G-d who cares about each individual.
- The knowledge that I am part of an unbroken chain of tradition that includes generations of my family, and that, God willing, my kids will continue that chain.
- I enjoy davening and learning. I get the most joy from seeing the traditions passed on to my kids and their appreciation for the things we value -- community, Israel, Derech Eretz, tefila, and learning.
- The fact that I know that I'm doing God's will by following His Torah and that I love my life with the same intentions and goals as my forefathers have for the past 3 thousand plus years
- Access to a multidimensional and multigenerational community, history and corpus of learning that makes me feel emotionally connected and which provides meaning to my existence. The structure of Orthodoxy is the glue that binds me to our people and to our learning (torah in its narrow and broad senses).
- Davening each day. Shabbat, yom tov, just buried my father and got up from shiva.. Don't know folks who don't do it the orthodox way cope, taharat Mishpacha, kashrus, . I was brought up observant by deeply religious parents, grandparents and I love it
- the spirituality and meaning of it all. Belonging to a group, its history, etc. Being observant and being Jewish, I feel, are 2 different things. I can still be a Jew and want some things, but totally disagree with others in terms of observance levels.
- Being able to demonstrate to our children how to lead an observant life and being able to pass along what we have learned from our parents down to our children.
- What gives me the most satisfaction is learning Torah, personal growth in my connection with Hashem, receiving chizzuk and inspiration from the drashot of the Rabbis in my community and watching my sons learn and slowly becoming bnei Torah. I didn't grow up observant so it is an incredibly heart-warming thing to see.
- I would say that it gives me reason why things happen. I know God has a plan so if things were random and there was no God, what's to hope for?
- family, sense of community, beauty of Judaism values and traditions, a religion that let's you question and encourages education
- Shabbat. Even though I no longer attend shul regularly, having the time to take a break from work and technology and enjoy the company of friends and family is essential to my sanity. Also, the cycle of the calendar year, and the diversity of the holidays -- their various rituals and the concepts that they remind me to consider.
- I think Shabbos is an absolutely essential part to my everyday life. Life moves so fast and sometimes it can be suffocating. Shabbos takes all that anguish away, and even though sometimes getting to Shabbos can seem like a battle in and of itself, I know that once I do get there, life kind of stops for 25 hours.
- I love shabat and the holidays as a respite from my busy professional life. Shul and food and company and good conversation. I enjoy the singing on shabat in soul, as well as really talented layners. community is really good.
- Dedication to a lifestyle which spans generations, is based on commitment, is spiritual, meaningful, honest and differentiating.
- Going to shul, the community support, that kindness and caring is fundamental , the holidays and traditions shared with family, being grateful ,
- I have a purpose in this world. I enjoy how family life is emphasized. The structure provides safety and reassurance. Community is important and shabbos is such a great break from busy week.
- It is or should be a moral principled way of life. I find it is a very good way to live and have a real belief in hashem. Most important it is an organized system of acting in all spheres of life freeing the mind up for intellectual activity whether secular or religious.

- The structure provides meaning for the day-to-day rituals and activities. It helps ground me when I think about the why are we here and what is our purpose? types of questions.
- Joyful being part of a community, all having a common experience, observing Shabbat together and holidays. Being required to tune out of our electronic world (phones, tv, etc) one day a week is so beneficial to one's life and spirituality.
- B"H, it allows me to plant seeds for the next generation and show an example of what Judaism is all about. Performance of the mitzvot is central to each Jew.
- Creates a bond with parents and grandparents; observance of Shabbos and Holidays are a wonderful way to mark the passage of time and create an oasis from my hectic daily life.
- Learning every day something new; being positive about my fellow man and accepting them as they are; visiting the sick and showing people that you care; finding G-d every where and seeing the good that is out there; as well as helping others in need.
- I was raised in an Orthodox home and received a thorough Yeshiva education through high school and even during my college years. I drifted away from orthodox observance after college but gradually returned to observance after several years, just before I met my wife, who is also the product of a Yeshiva education and who is observant. I am very comfortable in my lifestyle as a modern Orthodox Jew but my beliefs are not what some of my friends in my community may share. I believe in the God that the patriarchs id, but my concept of God is not the same. I do not envision God as a being sitting "Al Kisei Ram V'Nisah" My concept of God is more that of the "shechina". I also have some problems with the concept of "Torah M'Sinai", divine revelation, as opposed to divine inspiration, which to me means Moses had his vision of God and what he believed were the divine thoughts being imparted to him by the "Shechina". Most important to me is that as a member of my modern Orthodox community, I am a part of Klal Israel, the Jewish people. By going to Shul on Shabbat /holiday eves or Shabbat/holiday mornings, by being there I am re-affirming that I am a part of the Jewish people.
- Singing with the congregation on Shabbos mornings, celebrating the chagim and Shabbos with friends, especially during meals, rituals such as lighting the candles, nagel vasser, making Havdallah, listening to d'var Torahs, some Jewish classes.
- Teaching my sons their bar mitzvah parshas (one down; next starting now), and listening to my oldest son layn his bar mitzvah parsha and haftorah.
- the fact that we have raised committed Jewish children and grandchildren and that my children chose the same life style and live in my community
- Living in a community where many people are observing Shabbat and Yom Tov - love the warmth and loving feeling of being part of an observant shul and having everyone feeling like on big family.
- The beauty of a Torah lifestyle and serving G-D by loving my fellow Jewish person / Neighbor in General and having the warmth kindness sensitivity honesty peace thoughtfulness and compassion for all people and always doing my very best making a Kiddish Hashem to all
- I know that I have a strong connection with a community that supports each other. It's nice to have Shabbat, a time where I go to synagogue and create space for family and friends. I know that I'm teaching my children important values and connecting to a tradition that has guided our people for generations.
- Generally speaking I find that Orthodox life and the Torah in general (written and oral) add a lot of value to my day to day view on how the world and my life operates both good and bad. I have a large and wonderful family and many of things we do to grow our closeness to each other stems for orthodox upbringing and practices. Jews that do Jewish things know how to have a good time!
- I like being sheer shakos and keeping kosher. I have only ben that way the last 25 years of my 82 years. I love studying the Part of the week and finding something That I can identify with,
- Shabbos, Yom Tov, community love, davening, always learning and the ability to reach higher levels of feeling closer to HaShem
- I just moved to this community about 6 months ago, from a community that I dearly love, but where I'm the only observant Jew in the (pop. 10,000) town. Finding a shul where I have a minyan every day to go to, and that has learning opportunities, and affordable housing within the eruv, has been a real Gdsend.
- Being part of a community with strong Jewish values and the continuity from one generation to another. Even though I wasn't raised orthodox and previously belonged to a Reform congregation (35 yr ago), I've always felt that Orthodox Judaism is the most legitimate form of Judaism and is an anchor that Jews need now and in the future.

- Love & commitment to each other in the orthodox community, observance of the laws & customs that links us to the past, present & future, together enjoying the holydays in each others homes
- being out in the world representing Judaism. knowing that I can believe in a Gd who puts love of humanity at the forefront of His teaching and includes space for all in His Torah.
- Having my children in yeshiva, learning and being with other children. Giving them the background and opportunity to make their own choices.
- I love the opportunity to teach a doctrine of menschlichkeit and spirituality to my children and to practice it with them through tradition.
- Being Shomeret Mitzvot enables me to live a life of meaning and purpose, to participate in something bigger than myself and to endeavor to grow spiritually. To the degree that human beings lie between animals (fully physical beings) and and angels (fully spiritual beings), mitzvot as disparate as kashrut, nidda and tevilat kelim create the opportunity on a regular basis to regulate and control fulfillment of physical needs and drives -- that which we share with animals -- and elevate them to a more spiritual level. Today more than ever, Shabbat observance enables me not only to focus on the spiritual but also on friends and family in a way that can't be touched by employers, etc. -- very few others get to disconnect in this way, these days. My sense, without in any way dismissing the reality that mitzvot sometimes do make life more difficult in real ways, is that overall, a life lived in observance of mitzvot meets human needs for meaning, community, and transcendence. It shouldn't be surprising, I suppose, that God commands things that are ultimately good for people...
- I know I have a personal relationship with G-d who is gracious and kind and forgiving and who keeps track of my good deeds for which I will be rewarded and forgives my sins
- born into an Orthodox family I am pleased that my parents showed me what I had to do to become Orthodox Jew. They put me in the proper schools, sent me to a Yeshivah after my Bar Mitzvah and constantly made sure that I made right decisions.
- I go to an Orthodox shul, but I am not Orthodox. I am super spiritual and universalist, to some extend. For me, being KIND to others (Jews, non-Jews, and living things) is the utmost Jewish value. I simply cannot change the way I feel and think, I've tried for so long. I am also a single mom, with a very difficult teenager. I am very alone, and try not to be lonely. Since I am from Europe, and lived in Israel, for me Reform is not the way, I have only known Orthodox. I keep to myself that yes I drive, yes I turn on the light. What I keep, I keep with my WHOLE most sincere heart and soul. Again, Lovingkindness and Love of Israel and Tikun Olam are the foundations of my Life. I also LOVE to help others be, say, more observant, or study Torah more dilligently than I do. I feel those are my roles, per the skills that Hashem gave me. yet, I feel I am not accepted for all that..... because even though I am super sincere, I am not 100% observant.
- The fact that we have a tradition that has substance to it. I think shabbat is good for family life. I think kashrut and halacha is a good form of discipline and means of delayed gratification.
- Being part of a long standing tradition, being part of a wonderful community, sharing these experiences with my children and grandchildren
- Having increased my level of observance over the past few years -- starting with involvement in Partners in Torah -- I get the most meaning from developing an approach to life that extends far outside my own self and needs. Not only do I hone this approach through being a regular participant in my Modern Orthodox synagogue community, but also through emunah -- faith -- in a benevolent God. I now see that everything and everyone I encounter bears a message for my betterment, and not everything can or should be in my control. I have become a much more patient, compassionate, accepting, kind [I hope] person, and I have finally been able to develop self-love and a sense that I have a purpose and place in this life.
- Teaching my kids to be good human beings, to teach them the derech thru middot and values from the Torah. Finding a nice community where people are nice and inclusive to each other.
- Both but as the years go on both are hard. The community and clergy have gotten more judgmental as it is "my way or the highway" and too many people are being pushed out of the community because they are observant but don't march in lockstep with the rabbis.
- Prayer; learning; celebrating with friends; rabbi David fohrman website (Aleph Beta); Jewish history; holidays; teaching
- Sense of community, commitment to Jewish values and ritual and being part of American society with strong support for Israel.
- The Torah gives us a moral/ethical center despite the fact that most people can quote things like mitzos bein adam l'chavero are more important than mitzvahs that

are G-d directed while proceeding otherwise in their behavior.

- observing shabbat and yom tov in a meaningful way, and having a meaningful davening experience in shul. having a great Rabbi and his family as friends and role models for us and the community at large.
- There's a certain comfort in being part of what I consider to be a proper way of life guided by Hashem through Torah values and practice.
- This is a great question. I get a huge amount of satisfaction from learning Torah in many different formats. However, do I need to be observant to do this? No. I've been observant for nearly 40 years and I often question my commitment or what it is that keeps me in the observant world. There is so much that I don't agree with...I feel that I am continually searching for meaning that I'm not finding within halachic Judaism...
- Living an Orthodox lifestyle has given my life structure and deep meaning and it was a wonderful way to raise our children
- Inspirational prayer. Rabbis who are full & complete role models in all facets of their lives. Kosher/Jewish resources on par with the world's leading
- I enjoy going to shul on Shabbat. I like to apply any moral teachings to my own behavior. I try to act and talk as though G-d is watching and listening over me. I go to an Orthodox shul but I'm not really Orthodox. I like the service and feel comfortable. I do enjoy separate seating because it results in the women bonding.
- The strong family values and lessons for children; The "forced" breaks from everyday life to appreciate family and rest; Knowing there is more meaning to life than going to work every day and accumulating material objects.
- Being part of a community with beliefs and standards that people follow. Feeling connected to others no matter where in the world I go. Sharing/learning/teaching topics that I feel impact lives body/mind/spirit.
- Jewish values and orthodoxy has a positive impact on my relationship with my family. It has brought us close and happy.

**Q44. What, if anything, causes you the most pain or unhappiness as an Orthodox / Observant Jew? (Pages 37-84)**

- The amount of kids choosing not to be observant any longer, enjoying the 'lack of restrictions and limitations' which Halacha dictates. Intermarriage is also very prominent. Secular Jews which is a huge problem for the community at large.
- Dishonesty of our leaders. Reverence given to these same leaders. Intolerance of people who are "middle class" rather than "upperclass." If people really believe that Parmitzah is given by Hashem, why penalize those whom Hashem has decided not to give to? It's hubris.
- Bad people dressing up as "religious". Rabbis being stringent to show their power and control. Denigration by rabbis of other rabbis as not orthodox. Limiting women based on "tradition" rather than allowing what halacha does not prohibit.
- Seeing how people disregard the wise knowledge of learned rabbis, discredit tradition, or they themselves don't care about following or learning halacha as an Orthodox person ought to.
- Kosher food. Most of the kosher restaurants are super expensive for crappy food. It's not worth it even going to eat there. For example, I never used to eat sushi at a non-kosher restaurant. But, the kosher restaurants have done a bad job in making it while charging ridiculously high prices for a terrible and tiny roll. And, sushi is one of my favorite foods. So, I began eating sushi at non-kosher restaurants and I have zero regrets doing so. The sushi I get at non-kosher restaurants is delicious and worth every penny. Also, I firmly believe technology should not be used on Shabbat. For example, a phone or computer could be prohibited since one can use those devices to do work. However, they can also use those devices to "relax" and not do any work like text friends or stream TV shows. So, there's a gray line for that. Regarding an iPod, which is strictly for music, should be allowed to be used on Shabbat since one would be using it to relax and just sit down and listen to music. The person isn't working and he wants to relax and enjoy the music.
- Theological questions: Torah, Sinai, God's involvement, Halachic process, etc.. - community: diluted, commercialized, lacking deep meaning, oversimplified, (machmir) version of what Judaism is - not fully understanding how God is involved in my life. Struggle with davening and Shul - complacency and small-mindedness amongst community and peers - lack of transparency, ambition, readiness combined with deep understanding, sensitivity, and maturity as to how to handle modern day challenges while still retaining core Jewish traditions, identity, and values
- The ways in which views on Israel are splitting the Jewish community and the inability of Jews to talk respectfully to each other while allowing difference. The deadness of the davening and the way study often turns things that are deeply emotional into intellectual debate. The lack of involvement and commitment of Orthodox American Jews to issues calling for activism around social justice in this country. When people use their votes in this country to support the interests of Israel rather than the US. Shame on anyone who voted for Trump only because they thought he would be better for Israel. Also the racism and hate directed toward even moderate Muslims.
- The discrepancy between my desire to be totally accepting of individuals of different sexual orientations, lifestyles, etc. with the widespread interpretation of halacha seemingly disallowing this
- There is basically nowhere for me as a woman to learn. I don't want to be a rabbi-- I just want to spend a few years learning in my twenties before doing something else, in the way that so many men do. And the places there are are mostly not as intellectually serious as the ones for men. And don't pay money so I can't afford to do them. Instead I just accepted a job outside the Jewish community, and I think I'll like it, but it makes me sad that my love of Torah isn't really wanted
- The pressures, the insularity, the small-mindedness, the judgementalism. I tend to think out of the box and practice in my own way too without the assumption that I need to be a ritually consistent automaton. I believe in context for so many things (dress certainly being one of them) and it is simply tiring to have to worry about other people's perceptions. Also, I think the cultural value system could use some work- maybe a stronger focus on cultivating goodness and a diminished focus on material wealth.
- I am constantly frustrated with disregard for the women's experience in the community. Women's needs and interests are put on the back burner and when they speak up they are ignored. It also drives me crazy when the Vad or Kashrus organizations make decisions to make something not kosher because of political reasons that have nothing to do with the actual food that is being processed or served.

- Sharp factionalism among denominations, close-mindedness about homosexuality, homogenous politicization of praying communities (political attitudes are assumed; dissenters made to feel unwelcome), architectural and procedural exclusion of women on not-so-controversial level (opaque mechitzot, no significant learning opportunities, no divrei Torah at bima)
- It's become increasingly difficult for me to be in shul while sitting on the "other" side of the mechitza, not being counted in a minyan, and just generally feeling like I am neither valued or needed in the community.
- -the way people create divisions/ disunity/throw people out of what they consider as orthodox, and label everyone -certain niddah practices i find incredilby difficult when they are at really hard moments -seeing "frum" people not act as bnei torah should be acting
- The fact that not all parts of the Orthodox community are committed to treating women and LGBT people in a welcoming and inclusive manner. I don't expect my religious practice to change to reflect all modern social values, but people should be treated with kindness and respect. The fact that the survey question on "whether Orthodox shuls should accept gay people as members" has as its most positive answer "I am open to it" is incredibly saddening and not reflective of values I advocate for in the Orthodox community. LGBT community members should welcomed into shuls and treated with kindness and respect.
- There are a number of things at the top of this list: 1) the exclusion of gay people (and parts of the Torah and halacha which contribute to this) 2) the gender inequality built into our system which we so often are taught to take for granted 3) the examples of people who identify as Orthodox Jews who act rudely and/or in morally corrupt ways (both in business and in general interactions)
- Belonging to a synagogue which is the only one within walking distance but has corrupt elements and is not woman or family friendly (and I'm speaking as the outgoing president and a woman!)
- Lack of a community. Severe lack of ahavat yisrael. Occasional racism. Misogyny. General intolerance/superiority complex. Lack of spirituality and valuing pure textual knowledge over midot.
- Being excluded as a women from leadership, ritual, etc. Wondering how I can raise my daughters to feel that they are fully equal in the Orthodox community . Seeing LGBT friends leave Orthodoxy not because of pesukim in Vayikra but because shuls/schools/communities don't make a place for them and would rather pretend they don't exist. I love Torah and Orthodoxy but it pains me that what brings me great joy, alienates and causes pain to others (women, LGBT Jews).
- People trying to change how the community observes services in shul and the threat of partnership minyanim to our modern shul attendance and order. Also conservative day school attendance of children of members changing the hashkafa
- Intolerance of others. I had a wonderful experience growing up in an orthodox community, and I wouldn't change a thing about it. It felt to me like a community and way of life that I would want to raise my children in. But, I am a white, straight, cis, male. In early adulthood, I realized that many people of color, LGBTQ people, and women, who were raised in the same community that I was had vastly different experiences. That for them, this community brought them nothing but years of pain and suffering, simply because of the way that they were born. It is hard for me to square the fact that a community which has been so good to me, has been so awful to so many others, simply because of traits that they cannot control.
- It pains me to see the disrespect that people can have towards one another if they practice differently. Many view the way they observe Judaism as the "only right way." This can lead to disrespect and intolerance which saddens and pains me very deeply.
- The Right Wing Orthodox world adopting antisemitic ideas of what Judaism is about and teaching them to their children and BTs. Ex. "Goyim are animals, we should only care about ourselves, laws don't matter when it comes to financial gain" etc. And Modern Orthodox Jews getting sucked into that system or idealizing it.
- I live in a big community with tons of shuls, schools, grocery stores, and kosher restaurants. However, it feels like people are unfriendly, not interested in meeting new people, and just don't care. It feels like there is so much materialism and people are more concerned about how expensive their sheitels are, and what fancy vacations their parents are taking them on, than with their middot. My family is not planning on staying in this community because it causes us so much unhappiness, and it just feels backwards.
- As a young single person living in the 90's of Manhattan (for school), the general community,

including singles, young couples, and even adults, seems (1) rather exclusive and cliquy, reminiscent of high school, (2) to emphasize wealth and materialism, and (3) poorly considerate of others. Regarding this last point, I specifically think of young marrieds in shul exclusively mingling with other marrieds, and those with babies and families posting social media items (e.g. photos) with spouses and babies. This phenomenon seem to neglect tzniut, and is likely very hurtful to those either looking for a spouse or those with fertility issues. I think this points to increasing levels of narcissism and more importantly, a lack of understanding that tzniut transcends mere clothing.

- The limits on social interaction with non-Jewish friends and even worse, Jewish non-observant friends. For example, I have Jewish friends who cheerfully eat at non-kosher restaurants and I can't join them. It is particularly pernicious when these are "Jewish" delis, etc.
- The rifts between people who all consider themselves Orthodox to the exclusion of all others. Seeing my friends who want expanded Torah leadership and learning opportunities that are not available to them because they are women.
- I have several concerns listed in no order: 1) I'm often worried that people let small details get in the way of the greater prosperity of observant Judaism in the US and beyond. It really shouldn't matter if this synagogue has such and such a practice and vice versa, the primary issue is that we are all in the same boat as halachic based Jews. Even moving beyond the "halachic" pale, non-orthodox communities have obviously vital roles in Jewish institutions and condemning these communities and individuals for non-halachic practices (such as intermarriage, patrilineal descent, etc.) doesn't do anything to strengthen the Jewish community as a whole. We should look past differences to have a more open community that focuses on common goals. 2) I'm concerned by right-leaning secular politics in orthodox communities. How can we be an "Or L'goyim" if we are vote for US political candidates who argue that we should not support the poor of our community. This political point of view also plays out in a view of Israeli politics that sees Muslims as an 'immortal enemy' and places short term politics over long term peace. We are teaching our children the same hatred that we so often accuse of our adversaries. 3) Non haradi Jewish schooling is far too expensive. More schools should follow a tuition model like that at the Yeshiva Lab School of

Philadelphia

(<http://www.yeshivalabschool.org/tuition/>). 4) I'm concerned by the outsized role that several orthodox bodies play in propagating certain halakhic norms in the US. The major culprit is the OU. While the OU, and similar organizations, have done a great mitzvah in expanding kosher options thorough out the US, it means leave me wondering if this course of action was take l'shem shamayim or rather to further line their pockets. I'm referring to practices such as giving hashgacha to products such as water and non-foods such as silver polish and laundry detergent. In making these halachic decisions many observant Jews now wrongly think that these products are not kosher unless produced with rabbinic supervision.

- What causes me most pain is the strife and lack of communication/cooperation amongst the various sub groups of Orthodoxy. I feel this in particular with regards to "women's issues" of participation in communal/ritual affairs.
- Inequality between men/ women, socioeconomic classes, in-town/ out-of-town, and a fundamental disrespect that Orthodox people show to their fellow community members and (even more so) strangers
- It causes me enormous pain when rabbinic and communal leaders refuse to give women the greatest degree of inclusion permitted by halacha. It also causes me enormous pain that female clergy are still unaccepted in vast swaths of the modern Orthodox community. Lastly, it cases me great unhappiness that LGBTQ Jews are not fully welcomed into our communities. I understand the halachic issues, but we don't look into heterosexual couples' bedrooms. There is so much suffering among LGBTQ Jews, and we as a Jewish community are the cause of a great deal of it! This must stop.
- feeling overlooked as an older single except when useful to the community (check the eruv, deliver meals, help with kiddush, but rarely invited). being single at all when I don't want to be. the assumption that all adults are partnered by the time they're X years old. especially worse because a single female can't even do things like make the minyan, so theoretically somewhat useless for communal life (despite what I mentioned above in ways to help).
- Many of its members, and the lies they live under the guise of Orthodox Jews. It also pains me that the only place one can find god, or see him, is internally. Meaning, there is no outward evidence of god, only the various subjective interpretations of what leaders or individuals perceive to be evidence of god to fit their belief systems. (To be clear, I was born

Orthodox, and lived as such most of my life. But as you can see from my previous answers, I am essentially "pretending" to be Orthodox for the sake of my family.)

