

Back to the Future RABBI J. ROLANDO MATALON

How am I going to fulfill all those commitments made in the depths of prayer? How on earth am I going to tackle this daunting task? Where do I begin?"

One of the most overwhelming moments of the High Holy Day season for me occurs during the Musaf service of Simhat Torah. It comes after the intensity and the beauty of the dancing with the Torah, after the celebration of the Hatan/Kallat Torah and Hatan/Kallat Bereshit, and after we reenter the book of Bereshit anew—a sort of “back to the future.” At that moment I experience another back to the future: I look back at the amazing fifty-three-day spiritual marathon that took us from Rosh Hodesh Elul to the Yamim Nora'im and through Sukkot. At that moment, physically, emotionally, and spiritually exhausted, I contemplate the year ahead. How am I going to fulfill all those commitments made in the depths of prayer? How on earth am I going to tackle this daunting task? Where do I begin? All the personal change I committed to, fixing the relationships with my close ones, the new mitzvot I would take on, the books I would read, the weekly hours of study, consuming more responsibly, seeing my own personal responsibility for the justice issues around me, and yes ... the exercise, the healthy eating, etc., etc. ... Since I don't believe in instant change or in magical transformations, and since I have embarked so many times on new paths that stuck for only short periods of time, I approach this issue with a serious dose of skepticism and some despair. I know well that most of the work is about just showing up, about resisting the temptation to abandon soon after starting, about fighting every excuse in the book that will let me off the hook. I offer here are a few practical suggestions based on some of my successes and mostly on my failures:

Community Retreat, June '09



PHOTO: LEORA FRANKEL

See page 5 for more photos and reflections on the weekend.

1. Be realistic, don't commit to more than you can handle. If you attempt serious work on character change, take on one trait at a time. Jealousy, anger, excess of humility; just focus on one at a time and work hard. Take on one mitzvah and become good at it by repeating and refining your performance.
2. Find a hevruta partner. It is often easier to keep one's commitment to change, to study, to performing mitzvot, to justice work, if one enters into a relationship of reciprocal commitment and support.
3. Set fixed times. It never works if you are casual and leave it open; remember how quickly life takes over.
4. Be constant. It is much better to do a little often than to do a lot seldom.

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SOCIAL ACTION/SOCIAL JUSTICE

BJ Recycles

do you recycle in your home?

If the answer is yes, you'll be pleased to know that we recycle in your spiritual home too! The guidelines for recycling at B'nai Jeshurun are the same in the synagogue as they are in all New York City residences, government agencies, schools, and institutions. Recycling is critical to reducing the quantity of waste that New York City sends to landfills and incinerators, and it is the law in New York City. Because it is free to residents, recycling every day is an easy way to protect the environment and help stop global climate change.

What to recycle? Do you have a running debate about which yogurt and take-out containers to recycle in your home? Are you still turning over your plastic lunch container and wondering about the mysterious number printed on the bottom?

There is a simple rule to follow at home and at B'nai Jeshurun: Plastic and glass bottles, jars, or jugs with a narrow mouth are generally recyclable. The things you cannot recycle include take-out and yogurt containers, plastic wrap, deli and salad bar containers, plastic cups with straws, Styrofoam, paper towel, and napkins, soiled paper cups and plates. For a more complete list, please see the flier from NYC Department of Sanitation included in this *Kol Hadash*.

If you're a B'nai Jeshurun regular, you've probably noticed blue and green recycling bins at various locations around our 88th Street building. In fact, we've labeled them conspicuously so that they are hard to miss. The bins are located in all the places in our 88th Street building where we're likely to be throwing things away and should be used to dispose of any and all material that can be recycled. They come in two designer colors—blue for paper products and green for glass and plastic bottles and metal cans—and are clearly marked.



PHOTO: CHANNA CAMINS

The bins are located in all the places in our 88th Street building where we're likely to be throwing things away and should be used to dispose of any and all material that can be recycled."

The blue bins in the sanctuary lobby should be used to recycle copies of the *Kol Jeshurun* and other papers distributed during services and other BJ events.

Wine and soda bottles should be deposited in the green bins located in Frankel Hall and in the sanctuary during kiddushim, onegs, Shabbat dinners, or other social events. Volunteers for the shelter or lunch program and any members utilizing the BJ kitchen should use the recycling bins in the synagogue kitchen lined with clear plastic bags.

The bins are a central element in a two-year effort, called "Greening BJ," to make B'nai Jeshurun a model of environmental responsibility. Please help B'nai Jeshurun ensure the lasting impact of these changes. If you attend a BJ event and you can't find the recycling receptacles please ask a member of our fabulous facilities staff. ■

— Gil Kulick

Back to the Future RABBI J. ROLANDO MATALON *continued from page 1*

5. Set measurable goals and evaluate your progress periodically.
6. Be gradual. Increase in small and manageable steps.
7. Don't ever tell yourself it is too late to start.

What was Rabbi Akiva's beginning? At age

40 he had not learned anything. One time he was standing at the mouth of a well and asked, "Who hollowed out this rock?" They answered him, "Was it not the water that constantly falls on it?" They further said, "Akiva, are you not familiar with the verse 'Water wears away stone...' (*Job 14:19*). Rabbi Akiva immediately made the following logical deduction to himself: "Just as

the soft [water] shaped the hard [stone], words of Torah—which are as hard as iron—all the more so they will shape my heart which is but flesh and blood." (*Avot deRabbi Natan 6*).

And bring yourself always back to that place deep in your heart that yearns for growth and for change. ■

Sustainable House in the City

I am one of the behind-the-scenes BJ staff members. I am a Jew who feels strongly about the need to behave in a way that does the least possible harm to the earth. When I read about the BJ Environmental Hevra and their efforts toward “greening” BJ, I’m aware of the ways in which the BJ office may fall short of the ideal. Then I feel the need to set an example for my fellow staff members. I thought I would start by reducing the amount of waste I produce. We have glass and metal utensils available, but only if you are eating dairy/vegetarian food. I like to eat meat, so I purchased bamboo reusable utensils and eliminated the need for plastic. There are many small things like this that can make a big difference, and I’m always looking out for new ideas. This prompted me to share with the entire BJ community the choices that my husband and I have made over the last few years to reduce the amount of waste we produce in order to make a positive impact on our environment.

I always thought I was supposed to live in a simple time, maybe like the Ingalls family from *Little House on the Prairie* (although I always knew that wouldn’t work out; there weren’t any Jews in Walnut Grove). In 2006 I moved to New York City, nowhere near Walnut Grove, and this is now my home. There are wonderful things about the city that help us lead a life far more sustainable

than in a suburb. Here are some of the things we do to keep things simple:

My husband drinks a lot of seltzer, so we bought a Soda Club machine (www.sodacub.com). This eliminated the waste of the seltzer plastic bottles.

We purchased a share in a CSA (community supported agriculture). Being part of a CSA meant that we could regularly have beautiful local produce.

When I was pregnant, we researched alternatives to conventional disposable diapers. A diaper service seemed impractical since we don’t have a doorman. So, we found gDiapers (www.gDiapers.com), which is a hybrid of cloth and disposable. The disposable piece is flushable or compostable. We use a combination of disposable and the g’s. We figure for every gDiaper we use, we are making a difference.

