

An Invitation to Prepare RABBI FELICIA L. SOL

Elul is the bridge between the past year and the one to come—a time of reflection on how we have missed the mark and if we've been the person that God needs us to be."

At the BJ Beit Midrash



PHOTO: DENISE WAXMAN

Studying commentaries on Pirkei Avot, May 2009

5769 is coming to a close and on August 20-21, we usher in Elul, the month to prepare for Yamim Nora'im. It's true the days of summer are still upon us but as the month of August winds down, we as a Jewish people and community wind up for the awesome days that lie ahead. 5769 has been quite a year: Our country elected its first African American president, our economy collapsed, the war in Gaza took place. Communally we strived to be responsive to the members of BJ who lost jobs. We sought to strengthen the bonds between us so that during these challenging times BJ would be a beacon of support and connection. We tightened our belt to be fiscally responsible without compromising the community we need to be. And each and every one of us has had his or her own ups and downs during this year, filling our lives with some combination of hope and despair, simchas and sadness, complacency and determination.

Elul is the bridge between the past year and the one to come—a time of reflection on how we have missed the mark and if we've been the person that God needs us to be. It is a time of looking forward—making tikkun with others and God so as to move into 5770 with a sense of possibility and without carrying the burdens of the wrongs of the past. It is a time to dream about what we want for ourselves, for our community and world. It is a time to stare our mortality in the face, compelling us to make our time on this earth meaningful and rich with love, justice and peace.

How can we make Elul a month that **does** prepare us for Yamim Nora'im, rather than hoping the spirit will move us to get there? Our tradition creates some minhagim (customs) to help us do this heshbon hanefesh (accounting of the soul). Without a spiritual discipline we can't possibly create the space and openness to do the work necessary.

I invite each of us to find a way to not only put an intention for this month, but a defined practice. Here are some ideas:

1. Morning Minyan/Blowing of the Shofar: Every day at the morning minyan during Elul, the shofar is blown. This tradition recalls the midrash in which Moshe returns to the mountain with the sound of the shofar on Rosh Hodesh Elul, after the Golden Calf episode. The shofar is the daily call to be awakened to teshuvah. Morning minyan is daily at 7:30AM and Sundays at 9:30AM.
2. Psalm 27: It is a custom to recite Psalm 27 during Elul. This Psalm contains the words *One thing I ask of God, for this I yearn: To dwell in the House of God all the days of my life...Teach me your way, O God; guide me on the right path, to confound my oppressors.* Recite this psalm each day with the intention of searching out ways in which you can live a life that is worthy of dwelling in God's house and asking yourself what you need to learn to be guided on the right path.

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SOCIAL ACTION/SOCIAL JUSTICE

Ensuring the Dignity of Workers and Employers

my name is Jennifer Hirsch and I am a mother of two and a BJ member. This year I have been engaged in the Domestic Workers' Bill of Rights Campaign as a member of the BJ Manhattan Together *Hevra*, in partnership with two organizations, Domestic Workers United and Jews for Racial and Economic Justice. Like a lot of you, the foundation of my whole domestic house of cards, ever since my two boys were born, has been the women I pay to help care for them. I'm an anthropologist, and the focus of my work is what you might call "the toxicity of inequality"—that is, the way that intertwining inequalities of social class, race, and nationality put some people at much greater risk for poor health outcomes than others. So, from the earliest moments I left baby Isaac with Adriana, I was in this potentially contradictory situation of spending my days studying inequality, while also, as an employer of an immigrant woman of color to whom I did not provide health insurance, being a beneficiary of that same system of inequality.

I tried to find solutions that allowed me to look at myself in the mirror without seeing the hypocrisy meter readings go off the charts. This meant taking advantage of our connections in the health care field to get Adriana gall bladder surgery; later, when we moved to New York, it meant paying Aracely, our babysitter, and housekeeper all summer

long, even though we were away. I understand that my being on vacation did not mean that she would have to stop paying her rent. But it was—and is—always an imperfect balance, with a never-ending stream of situations that, despite my best intentions and huge appreciation for the love and care our babysitters have provided the children, have sometimes pitted my interests and convenience against their wants and needs—and I need to remember that I am, after all, the boss.

We have big debates in our house about whether religion is a force for good or evil in the world. One of my standard responses to Jacob, who is 7, when he asks me why we need G-d and Judaism anyway, is that it can be a guide for hard decisions, and that having a shared set of rules and standards for what it means to be a good person can help us do better, without feeling like we have to make it up on our own.

Using Jewish values and ethics to guide my individual practices as an employer means that I have some some guidelines other than my own individual desire to be a good person—that is, some concrete measure of what a good person might do. This enriches my relation to Judaism, providing an unexpected context in which I can live as a Jew.

The campaign, the very idea that domestic

“The campaign, the very idea that domestic work is work... honors the efforts of all the women who make me able to do my own work.”

work is work and should be treated and regulated as such, honors the efforts of all the women who make me able to do my own work. I've had bosses I've loved and bosses I've hated, those who have pushed me to excel and those who have pushed me over the edge, but I always got paid on time, and knew how many vacation days I would have—and domestic workers deserve the same. I have tried to honor this in more personal ways as well—for example, in my most recent book I thanked my babysitter before my husband and sons. True power, however, resides not in personal gestures but in collective action, and enhanced legal protections for domestic workers will make them less subject to the moral scruples of employers—even employers, like many of us, who strive to be good and just in our individual practices.

To learn how you can be involved with other BJ members who employ or are concerned for elder care workers, house cleaners and childcare workers or to support the Domestic Workers Bill of Rights, please contact Channa at 212-787-7600 x259 or Judith Trachtenberg at jtrachte@aol.com. ■

— Jennifer Hirsch

An Invitation to Prepare RABBI FELICIA L. SOL *continued from page 1*

3. Elul is an acronym for **Ani LeDodi V'Dodi Li** (I am my beloved and my beloved is mine). This phrase from the Song of Songs is understood to be a metaphor between God and the Jewish people. If Israel will long to turn to God in complete teshuvah, God longs to accept them in teshuvah. Devote time daily to focus on these questions: How can I return to the essence of who God wants me to be? How can I let God into my life a little bit more? How can I bridge the distance between myself and God? Of course part of bridging the distance between ourselves and God is about bridging the distance between ourselves and others, for one can not ask for forgiveness from

God for acts that are committed between one human being and another.

4. The Maharil of Germany (1365-1427) teaches, "From the beginning of Elul on, whenever a person writes a personal letter, he should mention at the beginning that he is praying on his friend's behalf for a good year to come like: *May you be inscribed and sealed for a good year.*" While we are not writing letters anymore, we spend a good deal of our time in fast paced communication through email or texts or tweets. Imagine recalibrating our communication for Elul to offer of a prayer of well being before we send those messages off in cyberspace.

Taking the time to think of these kinds of prayers for our loved ones and then actually articulating them could go a long way in terms of creating an intention for the year to come.

5. Finally, there are a handful of books that can be a daily guide during this time. One of them is called *60 Days: A Spiritual Guide to the High Holidays* by Rabbi Simon Jacobson.