- Terrible decision on the part of Orthodox Jews that tar us all with the same brush...thinking about all the recent arrests for welfare fraud. Also, general lack of middos and consideration for other Jews and the tremendous lack of respect for non-Jews.
- The day schools do not effectively accommodate special needs. The local community does not have a local or close-by kosher, Observant continuum-of-care" (assisted living, nursing home, memory care) facility; thus, the needs of the observant Jewish infirmed, elderly, and/or aging population are not being addressed or met (facilities which were Kosher are no longer Kosher); thus, this population has been abandoned completely by mainstream Jewish community organizations (e.g., CJP, HSL).
- Two things. One might sound small, but it's food. I am not able to access the same quality kosher ingredients as to non-kosher ones (e.g. wines, cheeses, foreign products, etc.). The second thing is structure and limitation. Sometimes I feel like I just want to live in the middle of nowhere or take two weeks and do nothing that I normally do. Judaism does not permit this and sometimes it feels constraining.
- How ( at least part of the ) orthodox community deals( or doesn't deal with) the following issues : ( in this order) 1) agunot 2) conversion 3) women 4) lgbtq community I am embarrassed/pained when orthodox community values following letter of law/keeping Halacha to the T more than treating other humans with kindness and respect.
- High costs of Orthodoxy make it extremely difficult 2. Community too wrapped up with Halachik details rather than engaging in real life problems 3. Right and wrong/non accepting mentality of the people who claim to be most observant
- Feeling isolated in my community; treated unfairly by yeshivit; charged ridiculously high tuition by yeshivit we can't afford but can't get scholarships because our income is "too high"; children not wanting to play with mine on shabbos
- As a group, Religious Zionist Jews, in my view, contribute significantly to the plight of the Palestinian people. It is devastating to see that the majority of Orthodox Jews, both in Israel and the US, are completely indifferent to the tragedy caused by their religious-nationalist ideology.
- Finding the right balance between raising your children properly and not being too harsh about their religious observance - in other words - hoping they find their way and it's the way that we, as parents, want it to be.
- I am often not taken seriously as a woman who learns and teaches. I've been learning full time for nine years now, but I still feel like I have to prove myself every time I walk into a room. Also, when young boys are given leadership opportunities and I am left in the back in the women's section, that is very painful to me.
- I am unhappy with the feeling that I do not belong because I do not necessarily want to fit into the seemingly strict definition of what an "orthodox jew" is within the community that I grew up in. It was very focused on appearances and social status in schools, shuls, and daily life. It is extremely upsetting to see and is not changing. There is too much of a focus on materiality and not enough on the meaning of it all. Too much on following halachot without appropriate emphasis of bein adam lichavero as well as halachot regarding how a Jew behaves within the outside (secular) world. We are supposed to be an "or la'goyim" and I feel we still have a long way to go to get there.
- The orthodox "establishment" is too often the source of embarrassment, scandal, and even Hillul Hashem. In particular, its opposition to Maharat status for women; and, regarding Israel, its placing of selfishness and greed ahead of the welfare of the Jewish state by its endorsing theft from non-Jews and land settlement in contested parts of the west bank.
- When people are averse to certain actions or changes because of sociological reasons that don't \*really\* have halachic backing. Like not bringing the Torah to the women's side. Like not allowing women to give divrei Torah in public, co-ed settings as men do.
- Going to shule. I have attended services of different religions and different types of Jewish groups, and by far, attendees at Orthodox services are the worst behaved for talking during davening. Over the past few years, I have davened more and more at home. Admittedly, I am missing the benefits of davening with a minyan, but davening at home is the only place I have found where I can read, think, reflect and pray without the distraction and annoyance of the non-stop talkers. As a result, I feel no obligation to make voluntary donations to my shule above and beyond membership fees.



- There are many community members who are alone and who are not fully incorporated into community life, especially on Shabbat and holidays. There are far too many unmarried young women, some of who are considering dating non Jews only because they are so lonely.
- The obsession of rabbis, oftentimes not local or even American, with ranting about and legislating about anything that touches on women's participation in the community (and more recently anything involving further acceptance or inclusion of LGBTQ people). The number of ethical and halachic and societal issues that go ignored while people fret about whether a woman is wearing a tallis or receiving simcha somewhere is maddening. Related is the horrendous treatment and rabbinic abuse of gerim (converts) which is often tied to punishing those who's views on women's issues are seen as too liberal.
- Lack of Orthodox community discussion of drug abuse and mental illness problems with potential death due to overdose and or suicide. Community Rabbi's generally ignore the problems and treat congregants with a life threatening physical problem much different than those with severe depression or other mental illness problems.
- I currently serve [ON THE BOARD] of a prominent modern orthodox shul in Manhattan.... I am forbidden to serve as president. It is painfully clear that I would best serve the needs of the shul in the president position, but because of my god given anatomy, I am prevented from serving my community in that way.
- Probably the ongoing use of religion as a vehicle to marginalize women and exert human rather than divine authority. Also, the narcissism of some rabbis that is tolerated and even indulged. After our daughter was born, my husband and I held a Zevet Ha'bat where I had an Aliyah and benched hagomel. [PARAPHRASING: My husband was threatened unless he renounced his actions.] We made Halachik decisions to have a partnership minyan for a private celebration. This turn of events, in my opinion, had nothing to do with Halacha and everything to do with politics. The local synagogue rabbi ... felt threatened by events outside his synagogue. I am religious to identify with a set of values. I make choices based on Halacha in the modern context. These actions are despicable to me and but one example of the way corrupted "religious leaders" can act.
- Still being single!! Exclusion of and horrible attitudes about women even in the centrist and modern NYC communities. The lack of lay and rabbinic leadership. Communities do not feel like one unified people especially with the insistence on Young Professional mnyanin and hashkama minyanim. That really tears apart the core of the community. Limited number of kosher places to eat even in NYC. The quality of kosher store bought food and even catering really needs to improve.
- I have a child who had a physical disability and there was no place for her in Jewish schools. I was told by three schools that she was "too disabled for a Jewish education." In the public school she attends on the first day, I was told that "this child wants to learn and we will do whatever it takes to help her." I have two children in a Modern Orthodox Yeshiva. The values of the schools they have attended are so corrupt and amoral that they are getting the wrong messages from their education. For example, the children of big donors were allowed to cheat on tests. Also, our shul got a new Rabbi who has divided the community (many life-long members have given up their membership), moved the shul's minhag to the right, mistreated individuals etc. He is only good for big donors and a small group of other people.
- Orthodoxy in my view has become increasingly exclusionary and dogmatic. My personal values - pro gay marriage, pro feminism, pro choice, etc. are increasingly at odds with mainstream orthodoxy. It's a shame that the orthodox camp that I grew up in has become so narrow that I no longer really fit within it or feel comfortable identifying as orthodox.
- Judgemental attitudes - why does it matter if I'm a Baal teshuva? Why does my last name matter? Why does it matter what I do or how much I make? Everyone's comparing all the time- it's unhealthy. And many who act like they are holier than thou because they are meticulous with Shabbat/kashrut but then lie, cheat, steal. It's upsetting.
- Basically everything else. Community politics, US/Israel politics, the monopoly on kosher food production/distribution, the issue of women's role (or lack thereof) in communities, the lack of supports for children with special needs in day schools. I honestly question why I live this life.
- When Jews denigrate or look down on other Jews who whose beliefs or religious practices differ from their own. Why does it bother them?. The latest episode of the Israeli government backing away from a place at the Kotel where non-(ultra) orthodox Jews can conduct services is shameful.
- Seeing young Jews lacking commitment to Jewish life and Israel, especially as they go to college and are inundated with leftist anti-Israel and anti-Western

ideas. Also divisions in the broader community as J Street has infiltrated the other (non-Orthodox) synagogues and social issues such as gay marriage and adoption become normative.

- Insensitivity of leadership to the pain of community members, especially in terms of irrational stringencies that have no halakhic basis; perverse social norms, e.g. rejection of LGBTQ members or political nonconformists while being much less judgmental toward hateful, abusive or violent members; racism and intolerance of other communities; any sense that all Jews should act and think a certain way (both in terms of observance and other things); continued restrictions on women even when halakhically unjustifiable; a sense in some circles that more stringent is always better.
- Closedmindedness of some in the community due to ignorance of the "other". The inclination for MO rabbis and congregants to look over their shoulder at chareidi when we should be setting the agenda of the Orthodox community as we have the courage to be both modern and orthodox!
- That we are not always succeeding to create communities and institutions that embody our Torah values, that we have individuals who do not embody those values, and that we are not sensitive to the needs of women, special needs populations, those even slightly different from us . . . we need greater openness and respect for all.
- the treatment of women. that i am not fully counted. that wanting to learn more or be more involved in certain ways brands me as "less religious" whereas my male peers are viewed as "more religious" for participating in those ways. the way that this bleeds into so many aspects of life, not just the formal in-shul ones. It is breaking me.
- Feeling left out of some simchas and the social scene because we are not wealthy, or as social, since we both work and we're not ffb and didn't know each other since high school, etc. on the other hand, we are not the type to want a lot of superficial friends and the ones we have are real and also in this community.
- It is incredibly distressing, frightening even, to see Modern Orthodoxy being torn in two -- it feels like there are significant forces on both the "right" and "left" who are tearing the denomination in half -- not just with respect to purely "religious" issues, but that the denomination is being split in two politically as well (with respect to support for Israel, and with respect to U.S. politics).
- While the parochialism of the right is painful, and the left's cry for egalitarianism is equally hard to hear, it is the current perception of the lifestyle as a snarky parody, where the prevailing general attitudes of gamesmanship rather than menchlekeit abound, rather than valuing its lessons for personal growth, family structure and communal well being.
- Even though my parents and teachers would be disappointed if they read what I said here -- I actually love being Jewish and I am so happy to be part of the Orthodox community. Sure, we have our problems. But not for a moment could I ever imagine dating outside the Orthodox community or sending my children to a school outside the day-school system. This is my home and this is my life.
- There are moral questions that are difficult to deal with in today's world. Being raised in the contemporary world, I see the value in women being equal members of society to men, but in Orthodox Judaism, many women do not feel like full-fledged members of the community, and that is sad. With that said, I think preserving tradition is a very serious priority, and there's only so far I am willing to go where halakha or tradition may clash with egalitarian goals. I am also concerned about the future of LGBTQ members of our community - again, I do not think we can dispense with halakha and its values, but it's painful to see LGBTQ members distanced from the community because of those standards.
- I think most religious people and institutions are small-minded and out of touch. I say this as someone who grew up modern orthodox, has journeyed away from observance, into much deeper observance, worked for the OU on campus and worked as a community rabbi in the U.S. I am still deeply involved with religious education. I think that the way we live our tradition today tends to be like trying to revive a dead body, and much of the religious leadership is trying to hold desperately to a vision that is no longer relevant or true. But, they can pat themselves on the back knowing that at least they and their communities keep the Torah as it should be. I don't know if you're actually reading this or will take it with any seriousness, but the mainstream orthodox and modern orthodox leadership has become irrelevant to the majority of Jews - observant and non-observant alike. They are clueless as to what people are really concerned with, what really matters to them, and how to integrate what matters in Torah and Yiddishkeit with life itself. Thanks for listening
- The way Orthodox Jews, particularly the more modern orthodox/yeshivish can be so elitist and

unwelcoming to their fellow Jews. I hate Sunday school. Everyone needs to be more religious than the next, this is not what Judaism is supposed to be about.

- my family's inability to keep shabbat as I would like. I would like to have guests and sing songs on Shabbat. But my husband and I are not able to make it happen with our work commitments. We generally eat just the family and many times Shabbat meals are not much different than weekday or Sunday meals.
- When people lose sight of the spirit of Orthodox practice, and obsess over details, to the detriment of the practice itself. While halachic guidelines are important and to be followed, this can sometimes drain the joy from practice. Also, there seems to be a lack of effort to "modernize" Orthodox practice to fit better with life in 2017, as opposed to the 1600s, while still remaining within a halachic framework. This turns off people, especially younger generations as they feel our practice is archaic and does not relate to the modern day. Finally, there is often a lack of acceptance among orthodox jews of the variety of orthodox practices among different people, even if it doesn't agree with your own. This causes needless division, isolation and animosity within the orthodox community, and is the cause of so-called "breakaway" minyans, shuls, schools, etc. People should focus on their own practice and development more, rather than worrying about and judging what others are doing.
- I often dislike the "holier than thou" attitude by many orthodox jews - many of whom lie, cheat, steal. There's so much judgement - who's doing what, who makes how much \$, who went on vacation. It's very judgemental - what happened to love your fellow jew? Everyone is so into "are you a baal teshuva? are you FFB?" why in the world does that matter? The cost of the lifestyle is debilitating. It's ironic that in order to lead a spiritual life you have to have the salary of a person who is leading a flashy ostentatious life . Food ,tuition, and housing! We live like animals to be "close" to a shule when everyone else normally lives in a normal home. But unless you are making mega bucks, you can't afford to live in a home near a shule AND have a decent commute to your job (which is in the city). Then people who take fancy vacations and have gardeners put in for tuition assistance. Some of us work 3 jobs to pay it all because we're in that grey zone. It has pushed me away emotionally . It also caused me to stop having children because even with 2 moderate incomes (not doctors or lawyers) you can't afford living, food, tuition for more than 5

people without needing assistance - and who in their 40's should be asking parents to help pay for camp because they can't? It's embarrassing - non Jews (and I have tons of friends who aren't Jewish) look at us like we are insane. and we are. It's really upsetting and awful. And nothing is done by the Rabbim or the O-U or any organization to fix the issues. they think one rich person will keep bailing us all out. At the end of the day - they're also vying for that money. Of course, by then, many are tapped out. And, all the non-observant grandparents funding these orthodox lifestyles for their kids are creating a crisis because the money will run out.

- Having to choose between people who see the tzelem elokim in all human beings and act accordingly, but don't observe, and aren't so Jewishly acculturated, on the one hand; or a sexist, racist, but practicing, Jewish community on the other.
- Feeling of inadequacy for not doing as much as I could or should. Difficulty finding a deeper meaning in Judaism. Differences between my sexual/reproductive/marital goals and what Orthodox society expects of me.
- Family and friends who are on a completely different page religiously Some fundamental limits that define an orthodox lifestyle Not having enough of a formal or informal Jewish education/background myself to feel completely at ease in shul and/or among others that have had such.
- The Rabbi at my Shul is a political activist and has divided the congregation into groups for and against him with him paying little attention to the needs of the congregants he considers against him.
- I often feel very isolated in shul as the members are insular and snobbishly look down at less well off members who have less social status jobs. My children are off the derech and I do not get any support but am blamed.
- I am saddened to see the close-mindedness of some (many) parts of the orthodox community--to women in leadership, the lgbt community, those outside the Jewish world, those outside of orthodoxy. Hate and exclusion in the name of religion is incredibly painful...we need to do better.
- Those who lead davening without the necessary skills or beauty, the prevailing acceptance of shul as a social center with chatting during davening, the judgements some participants make other others.
- Seeing the isolation from the outside world that is occurring even in the Modern Orthodox world, even if more subtly than in the Haredi world. Kashrut

standards have gotten out of control, pushing us further from the world than Rabbis intended for a society like our own. At the same time, substantive intellectual engagement outside the Jewish texts is very superficial, undermining the very meaning of Modern Orthodoxy. Through all this, rabbinic leadership has been very weak, uncreative, short-sighted even showing a poor moral compass.

- The Clan like behavior, the misinterpreting or adjusting to fit their views. The judgemental attitude that does not allow for individuality. Women not being able to achieve their highest learning goals in Grad learning without being looked down upon or given a chance.
- Trying to raise loving and confident children with in a broader society whose values are antithetical to Torah. At the same time, while I choose to be part of the Orthodox world, I find it difficult socially and emotionally because it tends to be a less cosmopolitan and less intellectual world that my preference would be. There are communities within the Orthodox world that would be more in tune with my more worldly sensibilities but most tend to be more engaged with popular culture than I think is consistent with Jewish values
- I cannot tolerate the hypocrisy displayed by the orthodox-lets cheat on our taxes but then act holier than anyone. I cannot tolerate how the orthodox think they are "better" people than the non-observant Jew or non-jews for that matter. It is disgusting behavior. I cannot tolerate the way most male orthodox clergy cling to chauvinism and claim that some practice is halacha based when we all know it is not-they just blatantly lie about it ( like Trump) - truth telling is not part of their behavior
- Having some of our "Orthodox" clergy go off the derech, i.e. sexual abuse, fraud, etc. Rabbis not connecting enough with their congregants, especially when they are ill but not necessarily hospitalized. Jewish Communities/Shuls not welcoming enough causing isolation of some in our community who would be contributing otherwise
- Feeling that people look down on me for practicing as my family always has while others have become more observant (we used to be on the right, now we're on the left, but we haven't changed)
- I got married at 31. The way our community treats singles, the way ratio of men to women it all stinks. I also wish our Rabbis who once upon a time asked their wives out at mixed events didn't tell their students that coed activity was assur.
- The lack of inclusivity. The fact that I am the only woman at a daily minyan I attend for Shacaris makes me very upset. What bothers me the most is that woman claim to want more responsibility and involvement, yet use the fact that they are woman not to attend Tefillah and Shiurim. While I do think that this is a result of the lack of inclusion which exists in the community, woman need to push out of their comfort zone. It is unfair to demand the Torah come to the woman side if there are only 2 woman attending Shul. It looks bad. Woman need to break out of the mindset that religion is for men and start taking serious responsibility for religious growth. The lack of this causes me so much pain.
- I'm ashamed of the community's lack of initiative to fully include gay frum people into the community. I am also ashamed of the Orthodox conversion process, which I think really mistreats converts. Finally, I am pained by the often monolithic and conservative approach to Israel that still fails to consider or acknowledge Israeli abuses of power.
- The community being closed minded to others, the community caring for itself but ignoring the needs of non-Jews or non-observant Jews or worse promulgating racist rhetoric and ignoring Torah values of caring for mankind. The way that progress for women freezes in our community. The inconsistency of women achieving great feats in the secular world but their Jewish experience kept at a 2nd grade level. It pains me that people use shul as a drinking club and that high school style cliques and image concerns still are dominate the culture. I would like to see our communities looking for something deeper and more fulfilling.
- Both extremes--the move to the right with intolerance and erasing any role for women and at the same time, the spiritual emptiness of many people especially children who do much by rote but have no real attachment to observance. I am concerned that these young people will go off the derech.
- the fact that my shul has allowed a kolel to use the building and it will not teach girls or women with the men. the men can just walk in and find a chavruta and learn whereas girls or women must call at least 24 hours in advance and it was never discussed if they would be allowed to learn gemarrah. this is a huge turnoff to a well educated woman like me whose daughter just spent a year learning in yeshivah in israel and might want to learn gemorrah in the evenings with a chavruta since she is a serious learner and will be in a college close to our shul

- The cost of living an Observant life 2. The (small) number of people who are still welcomed in the community: con artists, husbands who refuse to give their wives a get, people who cut in line (with their children), people whose kids obviously need psychiatric help but won't provide it.
- When I hear that butcher sell Traif meat to the community, or when prices are jacked up prior to Jewish holidays. Dishonest behavior on the part of businessmen, Rabbis and community leaders which leads to Chilul Hashem. Parents not spending enough time disciplining their children to behave themselves in shul and elsewhere.
- Machlokus between Jews, especially not respecting positions and people from different communities within the overall orthodox community. And acts that cause Chillul hashem in the world at large (such as 'orthodox' Jews doing openly fraudulent business practices and somehow justify this.
- Those who are to the right of me are fanatics, those to left, heretics. It is my business to judge all others negatively and make those judgements public and enforcable no matter where the chips may fall( I think this is a rampant epidemic which is going to tear orthodoxy apart)
- I have learned that the restrictions on what I can and cannot do, what I must and must not do, are all stepping stones to greater fullness of life, so they no longer appear as restrictions.
- When people who are supposed to be religious, supposed to be good examples for Jews and others, offend. Child pornographers, embezzlers, money launderers, adulterers, etc., reflect badly on all Jews. Also, the self-hating Jews who support BDS and other very left causes, who have chosen left-ism as their religion. Again, people outside the religion frequently see them as representative of all Jews.
- Every synagogue I have been to in the past ten years is absolutely full of non Jewish women. Some of them have undergone "conversions" by some rabbi somewhere and others have not, they are simply civilly married to a Jewish man. These women make the Jewish women and children feel very unwelcome. I do not know any born Jewish women in my neighborhood who actually go to synagogue anymore.
- When I meet other Jews who misunderstand Judaism. They think discrimination, sexism, and homophobia are part of the package. When I meet other Jews who have any hate in them it kills me. When they think anyone is beneath them especially non Jews. When they're a chilul hashem.
- The judgement of others The unequal status of men and women - vey hard to justify to my daughter as everything is so equal elsewhere in or lives. Going to lose our youth, who won't accept it!
- Homophobia. Modern Judaism has adopted the Christian notions on sexuality, and has reinterpreted previous attitudes. It's anti-Torah. Judaism never had a concept of "gay"....it simply forbade one act that straight men (those when a penetrative urge) want to do. Intercourse (which includes anal) is reserved for married people. All other forms of sexual activity aren't regulated or judged. Note that Hashem did not say "You shall not uncover the nakedness of your fellow". It disgusts me how Sabbath violators, adulterers, dirty businessmen, drug dealers, and intermarried men are all welcome (when all of those behaviors are voluntary), while the homosexual is abhorred for something Hashem created him with. Rabbis will trip over themselves to allow a man to convert a nonJew (mathematically leaving a Jewish woman unmarried), and will do nothing to help a homosexual man understand how he can fulfill his most basic urges in a kosher manner.
- The lack of achdut (unity) in the broader Orthodox Jewish community. High profile cases of visibly Orthodox Jews who behave badly in public (criminal activity). Lack of support among many Orhtodox Jews and Rabbis for the State of Israel as a beginning of the promised geula (redemption). The lack of sincerity among many Orthodox Jews for the rebuilding of the Beit Hamikdash (Temple). I hear a lot of lip service, but since a rebuilt Beit Hamikdash would up-end the Yeshiva World status quo, I feel support for rebuilding it is not genuine much of the time, especially here in the U.S.
- The bigoted ultra orthodox in Israel who say that they are the only "true Jews" . Everything that they do alienate the rest of Jewry and are driving our conservative and reform Jews from the Jewish fold. Not everyone lives they way they do. They live in the 10th century.
- "Religious" Jews who are unfair in business, no midot or no openness/compassion to women or LGBT. (To be fair, the whole "Lakewood fraud" was exposed this week.) (2) The tuition cost of being a Jew. We are pricing our members out of our religion/communities. This is unsustainable.
- I had a Jewish father (non-practicing) and converted when I was 19. We have a conversion crisis in the

Orthodox community. People who make this decision need more support and guidance to assimilate into the Jewish world. Too often Judaism is wasted on the Jews.

- Our youngest son has come out as a homosexual. It is undoubtedly a reflection of the society we live in and likely from the anxiety that resulted from his first sexual encounters that he experienced in an all-boy's Yeshiva and dormitory, in addition to whatever innate tendencies that we have given him genetically and perhaps in encouragement of his strong empathy he demonstrated as a child. I wish there was some way of including him in our lives besides the superficial adult relationship that has developed since he graduated from Yeshiva University.
- Rabbis in power who use the past as an excuse to not have ways for people to become more frum but still be able to live in the modern world such as finding a way to use an umbrella to get more people to shul when it rains.
- Excessive attention to ritual detail, as in espousing the latest "chumrah" and considering it a mark of piety rather than than a display of hubris and snobbery. Rejection of others who come from different traditions.
- I feel that our institutions do not always reflect our values, but rather fall prey to coddling those who provide funds or other services at the expense of those who for whatever reasons do not. While communal participation is certainly an important part of Jewish life, families and individuals also go through different life phases and cannot always step up in the same ways at all times. Those families or individuals should not be excluded or treated differently because of that. Our middot say we treat all people the same; our actions say that if you hold a shul position you can bully others without repercussion, if a child's parents are school donors or teaching in the school then ditto. While this might be realistic in the larger world as well, it's not the ultimate value paradigm that we preach. The difference undermines our stand on these values.
- It is very hard to afford anything. We have to go to food pantries and nearly beg for money to have our kids attend day school and go to camp. Our son with special needs doesn't go to Hebrew school as we can't afford to send him.
- Cost of day school Onerous minhagim and community standards Cost of shul membership Cold community/lack of genuine outreach to those with no children

- I see too many Orthodox Jews going through the motions of tefilla and other Jewish rituals without any meaning to it. I see too much jealousy, hatred, and needless strife amidst the Jewish community as a whole and the Orthodox Jewish community as a microcosm of that whole. I am appalled at the state of Orthodox Jewish education (being a teacher in an Orthodox Jewish day school myself) in which dogma rules and kids' questions and issues of Hashkafa (outlook) are not being addressed adequately. I do not feel Jewish educators are sufficiently capable of dealing with the modern onslaught of technology, social temptation, and more academic challenges to Judaism. It pains me terribly to see so many young Jews leaving the religion, and specifically, Orthodox Jewish young men and women "going off the derech." I hate that people cannot seem to put their egos aside and fully understand that in order to be able to establish a good working relationship with G-d, one must first become an expert in loving one's fellow man (both Jewish and non-Jewish). It pains me to see that the Orthodox Jewish world lives in a bubble and that many believe that the interpersonal laws of the Torah/Talmud only apply to fellow Jews and not non-Jews. We live in America, not Israel, and therefore, we are surrounded by non-Jews and must treat them the same way we'd treat a fellow Jew. There is a basic lack of respect among Orthodox people for authority, each other, and people who do not conform to the Orthodox dogma.
- The "quick reaction" and/or closed-minded nature of some individuals, to new ideas that have come up due to changes in society, technology, etc. It's important that people really think about these new items and how they impact Judaism and how Judaism impacts them; not just to quickly decide one way or another.
- Inflexibility to change and adapt, a belief that male rabbis are infallible, a belief that one needs to consult a rabbinic authority for decisions on things truly outside their authority, the constant never ending struggle for women to be recognized and legitimized as Torah scholars, leaders, and rabbinic authority figures, an endless focus on appearances and money in the orthodox communities Israeli politics: corruption rampant, a government that bows to ultraorthodox demands just to stay in power, which brings divisiveness to our people, and sadly, a lack of foresight and planning for the future of a Jewish state, by pushing off a peace process and continuing to legitimize settlements.
- As a woman, it is very frustrating to be so secluded in shul and halacha. For example, the argument whether

to give learned women titles is so absurd; the only reason not to is because they don't want to make these women appear equal to learned men. As someone who enjoys davening with a minyan on shabbos, it makes me so sad to be excluded and know that there are people who don't think I have as much a right to be there as they do.