Recently, the *KJ* had information about ordering meat from Kol Foods (www.kolfoods.com). So, after we read more about Kol Foods, we jumped on board. Just like with the CSA, it makes food taste better to know where it is from.

We stepped up using canvas bags more often when we shop. We do end up with plastic bags, but we use them for picking up after our dog.

In my kitchen, I strung up a cotton string line across the window where I can hang bibs and the washcloths to dry. It has cut my paper towel use to one roll about every four weeks.



We are actively searching for an option for composting in our apartment. I love to look around www.altuse.com, and I receive daily emails from www.thedailygreen.com, which helps keep me informed and offers new ideas every day.

Living a life of sustainability does not mean you are cheap; it means that you care about the future of your family. Reducing your waste is the perfect way to begin. ■

— Sarah Guthartz

COMMUNITY

Community Kiddushim—Every Shabbat!



Great news: Shabbat mornings at BJ include time to schmooze!

Responding to the community’s call for weekly kiddushim, BJ is happy to be able to announce that a kiddush will now follow Saturday morning services every week. On those Shabbatot when Junior Congregation meets, we’ll need everyone’s help to move tables and organize food so we can begin the light meal to-

gether. A Shabbat teaching will follow the kiddush on many weeks of the year.

More kiddushim means more opportunities for members to sponsor them. If you have an anniversary, birthday, b’nai mitzvah, graduation, wedding, baby-naming, or other life cycle event, honor the occasion by celebrating it with your community. To make this easier we have created several package options for catering a kiddish at a modest cost. Of

course you can always plan your own, and we’ll help coordinate. To learn more about sponsoring a kiddush, contact Guy Felixbrodt at the BJ office.

Kiddushim give you a chance to meet and socialize with your friends from the community as well as to talk to the BJ staff and leaders who will be at each kiddush.

See you there!

— Belinda Lasky

COMMUNITY

Envisioning a Village

In the midst of Yamim Nora'im, I was trying to imagine how this year could be different—how, at this high point of the Holy Days, as if standing on a spiritual pinnacle scoping out the “mountains” (and, of course, the “valleys”) ahead, I could foresee what is to come on my journey this year.

I invite you to follow the imaginary journey I took with its visions and unexpected realizations.

Imagine communication that is uplifting, that helps one to really see and that does not concern itself with business or daily life.

Imagine a place where it is warm on the inside when it is cold and lonely outside, where one is welcomed and not judged by appearance, age, or income, but appreciated for being a child of G-d, a fellow human being living through another challenging day, while seeking to pursue a meaningful life and to bring hope to others.



PHOTO: TOM ZUBACK

Imagine a village of thousands of people who are bright, intelligent, devoted, and who have a common sense of purpose in their tribal existence.

Imagine hundreds of groups whose members focus on what they love to do, exploring the endless variety of their interests (art, music, poetry, spiritual quest, child-rearing, the environment, commerce, writing, movies, traveling, gardening, and so many more). Imagine these individuals socializing comfortably with others with no need for pretense and always seeking meaning in their exploration.

Imagine a huge living room alive with the spirit of humans being together, being human (humane), and becoming better human beings together.

NOW YOU CAN STOP IMAGINING!

I suddenly realized that our BJ community (B'nai Jeshurun—the children of the upright, or Israel) is that imaginary village made real, and that now is the time to make our beautiful and vibrant community life even more devoted, stimulating, sincere, welcoming, uplifting, and hopeful.

BJ's 4,000 members have many talents and virtues, and much *ruah*, and together form a special shared identity.

It is true that our “village” is quite diverse and spread out geographically. But when we get together to celebrate holidays, *s'mahot*, and the lives of members who have passed on, we are one in spirit and one in fellowship. We can now supplement the face-to-face connections with new virtual tools.

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Our community is a fertile ground for “trees of knowledge” to start growing and blooming in small gatherings, events, and fellowship groups, which we call *havurot*.

The homes of most BJ members are not 5,000 square feet with multiple bedrooms and bathrooms, or a huge living room. But where there's room in the heart there is room even in a one-bedroom apartment for a few people to gather and to get to know other members of this fascinating group. This can be done by welcoming guests for a dinner or for a place to stay for a night or two (*hakhnasat orhim*), or through hosting a teaching or a living-room conversation about a current social need in our midst.

Community can be strengthened by joining others one morning a week to start the day with some prayers, by greeting members and guests at services, by doing a *mitzvah* for another member, by initiating an event for a holiday or a needy cause,— or simply by having Shabbat dinner together. I, you, we, can make BJ better.

If each BJ member did only one of these or the many other things that make us a community, there would be a daily stream of new and stronger connections among us this year. If some members acted in this way every week (as many members already do), and if these acts inspired others ... can you imagine?

The ideal village we seek is not so much “out there” as “in here.” Appropriately, this is reflected in BJ's name. In Hebrew, *bet* and *yud* are the initials for B'nai Jeshurun and form the word “be'e,” which means “in me.” BJ is truly in each of us.

If you are inspired by this vision, it is within you to make it a reality. If you have ideas about what you would like to see happen in this community, feel free to contact me and we can join forces to make them a reality here and now. ■

— Guy Felixbrodt

Community Retreat, June 2009: A Shabbat Delight

Hear Here

Yes, the retreat grounds rolled gently green under a canopy of sky-blue sky. Yellow sun glinted off a placid lake whose surface was occasionally dotted by water fowl. Tree branches in a dense woods beckoned you to explore within. And at night, that cream-cheese moon smiled oh so brightly.

And yes, I inhaled the perfume of morning dew; my skin was massaged by the Shabbat sun. Yet, it wasn't what I saw or smelled or felt that most moved me. It was what I heard. Particularly, the sound of our own voices.

Voices passionately engaged in spirited back and forth in two discussions of men's place in Jewish life. Voices in dialogue as, over dinner or casual strolls, we each absorbed the other's story. And most movingly, voices in song. Papa Todd accompanying happy campers in singing golden oldies around a Saturday night campfire. Elana's strong mezzo gently guiding a small circle in shirim.

But this weekend, song was never sweeter than when raised in prayer. Shabbos morning prayers outside on the deck with birds amen-ing in assent.

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PHOTOS: TOP, HARRIET R. GOREN.
ABOVE AND RIGHT, LEORA FRANKEL.

A Smaller, More Intimate BJ

Folks often complain that BJ is so large. Well, for those who want a taste of a "smaller, more intimate BJ," the Community Retreat is for you.

Imagine rolling up to the Block and Hexter Vacation Center pre-erev Shabbos and being greeted by two angels by the names of Ari and Marcelo, dressed in white, and an accordion serenade.

Some highlights for me included Marcelo's gusto and humor, Ari's heavenly music, Esther's profound Torah, dancing up a storm at Friday night services, davening

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There Is Beautiful

I thought I knew what music was—until Shaḥarit on the lawn on Sunday at the BJ summer retreat, when sweetly twittering songbirds played back-up to Ari's davening. As the Welsh say, "There is beautiful."

