

Winter 2025-26/5786

KOLEINU

קולנו

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TBZ

FROM THE PRESIDENT AND VICE PRESIDENT

Larry Kraus and Rachel Goodman

Shana Tova – Happy New Year 5786! With the holidays now over, we hope you had a meaningful experience davening together, whether in person or on Zoom. Each year we have the opportunity to hear from our rabbis, our *davening* (prayer) team, and members of the *kahal* (congregation) who shared personal prayers. They were truly inspiring. And thanks to our technology, you are able to catch anything you may have missed. We especially want to thank everyone who volunteered, regardless of your role, to ensure that we started the New Year with the full TBZ spirit. We could not have done it without you!

As the year begins, we invite you to find new ways to participate in the life of our *shul* (synagogue). We are excited to welcome our new members and to encourage everyone to step up and out of your comfort zone to make new connections, be it sitting with someone you don't yet know during services, at *kiddush* meal afterwards, or by inviting someone for coffee, lunch, or for Shabbat dinner! We have also shared the Fall Lifelong Learning & Program and Tikkun Olam booklets, both with plenty of opportunities for learning and for getting involved. As we said during our Yom Kippur remarks, we have both learned that the more we engage with our TBZ offerings, the more we are enriched by the experience.

Thank you to everyone (nearly 100 people!) who filled out the volunteer cards during services. Rav Leah will be following up with you soon, if she hasn't already. It's never too late to share your thoughts with her. She (and we) are always open to connecting you to new ways to engage!

We want to highlight that we are now in our second year of transition to our new Bylaws, which include a new committee structure that was detailed in our last *Koleinu* column (Spring 2025). We're happy to report that many of you have stepped up to join committees and thus ensure that TBZ's committees and leadership opportunities are inclusive and representative of the diversity of our community. Thank you to all who are serving on the Board, committees, and the many groups that make up the richness of TBZ.

With deep appreciation,

Larry Kraus and Rachel Goodman, President & Vice President

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Seeking Community Connections

Rav Leah

My *hevruta* (learning partner/friend) Rabbi Talia Stein and I recently began learning the Talmud tractate of Brachot, the volume of Talmud that discusses prayers and blessings. Early on (pages 5b-6a), we learn the following teaching:

Abba Binyamin taught:

When two people enter a synagogue together to pray and one starts praying first and then he leaves before his friend finishes to pray, his prayer is torn up in his face.

And not only that, but it causes the Shechina to leave Israel.

Abandoning a friend in prayer is so terrible that not only do your prayers implode, but the *Shechina*, the divine presence of God, removes herself from the entire people.

The Talmud then asks:

But what about the person who waits for her friend to pray, what is her reward?

Says Rabbi Yosi, son of Rabbi Hanina: The reward is many blessings, based on the verse in Isaiah:

**לֹא הִקְשַׁבְתָּ לְמִצְוֹתַי יְיָהּ כִּנְהַר שְׁלֹמֶךָ וְצִדְקָתְךָ כְּגִלִּי הַיָּם.
יְיָהּ כַּחֲלוֹל זֶרַעְךָ וְצִאֲצֵאִי מִעֵיִךְ**

*If only you listened to my **mitzvot**, your peace would be as a river, and your righteousness as the waves of the sea. Your seed would be as the sand, and the offspring of your body like the grains thereof...*

Blessings of abundant peace, great righteousness, and many descendants await the person who keeps another person company while praying.

The Talmud makes a connection between the sounds of the word *mitzvot* (commandments) and the root word *tzevet* (to join or attach). Through this wordplay, the Talmud teaches



that if you perceive yourself as part of a group and connected to others, your life will be full of blessing.

This is a teaching about the power of company and accompaniment. Our prayers have more power when they are accompanied by others' presence, even if those prayers are silent. To accompany someone in a moment of longing, in a vulnerable moment of seeking, is to create the circumstances for blessing.

Who have you knowingly accompanied in a moment of seeking or longing? Who might you have accompanied without even knowing? Who has accompanied you?