May we be blessed with the discipline to make this month of Elul one that challenges us and bestows its blessings of productive spiritual work that will translate into the blessings for a sweet 5770. ■

BJ Holds Annual Meeting and Elects Four New Board Members

more than 200 members attended the June 4 Annual Meeting and heard from the President, Jonathan Adelsberg; the chair of the Finance committee, Debra Fine; and from Rabbi Felicia Sol about the spiritual and fiscal state of the BJ community. There were also three special reports: from Guy Austrian about the work of the Community Building Initiative and the four pilot projects that are now underway; from Denise Waxman, Communications Manager about the new BJ logo and Mission Statement; and from Valerie Crane about the amazing work of the Employment Help Task Force. The BJ Annual Highlights were distributed at the meeting, recapping the many activities and achievements of the BJ community during this past year. The Annual Highlights, by the way, may also be viewed on the BJ website, www.bj.org—just follow the link from the home page.

At the end of the meeting the three retiring board members, Mim Warden, Susan Etra, and Harriet Abraham, received sincere thanks from the BJ community. Then four new Board members were nominated and unanimously elected by the membership. Consider this your brief introduction to them, if they are not already familiar to you.

Please congratulate them on this honor and thank them for their dedication to the BJ community.

■ **GENE CARR** Gene has been a member of BJ for 10 years, has served as chair of BJ's communications task force, and is known to most of us who attend services as one of BJ's musicians. Gene is the founder and president of Patron Technology, Inc., which provides arts and not-for-profit organizations with cutting edge e-marketing technology. Gene has also served as the Executive Director of the American Symphony Orchestra at Lincoln Center and at the Concordia Orchestra.

■ **SALLY GOTTESMAN** Sally has been a BJ member for 15 years, has served on the Israel Steering committee, and will co-chair BJ's new re-structuring committee. Professionally, Sally does consulting to not-for-profit organizations, primarily in the Jewish community, through the company she founded, the Eleemosynary Group. Sally is also the co-founder and chair of Moving Traditions, which puts a gender lens on Judaism, and she also serves on the Boards of American Jewish World Service and American Friends of Yedid.

■ **BERNIE PLUM** Bernie has been a member of BJ for seven years. He was a founding member of the Board of the JCC in Manhattan, served as their chair for two years, and remains on the JCC Board and on its executive committee. He also serves on the boards of the Shalom Hartman Institute and the Jerusalem Foundation and is past board member of Rodeph Sholom, the Rodeph Sholom Nursery School, and the Yaldaynu School. Bernie has practiced labor and employment law at Proskauer Rose LLP since 1980.

■ **EMILY WEISS** Emily has been a member of BJ since 2005. She is a member of the Development Steering Committee, Finance Committee, Hevra Kadisha, and Bikkur Holim, and this past year served as Kol Nidre Chair. She also worked on the Creating Community initiative to reinvigorate Havurot at BJ. Emily is a partner in Accenture's Media & Entertainment practice and is an executive sponsor for their not-for-profit unit, Accenture Development Partnerships. Emily also serves as a board member for the National Foundation for Teaching Entrepreneurship. ■

— Denise Waxman

EXECUTIVE DIRECTOR'S REPORT Harold Goldman



Harold Goldman

It has been a little over a year since I became the Executive Director of BJ, and I want to share with you some of my thoughts and experiences during this time.

Being a congregant of BJ, I thought I knew what the synagogue was all about, but this past year as Executive Director has been an amazing learning experience. All of us experience BJ in different ways. Many of us regularly attend Shabbat services, all of us pray together at the High Holy Days, and families and youth participate in a variety of educational, holiday, and Shabbat programs. But BJ requires more of us. It requires that we act responsibly toward one another and to the larger world. The BJ community takes this re-

sponsibility very seriously. Hundreds of BJ members give thousands of hours of their time to make our community a better place for all of us.

They fulfill the mitzvah of gemilut hasadim by volunteering to visit and care for the sick through Bikkur Holim. They comfort mourners and pay respect to the dead through Hevra Kadisha. They give endless hours through the Membership Department to help new members find their place in the community. Hundreds volunteer in the Social Action/Social Justice Program, cooking and serving meals in the lunch program, helping out at the shelter, and advocating for social change to repair the world. Still more usher at services, help raise funds for the community, and participate in the governance of the synagogue by serving on committees

and the board. Many members give generously to support the work of the community.

As I sit here at my desk writing this note, I can't help but feel honored to be a part of a community whose members live out their commitment to building a strong, vibrant and connected Jewish home for all of us.

But for me being the Executive Director of BJ is more than just the sum of all of the activities that comprise the congregation; it is being a part of a community where the members have opened their arms and hearts to me, being able to meet some remarkable people, feeling connected to the larger Jewish world, and most of all making some wonderful friends with whom I look forward to spending my life. ■

PHOTO: DENISE WAXMAN

HIGH HOLY DAYS 5770

Celebrating the High Holy Days

at BJ, we will do everything possible to make your High Holy Days comfortable and safe. We trust you will do your part by carefully reading the High Holy Day information on this page and on our website, and making sure to submit your membership information in a timely manner. The complete High Holy Day service schedule can be found on the BJ website.

Contact the Membership Department with any questions or better yet, visit our comprehensive website at www.bj.org/yamimnoraim.
 — Belinda Lasky, blasky@bj.org, x224
 — Sarah Verity, sverity@bj.org, x250

LOCATIONS

Adult High Holy Day services will be held at:

- SPSA 86th Street (The Church of St. Paul & St. Andrew at 86th Street and West End Avenue)
- 96th Street (Crenshaw Christian Center East at 96th Street and Central Park West)

If you attend the first day of Rosh Hashanah at 96th Street, your entrance card will specifically designate whether you attend the second day at 86th Street or 88th Street.

Family Services will be held at:

- 88th Street (BJ Sanctuary at 257 West 88th Street)

Seating is still available at 96th Street CCCE. 86th Street SPSA has been filled.

Locations are assigned on a first-come, first-served basis.

SAFETY AND SECURITY AT SERVICES

- Entrance cards are required for admission to all services, including Family Services. All three types of entrance cards will be accepted at the Family Service.
- Although the SPSA and 96th Street locations are not equipped with air conditioning, both locations will be set up with large fans, and ushers will be available to ensure that services are comfortable for all. If you anticipate being warm, **please plan to dress accordingly and bring a hand-held fan.**
- Seating at services is first come, first served. **Please arrive on time to assure seating;** we cannot guarantee seats will be available for latecomers.

- High Holy Day services this year will be open **only to members with valid entrance cards.** Members may also purchase entrance cards for their guests.
 - Due to space constraints, we unfortunately will not be able to accommodate a non-member line as we have been able to do in the past.
 - Children will not be permitted to be in any of the service locations unsupervised. Please make arrangements for your child when children's services are not in session. Unsupervised children will be sent back into the main service to sit with their parents.
- #### DEADLINES
- In order for us to provide entrance cards for **Rosh Hashanah**, membership applications must be in our office and date stamped by **Thursday, September 3.**
 - In order for us to provide entrance cards for **Yom Kippur**, membership applications must be in our office and date stamped by **Thursday, September 10.**
 - Entrance cards will be mailed starting in late July. **Beginning Tuesday, September 8, entrance cards will ONLY be available for pick up in the BJ office.**

The Magical Wrap

our voices

The other day while being interviewed, I was asked to describe my favorite

article of clothing. Given my vast and varied wardrobe, the interviewer assumed this was a difficult choice to make. Without hesitation, I readily answered, "my father's prayer shawl." I have often asked myself that same question, only in a different context. If I was rounded up by the Nazis and had to choose the one thing I could take with me, what would it be? Again, the same answer: my father's tallit in its green velvet embroidered bag. It is this prayer shawl that I would grab in case of fire, flood or other calamity. It is this prayer shawl that I have come to cher-



PHOTO: OREN HAYON

ish and revere above all my other possessions. It is this prayer shawl that embraces me, envelops me and protects me in the loving arms of my beloved father, Itzhak Izidore Salamon, of blessed memory.