The retreat was filled with moments of beauty. There was the bonfire after Shabbat ended, when a big full moon shone over the lake as people enjoyed Israeli dancing to the tunes from Ari's accordion. Marcelo, always imaginative, had invited us to celebrate havdalah around the bonfire, which he named our havdalah candle. He was our playful, loving, funny poet throughout the retreat, and it was so good to have that time with him.

On Shabbat afternoon, Gail Ressler and I had gone paddleboating on the lake. Instructions: Steer boat to center of lake. Remove feet from pedals. Trail fingers in cool water. Gaze at trees. Appreciate silence and presence of good friend. Breathe. In short: Shabbos!

My roommate, Amy Wachtel, brought jacks! We played a game on our cabin floor. She's much better at jacks than I am.

I saw a bunny and orange dandelions, ate two or three or six meals a day, enjoyed friends both new and old. It was a wonderful weekend.

— Jenny Golub

The Retreat

The woman next to me at Shabbat dinner had been in my Honors English class in high school—40 years ago (is that possible?). We both "couldn't believe it." She had just retired. Me? I'm still trying to figure out what to do when I grow up.

My roommate had returned to New York to live, serendipitously discovered a fabulous synagogue with a great rabbi, and changed her largely secular lifestyle to one in which Judaism was central. Turned out we both liked to be alone and read, so we had a kind of "separate but together" bonding thing. We brainstormed about the causes and cures for the fact that Jewish men (other than

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COMMUNITY

In the Stream of Eternity

I lost my parents, Rabbi Judah Nadich and Martha Hadassah Ribalow Nadich, within seven months of each other—my father on the 12th of Elul, 5767 (2007), and my mother on the 18th of Adar, 5768 (2008).

After each loss, my sisters and I sat shiva with our extended families. The closeness of our family and the visits of so many—close friends as well as strangers, who came to share stories of their experiences with my parents—brought us all tremendous comfort. It did not surprise me that spending such an intense experience with those I love best brought me tremendous solace. What did surprise me was the significance of each minyan, repeating the words of the kaddish with my sisters, and being supported by the symphony of voices davening together. When each shiva was over, it seemed natural to go to the BJ minyan to continue davening and reciting kaddish. In truth, I did not want to let go of the comfort I had found in communal prayer.

What I discovered in attending BJ's morning minyan during the following 18 months was an extension of the comfort I found during each week of shiva. Not only was I sup-

ported by my husband, who came with me so much of the time, and by a group that would become so important to me, I was surrounded by many who had experienced loss and with whom I felt a strong bond. I realized that saying kaddish forces the mourner to rejoin and take his/her place in the community of faith.

The loss of my parents is one from which I will never fully recover. I am grateful, though, that their loss left me with a wonderful gift. The 11 months of mourning for each of my parents has long since passed, and the minyan is no longer merely a place in which I seek comfort. It is a sanctified way to start the day, it is a place where I see a wonderful group of committed BJ members, and it has put BJ in an even more significant position in my life and in the life of my family.

In a sermon my father preached, he said: "One cannot live by spiritual spurts and starts. ... Religion is a matter that requires daily devotion and attention. ... Prayer enables us to reach deep into the core of our beings ... and brings to our consciousness, before God, the mystical, beautiful, aesthetic and affectionate capacities that re-

“ [The minyan] is a sanctified way to start the day, it is a place where I see a wonderful group of committed BJ members, and it has put BJ in an even more significant position in my life and in the life of my family.”

side deep within us. It also takes us out of our own age and places us in the stream of eternity.”

I ask that, as a BJ member, you share in the responsibility of ensuring that at least 10 people participate daily in order for mourners to recite kaddish; I invite you to commemorate yahrzeits as well as happy occasions by attending the minyan; and I encourage you to share in the wonderful experience of starting your day in this community of prayer. ■

— Shira Nadich Levin

Shira Nadich Levin is a real estate partner at Cooley Godward Kronish LLP, and serves as pro bono counsel to The Abraham Joshua Heschel School (where she is also an honorary trustee and former president), as well as to the Jewish Funders Network and The Abraham Fund Initiatives. Shira is a member of BJ together with her husband, Jim, and her sons, Alexander, Gideon, and Benjamin, serves on the Executive Committee, and co-chairs the BJ Minyan Committee and Volunteer Task Force.

Ha-makom: The Comfort of Community

our voices

My first thought: This is how the Israelites must have felt during the part-

ing of the Red Sea. Or maybe just the ones in the back, after they saw that God really did come through as promised, that walls of water would hold, and there was no safer place in the world than this narrow path between two pulsing, towering cliffs.

One Friday evening during Kabbalat Shabbat at BJ, and in the middle of the week of shiva for my brother, I sat downstairs with a Hevra Kadisha member who volunteers for the task of accompanying mourners as they enter the sanctuary following Lekha Dodi. We waited in quiet for a half hour; I almost forgot that people were praying

right above us. Then an usher came to tell us it was time, and we walked upstairs and stood outside the sanctuary for a few minutes as everyone finished dancing and singing. ("Do you want to go back?" whispered the usher, concerned that I wasn't ready to witness such joy even from afar. But I was really glad to see happy people, although relieved not to participate. This was the first time all week I had been able to hear music without cringing in pain.) The door opened, and I walked down the aisle to a seat up front as everyone stood and said:

Ha-makom y'nahem etkhem b'tokh sh'ar avelei tzion virushalayim.

May God comfort you among the mourners of Zion and Jerusalem.

Ha-makom: literally, "the place," but also a name of God. But it seems to me that the translation should be more concrete than "God"—the word evokes an actual structure filled, rather than a Presence that fills. At that moment, as I walked in between walls of people, I knew that this room, together with everyone abiding within it, was God—the God of comfort, embodied in my community and those who waited, hugged, and fussed over me during that half hour, and my friends who had arranged to sit next to and in rows right behind me; and the God of my heritage, in the few seconds between the back of the sanctuary and my seat when I could almost hear an echo of this moment in all those other stories of exodus, pain, and redemption. ■

— Harriet R. Goren

BJ B'Yahad

in response to BJ's Community Building Initiative, we would like to introduce a new program to bring the community together: BJ B'Yahad.

Led by a task force in partnership with the rabbis, board, lay leaders, and staff, BJ B'Yahad will organize groups of mem-

bers who wish to be more connected to BJ to form groups (k'vutzot).

Members in these k'vutzot will participate in at least three programs together in the fall/winter, including a Shabbat dinner. It is our hope that through BJ B'Yahad and the k'vutzot experience, we will embrace and engage more members

and become a more inclusive, cohesive community.