As the darkest and coldest days of the year approach, I know how appealing it is to hide out until the sun comes back. But winter is the perfect time for seeking and deepening community connections. And whether our seeking at TBZ is through prayer, learning, meditation, or building a better world, accompanying others and letting others accompany us in our seeking creates the circumstances for blessing.

Transforming

the Jewish Communal Response to Suicide

Rabbi Suzanne Offit, Board Certified Chaplain

I want to share a bit about my background and how I came to be writing to you about suicide in the Jewish community.

When I was 16 years old, my dear friend, Vivian, died by suicide. She had been my friend for half my life. My mom shared the news with me. She tried to answer my many questions. She could not. After Vivian died, no one said her name again. Not her family, not our synagogue, not the community. No one mentioned Vivian again except for a few hushed tones and whispers. There were no rituals, no shiva (period of 7 days of mourning), no communal mourning.

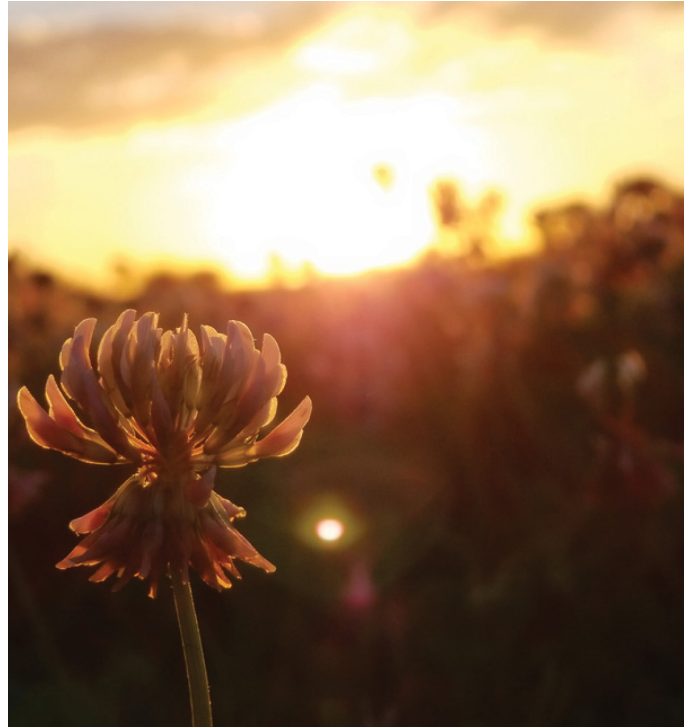
Fast forward many, many decades to COVID, after my years as a hospital chaplain working mostly in palliative care and accustomed to sitting in dark and scary places with people. I was invited by JF&CS to take a deep dive into learning about suicide and caring for those grieving a suicide loss. Through this, I have been lucky to work with TBZ members Marjie Sokoll, until her retirement, and now, Chaplain Nancy Smith as co-facilitators of the JF&CS Suicide Loss Survivor support groups.

In almost 5 years, I have talked with hundreds of people, heard their stories, co-facilitated support groups, and learned more and more about suicide loss and the unique grief of those left behind. And, as a rabbi, I have accompanied families with a suicide loss – from death to burial through mourning and the long road toward healing.

Please know this: I am not working in suicide prevention nor intervention. We have in Boston and around the country many organizations and institutions working on prevention and intervention. My work is in post-vention, that is, suicide loss bereavement and healing.

My work begins after the nightmare has occurred.

Two things make suicide death and grieving significantly different from other losses: the many unanswerable questions such as WHY and HOW. Why did she do this?



How could I have not noticed? How could I have not helped? Why couldn't he share his pain with me? These are unanswerable questions and cause distinct pain to the surviving loved ones because the only one with the answers is now gone. Even notes left behind are inadequate. Unanswerable questions fester into guilt. Frustration. Isolation. Sadness. Anger. Rage. Despair. Hopelessness. Unanswerable questions make our brains work in overdrive, creating answers that are usually inaccurate and harmful to loved ones since they often take responsibility for this terrible traumatic loss over which they have had no control.