My connection to this prayer shawl goes back to my childhood in Natanya, Israel when I would accompany my father to temple. There, I watched in awe as all the men wrapped themselves in these beautiful crème and black striped shawls, swaying gently as they prayed fervently. The image of that scene made a lasting impression on that little girl because to this day I adore anything with stripes, crème and black is my favorite color scheme and shawls are a mainstay in my wardrobe.

Growing up in a traditional Jewish household, of course I never wore one and it was only when I was introduced to Jewish renewal at places like Elat Chayim and when I

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Michelle Dardashti, New Marshall T. Meyer Rabbinic Fellow

Some people know since adolescence that they want to be rabbis. Some children of clergy think it's inevitable that they will follow in the family business—some embrace that knowledge while others struggle with it.

That wasn't Michelle Dardashti's story.

"I always knew that I was a leader, and Judaism always was central to my life," she said. "But being a professional Jew wasn't in the cards for me."

There is therefore some irony in Michelle's new position. She is BJ's new Marshall T. Meyer fellow, and entering her senior year in rabbinical school at the Jewish Theological Seminary.

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Although BJ likes to think of itself as post-denominational, Michelle can more accurately be described as multid denominational. Her father is the cantor at Beth El Synagogue Center in New Rochelle, a Conservative shul, and of course JTS produces Conservative rabbis. "My father was raised in Iran, where there are no different denominations but everything's just traditional," she said. "My mother was raised secular, and was very socialist Zionist." She grew up comfortable sitting behind a mechitza or in a fully equalitarian setting, "and my mother is from Queens and went to the High School of Performing Arts, so from her side I got all this crunchy socialist multicultural stuff, and also the understanding that there are Jews everywhere. All that was normal for me."

Michelle was born in Los Angeles and grew up in Baltimore, where she went to a Solomon Schechter elementary school and then to public high school. "My high school was overwhelmingly Jewish, and I led a double life," she said. "Most of my friends weren't observant or weren't Jewish, but I sort of disappeared on Friday nights—and I also was president of my high school class.

Somehow I managed to pull it off." Michelle went to college at Binghamton, graduating in 2002. It was there that she found herself Jewishly. She minored in theater and created her own major in religion and the law. "The idea was to look at how religion and civic society interacted, both for good and for bad," she said. She spent her junior year in Israel, and her thesis ended up being "on the marriage of religion and democracy in Israel." She thought that her work would be more general, she said, but it ended up focusing on the Jewish world.

"My year in Israel was really intense, because the intifada broke out then. It was a powerful and hard and very full year for me, and a crazy time even for them. When people teach about Israel now, they say that year changed everything. When I was there I wondered if people in the States really got what was going on. I ran myself ragged trying to understand what it meant, and what my being an American Jew meant in that context. I participated in an Arab-Jewish dialogue group, studied at the Sephardic Education Center, and did all sorts of things in all sorts of areas. It was really draining and really emerging and really really hard.

"When I was going back home, there were still attacks all the time, and I felt so mixed, with guilt about leaving and also wondering if I could return to real life. And then right away it was September 11. It was really unreal."

Michelle had planned to go to law school, but she kept pushing it back. First she went to Uruguay, and then she got a Dorot scholarship to Israel, where she lived for another year. At the end of that year she got engaged to her now-husband, Nathan Sher, an Australian who specializes in building and construction management. She worked at the Nesiya Institute and thought that she and Nathan would make aliyah, although her family was in the United States, and so were most of her husband's job opportunities.

Although part of Michelle's brain thought she should be a lawyer, and maybe another part an educator, in the back of her mind



the rabbi train was chugging away. A series of encounters and conversations made that idea harder and harder to dismiss until eventually, on a trip to the United States, she made an appointment at the Jewish Theological Seminary. Her interviewer, Rabbi Charles Savenor, as it turned out, had been her rosh edah—division head—the summer she'd spent at Camp Ramah. "I felt fortunate because I could be really frank with him," she remembered. "And it was very emotional and very real." By the end of that interview she was offered admission to the rabbinical school. She would remain in the United States, and she would not become a lawyer after all.

Michelle is excited about the opportunity to work at BJ. "The fellowship is going to expose me to so many aspects of being a pulpit rabbi," she said. "It allows me to gain my wings, and to get my feet wet.

"The mentorship aspect of it is important. There are three mentors, each with a very different style. And it's so diverse—from children's programming to chaplaincy; working with Tze'irim and a conversion class. These are compelling to me.

"BJ is a very special place. That's an objective fact. I love how important both music and social action are. I really like that two of the BJ rabbis are from other places, that its constituency is so broad, that it's non-denominational, and that it's in Manhattan." ■

— Joanne Palmer

Holding the Torah on Shavuot

our voices

On Shabbat Shavuot, BJ's gabbai, Freddy Goldstein, asked me if I wanted to hold

the Torah. Absolutely I did. Two nights earlier, as we were beginning our Tikkun Leil Shavuot, Roly talked about the new Torah coming for this year. I had held that image with great expectation and now two days later I was ready to receive that new Torah. Or so I thought. I had held Torot before at BJ, even the heavier ones, but this one felt like it weighed a thousand pounds. It felt ... bony, and really uncomfortable. It is not like me to kvetch, so this visceral reaction came as a surprise. All of the Shavuot teachings I had attended or heard about crowded forward. Was I hanging on to the old Torah for some reason? Was this physical rejection some kind of metaphor?

To the outside world I was sitting pleasantly, holding the Torah, but inside I was screaming for help, not wanting to call attention to

myself but sure I was going to drop the Torah and be the cause of the entire congregation having to fast for forty days. This was supposed to be an honor, but all I could think about was the burning in my shoulder, my numb fingers and how I was going to make it through the whole Torah reading until the maftir. This is not the end of the world, I chided myself. Make it work.

I sat very still and let the Torah sink into my shoulder. I realized I could shift it without dropping it and be comfortable. I cradled the Torah and leaned my head against it. I began to breathe as I had done during a Shavuot meditation at the JCC, focusing on the split-second between my inhale and exhale. I closed my eyes. And in that moment I could see myself cross a kind of suspension bridge and arrive on solid ground. I was present to enjoy Rabbi Rebecca Rosenthal's d'var Torah and to witness all the other s'mahot happening on the bima from my front-row seat.



PHOTO: TOM ZUBACK

Suddenly it was time for the maftir reading. "Are you okay?" Freddy asked as he took the now very light Torah. "Yes," I said. And I really, really meant it. I returned to my seat feeling refreshed and renewed, chuckling at the realization that the biggest les-

sons we learn are often presented in the tiniest ways and through hilarious metaphors. After an hour of working through the piercing pain in my shoulder, I was indeed ready to shoulder the responsibility that goes with receiving the Torah. ■

— Judy Gitenstein

Tikkun Leil Shavuot at BJ: Seeing Sinai

On Thursday evening, May 28 at 88th Street, and through sunrise on Friday, we saw, heard and studied Sinai and then, filled with questions and seeds of new Torah, welcomed Shavuot morning together in the dawn-lit sanctuary.

