

SAMPLE



THE ART AND PRACTICE  
OF LIVING  
**WONDROUSLY**





A Momentum Publication

THE ART AND PRACTICE  
OF LIVING  
**WONDROUSLY**

**Edited by Dr. Ronit Ziv-Kreger**

Momentum's Director of Education

With articles by thirty-seven incredible contributors

Hebrew calligraphy by Avshalom Eshel

The Art and Practice of Living Wondrously  
Revised first edition, 2026

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For our parents, who always reminded us  
that “we are not Russian, we are Jewish.”

Thank you for teaching us that  
“we are a gift from God.”

Love,  
Helen and David Zalik

There's no single playbook for a world of increasing complexity, uncertainty, intensity, and ambiguity, but that doesn't mean we are without options or collective wisdom to guide us forward. *The Art and Practice of Living Wondrously* offers present-day reflections, questions, and practices from revered spiritual, organizational, and communal leaders to help us create more positive, productive, and hopeful futures.

— **Lisa Kay Solomon, Futurist in Residence at the Stanford d.school, best-selling author, and award-winning civic innovator**

This book is for anyone seeking to live Jewishly with joy and pride. Its articles, introductions, and practices are gems, offering accessible wisdom to elevate your daily life.

— **R. David Aaron, best-selling author of *Living a Joyous Life: The True Spirit of Jewish Practice* and *Endless Light: The Ancient Path of Kabbalah***

This transformative work illuminates a path toward rediscovering life's purpose, showing us how to move from disconnection to wonder, from fear to openness. For anyone seeking to live fully awake to life's possibilities, this book is an essential companion for the journey.

— **Sarah Waxman, CEO and Founder of At The Well Project**

This inspired collection by leading Jewish voices will guide you to realize that, rather than searching for miracles, you and your life are the greatest miracle of all.

— **Dr. Zohar Raviv, International Vice President of Education Strategy for Taglit-Birthright Israel**

Dr. Ronit Ziv-Kreger has put together the ultimate book to support your quest for a fulfilling life. This is a book that you will have occasion to turn to again and again.

— **R. Joseph Telushkin, author of *Jewish Literacy: The Most Important Things to Know About the Jewish Religion, Its People, and Its History*; *Rebbe: The Life and Teachings of Menachem M. Schneerson, the Most Influential Rabbi in Modern History*; and *Words That Hurt, Words That Heal: How the Words You Choose Shape Your Destiny***

In our business we are dedicated to promoting holistic well-being and empowering people to lead healthier, happier lives. *Living Wondrously* deepens our understanding of well-being and revives the art of finding wonder in our everyday lives.

— **Sammy Rubin, Founder and CEO of YuLife**

In an era of uncertainty and complexity, this book illuminates our path, inviting us on a journey of spiritual renewal and connection to eternal Jewish values, offering practical tools for a life of meaning.

— **Dr. Aliza Lavie, former Member of Knesset, social entrepreneur, and best-selling author of the National Jewish Book Award winner *Iconic Jewish Women: A Jewish Women's Prayer Book***

You, me, and our entire generation of Jews need this book. We all know there is great wisdom in Judaism, but it takes vision and skill to bring it to bear on issues that are of real concern to people today. This book does just that, and you will find yourself tapping it time and again as a rich handbook for becoming a better parent, friend, student, and leader — Jewishly!!

— **Alan Morinis, Founder of The Mussar Institute; author of *Everyday Holiness: The Jewish Spiritual Path of Mussar***

*The Art and Practice of Living Wondrously* is an extraordinary collection of life wisdom. This is a book to be read slowly, discussed with a partner, and shared with those you care about or would like to care about.

— **R. Dr. Zvi Grumet, author of *Genesis: From Creation to Covenant* and co-author of the commentary in *The Koren Lev Ladaat Humash***

Through its masterful weaving of ancient Jewish wisdom and contemporary insights, this book provides a refreshing and profoundly practical road map for transforming everyday experiences into opportunities for meaning and connection.

— **Joanna Landau, Founder and President of Vibe Israel and co-author of *Ethical Tribing: Connecting the Next Generation to Israel in the Digital Era***

This book is a feast of the best of Jewish and general wisdom about the most important issues in life. What a gift!

— **R. David Jaffe, Founder and Director of Kirva and author of the National Jewish Book Award winner *Changing the World from the Inside Out: A Jewish Approach to Personal and Social Change***

It's not our struggles that give us wisdom — it is rather our tradition's wisdom that lifts us through the struggles to joy. Each time you struggle, this book will invigorate you with that wisdom, told through a tapestry of insights and stories, so you can rise through pain and confusion to find wonder.

