GENERATION
TO
GENERATION

Passing on a Legacy of Faith to Our Children
ALSO BY AUTHOR

Holy Land Reflections:
A Collection of Inspirational Insights from Israel

Spiritual Cooking with Yael
GENERATION TO GENERATION

Passing on a Legacy of Faith to Our Children
With eternal gratitude to God for blessing me with the perfect parents who taught me the way I should go.
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FOREWORD

When a young Orthodox Rabbi began his visionary work in 1983 building bridges of understanding between Christians and Jews, it was Dr. Pat Robertson, president of CBN and Regent University, who was one of the first Christian leaders to step forward to embrace Rabbi Yechiel Eckstein’s work. Following Rabbi Eckstein’s untimely death in 2019, his daughter Yael Eckstein stood at the helm of the organization the Rabbi founded, the International Fellowship of Christians and Jews, as its new president. And it was Dr. Robertson’s son, Gordon Robertson, who stepped forward to offer his support. Father and son. Father and daughter. Each represents a link in the chain of faith that stretches from generation to generation, and extends that legacy of faith beyond the boundaries of time and space for generations to come.

I was privileged to know and to support an extraordinary man, Yechiel Eckstein. Yechiel was an Orthodox Rabbi who realized that building bridges between Christians and Jews was a worthy center for a lifetime work.

After the horrors of the Holocaust and the refusal of some Christian groups to intervene, there arose in the Jewish community a profound aversion to Christians. Yet in the modern-day evangelical church, there is a profound love of Israel and Jewish causes.
Yechiel Eckstein saw beyond the prejudices of his day to build a fellowship which has brought tens of millions of dollars in relief to beleaguered Holocaust survivors and needy Jews in Israel and around the world that springs forth from the love which evangelical Christians have for Israel.

The work of the International Fellowship of Christians and Jews is indeed profound, and I am delighted that Yechiel’s daughter, Yael, is carrying on the work of her father. I know that good things are still to come in his memory and as his legacy.

Pat Robertson
Founder/Chairman
The Christian Broadcasting Network, Inc.

Have you ever wondered why God chose Abraham? Genesis 18:19 gives us the answer: “For I have known him, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him” (NKJV). The “keeping of the way of the LORD” is not only the secret to Abraham being chosen; it is also the secret to the survival of Judaism. Even without dwelling in their homeland for more than 2,000 years, the Jewish people have survived. No other nation on earth has retained their culture and their faith for 4,000 years.
God is the God of generations, the God of Abraham, Isaac, and Jacob, and this pattern of generations has been repeated since Abraham to the present day. The faith of our fathers is a legacy that requires each generation to keep the way of the Lord. Within the Jewish family, each generation plays a role in observance in the home, from the youngest asking questions at the seder, to the mother lighting candles, to the grandfather and father giving the blessing over the children on the Sabbath. Judaism is not just observed in the synagogue, it is primarily observed in the home, and each member of the family is a participant.

In today’s world, we live in a culture that is increasingly intolerant of belief, particularly belief in a Judeo-Christian worldview, and in commandments to obey. For years, I have longed for a book, a manual, that could be used by Christian families to transmit a living faith through the generations even while living in a hostile culture. Yael Eckstein has given us that book.

May you study it, may you adopt it, and more importantly, may you do what is written here. If you do, you will find that as we keep our faith, our faith will in turn keep us.

Gordon Robertson
President and CEO
The Christian Broadcasting Network, Inc.
Let each generation tell its children of your mighty acts; 

let them proclaim your power. — **Psalm 145:4, NLT**
On February 6, 2019, my life changed forever with one phone call. I had just returned from a family vacation when I received the news that my Abba, my father, Rabbi Yechiel Eckstein, had unexpectedly and tragically passed away at age 67. In the blink of an eye, I had lost my father, my mentor, and my role model.

Inspired by my father’s work and vision in founding the International Fellowship of Christians and Jews, I had decided to follow in his footsteps, dedicating my life, as he had, to bringing Christians and Jews together and helping Jewish people in need in Israel and around the world. Just months earlier, The Fellowship’s Board of Directors had named me President-elect to take up my father’s mantle once he retired in three years. I had been blessed to
work alongside my father since 2005, taking in his vision, his direction, and more recently, taking on more of the day-to-day duties of running the organization. However, the plan had always been for him to be by my side, guiding me through the transition. Now, bereft and devastated, I faced an unknown future on unfamiliar terrain.