We do know that many suicides are by those who struggle with mental health issues. That these souls are in such deep pain that they see ending their lives as the only path to relief. Some who die by suicide die from a Treatment Resistant Disease – all the love and all the medical care will not alleviate the distress and pain, and will not cure the ills. These are not all cases, but research shows perhaps a majority.

The second reason that makes a suicide loss unique and particularly traumatic is stigma. The weight of stigma on the grieving family is often incalculable. Stigma is a cultural construct, a thought pattern that we learn either directly or indirectly from those around us. Sometimes we don't even know we hold these very strong negative ideas. Stigma causes people to hide with embarrassment, isolation, and shame.

When I tell the story of my friend Vivian I share two tragedies: one is surely the tragic and traumatic loss of a young woman, and the other is the hiding of her family. Vivian's family hid due to the shame of stigma. Stigma also caused the lack of support and outreach from the Jewish community. I tell all my families this: If all of your energy goes to hiding, you will have nothing left for healing. While the family hides in isolation, the community also becomes paralyzed. The community's paralysis comes from three things that are lacking: lack of information from the family; lack of understanding in communal context; and therefore

lack of a way to process the grief and how to mourn as a community.

I have titled my work, "Transforming the Jewish Communal Response to Suicide." I hope you will join me and TBZ as we work to lift the heavy cloak of darkness covering the needs of suicide loss survivors. I implore you to become a wave of compassion and love even when that means sitting in your own discomfort, because the mourners of a suicide loss are in unimaginable pain and need your support.

Thank you to the TBZ leadership for amplifying my work and helping us learn to better care for ALL mourners in our community. Please know that our community has options for you – call 988 if you are in need of immediate emotional health support, contact JFCSboston.org for a broad array of services and support, or reach out to me directly suzanneaoffit@gmail.com. I work with people throughout the U.S.–and supporting my home community is most important!

WELCOME NEW MEMBERS!

Amy & Mark Benjamin
Amy Rutstein Riley
Ayelet Lipton & David Harris
Ayesha Giles-Cammaerts & Gabriel Malseptic
Barbara Gross
Bob & Liane Bilech
Charles Epstein & Melia Bensussen
David de Graaf & Rachel Kalikow
David Guberman & Jayne Guberman
Dawn Belkin Martinez
Elana Silver & Jason Silver
Faina Rozental-Behrer
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Semeon Risom
Shoshanah Brown & Katherine Ender
Skye Walker & Zach Bilech
Steven Targum & Carol Targum
Talía Shalev
Zahira Correa



Have You Heard About Knitzvah?

Jen Goldman

We are TBZ's Knitzvah Group! We got our name because we knit as *mitzvah* - good deed. Through the Hesed Committee, we find out who is sick, who has welcomed a baby, or who has other needs within our community.

From chemotherapy caps (made mindfully out of a very soft yarn) and baby hats, to comfort shawls and lap blankets, we knit and gift with people in mind. (I came up with my own category of gifts—scarves for new mothers, recognizing that the baby isn't the only one who deserves attention at this transition time!) In this age of online ordering, there is something sacred about a handmade item. A warm, wearable gift that has seeds of caring woven into its seed stitch.

As a longtime member, this group holds a special place in my heart. Every month over tea and snacks, we gather as a testament to creating community. There is something so special and nourishing about connecting together in someone's home. Enjoying close conversation while we help others brings relief and respite from the world. Knitting is relaxing. It even crosses the right and left hemispheres of the brain and, as such, is healing. Who doesn't need some of those vibes in these meshugene (wild, foolish) times?