— **Deborah Gilboa, MD, author of *From Stressed to Resilient: The Guide to Handle More and Feel It Less***

The greatest asset we will ever have is ourselves. This fantastic book takes us on a journey through relationships, challenges, and hope — three of the most important areas of our lives. Embrace *The Art and Practice of Living Wondrously*, for through it you will embrace life, with all the incredible goodness it has to offer, and you will find life embracing you in return!

— **R. Dr. Benji Levy, CEO of Share**

Who knew that Judaism is bursting with wisdom for every aspect of our life? Every author in this book knew; what a joy that each shared a precious treasure with us all.

— **Lori Palatnik, author and Founding Director of Momentum**

For anyone seeking the chutzpah to live authentically and intentionally, this book is your road map. *The Art and Practice of Living Wondrously* fuses timeless Jewish teachings with practical guidance, transforming everyday challenges into moments of wonder and profound connection.

— **Julie Silverstein and Tami Schlossberg Pruwer, co-authors of the bestselling book *Chutzpah Girls: 100 Tales of Daring Jewish Women***

Teaching our teens the “art and practice of living wondrously” is a legacy parents can bestow upon their children. It is a forever gift.

— **Dr. Bruce Powell, Head Emeritus of de Toledo High School and author of *Raising A+ Human Beings: Creating a Jewish School Culture of Academic Excellence and AP Kindness***

These pages pulse with a vision of vibrant Jewish living that is truly transformative. The writings are deep and yet accessible. They are presented in an interactive framework that encourages the reader to personalize and integrate the wisdom directly into their daily lives. Read and be transformed!

— **Chaya Lester, psychotherapist, co-director of the Shalev Center for Jewish Personal Growth, and author of *Ink from Ash: Healing & Empowerment from the Oct. 7th War*, *Lit: Poems to Ignite Your Jewish Holidays*, and *Babel's Daughters: From the Bible Belt to the Holy Land***

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פלא

THE WONDERS OF YOUR TEACHINGS

— PSALMS 119:18

OPEN MY EYES THAT I MAY PERCEIVE

פתיח עיני כי אראה פלאי תורתך

GOD OF ISRAEL, WHO ALONE

WORKS WONDERS

— PSALMS 72:18

אני אודה לך ה' אלהי אבותינו כי פלאותך רבות

I WILL FIVE THANKS TO YOU, GOD WITH ALL MY  
HEART; I WILL TELL OF ALL YOUR WONDERS

— PSALM 9:2

בשר אתה ה' אלהינו ה' הושיענו

BLESSED ARE YOU, GOD, HEALER OF ALL  
FLESH WHO DOES WONDERS

— LITURGY

THE ART AND PRACTICE  
OF LIVING

WONDROUSLY

## Introduction

### What Is Living Wondrously?

This book invites readers to open themselves up to a new way of living, one in which they greet the world and welcome the wonder they find in it. In living wondrously, we add an extra portion of vitality, connection, and purpose to our existence. It is a mindset that is about embracing life and uncovering pathways to wisdom and wholeness.

Abraham Joshua Heschel wrote poignantly about wonder and the Creator: “Who lit the wonder *before* our eyes and the wonder *of* our eyes?”<sup>1</sup> The magnificence in creation is not necessarily what we regularly see before us; in order to see it we must open our eyes and look. Our ability to do so is itself a magnificent gift.

Not all types of sight expose wonder. In looking at the world around us (or the news about it), people often see a dark and dim reality — and miss a deeper, concealed beauty. The Hebrew language seems to acknowledge this. The letters for the Hebrew word for dark or dim, *afel* (אפל), spell the word for wonder when put in a different order: *peleh* (פלא).

Further, the Hebrew word for world, *olam* (עולם), is related to the word hidden, *alum* (עלום). It hints to an essential fact of living: Precious gems are often concealed. We are sometimes oblivious to unseen wonder and beauty that lie below the surface.

The Hasidic master Rabbi Mordechai Yosef Leiner of Izhbits teaches that this is the message embedded in the biblical story of the twelve scouts<sup>2</sup> whom Moses sent to tour the Land of Israel.<sup>3</sup> The trouble didn’t begin when ten of the twelve scouts returned with a scathing report. It began with their outlook. He asserts: “Moses instructed the scouts to gaze into the inward depths, telling them to ‘tour [the land].’ Had they done so, they would have seen that in the depth the land

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1 Abraham Joshua Heschel, *Man Is Not Alone: A Philosophy of Religion*, New York: Farrar, Straus and Giroux, 1951, p. 75.