If you would like to be a member of the k'vutzot, or know someone we should reach out to, please contact Belinda Lasky at blasky@bj.org or x224 to find out how you can be part of a k'vutzah. ■

— Susan Etra, BJ B'Yahad Co-Chair

INCLUSION

The Cult of Perfection

in Parashat Emor (Leviticus 21:1 – 24:23), God speaks to Moses, telling him to tell Aaron that no offspring of his who has a defect shall be qualified to perform the priestly duty of making sacrifices. He goes on to give a comprehensive list of who is barred from this honor—“no man who is blind, or lame, or has a limb too short or too long,” “no man who has a broken leg or a broken arm,” “or who is hunchback, or a dwarf, or who has a growth in his eye, or who has a boil-scar, or scurvy, or crushed testes.” As much as this laundry list of imperfections sheds light onto the phobias and fears of the ancients, it casts a long shadow into the present, illumining the way we look at difference.

In an attempt to understand the harsh-sounding, exclusive language of this parasha, I consulted with Rabbi Dahlia Kronish. She explained that as a people we have transitioned from a sacrificial (priestly) to a prayer-centered (rabbinic) tradition and that the sacrificial ritual was very focused on perfection. It was a physical, rather than spiritual, offering, and therefore demanded physical perfection in order to be offering up to God “our very best.” This perfection expressed itself both in the requirements pertaining to the animal offered and to the priest offering it on the people's behalf. She used the term “cult of perfection” to elucidate the ancients' obsession with purity. In the Rabbinic time period, with the shift away from sacrifice to prayer, the Rabbis' teachings attempt to deal with physical difference in a new way.

The Mishnah Sanhedrin teaches that all God's creatures are different. Masehet Brahot teaches that there is a particular blessing we are instructed to say upon encountering people who are physically different. As Rabbi Kronish pointed out, some feel that this serves as a reminder—especially in the post-sacrificial time period—that all people are God's creatures and therefore important.

How do these concerns affect us in the 21st century? Does the “cult of perfection” still resonate with us today, somewhere deep inside of ourselves? When we gather together in prayer, are we able to accommodate and include those who cannot hear, who cannot see, cannot talk, or cannot walk? Or those who have trouble learning?

Two years ago, an Inclusion Committee was formed at B'nai Jeshurun, charged with the mission of working toward ensuring that people with disabilities and special needs feel welcome and able to participate fully in every activity of the BJ community. The goals of this committee are to ensure sensitivity toward people with disabilities and their families, caregivers, and partners and to create a culture in which they are included in all areas of congregational life—worship, education, volunteering, and social participation.

With Rabbi Marcelo Bronstein as rabbinic guide, the committee plans to conduct a survey to find out which families and individuals have needs that ought to be addressed and then let them know what the

“When we gather together in prayer, are we able to accommodate those who cannot hear, who cannot see, cannot talk, or cannot walk? Or those who have trouble learning?”

synagogue can offer, as well as directing them to other resources within the wider community. In place already is the Mem Class, now in its third year at the BJ Hebrew School, designed for children with learning disabilities. The main thrust of the Inclusion Committee is to work as a think-tank for all issues concerning inclusion, with the goal of ultimately finding the resources and solutions to make the extraordinarily rich experience of praying and learning at BJ as accessible as possible.

Just as the Rabbis of old, grappling with their own fears and prejudices as well as the difficulty of the Biblical text, came up with their own interpretations, we too are charged with the task of examining our “cult of perfection” in an age of amniocentesis, genetic engineering, a rise in the incidence of autism, and increasing longevity. ■

— Anne Landsman

Anne Landsman's recent novel, The Rowing Lesson, was awarded South Africa's 2009 M-Net Literary Award for English fiction and the 2009 Sunday Times Fiction Prize, the largest prize of its kind in Africa. She has been a BJ member for 14 years and is on the Inclusion Committee.

MARSHALL T. MEYER FELLOWSHIP

Letting Go and Taking Hold

a rabbi named Shawn Zevit once asked me, “Do you want to be a leader who is remembered for how many followers you had, or for how many leaders you helped cultivate?”

One of the key hidden topics within the Book of Deuteronomy is the complexity of a successful leadership transfer. While the Torah is very clear about Joshua being the worthy successor to Moses, very little is written about *how* Joshua will transition into being the leader. What inner obstacles does Joshua face? Is there a vocal minority among the children of Israel that doubt his leadership capabilities? From reading the first chapter in the Book of Joshua, it is clear that the transition was successful. Joshua has quickly gained the confidence of B'nai Yisrael. But was it a smooth transition? Question marks abound. What are the conditions that lead to successful leadership transfer? How much overlap between leaders is necessary or appropriate? What becomes the role of the former leader? What mechanisms need to be in place if and when the new leader experiences early bouts of imperfection/failure?

Leadership transfer is a mysterious art, especially in the life of a place like B'nai Jeshurun. As the new full-time MTM Rabbinic Fellow, I experience this phenomenon in a variety of ways. For example, the BJ Tze'irim community is currently going through its own leadership transition. Just recently, a brand new executive team was elected. Several of the active Tze'irim received the call to take their communal involvement up a notch, and they responded affirmatively. Simultaneously, other key leaders, who have chaired committees and given countless volunteer hours, are taking a necessary step back. Both of these processes are essential to the ongoing vitality of Tze'irim, but they are not always self-evident.

The transition between new leaders and former leaders has a very subtle rhythm that requires all parties involved to listen deeply as they adjust to their new roles and redefine their relationship to each other

and the community. Both sides of this equation demand a spiritual discipline. There can be strong temptation to ignore each other or, conversely, to create a sense of over-reliance. Pay attention to the temptation, but do not give in to it. Acknowledge that it is simply difficult to give or to take over the mantle of hard work with a full sense of integrity. A few things should be considered:

“**The transition between new leaders and former leaders has a very subtle rhythm that requires all parties involved to listen deeply as they adjust to their new roles and redefine their relationship to each other and the community. Both sides of this equation demand a spiritual discipline.**”

Former leaders need encouragement to become mentors to the new leaders. Each new leader will require a different amount and style of mentoring and may not be receptive to certain “advice” in the same ways as their co-leaders and predecessors. Former leaders will need to learn the dance of visibility and invisibility, when to work behind the scenes and when to just show up. New leaders will need the autonomy to make their own mistakes and learn from them so they can spiritually grow into their positions. True leadership confidence comes less from executing a detailed plan to perfection and more from overcoming adversity and learning how to work together.

Sometimes Torah can help us when we realize what is missing. We know very little about the inner struggles that may or may not have accompanied the leadership transfer from Moses to Joshua. What we do know is that Moses experienced much anguish around his death but projected it toward G-d. One can only speculate that part of his anguish was in the relinquishment of his role as Israelite leader. It is not clear that Joshua is ever the sole leader of the Israelites while Moses is still alive. Is it just that the Torah focused on Moses, or was Moses having trouble letting go? Letting go can be one of the greatest spiritual challenges. It is matched only by the challenge of taking hold. How difficult it is, then, to transfer leadership: to witness and experience the simultaneous processes of taking hold and letting go.