We warmly welcome new members of all ages to this close-knit group. Small groups like Knitzvah are the perfect place to meet other members of the shul (synagogue) and build community – especially if you are new to TBZ or haven't yet met many people. You don't have to be an amazingly skilled knitter to join us; we're happy to help you cast on or fix a mistake. So come cozy up in community with us, kibbitz (chat), and relax while helping others. Get off your screens, pick up some knitting needles or a crochet hook, and join us!

Contact Sarah in the office if you'd like to be added to the Knitzvah email list: sarahott@tbzbrookline.org.



TBZ's Chronic Illness Group

Peter Golbus

Life is a chronic condition. Some days the mind is willing, the spirit is present, but the body is just not able. For most people, that's an unexpected aberration. For some of us, it's to be expected every day, or most days, or maybe it's completely unpredictable. But we always know it'll come again. Or maybe it already came and went. But either way, we will never be the same as those who have never lived with the uncertainty of not knowing if you'll be able to use your body today.

I hurt my feet, badly, over a year ago. Now I carry a cane. Not for walking, but for standing still. There is a limited amount of time I can spend standing up each day and I need to apportion it wisely. And for me, that is a huge improvement. I used to have a limited number of steps.

I had no idea how tiring it was to live in constant pain, how much extra effort it takes to just have a normal day. How exhausting it is.

But that's not the worst of it. I am "dually diagnosed." I have lost years of my life to cycles of mania, depression, and substance abuse. Years during which I have lost careers, relationships, everything. Years I will never get back.

I have had to work so much harder than my peers my entire life. I wish I could say "I'm mad as hell and I'm not going to take this anymore." But I will. I have no choice: I never know if or when I will lose more time to my illness or my injury.

At TBZ's Chronic Illness Group, I can talk to people who have experienced their own version of what I have experienced. It gives me the opportunity to let out my pain, my fear, and my anger in a way I never could when speaking to people who can't relate to worrying about whether they're going to be able to stand up today.

I hope you never need to join us. But if you do, I hope you join us and experience sharing your pain, fear, and anger with people who *get it*.

Happy Hanukkah!

Join us for TBZ's Community Hanukkah Party:

Sunday, December 14
4:00 - 6:00 pm (in person)

Join us to celebrate Hanukkah together in community!

There will be games and activities for all ages including adult learning, as well as our community-wide *hanukkiah* lighting, singing, latkes and *sufganiyot*.





Interfaith CHOIR

Belle Linda Halpern

Growing up, the main Jewish maxim that I understood in my family was that our purpose on Earth is to manifest the gifts God has given us in order to be God's partner in *tikkun olam* (healing the world). That was a tall order and there was a lot of achievement orientation as the beginning of finding our gifts.

As a grown-up, it has become clear to me that this is part of my Jewish path along with savoring the planet that God has created for us. And that the best kind of giving happens when we feel *kosi rivaya* (our cup overflowing).

I feel lucky that I met my interfaith band in a second flowering of my singing career. Singing with "What the World Needs Now: Interfaith Coalition Singers" often feels very joyous, as if my cup is overflowing with joy, song, and blessing.

Lately, we've had the opportunity to sing at a number of rallies, benefits, and protests, including at a number of

TBZ-sponsored events like the Prayers for Liberty march from Arlington to the Boston Common. In October we sang at a Benefit for World Central Kitchen for Gazan food aid, along with Ezekiel's Wheels Klezmer Band, Hankus Netsky, and the Boston Arabic Music Ensemble. Singing from the main stage of the Boston Common after Andrea Campbell's moving talk, and before Elizabeth Warren and Ed Markey's remarks, got the crowd going with huge energy!

Whenever we perform, our goal is to lift spirits and bring hope, love, joy, and participatory song into the room. I also always try to bring something Jewish into our events. Rabbi Shefa Gold talks about a very simple prayer to say daily to God: "Use me!" In a time when we need hope and togetherness and interfaith spaces to combat authoritarianism and antisemitism, I feel very grateful that I have found a way for God to "use me" through both song and interfaith social and political action.



