

"Al tifrosh min hatzibur,"

(Don't distance yourself from the community) Avot 2:5

RABBI MARCELO R. BRONSTEIN

Through the salons and BJ B'Yaḥad, we will be able to embrace and engage members and help us become a more inclusive, cohesive B'nai Jeshurun."

This is one of the most important teachings of Hillel the Elder in *Pirkei Avot*, the tractate of our Fathers. We at BJ have undertaken many initiatives during our existence to honor this mandate: to create a more intimate community.

Last year we conducted an extensive Community Building Initiative, reaching out to members through house meetings, surveys, and individual conversations. Through this, BJ learned that members are looking for small group opportunities to create community and meet other members by demographics and interests, making our community feel more cohesive and connected on a deeper level.

A few initiatives came out of these house meetings. One of them is BJ salons—building on the importance of reaching members where they live and creating small, intimate groups, I have chosen this year to facilitate eight beit midrash salons of two sessions each (16 gatherings) instead of teaching traditional limud classes. The salons have the intention of bringing the social action/social justice BJ agenda to our living rooms; I have been working very closely with a few Panim el Panim volunteers to unfold these teachings. Another goal of the salons is to foster strong community among smaller groups by engaging in discussions based on classical texts with fellow BJ congregants. Gathering in members' homes, we have held four salons so far.

In October, Judy and Howard Spivak hosted salons for members who had attended the BJ Family Trip to Israel in 2006. We focused on the meaning of "home" for us and how to relate to the issues of housing and homelessness.

In November, Susan and Stephen Olderman hosted salons for our downtown members. Those who attended shared thoughts about what "equality" meant to them. Through conversation and text study, we learned how people personalize the word "equal," and we paid special attention to marriage equality.

Throughout the year, salons will be available to other clusters: members who live on the east side; Brooklyn members; parents of young children; Hebrew School parents; members who joined one-to-three years ago; and members who joined prior to 1990.

Another initiative to include less-involved members is BJ B'Yaḥad—BJ Together. A volunteer task

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Making Decorations for the BJ Sukkah



PHOTO: LEORA FRANKEL

See page 12 for more photos of the BJ Family Sukkot afternoon celebration.

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SOCIAL ACTION/SOCIAL JUSTICE

Is 10% Enough? Beginning a Dialogue

in the past year, over 200 B'nai Jeshurun members have sought assistance as they struggle with unemployment. This, however, is not the only source of financial strain. People all over the country are hurting because of crushing debt and exorbitant interest rates brought on by, among other causes, irresponsible lending practices. We don't often talk about these private matters in the public sphere, but how many of our relatives, neighbors, friends, and fellow BJ members are struggling with crippling interest rates and experiencing difficulty navigating the complicated terms of credit card agreements? Are you affected by this issue?

We have heard a lot about the big lenders and their troubles in the economic crisis. However, most of us are not lenders—we are borrowers, and it is through that lens that we experience the lending industry. The average American household has nearly \$8,700 in credit card debt.¹ Add to that mortgage payments, home equity lines of credit, student loans, small business loans, car payments, and it becomes clear that our collective experience in the economy is primarily as borrowers. The terms under which we borrow money—interest rates, fees, period of repayment—dramatically influence our financial security.

Interest rates have reached new heights; credit cards regularly charge interest rates upwards of 30%. And in poorer communities payday loans charge an annualized interest rate of over 300%. The question is: what is enough?

This year Congress took steps toward credit card reform by creating some guidelines around fees, notifications, and payments. However, local community leaders from congregations from around the country have said that this is not an adequate response to what is a more far-reaching problem, and they are calling on our nation's leaders to reinstate usury laws by capping interest rates at 10%.

Limiting interest rates is not a new idea. Until laws against usury were repealed in this country three decades ago, interest rates were capped, with some exceptions, at 9%. A series of laws passed in the 1980s and 1990s fundamentally changed the nature of lending in the United States.²

Communities across the U.S. have started to come together to say 10% is enough.³ Why that amount? Because 10% interest is enough for our nation's banks to operate profitably without exploiting borrowers. Obviously, the lending industry and its employees make a significant contribution to our society. They provide needed resources that allow our families or businesses to thrive. In addition, banks have rights, as well as economic exigencies. The idea is that 10% puts proportion and equity into the relationship with the borrower and restores our capacity to form right relationships. Also, moral and civic prohibitions against usury stretch deep in our religious and national history. By speaking out, we are saying that we don't have to be economists or financiers to see abuse and name it. Borrowers must be accountable for their own finances and for

By beginning to tell this story, and at the same time, discussing the shared teaching of the Jewish, Christian, and Muslim faiths against usury, we elevate the public discourse and we learn about each other."

accepting loans within their means. Part of this campaign is to educate people to be informed borrowers and to encourage people to live within their means as best they can. Still, as a primary driver of our economy, the lending industry could be held to a higher standard.

There is an exciting coalition working on this issue. It includes 17 of Metro IAF's (Industrial Areas Foundation) broad-based citizen power organizations from all over the country as well as member organizations in the United Kingdom. Affiliated coalitions in the New York area include: Manhattan Together, East Brooklyn Congregations, South Bronx Churches, Long Island CAN, Empowering Queens United in Action, and Leadership. B'nai Jeshurun is a member of Manhattan Together, and through Panim el Panim, BJ's organizing and advocacy initiative, we are able to work with other congregations and nonprofits from across New York City on issues of justice and common concern.

Congregations that are part of Metro IAF have begun to conduct surveys and host small group meetings to assess the kinds of high-interest debt people in our communities are accruing. Some members were surprised to realize how much of their budget went toward paying down interest on usurious loans. Have you ever spent time while paying bills contemplating how much easier it would be to save money or make

"Al tifrosh min hatzibur" RABBI MARCELO R. BRONSTEIN *continued from page 1*

force developed this program to reach out to members who want to learn more about the variety of volunteer opportunities BJ has to offer.

Groups, called k'vutzot, are participating in three informational, educational—and most of all *fun*—programs this winter, including a home-hosted Shabbat dinner. We're happy

to reach out to the target audience of members who have been coming to BJ for many years and want to learn how to get further connected to our committees, events, classes, and each other.

Through the salons and BJ B'Yahad, we will be able to embrace and engage members and help us become a more inclusive,

cohesive B'nai Jeshurun.

"Al tifrosh min hatzibur": don't go too far, stay in touch. It takes an effort to do that, to be connected, to be part of and not apart from, and when we do so, we become better individuals and a better, stronger community. ■

ends meet if you didn't have high-interest debt? I certainly have!