Yet, in those difficult days following my father’s passing, what became increasingly clear to me was that he had been preparing me for this very moment my entire life. Not only had he begun training me for running the largest nonprofit humanitarian organization in Israel, more importantly, he had been instilling in me from my childhood the foundational values I would need to navigate this world and make it a better place. My father had left me a legacy of faith.

As renowned Christian preacher Billy Graham said, “The greatest legacy one can pass on to one’s children and grandchildren is not money or other material things accumulated in one’s life, but rather a legacy of character and faith.” In Judaism, we refer to this as l’dor v’dor, which literally means “from generation to generation.” We pass down our faith to the next generation not just through formal religious training, but through the holy observances, the rituals, and the traditions that happen within the life of the family. I learned the importance of setting priorities and putting God first through the weekly observance of Shabbat. I learned the value of asking questions and seeking wisdom as my family gathered around the seder table for Passover. Each holiday that we observed throughout
the year, and each tradition that we followed — from the *tzedakah* (charity) box we kept in the kitchen to the reciting of blessings before and after every meal — were opportunities for my mother and father to reinforce the fundamental values of hope, gratitude, generosity, courage, faith, and forgiveness. It is these same values that my husband and I are now teaching and passing on to our four children. I know this brought great pride to my father as he watched his grandchildren being raised with those same values and with so much love for God.

When he founded *The Fellowship* in 1983, my father believed that it was this common ground, this commitment to faith and instilling these fundamental values in our children, that both Christians and Jews shared. He dedicated his life to building bridges of understanding between Christians and Jews. As more and more Christians began exploring the Jewish roots of their faith, he shared with them how the apostle Paul in Romans 11 taught that Christians have been grafted onto the rich olive tree of Israel. It is with his vision in mind that I write this book and invite you to take this journey of faith with me.

In the pages of this book, we will explore holy observances of the Jewish year and the key value it reinforces, through the teachings I learned at my father’s feet, and how my husband and I now incorporate those teachings into our own family. In addition, after each chapter, we have provided a section just for you with information on how the observance is mentioned in the Christian Bible,
along with questions and Bible stories to discuss with your family, and a selection of Bible verses to memorize that emphasize a key value. My prayer is that you, too, will be inspired and encouraged as you pass on your faith and train your children for lives of godliness.

Finally, this book is a tribute to my father, in deep gratitude for his love and for his legacy. Shortly before he passed away, my father gave me his blessing in preparation for the day I would assume the duties as president. He said to me then, “This is the prayer I’ve recited over you every Friday night on Shabbat since you were born: May the Lord bless you like our mothers Sarah, Rebekah, Rachel, and Leah. May the Lord bless you and watch over you. May He let His light shine upon you and be gracious unto you. May He lift up His countenance unto you and grant you shalom, peace. This is my blessing to you, that your life with your family, with your children, and your calling be filled with love and meaning.”

These are the words that I have carried in my heart since that darkest day, and which have enabled me to carry on my father’s legacy and pass it on to my own children. Thank you, Abba. I love you always.

Yael Eckstein
Fellowship President & CEO
TZEDAKAH

TEACHING OUR CHILDREN GENEROSITY

There will always be poor people in the land. Therefore I command you to be openhanded toward your fellow Israelites who are poor and needy in your land. — DEUTERONOMY 15:11
“If I am not for myself, who will be for me? If I am only for myself, what am I? And if not now, when?”

— Hillel the Elder, (110 BCE-10 CE), first-century Jewish religious leader and scholar

Growing up, I loved taking photographs with my father’s camera. To this day, I cherish the pictures I took on our family vacations. When disposable cameras came out, and my parents bought me one to take on a school trip, I enthusiastically took pictures of everything and everyone. Today, as we well know, cameras are much more available, as nearly every mobile phone has one; I still marvel at the ability to capture special moments with the touch of a button. Yet, while I am thankful for the modern miracle of photography, I have noticed a trend, especially among children, that concerns me.

Our children are growing up in what has been dubbed “the selfie generation.” Most photos that kids take these days are of themselves. The accessibility of digital cameras, the ease of taking self-portraits, and the rise of social media have all led to the popularity of “selfies,” the new term for modern-day digital self-portraits. From selfies taken from space to comedian Ellen DeGeneres taking a group selfie at an Oscar ceremony, photographic gratification is rampant on the internet and social media. Personally, I take plenty of selfies with the intention of
sharing my life in the Holy Land with people of faith around the world. However, as many sociologists have noticed, the word selfie has taken on a meaning that goes far beyond the object of the camera lens. It’s not just in photos that children are often the focus — it can extend into their lives.