- I really rail against the exclusivity, and close-mindedness of many members. I truly feel that each person must find their own way of observance. We can choose to be frum, but should not think less of persons who are less observant than ourselves. Each of us was created in G-d's image. Is it up to the Orthodox to determine what is best for others? I think not.
- Seeing a 'Tzadik in Pelts'--a Rabbi who acts self-righteous and so, so frum, when, in fact, he's a thief who destroyed the shul (and community) he started in order to keep all the money and benefit himself!
- Community is very black and judgemental... Kollel leads community to a certain level but there is not enough education after the initiation... nor acceptance if not part of the herd
- That Jews are becoming more charedi, thinking that learning all day and not putting Torah to practice and working or contributing anything to society is a good thing. The shidduch issue is also a big problem with its strict, ridiculous rules and regulations of dating, and not allowing boys and girls to socialize with each other in normal everyday activities so they can meet each other in a normal, natural environment. And, of course, orthodox Jews acting unethically in business is shameful and embarrassing to me personally.
- the autocratic and arrogant attitude of rabbis who are more interested in making as much money as they can than in rendering services to congregants, who think they are infallible like the pope used to be, and who plagiarize ideas and pass them off as their own because they do not think congregants can catch them.
- The cost of Jewish education is tremendous, both for the parent with tuition and the school to provide a proper education. The lack of funding for children with special needs and their ability to attend the mainstream day schools.
- The financial burden shouldered by the minority when it comes to educating our children - such that families who can afford tuition are forced to limit their family size with the knowledge that they will have to pay more towards tuition, and families who get tuition assistance continuing to grow their

families without regard to the cost to the community at large.

- People criticizing efforts of others (including the Rabbi or the shul leadership), or the presumed "failings/shortcomings" of Orthodoxy -- without having a bigger-picture approach. By that I mean that, sometimes, people are quick to seize on a shortcoming, failure, or even a legitimate concern -- but seek to "hold onto" the grievance, rather than not taking these things as a personal affront, and not "nursing" the grievance. It was a foreign concept, initially, to hear "gam zu l'tovah," and "judge every person favorably" -- but I have come to embrace both of those statements -- and, particularly, to appreciate that most people believe they are acting "for the good," and so even though we (or I) might be hurt by something, I prefer to try to understand why that happened, rather than take umbrage. And as I write this section, I think, if I were searching for a shorthand version of what I am trying to say, I would come to "Lashon Hora." We would all be better off if people both "dealt directly" with each other if there is a hiccup or worse in the relationship, and also appreciate that, like the blind men with the elephant, we may not have the whole picture.
- Seeing the way people who are visibly Orthodox act so poorly to others, whether in business or personal life. People who grew up "frum" forget that when they behave poorly, they are representing the Jewish people. I think being "observant" is a lot more than just going to Shul, it's about how you treat others, whether they are "religious" and observe Shabbat, are not religious, or are not Jewish.
- When orthodoxy is afraid to acknowledge its evolution over time and the realities of the modern era, and in the process turn many away and doesn't face its own ability to grow. For example, the greater availability of education and access to all Jewish communities around the world means that today's rabbis do have certain advantages over rabbis from 500 years ago. Conclusions made based on faulty data should be able to be changed. Also when people lean towards strict rulings due to fear or the 'slippery slope' argument.
- Anti-rational approach of religiously right-wing individuals and leaders. Closed attitude toward the world, knowledge, science, and reality. Also, xenophobic attitudes toward others, which often manifests itself as taking government benefits to which one isn't entitled.
- Observing "frum" Jews cheating in business and "gaming" the system (govt), embezzling. This is the

true shanda not the length of women's skirts. Haredi Jews focusing too much on tzniyut and not on morality and ethics. The "Frumer than thou" mentality that is becoming more and more pervasive.

- "rightward" trend. Even the bastion of "modern orthodoxy" is trending there as its most prominent "Rosh Yeshiva" has made scandalous comments regretting the "progress" women have made in Orthodoxy. Lack of the acceptance of Chovevei Torah by the RCA (the RCA was similarly viewed by the Aguda years ago). Lack of women clergy (within the parameters of halacha)
- How davening in shul is not that important to most of the congregation. The talking that goes on during davening is disgraceful. Loshon hora and chilul HaShem that happens in the orthodox world is very disappointing and sad.
- My behaviour, poverty, suffering, persecution of Israel, bad behaviour and stealing by Orthodox Jews Jewish comedy writing which does not elevate but degrades people and their sexuality.
- Stupid political infighting about issues such as women's roles in orthodoxy. It bothers me when people aren't thoughtful about how sociological views are impacting halachic conversations.
- People who look down or judge people who are less observant (not an issue in our west coast community) or who haven't been through an orthodox conversion. People who are strictly kosher but who gossip or speak badly about people. The lack of joy and meaning conveyed by Rabbis in religious studies programs at YU. The fact that I even had to answer your question as to whether I believe women should be lay leaders in congregations.
- I expect a great sense of decency, honesty and morality in other people who are orthodox, but unfortunately do not always find that to be true. It hurts me when I hear of observant Jews committing crimes.
- -other teens being mean to my daughter -orthodox schools don't always teach true orthodox values (e.g. schools have parents write checks instead of students doing chesed; kids getting excluded in schools and school not doing enough to make everyone feel accepted and students use derech erez, very materialistic and competitive)
- Having just returned from Israel - my first trip, I was VERY disturbed by the ultra-Orthodox (males) who spend their time studying, do not serve the State by serving in the IDF and contribute little to Israel's economy, while getting a stipend that is supported by

the rest of the residents (Jews) burdened by very high personal tax rates. Israel cannot afford to continue this practice! The recent decision re: reversing the compromise between the Orthodox and non-Orthodox re: proving an egalitarian section in Robinson's Arch for the non-Orthodox. Why reject and shut out ANY fellow Jews? (The Catholics learned that rejecting other Catholics for discriminatory reasons (e.g., divorce) doesn't work - and only turns those who want to be a part of the religion against it and leave the church and realized they need to relax such destructive restrictions.) This decision - plus that giving the decision on conversions to the Haredi Chief Rabbinate is similarly destructive in that it will hamper those who wish to be a part of our wonderful and welcoming religion from being able to be a part of it - and raise their children as Jews, thereby helping to perpetuate the Jewish community worldwide - and help recover from those lost in the Holocaust. Submitting to these ultra=Orthodox in these ways only only proves to the world that Jews/Israelis are not solidified and can be further split and splintered, allowing our enemies to infiltrate and possibly conquer Israel, the land we've fought for so hard.

- Sometimes I feel pressure to be a "better" Jew, to do things because we're "supposed to" but that aren't really meaningful to me. I also find I have a lot of anxiety about davening, I feel like I don't do it "right" and have a hard time feeling comfortable just "talking" to H-shem. I also am really unhappy when I see people in the community not treating others the way they should, and making being observant harder on others.
- Having a child with special needs who does not feel part of the community. Has been excluded from many events. Community only involved in special needs when it is for publicity.
- I hide the fact that I converted as I have seen and heard so many horrible things said of gerim. It pains me so much to see how much lashon hara and judgement goes on towards gerim. And of course it makes me feel less welcomed in my community, in fact after a few incidents in the shul I studied through I was happy to leave the place I once considered home. It pains me to the point that tears well in my eyes just writing about this.
- The abuse that goes on in the community, namely, the financial/legal scamming, child molestation, the way women are regarded, and how secular education and success is increasingly being undervalued (which is leading our community on an economically unsustainable path).



- The lack of intellectual rigor in the Jewish community's philosophy, and religious education (in general but particularly in women's education,) the lack of historical understanding in the Jewish community, particularly in regards to the development of the Jewish world and halacha, and the fact that more and more people are enforcing strict practices out of ignorance.
- The community in many ways looks down at the Orthodox. It is very popular now to be liberal in philosophy, politics, Israel, etc. And that's not where I am (and most people I know understand that about me).
- Sometimes communities feature people who go through the motions but don't have middot. Also, they think their religiosity is an excuse to be sub-par in other areas of life (i.e. such as maintaining a kosher restaurant with bland untasty food). In such situations, it makes liberal Jews (i.e. Reform) look momentarily more appealing as they have no problem recognizing the importance of "world-class" upscale tasty restaurants (even though they are unkosher), and they usually have no problem being nice and respectful to others (even though they are not observant).
- The Jewish superiority aimed at non-Jews and converts. It even extends to the shoddy hi scene a great deal. Many like myself will be forced to intermarry, only because of the above situation. In addition, praying in the shul was once for me a joyous regular morning event. Now people are pathologically harassing each other out of bed to join, only to speed incoherently through prayers and then leave even quicker than they entered. I no longer pray on the weekdays in my immediate area. I sometimes go to two more further down from my area.
- The financial strain on potential converts. I'm not a convert (I'm a Baal teshuva). But many of my friends in the community are converts or are converting. The amount of money for conversion is way too high. I think it is sinful that Shuls charge so much. It feels like they only want people with money to convert. Judaism should be open to any person the love of Hashem and the Torah.
- We are B'T, which can be incredibly frustrating and difficult. But anything in life that's valuable can be incredibly frustrating and difficult. This is both painful and rewarding at the same time.
- Seeing how materialistic some are, dressing ridiculously expensive, some being so rude to Jews and non-Jews, Jews talking badly about other Jews, some not educating their children well enough, children going out in the world without skills to make a living,
- Inequitable educational and leadership roles for women, inaccessibility of particular ritual practices for women, presence of Islamophobia in the community.
- When I see, read or hear about hateful words or actions towards other religious Jews that aren't just like you in observance. I'm also pained by those who aren't law-abiding. It makes the lives of those who are law-abiding harder.
- When community leaders--lay and/or clergy--abuse their power to inflict serious harm upon vulnerable individuals or families. 2) When idealistic women with powerful voices and a lot to contribute are beaten down by the proverbial communal fist. 3) When myriad halakhic opinions and stances, anchored in sources, are dismissed in favor of ignorant conformity. 4) When individuals are bullied and stripped of their human agency
- The dichotomy between our values and rabbinic endorsement of whatever is done by people who have money or status. I used to believe heimish meant living the Torah. After recent events I have been very disillusioned. I have seen lying and motzei shem ra and causing physical harm and selling inferior products and disrespect esp. to elderly being sanctioned and garbed in heimische clothes. As a doctor I grew up in a community that did not accept me tho I remained completely frum. This affected my ability to meet someone. When people need help they have to have connections or fit a mold. There is neglect of frum compared to kiruv. Disparagement of non-chassidis. I don't judge my religion by those who practice it. I was recently so wronged I thought of using a beis din but those are often favoring those who make large contributions to the community and men even tho nezek was caused me. A rebbetzin friend told me to remember this is olam hasheket. Tzaadik vra lo. It just hurts that we are so underappreciated for the unique gifts that we can offer by so many. I was born to European parents. It's a different world than I grew up in. Why don't members of communities call or email or reach out to members who are ill or elderly or disabled? Tevye had it right. With money he would be reb Tevye. Note these issues are magnified for me when people I considered above reproach because of their values behave in such non-heimische ways and use Torah and rabbinics to justify it.
- The way orthodoxy can be viewed by others that aren't orthodox. It seems like it's a whole bunch of

can't do. Makes me sad that people don't always realize the beauty, including myself.

- An unwillingness to address real issues facing the Jewish community, no matter where people stand on those issues, including LGBT inclusion, scandals in the Jewish community, women's issues, There is so much resistance to creativity in terms of change. (I.e. If women in a community are unsatisfied with their mechitzot, perhaps all or some non-tefillah programs should include the men sitting in the women's section and the women in the men's. For this particular example, I think it would help those who don't already understand that some styles of mechitzot are more than a physical barrier, but a major spiritual barrier, rendering women to be observers of tefillah and men the actual participants of tefillah. - Rabbis not being representative of the members of their communities or not being courageous to speak out against issues in their communities. - The lack of total and unanimous acceptance of the halachic prenuptial agreement and the lack of unanimity in support for Agunot/unwillingness to be an active supporter. - judgement on those who think critically about their Judaism, as if that is heretical. I think that thinking critically about one's Judaism should be encouraged. - An assumption in some communities that women are not intellectually on the same level as men.
- Living in a very liberal ( politically ) area and feeling judged by fellow Jews for being conservative ( politically ). Most of them are less religious than me and even though I'm modern orthodox, I find they consider me anti women just because I'm frum.
- The insularity and arrogance that the move to the right engenders. Racism in co-religionists who believe they are good Jews. And as a woman my increasing discomfort in being part of a group that can say daily ... and not appreciate the impact that has on both boys and girls Judging others 2. the lack of QUALITY education for Jewish kids, especially teens in a loving, non-judgemental environment. 3. the cost of private Jewish education.
- The provincialism of the Orthodox community. Orthodoxy is not the only right way to be Jewish, to contribute to the community, to be observant, to make the world a better place. We don't have a "hazaka" on what it means to be Jewish. I find this attitude in the community misguided, discouraging for the future of Am Yisrael.
- Knowing that I cannot ever participate fully in secular life...I love my career, but because key work is done on Saturday, I will never be able to participate fully and have a title/salary ceiling.
- Not seeing people spiritually connect with Hashem and just go through the motions of yiddishkite. when you fully attach yourself to Hashem ones life will be guided in that direction and less likely to flaw and have lapses in judgement. If one constantly asks is this what Hashem really wants from his people from me. You can walk a life of justice and we would see less people off the derech and/or doing things inappropriate in the business world.
- Not knowing where chumros start and halachos end. The disgusting behavior of the Jewish community toward each other and non-Jews. The support of Trump and his administration that are completely against social norms and Halacha.
- That any Jew -- Orthodox or any affiliation voted and supports Trump. This has caused me to reconsider being part of the Orthodox world except in my community we share the disgust for what has happened to this country and fear of what this means to the Jewish people.
- Other Jews doing chillulei hashem, engaging in criminal activities, protecting abusers and child molesters, afflicting converts, and being obsessed with their outward appearances and reputations.
- The fundamental inequality between people- men and women, straight and LGBT, Jews from birth and converts, Jews and non-Jews.
- Overly legalistic and closed-minded interpretations of halakha 2. Resistance to change 3. Denigration of or sense of superiority vis a vis other Jewish denominations and non-Jews.
- Lies and slanders against Israel and Jews Anti-Semitism and terror against Israel and Jews Indifference to the real needs of others, failure to grasp gravity of problems families and individuals suffer within the community, failure to respond to those in need in a committed way Insular attitudes which exclude other Jews, especially those who are less observant or who have not had better Jewish education (lack of practical Ahavas Yisrael) Lack of inspiration/hope within the community on a level that should infuse one to be an oved HaShem. (Lack of evidence of the joy of serving HaShem) Too much "obligation," not enough empathy.
- People valuing secular habits over Jewish ones. A Jewish community is not only about the friends and connections, but also maintaining traditions and a halachic lifestyle. Feeling judged by Jews more religious than I as being overly liberal and by Jews less religious than I as being overly religious. I am very happy with my religious observance and feel that it is

the right path, at least for me. I hate feeling like an outsider when I visit other communities where I may be a little to the left or the right of the majority of the community. The failure of some communities to change with the times and integrate disenfranchised populations that it has neglected for a long time. This is true for the LGBT community, but I feel it as a woman. Why is it even a question still whether it's okay to allow a woman to give divrei Torah in front of a congregation, or whether she can be shul president? This troubles me greatly.

- A big personal issue I feel is a disconnect from prayer that is rote, feels unmeaningful and has not been properly addressed in order to make Shul feel like a place I should/want to be instead of a chore.
  - People pushing to change things. Traditional Orthodox Judaism works. The family roles that are muddled in our professional life need to be maintained in our religious life. Men need to daven, go to shul and feel accountable. Increasing women's roles take this away from men. Families pay a price when this happens. We must maintain and protect a traditional religious life. Women that feel they are getting less than men need to explore what and why they feel this way. There are many areas women may lead amongst other women and in other roles. I am personally not comfortable with a woman officiating at ceremonies, speaking during breaks in davening or acting as a Rabbi during shul events.
  - When people use "religion" to intimidate or exclude others. Two prime examples: - The children of a friend of my mother-in-law decided not to name their child after a deceased grandfather because he wasn't shomer shabbat. They claimed their Rav told them they couldn't. I can't believe that a decent rav would look at this and not try to find a better compromise to resolve this shalom bayit issue. - As a teenager, I'd daven at a black-hat minyan. They would occasionally ask me to lead services. When I did, there was one person who insisted that I wear a hat. While I did enjoy being the chazzan, I always resented having to wear the hat. Several years later, this person was arrested for embezzlement. I guess he felt wearing a hat was important, but not stealing from others was not a Jewish value.
  - The amount of "fakeness"- people pretending to be more religious than they are- looking down on people who do not appear as frum, and then doing things they "shouldn't" be doing behind closed doors. The issue of women not being able to divorce without their husbands "approval". Some halachot should have the ability to change with the times.
- Here are some reasons I feel pain: 1. The pervasive anti Semitic behavior of my fellow human beings throughout the world directed against all Jews. 2. The pressure of trying to maintain a very expensive lifestyle and the mounting stress, debt and poverty it causes. 3. The anguish of Orthodox Jews who are mentally and physically ill, verbally or physically abused, or gay, or educationally challenged, or unable to find a shidduch, or divorced, or who are alcoholics or drug addicts and the way this also can affect the reputation of an entire family. 4. The disregard of some Orthodox Jews towards our less observant Jewish "cousins" who make up the vast majority of the American Jewish population. 5. The insidious prejudice against African Americans and other minorities. 6. The Haradi who harass Orthodox IDF soldiers in Israel and so many others the harass because they do not follow their particular lifestyle. 7. Orthodox Jews who commit a chillul Hashem by being dishonest in business dealings.
  - Problems with assimilation, controversial conversions, rabbies that are dishonest and take lots of linencies in Halacha, people who who fake and superficial; lack of community ability to put Torah above material things;
  - What causes me the most pain is seeing all the disconnect and hatred from the observant Jewish community for those who differ from them. Women, the LGBTQA community, non-observant Jews, non-Jews, Jewish people of color.
  - The orthodox community as a whole does not do enough to address racism within the Jewish community nor outside of it. As a Jew of Color that is painful. Not being able to count on my community in some ways.
  - It's hard when other Jews judge us. It pains me when my kids struggle in mainstream society between being religious and doing things with their friends. The lack of respect we have for one another is worst of all, and the selfishness that pervades our society is the most disappointing.
  - The polarization of the orthodox world between the various categories that you asked us to identify with. It is also difficult to succeed professionally while adhering to an Orthodox lifestyle.
  - The Jewish community is extremely intense - there are high expectations and there is sometimes low patience. This results in a lack of tolerance, a judgmental attitude, and not treating people with the proper kavod.

- The misguided/deceitful approach used by so called "rabbinical leaders" of non-frum groups, which leads people to do what is not correct. They distorted Judaism to the detriment of thousands of unsuspecting good people. It's a calamity
- Far too many rules than when I grew up as a kid. This is what is turning off the newer generation, especially when they ask intuitive questions that I as a parent cannot specifically answer.
- Rushed and uninspired davening; cold community; lack of Jewish community on the larger scale - no place to go out to as a Jew. No restaurants, no music/entertainment, no classes (besides Chabad), no fresh inspiration from visiting rabbis. very flat, lonely and uninspired. Most importantly, the davening. speed racer with no kavanah, no depth. empty words. and then the rest... one day a week Judaism, and that is a very weak day.
- Complacency, lack of willingness in some places to look at issues with honesty. People use their observance to hide a lot of weakness when they should be using it to build themselves up.
- Lack of support for Israel, seeing youth turn away from Israel, lack of emphasis on making aliyah, young liberal rabbis not recognizing the threat from the left, eroding of boundary lines between orthodoxy & non-halachic branches of Judaism, embracing gays without considering halachic ramifications
- Its the isolation . As we become more right-wing, more activities become taboo. There are fewer avenues for our older singles to meet. Emphasis is given to younger folks because they provide the resources that Rabbis want in their shuls, money and kids. Kiruv is needed, and its a multi-million dollar enterprise, but what about the person who is educated religiously? He/she goes unnoticed. There are few resources provided by Orthodox shuls and communities As a people, we are becoming arrogant. We are just not nice to each other. We measure each other by labels ( ie. Liberal, machmir, etc). Black hats and sheitals are worn as badges to distinguish and brand the wearers as superior. One is measured by which Yeshiva they attended. For this reason why would non-Orthodox Jews want to deal with us. Some Orthodox see themselves as being 'above' the rules. Torah laws are seen as supreme. The laws of the society don't count . The most recent example is the 'Lakewood 14' arrests. We have learned nothing from the span of Jewish History.
- As I mentioned earlier, I married later in life but Hashem blessed me with beautiful and healthy

children. What causes me the most pain is that most families in the orthodox community live their lives without a focus on the singles community. Everyone should think, is there someone from elementary, high school, college that is still single. Perhaps pick one person to focus on. It is sad to think that there are individuals who won't have the opportunity to experience the joy of a marriage and raising children. I recently approached the principal of my son's school to ask if he knew of any divorced or widowed fathers (as it is often more difficult to find eligible men). He looked at me like I had two heads dismissed me. The principals, rabbi's and leadership of the communities have most access to eligible singles and I believe that they are not focused nor do they understand as so many of them had the mazel to find their mate when they were young.

- the Divisiveness of Jews who believe in different streams - even in the Orthodox world. - the Agunah issue - Rabbis being close minded. It seems that Men run the issues that are important to Woman. Women do not have a say in their own lives/beliefs - when people who are Orthodox steal, lie, abuse, etc. - so expensive!
- The need for some people to always try and do the most of things, rather than trying to do them in a more meaningful way. The societal problem of too many the yeshiva world not pursuing adequate means of livelihood in addition to their Torah studies.
- The Lashon Hara that seems to be pervasive. The sometimes "bad feelings" between the different synagogues. Surprise at the "flippant" manner that some observe and how the observance is watered down.
- I do not relate to prayer. Mumbling archaic Hebrew words which I do not understand is useless to me. Perhaps the English translations should be in more contemporary language. I am greatly disturbed by people who claim to be so religious and yet do not behave in a kind and respectful way towards others. I am disgusted by Orthodox Jews who show off their wealth and then are written up in the NYTimes as engaging in illegal activities. I am also greatly disturbed by the hypocritical dress code of the yeshivish women who favor skin tight Lycra fabrics and call it tzniut. My pants and tunics are way more tzniut and reveal nothing.
- I have friends and family members who are "traditional" (what they do do, they do halachically and are not Conservative, Reform etc) but are not "religious"/Orthodox. They are often made to feel unwelcome among the larger Orthodox community.

This is despite the fact that no one does/can do all mitzvot perfectly. To a lesser extent this is true for people who do identify as Orthodox but don't fully "check all the boxes" of the community in which they find themselves.

- Public Chillulei HaShem when apparently orthodox people, especially rabbis get into the news with atrocious and dishonest behavior.. I also find it disheartening when religious leaders seem more swayed by politics and less by Torah principles.
- The fact that there is not enough courage by the rabbinate to confront modern issues with real solutions. Rabbis of the middle ages and earlier used halacha and mesorah as a tool to help their communities - rabbis today feel they cannot deviate one iota from an unbroken chain of tradition and so dated practices (like the Agunah crisis and diminished communal role for women) persist.
- The disconnect between people's nominal observance (care in kashruth, never missing a minyan, intense learning) and the shabby way some of them treat their fellow human beings, Jewish and Gentile. As our rabbi put it, more concerned about what goes into their mouths than about what comes out.
- The lack of Chesed among other observant Jews who know better and who find it easier to walk away from another Jew, who is in pain, than to face an uncomfortable or difficult situation.
- My son was sexually abused by someone in the community. Not only was this man unable to be arrested, the shuls in the community did not protect other children and have our family little to no support.
- That we are not providing strong value and connection for kids. The service does not resonate with them so we need to really do something that will change their view of religion and going to shul.
- Exclusion of women from serious responsibilities. If a woman chooses to dedicate herself to maintaining home and family that is well and good. However, if she desires more, to be learned, to teach, to function fully, then she is denied.
- Jews are a stiff-necked people. On the one hand we face a drastic falling away of the bulk of our people. On the other hand, cheapening the Torah will not solve the issue. The hatred that we face from the world at large. The foolishness of Jews for whom politics is their religion.
- Lack of attention to Mussar: practical steps to achieve character refinement. Lack of attention to the importance of and ways to achieve Kavannah, so

prayer is often habitual without focusing on the words. Lack of attention to meditation/how to achieve equanimity for without that behavior is often poor.