May the incoming Tze'irim leadership be blessed with a combination of motivation and appreciation, humility and enthusiasm. May they be lifted up by all the previous leaders of Tze'irim whose hard work enabled them to reach this moment. May the work of all our leaders, past, present, and in every capacity, be infused with a contagious enthusiasm that makes the experience of community-building a blessing and never a burden. And may we all continue to find ways to locate and cultivate the next group of leaders waiting for their moment. ■

— Rabbi Ezra D. Weinberg

**COMING IN THE DECEMBER KOL HADASH:
Answers to members' questions for Rabbi Felicia Sol**

The Latest Word: A BJ Communications Update

PASS THE KH

One of the problems of print publications is the delay factor. By the time the *Kol Hadash* articles are proofed, designed, printed, and mailed, two months have gone by. On the other hand you can touch them, carry them from place to place, slip them in your bag, save them on a shelf, and pass them on. Pass yours on to a friend who might be interested. It's another way to share BJ.

A GUIDE TO THE BJ COMMUNITY

As I write this, in early August, I have no idea how the BJ community will have reacted and adapted to the fact that a new BJ *Guide* did not appear in their mailbox (only those few members without online access will have received a copy in the mail) and that you are being asked to pay if you want a nice color copy. As I explained in the last issue, we did this for both economic and

ecological reasons. We hope any disappointment is offset by these benefits and that you approve of the new two-part *Guide*, crafted by Harriet Goren, and the beautiful introduction of BJ's new logo and look.

FACEBOOK: A WARNING

We are fans of Facebook, but you still have to be careful. In July, an Internet scam that targeted synagogue members across the country hit BJ. Through Facebook's email and chat function, people received credible-sounding requests for money from imposters who hijacked their friends' Facebook identities. Along with several other BJ people, MTM Fellow Rabbi Ezra Weinberg was targeted. BJ communicated with members about this and reported it to the authorities. The FBI is aware of this scam and is working with the victims. Unfortunately, this kind of thing is common.

PLEASE protect yourself from online fraud by learning more. One good source is the Internet Crime Complaint Center (IC3), <http://www.ic3.gov>, which offers information about common schemes and prevention tips.

BJ'S NEW LOGO

We are busy imprinting the BJ logo on just about everything we touch, as you have surely noticed by now. We'll continue to work on converting everything that emerges from the BJ office. We ask all members who may have used the old BJ logo in the past to retire it to your "trash" or "wastebasket." It is important that BJ present a single face to the world. Any use of the new BJ logo must be approved in advance. Please plan ahead if you anticipate such a need and contact me. ■

— Denise Waxman

OUR VOICES

A Journey, Random—Or Is It?

Born
To accidental parents
In Switzerland near a church
I was baptized
A Catholic
Among Protestants.

God did not object.

Torn
From a cozy haven too early
To unwilling relatives
In Germany
I was pronounced
A Protestant
Among Catholics.

God did not object.

A reluctant resident
In a heartless home
In a meaningless faith
I went through the motions
Of becoming a part
In some community of God.

I did object to God.

Leaving religion behind
Living and studying
Through secular times
Fastforward—to New York
Falling in love
With a Jew.

One German
No God.
Did God object to me?

Torn
Between wanting to stay
And having to move
A struggle ensued between

My inner non-believer,
My inner survivor,
My inner wanderer,
My outsider on the inside.

I chose.

Born
Was now this
Of all things:
A German American Jew.

God did not object.

Thank you—
I'm fine. I'm home.

Home is America,
where everyone is from somewhere.
Home is the tribe of Israel,
where everyone struggles with God.
Home is a family
where the choice is alive.
Home for now.

A journey, random—
Or is it?

God does not object.

— Karin Bruckner

TZE'IRIM

Tze'irim's Photo Scavenger Hunt

thirty Tze'irim members, five hours, and over 1,000 pictures later ... the First Annual BJ Tze'irim Big Apple Scavenger Hunt was a success! BJ members in their 20s and 30s were asked to leave behind the cozy Upper West Side and explore more of New York City with a camera. So, without any indication of what the prize would be, six teams took off with a list of objects or activities to capture on film. Here are a few of the 82 (!) possibilities:

- Form a human pyramid in front of a synagogue
- Participate in a pickup basketball game at a park
- Start a dance party with seven strangers
- Hug a police officer



PHOTO: WENDY LEISER



PHOTO: JIM ROME

- Find a runner and jog with him/her
- Members were asked to be as creative as possible in doing these tasks. For instance, in order to get a picture of a lookalike, one team found a mirror and took a picture showing a participant's reflection. Another accomplished "flipping pizza dough in a pizza joint" by creating what looked like a pizza joint in an empty section of a grocery store. Nearly all teams had "celebrity sightings" of mascots and wax celebrities in Times Square. They also had to be in the picture together for team tasks, and the Team Sign had to be included in ALL pictures to prove the team hadn't split up (not that any of them would dream of doing such a thing).

The feedback from this event was great, typified by one contestant's remark that it "was as much fun as I've had traipsing around the city in a long time." Tze'irim hopes to have many more of these kinds of programs in the future. To all members who participated—win or lose (by the way, the prizes were \$10 gift cards for Starbucks, Jamba Juice, Pink Berry, H&H Bagel, and Chipotle), we're glad you played the game.

To view more photos from the event, see the B'nai Jeshurun Tze'irim 20s and 30s group on www.facebook.com. ■

— Wendy Leiser



PHOTO: WENDY LEISER

Clockwise, from left: Team in front of a famous deli, on monkey bars; at subway stop.

Community Retreat, June 2009 *continued from page 5*

Hear Here

And the high point, Kabbalat Shabbat, inside a studio whose acoustics were perfect, like davening inside a cello. Here was the thrill of tefillah. Our voices blended so fluidly, yet each could be heard so clearly, so individually.

I call that community.

The retreat sounded amazing to me. And if it sounds good to you, maybe you'll attend next year's. June 4 through 6, 2010. You really should have been there. Next year, maybe you will be.

— Jeff Yablonka

Smaller, More Intimate

outdoors, serving as Jeff Yablonka's daily wake-up call, playing jacks with my roommate Jen Golub, starbursts of morning sunlight dancing upon the lake, early morning Tai Chi with the Kirtan Rabbi, going out on the lake in a paddle boat with Todd Chanko, sitting in the Jacuzzi with a bunch of the kids, joining in a circle on lawn chairs reasoning with our Rabbi, watching caterpillars crawl as robins bobbed about, noting that the male leaders at BJ can't build a fire like Felicia, hanging around the campfire with Ami Weil and others, while listening to her guitar playin' hubby and singin' along. Only complaint—it was too short! Am most grateful that I was able to join in and be there.

— Amy Wachtel

The Retreat

Orthodox] are dropping out of Judaism, and lots of insightful and inventive ideas were put forth. Knowing BJ, I believe we will re-invent successful male outreach, programming, and involvement.

Saturday night, we were taught lots of Israeli dances, all new to me. As someone who can't remember directions and who has two left feet, I must say the dance instructions were easy to follow and lots of fun.

The camp grounds were lovely, on a beautiful lake. The food was tasty and I loved the "make your own" ice cream sundae buffet. It was wonderfully relaxing. I could have very happily stayed at "camp" for the week.

— Rhonda Warren

Mazal Tov

To the following members and their families on their b'nai mitzvah (August and September):

Olivia Sabat Joshua Manocherian
Nathaniel Gertzman Henry Jacob Callahan-Gold

To the following members and their families (through August 28):

Jack David Marcus on the recent marriage of his daughter, Jessica Marcus, to Justin Gallagher.