Since this campaign began, a series of events has taken place, with concerted efforts on July 22, 2009, in Washington, DC (100 people), New York (275 people), Durham, NC (50 people), Chicago, IL (50 people), Boston, MA (100 people), London, England (200 people), and on October 2, 2009 in Charlotte, NC (500 people). Small groups representing these large assemblies requested meetings with Bank of America, Wachovia, Citigroup, JP Morgan Chase, Boston Federal Reserve Bank, Royal Bank of Scotland as well as with New York Attorney General Andrew Cuomo. It is not every day that ordinary citizens from communities of faith walk into a bank and say, "We would like to begin a dialogue on your institution's lending practices and their impact on our communities." Additionally, IAF has initiated conversations with US Senators and other elected officials with whom we have built relationships over many years working on issues as diverse as affordable housing, public education, the living wage, health care, and the environment.⁴

This is a great opportunity for members of B'nai Jeshurun to work with the other congregations of Manhattan Together on an issue of common concern, because I suspect that we are all affected. But first, we need to begin the conversation right here at B'nai Jeshurun. The Panim el Panim Task Force began by having one-on-one conversations this summer, to see how the issue resonated with our lay leaders. We were surprised how readily stories of personal experience with the problem emerged. The discussion clearly energized our lay leaders. And now, Panim el Panim will be working to initiate these conversations with a broader cross-section of the community. We want to talk to everyone. We want to talk to those who have experience as borrowers, as well as people who work in finance and understand the complexities of the lending industry. We want to get a handle on how much our particular community is affected.

We can look to Jewish texts for wisdom on the relationship between borrowers and lenders. The Torah says: "You shall not take interest on him" (Exodus 22:24). *Sefer Ha*

Chinuch, a book created to explain the ideological basis for the Commandments, says, "According to the normal morality of the world, one should be entitled to charge for the use of one's money. However since the whole purpose of the mitzvot is to purify the soul, God instructed us to give up that which is acceptable by normal moral standards." By the Middle Ages the complexities of the market led the Rabbis to create a form called *Heter Iska* by which interest could be charged while controlling possible abuses. We could say that as vegetarianism can be considered the highest degree of kashrut, a free loan would be the highest degree of loan. If that is not possible, limits must be in place in order to benefit the borrower and not to generate more poverty, thereby necessitating more need for tzedakah. In order for our community to engage in a real dialogue, we must study and learn together. Then we can bring our own teachings to the table for interfaith study with our partners in Manhattan Together.



I've used the term "usury" a lot here. The history of discourse on the Jewish community and "usury" has been complicated and, at times, anti-Semitic. Panim el Panim leaders who participate in the strategy team of Manhattan Together have already brought this issue to the discussion. If the Jewish congregations of Manhattan Together and other IAF affiliates are going to have a public voice on the issue, then we must learn about this history together. At one meeting, a leader from an African American church in Queens said, "What history? You guys have baggage too?" And so we started to tell our story about the history of Jews being restricted to the Pale of Settlement, about restrictions on land ownership and professions, about the role of some Jews as lenders. We told of the stereotype of the Jew as usurer perpetuated in Eastern European by government and Christian authorities alike,

a stereotype that has hurt Jews at times all over the world. But, by beginning to tell this story, and at the same time, discussing the shared teaching of the Jewish, Christian, and Muslim faiths against usury, we elevate the public discourse and we learn about each other. That is what it means to do interfaith work for justice. We need not be held hostage by this history; we can take a stand on this issue if we decide as a community it is important to us, because it affects our neighbors and ourselves.

B'nai Jeshurun alone can have no impact on an issue of national concern like usury. But through strategic action, by engaging our leaders and public officials, and building relationships in coalition with communities like ours all across the country, we can make change happen. This is the foundation of all of our social justice work. In each of our Panim el Panim campaigns, from Marriage Equality to Domestic Workers' Rights, we partner with other organizations to make change in our city and state, and now our country.

This is just the beginning of a conversation. Panim el Panim would like to ask BJ members, are you affected by this issue? ■

— Channa Camins,
Director of Social Action/Social Justice

1 <http://www.federalreserve.gov/econresdata/releases/statisticsdata.htm>

2 <http://www.10percentisenough.org/sites/default/files/documents/History of Deregulation.pdf>

<http://www.10percentisenough.org/sites/default/files/documents/Metro IAF background paper.pdf>

3 <http://www.10percentisenough.org/>

4 IAF's experience building Nehemiah Housing in NYC means that they bring hands-on experience to the table, providing credit for low-income homebuyers. Nehemiah houses have a remarkably low rate of foreclosure in the midst of this economic crisis. For more information, <http://www.npr.org/templates/story/story.php?storyId=113931948>

To get involved, contact Channa Camins at x259 or ccamins@bj.org.

COMMUNITY

BJ's Caregiver Havurah

there are times in our lives when contact with like-minded individuals can make a profound difference. The BJ Caregiver Havurah is a group that makes such contact possible.

The Caregiver Havurah started in 2008 when BJ was reorganizing its existing havurot. We noticed that new havurot did not address the needs of members of our community who were facing the daunting daily challenges of dealing with loved ones who were seriously ill, frail, or elderly. We sought the guidance of Rabbi Felicia Sol, who met with us and the BJ social worker, Susan Klev. This meeting was helpful, and we formed a group that would assist us to navigate through the difficult times we faced.

Our first meetings were cool, perhaps a little tentative. We needed to make sure that we were creating a "safe space" where we could discuss personal matters without reservation. We decided to use the text *Healing of Soul, Healing of Body*, edited by Rabbi Simkha Weintraub, as a means of discussing what might have been unmentionable.

We created that safe place for ourselves and were able to talk about our lives as caregivers. We found out quickly that we really understood one another's

experiences, challenges, and problems. Each of us had different information about health networks, hospice (home and facility), nurses and doctors, and the various agencies where we could turn for assistance. Everyone benefited when we shared our information and hands-on experience. We helped one another solve problems and had the collective knowledge necessary to face each new twist and turn of our caregiving lives with more assurance.



Members of the BJ Caregiver Havurah

The monthly meetings took place at different members' homes. Since we began the havurah, two members of the group became widowed and one person's frail mother died. We gained strength from each other during our bereavements.

As we write this article, the group is expanding to include additional BJ members who are currently care providers for loved ones.

“We created that safe place for ourselves and were able to talk about our lives as caregivers. We found out quickly that we really understood one another's experiences, challenges, and problems.”

The experience of being in such a special group with individuals devoted to their loved ones has been a great comfort, and we encourage any BJ member who would like to experience this type of support to contact Anne Millman at anniemill@aol.com. ■

— Rae-Carole Fischer and Susan Viuker Landau

Rae-Carole Fischer, a BJ member for 14 years, has served on the Development Committee and has been an usher for Shabbat services for more than 10 years. Rae-Carole has 30 years of experience in finance, counseling, and geriatric care and now has an additional specialty: working with baby boomers as they assist their aging loved ones. She is a past member of the Board of Directors of Goddard Riverside Community Center.

Susan Viuker Landau, a member of BJ since 1994, co-chaired the Kiddush Committee for five years, and is a regular Friday night usher. She volunteers at the Center for Jewish History working on the Hebrew Immigrant Aid Association records. She is also an avid genealogist who has found and reunited with family in Argentina, Israel, and the United States.

Morning Minyan Is Good for the Soul

Your attendance is needed so that mourners can say kaddish.

We ask all members to come at least once a year. It's that simple.

New postcard reminders of this commitment are now being sent.



**B'nai
Jeshurun**
בני ישורון

Morning Minyan: Can We Count On You?

In order to ensure we have a minyan every day in support of mourners and others in our community who are saying Kaddish, the BJ community asks that we can count on you as part of our morning minyan once each year.

By praying with the community and being counted in the minyan, you will do a mitzvah for your fellow congregants and will find your own day enriched.