2 Also known as spies.

3 Numbers 13–14.



## The Art and Practice of Living Wondrously

is filled with goodness, but they only looked at the externalities and saw it as a 'land that consumes its inhabitants.'"<sup>4</sup>

Rabbi Leiner is aware that perceiving wonder is not simple. He laments that the scouts didn't call for help as King David did: "Open my eyes, that I may perceive the wonders of Your teaching."<sup>5</sup>

Living wondrously begins with your outlook, with seeing yourself, the people in your life, and the world around you in a deeper manner. You can uncover wonder anywhere and everywhere. It is near you, even *in* you. There is wonder in how your body functions, in parts of you that you do not usually appreciate. You can find nobility beneath foibles and struggle when you offer a patient gaze of caring to yourself and the people around you. Wonder can be discovered by tuning in to the most minute aspects of your immediate environment, such as the intricacy of a leaf or an insect under a magnifying glass. But it can also be sensed when looking at the night sky, a majestic view, or towering architecture.

In everyday life, we find ourselves needing to attend to concrete and practical reality. Should we relegate searching for wonder to vacation or weekends? Recent research has shown that frequently encountering awe and wonder, even for brief moments, is beneficial for mind, body, and overall well-being.<sup>6</sup> The search for wonder should not be curbed to special occasions but intentionally incorporated into daily living.

In fact, research has shown that experiencing awe and wonder reduces stress and inflammation, bolstering long-term health.<sup>7</sup> Regularly experiencing awe in nature alleviates symptoms of post-traumatic stress disorder and aids healing.<sup>8</sup> Wonder helps people feel more connected to one another and promotes

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4 Mei HaShiloach, Torah portion Shelach.

5 Psalm 119:18.

6 Barbara L. Fredrickson, "The Role of Positive Emotions in Positive Psychology: The Broaden-and-Build Theory of Positive Emotions," *American Psychologist*, 2001, 56(3), p. 218–226.

7 Jennifer E. Stellar, Neha John-Henderson, Craig L. Anderson, Amie M. Gordon, Galen D. McNeil, Dachner Keltner, and David DeSteno, "Positive Affect and Markers of Inflammation: Discrete Positive Emotions Predict Lower Levels of Inflammatory Cytokines," *Emotion*, 2015, 15(2), p. 129–133.

8 Craig L. Anderson, Maria Monroy, and Dacher Keltner, "Awe in Nature Heals: Evidence from Military Veterans, at-Risk Youth, and College Students," *Emotion*, 2018, 18(8), p. 1195–1202.

pro-social behavior.<sup>9</sup> Awe has been shown to foster curiosity, problem-solving, and creativity.<sup>10</sup> And, by shifting attention away from the self toward something greater, wonder encourages us to prioritize the well-being of others, leading to more ethical behavior.<sup>11</sup>

Acclaimed researcher Dr. Dacher Keltner explains, “How does awe transform us? By quieting the nagging, self-critical, overbearing, status-conscious voice of our self, or ego, and empowering us to collaborate, to open our minds to wonder, and to see the deep patterns of life.”<sup>12</sup>

This book is designed to guide you as you bring wonder and awe into your life in ways that resonate with what is important to you. The book’s first section is about fostering connection and belonging in relationships. Its second section relates to perceiving hidden nobility in the challenges we face. And its third and final section explains how we can become agents of hope, fortifying the world and the people who surround us.

## How to Use This Book

Each chapter in this anthology explores an aspect of daily life as an invitation for inquiry into living wondrously. This book is meant to provide practical insights and offer guidance into practices for cultivating awe and well-being.

Each chapter has articles from three or four authors of different backgrounds who collectively bring personal stories, valuable insights from social science research and Jewish wisdom to provide different pathways into personal and spiritual growth.