All-night study at BJ, a tradition on this holiday recalling the moment when Moshe came down from the mountain with the blueprint for our lives as a Jewish people, began with a teaching by Arnold Eisen, Chancellor of the Jewish Theological Seminary, and BJ member and artist Jill Nathanson, his creative partner in "seeing Sinai." Together they explored chapter 33 of Exodus, Nathanson through a series of expansive canvases drenched with color and movement, and Eisen in narrative, emotional commentaries expressing his reactions to the artwork. They explained how they pushed and pulled one another's inter-

pretation of the text until words and paint reflected a new, shared understanding of the giving and receiving of Torah.

As midnight approached, we moved downstairs to Frankel Hall and took our places on cushions around an oasis of candles, rose petals, and spices that sprouted in low, square planters arranged like a puzzle in the middle of the floor. As the flames danced, Rani Jaeger, from our sister community Beit Tefila Israeli in Tel Aviv, taught about poet Chaim Nachman Bialik's views of Halakha and Aggadah, a struggle between rules and interpretation. With Rabbi Esther Lederman we explored the 48 ways (according to mishnah) of acquiring Torah, and how these paths could help us through the long night to come. Rabbi Ezra Weinberg introduced us to Mussar, the discipline of achieving balance between self-preservation and doing good. As our energy began to dissi-

pate, Rabbi Felicia Sol offered a midrash about how Torah, like water, can revive, quench, and keep parched souls afloat. And as light approached, Rabbi Roly Matalon unraveled a passage from the Zohar about the instant when ayelet hashahar, the "doe of the dawn," arrives and, suddenly, night unites with day.

And at that magical moment, we ended our study and went upstairs to stick our heads out the door in the rain and watch the city start to wake up. It didn't seem possible; the last eight hours had been time away from time. In our exhaustion, colors looked louder, sounds deeper, as we wrapped ourselves in tallitot and listened to the story, in the chanting of the Torah, of the moment we had imagined all night long. ■

— Harriet R. Goren

The Men's Havurah

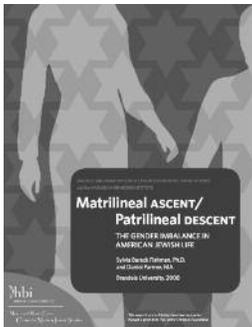
this past year saw the formation of the BJ Men's Havurah, a concept that in its initial stages was capable of generating, in equal measure, a degree of giggling and eye rolling, and intellectual curiosity about how such a group would fit into the egalitarian community that is BJ.

The idea of having such a havurah was initially raised by Rabbi Bronstein and came from his often frustrating experiences in trying to engage men to become more involved in the life of the synagogue. Marcelo recognized a problem and began working to foster discussion in the community about the nature of the problem and steps that can be taken to address it.

A good starting point for understanding the concerns that motivated the formation of the havurah is a recent Lunch and Learn Study session hosted by Marcelo on the topic "Is the Liberal Synagogue Becoming the Realm of the Feminine and the Orthodox the realm of the Masculine? Where are the Men in the Non-Orthodox Shuls?" The study session, which generated tremendous interest and participation, took as its starting

point a recent article by two Brandeis University scholars, "Matrilineal Ascent/ Patrilineal Descent, The Imbalance in American Jewish Life." Among the study's conclusions were that American

Jewish men have fewer connections to Jews and Judaism than women, and that the decrease in male interest was evident not only in domestic Judaism, but also in public Judaism and religious leadership.



That conclusion came as no surprise to the BJ members assembled, who noted that women far outnumber men in the daily minyan, in limud classes, in volunteer leadership positions, and in Jewish cultural events. What was also quite clear from the discussion was that strategies and events that are successful in increasing participation among women are often not effective with men, who expressed little interest in "sharing feelings" and wanted more "active" or "masculine" activities.

“**Though we began the process with some trepidation, fearing that in an egalitarian community the formation of the havurah could be viewed by some as ‘politically incorrect,’ we are gratified that the community recognizes that the havurah is not a means to promote competing interests, but a forum to celebrate the differences.**”

It was with such issues in mind that last winter Marcelo gathered a committee (a motley crew of some lawyers, a banker, a movie producer, and businessmen) to discuss the merits of forming a havurah, when to hold meetings, and what to do if we managed to attract anyone. The discussion ranged from the serious—whether to incorporate tefillah and limud—to the less serious—whether to serve schnapps. All in all, we embarked on an exciting experiment, one that is ongoing and will clearly grow and change as more voices are heard from.

In our first year, the havurah was organized around a monthly late afternoon Shabbat meeting. Participation has ranged from 30 to 80 men of all ages and backgrounds. Each meeting has incorporated minha or havdalah, the rich sound of male voices in

song ably led by Ezra Weinberg and Yosef Goldman, a period of socialization centering on the single-malt scotch table, and a discussion topic or event. We have discussed the notion of masculinity in the bible, listened to Roly explain the concept of kashrut in wine, followed by a wine tasting, laughed to the comedic genius of Yisroel Campbell, debated with the provocative therapist Esther Perel (author of "Mating in Captivity"), opened up the havurah to the community so we could welcome our Israeli guests from Hamidrasha, and conducted a "Tisch" for one of our members, later singing havdalah at his wedding.

Though we began the process with some trepidation, fearing that in an egalitarian community the formation of the havurah could be viewed by some as "politically incorrect," we are gratified that the community recognizes that the havurah is not a means to promote competing interests, but a forum to celebrate the differences. Men, like women, need to have a separate space, a place to be together, to share experiences, to engage in serious discussion, to laugh, and to have a good time.

Planning will soon begin for next year, and among the ideas to be discussed are experiences away from BJ, such as trips and retreats, and how to more fully integrate younger men with families into the havurah. We welcome anyone interested to join the committee and help chart our future course. ■

— Michael Yoeli

DEPARTMENT SPOTLIGHT

The Membership Department: Keeping the Ball Rolling

if you haven't yet met them, take time to get to know the staff of the Membership Department! Over the past year, the department has grown from two full-time staff people to four, and they are a diverse and energetic group who work as a team to support many programs and committees at BJ. Whether it is organizing Friday night dinners, helping members of the community who are ill, coordinating High Holy Day logistics, or welcoming new members to the community, the Membership Department is working hard to keep the ball rolling!

A veteran of the Membership Department, **Belinda Lasky** has enthusiastically served the BJ community for over five years as **Director of Membership**. During that time, she has undoubtedly made her mark on the BJ community through her work with Ledor Vador, the Interfaith and Membership committees, and coordinating the logistics of High Holy Days and membership. A native New Yorker, Belinda has had a diverse career in the Jewish community that took her all the way to Tucson, Arizona, where she worked for Hillel before returning to New York to pursue an MSW and a Certificate in Jewish Communal Service from Yeshiva University, and work as a fundraiser at UJA-Federation. Belinda is a proud member of the New York Lawn Bowling Club, which meets in Central Park during the summer. She also loves to travel and is involved with the Hazon New York Jewish Environmental Bike Ride. Belinda enjoys managing the daily details of synagogue administration and feels blessed to work with great leadership and members. Belinda can be reached at blasky@bj.org or x224.