- the rabbi in our retirement village in florida. we had looked forward to living out our years in a shul with a rav that was in tune to our needs. nothing could be further from the truth. this causes us great pain and unhappiness. we wish there was a grievance council to go to voice these complaints and that the rabbi had a higher authority to report to.
- People who claim to be Orthodox while stealing from and otherwise cheating the government. People who claim to be Orthodox while insulting and hating people who are not as Orthodox as them.
- Judgment of my fellow community members. And watching myself and other community members struggle financially in order to live within the community Eruv and afford kosher food and making Shabbat and yomim tovim
- As an "Out-Of-Towner" I don't feel connected to the world of Orthodox Yiddishkeit except when I travel to Eretz Yisroel to our apartment in Yerushalayim and see our Grandchildren thriving and growing in their learning and middos in Hashmonaim and Raanana.
- Right wing extremism on religious and political matters and (2) Jewish Hypocrisy - Jews claiming to be observant while engaging in dishonest or criminal activities or not showing tolerance and respect for Jews they deem to be less observant they are.
- the reluctance of gedolim to use halachic mechanism [horaat shaah, koach bet din] to solve problems, i.e. agunah. also the continued reliance on 'minhag avoteinu b'yadenu, no longer acceptable. [2nd dy yom tov ] halacha can function under modernity and the 'fear' of the 'right' should not be the decider.
- The fact that I hear members of my congregation speak disparagingly of other Jews, who either daven at a Conservative or Reform Temple, or who are not affiliated with any shul. What right has any Jew to judge the religiosity of another? Haven't we long suffered from those exact same attitudes, which, since time immemorial, many Gentiles have had toward us. Has the Shoah taught us nothing?
- It saddens me that so many jews can't get along. I grew up orthodox in a very chassidic community where I was called a "goy" by my neighbors b/c I wore pants. It also really saddens and perplexes me how people all over the world can fight for injustices on anything from LGBT issues to animal rights issues to "black lives matter", and everything in between. Yet

the media and the world in general are sooooo skewed and biased against Israel. I don't understand how people don't see the truth of what goes on in Israel and how anyone could be pro-palestinian. I just don't get it.

- The behaviors of supposedly observant people with respect to others and in business. The lack of respect for those who believe differently. The lack of support and inclusion for both single women and agunot.
- When I open up the newspaper and Chilul Hashem is written all over it. Another pain is when my children say that they would love more children but the cost of Day school makes it nearly impossible.. and the biggest pain is Sinas chinam .
- -Confusion about where I fit in the Orthodox "spectrum." -I feel like my family is less passionate about Judaism than I am and it drags me down sometimes and stops me from fulfilling my potential.
- The selfishness that many have to take care of themselves and try to come across as "holier than thou" when in essence, they don't care to do that which is right or to put in the right amount of effort to truly help. Too often, we hear rhetoric, backed up with little action. Too often, leaders don't look to reach out to those most in need.
- The expense of schools housing weddings clothes taxes in frum areas, lack of professional networking opportunities for women and ability to further career because of schools schedule and demands of the life, poor secular education for kids and poor understanding of twice gifted children (exceptionally bright with adhd & other issues), and dumbed down women's communal involvement (but who has time to do more anyway).
- Lack of honesty in business dealing by many Orthodox Jews. Lack of coherence among orthodox factions. Lack of respect for nonorthodox and non Jew and the political drifting of Orthodox Jews to the right
- The fact that so many Orthodox Jews show so little concern for broader societal problems, as is apparent from a range of examples, including the agunah issue, rabbis and other prominent Orthodox individuals caught committing fraud, sexual abuse, etc., and the total lack of an Orthodox voice on issues like poverty.
- So expensive! Thankfully, we work hard and can pay for it, but it honestly makes us a bit resentful of many others who don't seem to try to pay for it. The majority of families at our older daughter's school proudly go to minyan multiple times a day, spend time learning daily in the Bais Medresh, buy fancy shaitels and eat expensive meat, chicken, and fish all

week- and feel very frum. We work too many hours for daily shul and chavrusa learning, we don't buy much fleishig protein because it costs a lot- all so we can pay full day school tuition for multiple children and live what we believe is an ethical Jewish life (but we feel we are a very tiny minority). We care deeply about passing on our Jewish traditions with joy, giving our sons and daughters full access to a Jewish education regardless of gender, and also giving them an educational foundation which will enable them to enter professions which will pay enough so they can live an authentic Torah-based lifestyle, without living off of tzedaka and scholarships. We are pained by this because we care.

- The inability of many in our community to love all Jews and accept diversity...There is a lot of heavy-handedness and intolerance as people attempt to "prove" and exhibit the beauty of Jewish observance. It is counter-productive. The entire secular world is often seen as evil. It's easier than dealing with the secular world and learning what parts really are dangerous.
- Ascribing infallibility to past chachamim, freezing the halakic process and creating inability to deal with problems such as agunot, inclusion of LGBT, and less serious issues like two day Yom Tov.
- The agunot issue is inexcusable. If rabbis found a way to make the eruv, they can certainly find a way to annul or grand divorces based on needs of a woman. - The treatment of woman at the Kotel by Orthodox Jews is sinat hechnam, hilul h'shem. Men and woman should disrupt women praying by spitting, cursing, throwing objects. It makes us look like crazy Muslims. Oberervant Jews, rabbis, and institutions like OU, Young Israel, should make public statements condemning such vile behavior, in Israel and outside of Israel. All support for institutions that sponsor or don't stop their congregants from doing these activities should be ostricized, funding eliminated. - While many Orthodox high school grads go to Israel to learn, the vast majority do not make aliya. Orthodox shuls keep remodeling and building new shuls, but don't seem to encourage members to make aliya.
- The lack of integration between our Personal, Social, Professional, & Jewish selves. I think even the term "modern" is misleading because very few "modern" modalities are used in defining our understanding of Torah & mesorah. Simple example - it's customary to "bench gomeil" when flying to or from Israel, yet statistically it's safer than crossing the street. We ignore our "reality" in the name of "tradition". To me

that's not "modern". The recent spate of "super-frum" people involved in big-league crime is probably (partially) an outgrowth of that bifurcation. The willingness of the community to accept funds, honor, and then cover-up from these people just broadcasts that lack of integrity wider.

- sinat chinam people not davvening at particular shuls because the rabbi there disagrees in one or two points of halacha with their own rabbi people looking down on others as being "not frum enough", as though they have a monopoly on what Hashem wants from us
- 1. Narrowness, insularity and tribal-ness of Orthodox Jewish community and educational institutions -- I resent hearing that Jews are the best, we should always try to work with Jewish businesses, we don't need to worry about the environment or democratic values, etc. This is not an accurate reading of the world or even Jewish wisdom, and limits our experience of humanity in all the diversity that is before us in this time of unparalleled freedom and opportunity. There is much that is beautiful in the world that is not by or about Jews. 2. Narrowness, materialism and bad behavior of Jewish leaders. It's embarrassing and makes me doubt the power of living according to Torah rules. On a personal level, this issue is getting worse for me over time. 3. The lengthy and frequent periods of "mourning" when things like music aren't allowed. We live in a world where we are acutely aware of suffering everywhere, every day. Why do we spend so much time mourning for Jews of long ago, as though they're the only ones who ever suffered, when there is so much misery and oppression we could be fighting against today? 4. Political correctness in Zionism -- the idea that we all have to say and believe the same things, and that whatever Aipac says we all must believe, do and support. I would be more comfortable with more diversity of viewpoints on Israel -- this would feel more Jewish (Jews always disagree with one another!)
- Modern Orthodoxy is an empty shell of its former self - disinterested laity, disinterested davvening, pronouncedly illiterate klei kodesh. The two Orthodox synagogues in our neighborhood are first and foremost community centers, with davvening optional - talking is incessant, lack of kavod for a makom tefilah, children running rampant through the halls, kiddush club breaks in the middle of davvening (I did suggest to our rabbi that they just wheel it in, rather than troubling the congregants to get up from their seats during the end of laying and haftorah).

Modern Orthodoxy is at this point a blight, a stain, on Jewish history. Or have none of you been inside for davvening lately? Too busy comparing single malts, perhaps, or ignoring the davvening or the laying? Yomim Noraim has become a kumsitz, rather than a time for reflection and focus. Truly, gentlemen, your questions miss the larger and more basic questions.

- I don't feel I'm accepted in this community. I don't know why. I'm not a typical BT - I lived in Yerushalyim when I wasn't religious. I love certain communities (Flatbush) but I don't feel I'm accepted here (? too old?)
- Shul is WAY too long. 3 hours of davvening is way too much. People aren't even thinking of what they're saying, they're just trying to get through it. The beginners are totally lost (and completely unable to have kavana) and a lot of the time, the seasoned Daveners seems to be merely going through the motions. Why does pesukei d'zimra have to be SO long for example? Why can't tachanun just be said impromptu from the heart? Also, with every single aspect and moment of the prayer service outlined, it leaves no room for Jews to learn how to speak to Hashem from the heart. Learning to ask Gd for help in times of need is a muscle that needs to be exercised. People just run straight to say Tehillim whenever they need help because they don't even KNOW how to just cry out to Hashem and say "Praise, Request, Gratitude" in their own words. Also, I have a really hard time with some of the more negative or downer parts of the siddur. I would be glad if more of the prayers were worded in the affirmative or if some of the sad or violent parts were just removed altogether. There are other things that I have critiques of but none pain me so much as the length of the davvening. I feel for people who have learning disabilities or other challenges. To be under fluorescent lights for 3 hours on a sunny Saturday morning (or every weekday day at sunset for that matter... the most beautiful time of the day!) is not the best way to appreciate Hashem's creation in my opinion. (There are other things that annoy me, but they don't pain me the same way. For example, I really grapple with the melacha of transferring... it's not creative work. Why does it have to be such a big thing?! I often dream of a day when a Sanhedrin is reinstated and this melacha can be modified. Eruvs are expensive and I feel that money could be better used to feed hungry people and help orphans and widows. Moms should be able to push a stroller to shul without hiring a non-Jew to do it for them. But I definitely realize this is a far-out thing for an orthodox person to say. At the same time, that's

how I feel! To be honest, I feel that some of the Mitzvot derabanan were instated for specific reasons that no longer apply anymore. I think they should be reexamined and modified to fit today's issues, but not dropped altogether as some of the other Jewish sects have done.)

- Watching people try to be mikareiv others/ Forcing an agenda on someone who may not know better. Also people who refuse to learn and understand Halacha but are rigorous about its implementation.
- The lack of respect and acceptance of others not like them. There is too much in fighting and non acceptance. We need to embrace and learn from each other. Just because someone has a different observance level doesn't mean he/she has less to contribute or we can't learn from them.
- when I hear of unkindness or unethical things done by members of the general Orthodox community - mistreatment of nannies or non-Jewish workers, for example; and lack of rabbinic compassion and aid for agunot or other women in difficult halachic situations
- Affluence, "Keeping up with the Jewish world where there is a pressure to "run". Not everyone is honest. Some cut corners. Others display their wealth. It is hard at times to be an "average" Jew.
- The way that frumkeit and menschlachkeit seem to be inversely correlated. (Also the way that singles are treated like second-class citizens, down to thinking that we're so desperate to get married that our only criteria are Jewish, opposite gender, and has a pulse.)
- Reading in press and hearing stories of unethical conduct by some Orthodox individuals; seeing so many fine young people unattached and lonely and struggling to find partners- need for greater matchmaking engagement by Synagogue and other institutions.
- Structural sclerosis in attitudes toward women, differences, and in general an unwillingness to acknowledge possibilities outside the 'box' of Orthodox thinking. Judgement by others, and the triumphalist/dismissive attitude toward the rest of the Jewish world makes me angry. Defaulting to conservative politics in a vain and misguided attempt to do what's "good for Israel" despite the the complexity and nuance of every day life makes me extremely angry.
- Those who categorize others based on outward appearance, ( sheitels vs uncovered hair. Skirts vs pants). And are not inclusive because of a perceived superiority. Also Orthodox Jews who are dishonest and unethical in their business and every day lives yet

outwardly want the appearance to mask the reality of who they are.

- I get upset when some people do not regard Jews who do not exactly follow their practices as "full fledged" Jews. Some people who "wear a black hat" consider anyone who does not as not worthy of saying "Shabbat Shalom" to.
- Being a single woman in the frum community is very isolating. I feel like I can't be a full membeg of the community. The shidduch system is broken and so is the society that created it and continues to perpetuate the ideas surrounding it.
- Where is God in our world? Just can't relate to Jewish laws making me a better human. Community is important. That is the biggest loss I suffer from withdrawal from communal observance (it is a big one). But it isn't about God.
- People who look observant but do not act with kindness and caring in their lives and in how they conduct business. Also, the barriers to becoming observant are so high today. Orthodox shuls have very little in English and costs associated with being observant are too high.
- The way the yeshiva / Lakewood world expresses so much hate for ideas that come from a different point of view: Chabad, YU, Rabbi Kahane, R. Avi Weiss, R. Carlebach, etc., etc.
- Lack of equality for women; intellectual dishonesty of positions on women, LGBTQ, agunot; tyranny of small differences, meaning we can be more concerned about the tiny things that divide us than about embracing what we share
- Reading or hearing about orthodox Jews committing crimes. Kiddush hashem and chillul hashem are part of my DNA. also, am sad for the singles who want to get married and are thwarted by a distorted and broken shidduch system.
- The absurdity of the second day yom tov, the refusal of Rabbis to face modern life. The Talmudic rabbis faced the society they lived in and we do not. This is an important cause of many Jews leaving "traditional orthodoxy" for social orthodoxy. My children, other than my eldest, often express their frustration with the modern orthodox rabbinate.
- The general lack of social liberalism and understanding/acceptance of "Others" in a community that has, itself, been "other" throughout our past and current history.
- Fraudster rabbis who act as they please without any repercussions or threat of being defrocked and having smicha withdrawn when their fraud is revealed. Often



sexual scandals, but also money scandals. And then the ones who are power/ego driven to the extent they won't make room for others. In a nutshell: Religious leaders who don't act too religious and have turned religion into a business... and especially who create their own version of "religion for the rich."

- congregants not giving sufficient reverence and respect during services. There are some who come for the sole purpose of talking to their neighbors and not putting enough emphasis on the real reason for being there./
- Dishonest behavior in the professional world by "frum" people who are otherwise held to a high level of respect by the clergy and community. Anti-semitism / Anti-Israel agendas
- while my shul does all the great and inclusive things it does, I'm frustrated by the immense lack of interest and willingness to be inclusive of women, lgbtq Jews, special needs, etc. I would love to see the rabbi's sermon to include for social and global issues. They don't need a particular political stance or opinion. but i always found it helpful to put things in certain context. To bring the Torah to the world. I find it more in conservative and reform Shuls. But those shuls don't include enough Torah for me at times. So I'm just looking for that balance from the pulpit.
- I feel that as Jews we need to be very careful with how others perceive us. I am extremely disturbed by the hypocrisy of those who say they are religious and then cheat in business or who are unkind to their fellow man. (This to me means that they are not religious.)
- Personally, I have little joy from the Orthodox lifestyle. I feel it is a huge burden and it just makes me tired to even think about it. I see a Yom Tov coming with dread, instead of excited anticipation. Passover is a nightmare. A 2-day Yom Tov segueing into Shabbat is dreadful. And a 2-day Yom Tov is a burden, even without a following Shabbat. One Seder is enough, two are boring. Being Orthodox is isolating from others in the workaday world, mainly colleagues. As the Chosen People, we are intentionally different; however, the necessity to say no so often is wearing. Not believing in God makes it really difficult to accept the whole package.
- Insensitivity to women's needs and needs of children with disabilities (Not having adequate educational opportunities for children with disabilities. Disabled children being excluded from attaining a good Jewish education), insensitivity to the LGBT Jewish community, close-mindedness
- The self righteous attitude of the "frum . " Their belief that only their way is the right derech and everyone else is off it. Their total contempt for Conservative and Reform Judaism. We are ignoring the growth and impact of inter-marriage. We should be trying to deal with paternal decent in a creative and halachic way. The lack of a real solution for the agunot issue is shameful . Too many Yeshiva kids are not taught common manners and it is embarrassing. Too many Yeshiva's do not teach love and respect for the United States. Hardly any yeshivot teach Hebrew. It is so easily done. They just don't value it. How can you become a Jewish scholar without understanding Hebrew. Our religion has become distorted with legalism's and it is distorting what it means to be a religious person. There are no words to describe the pain I feel about those institutions to the right and left who do not support or understand the miracle of the creation of the State of Israel. The old spectra of anti-semitism is now disguised as hatred of Israel.
- I sometimes feel alienated from my community. As a not-married woman who is reaching middle age, I find it hard to connect when everything is family/couples oriented, especially since it is difficult to find single men in my age group who are willing to treat me (and other women) with respect.
- One thing that comes to mind is that the way that we talk about our intellectual culture of learning Torah often comes off as elitist to members of our community who for whatever reason aren't into connecting to Torah that way. And that just turns into yuhara which defeats the purpose!!! So a huge issue is Jewish education. The type of people I've seen who go into education as a career are obviously intellectually minded but that sometimes makes them feel more distant from and misunderstand students that are differently talented. We should understand that the kid who is bouncing off the walls with ADD is a child of Hashem too and is no less important to be paid attention to, and we have no right to peg a kid like that as not caring about Torah just because he isn't a typical bookish kid.
- The lack of inclusion for everyone, too much judgment, one shul and community judges another for having a female in clergy, another community judges people for having different conversion standards and not seeing some people as Jewish, too much conflict
- those who do not consider it important to say tephila for Israel or tzahal. The shidduch problem especially among the yeshivish. The chasm between the open orthodox and the rest of the "frum" world

- Chillul Hashem, and the non acceptance of others that have a different outlook and perhaps a different level of "frumkeit". Everyone has his own path and judging others for their level of belief brings disunity and strife.
- To be honest, I think that everyone acts like they've lost their minds - people are hung up on the stupidest things to make divisions between ourselves, and not paying attention to real problems. I no longer "identify" with Charedi Orthodox Jews because I don't think we're actually following the same religion. (And I know they feel the same way - they don't consider modern Orthodox to be frum.) And within my own modern Orthodox community - the people with the most money (who are extremely generous to those in need) make all the decisions, and their kids are often mean or out of control but no one can say anything about it. Also, my shul (the rabbi and shul policies) are amazing for women, and yet the women still choose not to participate! We have an equal dance floor for Simchat Torah that no one dances, and women's shiurim (and co-ed shiurim) that are good quality that very few people attend.
- Too much emotional focus on issues, and not on facts and laws of Judaism; trying to change laws by small changes, to breakdown laws which leads to failure of continuity and practice and unsustainability over time for our heritage.
- The most painful part is how divisive Judaism is among the Orthodox. People won't eat in one another's houses because they use a different hechsher. People won't eat in some Mehadrin restaurants because they don't trust the food. People are afraid to let their children know that others may live differently like maybe wear socks instead of tights. Haredi people won't fight in the IDF but will beat up soldiers like in Meah She'arim. Haredi soldiers got permission to change out of their uniforms before going home so they aren't attacked. People will throw rocks and spit at little girls in Beit She mesh because they don't like their school. I am also disappointed in how Jews are assimilated in the US as well as in Israel. In the US it leads to too much intermarriage.
- My husband has recently worked in business with Orthodox Jews that were dishonest and are now facing charges. I want my children to equate being a religious Jew with being a good person. School enforces this concept, but it is painful to see dishonesty in business from "religious" Jews.
- Dishonesty and hypocrisy by religious and lay leadership regarding financial issues, and sexual abuse. Petty internecine organizational and rabbinic fighting instead of focusing on solving real issues like the cost of living and the tuition crisis. Failure to engage those on the left side searching for something more.
- Your survey naively links shul attendance with religiosity. Newsflash - my Judaism exists without a shul and without a rabbi in it. Why should I go? I am a single Orthodox Jewish woman. Shul is for married couples with children. If you are not one of these types of people, you don't belong in shul. It's a club that I am shut out from. Shul is not the locus of one's Judaism and nor does it have to be. Rabbis are generally inadequate - they are not scholars and they are not psychologists. I have no clue what purpose they serve. They are limited in their scope of knowledge and pontificate on politics assuming their congregations agree with their views. It would behoove them to know that in the USA, this is illegal due to the laws of separation of church and state. [If their shul receives any kind of public funding, that is.] And rabbis wholly ignore singles. Some try to help but too few could care less. Without helping singles to get married, the Orthodox Jewish community will whittle away. This is our biggest crisis. I have raised thousands of dollars in tzedakah for other Jews in need; I have travelled thousands of miles teaching Torah to observant and non-Observant Jews. I have not stopped volunteering for the Jewish community and being the Torah's 'ambassador' for my entire adult life [25+ years]. But the Orthodox community has abandoned me. There is no place for a single frum woman in it. No one helps me to get married and loads of people blame me for it. The horrific 'shadchan' culture is all about accommodating men's needs - never a woman's. Doves of people [including me] show up to agunah rallies but those people do nothing for Orthodox Jewish single women. There are a couple of hundred agunot - though their situation is tragic, to be sure - there are thousands and thousands of single Orthodox women around the world. If the community keeps ignoring us, we will leave the fold as many of my friends already have. I am sticking it out - but in agony.
- Far right rabbis who don't understand how much they turn Jews off to their religion. 2- Mainstream Orthodox rabbis who are more concerned with raising money than teaching. 3- Intellectually dishonest people who don't know the basic thing about Judaism but assume anti-semitic attitudes.
- Guilt about not being shomer shabbat enough, and not Kosher enough-have a very hard time with all the

limitations in Halacha even though I believe that's how I should be living my life.

- concern that our community's lifestyle is so expensive that it encourages materialism, cutting corners financially, and causing people with objectively normal incomes (as compared to general society) to constantly feel strained financially. I see within my MO community that a high enough percentage of people pursue lucrative careers (because they feel they must in order to make it here) that they set a very high bar for everyone in terms of material expectations. This is bad for many of families who do have money, as there is a pressure on the fathers to work such longer hours that they rarely see their kids during the week. And it's bad for families who are "middle class" or even "upper middle class" when compared to national averages but their kids feel like have-nots because it is expected to take expensive vacations, go to sleepaway camp, etc.
- Being typecast. We are not all the same and we have different needs. I don't think the modern synagogue structure can deal with all the different elements. So, by definition many of us feel left out.
- I find that many members of the community are judgmental if you observe differently than they do or if you have different views on orthodoxy than they do. I also think the current day school model is difficult to sustain. The costs are astronomical and only increasing. I don't know how the model can sustain itself. I worry that my daughter will find it difficult to provide a Jewish education for her children when the time comes.
- Not being able to find a life partner after my husband died to celebrate Shabbos and holidays with. The small group of senior modern orthodox men around are scarce. There are many divorced or widowed women in my community that share these views, maybe 100! It is hard being alone. I would love to see a way for seniors to meet, as most gatherings that exist, work for younger people—and that group is pretty weak and a very serious problem. I am a young 65+ year old and where are the orthodox men?
- The lack of welcoming in many Modern Orthodox communities, particularly in the American north-east. Also people tend to judge others by their income/occupation, and also tend to talk about it in shul which is a great detraction.
- The growing schism between the "right wing / black hat" community in modern towns and the others. A feeling of elitism and divisiveness within the community, with a lack of respect for the conduct of

others. On the LGBT question, I said I did not favor membership on the assumption that the person was "out" and in a forbidden relationship. But shuls really should not ask the orientation of congregants or legislate what they do privately.

- That Orthodox Jews are so broken into their different factions (i.e. modern orthodox, yeshivish, chareidi, chassidish). I wish we could find ways to coalesce and, while not undermining our different beliefs, acknowledge that we have something greater in common (besides the occasional chareidi man crashing a M.O. minyan or vice versa).
- Rabbinic control and the lack of rabbis willing to step up to make changes that should (and perhaps need) to happen—this ranges from small things like eating kitniyot on Pesach if you're Ashkenazi to major issues like Agunot. This in turn is a major indication to why there is such a lack of overall rabbinic leadership in the world—perhaps now more than ever before.
- Bigotry, against people who are "different," either those "less religious" or observant, of different national, ethnic or racial backgrounds or those with special needs. There is a false sense of superiority which verges on "sinat chinom."
- The divisions that have been created amongst Orthodox religious Jews—where all are keeping the halacha but to different stringencies—but has caused one division to be considered more religious and the other to be considered less religious. These divisions are not only detrimental to creating unity amongst us but also causing one to think they are less religious when in truth they are just as good and equal as the "more religious division".
- Much arrogance among Orthodox Jews who are insulting and dismissive of non-Orthodox Jews, and non-Jews. Also, sadly, many Orthodox Jews believe themselves exempt from honesty and following civil laws and moral standards.
- 2. The Aguna problem is a disgrace.
- 3. There's too much influence by Haredi rabbis about how Modern Orthodox should behave.
- Being judged by someone, who has a morally ambiguous view into religiosity, about not being religious enough. I try not to judge but sometimes I fall into the trap but I know that voicing these thoughts may lead to misunderstandings which I would prefer to avoid. Judging someone for doing something one way while that person may do something else that completely contradicts Jewish law is just not right.
- Separations which occur with my nuclear family and my non-observant family—siblings, their children, and

cousins. Not being fully accepted by them and how little they try to accommodate us so that we can participate in their simachot.