The selfie culture turns people’s focus onto themselves — how they look, how many “likes” they get on social media, what kind of clothing they wear, how much fun they have, and so on. What started out as a harmless, fun activity has now been linked to growing rates of depression — and certainly an increase of narcissism. The great irony, of course, is that focusing on ourselves does not make us happier; rather it robs us of our joy. In contrast, the Bible teaches us about another, more genuine source of joy. Solomon, the wisest man to ever walk the earth, wrote, “he who has mercy on the poor, happy is he” (Proverbs 14:21 NKJV). It is giving to others that truly brings us joy.

The challenge for parents today is teaching our children to take the focus off themselves and turn the camera around so that they can see others. We need to teach our children to see the people around them. First and foremost this includes their friends, their siblings, their parents, and their teachers. But it extends beyond that to the people they encounter in daily life: the bus driver, the janitor, the widow, the orphan, the homeless person on the street corner. Only when our children begin to see others’ intrinsic value and suffering can they begin to understand how they can help others.

Hillel the Elder, a Torah scholar in the first century BCE, said, “If I am not for myself, who will be for me? If I am only for myself, what am I? And if not now, when?” Essentially, he taught that while we certainly
have a responsibility to take care of our own needs, we also have an equally important obligation to help others now, not at some later date when it’s more convenient or when we have more resources. As parents, we absolutely should teach our children to take care of themselves so that they can become independent people. But it is also our job as people of faith to teach them to be givers and to lovingly share what they have with those in need.

From a young age, my parents were very clear about the importance of giving to the needy. As soon as we had any source of our own money, they taught my sisters and me the biblical principle of the tithe — giving ten percent of our money to charity (Leviticus 27:30; Numbers 18:26). So when we earned babysitting money, we automatically set aside a tenth of what we made for charitable giving. However, my parents were not interested in merely teaching us to give our money to charity. Their ultimate goal was for us to become generous people — people who looked past our own desires and concerns and saw the needs and challenges of others. There was no better way to teach us this lesson than through their living example.

I remember one particular night, as I lay in bed, there was a knock on our front door. My father was sitting on the edge of my bed, singing me to sleep, while my mother was busy putting my sisters to bed. My father got up from our nighttime routine to answer the door, finding a complete stranger who he immediately realized was there to ask for charity. This was actually very common in Jewish communities where
the needy felt they could ask for help from fellow Jews. Most people handed the beggars some money, wished them a good night, and got on with their busy schedules.

But not my parents.

My parents would always invite the needy man or woman inside our home, sit them at our dining room table, and serve them a cup of coffee and a piece of cake. One or both of my parents would sit with our guest and listen intently to their story, hearing their problems, sometimes discussing an idea from the Bible. Only afterward did they give whatever we could afford to the person and send them on their way. My father always said, “It’s harder to ask for help than to give help. If a person asks, we must give, and we have to make them feel as comfortable as possible in an extremely uncomfortable situation.”

This night was no different, and the man was welcomed into our home as an honored guest. My parents put bedtime on hold so that they could tend to our guest, and only after he left did they resume where they had left off. The fact that my parents interrupted our nightly routine for the sake of an unexpected stranger in need left an indelible impression on me. It taught me that helping a person in need, even a complete stranger, is of utmost importance, and requires our immediate attention. Not later. Not the next day. Now.

My father behaved similarly when we came across needy people on the street. He smiled, said hello, and struck up a conversation with complete strangers who most people would overlook and bypass. I watched homeless people transform in seconds as they went from looking dejected to energized with life and light as my father spoke with them.
I learned from my parents that giving comes in many forms and that a generous person gives in all ways. Yes, my parents gave their money, but they also gave generously of their time, their effort, their attention, their compassion, and their love. Most importantly, they gave joyfully with a full heart.

Giving charity is a defining characteristic of Jewish life. In Hebrew, the word for charity, *tzedakah*, has a very different meaning than the ideas we typically associate with the word charity, described in the dictionary as “the voluntary giving of help, typically in the form of money, to those in need.” Most people of faith associate charity with words like mercy, kindness, and compassion. However, the word *tzedakah* in Hebrew comes from two root words: *tzedek*, which means “justice,” and *kah*, a reference to God’s name. Taken together, *tzedakah* means “the justice of God,” and is most accurately translated as “righteous giving.” In that sense, giving charity is primarily an act of righteousness, a sacred obligation, and a necessary act in our service to God. God says, “The silver is mine and the gold is mine” (Haggai 2:8). Everything that we possess — from the wealth that we attain, to the talents and circumstances that allowed us to acquire it — are gifts from God. God has given us all that we have so that we might use our resources appropriately. So when we give to the needy, in essence, we return to God what is truly His in the first place.