Sarah Verity has worked at BJ in several capacities for three years, and in June 2008 she officially became the full-time **Senior Membership Associate**. Sarah supports the work of the Membership Steering Committee by serving as staff liaison to the Potential Members Team, New Members Team, and Former Members Team. She has welcomed hundreds of new members through

an orientation program designed to introduce people to the community and has reached out to people who are not yet members. A native Californian, Sarah always felt that New York was calling her, and she loves to take advantage of all the city has to offer. She's walked the perimeter of Manhattan three times (that's a 32 mile trip!), visits museums regularly, and has seen over 50 Broadway shows during her time in New York. Before working at BJ, Sarah graduated with an MPA in Non-Profit Management from the NYU Wagner School. Sarah is inspired by the dedication, talent, and passion of BJ volunteers. Sarah can be reached at sverity@bj.org or x250.



From left: Guy Felixbrodt, Belinda Lasky, Yaffa Garber, and Sarah Verity.

As the **Life Cycle Coordinator**, **Yaffa Garber** (who is also Assistant to Rabbi Felicia Sol) supports members as they experience births, weddings, illness (through *Bikkur Holim*), and death (through *Hevra Kadisha*). Yaffa has been at BJ for over a year and feels that the community and this job are a great fit for her; in fact, her work here has inspired her to pursue a Masters in Social Work. She enjoys the friendly work environment of the BJ office and being surrounded by innovative and creative rabbis and educators. Before working at BJ, Yaffa graduated with a double degree from Barnard College and the Jewish Theological Seminary and worked at the 92nd Street Y as a Jewish Educator and Program Assistant. In her spare

“They are a diverse and energetic group who work as a team to support many programs and committees at BJ.”

time Yaffa loves to dance (she once auditioned to be a Radio City Music Hall Rockette!), needlepoint, exercise, have adventures in the city, go to the spa, and golf. Yaffa can be reached at ygarber@bj.org or x256.

You may have seen **Guy Felixbrodt** dancing at an oneg or teaching second graders at the BJ Hebrew School, but you may not

know that he is also a poet, landscaper, and an expert juggler—a skill he uses frequently in juggling the many programs he manages as the **Community Initiatives Coordinator**. Guy is passionate about building community at BJ. He organizes onegs and kid-dushim, supports Bekef and *Havurot*, and leads the Employment Help Task Force, all of which he does with great spirit and creativity. A former officer in the Israeli Navy, Guy is the co-founder of a non-profit

private school in Northern Westchester, where he lives with his wife and five-year-old daughter. Guy loves BJ because it allows him to engage with interesting people, and he hopes that through his work he will be able to bring people together to do *tikkun olam* and enhance their connections to Israel. Guy can be reached at gfelixbrodt@bj.org or x255.

Now that you've met the people behind the scenes, feel free to say hello—the Membership Department looks forward to meeting you!

— Guy Felixbrodt, Yaffa Garber, Belinda Lasky, and Sarah Verity

Dorothy Hilf: Involved and Active

Meet Dorothy Hilf: 102 years young and very much involved in the BJ community. Come to BJ's lunch program on Thursday and you will see Dorothy in action, greeting guests, handing out food packages, laughing and talking with fellow volunteers and guests, eyes sparkling, full of energy and happy to be participating in this program that is so meaningful to her.

Each Shabbat you will see Dorothy sitting up front with her cousin Gert Litowitz and fellow-volunteer Rose Alpert and many other friends. Members of the congregation stop by to greet Dorothy, share a thought with her, and give her a hug.

Dorothy says she was attracted to BJ because of its vitality and vibrant sense of community. When she and her cousin Gert were looking for a new religious community to join, they decided to visit different synagogues each weekend: Orthodox, Conservative, and Reform. This openness to new experiences and search for meaningful ways to connect and be involved is fundamental to both Dorothy's and Gert's approach to life.

BJ was the fifth synagogue they visited. Immediately, they knew this was a perfect fit. They were drawn in by the warmth of the service and the friendliness of the people around them. Although Dorothy also belongs to an Orthodox synagogue, she likes being able to read the service in English at BJ. She also discovered that BJ had many

activities outside of the religious service. First, she was drawn to the weekly discussion group after services to study the week's Torah portion.

Looking for more, she learned about the BJ lunch program and was drawn to the idea of rolling up her sleeves to help those less fortunate—providing a nutritious lunch and socializing with guests in a warm and inviting environment.

Come to BJ's lunch program on Thursday and you will see Dorothy in action, greeting guests, handing out food packages, laughing and talking with fellow volunteers ..."

This active involvement characterizes Dorothy and is related to the work she did as the Executive Director of ORT for 25 years.

Dorothy speaks with vivid enthusiasm about her years with ORT. She felt she was doing meaningful work, teaching Jewish people industrial skills so they could earn a living. She visited many countries and worked with governments to build schools that taught necessary skills to help people build meaningful lives. As if this weren't enough, Dorothy went on to run a profitable handbag business with her husband for another 25 years.

When asked about her longevity, Dorothy says a big factor is to keep moving, doing,



PHOTO: CHANNA CAMINS

From left: Gert Litowitz and Dorothy Hilf

and being active. She says it is the combination of physical and mental activity that works for her, having the will and the courage to keep going.

Physically active in sports until her 80's, she loved to ski, ice skate, and swim. She also has many interests that keep her engaged and active. Dorothy also remains intellectually engaged: she loves to read and looks forward every morning to her newspaper to find out what is going on in the world.

She has only one regret. For her hundredth birthday, she was given a computer, but didn't use it and gave it to her granddaughter. Now she misses it. She feels there is so much for her yet to learn.

Her advice to the BJ community—get involved! ■

— Susan Samuels and Catherine Tolchin

The Magical Wrap *continued from page 4*

came to BJ that I saw women donning prayer shawls. I, however, never wanted one. I preferred wearing my own various shawls that matched my outfits and was adamant about it. All that changed 4 years ago when my father died and I inherited his old tallit. He had stopped wearing this one, the one he had since his Bar Mitzvah, claiming it was old and aged, preferring to wear a newer one that I bought him in Israel. It was in this newer one that he was buried and it was the old one that I started wearing. The

first time I put it on I was moved to tears. It was as if my father was still with me—I could feel his loving presence. I was that young Tzippy sharing my father's tallit as we swayed together in the shul of Natanya. It is fitting that it is his tallit that transports me to a different time and place like a magic carpet. This one particular article of clothing, this sartorial choice, this majestic wrap will forever connect me to this man to whom I owe my life and my love of clothes. My father was a tailor who attended to my clothes

his whole life. As a little girl, I thought he was a magician the way he was able to transform flat, one-dimensional fabric and breathe life into it, giving it shoulders and structure and form so that it appeared on the mannequin as a living entity. It is only fitting that it is his prayer shawl, this humble cloth, that not only transcends time and space but also death. ■

— Tziporah Salamon

COMMUNICATIONS

BJ's New Look is Bright, Bold and Budget-Minded

NEW BJ LOGO AND MISSION STATEMENT ARE ADOPTED

BJ has a new logo and a new mission statement. That is the big news from the Communications office. You may have already noticed the new logo on the first page of this issue; the mission statement is at right. These changes were the result of a long and fruitful process initiated by the Communications Committee, which was formed in 2007 to address the fact that BJ's materials were inconsistent in look and feel and that a more cohesive identity was important to communicate to members and to reach out beyond BJ. Early on, the committee interviewed a number of consultants and settled on Big Duck, a firm with a great deal of experience with not-for-profits. The goal was to establish a "brand" that accurately reflects BJ's mission and values and that can build recognition and trust.