- The cost of buying in and transmission--i.e., day school and camps (this, I believe, is both a practical and a religious crisis)--the certainty most Orthodox Jews, clergy and institutions express (explicitly or implicitly) and confidence that they are right and others are wrong, the pervasive judgment and lack of humility.
- I have been deeply affected by the orthodox community's embrace of Donald Trump and have distanced myself from my Young Israel community as a result. There's a toxicity about the community in terms of wealth, power, and decision making. Education is simply terrible in terms of Jewish studies and secular studies.
- Since I cannot afford to live in a frum community, I live in a secular community and attend a Chabad where the majority of people are not observant. It is hard that my children don't have friends they can play with on Shabbat and cannot spend their Shabbat with their friends from school since we cannot afford to live in the community.
- When I feel that it's a burden and is only wearing me down (practically in day to day life, financially, and emotionally). When I feel uninspired or disconnected to others in the community.
- I have raise our kids to be fully observant, but modern, open minded people. This puts them in a small group within an already small minority. We don't "look religious" in terms of head covering or apparel but aren't comfortable with the social and political values of "yeshivish" Jews but struggle to find more "modern" peers who share our religious values. It's hard to find friends which feels lonely in a synagogue with 600 family member units.
- The cost of living an orthodox life. Also, our community tends to tear itself apart and loses sight of the challenges facing the wider Jewish world. We should focus on bringing as many Jews into our community as possible given the very high intermarriage and assimilation rates in the wider Jewish community.
- Yeshiva Tuition is a disgrace. For such a smart group of people we are killing ourselves, limiting the number of children we would have, and having massive amount of stress and marital problems over this topic. 3 children in Yeshiva is costing north of \$74,000 a year, thats about \$105,000 gross income. NOT ACCEPTABLE. so people have parents and

grandparents help but that is not sustainable and will collapse at some point

- I realize that in my day-to-day life, I don't keep the laws like I should - I don't keep proper Kosher and I struggle to observe Shabbos on a regular basis. I do ideologically believe in Modern Orthodox Judaism and feel I have a strong bond with Hashem, but most of my encounters in my adult life with formal Orthodox communities has been that they either shun Jews like me or engage with me only to try to convince me that I'm sinning for these things and need to change/do teshuva. At the same time, members of these same communities will openly talk of being atheists while others take certain Jewish laws to such extremes, they completely discount other commandments and create a warped view of Judaism. (The specific instance was a discussion after-the-fact applauding their own decision to not call 911 on Shabbos for someone needing medical attention. Sure, they didn't violate Shabbos, but they put someone's life in danger.) Interactions like these turn me off from joining the Orthodox shul here every single time. I'm not alone in this experience, and I really believe that many young, millennial, Orthodox Jews are in a similar situation once they move away from home. My personal concern is the longer I'm without a religious community, the harder it will be to eventually find a Jewish husband.
- Seeing Jews (especially Orthodox) cause terrible atrocities in the news is tremendously embarrassing and hurtful. Not only does it harm the victims but our cause as a whole. We chose to live in a Torah system where not all of our desires are meant to be catered to. If we think/taught about the reasoning (and beauty) behind some of these safety nets, we would appreciate life that much more. Rabbanim, in my humble opinion, need to speak about real life issues- not just a pilpul on the parsha but connect it to what's going on in the world around us and how we can be inspired to improve. There needs to be Pride in being firm and not use the "it's tough to be a yid" mentality. There is tremendous values we have and should continue to enforce within ourselves and the next generation. I guess I am really speaking more to the mussar of life than simply a great shiur.
- Ultra frum Jews who are either dishonest in business or those who look down on people less observant than they are. In my shul there are members who look down at me despite the fact that I am a major donor and answer the calls of need.
- It's almost certainly not true 2. Taharat hamishpacha 3. Tuition. (Some days, this is issue #1) 4. Communal

emphasis on recent social conventions rather than on actual Torah laws of bein adam l'chaveiro 5. Even aside from tuition, the high overall cost of living. Observant Jews always find the most expensive real estate in any metro area and that's where the shul is. Shul dues + charity obligations due to overlapping organizations. High cost of kosher cheese, meat, and restaurant supervision.

- Those who represent me (intentionally or accidentally) in media. Some public figures try to over-represent Judaism, while others do unethical things that cause them to over-represent Judaism. 2. People who feel that if one comes to dislike her/his community, they can divorce themselves from it and work against it (by forming breakaways). In an era of remarkable choice and disposable products, people seem to be choosing to dispose of communities when they are met with resistance - instead of creating dialogue that has elevated the Jewish people for centuries. For the sake of communal growth, we should always engage in positive discourse.
- Women seemingly sometimes treated as "second-class" Citizens... and attending services on Shabbat with congregants who clearly just show up to talk to each other and don't Daven or care that they are interrupting people davening around them.
- The community I live in is too big and I don't enjoy that. I don't feel a connection in a way that I'd like because it's just too overwhelming. Even though we have very nice friends, I would leave in a heart beat if I could. But at this point in our lives, our business is here and our kids have friends in school. I feel stuck in an over-priced and un-enjoyable lifestyle. By the time our kids grow up and leave the house, it will be too late. Besides, most Jewish communities are exactly the same. There are very few small Jewish communities out there and those that do exist don't have the same amenities like a school, butcher, or restaurants. So in otherwords, we're stuck and forced to live like we do.
- The thing that causes me the most pain is seeing how painful and closed off Jews are from one another. Regardless if we disagree, there's so much hate in the ways that so many Jews talk about other Jews (and non-Jews too). It really comes down to a zero tolerance policy of anyone who lives their life differently then they do, which makes me so, so sad.
- See above: those who build the walls of our community higher and higher to protect the Jewish world they are used to, not realizing that those walls are being undermined by the outside world they are trying to keep out. This causes many to go "OTD" and

deprives many of us of spiritual happiness and fulfillment.

- Sometimes, people are too judgemental, they socialize only within their little group and many feel excluded and unwelcome. Reaching out to invite for yom tov/shabbos meals, playdates for children, coffee dates for moms, informal learning groups warm genuine smiles and hellos when you see neighbors....can go a long way in promoting achdus in the community. Don't just be there when there is a crisis to do chesed.
- The cost of Jewish education is absurd. I had to pull 2 of my kids out and send them to public school for a year. I sent them back because the environment was not great but my credit card debt is insane. It can't continue. Similarly, the cost of kosher food and the literal game of hashgacha is absurd. One week the hashgacha is valid, the next it's not. Nothing changed, except the ransom charged. It had literally caused me to be less observant about kashrut. I'm bothered by it every time but I just can't keep paying a premium for the mashgiach who does nothing. And the kosher restaurants are dirty and have horrible service more consistently than others.
- It pains me to watch people practicing the davening, social interaction, and not have Yiras Shamayim. Bringing that to the next generation has been complex. This is what makes me most sad, bc I see that as the number reason for decline of the Jewish people. And this lack of Yiras Shamayim is across the board, from Reform to Chasidish
- arguing among members of the community over unimportant things or issues that could be resolved without so much nastiness- people not able to get along or be tolerant of others that are not exactly like them with all the same views!
- The assumption that nothing halachic should ever change, unless it is to become more stringent. It is terrible that the agunah problem hasn't been solved yet. And that LGBTQ Jews who want to affiliate with the orthodox community are not made to feel welcome.
- It pains me to see our community divided among sectors of Judaism. We need to embrace each other as Jews, because the rest of the world hates us. I also abhor how leftist Jews, in Israel, are advocating against Israeli policies, and instead are causing the death of Jews in their misguided ways.
- My lack of formal Jewish education and the lack of learning opportunities for people like me in the synagogue. From my experience, teachers in the

synagogue generally expect students to have more background than I have. I have learned more from CAGE classes over the years - and from my children.

- The cost of a Jewish education. From preschool to 12 grade, shouldn't they be in a Jewish environment that's strong in limudei kodesh? Don't most of us want to send our kids to a university (where it's most like private and Jewish also)? How are we supposed to pay for all of this?
- Inability of the international rabbinic leadership to agree about anything and to make changes, as they hide behind the ridiculous notion that the rabbis of yesteryear were smarter than the current generation so we can't make changes. Example- 1. we still have 2 days of Yom tov! 2. Swordfish has been scientifically found to be kosher but the rabbinate agree. 3. Widespread cheating against the gov't in the chareidi world. Their rabbinate do not teach any halachas between man and man. They think it's perfectly legitimate
- The most pain I feel is sometimes having to just accept that what God does in my life, I won't understand. The negative things that happen aren't him trying to spite me, it's all done for a reason but that's hard for a human to wrap their minds around.
- The hatred that people feel towards people who do not practice the way they practice. The punishing of women still because they are in the presence of men. With all the strides we've made we still cannot see past a woman's knees and elbows. The exclusion of our gay brothers and sisters. The judgment. The use of the word liberal towards me as a character flaw and feminist as a dirty word. It's terrible. Jews cannot survive this hatred of each other.
- That so many people are walking away from or are frustrated by living a Torah life. A Torah life gives my life meaning. It hurts me that so many people have lost their faith because they were treated badly by people and think that the religion is the problem
- The belief system is largely meaningless because it fails to take account of modern Biblical scholarship. Moreover, even assuming the truth of Torah M'Sinai, the antiquity of Torah SheBa'al Peh and Rav Serirah Goan's teshuva, the halachic ruling and system is rife with proscriptions and observances which, in my opinion, make no sense.
- The fact that our overly rigorous taharat mishpacha laws have caused such a thing as "Orthodox infertility". How can we have done this to ourselves, we who encourage having children? There is a movement to abolish the ridiculous self-made "gender"

of the seven clean days and it would be a boon to many couples. My husband and I endured this problem initially in our marriage too, it caused such unnecessary pain and worry.

- I am saddened by the disrespect, distrust in "the other Jew." Perhaps it was the gravest of mistakes to separate Jews into "denominations" when we are all plainly just and thankfully full Jews.
- Difficulty in integration with the larger community; expense of schooling and maintaining a kosher home; anti-Semitism; 'baseless hatred' among the Orthodox, Conservative and Reform
- Loshen Hara causing much pain to individuals! bullying, and drug use and abuse in various communities. Keeping up with the Joneses. Not enough volunteerism, whether for local, or Israel institutions!
- The fact that so many people (especially young people) go off the derech or become Orthodox. The Torah is an etz chaim and people are throwing it away because of bad experiences with people i.e. abusers, people in authority. Just because people distort Hashem's Torah doesn't make it worthless
- Rabbis who do not want to confront uncomfortable issues like Sexual Predators and find solutions for problems like Agunot..Jews who make a chilul Hashem (in business, for example) Rabbis must solve the Agunah problem. They can do it. They don't want to do it. The Gemara dealt with this. Also, pre-nup agreements MUST be the first step. Also, I can't stand the chumra of the month club in the Yeshivish world and the lack of Hebrew language instruction in Yeshivas (Litvish)
- It was extremely difficult to be a 30-something single. It bothers me how economically out-of-reach an Orthodox lifestyle is for those who are lower middle class and poor. Sometimes I find that Shabbos-table conversations among more modern Orthodox friends isn't sufficiently infused with talk of Torah or other elevated topics. In contrast, at more yeshivish Shabbos tables, I dislike how women and men sit at separate sides of the table and only men will raise intellectual topics for discussion.
- The cost of maintaining an Orthodox life style and the materialism in all aspects of Orthodoxy! I think this is the number one crisis in our religion and I don't see it being addressed at all.
- a lack of interest in providing different spiritual portals of entry for different individuals attempt to force individuals into molds attempt to sweep away, avoid, silence the growing problems of addiction and

abuse, treating those 'off the derech' or different from us as pariahs rather than embracing them openheartedly, not enough loving kindness

- The conflicts between my instincts and halacha (e.g. the existence of agunot, the disapproval of LGBTs). The times when observance of family purity laws feels like it's straining my relationship with my wife. My embarrassment of yeshivish Jews who cause chillul Hashem by breaking laws and getting publicly convicted of crimes. The times when my life is difficult and I do not sense God's presence in it.
- Being single is difficult. Judaism is a family oriented religion and it can be hard. I am also greatly bothered when Jews are in the news for terrible, dishonest conduct, as well as anti-Zionist "Jews" who say they represent "the real Jewish people".
- The lack of help and understanding from the community as a whole in regards to special needs kids. Feeling that my only choice is to send some of my kids to public school because the existing MO schools cannot accomodate their needs (and in the one school that possibly could, the tuition is so cost prohibitive.)
- The high degree of right- wing politics that are linked to the Orthodox community; it is hard to find moderate or liberal minded people who are open and tolerant and giving in their political and economic views; there is a lot of intolerance, ignorance, greed, and outright racism tied to many of their political leanings, which I find antithetical to Torah values and abhorrent.
- Seeing what Open Orthodoxy is doing to out of town communities. These cities have less religiously knowledgeable people are being overtaken by this organization or left leaning YU graduates.
- Not being accepted as an LGBTQ Jew as a member in a shul - all 3 shuls in my town (except for Chabbad) have denied me membership. Including one I spent 19 years as a member building that shul. I am an observant shomer shabbos kashrut keeping Jew who has watched the community embrace felons, sabbath violators, those who get arrested for visiting prostitutes, those who do not observe taharat hamishpacha laws and yet the Rabbis in my town are more concerned with who I love. It is a sad statement on the quality of Rabbis out there. I pray for change.
- Being single, unmarried and childless is a huge price for my observance. Obviously there are plenty of other reasons for this but the foremost one is the unnatural frum dating social scene. Non-religious and

non-Jewish people are astounded by my circumstances and of course, I'm heartbroken by it.

- To see division within klal Yisrael. Orthodox and all those others. Haredi and all those other orthodox jews. Zionist and anti-zionist orthodox Jews. How can any Jew refuse to pray on behalf of our soldiers?
- The world has grown and changed in places for the better and I do. It feel that the religion has. We are facing technological changes in our homes, cars, computers, and life. Our homes are becoming completely tech savvy. We can control everything with our voices or automatically and the religion fails to address this. If that's does address it, it considers it bad or not to standard and I think that is a huge downfall. We must grow with the world. Not away from it.
- Watching a so-called orthodox jew hurt someone whether in private or out in the open. Watching people do one thing but tell others to do something else. People who fool themselves into thinking they are religious, when in reality they are not.
- Feeling marginalized as a woman; when outwardly frum people are dishonest, etc. Would love a shul with a decent mechitzah, that offered equal classes for women, and that gave shul leadership opportunities to women.
- having my daughter married to a non jew and not caring about our religion in any way keeping christian holidays while barely giving a thought to jewish holidays and teaching this to her children- no mezuzah on her door so people would not know she is jewish :-( Having my other daughter eat non kosher and not keeping her house kosher and teaching this to her children and seeing all the jews fight and hate and not love one another I feel they are missing the greatest message of torah - they dress religious but do not act religious - they might study torah all day but are not really living torah it makes me so sad
- Young people drifting away from Judaism. 2. Families that can't afford a Jewish day school because tuition is too high. 3. The "chilul Hashem" when supposedly observant Jews behave badly or criminally.
- Closed-minded people - we need more acceptance of differences in individuals' observance. Also, I can't abide people who live halachikly observant lives, but conduct themselves without derech eretz.
- I am having a very hard time finding Rabbis who I feel are up to the task of being a pulpit Rabbi. 2) As a single-Orthodox Judaism is very family focused and does not really work for those who are not. 3) Becoming increasingly frustrated how organizations

(particularly those like the OU) are run 4) Tired of the apologetics women receive for not being given the proper respect and ability to rise within the mainstream.

- 1. People who present themselves as Orthodox, but act in disgraceful ways that causes others ( Jews and Non- Jews) to view Orthodox Jews in a negative way.
- 2. The shidduch crisis, and agunah issues.
- I am pained that Orthodox Jews are seen, often justifiably, as arrogant and better than everyone else. Though we profess achdut, we are a divided community and there is a lot of hostility toward Orthodox Jews and a lot of stereotyping. Part of this, correctly stems from our feeling that we know more and we know best, we have the direct line, we are the real deal. Though this pains me terribly, I dont know if there is a solution, as there is a lot of truth in all this stereotyping and our lives as Orthodox Jews is so different from the lives of other Jews. It makes it difficult to be together, which pains me very much.
- The financial cost, observing tzniut, feeling like an outsider because I didn't grow up frum, not being invited to Shabbat meals, difficulty assimilating with the outside world, women not having enough of a role in the community...
- See my previous reply. In addition, I have taught limuday chol at several mesivtas in New Jersey. The chutzpah exhibited by the "bochurim" is astounding. If I were to ever search for a Ben Torah the last place I would look is a mesivta.
- So called "Frum" Jews who can't say Good Shabbos but stick out their hands for money and those who show no Derech Eretz and have unethical business practices but profess to be religious with a better than thou attitude. Having never married, not always being thought of to be included for Yontiffs or Shabbos and being left alone when Judaism is suppose to be a communal religion. Rabbis not really understanding or trained in pastoral counseling especially young ones who are also not comfortable counseling women
- Unscrupulous business people among the "so called holier-than-thought". None stop "fund raising" as one has an endless reservoir. The ridiculously high Jewish schooling fees that keep the majority of our brethren out of those schools and community. IT IS HIGH TIME TO TAKE THIS VERY SERIOUSLY!
- I have trouble relating to the spirituality that I am supposed to feel, but I still like observing the traditions I grew up with. It is hard to know after graduating Jewish high school which rules to feel

strongly about once no one is pushing you anymore. I also hated the pressure to get married when I was single. I also wished there was information in Jewish schools to tell kids what to do if an adult makes inappropriate sexual advances toward a child. I think the inconsistencies between what Jews in the community keep and what is taught in yeshiva is confusing. I also think it's upsetting when some Jews care so much about keeping certain halachot so carefully, but when it comes to other areas of being a good person, they aren't as careful.

- Orthodox Jews arrested for illegal and immoral actions. Rabbis who still believe they are living in the 18th century. The increased rigidity of modern orthodoxy that refuses to interact or adapt to modern society. American Rabbis that have relinquished all decision making to a corrupt Israeli rabbinate.
- inequality between male and female roles. I understand the "why" in the strict, traditional interpretations of the text but believe there is room for revision of the interpretation and modernization of laws and practices. If we want to keep judaism, especially orthodox judaism alive and well in a rapidly changing world I think we need to be less rigid in our thinking. If the sages could interpret text, and have discussions/arguments with differing points of view, why can't we???
- The cost of maintaining a frum lifestyle is very high. Between tuition, shul obligations, and other religious costs, it truly takes 2 mid level salaries to get by if you don't want to rely on tuition reductions from the kids' schools. It pains me how most things in the frum community become a business opportunity for someone to get rich. Some examples are chalav Yisrael milk (we don't use it but people who do pay over double what I pay for chalav Stam in Costco), Pesach food, and my personal pet peeve is shatnez checking. After spending money on a suit, I get to pay somebody an extra \$10 or more to open seams that I then need to pay the tailor even more to close up. Is there really any justification for hand matza to cost \$25 / lb before Pesach, or do they just charge as much as they think people will pay. The "shidduch crisis" is another issue that pains me. Who came up with this crazy idea that it's assur for marriage-minded boys and girls to meet casually and get to know each other? Hello! Does Daas Torah really wonder why it's so difficult for singles to meet, and then when are lucky to marry, the divorce rate is so high. These kids are marrying strangers, having dated for all of a month or two, and then getting married after another two months. You can't possibly know someone that



well after a few months. And finally, one other major issue that pains me is the whole kollel system that is severely broken (just look at what just happened in Lakewood). When I got married, the kesuba said that I need to support my wife and provide for her. It doesn't say anything the in-laws providing for her needs (or mine). I am very much in favor of Limud HaTorah but not in place of earning an honest living. The two are not mutually exclusive and should not be. With the exception of the few guys are truly the next leaders of the Jewish people, boys should be taught that they need to do something for a living and it's not okay for the default game plan to live off the parents, in-laws, tzedakah or the Government because it's beneath you to get a secular education and a job that can pay the bills. I think Daas Torah has done a huge disservice to the greater Orthodox community by pushing the masses into kollel life. I think it's also this intolerance and holier-than-thou attitude that's pushing so many kids to stray from a frum lifestyle. Sorry for the rant, but these are some of the major issues that I think are seriously wrong with our community as a whole.

- seeing smart ass obvious jews driving without consideration, honking, cutting off others. using hatzalah plates to speed and go through lights and not on emergency run. smug attitudes. playing to keep up with the joneses. ostentatious weddings causing the poor wanna bees to feel bad or worse go into debt.
- I find it difficult that in our shul our Rabbi sets the tone for so much despite the congregants disagreeing with him on so much. We are rarely on the same page and I find that there is little attention to what the majority of the community is interested in. The shul should be serving the needs of the community in the best way possible to bring as many people as close to their full spiritual potential, and when the Rabbi makes final determinations without surveying his congregation, I think everyone loses.
- To see Jews who are not observant and who lead totally secular lives, especially if they are living unethical lives. For some people, shul is just a club house and worship of H-shem is not important.
- The elitist behavior within the orthodox community. Non-acceptance within the community Being ignored by the community Supposedly religious people not behaving in an ethical fashion.
- Stress comes from others that are not willing to accept my individual beliefs or that do not wish to allow me the time and freedom to exercise my beliefs and practices. The discussions about women and

Israel and gays are important but really do not change my personal feelings and though they are part of the tenets of Judaism they do not drive my overall opinion (thus I guess I view them as a detailed contract term to be negotiated but certainly not the 'whole megillah').

- increased movement to the right, overemphasis of picayune details of which I will give one as illustration: a shul in my neighborhood insists (in their weekly bulletin) that people who pray at the 7pm Fri minyan SHOULD daven mincha earlier implying they are doing something wrong by saying mincha and maariv at the same minyan. Get my drift?
- I think in general that things are going well, but I am concerned that the natural tendency for Jews to want to be inclusive of all people will lead us to compromise on Torah values. Specifically, I would like the modern Orthodox world to speak out more clearly in regards to LGBT issues and abortion. Certainly LGBT people should be welcomed in the community, but from a framework of empowering them spiritually to meet the challenges of living a celibate life. We can welcome people, but we cannot marginalize the Torah just to be politically correct. Same goes for abortion -- rather than discussing whether a woman has a right, how about helping women with unwanted pregnancies to rise to the challenges presented by them and pass the test that G-d has put in their life? Sometimes things are meant to be hard tests. Hashem doesn't make things easy, but our job as a community is teach and encourage the strength of character that will enable a person to pass the tests that Hashem gives us.
- lack of knowledge about Israeli and Jewish history 2) Too much emphasis on Gemara 3) Too much quoting Soloveitchik and not chasidic leaders 4) lack of awareness of mysticism 5) lack of warmth coming from YU
- Seeing my children struggle to raise their children with a Torah education. So many people are choosing to send their kids to public school now because of the prohibitive cost of Torah education. I feel we are G-d's PR staff. If we treat people with kindness then the message we portray is G-d is kind. Unfortunately, there are so many Orthodox Jews who think it's ok to cheat, lie or steal from anyone, Jew or non-Jew. It gives the title "Jew" such a bad name and sends a message to the world that we don't care about anyone but ourselves. Israel is the world's whipping boy. Bad and indifferent, israel is to blame. Good is never a thought that comes to mind when people think of israel.

- The poor Middos of other Orthodox Jew. The poor quality with high cost of the Jewish education system. We take the worst parts of the goyish education ideas and wreck our education system. We take the worst of the Politically Correct ideas of the goyim and convince ourselves they are Jewish ideas.
- Rabbis not showing enough leadership (i.e. Looking over their shoulders to their rabbis at yU or elsewhere rather than taking their own positions) related to women's issues, excusing anti-Torah behavior (hypocrisy) and unwillingness to engage/pray/talk with all Jews no matter their affiliation. If the Pope can go to a synagogue without people thinking he's becoming Jewish, then an orthodox rabbi can go to a non-orthodox shul/event/other without fear of anything. Marat Ayin says more about the evil thoughts of the person seeing rather than the person doing. Dan lecaf zechut. One example: modern orthodox rabbis/leaders should be at the forefront of getting Israel to create a non-orthodox space at the kotel. Am Echad. Make it happen.
- I am very frustrated about not moving to Israel, and for the fact that the orthodox community here feels very little desire to do so. The Jewish people belong to Israel and nowhere else.
- The financial strain is very stressful. I would love to have a lot of children, but I just don't see how we can responsibly afford to. Living in a Jewish community, eat kosher food, and paying shul membership is enough, but the cost of Jewish education is crushing. We know our kids will go to college (and IY"H good colleges), but we can't even begin to think about saving for that when we have day school to pay for.
- when there is too much focus on married couples with children; when someone with illness doesn't attend services because they cannot walk to shul and they are afraid to ride because they would break shabbat
- The widening rift between Israel and the diaspora that is intensified by the lack of recognition of non orthodox conversions and the lack of ritual access to the Western wall for non orthodox Jews and women who want to l'ain Torah or lead services. I wish there were greater cohesion across the whole spectrum of observance.
- Davening experience is disappointing. Tefillot, especially on Shabbos, are devoid of spirituality with emphasis on speed; and there is widespread lack of reverence for a synagogue. Only during the High Holidays is the prayer experience moving and inspirational.
- not feeling a part of the community, not really having friends High cost of leading an Orthodox Jewish lifestyle which leaves little to no extra income to support my children's college education and retirement
- The talking in shul. This prevents me from going so most of the time I daven at home. I think many people cannot pray and only come to shul to socialize even in the the Boca Raton orthodox synagogue!!
- The cost of such lifestyle, every year it feels like the cost of membership becomes more and more elite. I believe this factor will be one of the most common reasons for going off the derech
- I know and fully understand that shuls and yeshivas/schools need money, and lots of it. But there is such a massive focus on money that there is a missing focus on middos and mitzvos. Shul and yeshiva dinners honor people who either donated a lot of money or who can bring in a lot of money through their connections. When's the last time a school or shul ran a dinner or event simply to honor people who's values are exemplary? Every school and shul has a "society" - a group of people who commit to paying more than dues or more than "just" tuition. How about a similar "society" for people who commit to regular things, like minyan 3 times a day (or perhaps more importantly making shiva minyanim) and who learn xx hours per week, or volunteer in the mikvah etc? Try taking the focus of the community to actually being "Orthodox" (whatever that means in each community) as opposed to being wealthy.
- The fact that jews are self hating, there are so many jews that won't "intermarry" A Persian marrying a Syrian or a russian marrying an amaerican girl. A jew is a jew, the beit hamikdash will not be built in heaven while we are fighting each other, we have plenty of other people that hate us, we have to show more love and just do the best we can to serve hashem.
- Chillul Hashem. Orthodox acting like white trash in manner and in speech. Anger in a community over politics. People marrying out of our faith. Why people feel elevated and above others from doing things that are midas chasidus without even knowing the basics of halacha. Judgemental - Hashems' domain not ours.
- I am pained by the inability of people to be worldly and scientific, and reality-based in their thinking and outlook. Instead there is a lot of belief in fairytales, meaningless customs, European cultural bias, and false moral superiority.
- Lack of activities for Older singles to meet other singles and made to feel like a nebuch case or an after

thought. Shidduchim is usually for the under 30 crowd, and those of us looking for a second chance later in life feel abandoned.