Scott Weiner and Beth Siegel on the birth of their grandson, Caleb Joseph Mallo.

Ilana Bragin and Paul Fenyves on their recent wedding.

BJ staff member Yaffa Garber on her recent marriage to Ravid Tilles.

Penny Dannenberg, who was recently accepted into the Whitney Museum Docent Program.

Deedy and David Goldstick, Patty Goldstick and Alex, Isabela and Caleb Hesquijarosa on the birth of their grandson, son and brother, Maximus Andre.

Lenore Ruben on the birth of her grandson, Blake Noah Levenson.

Anne Millman on the birth of her grandson, Daniel Matan Kriegsmann.

Purim Play creator/director Michael Kelberg, and his wife Becky, on the birth of their daughter, Lila Beverly.

Josine Shapiro and Andrew Clateman on their upcoming wedding.

Adam Pollack and Marlene Rachelle for receiving their Masters degrees from the William Davidson School of Jewish Education of The Jewish Theological Seminary.

Jonathan Adelsberg and Anita Sibony on the birth of their daughter, Rosa Fiona.

Ruth Lazarus and Michael Feldberg on the marriage of their daughter Rachel Lazarus Feldberg to James Scott Levine.

Yosef Goldman and Anne Lewis on their recent engagement.

Timothy Mann and Jessie Reagen on their recent wedding.

Yasher Koah:

Nadine Hack for being the commencement speaker at Southern New Hampshire University Graduate School of International Community Development on July 2, 2009.

Condolences *(through August 28)*

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

Laurie Basch, and Alex, Adam, and Sophie Nacht on the death of their beloved father, father-in-law, and grandfather, Charles Basch.

Audrey Melkin on the death of her beloved mother, Jean Ann Melkin.

Andrew and Jay Schinderman and their entire family on the death of their beloved father, Ivan Schinderman.

Robert and Helen Stark and their entire family on the death of their beloved mother and mother-in-law, Anne Stark.

Joan Kaplan on the death of her beloved mother, Frieda Goldman.

Michael Roffer, Susan Lerner Roffer, and Benjamin and Jillian Roffer on the death of their beloved mother, mother-in-law, and grandmother, Celia Roffer.

Jules and Judy Love on the death of their beloved brother and brother-in-law, Alan Love.

Alan and Mimi Frank on the death of their beloved mother and mother-in-law, Edith Frank.

Diane, Mark, and Joshua Weisstuch on the death of their beloved mother, mother-in-law, and grandmother, Rose Frimet.

Harley, Lori, Lindsay, Danica, Brennan, and Griffin Bassman on the death of their beloved father, father-in-law and grandfather, Irving Bassman.

Michael Isenberg on the death of his beloved mother, Riva Bursuk.

Bruce, Elizabeth, Ben, Adam, and Ross Gitlin on the death of their beloved mother, mother-in-law, and grandmother, Gloria Gitlin.

Shari Kenner on death of her beloved mother, Frances Kenner.

Miriam and Sam Herscher on the death of their aunt and great-aunt, Hilda Herscher.



YOUTH & FAMILY EDUCATION

Welcome to Ira Dounn



Ira Dounn, Teen Educator, was raised in Teaneck, NJ, attending Teaneck public schools, Hebrew school at both the Teaneck Jewish Center and at Congregation Beth Am, and then the Bergen Academy of Reform Judaism (BARJ) during his high school years. During his senior year of high school, he began a close relationship with his mentors Rabbi Dr. Samuel Mendelowitz and Rhoda Mendelowitz, who largely inspired his desire to develop his Jewish and Jewish textual knowledge.

Ira attended the University of Chicago (AB, 2004) where he concentrated in Public Policy Studies and also had a particular interest in the Great Books Program. While at Chicago, he was a board member and the project leader of Habitat for Humanity, and also participated in service learning trips with Hillel to New Orleans and to Buenos Aires, Argentina. With a Muslim colleague, Ira founded the Jewish-Muslim Dialogue Group (JMD) at the University of Chicago. He also worked at Cook County Hospital's Trauma Department with the University of Chicago's Summer Links Program during the summer of 2002 and worked for Lawyers for Human Rights in Pietermaritzburg, South Africa as a University of Chicago Human Rights Program Intern during the summer of 2003.

After college, Ira went to Israel, where he studied Hebrew at the Hebrew University of Jerusalem and Milah ulpanim, and studied Jewish texts at Yeshivat Hamivtar in Efrat, followed by study at Yeshivat Chovevei Torah until 2008. In January 2008, he traveled to Ghana on American Jewish World Service's (AJWS) Rabbinical School Delegation. Since March 2008, he has worked at Jewish Child Care Association's (JCCA) Bukharian Teen Lounge, a comprehensive after-school program for Bukharian teenagers in Queens where he continues to work.

Among other things, Ira is enthusiastic about playing sports (soccer, baseball, bowling, table tennis, and many others), Broadway shows, reading (especially on the subway), Jewish informal education, traveling to new places, and meeting new people.



• BJHS Reach for Shabbat Family Retreat October 16-18

This retreat is for all Gimmel, Dalet, Hey and Mem students and their families. There will be a retreat prep meeting on **Thursday, October 8** at 5:00PM at 88th Street.

At the 2008 Reach for Shabbat Retreat



PHOTOS: REBECCA ROSENTHAL



SAVE THE DATES:

FAMILY LEARNING PROGRAMS

B'nai Mitzvah family learning programs are an essential part of the B'nai Mitzvah process for all students and parents.

Unless otherwise noted, programs take place in the 86th Street Chapel. All Saturday afternoon programs are special "kick-off" events and are followed by a Minḥa service. All Saturday morning programs precede Junior Congregation.

4th Grade

- Saturday, March 13, 2010, 4:00PM* (88th Street Frankel Hall)

5th Grade

- Saturday, November 7, 2009, 3:30PM*
- Saturday, March 6, 2010, 9:30AM

6th Grade

- Saturday, November 14, 2009, 3:00PM* (88th Street Frankel Hall)
- Saturday, December 5, 2009, 9:30AM
- Saturday, February 6, 2010, 9:30AM
- Saturday, April 17, 2010, 9:30AM

MITZVAH FAIR

- Wednesday, December 9, 2009, 6:00PM* (88th Street Sanctuary)

OVERNIGHTS AND RETREATS

5th Grade Overnight

- Saturday, January 23, 2010* (88th Street Frankel Hall)

6th Grade Retreat

- April 30 – May 2, 2010 (Camp Ramah, Nyack)

*This is an addition and/or change in date and/or time than previously publicized.

Contact Emily Walsh at ewalsh@bj.org or x243 for more information about the B'nai Mitzvah Family Learning Programs.