To make the most of what this book can offer you, rather than read passively and intellectually, engage with the insights. Consider reading with a pencil and mark what strikes you, argue with the ideas, weigh them against other ideas and

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- 9 Paul K. Piff, Pia Dietze, Matthew Feinberg, Daniel M. Stancato, and Dacher Keltner, “Awe, the Small Self, and Prosocial Behavior,” *Journal of Personality and Social Psychology*, 2015, 108(6), p. 883–899.
  - 10 Yang Bai, Laura A. Maruskin, Serena Chen, Amie M. Gordon, Jennifer E. Stellar, Galen D. McNeil, Kaiping Peng, and Dacher Keltner, “Awe, the Diminished Self, and Collective Engagement: Universals and Cultural Variations in the Small Self,” *Journal of Personality and Social Psychology*, 2017, 113(2), p. 185–209.
  - 11 Melanie Rudd, Kathleen D. Vohs, and Jennifer Aaker, “Awe Expands People’s Perception of Time, Alters Decision Making, and Enhances Well-Being,” *Psychological Science*, 2012, 23(10), p. 1130–1136.
  - 12 Dacher Keltner, *Awe: The New Science of Everyday Wonder and How It Can Transform Your Life*, New York: Penguin Press, 2023, p. xix.

your own experience, discuss them with your friends. Let the process stir your emotions and challenge your current mindset and habits. Find something in every chapter to grab on to. Consider the practices I have added to each article. You can also craft your own practices to find steady steps toward bringing your chosen insights into your life.<sup>13</sup>

Give yourself time to integrate what is meaningful to you before moving on to the next article or chapter. The goal is not to rush through the book but to grow through engaging with the book; to allow for a richer and more meaningful process of discovery. The chapters and articles need not be read in order. Allow yourself the freedom to explore what captures your interest in areas of life where you seek to draw in more wonder.

## Momentum and the Backstory of This Book

Momentum is committed to making Jewish living and learning accessible for parents around the world in ways that are most relevant to them. Past-president of the board Helen Zalik and her husband, David Zalik, envisioned an accessible and inspiring gateway to the treasure trove of Jewish wisdom — namely, a book not categorized by traditional themes such as holidays or Torah portions, but by what people care about most in their day-to-day lives. We surveyed thousands of past alumna of Momentum programs, asking what topics would be most helpful to them. The ten chapters of this book are the top ten topics they selected from three dozen options.

In the face of rising antisemitism, deepening our knowledge of beautiful and applicable Jewish teachings helps foster pride and identity. Rabbi Jonathan Sacks aptly said, “The best response to antisemitism is to strengthen Jewish identity, to live our values, to build communities strong enough to stay true to their faith while contributing to the common good.”<sup>14</sup>

## Wonder As a Lifeline

The work on this book has spanned two intense and painful experiences — the COVID pandemic and the horrific trauma of October 7, 2023, and its aftermath. Our world has changed. In the face of the devastation, we’ve witnessed

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13 This paragraph is adapted from the introduction to *Everyday Holiness: The Jewish Spiritual Path of Mussar* by Alan Morinis.

14 Rabbi Jonathan Sacks, *Not in God’s Name: Confronting Religious Violence*, New York: Schocken Books, 2015, p. 259.



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heroes and heroines stepping forward in extraordinary ways, especially in Israel and also around the world. Momentum alumni not only took action but mobilized others for communal action in wondrous feats. Pausing to take notice of such heroism and moral beauty is especially important at these times. The sagacious, Holocaust survivor, psychologist, and author Dr. Edith Eger described it this way in an interview: “In the face of trauma and despair, wonder becomes a lifeline. It reminds us that beauty exists, even in the darkest of places. When we cultivate a sense of wonder, we shift our focus from what we have lost to what is still possible. Wonder invites us to look beyond our pain and opens our hearts to the beauty of connection and community. It teaches us that hope is not just a feeling but an active choice we can make each day.”<sup>15</sup>

May this book offer you pathways to living wondrously or, as Rabbi Abraham Joshua Heschel famously suggested, “Our goal should be to live life in radical amazement.”

Ronit Ziv-Kreger

Director of Education and Evaluation, Momentum

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<sup>15</sup> Dr. Edith Eger, interviewed by Dr. Ronit Ziv-Kreger, January 2021.

מַיְצַבְּדוֹתַי  
 HOW BELoved ARE YOUR DWELLINGS, GOD OF HOSTS — PSALMS 84:2  
 אֲבִי הַיָּחִיד  
 BELoved OF THE SOUL, COMPASSIONATE PARENT



אֲבִי הַיָּחִיד  
 I WILL SING TO MY BELoved, A SONG OF MY DEAREST ABOUT HIS VINEYARD — ISAIAHS:1  
 אֲבִי הַיָּחִיד  
 A LOVER OF GOD WILL DWELL SECRETLY WITH GOD — DEUT. 33:12

NURTURING  
**RELATIONSHIPS**

It is no secret that the foundation of a fulfilling life — far more than wealth or accomplishments — are strong relationships.<sup>16</sup>

Nurturing relationships, however, isn't always easy. In fact, loneliness is so pervasive that the U.K. government went so far as to establish a Ministry of Loneliness.<sup>17</sup> No kidding.