- As noted in my previous comments, being single and Orthodox causes great pain. Going to shul where everyone is there with their families and children can be very tough at times.
- The judgmental feelings from the right, including some leaders in the community. The great attention spent on religious appearance rather than on middot and "loving thy neighbor". The divisiveness between schools, including the loshon hora and faulty judgements made about less right-wing schools.
- Primitive/unsophisticated charedi (including Lakewood) worldview and the (in my experience) tendency of some in the centrist world to be afraid of how they are viewed by charedim. Lack of deep, serious Torah learning by those in the centrist community (simplistic daf yomi and light survey type learning being supreme)
- Our shul tolerates low-level sexual molesters, drunks, and rather perverted conversations (e.g. discussing girls who are just entering puberty as "being ready", discussing anal sex, prostitutes, etc). As long as someone is a big donor or high on the social pecking order, the Rabbi not only permits most any behavior, he actively protects the perpetrators.
- Biggest pain from my children not seeing the light, as I do. I am also saddened by seeing Observant Jews who are not filled with Ahavas Yisrael; and the unorthodox trying to pressure Israel to be less Observant or Torah-centered.
- I grew up Reform, joined Conservative in my 40's, joined Modern Orthodox a year ago in my 60's. Not fully accepted by some fellow congregants. That, and looking now and seeing so many Jews (many who grew up Orthodox), not connected.
- When I fail and I give in to my desires and know I should have been a better avodas hashem but I wasn't. It's brings me down everytime I'm doing something wrong and I know it's wrong and I still doing.
- In large communities (like the one in which I live now), it is so easy to be invisible and insignificant, particularly if you don't "fit the mold." On top of that, as a woman, I don't feel like the resources available match the claimed importance that women have in the community. If equal learning opportunities aren't offered and women don't have a voice in the direction of the shul, how can we possibly feel as important as our male counterparts?
- As a divorced woman shabbos and Yom Tov are truly lonely days. Few invitations and often invites are an act of charity rather than friendship in which case the invitation is declined. Unfriendly people in shul. Leaving shul in shabbos or Yom Tov and being ignored and left behind as people walk to their friends and family and leave I isolated and ignored.
- The prevalence of observant Jews who observe the letter of the law, but not the spirit (e.g. tzniut, honesty, chilul hashem and more)... and then consider themselves superior, look down on the the 'modern crowd' (modern orthodox). this is particularly so in the Yeshivish community. Also, the lack of middot - as mentioned earlier. There are many wonderful, generous people, but the integration into the disintegrating morals of American life is having an impact. Personally, I am orthodox and believe in it, but it creates barriers to meeting someone who isn't... often a painful experience.
- I think that there is too much emphasis on the importance of men's mitzvot-- learning, praying, etc, and nobody talks about how important it is to take care of children, take care of the sick, keep a kosher home, raise children, keep family laws, etc.
- There is so much Kiruv, but almost NO support for late in life ba'al tshuvahs! Davening is WAY too fast, little if any kavanah and those of us who were not FBBs are left out in left field to fend for ourselves.
- I have seen Jews who are very biased and have a very negative attitude towards other orthodox jews. Recently had to block someone from my Facebook because of their bias comments which were hurtful to me.
- I am autistic and being around more than one other person at a time is something that I can only describe as painful. I also know lesbians who would not be accepted in the community if they were to live the life that is legal for them in the United States.
- The treatment/exclusion of women (by some sects - I'm happy with my current community) and the LGBTQ community. Nothing like Shabbat lunch conversation going to transgender bathroom laws to reveal bigotry.
- Lack of observance/meaning in halachic Judaism. Primarily in the lack of meaningfulness in our prayer services. This is especially evident in fewer people attending shul (even on Shabbat), and more people arriving very late to shul.
- Seeing dysfunction and suffering in the world, our community and at home. Struggling with normal "BT" issues, and trying to fit in, also raising a child with

mild special needs, who might not fit exactly into an "orthodox" mainstream school....all of those cause pain/anxiety. (And financial realities of barely being able to afford tuition/living expenses, etc.)

- That we, as a klal, are not living up to our potential and have not yet merited to bring Moshiach. That so many other Jews are suffering and struggling, whether observant or not. And that non-Jews have found the spirituality that we are meant to bring as light unto the nations.
- Seeing other Jews being hypocritical and having messed up priorities, and my desensitization -- as well as society's -- to how far standards have fallen Halachically and civilly in the world at large.
- The main center of Jewish gathering is shul, and that is something I find extraordinarily boring. I feel a lot of religious fakeness. People dress like Jews but generally it just seems like we are secular people who do Jewish things instead of activities other people do. I don't enjoy fasting (it just feels like a wasted day of my life), most holidays (because it is so much time in shul), keeping kosher (feels oppressive and pointless), basically sick of the whole parsha cycle (same every year). I don't feel like any lesson or idea taught in shul helps my growth or well being in any way. If my wife didn't want to be religious I probably would be stop being religious.
- Second day of Yontiff. Also, I think that electricity should be like water, which you can turn on or off, and not as if it is a fire. I think the original thinking on electricity was when it was rather novel.
- Lack of acceptance from the secular world. I had a job working in NYC for lawyers. I had to leave early on Friday to get home for Shabbos. They fired me because of this. Of course, they denied it was the reason, but I knew it was because of that even though I made up all the time that I had missed.
- We had positive experiences until our older two children attended the co-ed Orthodox high school. That experience caused us tremendous pain and our older two children, tremendous unhappiness. The school's ... Young Israel rabbi and community did not appreciate our older two children - one was a square peg in a round hole, a creative child who is now disinterested in institutional Judaism, but still proud to be Jewish, still celebrating holidays with us, and still spiritual; the other Judaic minded but more traditional, and is now working on a PhD to improve Jewish Education in America. These leaders and educators dressed the part, but did not act the part. They also spoke about teaching a child in his or her

own way, but there was no action towards accomplishing it. It was a pitiful excuse for a school. We sent our younger children to a pluralistic school that was 10% Orthodox. The Rabbis and teachers were kind and thoughtful. The Orthodox high school experience tainted me and made me disinterested in becoming more observant. I still love my shul and my community, but it is tough to see my older children still unhappy with their high school experience and to see where it still affects them.

- Intra-Orthodox hatred, failure by Orthodox institutions to accept a variety of halakhic-focused Judaism. Treatment of inter-marriage as disease rather than as a symptom of a lack of Jewish identity. Continued failure of liberal Jewish movements to instill Jewish identity.
- In most communities, women are secondary in terms of the opportunities/roles that they have in shul and religious leadership. Women today, particularly in Modern Orthodoxy, are raised with the idea that in the secular world, they are equal to men -- why should they be secondary in their religious lives?
- There is a lot of ignorance in the orthodox world. Sometimes this ignorance causes people to die, such as poor women's health education or proper education around substance abuse. The thing that hurts the most is when good, moral, orthodox Jews take a callous and uncaring attitude towards these things, saying things that show zero compassion or concern for other people's lives or families. It's as if one cannot observe Torah and also exhibit basic human empathy.
- The bigotry and prejudice of right-wing Orthodoxy toward fellow-Jews (of all denominations), toward Israel's move towards theocracy, toward a general intolerance of difference.
- The extent to which people feel that Orthodoxy must mean an open tent to any belief, and the converse, that there can be no change to how things have been done for decades even if the circumstances have changed.
- Failure to actively condemn sexual abuse, admit reality and punish abusers. Sweeping things under the rug to protect the offenders and their families, not look bad to the outside world. Backstabbing people who are not like you religiously. Orthodox Jews who commit crimes. Agunah issues.
- As a female, convert, Orthodox Jew, I feel a struggle in how I feel in my community and how I feel in the larger Orthodox Jewish community. I am upset by how certain communities will not accept my

conversion based upon my Rabbi's actions and not my own. I am upset that my views may not be taken as seriously if I were a man. I am upset that I cannot always go to women for rabbinic authority even though many Orthodox women are just as learned as men are. As an aside, I am worried about Orthodoxy becoming a boutique religion. Keeping Kosher is expensive, Jewish day schools are expensive. It can be isolating from the outside world as well as not viable for an average family. How do we fix this to be more inclusive?

- That as a result of affiliating as "Orthodox" I am supporting a movement which, broadly speaking, possesses homophobic and misogynistic tendencies that are deeply inconsistent with my personal social and moral values. Secondly, it is deeply frustrating that the financial cost of fully engaging in the modern orthodox movement - including sending my children to Jewish day schools - is so high that it drastically curtails my flexibility in making critical life choices, such as precluding me from working in a lower paying but more satisfying field.
- As a 30 year old single man, the chasm between what my libido desires and what halakha demands of me causes me great strife. I do not feel morally opposed to premarital sex, and I have trouble feeling like God wants me to abstain from necessary physical connections. It is because of my emotional health (or lack thereof) that I have not been able to find a long-term partner. Can it really be that God wants me to be unhealthy in my sexuality as a result of my lack of mental health? At the same time, I do not feel that I can discuss this with anyone apart from my therapist. There are no "answers" to this issue, and I am going to continue to desire the pleasures of the flesh, and, occasionally, succumb to them. It causes me pain to have to exist in my community with this secret.
- Lack of acceptance of "other" whether that be a less observant Jew, or someone with disabilities, or someone who is older and still single, someone who is divorced, someone who is single parent never married, someone who identifies as part of the LGBT community, etc. We need to do a better job of being inclusive.
- Religious schools teaching that Jews who are 'not like them' are not Jews. It makes me want to say that Hitler did not ask which yeshiva you attended, which mashgiach you went by, or where you buy your clothes.
- Hatred toward outsiders; hatred towards those to the left of us AND those to the right of us, religiously and

politically; repression of women and girls; judging of people instead of actions.

- The "Top 10" became 613, and now we're up to ~613,000,000,000. Ein ledavar sof. I prefer the "Kulah of the week" club, to the "Chumrah of the week" club.
- It is really hard. It takes a lot of financial, emotional, logistical, etc. sacrifice to be in this community, especially because none of my friends or family is religious. They don't understand my life and why I've chosen this path, and they constantly try to push me to "cheat" which makes me really frustrated. To be in this community takes so much time, effort, and money. I always think about how much easier my life would be if I wasn't having to pay extra for kosher food, the mikvah, two sets of dishes (or more) in the house, day school tuition when the time comes. It is hard sometimes to not see these things as a punishment. Secondly, being in the community there are certain expectations that people have of singles, married couples, children, education, etc. Sometimes there is a lot of judgment and this is unfair. Barriers need to be broken down more so that everyone feels welcome and so that the community isn't perceived as insular. Not going to Jewish school as a child made me very self-conscious until I was able to get some formal learning under my belt. People making insensitive comments about when I'm having children is also a sore spot.
- My inability to "do so much of it" eg the davening. Certain observances eg toiveling which i should be doing. This kind of thing that we are commanded to do but so far I am lacking. 2. the shame when Jewish people are caught doing bad things. 3. how Israel is so misunderstood and misrepresented. 4. Jewish people who are not connected to their great inheritance.
- If one is truly an orthodox Jew, there is nothing, but Joy in religious observance. There may be minor inconveniences, such as making sure there is Kosher food at business meetings or non-Kosher events. (There is always a way to figure this one out). Or, not finding out the score of a sporting event until Motzei Shabbos. (You can ask a goy on the street, if you really need to know) However, these are just minor issues.
- It seems that many modern orthodox Jews seem to feel superior to and lack respect for other Jews (to their left and right) and for non-Jews. For me the most important element of "modern" is recognizing that we can learn from everyone.
- I have the most pain or unhappiness as an Observant Jew from what occurs to me as lack of respect and judgmental behavior that we often display towards

each other. I'm extremely embarrassed when a Jewish person behaves in an immoral way in the public sphere (e.g., slumlords, white collar criminals, etc.).

- Some pulpit Rabbis ordained in Yeshiva University are not grounded in the real world. They see themselves as "modern" and fully functional, but can't see past themselves. They have created a club membership mentality where being "like me" is the acceptable way of life -- not very inclusive.
- Some chumrot and foolish Nissan rules from the Askenasim. For example no Mole's in Nissan. I have father, son and grandmother Yahrzeits. What a stupid and hurtful custom. Also Kitneyot...more stupidity,...This why I am also a member of a sfardic synagogue. Also the rediculou times established for ending fasts and even shabbatot
- It is difficult that the religion/denomination that I love can bring pain and feelings of exclusion to people. I wish we could engage in civil discourse without questioning people's motivations. We need to figure out how to combat apathy and encourage passion while emphasizing kindness.
- When seemingly Orthodox/observant Jews cause harm to others or take advantage of people for their own gain. Whether it be a form of abuse, or stealing on both small and large scales. It is difficult to have faith in Orthodoxy when things like this come to light, especially when these acts are swept under the rug by Orthodox authorities.
- Behavior of supposedly frum people re business ethics, dina dmalchusa dina, and bein adam l'chaveiro. My shul has done nothing to support the handicapped. I am handicapped (which is why I only can attend shul on shabbos morning--see previous answers).
- When what I consider bad values are presented as "Torah-true". Attitudes toward women in the Jewish world (improving somewhat, but a serious problem.) When Jews do unethical stuff.
- Others not willing to engage with another person's individual reality because of its not conforming to one type of normative Orthodox worldview. The reluctance to be brave and seek spiritually satisfying connections and creative developments in living because of the feeling that departure from what is the norm now is a violation of tradition.
- Seeing or hearing/reading about intolerance among other Orthodox Jews, including the Israeli rabbanut. Seeing or hearing/reading about those people and institutions that represent themselves as Orthodox

engaged in or tolerating sexual misconduct, especially towards children; engaged in cheating in business dealings -- cheating people or cheating the government. These are very painful hilulei hashem.

- Condescending attitude of Ortho folks towards less observant Jews. Competing against each other in who is "frumer." Lack of Ortho Judaism growth towards women's involvement and status in society. Lack of courage of the Ortho Poskim in making adjustments to today's world and lifestyles. Lack of freedom for Agunot. Haredis not working and serving in the IDF. Kollelniks!
- I hold many pains as an observant Jew. My family feels rejected because I chose a different path. The shul family I grew up with feels I went to the "dark side" since I now sit on the other side of a mechitza instead of reading Torah and wearing tefillin. As a convert, I am labeled as a stranger to the community and am reminded that I fought my way into a community that will always view me differently. As a ba'al teshuva, I don't know how to consistently pronounce words (Shabbos vs Shabbat, shiur vs sheer, Chumash vs choomash, etc...) As a woman, I find it difficult to be okay enjoying "manly things" (wearing tefillin/talis, leining, making kiddush, etc...) while also fully enjoying "womanly things" (preparing Shabbos, candle lighting, mikva preparations, etc...). And as someone whose beliefs and practices are fluid and always changing, I have a hard time convincing other people that I am a committed, observant Jew (ex: I often wear tichels to cover my full head. I also wear pants and t-shirts). In a nutshell, I often find that orthodoxy has an all or nothing approach. If you don't fit into a specific box, that community will reject you. There isn't a single box that I have found comfort in.
- Rabbis who set themselves up as leaders and denigrate others, not necessarily part of their narrow communities, for the way in which they/we structure our communities. Their expressed viewpoints are not necessarily halachic, but social.
- The lack of connection to the greater community. The shame I feel when scandals break, and the fact that so many were "open secrets" that community leaders either ignored or abetted. [Specific example: the abuse scandal that broke last summer - I knew several victims of Meir Pogrow. How was he allowed to hop from Jewish institution to Jewish institution when so many knew he was a predator?!]
- Judgement. Hate. Disinterest for one another. Dishonesty. Hypocrisy. Inequality. Lack of sensitivity. People who are too strict on Halacha while trampling

over people in the process (they're missing the point of religion).

- It is insurmountably expensive for a young family to buy a home within the Orthodox community where I live. My wife and I were forced to leave the community due to this issue. We make a well above average living but the cost of a house was way too much for us near our shul. Also I felt like the rabbis at our shul made less than no effort to welcome my wife and I into the community.
- Definitely seeing those who are in the same place I used to be but didn't get the inspiration they needed to have the same realizations as me. Also, somethings about women and homosexuals in Judaism I have to admit I don't understand, as it sometimes seems discriminatory. However, I haven't researched it that much to be honest.
- Suspicion/fear of Others, smugness, high cost of living an observant life, prevalence of right wing conformity, lack of our Jewish community's general engagement with the wider community, communal discomfort with nonconformists
- I am finding the larger world less familiar with Jews. The Orthodox stay among themselves and the rest of us may identify as Jews but not practice. They are unaffiliated, intermarried and substitute left wing politics for faith!
- On a personal level --Worrying that my children will not continue to be observant in the way that I raised them and knowing that one of my children, as a young college student, is currently less observant on his own than he is at home. Worrying that he may turn away completely from a Jewishly observant lifestyle. 2) On a global/community level -- hearing about purportedly "frum"/observant Jews who engage in crimes and other bad behaviors which constitute a Chilul Hashem.
- Globally: Dishonesty in the frum world especially when it's so public. Anti-Israel or Zionist bias. Personally: having my kids "off the derech" partially or completely and having them disconnected from the shul where they grew up.
- scandal in the world wide orthodox community. It shocks me how people can be holy on the Sabbath and then turn it off on Sunday. Also pedifile which seems to be pushed under the rug among all parts of the orthodox community
- While we can afford it because we have a budget, the cost of kosher food is prohibitive outside the NY Metropolitan area. Being orthodox is an expensive

lifestyle and when you have to think about money at every turn, it takes the joy out of it.

- From a theological/philosophical perspective, I have the most difficulty understanding the issues of Mamzeirut and Agunot. I see these individuals as innocent Jews who have done no wrong who suffer because of the Halachot themselves. I obviously don't like to see anyone suffer due to the behavior of others, but I can accept illness and evil people who hurt others as the source of suffering. In the case of the Agunah and the Mamzer it seems to be Hashem's laws that directly cause that suffering. I cannot understand how Hashem, as the G-d I believe in, could create laws that essentially mandate this.
- Seeing the pain of Agunot The "outside worlds" misconceptions of us The infighting and lack of respect between the different denominations of Jews....and of those within the same denomination
- Reform or Conservative jewish practices growing at a faster rate than modern orthodoxy, when people lack respect or appreciation for other cultures different from our own, lack of a proper secular education - needs to be a balance between secular and jewish education in order to raise a new generation that can be future world leaders but still retain their modern orthodox jewish roots, the fact that all kosher restaurants in NYC feel the need to serve sushi as part of their menus!!!
- Having my worth as an Orthodox woman primarily if not solely determined by the # of children I produced (none); being stigmatized in the shidduch market and more broadly for serious and chronic medical conditions, because my parents self-defined and were defined by rabbanim as apiqorsim for their source-critical scholarship of our texts, and because I am an abuse survivor; living in a community in which a small cabal forced out my rav, who "got it" about issues critical to my life, before he was ready to retire, and having the new generation of leadership regard me and my needs as irrelevant.
- unethical practices including the continual agunah crisis. We focus on criticizing those who are different instead of understanding that there are different paths to serving God. The continuing second class citizenship of women
- people judging other people .religion is apersonal choice.how you behave and conduct yourself and your middot ben adom lchavero are much more impt if you do not understand what you are ding everything ismoot

- What causes me great frustration is the failure of the rabbinate to adapt to the times. It is frustrating to see Reform and Conservative Jews excelling in Tikkun Olam and charity, whereas the Orthodox community appears like stupid clowns to the outside world. As an Orthodox Jew who is a professional, I am often ashamed of the Orthodox Jewish "appearance" and am envious of the enlightenment of those in the Conservative Movement. I am somewhat displeased of the lack of intellectualism in the Orthodox world and the general distrust to academia. I am displeased by the Centrist Orthodox inability to full support Zionism and the State of Israel.
- The fact that many who label themselves as Orthodox and doing many things that are not in line with Halacha.... and how that impacts the social and peer pressure throughout the community (impacting all ages). Not enough of a passion for growth.
- When I see Jews judging other Jews instead of accepting and loving them. I think they can still attempt to positively influence the others by example, but not by putting them down, shunning them, excluding them, or acting "holier than thou" around them
- Lack of unity within the community. 2) Apathy to those not part of one's limited circle of friends/neighbors. 3) Religious growth is too much associated with observance level and amount of learning as opposed to other forms of expression
- Personally, my own inability to transcend/elevate my own limitations and behavior (I am a work-in-progress) 2. Bad behavior by Orthodox Jews (theft, and other illegal behaviors and fanaticism). 3. Inflexibility of the Rabbinate on worldly matters and willingness to somehow accommodate non-orthodox Jews.
- People behaving without derech erez and being hypocritical. Jews who shame the community with their behavior or disrespect toward others. Religious competition (who can be frumer) and closed mindedness. People being overly machmir to a point where they are not practicing the halacha properly anymore and they are missing the overall values for the nitty gritty details. Prejudice against Sephardic/Mizrachi Jews and a lack of both understanding and respect for the culture and Sephardic rabbis. Sephardic talmedai chachamim should not have to dress and speak like ashkenaz people in order to get respect at Torah scholars. The fact that people view the charedi cult leaders as an ideal when they are practicing a corrupted and abusive form of religion.
- The pressure to make a lot of money in order to be able to be part of the community. You have to be rich if you want to send to yeshiva day schools, religious summer camps, keep kosher, etc.
- Honestly, there is no place for single people in this community. That is by far the hardest personal challenge I've faced as an Orthodox Jew, and it's made worse by the fact that there is no solution and the shadchanim who are supposed to be helping are horribly unqualified to do so.
- Often feel a lack of meaning or motivation to stay Jewishly involved, especially as a young, single adult. There are not many roles or much room for people like us to take part in the larger Orthodox community, and that's been a struggle for me a lot lately. The emphasis on dating and marriage also puts a lot of pressure on me and causes a lot of stress and unhappiness.
- I feel there is a lot of hypocrisy in our community. People live a Torah lifestyle in chumros, but not when it comes to interpersonal relationships. I also dislike the idea that the more observant one is the better the Jew they are.
- Being single. I wish the community would place more value on the issue of helping singles find one another and marry, including divorced and widowed women, and placing as much importance on it as Jewish education etc. Some of it is easy- even if you don't know someone to fix up your friend, ask others if they have ideas or invite single people to meals, so they aren't alone for Shabbat or chag and could meet someone who knows someone for them. Also- not indulging older men who insist on dating much younger women (eg. don't agree to fix men up with women 10 yrs or more younger "so they can have children") Older women may have frozen eggs or there are other ways to raise a family (donor eggs, adoption)
- The problem of Agunot, the inflexibility of the ruling, haredi Israeli rabbis including their alienation of many American Jews, the emphasis on chumrot that have no basis in earlier rabbinic law etc
- Since I live in the Bat Area where many Jews don't even raise their hand to say "yes I'm Jewish" and where many don't support Israel, it saddens me, and frustrates me, that we aren't better at communicating the beauty of an Orthodox lifestyle in this modern, secular world. The intermarriage rate (>75%), the lack of support for the Jewish community and the antipathy, at best, of the non-Orthodox (mainly unaffiliated) community is appalling.