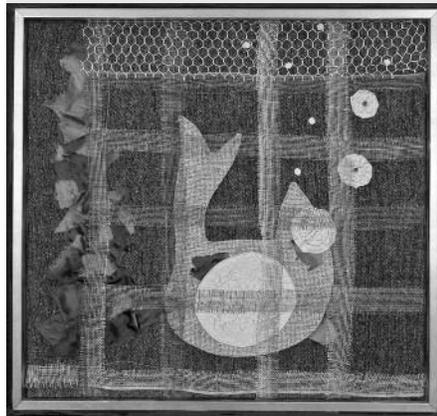
PLEASE TURN OVER

Prison Hevruta: Kernel of a Miracle

BJ member Susan Kaplow and Judy Clark, an inmate at Bedford Hills Correctional Facility, share experiences of their ongoing Torah study partnership.

Susan:

a lmost two years ago, Rabbi Felicia asked me to study Torah with Judy Clark, an inmate at Bedford Hills prison, whose radical politics led her to participate in the 1981 Brinks robbery, during which two men were killed. Judy was from a culturally Jewish but anti-religious family. But during her 28 years of incarceration, she'd been drawn to spiritual practice and now craved more intense Jewish learning. I was (and am still) studying Torah and Talmud in hevruta at Drisha Institute.



"In the Belly," a collage by Susan Kaplow, inspired by Judy's comment that being in prison is like being Jonah in the whale.

I wanted to study the Prophets because I both identified with and was appalled by them. We began with Abraham Joshua Heschel, who helped ground our textual reading in a synthesis of reverence for our tradition and social conscience. Just as Susan has learned from my perspective, so too have I learned from hers. Her reflections on finding an authentic path through her life-threatening experience of cancer in many ways parallels my spiritual journey. Her questions—of the text, of me—draw from me ideas and connections that I would not even be aware of. Sharing her experiences of creating sacred art has given me a far deeper sense of the common wellsprings of my religiosity and creative yearnings.



At the prison art show, the hevruta (from left, Susan Kaplow and Judy Clark) stand next to Susan's collage.

I only knew the image of hevruta from photos and movies showing Orthodox men reading aloud to each other. With Susan, I have learned its heart. Our relationship is fed by our study, and our study takes specific form and direction through our growing relationship. Passion nurtures passion. Our study in hevruta is an ongoing process of creation, rooted in a tangible appreciation of the ancient footprints we walk along. ■

When I leave, I am always in tears—for Judy, for the other women inside. But in our hevruta, I feel lifted up. I know that's because Judy keeps reminding me that God is also in this place."

Even after so many visits, I still cringe at the guard towers, the glare from the rolls of razor wire, the terrible blandness of the cafeteria-like visitor's room. When I leave, I am always in tears—for Judy, for the other women inside. But in our hevruta, I feel lifted up. I know that's because Judy keeps reminding me that God is also in this place.

Judy:

W hen I first spoke with Rabbi Felicia, who has visited and mentored me for several years, about my desire to integrate my scholarly work and my training in Clinical Pastoral Education, I did not really know what I was looking for. She brought Rabbi Mychal Springer, who was developing a CPE program for JTS, who said: "You need more grounding in specifically Jewish approaches to healing." The next thing I knew, I got a letter and a visit from Susan, offering to study in hevruta. I describe this process so specifically because it is the kernel of a miracle—this chain of connection, this willingness to cross boundaries—that has helped me live in the wide world through 28 years of imprisonment and is my experience of the divine as connection.

Over the months, Judy and I have created our own unique hevruta in the beit midrash of the prison's visitors room. I've offered her a deeper grounding in Judaism. From her, I've received midrash culled from a life experience radically different from mine. When we read from Isaiah, she spoke repeatedly of the dangers of believing, as she and her political colleagues had, that you are privy to a higher truth and that everyone else is deluded or evil. When we spoke about Jonah, she told me that during her first months in prison she'd felt like she was in the whale: at once safe and trapped. I made art from these words, a visual midrash I never could have imagined on my own. Another time, wondering about the binding of Isaac, Judy made the connection with the women in her prison who had killed their own children. "They loved them so," she said, "and now they grieve for them."

STAFF SPOTLIGHT

Shira Wallach: A New Voice

before you start reading about Shira Wallach, BJ's Cantorial Intern for this coming year, I suggest you get some music playing in the background. Some Israeli folk music will do. Or the Wailin' Jennys. Or Josh Groban. This will help you enter into the soundtrack that plays in her head.



PHOTO: DENISE WAXMAN

Shira's journey to the bimah at BJ was almost a bee-line from her native Tampa, Florida. She grew up there with her loving family, parents Rae and Paul, and younger brother and sister,

David and Miriam. Singing "Baby Beluga" and "Down by the Bay" with Raffi are among her earliest memories. Her home was suffused with love of both music and Judaism, usually combined, for example in evenings singing songs around the piano after dinner. By age 9 she was learning to read Torah with her father. Not long after that she began participating in Ramah services, and she has been deeply engaged in the Jewish communal world ever since. Her move to New York City to attend Barnard and the Jewish Theological Seminary was so natural it seems almost pre-ordained. From there, BJ was just short a short ride on the downtown 1 train.

While at Columbia, where she studied psychology, she became active in the Jewish Women's A Cappella Group, performing secular and Jewish music at orientation programs, Hillel, shuls, nursing homes, and at JTS. Shira rediscovered her love for dance at Columbia in a mandatory Phys. Ed. class. She enjoyed it so much she became involved in choreography.

She ventured to London for a year, "all alone," to work for Masorti as a university student fieldworker. She identifies the trip as the "craziest thing she ever did." Crazy because she left behind her familiar social network of friends and family. She didn't appreciate how challenging that trip would be for her, but is glad for the experience, and how it made her more aware of her own community needs. Happily, her parents now live nearby in New Jersey.

When Shira talks about music, what she likes and the effect it has on her, she conveys her visceral response to and love for music. She describes loving the beginning strains of certain songs and the way her feet start tapping or her body sways in rhythm. Not surprisingly it is the texture of the human voice, especially when blended and harmonized, that she particularly loves. Best of all, for her, is being enveloped by voices.

Her most memorable experience leading services was during Kol Nidre at a

It is the texture of the human voice, especially when blended and harmonized, that she particularly loves. Best of all, for her, is being enveloped by voices."

synagogue where she sang with the congregation seated all around her. Singing that ancient and profound music, in the middle of a sea of voices, she describes as a peak experience.

In response to a series of probing questions a few more personal tidbits emerge. Her comfort food is chocolate. She has some regret at having been too much of a goody two shoes as a child (she says that she never cut a class, did all her homework, and always followed directions). Her ideal day would be spent in a boat on sparkling water with friends and family and "everyone would be singing and they would all know their parts." Her choice for another talent, if she could pick one, would be the ability to fly, something she has dreams about. She loves Crocs shoes and owns three pairs.

She wants BJ members to know that she is deeply inspired by BJ. "I've learned so much and can't wait to continue learning from and growing with the community."