*Tzedakah* is practiced in the Jewish faith all year long, and ideally, every day. Jewish homes, schools, and synagogues have at least one
special receptacle called a tzedakah box where people can give charity. Many women and girls give tzedakah just before lighting the Sabbath candles on Friday before sunset. Charity is a notable feature of our holidays as well, such as during the High Holy Days when giving to the needy is said to sweeten God’s judgment, or on Passover when the seder meal begins with an invitation to all who are hungry. On Purim, we are explicitly directed to give “gifts to the poor” (Esther 9:22). In addition, people often give tzedakah as a way to commemorate a loved one who has passed, or to honor the living.

As mentioned previously, Jews are obligated to give away ten percent of their earnings, a practice known as tithing (Leviticus 27:30), which is observed by many Christians as well. Giving tzedakah is regarded so highly that it is considered one of the few acts that is “equal to fulfilling the entire Torah.” In other words, giving charity is an essential part of the purpose of life. As the apostle Paul, raised and educated as a Jew, wrote to the church at Corinth, “And now abideth faith, hope, charity, these three; but the greatest of these is charity” (1 Corinthians 13:13 KJV).

The Jewish concept of tzedakah beckons us to understand that charity is an act that profoundly effects both the giver and the receiver. The receiver experiences the blessing of the gift and the subsequent change to his or her physical status, while the giver receives spiritual blessings. It says in the Talmud, the written compilation of the Jewish Oral Tradition, “More than the wealthy person does for the poor, the poor does for the wealthy person.” As Solomon wrote, “The generous will themselves be blessed, for they share their food with the poor” (Proverbs 22:9; see also 14:21 and 19:17). And Jesus taught in the
Christian Bible, “And if anyone gives even a cup of cold water to one of these little ones who is my disciple, truly I tell you, that person will certainly not lose their reward” (Matthew 10:42). Clearly, there is a reward for those who bless the less fortunate.

The Bible says, “There will always be poor people in the land. Therefore I command you to be openhanded toward your fellow Israelites who are poor and needy in your land” (Deuteronomy 15:11). The Jewish understanding of this verse is that there will always be people in need of our charity, not because God desires the suffering of poor people, but because He wants us to become generous human beings. God’s heart for the poor, the widowed, and the orphan becomes abundantly clear in the many laws He gave to the people of Israel as they established their new godly nation. In Leviticus 25:35, He commanded the people, “If any of your fellow Israelites become poor and are unable to support themselves among you, help them as you would a foreigner and stranger, so they can continue to live among you.” He told them to be “openhanded” to those in need (Deuteronomy 15:8) for the righteous “are always generous and lend freely” (Psalm 37:26). If that is God’s heart, it should certainly be ours, too.

There is an axiom in Judaism that says, “The heart follows the actions.” This means that what we do effects how we feel. This is why giving is an obligation, not an option. God commanded us to give to the poor no matter how we may feel because the more we give, the more we feel like giving and not the other way around. Interestingly, the Hebrew word for love, ahava, is rooted in the word hav, which denotes “giving.” This teaches us that love is a byproduct of giving. The biblical directive to “love your neighbor” (Leviticus 19:18) is best fulfilled through
giving. Echoing this directive in his famous Sermon on the Mount, Jesus taught, “Give to the one who asks you, and do not turn away from the one who wants to borrow from you” (Matthew 5:42).

Rabbi Israel Salanter, a 19th-century scholar, taught: “Someone else’s material needs are my spiritual responsibility.” We develop our souls by helping others fill their physical needs. Judaism maintains that it is better to give a smaller amount of charity regularly than to give one large gift and refrain from giving year-round. Just as we need to exercise a muscle regularly in order to make it stronger, we need to give consistently in order to fully develop the trait of generosity. By placing tzedakah boxes in our homes and places of gathering, we give ourselves the opportunity to give charity every day. The box serves as a daily reminder that there are people in need of our assistance, and provides a way for us to do our part to help every day.