- The words and actions of "Modern Orthodox" rabbis are often more like Conservative and Reform rabbis rather than Modern Orthodox, which is a very slippery slope and puts the future of true Modern Orthodoxy at risk. Their liberal points of view often cross the line of Modern Orthodoxy.
- Seeing the nonsense that passes for observance. The lack of acceptance of others that also passes for religious behavior. The close-mindedness of many is very painful. Exclusionary Shul politics as an accepted norm
- Certain larger communities, that I am now a part of, use every aspect of observance (particularly women's observance) as a way to judge where a person or family fits it and gives it meaning for the over, which takes away from the meaning for the woman herself
- Disparity of role of women vs men, ability to adapt to modern realities, focus on finding more ways to be observant as opposed to being more moral, compassionate and ethical in daily practices
- The ease with which, despite our halacha and proclaimed aspirations, we allow lashon hara and sinat chinam to infiltrate and sometimes even dominate our individual and communal lives.
- The lack of tolerance and respect for one's neighbor who practices Judaism differently. The lack of emotional connection for most of the MO Jews I know except in moments of misfortune and threats to Israel. We need to practice what we preach re. accepting the other as a brother!!
- Lack of caring/love for those "not exactly like you", tendency of orthodox community to split into many factions and not try to bring the community together for joy instead of crisis based, overemphasis on giving financially instead of giving of self/skills/talents...
- I am saddened by the fact that Orthodox Jews cannot maintain debate over religious, halachik and theological issues without fracturing and alienating one another. The leading voices (Roshei Yeshiva, Shul Rabbis, seminary heads, etc.) should be models of thoughtful and respectful disagreement where they differ and unity where they don't. I am sad about the fragmentation I see around me along controversial issues and the polemical relationship that different kinds of Orthodox Jews have with one another. I also wish there was more room for voices who support taking risks for peace in the Israeli-Palestinian conflict. My Orthodox Judaism taught me to be concerned with the welfare of all those who Israel has the ability to help and the negative impacts that war (even defensive and justified) can have on individuals who need to fight. I worry for our community's moral soul when we say "Support Israel" in a right-or-wrong way. I am a proud Zionist and for me this means that I (even as an American Jew) have the right weigh in on the welfare of the country, since my religious fate is so tied to its fate. This means that I should be allowed to disagree with the policies of the government and that our synagogues and community institutions should be places where debate is fostered. These are not simple issues and we do a disservice to our community and its robust educational settings by leaving this issue out of them.
- Sex abuse; spousal abuse, fraud by religious Jews, Chilul HaShem, lack of a decent secular education for Charedi boys - especially in Israel, Young people going OTD in record numbers, the Agunah crisis, the Shidduch crisis, the general move to the right religiously by all Orthodox Hashkafot, the lack of respecting Orthodox Jews whose views differ from your own. There's probably a lot more, but this is all I could think of - off the top of my head.
- Seeing injustices in Israel toward anyone not agreeing with the Rabbinat. Not solving the Aguna issue and not recognizing the International Beit Din. Not feeling fully part of the davening, ie sitting behind a mehitzah. Having to explain Orthodox injustice to my non-Orthodox friends. Having to explain to non-Orthodox why Israel may not recognize them or their philosophies.
- Sinat chinam, when Jews attack each other for no other reason than their differing religious beliefs. Intolerance of other Jews is unacceptable and against everything Hashem has taught us.
- Leadership that has not absorbed all that the world has learned about nearly all aspects of the world including psychology, sociology, history, economics, biology, physics, medicine all of which affect one's interpretation of Torah. Their world is literally that of the Gemara, (mostly European) Rishonim and Achronim, as though nothing has been learned since then or that our experienced life has not changed. As this disconnect grows, Judaism becomes less tenable as a way to live, less attractive to young people who increasingly feel free to see what's out there and choose what they like and less able to be an "Or la'Goim." They Rabbinic leadership, likes to quote the Rambam in halacha and learning but ignore his lesson of "learn wisdom from wherever it comes."
- Lack of sincere commitment to avodas Hashem from fellow Jews that is secondary to lack of understanding and exploration of their own heritage, that is

secondary to over emphasis on materialism and popular culture distractions

- The insular nature of this lifestyle - we raise our kids to be so sheltered that when they become adults they don't even know how to interact socially or professionally with the outside world. Also, seeing so many singles struggle to find a marriage partner is so troubling. We should do more as a community to foster and encourage healthy interactions between the sexes in general.
- I hate hypocrisy by the community. as an example, in my community the orthodox day school forces every student to pay \$1000 as a "membership fee" to a synagogue that runs out of the same building as the school. The reason that they do that is to make a \$1000 portion of tuition costs tax deductible. While I appreciate the gesture, it is still tax fraud. It is illegal and part of the "it's ok to steal from the goyim" mentality that seems to be pervasive in orthodox Judaism today.
- That the secular world doesn't care and schedules events on Friday nights and Saturdays. Lack of support from those less observant. Seeing people who are more observant act like they are the only ones who matter. Feeling excluded because we choose not to send our kids to private school. Costs of Kosher food, especially at Pesach time. Lack of Kosher restaurants in the area.
- The way people in the community can act toward others. I go to shul because I feel a deep connection when davening as part of a kehila (my family and I go to Hashkama regularly). I go to shul even though there are shul members who are teachers in the day school and in other prominent roles who are rude to me and who deceive the shul, who have made me feel so horrible about myself that I fell into depression (specific to this community, I've never felt this way before in my life or in any other community that I've lived in), and who constantly leave my family out of play groups and events. I am seriously thinking about leaving my community, but the rabbi is incredible - a true role model. However, when polled, most community members would say that the best part about living in this community is the kiddish and friends not the leadership of the Rabbi (this is 100% viewable on the shul facebook page, it's sad). When polled, the community would rather renovate the shul with top of the line everything than build a mikvah.
- I feel sad that people don't understand Israel's struggle to survive and they don't appreciate the significance of Israel's historical facts. I also think that

we need to make efforts to help teenagers feel accepted in our community.

- The cost for supporting all the institutions in the community (Schools, Shul, Chabad, Mikveh, Other community charities -e.g. Bikur Cholim, and various funds) It creates a heavy burden on members of the community
- I am very troubled by what I believe has been the negative impact of religious Zionists on the prospects for peace in Israel and the treatment of Palestinians. Having grown up in an era in which the Israel/Palestinian conflict was primarily a political one, I always saw the possibility for political solutions. Today, Israeli policy is so dominated by religious motivations that any compromise seems very unlikely. Likewise, I strongly prefer Israel to be a true democracy than a theocracy, and I object to Israeli laws regarding religious practices. Like in the U.S., I would like religion in Israel to be a personal and community matter, not a government matter.
- I think there are too many who we disenfranchise- women who cannot get a get, homosexuals who feel they do not have a place in orthodoxy, women in positions of Jewish leadership- how can we tell Our daughters they can truly be anything they want to be in 2017 but they cannot serve as clergy? How can we afford to draw from only 50% of our talent base to lead our people? What message are we sending our daughters? I Am actually not a big feminist- I spent 20 years at home with my kids by choice and only recently went to work. I worry about what happens when women do get more involved- will the men then stand back? But I fear the alternative is worse, we are losing a lot of young men and women who feel that too many are disenfranchised by modern orthodoxy. There are also many who are staying and resent being disenfranchised.
- Seeing people who can't recognize the tremendous gifts they've been given and born into and instead get sucked up by the empty lives of the culture around which looks so nice to the eye but is so sad when you look beyond the service. Happiness doesn't come from cheap thrills, it comes from something larger than yourself.
- Disrespect towards clergy by lay leadership and congregants. 2) Disrespect between congregants. Seems that many people have not been educated on, or do not practice, exercising good middot. 3) Lay leadership becoming ordained in order to drive their own agendas and grab authority. 4) Talking in shuls - really makes me question whether people actually believe in Hashem and respect holy places. Many

rabbis are also stuck, because they cannot enforce a no-talking rule, as they are scared of the consequences of being too tough on congregants. This is why I will almost always refuse to attend minyanim where I know talking is an issue, and often results in me praying at home instead.

- Families who choose to send their kids to other Jewish day schools (community/pluralistic) or public school if the orthodox schools do not meet their needs for academic or other needs feeling ostracized by the community. Also lack of inclusion in main shul for women in terms of carrying torah or having more of a leadership role, too much apathy.
- I think the worst aspect of Orthodox Judaism is the way women are treated, and that there is no valid excuse for the Agunot problems we have today. I also think there is too little concern to ethical behavior in business by people calling themselves "Orthodox." I also feel tremendous pain when the Israeli Rabbinate goes out of its way to alienate American rabbis (and non-religious Israelis). We should be bringing people in, not excluding them. It also bothers me that there is so much intermarriage.
- the lack of accepting people who are different than you, less observant .. money dictates too much...the issues regarding agunah's .. the ability for children to socialize and meet proper mates....
- I feel that "Modern Orthodoxy" has a new meaning, one which I believe is more in line with Conservative Judaism. It no longer means living in both worlds as an observant, halachic Jew, but it seems to have taken on a connotation of license to be flexible where desired (e.g. half Shabbos). I am deeply concerned and unhappy with this trend, which I feel will lead to a deep dilution of tradition. Having said that, I think it is important to grow our social awareness and understand certain areas which have long been neglected. I do not believe that the LGBT community should be alienated. While there is a clear Torah prohibition against certain conduct, to prevent this community from performing other mitzvot, davening with an minyan, etc. is destructive to people identifying with this group and to our community as a whole. It is not an endorsement of certain behaviors, and I feel strongly that these behaviors should not be flaunted, but this in particular is between the person and G-d. In some circles, identifying as LGBT is trendy. Not so in ours. Do we really want to alienate people who are already struggling and dictate their relationship with Hashem? Another issue is drugs, although I think that people have become more open in recent years about acknowledging that this exists.

It's more prevalent than we realize and proactive measures should be taken to help those potentially afflicted from falling into this in the first place.

- Watching Jews, in general, criticize/judge one another rather than focusing on each individual's own personal growth. For some, specific mitzvos are a challenge and for others the same mitzvos are simple...vice versa. We should strive to be our best selves and constantly evolve which, in turn, will strengthen the entire Jewish community and hopefully inspire more of our youth. Many are turned off by Jewish educators and religious leaders who focus on the outward appearances and cannot engage in a meaningful conversation that may be controversial. Many of these educators and religious leaders also don't focus on the personal growth of each individual and levels of judgement and expectations exist. In the end, all of these aspects harm the entire Klal.
- Hypocrisy decisions that are judgemental talking the talk but that walking the walk decisiveness among each other the use of an individual to use their position or money in a manner that does not respect of others corruption using being observant and seeking personal gain or power
- Internal disagreements among orthodox - Generally dismissive of non-orthodox and not considering them serious Jews - Inability to see non-Jews as fully part of the Lords creation
- We are not inclusive. You need a lot of money to stay afloat. We don't make room for women in a meaningful way--most things are apologetics. Our purpose feels narrow--I should just raise more Orthodox Jewish children? What does that mean? Why is that important for the world?
- The list is endless. But the worst part is that if someone identifies you as an Orthodox Jew they will make the assumption that you buy into some of the ridiculous ahistorical ascientific beliefs of Orthodox Judaism.
- I feel that most of my community never thinks about why we choose to live this lifestyle. God is completely absent from their thoughts and motivations. There is a reason the phrase "social Orthodoxy" caught fire the way that it did. It really captured the zeitgeist.
- Moving to the right. The increasing rigidity. The changes in attitude towards customs and behaviors that were perfectly acceptable in the Orthodox community in which I grew up, and are now frowned upon.
- The divisions within our community. The inability to see the other person's side and be able to say "that is

not how I feel, or where I am comfortable, but it is valid that that is where you are comfortable." While I consider myself a halachically observant Jew, I hesitate these days to label myself 'Orthodox' because I do not believe there is only one way to be a Jew, and I think many (most?) in the Orthodox community do think that. The tendency to invalidate other types of Jews really causes me pain. It is the number one reason why my kids attend a community day school.

- The financial challenges of maintaining an observant home 2) The fragmentation of our Orthodox communities into ever-shrinking pockets and the demonization of people with different political/social views, be it "right" or "left"
- cowardice of true rabbinic leadership in creating inclusive Orthodox communities. Lack of a guiding leadership presence within Modern Orthodoxy. I am not sure the movement will last another generation.
- Feeling that on one hand some halacha is too tied to a past set of cultural norms but on the other hand there's no way in halacha to change it; the polarizing hate and fear between denominations of Jews; the embarrassment of keeping kosher in a non-Jewish work environment
- The idea that being frum justifies dishonest and painful behavior, including theft from the government which has become a way of life in some communities. This is caused by an overall lack of *menchlichkeit* in the yeshiva world and a special DAILY class should be given in that topic in every yeshiva. That is much more important than any mussar schmooze and it is never done.
- When comments are made or programs are started that don't acknowledge that there are women in the community who want to learn. I was recently in my parents' shul and the rabbi in his drasha made a comment encouraging all the women to find a time to daven in the evening, etc., as if no women in the room daven regularly. Even as I transition to life with a new baby and can't go to shul as often as I used to, I have seldom missed a shacharit or mincha, and that hurt to hear. I also know that a beit midrash learning program was started and none of the fellows are women. What message does that send to the women of the community? Women need role models too. Of course they'll be less likely to attend if they may be the only women there or if there are no women to learn with.
- Rigidness in the approach to philosophy, history, and halacha when things are demonstrably false or when

there are a range of valid halachic approaches. We are a small religion with an even smaller observant community and unfortunately we tend to act in divisive ways even when not really compelled to halachically.

- The cost of day school+yeshiva high school+college is (in current \$US) >\$500,000 per child. Middle-class families that can afford to pay this comprise a small minority of the religious community, and many such families struggle, even with professional incomes. Relief is available only for families that show small incomes (whether they can hide their incomes or truly don't have it), not most of the middle class. This is not a self-reproducing system for the modern/centrist Orthodox community, and the long-range implications about these costs do not seem to be a particular focus of activity--e.g., offloading part of teaching throughput to the internet is not a solution. It is not even well perceived that these staggering costs will have to be faced within the career choices of the next generation, severely limiting choices to those that provide enough incomes to cope with this problem, as opposed to making use of natural talents and gifts for careers with life satisfaction but that may pay less.
- People are judgmental and talk gossip about other fellow Jews. There is this notion that there is a "right way" to be Jewish and someone else's way is wrong. How does that person know that?
- The cost of living in a Jewish community within an eruv, cost of yeshiva education and kosher food. I do it and will continue to do it, but it applies a tremendous amount of pressure on families. Families need to save for retirement and long term expenses and it becomes difficult when day school costs \$15,000 a year per child and then high school costs \$20,000 per child. It is unsustainable.
- As a baal teshuva, I miss many things of my prior life and often feel that being observant is confining. However, I have been baal teshuva for more than 25 years and have no desire to give up an orthodox lifestyle.
- Sexism and lack of equality between men and women is a HUGE issue for me, as well as rising anti intellectual, anti rational, and anti science and anti modern trends within the orthodox community.
- Open Orthodoxy is not Orthodox. It is people who don't believe in Orthodox ideology but whose hashkafa is egalitarian but they feel the need to try and justify their practice as Orthodox instead of Conservative or Reform. I encourage women to read

Torah and daven from the bimah and this is not a new invention. You have that in the Conservative and Reform movement. This tension is causing conflicts in shuls and causes shul to feel like they are shifting too far right if they have central orthodox people who are considered extreme if they don't believe in open orthodox and extreme left and not a serious shul if the shul draws women who want to lead services and torah reading.

- Conflict in any of the areas mentioned in my previous answer, social, intellectual, spiritual and material. In particular, our collective understanding of human needs and psychology is wanting.
- a community that focuses more on Israel than on their own community and neighbors. Single issue (Israel) Orthodox Jewish voters. I am sorry, but we need to worry about our own country, and our own communities first. Not that we shouldn't care about Israel, but when you vote or make decisions purely on what is good for Israel you end up with/can end up with disasters at home.
- very expensive. something we struggle with to the point of being in debt. difficult to support shul, community stuff and of course school. food is expensive and than it seems in the modern orthodox community so many seem so rich and go away for yomin tovim and vacations, camp etc and we don't have that luxury. I wish we could also travel to israel etc. my kids claim they are the only ones without cell phones at school , i don't even have a cell phone and my daughter says in her class she is the only one who has never been to israel. this hurts tremendously
- Seeing "Orthodox/ Observant Jews" act disrespectfully in public. For example, for one vacation, my husband and I took a trip to Miami. It happened to be during Yeshiva break (in hindsight, we are NEVER doing this again). The restaurants were packed and waiting times were crazy. We were waiting for a table for at least 30 minutes. When we were being called to sit down, a Jewish woman became irate that we were being seated before her. She entered the restaurant at least 15 minutes after us but continued to be disrespectful to the hostess of the restaurant and to other people waiting. My husband became fed up with her actions and turned to her and said "you are a Jew, act like one". She appeared appalled at what he said and turned to her husband, but her husband just said, "he's [my husband] not wrong". It hurts my heart to see religious people act like they are better than everyone else. That was over 5 years ago. To this day, we make it a point to be courteous to those who are serving us,

almost in a response to say "I'm sorry" for the rest of our tribe.

- Orthodoxy has been unwilling to deal meaningfully to many modern challenges, including women's issues, gay issues, cultural issues (especially with regard to children), and academic issues (like Biblical scholarship and other challenges to traditional faith).
- As a 50 year old never married woman I do not feel welcome or accepted as a full member within the Orthodox community. Within non-Jewish or non-Orthodox circles I am accepted as a professional intelligent woman with ideas, thoughts, opinions, skills, abilities, etc... While it has not lessened my personal observance it has isolated me from the "spirit" of community I grew up in.
- As an Orthodox lesbian married to a Conservative wife, we have a great deal of difficulty fitting into the community. I have faced discrimination and had negative experiences. Leading a life being shomer Shabbos and kashrut has caused great strife with my wife's family, and is also very difficult professionally and in maintaining friendships.
- Not having the rest of the world understand our practices, especially when it requires us explain why we cannot attend certain things on certain days, where it appears to be a request for preferential treatment. Non-observant Jews make this an even greater issue because outsiders wonder why some claim they require special accommodations, while others seem to manage within the "system".
- the fact that kosher food is so over priced that a three day chag can be financially painful. Part of Shabbat and chag is having friends and family together but if it becomes financially prohibitive it creates unhappy feelings. Same with the cost of education. You want a Yeshivat education for your child but because you choose that you give up so many other opportunities for your family due to lack of finances.
- The Shidduch crises, Agunot, sinat chinum and the lack of adherence to both many mitzvot, and the laws of the countries they reside in. Both lead to negative consequences to the person and the Jewish community. The movement to and actions of Jewish anti-semites towards fellow Jews and the State of Israel. The severe degradation of adherence to Halacha, especially in public and in family life.
- The extreme move to the right. Fellow Jews who refuse to acknowledge that there are other Jews who are disenfranchised. Not recognizing that orthodoxy comes in other forms and refusing to acknowledge the emerging need to grant more equality to Torah

educated women who are able to contribute to Torah learning.

- Finances. My husband and I both work full-time at well-paying jobs and we still can't see how we're going to send all our kids to yeshiva high school and college. I'm frustrated that my very-bright oldest will probably need to turn down an Ivy League education because on paper we look like we don't need scholarships but in reality, we can't come close to paying for it.
- It hurts me to see how unfocused people are on the religious/spiritual aspects of their lives. That people are very materialistic and always trying to keep up with each other. I don't like seeing people dress/ behave in a non tznius, attention seeking manner.
- Living outside of our land at a miraculous time in our history. Watching the modern orthodox community fail to face up to the challenges posed by (1) a spiritually vacuous contemporary Western culture and (2) the rising costs of maintaining itself in North America.
- Jews who forget acts of Hessed, Honesty, and allegiance to country . People who accept that it is OK to steal from a non-jew or that it's ok to cheat the gov't. Or the bunch that think its ok to take from the weak or poor and give it to the wealthy
- 3 things, mainly: -poor sex education which leads to alot of serious issues ( abuse, bedroom issues after marriage) -special needs education. There just isn't enough. I am strongly against public school and I have moved heaven and earth to keep my autistic child in yeshiva. He is currently in an excellent yeshiva but this has caused certain limitations (like where we can live, we have to spend a lot on paraprofessional support etc). This yeshiva doesn't go to a very high grade, so we're soon going to have to look for another school and there really aren't a lot of options. I may end up homeschooling because we are very averse to public school -materialism. It just seems to go against everything we believe in. i'm not against enjoying nice things but when everyone in the community needs everything to be fancy, it just doesn't seem in the spirit of the Torah.
- Being Orthodox has become a competitive sport; who is more religious. Ever hear someone say "Oh, I wouldn't do that!" Translation: I am better (holier) than you, without even knowing all the facts.
- Taharat hamishpacha is a big one. Though I am strictly observant in regards to these halachot they truly cause me a lot of distress and pain. I've consulted

many authorities over the years to ease the burden as much as possible but at the end of the day it's just a really awful set of laws and requirements that I see very little positive in. I have also struggled a lot recently with the concept of the way Jewish culture and Halacha has evolved since the conception of the Jewish nation. It's hard to tell what's "real" anymore and what has just become Halacha based on cultural norms or influences (I'm talking even biblically and talmudically). I feel like I've learned too much in the past few years to really believe in things like "ruach hakodesh", "yeridas hadorot" and "Emunas chachamim". I relate to rabbis as people who can advise me where they happen to be more knowledgeable than I -like I do with doctors when I'm sick - but I don't attribute much spirituality or metaphysical significance to their responses or my halachic observance as I would have in the past. I miss that naivete and the faith it allowed for. Now I do these things for the "what if" and to maintain my place in the orthodox Jewish community I value so much.

- The fact that we just don't have enough answers with respect to the historical/halachic development of Judaism. I wish we knew how Moshe, R' Akiva or the Rambam (to name a few) would answer the the questions I was just asked in this survey.
- The lack of flexibility built into the system for modern, changing times. The exclusion of those that don't fit into the previously established mold - and the lack of resources for both those excluded and for the ones doing the excluding, who don't fully understand the consequence of what they are doing.
- The existential threat to Israel & the Jewish community of terrorist & anti-Semitic violence, the failure of Jews to get along--liberal Jews are insufficiently supportive of Israel, will not speak to someone if they are a conservative or voted for Trump, will even support BDS or terrorists over their own people. On the other hand, Haredi Jews need to love their non-observant 'brothers' & 'sisters', not push them away. Too many dangers surround us not to work together.
- I don't understand how so many Torah observant Jews can subscribe to politically conservative ideas that seem completely at odds with the Torah's stress on the importance of loving kindness.
- There's so much conflict, and it seems to still be increasing. Thinking about the way in which the more haredi communities are dealing with women's issues in such a heavy handed manner, and yet ignoring outright so many issues that are just as, if not more

so, important. Just because those are the issues that are the ones that society as a whole are consumed with, we can't get past them. Never mind how many Jews are religious but have no real morals, never mind all the rest of the troubles facing the community. Let's be angry about women, let's be angry about trying to live in peace with modernity. It's particularly hard when these opinions find favor with people who don't really have a lot of Jewish education, and then it's just, "Well, this famous rabbi said..." despite not knowing anything about anything else. It's disheartening because it destroys connection and actively drives people away from Orthodoxy. Also, the idea that in order to be "in" you have to be a certain way. The path becomes narrower and narrower, and it becomes easier to get off the path than staying on.

- The fact that our school has a resource center for students with ADHD and executive functioning disorder that is wholly useless to the point that I am forced to consider public choice the only solution to salvaging my child's self esteem and academic growth.
- Segments of the community (not my own town, to my knowledge) that takes advantage of govt services through fraudulent or otherwise unethical means and create Chillul Hashem for the broader community (and see nothing wrong with their actions). - Segments of the community that go through the motions with no meaning - e.g., "I need to go to shul but it should be as fast as possible (or faster) and I may talk through the whole thing." - High cost of Jewish education and Jewish lifestyle in general, with no solution other than "make aliyah" (which isn't so simple and may not even solve the problem). - "Keeping up with the Joneses" even when it's leading to high levels of debt and creating a burden on the community - the folks on scholarship complaining about the cost of winterizing their swimming pools. (True story) - Disconnect between many roshei yeshiva and the day to day lives of communities. Their focus on keeping women out rather than recognizing the need to be more inclusive and create more opportunities for women. Their continued attitude of us vs. "the goyim" and using inappropriate language rather than having respect for everyone. Recognizing that they live in the fishbowl (especially when most shiurim are recorded) and that they need to be extra vigilant in what they say (though there should be some soul-searching if it's not what they actually believe).
- The lack of midot or menschlichkeit and honesty among the ultra orthodox in our community and in the greater Jewish community in the U.S. and elsewhere. When the non orthodox or gentile world see this , they bundle all observant Jews together and this gives all of us an undeserved "black eye",
- The lack of ahavat yisroel, dishonesty and hypocrisy amongst those who claim to be Orthodox Jews. I realize some of these things are universal, however, in the eyes of the world we, as jews, like it or not, are held to a higher standard. It's not always about Kiruv. If we all could just accept all jews for who and what they are, we'd all be in a better place.
- I think that the structure of the leadership and the unwillingness of said leadership to meet the needs of ALL Jews is painful. When only straight men are in power, we are not going to see and deep understanding of accommodations made for those on the fringes of the community.
- I am unhappy when I read about Jews who say they support Israel but then also support the BDS movement, and talk about the oppressive occupation. I am also concerned about the effect of orthodox individuals who support ideas that are opposed to Torah laws.
- Believing certain ethical and moral issues should be addressed in a particular fashion, but recognizing that the Torah and/or halachah prohibit addressing these problems (e. agunah, equality, etc.).
- Closed-mindedness and sinat hinam for anyone who observes differently, immediately judging "different" as less holy or less halachic, disdain for our siblings in the Conservative and Reform movements, and, personally the deepest pain, is the role of women in typical local Orthodox synagogues. An example that typifies my pain and embarrassment was the difference in the way I recently benched gomel in Jerusalem, at the shulchan at the end of an aliyah but on the women's side of the mechitzah, versus how mortified I was when I returned home and had to wait until after Adon Olam for the rabbi's announcement that I would now bench gomel... It was humiliating...
- There are people in my community whose dishonesty in business has been well publicized. I also have no use for Orthodox people who say they are observant but regard anyone less observant than them as not being Jewish. i cannot stand to see people picking over every tiny detail of the laws while disregarding the feelings of the people around them. I cannot tolerate people who run "contests" as to who is more

observant than the next person. I object to religious practices with no heart.