Shira is a lovely, warm, vibrant young woman, one of those people blessed with both a passion and a gift for music. The music is always playing in the background, it seems, and she is choreographing a beautiful life of love, meaning, and dedication to Jewish values. ■

— Denise Waxman

Leora Frankel, Rabbinic Intern for Youth and Family Education

have you met Leora? Although she has been a BJ member for many years, Leora began working at BJ just this past January. Leora comes to BJ with vast experience in Jewish education, working with kids of all ages. She grew up in East Brunswick, New Jersey, where she was very active in Young Judaea, the Zionist youth movement. Leora completed the undergraduate Dual Degree Program at Barnard College and the Jewish Theological Seminary, majoring in Psychology and Bible, as well as earning a Master's degree in Jewish Education at JTS. Leora has been



education, most recently for national Young Judaea. She is currently enrolled in her third year of rabbinical school at Hebrew

to Israel over a dozen times, notably during two year-long academic programs, and has worked in Jewish camping, leadership training, and synagogue

Union College–Jewish Institute of Religion in New York and is a Schusterman Fellow. Leora leads Junior Congregation and is proud of the great start to the Rosh Hodesh: It's a Girl Thing! program for 6th grade girls that builds self-esteem, leadership skills, Jewish identity, and friendship networks of adolescent girls. Leora also leads tefillah in Hebrew School and organizes community programs for families at BJ. We're delighted to have her on the BJ staff. She can be reached at lfrankel@bj.org or x271. ■

— Ivy Schreiber, Director of Education

Felicia Answers Your Questions

Over the summer, the community was asked to submit questions about Rabbi Sol to learn more about her. Thanks to everyone who submitted questions. Let's learn about Felicia!

Felicia grew up in a loving family in New Jersey and Connecticut, and her childhood was filled with music, singing, sports, nature, and strong ties to Judaism. This background influences the rabbi she became.

Asked when she felt the strongest connections to Judaism, Felicia responds she has never felt *disconnected*. Her family became involved in the synagogue when she was young. She has powerful memories of bearing witness to her mother's adult bat mitzvah, how meaningful it was for her mom and for her too.

All Sol Family members played instruments, and, while the others play piano, Felicia chose the guitar. Studying classical guitar became the first step on a musical journey. She attended Camp Eisner in the Berkshires for 12 years as a camper and a staff member. Playing guitar and song-leading were foundations of the camp experience; as a camper she hoped to eventually become a songleader; and she did. It evolved into a spiritual calling, as she added Jewish songs to the fireside repertoire.

Camp Eisner played an unparalleled role in Felicia's Jewish learning and experience. She shares a memory of when she was the youngest at camp and they lived at the bottom of the hill, the oldest lived at the top. Everyone wore white on Shabbat, and the oldest campers would begin from their cabin singing Shabbat songs, playing guitars, and go to the next cabin—eventually they would come wend their way to the bottom. Over 500 people singing, dressed in white, coming toward the young children had a powerful impact on Felicia

and the drama of anticipating Shabbat and the beauty it could bring.

Camp also served as a place where Felicia met some of her earliest mentors. There were many counselors that had a big influence on her. High school youth group was also influential. In her senior year, she was on the regional board in New England as the Vice President of Study and Worship, and the advisor, Monica Weinstein, z"l, had a profound impact on her has a Jewish educator and model of what she could be.



Being in such a big city and part of such a big synagogue means she doesn't only see herself in the role of the teacher: even as she loves to teach, she cherishes being a student."

Asked about her favorite novel, Felicia tells us that she loved Wallace Stegner's *Angle of Repose*. In high school, her favorite was *Pride and Prejudice*, by Jane Austen. A sophisticated work with lots of imagination, it was the first book she loved.

Recently, she has enjoyed non-fiction, biographies and autobiographies, and history. One that stands out is Daniel Libeskind's autobiography about his plans for the Jewish Museum. To have a window into the mind behind the artist was very compelling, so compelling that Felicia visited Berlin this past summer.

Felicia describes how she is able to renew herself, given the demands of the rabbinate. For example, she takes vacation very seriously. Noting that vacation is valued at BJ as an important time for rejuvenation, she mentions that the rabbinic team works hard, making it even more meaningful that vacation is honored. That's also the benefit of working in a team. She and the other rabbis know there is someone to cover and that things are taken care of. Aside from reading and enjoying the beach and the country, Felicia is blessed with many



PHOTO: DENISE WAXMAN

important friendships that keep her going and three adorable nephews who are an endless source of joy. Going to the gym (especially spin class) is a great release.

Felicia is a part of two cohorts that have served as great sources for reenergizing her around work rather than escaping from it. One is a Jewish social justice activist group called Selah, and the other is the Institute for Jewish Spirituality. The experiences, Felicia comments, "work the soul in other ways, help give a new perspective and feel connections with others who are on similar yet diverging paths."

The Institute for Jewish Spirituality lets Felicia practice Judaism without being a teacher. It is a two-year program with semi-yearly retreats where rabbis are students the whole time. Also, being part of a team at BJ, she is not always the teacher, so she is able to attend other people's classes or lectures.

She feels we are blessed to have so much wisdom in our community, with guest scholars and simply experiencing the richness of New York. Being in such a big city and part of such a big synagogue means she doesn't only see herself in the role of the teacher: even as she loves to teach, she cherishes being a student.

She hopes she will have the honor and privilege of being a student and teacher for many years to come. ■

— Belinda Lasky and Sarah Guthartz

COMMUNITY

The Many Shades of Judaism

A Mother And Her Bi-Racial Daughter Reflect On Their Emotional Journey To The Bima

This article is reprinted with permission from the Fall 2008 issue of *Bar Mitzvah* magazine.

Eliana Slurzburg:

the whole bat mitzvah process is long and frustrating for many Jewish preteens, but for me it was a lot different from most others' experiences. Not only did I have learning difficulties that made learning trope really painful, but I needed to figure out my Jewish identity. I am a Jew and also a child of color.

As a little girl, I celebrated all the Jewish holidays and many Shabbats with a group of friends from preschool. I was a student at the B'nai Jeshurun (BJ) Hebrew School, and I went to many children's services at my synagogue.

But the first time I realized I was a different kind of Jew was when I was seven years old. One day, on the bus going to my Jewish day camp, two boys confronted me. They stood over me and said, "You know, if we were living 100 years ago, you would be our slave, and we would be your masters!" Something happened inside of me that day that made me feel different and ashamed, and it gave me a sense that I no longer belonged to the Jewish community I had known.

After many emotional days crying with my mother about this incident and what it meant to me, the search for my Jewish identity began. My mother dragged me to a Jewish multicultural dinner that was my introduction to learning that there were other people who thought and felt just like me. It was very comforting to know that others had struggled and dealt with the pain of being a multiracial Jew. They expressed the deep emotions that I was not yet able to express out loud. They talked about their sense of not belonging and of the hateful and naïve statements made to them in synagogue. They talked about their own confusion and their inability to get others to see that they, too, were Jewish.

What I learned from them helped to cushion the blow of yet more hurtful words. Just days before my bat mitzvah, at Rosh

Hashanah services, I overheard a little girl ask her mother what a black person was doing in the synagogue. The mother put her fingers to her lips but gave no explanation.