The goal for us is to give consistently and generously, but giving our hard-earned money can be difficult. Even with generous hearts, our heads might worry that we will not have enough for ourselves if we give our resources away. However, God promised that, “Those who give to the poor will lack nothing …” (Proverbs 28:27). In addition, God declared that when we give tzedakah, not only will He “pay us back,” He will increase us. “Bring the whole tithe into the storehouse, that there may be food in my house,” God said. He promised, “Test me in this … and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it” (Malachi 3:10). In the Christian Bible, Paul taught, “And God is able to bless you abundantly, so that in all things at all times, having all that you need, you will abound in every good work ... You will be enriched in every
way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God” (2 Corinthians 9:8; 11).

Ultimately, generosity comes naturally when we learn to see the poor as our brethren. In Judaism, we note that every time Scripture commands us to give to the poor, the word “brother” appears as well. This teaches that we must see the needy as our own family members. Just as we would never turn our backs on our loved ones, we must never close our hearts to those who are also the children of God, our brothers and sisters in the family of God. When we see the needy as beloved family, how could we not give willingly, generously, and with love?

In my home, I try to pass on to my children the same sense of generosity that I learned from my own parents by caring for those in need with genuine concern, respect, and love. My intention is to teach my children to give in the fullest sense — of their money, their time, their attention, and their empathy.

To that end, my husband and I bring our children with us once or twice a month to help distribute aid to needy Jews around Israel. In addition, we have multiple tzedakah boxes placed around our home in order to encourage giving regularly and spontaneously. We also place money in our tzedakah box before lighting Shabbat candles on Friday evening. On Shabbat, we invite anyone without a place to eat to come share a meal in our home with our family. We involve our children as much as we can in charitable giving and efforts so that they can experience firsthand the joy and fulfillment that giving brings to both the
giver and the receiver.

Over the years, we have met and befriended needy people in nearby cities, who then became parts of our lives. One such man, David, started out as a stranger we met on the streets of Jerusalem, but as we got to know him, he became a beloved friend. Once we took the time to hear his story, it became clear that David was a holy man who had fallen on hard times. He had spent years studying the Bible with some of Jerusalem’s most respected rabbis, so every encounter with him became a Bible lesson for us. When his daughter got married, we helped with the wedding; when she had her first child, we brought diapers; and when David died, we went to his funeral. We held him up in our home as an example of faith and devotion, kindness, and wisdom. Yes, we gave David money, but more importantly, we gave him respect and dignity. Both are life-giving.

I knew my children had absorbed at least part of this lesson when we were driving to school late one day and my three-year-old insisted that we stop in order to thank the street sweeper. Thankfully I realized the educational value in the moment, so I pulled over and rolled down the car windows. My son thanked the man for keeping our streets clean, which put a huge smile on both of their faces. We were continuing on to school, when my son again insisted that we stop and return to the man. “We didn’t ask him his name!” my son said. “How can we really thank him if we don’t even know his name?” Again, I realized the importance of this encounter, so I backed up and pulled over to the street sweeper again. We asked his name and learned that he was an Ethiopian Jew who had made aliya (immigrated to Israel) less than a decade earlier. We brought him some coffee and listened to his story.
As we finally got back on our way to school, I remembered how my father used to serve coffee to the beggars who came to our door when I was a little girl. I thought about how he had watched his own father — for whom my son is named — welcome countless guests into his home as the rabbi of his community. In that one brief encounter, spurred on by the insistence of my three-year-old son, I could see the chain of generations stretching all the way back to Abraham, who taught the world about kindness, continuing far beyond my own family. I knew then that there is no greater accomplishment than being a strong link in that chain, drawing on the immense strength and wisdom of those who came before us and passing it on to the next generation and all generations to come. L’dor v’dor.
TZEDAKAH IN THE NEW TESTAMENT

The concept of righteous giving, tzedakah, and helping the poor can be found throughout the New Testament’s teachings. On numerous occasions, Jesus taught his followers to take care of the poor, “But now as for what is inside you — be generous to the poor, and everything will be clean for you” (Luke 11:41). When a leading ruler who had faithfully kept God’s commandments asked Jesus what he must do to inherit eternal life, Jesus replied, “You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven” (Luke 18:22). Indeed, giving to the poor was a characteristic of the early church: “They sold property and possessions to give to anyone who had need” (Acts 2:45), so that “there were no needy persons among them” (Acts 4:34). As Jesus taught, “And if anyone gives even a cup of cold water to one of these little ones who is my disciple, truly I tell you, that person will certainly not lose their reward” (Matthew 10:42).
FAMILY TIME — TEACHING OUR CHILDREN GENEROSITY

1. In Acts 20:35, the apostle Paul quotes Jesus as saying, "It is more blessed to give than to receive." Share an experience when you found this to be true.