Why Brand BJ?

The word "branding" may sound commercial, but having a brand is even more important for non-profits because they don't have funds to spend on high-visibility advertising. Every piece of literature, every communication, and every contact is important. By using the same visual and written messages repeatedly, we make it easier to identify us and to see the qualities that make BJ different from other synagogues. This makes it more likely that people will remember us, join us, and take action on our behalf.

The Development Process

Big Duck held one-on-one interviews with the leadership, the Rabbis, and staff, and they conducted surveys of members, held focus groups with select groups of members, reviewed every piece of printed material used by BJ (letterhead, KJ, KH, forms, flyers, etc.), and explored the website. Through an iterative process with the Rabbis, Harold Goldman, and Big Duck, several logo options were explored, and the key messages that BJ seeks to convey were refined.

B'nai Jeshurun is a passionate Jewish community that inspires spiritual searching, lifts the soul, challenges the mind, and requires social responsibility and action. We strive to experience and express God's presence as we study, pray, and serve together. We are unified yet diverse and explore the living tension between tradition and progress. We carry out deeds of loving-kindness, foster a meaningful relationship with Israel, and participate in serious dialogue and collaboration with Jewish people and people of other faiths to heal the world. We welcome you to study, pray, and serve with us.

Mission Statement

BJ's new Mission Statement (above) should sound completely familiar and absolutely right. After you have read it over, I think you will agree that these 93 words capture every key aspect of the BJ vision.

Logo

The new BJ logo comes in three variations (see below), all of which we plan to use in our print and digital materials, which makes its use more flexible. The new logo feels fresh and new, but it's also bold and solid. We hope you feel it is right for BJ, too. The logo was first introduced in the membership renewal material sent on June 1, and changes in existing materials will be made as they are created. By the end of the summer we expect the High Holy Day material, the KJ, the KH, the BJ Guide, letterhead, and business cards to use the new logo. Eventually the website, signs, brochures, and all other BJ materials will use the logo, too.

An Online Working Group, one of the four projects that emerged from the Community Building Initiative, has been formed and has begun to explore the use of these and other tools. Participating are several key staff members and some hardy BJ technophiles. A listserv has been formed for the group, and additional ones will be created for interested committees and groups. Let us know if your group is interested. As we move into the fall, efforts to overhaul the BJ website and to make it more current and interactive will be ongoing.

THE NEW BJ GUIDE

Be prepared for some changes in the BJ Guide this Fall. While it will be as attractive as in the past and have a similar look, albeit with the new logo, the format will be different, and the distribution will be mostly digital.

New Format

You will find all the content that you expect in the Guide: the service schedule, the classes and lectures, the retreats, the volunteer opportunities, and information about the various resources that BJ provides to its members. But this year the Guide will consist of two sections, each of which will also be a stand-alone publication. Part 1 is an overview in texts and pictures of BJ, its vision and history, its rabbis and staff, its spiritual purpose, and its community and activities. This section will be used in contacts with prospective members, donors, grantors, and other organizations. Part 2 will contain all the details about times and places for services, classes, lectures, retreats and so forth, and is directed primarily at current members and visitors. Together

(continued on page 13)

BUILDING COMMUNITY ONLINE

While not new (you may recall that I reported on the new BJ LinkedIn Group in the last KH), BJ's efforts to communicate better using online tools are continuing and expanding into new areas. As of early June, BJ is on Facebook and has over 150 members. Unlike LinkedIn, BJ on Facebook is open to the public. Think about joining these groups and helping to explore how they can bind us more closely together. BJ is also tweeting (on Twitter) intermittently at bjnyc.

**B'nai
JESHURUN**
בני ישראל

B'naiJESHURUN
בני ישראל

B'naiJESHURUN בני ישראל

Mazal Tov

To the following members and their families on their b'nai mitzvah (May, June, and July):

Abbe Klein	Revital Laurence
Teddy Reiss	Sofia Vainesman
Joshua Wakefield	Luca Samuel Eisen
Charles Frankel	Miranda Einhorn
Susannah Katz	Leah Scholnick
Clara Eshaghpour	Rebecca Klafter
Roman Brown	Jonah Shifrin

To the following members and their families (through June 20):

Jill Moray and Howard Reichman on their recent wedding.

Cathie, Joshua and Benji Isay on the naming of their daughter and sister, Ruby Belle.

Richard Chused and Elizabeth Langer on the birth of their granddaughter, Sylvia Chused, to Benjamin Chused and Liz Gawel.

Esther Levy Symonds, Garth Symonds, and Daniella on the birth of their son and brother.

Lauren Rott and Daniel Juceam on their recent wedding.

Cindy Wachenheim and Hal Bacharach on their recent wedding.

Jennifer Klass on the birth of her daughter.

Bill Mosca and Emily Shapiro on the birth of their daughter.

Rabbi Jill Cozen Harel on her Rabbinical ordination from Hebrew Union College-Jewish Institute of Religion

Penny Dannenberg on her "Dances For A Variable Population" debut.

Jennifer Sparr and Matt Naylor on their upcoming wedding.

James Kron Stulman and Stacy Bolton, Eliza and Rachel and Stephen Stulman on the birth of their son, brother, and grandson, Joshua Kron Stulman.

Joanna Slater and Joel Lee on the birth of their son, Leo Avram.

Rabbi Rebecca Rosenthal on her Rabbinical ordination at the Jewish Theological Seminary.

Matthew Pasher and Lori Robinson on the birth and naming of their daughter, Naomi Grace Robinson-Pasher.

Dan Bell and Ashley Steinbach on their recent wedding.

Alison Link and David Fainsilber on their recent wedding.

Rebecca Rosenberg and Justin Soffer on their recent wedding.

Amy Geldzahler and Jason Chinitz on their recent wedding.



Condolences (through June 20)

The community of B'nai Jeshurun mourns the death of our beloved members:

Peter Bergmann, and extends sincere condolences to Kay Gardiner, and Caroline and Joseph Bergmann on the death of their beloved husband and father.

Philip Davidson, and extends sincere condolences to his entire family.

Barbara Goldman, and extends sincere condolences to her entire family.

Michael Weintraub, and extends sincere condolences to his entire family.

David Sternoff, and extends sincere condolences to his wife, Nancy Schwartz Sternoff, and their entire family.

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

Betsy Imershein, Robert and Margie Imershein, and their entire family, on the death of their beloved uncle, William Imershein.

Ellen Landau on the death of her beloved mother, Pauline Landau.

Aliza Felix on the death of her beloved father, Isaac Schwadron.

Hilda Greenberg on the death of her niece, Dr. Carol Weiss.

Steven Greenberg, Jennifer Sylvor, and Amelia and Abigail Sylvor-Greenberg on the death of their beloved mother, mother-in-law and grandmother, Rita Greenberg.

Elizabeth, Emanuel, Josephine, Maxine and Eliana Stern on the death of their beloved mother, mother-in-law and grandmother, Nancy McKay Egan.

Amy, Jacob, Hannah, and Max Schrader on the death of their beloved father, father-in-law, and grandfather, Malcolm Blumberg.