Important Dates for October–November

Thursday, October 1	Parents' Back to School Night at BJHS
Thursday, October 8	Reach for Shabbat Family Retreat Prep Meeting
Friday, October 16	Bim Bam (every Friday through November 20)
.....	BJHS Reach for Shabbat Family Retreat
Sunday, October 18	Rosh <u>Hodesh</u> : It's a Girl Thing! (for 6th grade girls)
.....	Domestic Service Learning Program Meeting
.....	International Service Learning Program Meeting
Wednesday, October 21	Teen Leadership Track
Friday, October 23	BJHS Hey, Vav, and Mem Shabbat Dinner
Saturday, October 24	K-2nd Grade Shabbat Program
Sunday, October 25	Family Social Action Event
Tuesday, November 3	Community Families Cooking for the Shelter—7th Grade
Wednesday, November 4	B'nai Mitzvah 4th Grade Parent Orientation
Saturday, November 7	5th Grade B'nai Mitzvah Program
Saturday, November 7	3rd-5th grade Grade Havdalah & Movie Night
Saturday, November 14	6th Grade B'nai Mitzvah Program
Sunday, November 15	Rosh <u>Hodesh</u> : It's a Girl Thing! (for 6th grade girls)
.....	Domestic Service Learning Program Meeting
.....	International Service Learning Program Meeting
Wednesday, November 18	Teen Leadership Track

Ushpizin: Who Will You Welcome Into Your Sukkah?

Having just completed the personal reflection period of Rosh Hashanah and Yom Kippur, the holiday of Sukkot is a time when we step out of our individual homes and into communal dwellings. The custom of welcoming guests into the sukkah dates back to early Kabbalah literature and is called ushpizin (Aramaic for “guests”). It not only refers to inviting actual guests into one’s sukkah but is also meant to figuratively welcome people from our past.

Tradition teaches that seven guests are “invited” into the sukkah—one for each night of the holiday—and include our biblical patriarchs Abraham, Isaac, Jacob, Joseph, Moses, Aaron, and David. Many interpretations also bring in our matriarchs, Sarah, Miriam, Deborah, Hannah, Abigail, Huldah, and Esther (often Rebecca, Leah, Rachel, Dinah, Tamar, or Ruth can be substituted).

Modern practices include inviting significant Jewish figures from recent history, as well as family and community members who are no longer with us. This is an opportunity to learn from those who came before us and to be inspired to live our lives accordingly.

The custom of ushpizin also teaches that we should “invite” those less fortunate to share in a festive meal. Maimonides taught, “While eating and drinking himself, one is obligated to feed the stranger, orphan, and widow, along with the other unfortunate poor...” (Laws of Yom Tov 6:18). The season of Sukkot reminds us of our obligation to help feed the hungry and to reach out to those in need.

Here are some ways you can “welcome guests” into your sukkah (or home if you do not have your own sukkah) this holiday season:

- Share stories with your children about people that you admired or were important to you.
- Donate your time and/or resources to a local shelter or food bank. If you’d like to volunteer for the BJ shelter please contact BJ/SPSA Shelter Co-Chair, Anne Millman, at anniemill@aol.com or x259.
- Invite another BJ family over for a meal, and get to know each other better!

— Emily Walsh,
Assistant Director of Education
for Youth and Family



YOUTH & FAMILY EDUCATION

Upcoming Youth & Family Education Events

• **Rosh Hodesh: It's a Girl Thing!**

One Sunday a month from September 2009 through June 2010, 4:00-6:00PM, 88th Street Frankel Hall,

Rosh Hodesh: It's a Girl Thing! is a wonderful program based on the Jewish tradition of women's New Moon celebrations that builds the self-esteem, leadership skills, Jewish identity, and friendship networks of adolescent girls. There are already hundreds of groups around the country and we are thrilled to be launching our very own here at BJ this fall for **6th grade girls**. Monthly gatherings include themed craft activities, role-playing and conversation, socializing, and snacking!

The program and supplies fee is \$180 for the year. To receive the exact dates and other registration information, please contact Leora Frankel at Lfrankel@bj.org or x271.

• **4th Grade B'nai Mitzvah Parent Orientation Meeting**

Wednesday, November 4, 7:00PM 88th Street Sanctuary

Parents of children in 4th grade, or whose birthdates fall between September 1999 and December 2000, are invited to an informational meeting that will detail each step of the B'nai Mitzvah planning process. Though this meeting is optional, we highly encourage all parents to attend.

Applications for dates will be turned in at this time, and there will be an opportunity for questions and answers.

For more information, please refer to the B'nai Mitzvah link (under "Limud") on the BJ website, www.bj.org, or contact Arlene Brandon at abrandon@bj.org or x223.

• **Bim Bam:**

A Music, Movement and Mitzvah Class for Babies and Toddlers

Friday mornings, October 16-November 20, 10:45AM, 88th Street Frankel Hall

Sign up your youngest BJ members for a pre-Shabbat class on Friday mornings this fall! Every class, children ages 0-3 will prepare for Shabbat with songs, stories, tzedakah and other fun games and learning activities. This is also a great opportunity to connect with other parents and young



children in the BJ community. The class is \$72 for members, \$118 for non-members per family. Scholarships are available for BJ members who are in need of financial assistance, please contact Emily Walsh at ewalsh@bj.org or x243 for more information. To register, please contact Elana Ayalon at eayalon@bj.org or x260.

• **Social Action Opportunity: Family Fun in Riverside Park!**

Sunday, October 25, 11:00AM-2:00PM

Join other BJ families for an afternoon of helping to beautify Riverside Park followed by a pot-luck picnic lunch. The volunteer work (which will comprise the first two hours) is appropriate for adults and children ages 8 and up, but anyone is welcome to join us at 1:00PM for the picnic and some outdoor games. Please R.S.V.P. by October 15 to Leora at x271 or Lfrankel@bj.org for the exact meeting location and additional details.

• **Life After Nursery School: The Process of Applying to Public School Kindergarten**

Wednesday, October 14, 6:30PM, R.S.V.P. for location

Please join us for an evening with educational consultant, Dr. Robin Aronow, and learn the latest information for the 2009-2010 admission season to public school kindergarten in Manhattan.

Robin Aronow, Ph.D, is an educational consultant who advises families in the process of applying to both public and private ongoing schools, Pre-K through High School. She is often quoted by the media in regards to issues related to schools in New York City. In this workshop, she will present an overview of the options and processes of applying to public school kindergarten in Manhattan. Topics include: Valuable Resources in Getting Started, Timelines, Application Procedures, Public vs. Private Schools, Gifted and Talented vs. General Education, Stanford-Binet and G&T Testing, Dual Language Programs, Zoned Schools, Lottery Schools, Charter Schools, Overcrowding, and Rezoning.

This workshop is only open to BJ members. R.S.V.P. to Emily Walsh at ewalsh@bj.org or x243.



PHOTO: LEORA FRANKEL

Riverside Park program, May, 2009.