As I continued to go to Shabbat dinners, multicultural holiday celebrations at the JCC, and lectures at BJ, I found a renewed interest in Judaism. I was blessed to meet many wonderful people. Some became my mentors, and one in particular, Yavilah McCoy (an Orthodox African-American Jew) helped me to prepare for my bat mitzvah and my d'var Torah by teaching me about the history of Jewish multiculturalism. She took me under her wing, inspired me to find my own voice in the Jewish community, gave me opportunities to speak about my experience as a Jew of color at various events.

I was initially a little uneasy at bringing up the subject in my d'var Torah. I wasn't sure how the congregation would view it, but I knew that whatever the outcome, I was speaking up and educating those who were oblivious to Jews of color. And for that I was extremely proud of myself.

On the day of my bat mitzvah, I was anxious,

but also really excited. I felt that I might disturb some people, but I also believed that others would be open to what I had to say. After I finished my d'var Torah and made my way through the aisles of my congregation carrying the Torah, I was overwhelmed with emotion. I remember seeing people's faces and the tears in their eyes. Through their words and reactions, I was immensely touched by their recognition and appreciation of what I said. It was a moment that I will never forget.

Within all the Mazel Tovs, I also heard requests that I should speak more often and get more involved in the Jewish community. I wasn't ready to become that voice the community so desperately longed for just then. First, I had to become more comfortable with myself and my Jewish identity before I would be able to vocalize my opinions in public.

Over the next few years, I found myself immersed in programs that helped me develop my Jewish multicultural identity. At my Hebrew school, for the past four years I have been an assistant teacher for first- and second-grade students. My mere presence offered an unspoken recognition among



Eliana (center) and Lucy Slurzburg (right).

other students of color. I became for them something that I didn't have during my years at Hebrew school. At an early age, they were able to grasp that it was not uncommon to see a person of color in their classroom. It would not be foreign to them, as it was for me, to recognize that Jews come in all colors. During a service trip to Muchucuxcah, Mexico, with other BJ teens, race was no longer an issue. I found that I had a unique voice in our Jewish text discussions, and one that was very welcomed. Both of these programs built up my confidence and helped me believe that there was an important place for me in the Jewish community.

My mere presence offered an unspoken recognition among other students of color. I became for them something that I didn't have during my years at Hebrew school."

I also made personal connections with the rabbis from my synagogue. They all motivated me to continue to make my voice known and encouraged me to get more involved in BJ. I am currently involved in a teen leadership program there, and I'm always looking for other ways to contribute my voice to the understanding of Jewish multiculturalism. I know the importance of being a bridge in many of my communities, but I now also understand my mission of being an educator in the Jewish community.

Eliana Slurzberg is a junior at Talent Unlimited High School, a performing arts school in Manhattan, where she majors in dance.

Lucy Slurzberg:

i grew up in a joyous, traditional Jewish household in an Irish-Italian Catholic neighborhood. Some of my fondest memories were of having my Christian friends over for Shabbat dinner. My mother cooked a five-course meal, and they became familiar with challah, chopped liver, chicken soup, and brisket. During the dinner my mother wove into the conversation the teachings of the parshah (Torah portion) for the week.

My other memory was Shabbat luncheons at the home of the woman who was the backbone of the Talmud Torah that I attended five days a week. There were

usually five to six families invited to lunch. We spent Shabbat afternoon eating, singing nigguns, and dancing Israeli folk dances.

Though they were two different types of community (my Christian friends and the families of the Talmud Torah), it was clear that the traditions of Shabbat and the holidays were intertwined within each.

So it was no surprise that when I adopted my biracial daughter at birth as a single mother-by-choice, our household became the center for all the Jewish holidays and Shabbat. Since I had a more religious background than all of my friends, they were eager to experience the holidays with their children in a way that they could not do on their own. Between the ages of two and seven years, my daughter, with seven of her friends and families, made Torahs for Simchat Torah, made menorahs and cooked latkes for Chanukah, and built a Sukkah each year on our deck where families gathered for dinner. For Rosh Hashanah, each child had a book to record an accounting of what he or she felt good about and uncomfortable with, what accomplishments he or she made that year, and what he or she struggled with. They learned the practice of t'shuvah—how to ask and give forgiveness. We celebrated Passover with plays about the Passover story. We got so elaborate that one year we had a magic show to demonstrate the 10 plagues that featured handmade costumes for each child.

It was not until the summer of my daughter's seventh year that I would learn that this community would not be enough to help her with her Jewish identity and make her feel a part of the Jewish community. One day, on the bus to her Jewish day camp, two boys confronted my daughter and told her, "If we lived 100 years ago, you would be our slave, and we would be your masters."

Racism had finally entered our home, and I knew a major change would have to happen in our lives. Luckily, the JCC of Manhattan had developed a thriving Jewish multicultural community. I took Eliana to her first Jewish multicultural Shabbat dinner there. It would be the event that changed the course and understanding of our Jewish lives forever.

A ritual at these dinners included two

I chose a bat mitzvah date not according to her birthday, but rather to the content of the parashah from the Torah. In Vayelekh ... Moses instructed that all of the people must assemble to study Torah. He pushed the Jews to understand that all included the strangers in their cities, as well as even the non-native born among them, meaning that everyone is included in God's covenant."

people speaking about how they integrated their Judaism with their race. When Eliana told me that these "girls" spoke to something that was in her heart that she could not put words to, I knew we had found a place to call home.

We went to every Jewish multicultural event the JCC had—Shabbat dinners, Chanukah celebrations, Passover Seders, talks, and musical events. We bought CDs and artwork made by Ethiopian Jews, and we went to photography exhibits at the Brooklyn Museum on "What is a Jew" and a show at the Jewish Museum entitled "The Jewish Identity Project."

Our continued involvement in the Jewish multicultural community produced wonderful connections and friendships. Eliana became the little sister to the "girls" who spoke, and she developed a special mentoring relationship with Yavilah McCoy, an African-American and fourth-generation Jew. Yavilah is a Jewish educator and activist whose mission it is to bring Jewish multiculturalism to the entire Jewish community. About a year before Eliana's bat mitzvah, our synagogue, B'nai Jeshurun (BJ), hosted an evening of dialogue about Jewish multiculturalism. Some of the "girls" spoke, as did Yavilah. At the end of the evening, Yavilah offered to be Eliana's mentor in learning the history of Jewish multiculturalism.

Again, on the way home Eliana shared her excitement of having a mentor and realizing how important it was for her to deepen her understanding of her historical heritage. I was not far behind in understanding the opportunity that her bat mitzvah could offer her to reflect on her role in the Jewish community. I chose a bat mitzvah date not according to

(continued on page 13)

HISTORY

Some Notes on the History of BJ

in the course of my research on the BJ sanctuary, I've come across a wealth of information about the building and the history of the congregation. Here are selected details, as many as space will allow.

B'nai Jeshurun was the first Ashkenazic synagogue in New York, founded in 1825 by a group of German Jews who broke away from the (Sephardic) congregation Shearith Israel. In 1842, a group left B'nai Jeshurun to form Ansche Chesed, and that same year a group left Ansche Chesed to form Rodeph Sholom. In 1845 an English-speaking group broke away from the German-speaking B'nai Jeshurun to form Shaaray Tefila.

The congregation has been in five locations: downtown, on Elm Street (1825). and Greene Street (1850-51); midtown, on Thirty-Fourth Street (1865, on the site that is now Macy's), farther uptown, on Madison Avenue near Sixty-Fifth Street (1885) and its current location (1918). This migration north paralleled the development of the subway lines as they linked lower Manhattan to midtown and the Upper West Side.