Miriam Harris-Kaplan and George Kaplan on the death of Miriam's beloved aunt, Roslyn McGlynn.

Karen, Jeff, Jack, Mathew, Ryan, and Samuel Tyler Hogan on the death of their beloved father, father-in-law and grandfather, David Hanovice.

Judy and Jules Love on the death of their beloved mother and mother-in-law, Louise Wolfson.

Amy Wachtel on the death of her beloved uncle, Joseph Wachtel.

Larry Gifford and Joe Antenson on the death of their beloved mother and mother-in-law, Selma Gifford.

Cindy Rosenthal, Emmanuel, Anya and Adin Levy on the death of their beloved father, father-in-law, and grandfather, Murray Rosenthal.

Elizabeth Lynn, and David, Dan, Soshannah, and Emma Block on the death of their beloved mother, mother-in-law and grandmother, Judith Edelman Lynn.

Frank, Julie, Melanie and Adam Kern on the death of their beloved father, father-in-law and grandfather, Ralph Kern.

Jonathan Roth and his entire family on the death of his beloved father, Joseph N. Roth.

Julie, David, Talya and Yasmin Schwartz on the death of their beloved father, father-in-law, and grandfather, Marco Takouni.

Alan, Denise, Courtney and Morgan Fleischman on the death of their beloved mother, mother-in-law and grandmother, Sylvia Fleischman.

Chris Reid, Joan Hochman, and Ian Reid-Hochman on the death of their beloved mother, mother-in-law and grandmother, Madeleine B. Reid.

Stuart Friedman and Laurie Schwartz-Friedman on the death of their beloved mother and mother-in-law, Rose Javer Friedman.

YOUTH & FAMILY EDUCATION

Interested in signing up your child for the B'nai Jeshurun Hebrew School?

Good news! You're not too late! Register online at www.bj.org for the 2009-2010 school year, or call the BJHS office to ask questions or request an application. School begins on **Monday, September 14, 2009.**

Welcome to Emily Walsh



PHOTO: DENISE WAXMAN

We're so excited to welcome Emily Walsh, our new Assistant Director of Education for Youth and Family. Emily has just completed a joint masters program in Jewish Education and Jewish Communal Service at the Rhea Hirsch School of Education at Hebrew Union College-Jewish Institute of Religion in Los Angeles, CA. During her time at HUC, Emily worked as an intern at Temple Beth Shalom in Santa Ana where she served as the 3rd and 4th Grade Unit Head. In addition, Emily is a Wexner Graduate Fellow and served as a JCSC Fellow at the St. Louis Hillel at Washington University for two years. Emily has years of experience working with kids and families in Jewish Education and is excited to bring her energy, enthusiasm and new ideas to BJ! Emily will be overseeing the B'nai Mitzvah Program,

Children's Services on Shabbat, High Holy Day services for families, holiday programs throughout the year, programs for families with young children (Bim Bam, PJs and Havdalah, etc.) and much more! Emily can be reached at x243 or ewalsh@bj.org.



PHOTO: DAVEY ROSEN

SAVE THE DATES:

B'NAI MITZVAH PROGRAMS

5th and 6th Grade B'nai Mitzvah Family Learning Programs

Bnai Mitzvah programs are for all students (and their parents!) who will become bar/bat mitzvah at BJ, no matter where they receive their Jewish education. Contact Emily Walsh, Assistant Director of Education, at ewalsh@bj.org for more information about the B'nai Mitzvah Family Learning Programs. All programs will take place from 9:30-10:30AM in the 86th Street Chapel. All students and their parents are encouraged to join Junior Congregation at 10:30AM in the Social Hall downstairs.

Fifth Grade B'nai Mitzvah Family Learning Programs

- Saturday, November 7, 2009
- Saturday, March 6, 2010

Sixth Grade B'nai Mitzvah Family Learning Programs

- Saturday, October 17, 2009
- Saturday, December 5, 2009
- Saturday, February 6, 2010
- Saturday, April 17, 2010

Sixth Grade B'nai Mitzvah Retreat

- April 30-May 2, 2010

6th Grade B'nai Mitzvah Retreat, May 8-10, 2009

News From the Development Department

“What do you Develop?” Community!

at this year’s annual meeting, the BJ staff set up tables to showcase volunteer opportunities and to give general information about their departments. This was a great opportunity for the Development Department to highlight giving opportunities at BJ. At my table, in between BJ’s Case for Giving and the Mahzorim Fund display, was a sign in large, bold letters that read “Development.” Throughout the evening, I got the same question over and over, “What do you develop?” My first thought was “Funds, of course” but then after I thought about it a bit more I realized that development, like membership, community events, and social action opportunities at BJ, is really about developing our community.

Kol Nidre Challenge Campaign

As you know, BJ is facing a serious reality this year: the challenge of continuing our community’s core programs with reduced financial resources. The Kol Nidre Annual Partnership Appeal is a critical part of our funding and provides more than 30% of our annual operating budget. This year, we are anticipating a shortfall. To help bridge this shortfall, BJ’s Rabbis asked the Board to contribute to a challenge fund of \$250,000 above and beyond their 2009-2010 annual Kol Nidre contribution. In May, we reached 100% board participation and met our goal.

The generosity and leadership of the Board is inspiring and reflects their dedication to BJ.

BJ’s Rabbis and Board are now challenging BJ members to match this challenge fund. Every dollar by which you increase your 2008-2009 Kol Nidre contribution will count toward this challenge. That means, if you gave \$500 to last year’s Kol Nidre Appeal and \$575 to this year’s appeal, \$75 will count toward the challenge. If this is your first gift, 100% will count.

The monies raised through the Challenge Campaign and the Kol Nidre Annual Partnership Appeal will continue to make it possible for over 2,000 people to pray together each Shabbat, provide for our children’s Jewish education, support adult classes and programs, run a homeless shelter and a lunch program and offer a myriad of volunteer opportunities for our members. It is in these ways that development is really about developing our community.

We look forward to reporting back to you on the result of this campaign.

A Special Thank You

On Shabbat morning, April 16, BJ’s Junior Congregation received and dedicated a beautiful ark to hold their Torah. This was made possible by a gift from Helen and



PHOTO: ERZSÉBET RAGYINA

Helen and Harold Lehrman with the new Junior Congregation ark.

Harold Lehrman. Members of BJ since 1994, the Lehrman’s made this special contribution so that BJ’s Junior Congregation would have their own ark to use during services. The new ark will help enhance the Junior Congregation experience for many years to come by giving a place of proper Kavod (honor).

We would like to extend a special thank you to Helen and Harold Lehrman for their continued generosity and support of our sacred community. ■

— Erzsébet Ragyina

BJ’s New Look is Bright, Bold, and Budget-Minded *continued from page 10*

they form a single document that portrays BJ in all its fullness.

Digital Distribution

We are not unmindful that there are a number of members who are not yet “plugged in” to the online world, and so for all those members who do not have an email address, BJ will print and send the guide to their home as usual. But those who are digitally savvy enough to get email will have different options. The new digital guide will be published online, just as the February guide was, and will be permanently available on

the BJ website to consult at any time. Members who want a hard copy can either print pages at home, or order a professional printed copy of the full Guide (or just Part 1 or 2) for a modest cost (expected to be less than \$9 with shipping). A link to the digital guide will be in every community email and easy to find from the BJ website home page, www.bj.org.