- Seeing too many people who may well be Torah observant and follow the letter of the law but not the spirit, who are more concerned about being kosher than kind, and who enjoy nothing better than pointing out how mitzvah driven and wonderful they are, all the while being less than righteous in the daily interactions.
- People not living up to their ideals. People not being intellectually honest. People not having epistemological humility. People being ostentatious (especially in wealth). Anti-liberalism.
- Seeing those who do not find meaning in their observance; those who are dishonest even though they appear openly observant; hatred between the different branches of observance; seeing a high school classmate of my son asleep in his mandatory tefillin during tefillah.
- Lack of including, exclusion if not fully-Orthodox, cliquishness in shuls, talking during davening, politics of who leads the davening -not the most qualified, too much to the Rabbis of synagogues.
- The aspect of being an Orthodox Jew that bothers me the most is watching the more Haredi elements of the community race to the bottom in terms of education, respect for others, and generally their approach to morality. I am also pained by the rejection by non-Orthodox Jews of Halacha and Jewish education, but in the grand scheme, the latter can be thought of as being "Tinok Shenishbu" while there is no way to ignore the Haredi in America. My feelings have gotten more intense since the 2016 presidential election, which has brought out many awful elements among them. On the bright side, it will be easier to get into the proper mood for Tisha B'av and Yom Kippur.
- 1. Seeing so many beautiful, accomplished singles unable to find their bashert, unable to continue the legacy of building a bayit ne'eman b'Yisroel.  
2. Knowing children who fall through the cracks because they are not quite ready for yeshivah education (physical, intellectual, emotional, behavioral) but do not fit the specific criteria of the specialty schools.
- Influence of outside culture leading people "off the derech." Too many instances of friends who grew up observant, but over the course of their single life, become non-observant. I can't explain why, but it upsets me. Maybe related to my #2 - 2) The "kohein dating crisis." Jewish girls are not taught at a young age, e.g. high school, the consequences of sexual

decisions they might make in the future. I've met too many amazing girls from frum backgrounds who were surprised to find out they could not date me, a kohein, simply because they were never taught that their sexual decisions would ever matter. Educate them early so at least they can make informed decisions later in life about who they date - casually or otherwise. Thank God I'm in a serious relationship now, but it's been an (unnecessarily, in my opinion) painful road getting here.

- Prices of Yeshivas, which then add on additional fees (building fund, tips for Rabbeim but not Secular studies teacher, etc). The process by which Yeshivas give out scholarships. Some who need it don't get, others who don't need it get big scholarships.
- the petty differences within Judaism, people who want to be included and are not, the importance of wealth and status and material stuff. And sometimes, the rigidity of some halachot.
- I am not married so I don't feel the connection to the shul as much as if I were. Men attend minyan, get the most information and education so sometimes I feel estranged and it makes me a little sad.
- The push for more, right-wing on ritual Judaism and the debasement of Jewish ethical values, especially by those who practice that ritual, right wing Judaism. The lack of empathy for others and the false piety practiced by too many. The false sense of superiority and lack of concern, in particular the Orthodox, for all Jews. They love only themselves--not other Jews or even G-d.
- The JUDGMENT of the frum community because you are not as "frum" as they are. If you wear pants, or wear sleeveless or are LGBTQ, you don't fit in. You are not included, you are not welcomed. I spent a year saying Kaddish for my father and was told by numerous synagogues that they can't accommodate a woman saying kaddish. Forget the fact that I just lost my father, where was the sympathy in that.
- So much of the observance at this point is by rote, lacking meaning. The HUGE importance of money in the community. As early as third grade in Jewish Day school, our kids knew which kids came from families with money based on how they were treated by the principal and teachers. The failure to solve the agunah problem is a huge embarrassment. So are the constant scandals both in the States (look at what just happened in Lakewood) and in Israel (former chief rabbi now in jail and he is not the first one. The abuse of power by the Israeli rabbinate is a HUGE hillul Hashem.



- I feel pain when I read about the 'observant' Jews in the news who are committing crimes. I feel pain when I hear others smear their neighbors because 'they aren't as frum as us'. I feel pain when a child won't play with a non-Jewish neighbor.
- I became Orthodox around 35 years ago. Becoming Orthodox has 100% destroyed my relationship with 100% of my relatives, and also completely destroyed my ability to make parnasah, and also completely destroyed my ability to get married. Because I became Orthodox, my parents disinherited me. My fellow Orthodox Jews incessantly and relentlessly spread vicious rumors about me, at every possible opportunity, even when I never harmed them in any way.
- A lack of enthusiasm for spiritual values and, related, a reflection on the emergence of some of the most scandalous and ruinous political and financial figures in the U.S. from our community (e.g. Jack Abramoff, Bernie Madoff, and the increasing possibility that Jared Kushner will join that list).
- How Orthodox Jews present themselves to anyone not Orthodox, or, really, not exactly like themselves. Unfortunately, we come across as close-minded, biased, and judgmental.
- I am pained by the disdain shown by so many Orthodox men for women and their concerns. I am also unhappy about the materialism and greed I see in the Modern Orthodox community. Finally, I am discouraged by the high cost of Jewish education and what it means for our future.
- Seeing the youth go "off the derech" losing connection to observance even after 12 years of day school and post yeshiva study. Seeing youth feel disconnected and uncomfortable with synagogue life as well as the Rabbis
- Liberal Jews and the like who distort the word of God and try to fit God into Western values and ideas, all while failing to understand that God is the ultimate power in this world and His word is eternal.
- Seeing the children who fall through the cracks, be it educationally or emotionally, and who as a result, go off the derech, and/or get involved in many things that they shouldn't
- That it is unaffordable unless you are on a salary that, outside of the community, would be considered very large indeed. As a result we increasingly discourage our children - whether explicitly or implicitly, from becoming teachers or rabbis, as they will be unable to afford to live in this community on those salaries. This pains me deeply. I believe that the longer this continues, the more our community will become MORALLY bankrupt, let alone financially.
- This world is a challenge and there's no question about that. What concerns me the most is that lot of people in my community are not dedicated to personal growth in their relationship with H'. People shouldn't think of me as "being so frum" because I try to make learning Torah a necessary part of my day, that should be the norm. Too many Shabbos tables contain little or no Torah, zemirot, etc. it seems that many people are fine to just go along with an orthodox lifestyle but they leave out the most geshmak parts of yiddishkeit, which is torah and a personal connection and relationship with H. Also, tuition is out of control. If we don't have a household income of \$150,000 we can't get by. We want to have more children but our first thought is how are we going to pay for a third tuition? Also, people have been building massive homes all around us and yet tuition is through the roof. It makes no sense. Why can more money be given to alleviate the cost of tuition? When parents cannot see their children very often because they work so much to pay for the lifestyle here, something is just not working. In my humble opinion.
- The tolerance of immorality from religious leaders (eg, the OU honoring as a tzaddik the menuval Belsky, who arranged the persecution of a molested child and his family)( they haven't changed since Lanner)
- Saying no to things: not being able to participate in things that happen on Shabbat, not being able to eat out with non-Jewish friends, etc. Also, feeling guilt and feeling judged. Feeling like I'm falling short of what others expect or what I ought to expect for myself. And finally, doubt. I used to be a strong believer in all the theological tenets of Orthodoxy. I no longer am. This has sucked most of the meaning out of my observance. I miss the days when I had faith and truly cared.
- I find there is too much judging and focusing on exteriors. there is little room to express doubts. I hate the way sexuality and modesty is taught in the schools, and my experience with my own kids is that the preachy, punitive methods that are used has been a turn off for them.
- Living in galus. Having to use a condom for birth control. Birth control because of tuition. Spouse with views that are "less frum". Wondering whether my mezuzos and tefilin are kosher. Is it really okay that i drink coffee at work. Where is God. Would there be a reason to live without Judaism. Religious conflicts at home with wife and kids. I sometimes enjoy porn.

- I think as an observant woman there are so many challenges I face. There's never enough time to get everything done. Between elaborate Shabbos meals, taking care of the kids, trying to find time for some meaningful learning, and the rest of the normal daily tasks, it can often times feel very very overwhelming. Also I struggle immensely in the areas of tzniut. Sometimes those laws (ESPECIALLY in the summer) seem so unfair and so difficult to uphold. Often times I find myself begrudgingly covering my hair and wearing skirts.
- It's hard to pick one thing that most causes pain, but the way the community (doesn't) address sex/tznius in healthy ways before marriage creates lots of issues that shouldn't exist at all.
- Judgement based on assumptions about others by both those within and by those not within the community. We, as a community talk about middot all the time, but that should not mean that we need to be kind only to our own group. Also, our relationship with other Jewish groups. Same problem of assumptions, and not enough understanding of where each segment is coming from.
- Seeing the high number of intermarriage couples. The lack of understanding of a part of the USA Jewish community (J streeters) of the importance of Israel in their own safety. They need to learn more history. Jews had no place to go and no support before the State of Israel was founded. They need to look at what happened to any believing or non-believing Jews (observant or not observant at any level.) before the State of Israel was ours. This was true in WWII as well as in the centuries prior to the 20th century. The Jewish Community needs to find a way of teaching the history of all the evil that happened to Jews because they had no where to go.
- To reference the previous question - I see the beauty in Judaism when I look at the Gestalt, the whole, the forest. When I start to look at some of the trees...that's where I have trouble. Dishonesty in business practices, treating each other poorly, divisive lines amongst us when we need to stick together, etc. There's a lot of beauty to Judaism, but we need to work hard to live up to our potential.
- The community moving to the right. It gets harder and harder to be orthodox. It used to be more acceptable for modern orthodox Women to wear pants for example, and now it's frowned upon. We used to be able to go to the pool in a normal swim suit. Now we have to cover up in ridiculous "modest bathing suits" from chin to ankle. Also I disagree with the sheitel craze. I disagree with married women being pressured to cover their hair outside of shul, especially with a beautiful, high-priced sheitel that is more attractive than their real hair!
- The costs of living an observant lifestyle can be troubling and cause financial strain on our family. However, we do manage to get through each month without major debt. I feel pain for those families who struggle each month and go into severe debt or bankruptcy to raise their children.
- The prohibitive cost of Jewish private school, rent in Orthodox neighborhoods, and Kosher food has put us in financial peril, and our difficult choice to send our children to public school because we were refused adequate financial aid from three different schools has isolated us from the rest of our Jewish community in a way that may be irreparable, and causes me to fear that our three children will be lost from Torah Judaism. Strict observance of Shabbos/Yom Tov at my job causes my coworkers to have to take on burdens that I leave when I leave early on Fridays or don't show up at work on regular workdays, causing me to feel guilty and them to not particularly appreciate Jewish practice. Constant news of frum Jews engaging in illegal and unethical activity causes me to doubt whether our lifestyle really creates a fence against immorality or if it actually just provides tacit justification for unethical behavior so long as it involves taking advantage of non-Jews/secular government. Mainstream Orthodoxy's vehement rejection of civil rights for LGBTQ individuals, thinly-disguised racism against blacks and Hispanics, and overt hatred of American Muslims is not only disgusting and contrary to the teachings of the Torah, it demonstrates a total lack of appreciation for the fact that the expansive nature of civil liberties in America is the only reason why our little cult is tolerated here. Generally speaking, most Orthodox Jews so greatly prioritize ritual practice (ben Adam la'Makom) over ethical treatment of fellow human beings (ben Adam le'chaveiro) that our religion is becoming increasingly soulless and purposeless. Too many people are looking for new ways to be machmir on minor matters instead of looking for new ways to do acts of service, generosity and loving-kindness in the world. The mere suggestion that these are important elements of our religion causes most Orthodox Jews to think that I am some sort of crazy liberal whose thinking is polluted by secular modernity.
- I find people wrapped in their own problems and not helping others more. sometimes I think that they don't see other, i.e., not having manners to hold the

door for the next person...too busy doing their own thing and not reaching out to those who are in need..I try to teach people to see others and become aware of the world around them.

- Sexuality is not discussed as often as it should be. In yeshivsh communities- lack of creativity. It is very important for Jews to be a family and tribe but Jews and non-Jews - Hashem is one and we are all one.
- The rift between different divisions of Orthodoxy and between Orthodoxy and the non-Orthodox denominations. There are few enough of us to begin with and fragmentation helps no one.
- What causes me the most pain is when there are a few people who don't like something (i.e. our shul just passed a resolution allowing women to hold the Torah on Simchat Torah) and they yell and bully people, send out crazy emails and disparage the Rabbi and create an atmosphere that makes everyone uncomfortable. And when people say they're uncomfortable they blame it on the people who were in support of the issue. I also hate the "slippery slope" argument every time a shul faces any change having to do with women.
- Being part of such a close knit community comes at a cost. The judging and lashon hara can be fierce at times. The "well-meaning" statements are sometimes crude and uncalled for. It adds a level of nervousness and self-consciousness to my daily life and makes me nervous to represent myself fully in the way I believe Hashem wants me.
- Bad apples. People that skew the view of orthodoxy or violate Torah law in the name of "Halacha" or take far too extreme of a halachic ruling not only turn me off, but turn others off as well. I have worked in the kiruv business with teenagers from every background you could dream and far too often I have seen people push them further away from jewdasim because of overbearing strict rules and blanket rulings. I think rabbis in general need to take a more personal approach to younger individuals and explain things better as well as try and gather a better understanding of each individual's needs before asking them to take on something or refrain from something.
- The general lack of appreciation for what Torah has to offer, and the extent to which popular culture detracts and does not support a Torah lifestyle. This has far and wide ranging impacts
- The divisiveness in and fracturing of the Milwaukee Jewish Community in general and among the orthodox, modern orthodox, Chasidic etc...especially.

If we can't get along, how can we expect anybody else to..

- sometimes difficult to run a business due to shabbat, holidays, etc. The EXPENSE of education (I see how my children deal with this as they all send their children to Jewish Day Schools)
- When people (specifically people close to me) put their practice and beliefs about Judaism at the forefront of their lives allowing themselves to compromise relationships as a result
- Fellow so called observant people being racists, acting as if they are better than all other Jews, drifting so far politically right on domestic issues that are losing themselves, no communal national fund for education and summer camps....that's a start
- The cost of yeshiva; I have already accepted the high price of food. Yeshivz cost hurts the Jews in the middle. Those on the lower end get scholarship, upper have no problems affording. The middle has to spend all their money on tuition and cannot enjoy life. Additionally, many on scholarship go to Israel and Florida while those in the middle cannot. Something is wrong here
- My community is lacking the menschelekeit and middot that Judaism preaches. For example, I love the theory of a prohibition to loshan horah, but it is not taught in my synagogue or affiliated yeshivah. I love the mitzvah of welcoming guests, but my shul community doesn't invite other families unless the family is part of the "in" group. My shul is cliquey like my teenage junior high school was 35 years ago. It is an immature approach to a religious community and not what Judaism preaches. It is the antithesis of the warm welcome I would hope for -- both in the shul and in the homes of most of the members.
- when frum jews don't abide by american laws when they take matters into their own hands when frum jews can't make their own decisions in life--always ask the rebbe no matter what the issue is
- Being completely sidelined because I'm a woman. Main tasks are cooking for Shabbat and yom tov with no meaningful engagement. I am a working mom and lawyer. But I am relegated to the kitchen.
- "On a personal level, I found Shabbat and chagim extremely challenging when my children were very small. It's always easier to appreciate hilkhos nidda during non-nidda times, not to mention that it is an occasional source of deep frustration. More broadly, I understand that halakha causes deep pain to those who are gay and shomer mitzvot and that what I experience as a wonderful, positive communal focus

on family can be hurtful to others, especially those who would like to be part of a traditional family but for a variety of reasons (e.g. single-hood, divorce, infertility) are not/cannot be. Having gone through this survey and finding no other place for comments on the survey itself, I share these thoughts here: Starting with the mundane, but telling: Stern College for Women and Yeshiva College are the women's and men's undergraduate divisions of Yeshiva University. While there are many questions here about how I feel about women's roles in the Orthodox community, etc., this survey itself manages to offend in its assertion/assumption that men attend "Yeshiva University" while women attend Stern College for Women. To my mind, this belongs in the same category as the people who ask for a tenth person for the minyan when I'm standing right there. I get that I don't count for a minyan and understand that obligation determines who counts, but what's being sought is a man. I'm not a man, but I am a person, so please don't exclude me from that category. Similarly, my peers who attended Yeshiva College and I are equally graduates of Yeshiva University, so please be more precise in your language. More substantively: It's hard to understand what some of these questions are asking and therefore hard to see how the data elicited can be valuable. For example: Do I think that members of the LGBTQ community should be members of a shul? Answer: It depends what you mean by this. Of course I think people who identify as gay should be welcomed as members of shuls, whether or not they are fully shomrei mitzvot. But if this is a question about whether gay couples should be welcomed qua families, that is, whether shuls should wish Mazal Tov to gay couples on their relationships or should extend family membership privileges, then my response would be absolutely not. Hard to know how this question is read and what the answer means. As far as questions about belief, where responses are couched on a spectrum of "I believe" to "I believe not at all," or similar, reflect an incredibly simplistic way of thinking about Jewish belief. For example, some of the propositions, like "Hashem is involved in all of the world's day-to-day activities, and knows and guides the events of my daily life" or "Hashem loves me and everything that happens to me is ultimately for the best" are presented as normative Jewish beliefs to which one might subscribe or not, but are in fact contrary to mainstream Jewish philosophical understandings of the way God interacts with the world, that is, of individual providence or collective providence. That I don't believe these things is not because I'm an

Orthoprax "non-believer" or because I'm "socially Orthodox," but because I adopt Rambam and Ramban's way of thinking about the questions of divine interaction with the world, but the data collected by the survey doesn't distinguish between these very different respondents. Similarly, I'm not sure whether my response that I believe that God created the world is going to then be interpreted as signaling that I don't accept scientific theories of evolution, because it shouldn't be. And a question about whether I believe that God gave the whole Oral Torah to Moshe at Sinai with responses ranging from belief to disbelief doesn't really distinguish between someone who accepts, e.g. Maimonides' theory about the development of the Oral Law, and someone who doesn't subscribe to belief in the Oral Law at all. In other words, there are many places in this survey where I either don't find my religious beliefs -- rooted in sources like Rambam and Ramban!! -- represented or where I think that, because of the way the questions are formulated, my responses could easily lead to mistaken understandings of my beliefs and therefore distorted conclusions. I apologize for using this space in a way that it wasn't intended by survey designers, but I didn't see another text box in which to submit these thoughts. Thanks! "

- Lack of inspiring educational opportunities and the ability to grow beyond Beginner's programs. Beginners programs are exciting, but post Beginners programs are lacking. I'd also like to see later minyanim in the morning.
- I am a senior who has never married. Orthodox life is centered around family. My peers are grandparents now and I can't relate to them. Going into schul in Israel or away from my own minyan in town without my hair covered is embarrassing and painful especially in places where people don't know I have never married is painful. Reciting prayers for spouses and children following the text that I have to delete is painful. I had a very negative experience on the dating scene and observed the hypocrisy of "do-gooders" and insensitive shadchanim. I am happy to be out of the marriage market as that was a painful experience. Thinking of that is painful still.
- When I meet Jews who are not interested in any religious life I suggest to them to speak to a Rabbi who might be willing to spend some time in talking to them about religion and G-d and may find a way to steer them to become religious.
- To be so alone, Not to have a husband. I do not want to date or even speak with non Jewish men, so I basically never meet guys who could become a date.

My son is very lonely too, I feel he is ostracized because he does not come from a long line of Rabbis and scholars. I am a converted Jewess. I did this because I wanted my Life to make up for one of the 6 millions murdered in the Holocaust. Also, I never really considered any other religion but Judaism to be the absolute right one... so for me it was natural to become Jewish. But it is a super lonely thing.

- Not being accepted. Too religious or not religious enough. Am Israel chai should be practiced. The discrimination among the community and somewhat also encouraged by the rabbis are outrageous. I grew up in Iran and we were all treated the same. Unfortunately in USA there is so much segregation and not accepting of each other. Some have a sense that depending on their religious view (both more or less religious) they think they are better than you. Even the idea that you have to be the member of the shul to belong to that shul an attend even the high holiday services is outrageous. The shul is house of Hashem and should belong to everyone and all should be welcomed.
- The feeling that the leadership are not realizing that technology has affected the world and are not reacting to it. Also, that the religion seems to be stuck in the year 70 CE and doesn't react to changes since then such as a second day Yom Tov, or that the Temple Mount is in our hands and it is our decision whether or not we rebuild the Beit Hamikdash instead of simply stating that we wait for its return from our diaspora. We are very worried about how to raise kids in today's world in a way that religious observance has meaning to them. Finally, that kids who do not go to yeshiva day schools because of special needs and subsequent rejection from admissions are not being looked after in the shuls and probably will not grow up to be orthodox.
- people who pretend that conservative practices are orthodox...partnership minyans and open orthodox = egalitarian other than the mechitza but people being too insecure to label it anything but orthodox and maybe they want to associate with orthodox because fewer conservative families are Shomer Shabbos and Shomer Kashrus.
- I wouldn't say that this is a painful topic but I am new to Orthodoxy and am still working on building an observant Jewish life. I am not there yet and sometimes feel a bit lazy in my efforts to do so. What might be a little painful or annoying -- and I realized that this is judgmental on my part -- is that not all of my fellow congregants seem interested in building, expanding, or even exploring an observant Jewish life.

I feel a little lonely in this regard, as I enjoy discussing halacha and Torah with others and I don't always find interested parties to this endeavor at my synagogue [excluding, of course, the rabbi and rebbetzin].

- The fact that there is an unwillingness to acknowledge that there are terrible people out there who are Jewish and harm those around them and the leadership cannot effectively deal with it nor do the "amcha" show any understanding of the need to take side and show some moral character.
- Women and girls being marginalized. women not being allowed participation, girls not being allowed to have a bat mitzvah in shul where they can read from the Torah (in a women only gathering), women being denied positions of leadership and equality in learning and earning a title equal to a Rabbi and a position equal to a Rabbi and a salary equal to a male counterpart. Women being held behind a mechitza and not being allowed any role or participation in tefillah in shul is a disgrace in 2017.
- The fact that certain practices that i consider too overbearing (like not printing pictures of women) are imposed by Rabbinic Authorities. Too much emphasis is placed on restricting women and not enough on men exercising self control.
- I think the focus on doing things the way "they should be done" while disregarding the needs of the individual is tough. The way that we educate our children in day school/trying to teach midot while ignoring actual midot which results in a perpetuation of what is wrong with Orthodoxy. Rigidity. I understand the need for structure/authority and authenticity. I don't understand the need for rigidity.
- Wow! Chillul H' in public. Intolerance of other Jewish beliefs and practices. Intolerance of other Jews. Personally, unethical and disgraceful behavior I witnessed by a nationally- known O rabbi deeply negatively affected my (otherwise lifelong) Yiddiskeit.
- Lack of middot by Orthodox jews. Lack of respect for non-orthodox. cloistered mentality of more and more ghettoized Jews living in areas where they do not interact with anyone other than Orthodox jews.
- Hypocrisy. Those who profess orthodoxy--rabbis and the community--but do not lead their lives in a loving way and do not truly accept others. People who are close-minded, judgmental, and cruel and unaccepting of others.
- Pettyness, inconsiderate actions: talking during davening, (they could talk any place in the world why do they have to do it in shul during reading of the Torah...they would not do it in court or the theater)

inviting a younger person or new comer in front of a person who has been part of the Shul for a few years that needs an invitation also, not putting books back in shelves, (you get the idea) and WORST of ALL .intertupting a conversation between 2, etc. people (especially if the interruption is unrelated to the existing conversation and extra especially if the interruption is of a single man and single woman who are standing toe to toe, eye to eye and trying to get to know each other better.) (I rarely ever see this in reform or conservative shuls.)