The architects of the building, Walter S. Schneider and Henry B. Herts (a noted theater designer who also created the main building at Yeshiva), were members of the congregation. When in 1989 the New York City Landmarks Preservation Commission designated the neighborhood that includes the BJ building the Riverside-West End historic district, the report noted, "The 'Semitic' style created by the architects with this building was immediately recognized as an important architectural contribution and subsequently influenced synagogue design in New York City during the 1920s.... According to the architects, the inspiration for the Semitic style used in [their] design came from the examination of archaeological fragments in the Metropolitan Museum and related historically and culturally to the early Jewish occupation in Palestine."

The "richly worked ceiling" (*New York Times*, 1996) with its "pendant stalactites in stone" (*New York Times*, 1925) is, sadly, long

gone. The whole ceiling was removed after one of the stalactites fell in 1991.

The BJ building was placed on the National Register of Historic Places on June 2, 1989. The report, prepared by researcher Andrew Scott Dolkart, now a noted architectural historian and professor at Columbia's Graduate School of Architecture, Planning and Preservation, is an impeccably researched document that notes, among other things, that the original plan for the building was to include classrooms above the sanctuary. "Cost constraints forced the congregation to forgo this feature and temporary classrooms were installed in the basement," Dolkart writes.

Four years before achieving landmark status B'nai Jeshurun's building was in extreme disrepair. In the chapter "Congregation B'nai Jeshurun: The Power



The sanctuary at 88th Street in the 1940s

of a Relevant Message," from the book *Church and Synagogue Affiliation: Theory, Research, and Practice* (Amy L. Sales, Gary A. Tobin, editors; Greenwood Publishing, 1995), Marshall T. Meyer wrote this shocking description: "The building was in shambles, and the congregation on the verge of extinction. There was no heat in the synagogue. Rooms were piled high with trash and broken furniture. The roof leaked and the vestry was flooded."

He goes on to say, "When I assumed the rabbinate in September 1985, there was no

The 'Semitic' style created by the architects with this building was immediately recognized as an important architectural contribution ..."

office and no telephone. I had a bridge table, a folding chair, and a public pay phone in the hallway downstairs in what was once the community center of the congregation."

In just a few years, Rabbi Meyer altered the face of BJ, literally: "We changed the geography of the sanctuary," he writes. "In most synagogues, there are chairs placed at the bimah (pulpit) where the president, cantor, and rabbi sit looking out at the congregation. We removed those chairs so that worshippers would look at the ark and the eternal light, not at the rabbi. The rabbis lead services; they do not sit or chat, and they do not look up during prayer. It is not theater: there is no audience.

"We took the Kabbalat Shabbat service and went psalm by psalm to show how many instruments were mentioned. Evidently the cymbals, strings, drums and other instruments were played in the temple—every reason to bring them into our worship services now."

There is so much rich material I'm finding about BJ that I've already got the beginning of the next article, which will cover the

ownership of pews, an 1875 lawsuit about "mingling of the sexes in worship" brought by one of the congregants (BJ was originally an Orthodox synagogue), and other details, including the fact that BJ had its own siddur at one point. Next stop for me: a visit to the 49 linear feet of records donated to the Ratner Center at JTS, to find out what I can about the stained glass windows. In the meantime, if you have memories or information about the sanctuary please contact me: judygitenstein@mac.com. ■

—Judy Gitenstein

Mazal Tov

To the following members and their families on their b'nai mitzvah (October and November):

Reed Motulsky	Adam Kern
Hannah Davidoff	Rachel Calnek-Sugin
Jake Mervis	Nava Kidon
Abigail Kingsberg	Samantha Mozes
Oliver Frieberg	Ari Kantor
Lauren Mantel	Daniel Weiss
Grace Mehler	

To the following members and their families (through October 30):

Ilana Trachtman and Jonathan Friedan on their recent wedding.

Amanda Silver and Jeremy Horowitz on their recent wedding.

BJ musician David Buchbut and Maya Gur on their recent wedding.

Rabbi Jill Jacobs and former BJ staff member Guy Austrian on the birth of their daughter, Lior Brakha Austrian-Jacobs.

Linda Golding and Diane Wondisford on their recent wedding.

Sheila Bleckner on being honored as Kallat Torah, and Bob Gruenspecht on being honored as Hatan Bereshit.

Saskia Lane, BJ musician, and Julian Porta on the birth of their daughter, Luna Gray Porta.

Brad Hoffman and Faya Gene on their recent engagement.

Jonah Geffen and Julia Mannes and Peter Geffen and Susie Kessler on the birth of their daughter and granddaughter, Bina Batsheva.

Suzanne Pincus and Dan Shidlovsky on the birth of their son, Noah Liam Shidlovsky.

Liz Stone, BJ staff member, and Greg Rosenblum on their recent engagement.

Condolences (through October 30)

The community of B'nai Jeshurun extends sincere condolences to the family of our beloved member David Drogin.

The community of B'nai Jeshurun extends sincere condolences to the following members and their families:

Elissa Meth Kestin and Dan Kestin on the death of Elissa's beloved grandmother, Jean Stoll.

Ralph, Sam and Eve Brunswick, on the death of their beloved mother and grandmother, Lee Brunswick.

David and Marilyn Tawfik on the death of David's beloved brother, Fareed Tawfik.

Jon and Alice Fisher on the death of their beloved father and father-in-law, Ernest Fisher.

Robert and Rebecca Goldman and Neil Satterlund on the death of their beloved father, father-in-law, and grandfather, Morris Goldman.

Susan Sanders, and Gabriel and Daniel Weintraub on the death of their beloved mother and grandmother, Dora Sanders.

Michael Sonnenfeldt, Katja Goldman, and their children Joya, Forest, Isaac, and Sophia on the death of their beloved father, father-in-law, and grandfather, Richard W. Sonnenfeldt.

Estee Konor on the death of her beloved grandmother, Esther Pimienta.

Carolyn, Brad, Julia, Alex, and Samantha Desch on the death of their beloved father, father-in-law, and grandfather, Arthur "Ozzie" Barat.

Jeff Yablonka on the death of his beloved step-sister, Nicole Joseph.

Charles and Nancy Posternak on the death of their beloved father and father-in-law, Joseph Posternak.



YOUTH & FAMILY EDUCATION

Shake That Lulav!

What an afternoon BJ families had creating beautiful decorations for the BJ Sukkah! Kids got to paint and hang a variety of fruit cut outs, and they got to practice their "lulav shakes!"



PHOTOS: LEORA FRANKEL

Bim Bam Booms

this season of Bim Bam was terrific! Our teacher, Evan Schultz, led babies and toddlers in singing, dancing, and storytelling. The kids also got an opportunity each week to give tzedakah, light Shabbat candles, and make kiddush. Parents tell us that they hear their little ones singing Shabbat songs all week long and that it's the highlight of their week!

Registration for the Winter session of Bim Bam is now open.

Please see our website or contact Emily Walsh at ewalsh@bj.org or x243 for information about more family holiday activities and registration.