Research has indicated that warm relationships keep bodies physically stronger and minds sharper as people age. Data shows that those with good friendships are less likely to be depressed or to develop diabetes or heart disease, that they regulate stress more effectively, and that they recover faster from illness.<sup>18</sup> The converse is also true. “Loneliness has a physical effect on the body. It can render people more sensitive to pain, suppress their immune system, diminish brain function, and disrupt sleep, which in turn can make an already lonely person even more tired and irritable.”<sup>19</sup>

The challenge of nurturing relationships is an inherent part of the human experience. Drawing on centuries of insights, Jewish guidance for living<sup>20</sup> abounds with examples of what it means to nurture relationships.

The narratives about our matriarchs' and patriarchs' interpersonal relationships serve as both examples and as warnings. Through their interactions with God and with one another, we learn profound lessons about parenting, marriage, friendships, and our responsibilities vis-à-vis our own parents.

Nor are these marginal topics in Jewish teachings; relationships take center stage even in rabbinic literature. The great sage Rabbi Akiva, in fact, asserted that the guiding principle of the Torah is the

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16 [https://www.ted.com/talks/robert\\_waldinger\\_the\\_secret\\_to\\_a\\_happy\\_life\\_lessons\\_from\\_8\\_decades\\_of\\_research](https://www.ted.com/talks/robert_waldinger_the_secret_to_a_happy_life_lessons_from_8_decades_of_research).

17 <https://www.bbc.co.uk/programmes/articles/2yzhfv4DvqVp5nZyxBD8G23/who-feels-lonely-the-results-of-the-world-s-largest-loneliness-study>.

18 [https://www.ted.com/talks/robert\\_waldinger\\_the\\_secret\\_to\\_a\\_happy\\_life\\_lessons\\_from\\_8\\_decades\\_of\\_research](https://www.ted.com/talks/robert_waldinger_the_secret_to_a_happy_life_lessons_from_8_decades_of_research).

19 Robert Waldinger and Marc Schulz, “What the Longest Study on Human Happiness Found Is the Key to a Good Life,” *The Atlantic*, January 19, 2023, <https://www.theatlantic.com/ideas/archive/2023/01/harvard-happiness-study-relationships/672753/>.

20 Written and Oral Torah.

Golden Rule — the reminder to “love your neighbor as yourself.”<sup>21</sup>

The first chapter in this section focuses on fostering and maintaining our friendships, including with life partners and adult children. The next chapter addresses raising resilient and spiritual children — because our parenting has a significant influence on their ability to develop healthy relationships. The third chapter delves into caring for parents, a pivotal moment in our lives that may call on us to grow, serve as role models for our own children, and ease what can be the loneliest times for those we love.

As you dive into this section remember the words of Rabbi Nachman of Breslov, who taught us: “If you believe that you can destroy, believe that you can repair.”<sup>22</sup> May these chapters help you live wondrously, inspiring you to nurture, and even repair, the relationships in your world.

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21 Leviticus 19:18; Bereshit Rabbah 24:7.

22 Meshivat Nefesh #38.



FOSTERING AND MAINTAINING  
**FRIENDSHIPS**

The story of Creation echoes with the refrain “it was good” — but the Torah also defines things as “not good.” The first negative in the Torah is aloneness. “It is not good for a person to be alone,”<sup>23</sup> God says of Adam. The renowned psychoanalyst and social philosopher Erich Fromm expressed it this way: “The deepest need of man is the need to overcome his separateness, to leave the prison of his aloneness.”<sup>24</sup>

Friendship and close relationships are where people feel seen, heard, known, and cared for in good times and bad. But these days people spend less time fostering relationships. Between 2010 and 2013 Americans spent an average of six and a half hours per week with friends. But by 2014 time spent with friends began to decline — and by 2022 it had dropped by more than fifty percent to less than three hours a week.<sup>25</sup>

The authors in this chapter offer skills that are helpful in deepening various relationships — connecting with a friend, a co-worker, or a family member. Adrienne Gold Davis, Momentum’s director of experience and engagement, shares a powerful secret for maintaining respectful relationships and explores one of the most challenging friendships to navigate: the relationship between a parent and their adult child. The founder of Encounter-Centered Couples Therapy, Hedy Shleifer, describes how family relationships, especially an intimate partnership such as a marriage, offers a laboratory for experimentation as she teaches about three connectors that are necessary for a flourishing friendship. Dr. Orit Kent taps into wisdom from the age-old partnership learning mode of Jewish study to help build skills that are relevant to fostering friendships. And Dr. Alan Morinis introduces the art of self-knowledge and personal character development, which fosters traits such as patience, persistence, playfulness, curiosity, humility, and creativity as a path toward establishing and sustaining deeper friendships.