The two major benefits to this arrangement are cost savings and environmental preservation. By printing only for members who truly need a print copy, the congregation will

save many thousands of dollars and will lessen the negative impact on the environment. By shifting the production decision and cost to the digitally savvy members who really want and need a print version, we avoid the waste associated with the disposal of Guides that are not used. We encourage members to make more use of the information on the BJ website, including the Guide, and to consider printing only what they truly need for future reference. ■

— Denise Waxman

DONATIONS (received as of June 10, 2009)

Adult Education Fund

Alan and Mimi Frank in memory of John Frank, Leon Levy and Selma Gifford
Eleanor Friedman in appreciation of Roly's "juicy" class on "Perversion and Holiness"

Elli Himelstein in celebration of Ezra and Olivia Weinberg's Friday night program
Belinda Lasky in honor of Judith and Allan Lasky's 40th anniversary
Dan Juceam and Lauren Rott in honor of Felicia Sol and Ari Priven
Peninnah Schram in memory of Irving Schram

ASL Interpreting Fund

Helen and Harold Lehrman in memory of Thomas Reiner and Anne Fisher

Bebe Bronstein Jewish Camp Scholarship Fund

Martha Ginsberg in memory of her beloved father, Harold Ginsberg
Mark Grumet

Bikkur Holim Fund

Abigail Moore and Leonard Wasserman in memory of Barbara Goldman and Sylvia Dresner's mother
Irma and Robert Radus in memory of Laura Radus
In memory of Barbara Goldman
Tamar Baumgold
Ellen Carni
Charles and Stephanie Finder
Lynda Fisher
Richard and Rosemary Kalikow
Ellen Landsberger
Harold and Helen Lehrman
Wendy Linderman
Audrey Melkin
Michael and Nancy Mostow
Alison Pepper
Lilli Platt
Irma and Robert Radus
Penelope Raphaely
Andrea Bigelisen Riskin
Jerry and Sheila Rothman
Andrea Siegel
Sharon Stein
Ellen Turk
Susan Viuker Landau
Amy Wachtel
Vivian Yale

BJ/SPSA Homeless Shelter Fund

Paul Barrett

Michael Bubb in celebration of Scott Weiner and Beth Siegel's wedding
David Cavill in honor of Sadie Rosenthal
Debra Dash in memory of her beloved parents, Muriel and Sam Dash

Donald Isler in honor of Les Judd
George Kaplan and Miriam Harris-Kaplan in honor of Anne Millman's birthday and in celebration of the marriage of Dan Bell and Ashley Steinbach

Robin Kerner in honor of Cindy Wachenheim and Hal Bacharach

Stefan and Mary Krieger in memory of Vivien Krieger, Norman Krieger and James Kellier

Hella Moritz in honor of Anne Millman's birthday

Elaine Nevins in memory of her mother, Frances Goldstein

Carol Petrosino in celebration of Beth Siegel and Scott Weiner's wedding

Michael Recht in honor of Harold Goldman and John Bonavita's wedding anniversary

Andrea Bigelisen Riskin in honor of Elliot Davis being a very special friend

Brian and Talia Shuman and Jilian Gersten in honor of Emmet Dienstag becoming a Bar Mitzvah

United Synagogue of Conservative Judaism

Children Services Fund

Paul Barrett
Helena Diamant Glass in honor of Rebecca Rosenthal's ordination at JTS
Susan Goldberg in honor of the birth of Eden Rivkah

Elliot Levinson Memorial Fund

Or Lauderty

Etz Hayim Fund

Rachel and Mark Klein in honor of Teddy Kobi Reiss becoming a bar mitzvah

Floral Fund

Adina Schecter

General Fund

William and Vicki Abrams in honor of Harold Goldman and John Bonavita's anniversary
Paul Barrett

Allen Brill
Norman and Sheila Bleckner in memory of Selma Gifford
John Bonavita and Harold Goldman in honor of Susan Kippur's birthday

Jack Cabasso
Dan Caligor and Anne Ebersman in honor of Ruth Jarmul's special birthday
Jo Carr in celebration of Bill and Vicki Abrams' 50th anniversary

Leon Cooperman and Toby Cooperman in celebration of Bill and Vicki Abrams' 50th anniversary

David Dreyfuss and Gertrude Chavez-Dreyfuss

Ralph and Judith Evans in celebration of Bill and Vicki Abrams' 50th anniversary

Jules and Susan Frankel in honor of carrying the Torah

Ronna Tapper Goldman in celebration of the birthday of Melissa Tapper Goldman

Naomi Goodhart for a community retreat scholarship

Steven Greenberg

Brad Hoffman

Louise Kapner in memory of Hilda Chazanovitz's mother, Paula Lerman

David Karnovsky and Sue Kaplan in honor of Robin Fleischner and her work with the Israel Steering Committee

Margie and Don Karp in celebration of Bill and Vicki Abrams' 50th anniversary

Nancy Lasser in celebration of Bill and Vicki Abrams' 50th anniversary

Mark and Marya Lehrman

Karen Levinson and Daniel Engelstein in honor of Paula Galowitz's birthday

Evelyn Lewis-Enright
Andrew and Sara Litt
Dova Marder and Stephen Friedgood

Gerald and Shirley Margolis in celebration of Gerald's 75th birthday

Elan and Roberta Mastiyah
Aida Melamed

Elissa Meth Kestin and Daniel Kestin

Theodore Metzger and Robin Fleischner in honor of Richard Chused and Elizabeth Langer's 35th wedding anniversary

Edward Miller and Bena Green in honor of Richard Chused and Elizabeth Langer's 35th wedding anniversary

Shana and Sarah Minkin in honor of Asya Berger and in memory of her mother
Samara Minkin and Trent Gegax in honor of Rabbis Felicia and Esther and the wonderful women's retreat
David and Glenda Minkin in honor of the birth of Gary Snyder's grandson

Hella Moritz in honor of Ezra Weinberg's rabbinic ordination

Eugene and Ilene Nadel in honor of Uriel Eisen's Bar Mitzvah

Ruth and Edgar Nathan in celebration of Bill and Vicki Abrams' 50th anniversary

Malcolm and Estelle Newman
Diane and Paul in celebration of Bill and Vicki Abrams' 50th anniversary

Marsha Noble in honor of Daniel and Leslie Merim's 50th anniversary

Barbara Oliner

Lilli Platt

Gail Ressler in honor of her birthday

Imogene Reznick in celebration of Vivian Yale and her years of friendship

Jason Rico

Barbara Robbins in honor of Julia Pretsfelder becoming a bat mitzvah

Martin Rosenblatt and Sandra Cheiten in memory of Thomas Reiner

Benjamin Ross in memory of Sylvia Ross

Shelley and Phil Spies in celebration of Bill and Vicki Abrams' 50th anniversary

Toni Siegel and Peter Sturtevant in memory of Thomas Reiner

Bernice Todres in honor of her Shabbat Aliyah and in deep gratitude for the morning minyan

David and Estare Weiser in honor of Richard Chused and Elizabeth Langer's 35th wedding anniversary

Vivian Yale in honor of Ilene Katz and Susan Margolis and their tending to Barbara Goldman's family

In memory of David Sternoff

Debra and John Aleinikoff
Sam Amiel
Ronit Avni
Karen Basian
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Leah Silver in gratitude of Hannah Kass

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KOL HADASH new voice
August 2009

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