Rosh Hodesh: It's a Girl Thing! Launches

On September 13, BJ launched our new Rosh Hodesh: It's a Girl Thing! group for nearly 20 6th-grade girls in the congregation. This program, sponsored by the Jewish educational organization Moving Traditions, draws on the Jewish tradition of celebrating the new moon and integrates discussion, craft projects, drama, and leadership activities to help adolescent girls cultivate their own voice and their connection to Judaism. BJ is now one of 280 such groups across North America that meets monthly to celebrate Rosh Hodesh and the developmental journey of becoming a young woman. I am thrilled that in our inaugural year of the program we already far surpassed our registration goal and have such a diverse group of girls who have joined the group from across both the Hebrew School and Jewish day school populations. In addition, we have plans to run a few parallel programs for the moms, which should enrich the Rosh Hodesh experience for both generations of women. I can only imagine what a special connection these families



will all have a year from now as they mark the milestone of the girls becoming B'not Mitzvah.

A taste of the program: At our opening gathering, the girls learned through a puzzle game about the traditions surrounding Rosh Hodesh and its historical connection to women and began cultivating

the positive group dynamic that we hope will only grow deeper over the course of these next 10 months. To that end, we put together a group contract and created a special, decorative ritual cloth—a staple of the It's a Girl Thing! curriculum nationwide—around which we'll gather in future months. [See photo for a glimpse of that creative process!] Finally, we ended with the monthly candle-lighting ceremony in which we all had the opportunity to

express our wishes and blessings for the new Hebrew month and year ahead. It was truly a beautiful and exciting afternoon, and I look forward to sharing more with you as the group develops over upcoming months. ■

— **Leora Frankel, Rabbinic Intern (Youth & Family)**

The BJ Website—Phase One

Phase One of BJ's website evolution has been completed. In early November, you saw some changes to the BJ site, most notably the appearance of our new logo at the top. If you probed further you found a new interactive calendar, as well as the convenient PDF version for printing. You may even have noticed that it was easier to find out about the Youth and Family and Social Action/Social Justice programs, for example. Or that a single click will let you send email to a BJ staff member. These are all nice things, but you might have expected more

That's why I started this piece with the words "Phase One." Up to this point we have been primarily focused on moving the website to a new platform where BJ would, for the first time, have direct control over producing the site content. Doing this

meant creating a new Registration Form system, adopting a related calendar system, and training BJ staff how to use these tools in the context of a wholly new content management system. Did I mention that all the content had to be transferred over, too?

What you see is really just the surface of the new system, and the changes to style and organization are more cosmetic than substantive. In Phase Two, plans for which have already begun, we will get to the more interesting and fun parts of redesigning the BJ site for the 21st century.



If you have comments or suggestions about the BJ website, please let me know. You can reach me at communications@bj.org. ■

— Denise Waxman

The Many Shades of Judaism *continued from page 9*

her birthday, but rather to the content of the parshah from the Torah. In Vayelekh, she could study the definition of community as told by Moses to the people of Israel. Moses instructed that all of the people must assemble to study Torah. He pushed the Jews to understand that all included the strangers in their cities, as well as even the non-native born among them, meaning that everyone is included in God's covenant.

So you can imagine my pride and joy when my daughter stood before the entire community of our synagogue at her bat mitzvah and started her d'var Torah by saying, "Today, I stand before you proudly as a Jew and as a child of color."

I don't think either of us was prepared for the reaction from the congregants. At BJ we practice equality by responding to all bar and bat mitzvah children by saying yasher koah after a d'var Torah. But after Eliana

finished, the entire congregation stood and applauded. As Eliana carried the Torah around the synagogue, many people literally reached out to her with their hands and tears in their eyes.

She had touched them deeply in their hearts. Over the coming weeks, Eliana was approached at services by congregants telling her their personal multicultural stories and how they sent her d'var Torah to family members and friends. She was asked to speak at some events, and for the first time Eliana was beginning to grasp the importance of her voice in the Jewish community.

It has not been an easy road. My daughter walks in many worlds and has a deep appreciation of race and class. She often acts as a bridge between these worlds and has helped others to appreciate differences and to learn to live openly with each other.

Eliana is learning that having a Jewish multicultural identity takes work, both emotionally and mentally. Now, at the age of 16, she is beginning to appreciate the rewards of this struggle.

My daughter has taken a path where many have not traveled. In my blessing to her on her bat mitzvah, I said, "May Moses live deeply inside of you, and support you and let his words *Hazak v'amatz*, 'Be strong and resolute,' guide you. May you be given the wisdom, courage, strength, and fortitude to hold onto your ideals and to help others to open up their hearts so that the world you live in will be more loving and accepting."

Lucy Slurzberg is a psychoanalyst in private practice in New York City. She is also on the faculty of the National Institute for the Psychotherapies. ■

DONATIONS

Adult Education Fund

Joseph Antenson and Lawrence Gifford in memory of Edith Frank
Helena Diamant Glass in memory of Edith Frank
Barbara Schwimmer in memory of Robert Schwimmer
Bernice Todres in memory of Frances Kenner, Moshe Gruenspecht, David Todres, Madeleine Reid, Edith Frank and Selma Gifford

Bebe Bronstein Jewish Camp Scholarship Fund

Mark Grumet
Lawrence Ruzumna

Bikkur Holim Fund

Kallia Bokser in honor of Roly Matalon
Ellen Landsberger in memory of Maurice Landsberger and Gleniss Loventhal
Belinda Lasky in honor of Sheila Bleckner as Kallat Torah
Irma and Robert Radus in memory of Irving Radus
Barbara Schwimmer in memory of Barbara Goldman
Civia Zoe in memory of Barbara Goldman

BJ/SPSA Homeless Shelter Fund

Judy Geller-Marlowe in honor of Myriam Abramowicz
Stefan and Mary Krieger in memory of Jack Hayes
Isaac and Jessica Peterson in honor of The Kippur Family

Suzanne Schecter and Todd Ruback in memory of Burton Abrams
Leonard and Myrna Sirowitz in memory of Riva Bursuk

Children's Services Fund

Anita Golbey and Lee Alderstein in memory of Ralph Tomases
Joshua Olshin

Elliot Levinson Memorial Fund

Glenn Marlowe and Judy Geller-Marlowe in honor of Carol Namoff

Etz Hayim Fund

Melanie Katzman and Russell Makowsky in memory of Erika Megin Needle

General Fund

Myriam Abramowicz in honor of Sandee Brawarsky, Sharon Anstey, Rochelle Friedlich and Avi Ashman
Norman and Sheila Bleckner in memory of Edith Frank and in honor of Belinda Lasky and Elenor Radzivilover
Mandy Braun
Steven and Leah Chatinover
Joel and Ulrika Citron in memory of Irving Bassman
Thomas and Donna Divine
Douglas Fower
Marla Gilson and Carl Tuvin in memory of David Sternoff
Susan Goldberg in memory of Sylvia Levine