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23 Genesis 2:19.

24 Erich Fromm, *The Art of Loving*, New York: Harper & Row, 1956.

25 <https://www.washingtonpost.com/opinions/2022/11/23/americans-alone-thanksgiving-friends/>.



## Respect and Reciprocity

**Adrienne Gold Davis**

*Adrienne Gold Davis is the director of experience and engagement for Momentum and an international Jewish educator. She was a Canadian TV personality specializing in fashion, style, and beauty before falling in love with all things Jewish and making a major career pivot. She spent 15 years as a senior lecturer and community liaison for the Jewish community before joining the Momentum team. Today she also hosts a top-rated podcast, Rise and Shine with Adrienne Gold Davis, and leads Momentum trips to Israel.*

I want to share a most powerful secret for maintaining respectful relationships. It doesn't matter if they are romantic or platonic, with your parents or with your children. At work or at home. With friends or with colleagues. It's a simple two-word formula that ensures the dignity of your fellow and keeps your focus on your own issues. It is simply this: LOOK. AWAY.

Now, this seems to fly in the face of the model of analysis, magnification, and dissection that we currently indulge in. Perhaps we labor under the delusion that when we truly understand the MOTIVATION for someone else's untoward behavior, when we truly SHARE with them what they are doing that is annoying us, when we list and elucidate the *unpleasant* in our view, then we can somehow make it stop. Or make THEM stop. Or control the things that trigger us in any way. But that is all that it is. A delusion. Because fellowship and friendship, love and intimacy, are not based on staring at that which offends or annoys us in the other. Those emotions are best served by looking away.

There is a famous biblical story that became the very prayer we say when we walk into a synagogue. It is the story of a prophet for hire named Bilaam, who was engaged to curse the Jewish people as a nation. When he overlooked our encampment and tried to speak words of curses, what came out instead was this: *Mah tovu, ohalecha Ya'akov, mish'k'no'techa Yisrael.*

Or in English: How lovely are your tents, O Jacob, Your dwelling places, O Israel.

What exactly did Bilaam see that made words of praise fall from his lips unintentionally? One of the thoughts we learn is from the biblical commentator Rashi. He tells us that in the Israelite encampment none of the people's tent doors



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faced anyone else's, so no one could peer into their neighbors' tents. The Jewish mandate for privacy, for not looking where you are not invited, is a profoundly healing behavior. And it comes up time and again in our sources.

When I was first married, I thought that to truly know my husband meant that I should know his every thought. His every whereabouts. His every weakness. And I made a point of searching for them. I think I thought that love meant seeing everything and even letting the other know you could see. For their BEST INTEREST. Because YOU CARE. BECAUSE you love them! I have come to learn that the very opposite is true. And if we feel the inclination to do this with our spouses, how much more so do we believe we have the right — the obligation — to do this with our children. But something happened with one of my children that taught me about the value and dignity of looking away in order to spare someone the embarrassment of being seen while not at their best.

I was watching a soccer match when one of my boys was about five. He was very excited to be a legendary goalie in his own mind! He didn't make a move without looking to see if I was watching. He could tell from across the field if I averted my attention for even one moment. One evening during a game, I happened to have a seat right behind the goal and watched a player moving quickly on the net. I knew the kid was good and that he would likely score a goal. And that it would break my son's heart. And he would hate that I saw. So as if by impulse, as the ball went into the net, I swiveled around and pretended to be talking to the woman sitting behind me. I looked away so as not to witness what I knew he would not want me to see in his five-year-old machismo. On the way home that night we went for ice cream after his team's crushing defeat. It was a double scoop on a school night just before bed kind of defeat. As we groaned and waddled back to the car, my little one took my hand and, in a moment of unfettered honesty, said, "Mom, thanks for not seeing me lose the game." I stayed silent. I did not know if even he understood what he was saying but, in that moment, I understood it was an act of love for him that made me turn around. And that it was something I had never done for my husband! It was a revelation. I looked away. I chose to see him only at his best.