DONATIONS (received as of August 13, 2009)

Adult Education Fund

Miriam Lox in memory of
Thomas Reiner

ASL Interpreting Fund

Irma and Robert Radus in
honor of Michael Kramer

**Bebe Bronstein Jewish Camp
Scholarship Fund**

Helena Diamant Glass

Bikkur Holim Fund

In memory of

Barbara Goldman
Sofia Hubscher and Adam
Wallach
Lorraine Korn
Miriam Lox

**BJ/SPSA Homeless Shelter
Fund**

Megan Eisen in honor of Judy
Geller-Marlowe
Glenn Marlowe and Judy
Geller-Marlowe in honor of
Ari Priven's 20 years at BJ
and Brian Baum and Paula
Brinberg's engagement

Children's Services Fund

Richard Ehrenhaus

Etz Hayim Fund

Carol Goldsmith in celebration
of William and Vicki Abrams'
50th Anniversary
Scott Weiner and Beth Siegel
in honor of Caleb Joseph
Mallo

Floral Fund

Adina Schecter

General Fund

Noah, Caleb, Avital, and Yael
Berkman-Mintz in memory of
Judith Cossin Berkman
Micki Eisenman
Alvin Epstein in memory of
Barbara Goldman
Ted Fisher in memory of Juel
Goodman
Alan and Mimi Frank in
memory of Madeliene Reid
Jules and Susan Frankel in ap-
preciation of their alyah on
Shabbat to celebrate their
33rd wedding anniversary
Marvin Kalickstein in honor of
Dan and Lauren Jucaem
Richard and Rosemary Kalikow
in celebration of Judy Geller-
Marlowe
Stephen and Susan Kippur in
memory of Jean Ann Melkin
and David Sternoff
David Klafter and Nancy
Kestenbaum
Stefan and Mary Krieger in
honor of Jules Frankel

Selma Krupnick in memory of
Madeleine Reid
Shelah Leader
Hella Moritz in honor of Ari
Priven's 20 years at BJ
Bella Rector in honor of
Myriam Abramowitz
Ronnie Reden
Barbara Reed in
memory of Ann Stark
Women's Rosh Hodesh Group
in honor of Henry Meer
Mark and Mindy Sotsky
Bruce Tennebaum
Mimi Turque
Joel and Anne Vaturi
Deborah Winant
Judy and Carl Wolkin in honor
of Felicia Sol

In celebration of William
and Vicki Abrams' 50th
Anniversary

Nancy Blum
Ruth Friedman
Jonathan
and Ellen Goldstein
Steven and Phyllis Gross
Sandra and Louis Grotta
Judy and Miles Josephson
Elaine Lieb
Harold Oertell
Betty Rothschild
Alice and Stephen Shapiro
Lawrence and Naomi Stein
Ronald Weiss

In memory of David

Sternoff
Roma Barnett
Liba Beyer
Robert and Elisa Bildner
Paul and Heather Booth
Miriam Daniel
Richard Davidson
Sarah Durham
Ruth Flicker
Darrell Friedman
Joseph and Ellen Gilbert
Lynda Goldstein
Paul Hastings
Debra and Len Herz
Janet Livingston
Ruth Messinger and
Andrew Lachman
Aviva Meyer
Jerry and Ellie Schlakman
Adrienne Schlossberg
Donald Schwartz
Debra Schwartz
Alan and Patricia Siger
Irving and Carol Smokler
Burton and Barbara
Sternoff
Alona Sussman
Anthony Wartnik
Matthew and Robin
Weinberg
J Chris and Kristen
Winckler
Arlene and Milton
Wittels

Hebrew School Fund

Craig Phythyon in honor of
Mr. and Mrs. Paul Koret

Hevra Kadisha Fund

Daniel and Jessica White in
memory of Phoebe Golub

**Judith Bernstein Lunch
Program**

In honor of Judy
Geller-Marlowe
Faye H. Levey
Elie Maor and Yvette Benedek
Anne Powers
Barbara Rodgers

Kiddush Fund

Belinda Lasky in honor of Asya
and Ted Berger's 45th
Anniversary

**Marshall T. Meyer Memorial
Fund**

George and Sharon Golden in
memory of Abraham A.
Golden

Shabbat Oneg Fund

Mary Carrera

**Social Action/Social Justice
Fund**

Marcia Annenberg in memory
of Frances and Morton An-
nenberg
Stephanie and Chris Saia in
memory of Blanche Saia

**Teen Program
Contribution Fund**

Ellen Landau in honor of Joe
Yankelowitz

Yizkor Fund

Myriam Abramowicz in mem-
ory of her beloved parents,
Mendel and Lea
Rose Alpert in memory of her
father and brother
Anita Altman in memory of
Jack Altman, Anna and
Zodick Coffino, and Gordon
Zaloom
Toby Baldinger in memory of
her father
Howard and Shirley Bisgeier in
memory of Shirley's mother
and father
Charles Borrok in memory of
Maurice Borrok
Jacqueline Braverman in
memory of Dora Becker
Sandee Brawarsky and Barry
Lichtenberg in memory of
Ceil Merritt
Ralph Brunswick in memory of
Liz Genn
Susanne Catinella in memory
of Nicholas Catinella

William and Gail Cohen in
memory of Sylvia Cohen
Carol Dikman in memory of
Rose Weinstock and her
beloved grandfather
Shirley Dorfman in memory of
Harry Dorfman
David Eisikovits in memory of
his beloved mother, Sylvia
Eugene and Laurel Eisner in
memory Ruth Weinstein
Samuel and Phyllis Feder in
memory of Phyllis's mother
and sister
Simone Franco in
memory of Isaac and Karin
Franco

Linda Frankel in memory of
Gary Femmer
Robin Fried in memory of
Erwin Fried
Sheila Gabins in memory of
Victor Carl Goldberg
Bonita and Harvey Ganot in
memory of Murry Estrin
Curtis Hayworth in memory of
Yitl Bath David Ha Levy
Martin and Halina Igel in mem-
ory of Tonia Igel
Howard Jacobson and Kathryn
Wolfson in memory of
Sheldon Wolfson
Barbara Kane in memory of
Tony Gabriele
Sandra Katz in memory of her
father
Alexander and Hindy Kisch in
memory of Dr. Guido and
Hildegard Kisch
Lorraine Korn in memory of
David Korn
Terry and Sarai Levene in
memory of Max and Frieda
Berenstein
Albert and Naomi Levine in
memory of Max Levine
Richard Lieberman in memory
of Samuel Gottlieb
Sherwin and Wendy Liff in
memory of Jack Vhugen
Roly Matalon and Talia Hatzor
in memory of Celia Matalon
Betty Palmer in memory of her
mother
Elenor Radzivilover in memory
of Jean Ann Melkin
Penelope Raphaely in memory
of her beloved mother,
Miriam
Bella Rector in memory of her
parents-in-law
Cecile Rodau in memory of her
beloved husband, Leonard
Sonia Rosenbaum in memory
of Rosita Rosenbaum
David Rosenberg and Bernice
Leber in memory of Barnard
Schapiro
Arthur and Phyllis Rovine in
memory of Lena Liben and
George Rovine

Charles and Amy Rudnick in
memory of Leonard Teicher
and Luba Rudnick
Alfred and Renee Schwartz in
memory of Martha Schwartz
Raymond and Glenda Schwarz
in memory of Louis Schwarz
Gail Landis in memory of
Norman Landis
Raymond Shanfeld and Lois
Rappaport in memory of
Philip and Abraham Rappa-
port
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KOL HADASH new voice
October 2009

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