Edward and Hilary Hersh in memory of Lee Brunswick
Joram Hirsch
Lana Kalickstein in celebration of the wedding of Josie Shapiro
Michael Kesler
Debra Knopf in honor of Liza Aviv Gerstien
Ruben Kraiem and Elizabeth Leiman
Kraiem in memory of Judah Nadich
Or Lauderly
James and Shira Levin
Wilbert and Audrey Lissak in memory of Erika Needle
Irwin Noparstak
Phoebe Prosky
Meryl Randman in honor of Leslie Cooper
Teddy Reiss in appreciation of the honor of reading Haftarah on Yom Kippur
Rivka Rudner
John Rusky and Robin Bernstein in honor of Ari Priven's 20 years at BJ
Marianne Schnell in honor of Linda Golding
Andrea Schoor in honor of Sarah Verity
Joshua Schwimmer in honor of Liza Gerstein
Marjorie Shik in memory of Lydia and Irving Shik
Louise Silberfeld in honor of Albert Silberfeld
Laura Sirowitz and Michael Isenberg in memory of Riva Bursuk
Howard and Judith Spivak in memory of Irving Bassman
Susan Viuker Landau in memory of Joseph Viuker
Emily Walsh
Linda White in honor of Freddy Goldstein
Rita Yellen

Hebrew School Scholarship Fund

Joel and Anne Elizabeth Vaturi

Hevra Kadisha Fund

Glenn Marlowe and Judy Geller-Marlowe in memory of Lee Brunswick
Estee Konor in memory of Esther Pimienta
Amelia Korn in honor of Anne Millman

Judith Bernstein Lunch Program

Bernard Katz and Phyllis Kaplan-Katz in celebration of Judy Geller-Marlowe
Glenn Marlowe in celebration of Judy Geller-Marlowe
Glenn Marlowe and Judy Geller-Marlowe in honor of Monica and Milton Heumann
Jessica and Robert Sabat in honor of Olivia Sabat
Mimi Weinberg in honor of Marti Mirkin

Kiddushim Fund

Amelia Korn in memory of Frances Kenner

Marshall T. Meyer Memorial Fund

Shevi Berlinger in honor of Fanny Berlinger

Social Action/Social Justice Fund

Ronald Esposito in memory of Madeleine Reid

Yizkor Fund

Harriet Abraham in memory of her father, Saul Abraham
Gail Amsterdam in memory of Theodore Amsterdam

Livia Asher in memory of Miriam Siroky
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Rose Bell in memory of Sylvia and Morris Furman
Isabel Berkowitz in memory of Helen Berkowitz
Norman and Sheila Bleckner in memory of Samuel and Bernard Kushner
Barbara Blum in memory of Bernard Blum
Charles Borrok in memory of Alfred Borrok and Cathy Borrok
Irwin and Arlene Brandon in memory of Kitty, Joseph, Israel and Frances Brandon and Jon Altmen
Jacqueline Braverman in memory of Harold and Robert Becker
Jeanette Brizel in memory of Irving Brizel
Albert and Joanna Bukszman in memory of Dorothea Miller
Francine Collins in memory of Annette and Louis Collins
Judith Cromwell in memory of Charlotte Lissaver
Daniel and Alisa Doctoroff in memory of Seoria Sitlin
Bart and Terri Eagle in memory of Herman Eagle
Ted Fisher in memory of Lucille Fisher
Lawrence Friedman in memory of Melinda Bonita and Harvey Ganot in memory of Sylvia Estrin

DONATIONS (received as of October 19, 2009)

Jeffrey and Laurie Goldberger in memory of Moses Hornstein
 Barbara Goldstein in memory of Harriet Brenner
 Dorothy Goldstick in memory of Paulina Dorfman
 Harriet Goren in memory of Harry and Jerome Pfeiffer
 Nancy Greenblatt and Jack Richard in memory of Elaine Richard
 Sonny Greenwald in memory of Jean Blumenfeld
 Sheldon and Helen Gross in memory of Belle and Daniel Heisler
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 Richard and Elaine Heffner in memory of Joseph Segal
 Janice and Charles Honig in memory of Ruth and George Honig
 Martin and Halina Igel in memory of Sarah Weisglass
 Paul and Carol Jackson in memory of Linda Wanger
 Ilene Katz in memory of Irene and Charles Katz
 Stephen Kaufman and Marina Pinto Kaufman in memory of Ellen Siegel
 Jeffrey and Shelley Kehl in memory of Pearl Kehl

Stephen and Dede Kessler in memory of Dede's parents, Lettie Berger Glicksman and Jack Glicksman
 Stephen and Dede Kessler in memory of Marilyn and Joe Stone's son, Danny Stone
 Stephen and Dede Kessler in memory of Dede's aunts, Ruth Berger Haber and Annette Berger Gerson, and Dede's cousins, Howard Haber and Scott Haber
 Dede Kessler in memory of Helen Radin
 Stephen and Susan Kippur in memory of Irving Kippur
 Carole Klepper in memory of Mary and Moe Kaperst
 Amelia Korn in memory of Anna Korn
 Marvin Lange and Ellen Metzger in memory of Kate and Jack Sultan and Esther Motta
 Harold and Helen Lehrman in memory of Jesse Bernheim
 Sara Levine and Philip Friedman in memory of Arthur Levine
 Jules and Judith Love in memory of Tobias Zwerdling and Jenny Yoselevitz
 Miriam Lox in memory of Elsie Lox
 Marc and Linda Luxemburg in memory of Bernice and Irwin Novograd
 Gerald and Shirley Margolis in memory of Tammie Margolis
 Hella Moritz in memory of Margot Hanna
 Peggy Moss in memory of Martin Moss

Michael and Nancy Mostow in memory of Cynthia Cate Beal
 Malcolm and Estelle Newman in memory of Clara Glotzer and Stella Kramer
 Sherwood and Sallie Newman in memory of Anna Silverman
 James and Laurie Oestreich in memory of Abraham Oestreich
 Ellen Perlstein and David Dosamantes in memory of Irving Garfield
 Lilli Platt in memory of her mother, Hanna Platt and grandmother
 Rosalie Radomsky in memory of Hyman Radomsky
 Charlotte Rashti and Richard Cooper in memory of Florenze Rashti
 Andrea Bigelisen Riskin in memory of Gertrude Bigelisen
 Sonia Rosenbaum in memory of George Foot
 David Rosenberg and Bernice Leber in memory of Helene Rosenberg
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 Helene and Seymour Schechter in memory of Malka Yenta and Moisha Aaron
 Suzanne Schecter and Todd Ruback in memory of Mindy Ruback
 Eric Schlagman and Miriam Rothstein in memory of Phyllis Schlagman
 Eric Schlesinger in memory of Anne Schlesinger

Samantha Schoer in memory of David Schoer
 David and Julie Schwartz in memory of Irving Schwartz
 Alfred and Renee Schwartz in memory of Louis Schwartz
 Shelly Sherry in memory of Jack Sherry
 Jonathan and Orli Silver in memory of Carol Silver
 Mervin and Gittel Silverberg in memory of Perel Taitelbaum
 Ellen Small in memory of Irving Perlmutter
 Felicia Sol in memory of Albert Sydney
 Leonard and Barbara Sugin in memory of Herman Gruberg
 Sylvia Vogelman in memory of Helen and Michael Vogelman
 Barry and Joan Winograd in memory of Maxwell Winograd
 Holly Zabitz in memory of Leila Zabitz
 Sharon Zane in memory of Manuel Zane

KOL HADASH new voice
 December 2009

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 Harriet R. Goren

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