*Consider a behavior from someone in your close environment for which you would like to experiment with looking away.*



## Nurturing Relationships

The years pass quickly, as they do, and the stakes grow higher than missing a save in goal. It becomes time to navigate a more challenging relationship with our kids, with new rules of engagement. As those stakes get higher, we tend to forget to look away. We overfocus more than ever because we fear the consequences more viscerally. So, I assert that the most challenging friendship to navigate may be the burgeoning one that is possible between a parent and their adult child. The beauty inherent in that challenge is that it identifies the extent one will go to in order to sustain a relationship when its landscape changes so profoundly; how far the heart will stretch and the mind expand to accommodate those changes. For if the relationship between parent and adult child does not evolve into a form of friendship, then it often cannot sustain its closeness. If the dynamic of power doesn't shift from giver / receiver to a more balanced kind of loving, a young adult may resent and push against the parents' clearly defined role as provider.

We see this necessary shift in dynamic play out in the formation of man and woman after God separates the first human into its separate male and female parts — Adam and Chava. In Genesis we learn of the directive to Adam that “he shall leave his mother and his father and cleave to his wife”! But Adam had no earthly parents. What dynamic is God referring to as He commands this shifting of emotional and behavioral “households”?

Consider the words of Rebbetzin Tziporah Heller: “The normal relationship between parents and children is that parents give and children receive. The love that grows between them is surprisingly unbalanced. *Parents love their children far more than most children love their parents. There is a flaw inherent in the relationship that causes this misbalance. Love is never the result of taking. It is the result of giving. The more we give, the more we love. The more we love, the more we are beloved.*”<sup>26</sup>

This is reinforced by the great *mussar* giant Rabbi Eliyahu Dessler, who, in his epic book *Strive for Truth!*,<sup>27</sup> teaches that love and giving always come together. Is the giving a consequence of the love, or is perhaps the reverse true: Is the love a result of the giving? We usually think it is love that causes giving because we observe that a person showers gifts and favors on the beloved. But there is another side to the argument. Giving may bring about love for the same reason a person loves what he has created or nurtured: He recognizes in it part of himself. Whether it is a child he has brought into the world, an animal he has reared, a

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26 Rebbetzin Tziporah Heller, “Getting and Giving the Love You Need,” <https://aish.com/48898307/>, emphasis added.

27 Rabbi Eliyahu E. Dessler, *Michtav Me'Eliyahu (Strive for Truth!)*, Kuntres HaHesed (section on Kindness).



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plant he has tended, or even a thing he has made or a house he has built — a person is bound in love to the work of his hands, for in it he finds himself.

For Adam to love his wife properly he would need to leave behind the childhood model of being exclusively the receiver or the giver. The lines between giver and receiver are blurred as a true oneness of mutual vulnerability and reciprocity is allowed to flourish.

We are not 50/50 but rather 100/100. And that creates the glorious intimate friendship possible between couples.

We have a model for that relationship. It is not encumbered by confusing feelings of lust or even by expectations. It has a chemistry, but not one that is dependent on physical attraction. It is called platonic friendship. It is the thing that causes the Talmud to say, “Either a friend or death”<sup>28</sup> and Sefer Hamidot LehaMeiri to say, “A person without a friend is like a left hand without a right one.” Pirkei Avot 1:6 teaches that friendship is so vital we should be willing to pay for it! “*Acquire* a friend” (even if it costs money!!) — because there are costs involved in sustaining friendships. And while not all those costs are financial, there are investments of time and patience and loyalty and sometimes the discomfort of tolerating the seemingly intolerable. But the cost is worth it. Because friendship is a relationship’s greatest glue.

When our children developmentally need to stop needing us, many parents feel as though their very position is threatened. Their attachment to the position of giver and its inherent emotional rewards feels shaky and tenuous. What does it mean to not be needed? Does it mean I have been successful — or I have failed? Can or will my child love me and want to be near me if they don’t need me?

The fifth commandment tells us to honor our father and mother, and this commandment has no statute of limitations. But note that it does not say “love your parents” or even “enjoy spending time” with them! Closer examination of this commandment gives us guidelines on the standards of treatment and of comportment required regarding our treatment of our parents. What we can and cannot say. What we need or don’t need to provide. It is behaviorally driven, not emotionally driven. It teaches us to act in gratitude for the gift of life we were provided. And it is the bridge we traverse that teaches us how to have gratitude for God!

If one wants a relationship with one’s adult children, then the spirit of friendship must be acquired as well. The work in this is mostly on the parents in the recognition of the autonomy of their child. In the respect and honor afforded their decisions and choices, even when they are in conflict with ours. In a

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28 Babylonian Talmud Bava Batra 16b.