2. Read the parable of the sheep and the goats in Matthew 25:31–46. What were the righteous rewarded for doing? Why were the “goats” punished? How does this lesson impact your family’s giving habits?

3. Christian author Amy Carmichael wrote, “You can give without loving, but you cannot love without giving.” As a family, discuss what you think this means. What role does love have in giving to others? How does this fit with Paul’s description of love in 1 Corinthians 13?

For Parents
Yael wrote, “My husband and I bring our children with us once or twice a month to help distribute aid to needy Jews around Israel. In addition, we have multiple tzedakah boxes placed around our home in order to encourage giving regularly and spontaneously.” In what ways can you provide your children with regular opportunities for giving or helping others?
MEMORY VERSES

Select one of the verses below on generosity for you and your family to memorize.

*Give generously to them and do so without a grudging heart; then because of this the LORD your God will bless you in all your work and in everything you put your hand to.* — DEUTERONOMY 15:10

*Good will come to those who are generous and lend freely, who conduct their affairs with justice.* — PSALM 112:5

*Whoever is kind to the poor lends to the LORD, and he will reward them for what they have done.* — PROVERBS 19:17

*“Give to the one who asks you, and do not turn away from the one who wants to borrow from you.”* — MATTHEW 5:42

*Command them to do good, to be rich in good deeds, and to be generous and willing to share.* — 1 TIMOTHY 6:18
Yael Eckstein is President and CEO of the International Fellowship of Christians and Jews, the largest charitable organization in Israel and the largest Christian-supported humanitarian organization helping Israel and the Jewish people. *The Fellowship* raises more than $127 million annually, helping 1.5 million Jews in need in Israel and around the world.

Yael leads all ministry programs and serves as the international envoy and on-air advocate, giving her the rare distinction of being a
woman leading one of the world’s largest religious charities. She recently was named by a leading Jewish publication as one of the “top 100 individuals who have positively influenced Jewish life” for her work as “the world’s leading Jewish interfaith activist.”

Prior to her present duties, Yael served as Global Executive Vice President, Senior Vice President, and Director of Program Development and Ministry Outreach. Yael was trained for leadership for over 16 years by her father, Rabbi Yecheil Eckstein, who founded The Fellowship in 1983 by reaching out to Christians and building bridges of trust and mutual effort based on their shared love of the Bible and support for Israel and the Jewish people.

Yael’s writings have appeared in a variety of respected publications, including The Jerusalem Post, Fox News, The Christian Post, and The Times of Israel. She is the author of two books: Holy Land Reflections: A Collection of Inspirational Insights from Israel, and Spiritual Cooking with Yael. In addition, her insights into life in Israel, the Jewish faith, and Jewish-Christian relations can be heard on The Fellowship’s radio program Holy Land Moments, which airs five times a week on nearly 1,000 stations in the U.S., Canada, and beyond.

Born in Chicago and now a proud citizen of Israel, Yael and her husband, Amichai, are the proud parents of Meyora, Liam, Sapir, and Shimmy, to whom they are imparting the legacy of faith.
“The greatest legacy one can pass on to one’s children and grandchildren is not money or other material things accumulated in one’s life, but rather a legacy of character and faith.” — Billy Graham

In Hebrew, the expression for this is לדור ודור, which literally means “from generation to generation.” In Judaism, faith is passed down from one generation to the next primarily through the holy observances, rituals, and traditions that happen within the life of the family.

Through the weekly observance of the Sabbath, Jewish children learn the importance of setting priorities and putting God first. As the family gathers around the seder table for Passover, children learn the value of asking questions and seeking wisdom.

Each holiday observed, and each tradition followed are opportunities to reinforce the fundamental values of faith. Generation to Generation unlocks these holy observances and traditions and reveals the key values they reinforce.

Each chapter also includes a special bonus section containing:

- Insight on how the observance is mentioned in the Christian Bible
- Questions and Bible stories to discuss with your family
- Bible verses to memorize that reinforce key values

These are the values and rituals that Yael Eckstein learned from her father, that she and her husband are now passing on to their four children, and that will allow you to pass on a strong and living faith to your children and grandchildren.