## Nurturing Relationships

celebration — not just a tolerance — of their differences from us. In an acceptance and even admiration of their unique perspectives. In the space between us. In the boundaries required in all respectful relationships. This requires more, not less, looking away.

The love I felt for my children hit me like a freight train. I never imagined I could experience such a depth and breadth of feeling. My desire to give was unbounded. I understood what Rabbi Akiva meant when he said, “More than the calf desires to suck, the mother wishes to suckle.” My desire to “feed” my children spilled over into every aspect of their lives. I wanted to be the font of all wisdom. The source of all love. The place of all nourishment. And then they became teens. I remember the first shut doors — first to the bathroom, then to their bedrooms. I remember the sound of the car door shutting without me behind the wheel. I remember the sound of the door of the dorm building clicking shut behind me (“Don’t let it hit you as you leave, Ma!”). I remember the doors of communications slamming shut. Those doors that I had helped seal with my refusal to relinquish control over their lives. By the magnified looking I could not stop engaging in. And I had plenty of rationalization for my actions: “I am STILL the parent!” “I cannot allow them to DESTROY THEIR OWN LIVES.” “This is still my job!”

In agony I went to my dearest friend. She spoke to me as only she can.

A true friend does not collude with you! They do not defend your feelings at the risk of the truth. She had watched this power struggle unfold before my unseeing eyes and gently helped me understand what needed to occur. She and I are very, very different. We practice different religions. We have different interests. We look different. We think differently. We enjoy different foods and music and even people. But our celebration of one another’s differences has been the fertile ground for my most enduring relationship. She asked the poignant question: Why am I charmed by her differences and not by those of my children? Why do I thrill to our disagreements and yearn to focus on what unites us rather than what divides us? Why do I not worry about her when she does not act like / think like / behave like me? The answer was a painful one to be sure: “Because you are my friend, not my child!” I declared. “Lucky me,” she replied. Ouch.

I would never assume to know what is ultimately right for my best friend. I trust that she will do that work. I know that when she needs to process, sometimes she seeks my opinion and sometimes she seeks my ability to listen. I recognize both our autonomy and our interconnectedness. I respect her boundaries and know her limitations. And she knows mine. I know when to stand back and when to dive in. I know this because, over 40 years, I have learned to watch, wait, and wonder. To read her signals. To tread gently but passionately. To adjust my step to fall into hers.



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Perhaps it was time to make friends with my adult kids!

Friendship is both acquired and bestowed upon us. We can find it by proximity. We can nurture it across miles. It feels so good because it is that unconditional form of love that we crave. It makes us feel seen and heard and understood by someone who has no skin in the game. At a certain point, all parents will need to reach out to their children with a gift of this friendship. It is deeply vulnerable to be needy when you are an adult. Many kids push away all reminders of their dependency — because the cost of showing their vulnerability is to be shoved back into the role of receiver. To be infantilized.

But when we offer friendship to our adult children, we give them permission to need us once again. And we give ourselves permission to enjoy them not as reflections of ourselves, but as the souls we had the gift of nurturing as they made their own personal journeys through this transmigration.

I have had to pull back in order to get closer. And in this seeming dichotomy lies the essence of friendship — a foundation of any relationship, romantic or platonic. I acquired friendship with my adult children by modeling it upon my already mature friendships with peers. And now I have two more friends. Who want to be with me again. Who want my wisdom of years again. Who love me unconditionally again.

It took me analyzing and micromanaging less. And looking away more.

Just look away. You will find yourself closer than you ever thought possible.

## About the Editor

Ronit Ziv-Kreger serves as Momentum's director of education and evaluation. With a PhD from MIT and decades of immersive study in Jewish spiritual teachings, she has more than twenty-five years of experience in designing and leading large-scale educational initiatives. She is passionate about exploring profound questions of authenticity, belonging, courage, and human potential.

Since coming to Momentum in 2016, her responsibilities have included collaboratively advancing bold initiatives and overseeing data-driven success in fostering positive impact for communities, institutions, families, and individuals.

She is the author and editor of two other Momentum publications: *Year of Growth* (2017–2022), translated into five languages and used by hundreds of organizations worldwide, and *Soul Full: Gateways to Jewish Prayer* (Koren/Maggid, 2025). Ronit treasures collaborating with the global Jewish community to create learning resources and publications that foster unity without uniformity.

Raised in both Boston and Israel, Ronit is the mother of three adult children and lives with her husband in the Boston area. She loves hiking, gardening, and studying Torah.



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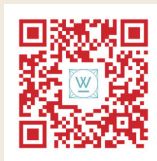


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