My Connection to Judaism

By Bhanu Gopal (aka Zohar)

When I told friends and family that I was converting to Judaism, the first questions were, “Why Judaism, and why now?” Many of them expressed concerns about the ever-growing antisemitism and hatred towards Jews following October 7th.

I could have simply answered, “It’s my choice.” But that’s not how I wanted to respond, and that’s not how a Jew answers. Instead, I said, “Imagine being lost and finally finding your home.” That’s how I felt when I chose to be Jewish. It wasn’t easy at first; the texts and prayers seemed foreign. And yet there was an inner voice urging me to persist, assuring me I would eventually find my way. I attended synagogue religiously every Saturday and gradually learned the prayers and texts.

My journey as a Jew began when I married into a Jewish family and started participating in holidays (Passover, Hanukkah, etc.), as well as becoming an active member of the Jewish Professional Network, an employee resource group at work.

My connection to Judaism deepened when my then husband and I applied to go to Israel through HMI (Honeymoon Israel, a program similar to Birthright Israel). Since my ex-husband never had a bar mitzvah, we both wanted to affirm our faith in Judaism in Jerusalem by having a double bar mitzvah. We were scheduled to travel to Israel on October 14, 2023, but unfortunately, the trip was canceled due to the October 7th tragedy.

Through HMI, we met incredible people in our cohort, with whom we bonded and began celebrating Shabbat and holidays together. These conversations about religious practices inspired me to learn more about Judaism in-depth.

Six months later, my ex-husband and I parted ways after nearly eight years together, due to an irretrievable breakdown of our marriage. However,

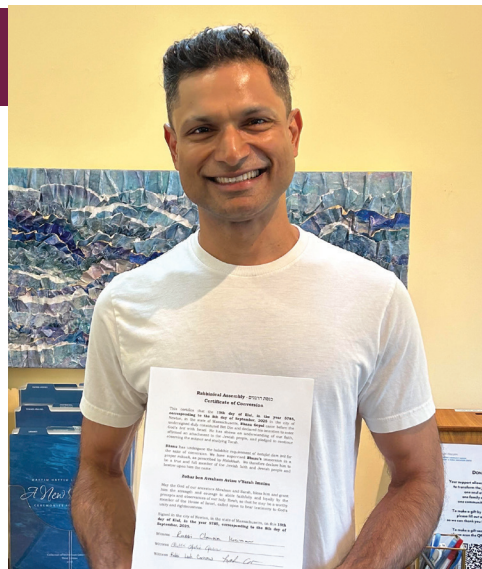
the breakup did not deter me from my path to Judaism; it made me even more committed and determined.

Rav Elisheva Getcher and Daniel Larson, whom I met through HMI, recommended TBZ

to me. It was one of the best pieces of advice I’ve ever received, because TBZ was my first and last stop in “*shul* (synagogue) shopping.” After witnessing the *davening* (praying) of Rav Claudia, Rav Leah, and other TBZ members, I was determined to become a member and kept attending *shul* every week. The prayers felt so sincere and powerful that they could move mountains and part seas.

During a difficult period while moving out of my marital home, living in temporary accommodations surrounded by boxes, losing friendships, and feeling alone in this country, I felt like I was experiencing my own “wandering Jew” phase (which lasted about six months and luckily not forty years). TBZ kept me grounded, and the synagogue felt safe. Without TBZ, I would have been completely lost. I had many one-on-one conversations with the rabbis at TBZ, who guided me through my conversion process. I attended Hebrew College and learned about Judaism and its practices from Rabbi Leslie Gordon and Rabbi Allison Berry. I’ve also learned that being a Jew is not just about going to *shul*, it’s about showing up for the community and standing up for your people.

The human body is made of about 70% water, and, as the saying goes, “all rivers lead to the ocean.” My *mikveh* (ritual bath) experience, marking my official start as a Jewish person, embodied that sentiment. I felt as though my personal “body of water” was immersing and flowing into the ocean of Judaism. Emerging from the *mikveh*, I felt strong, renewed, and deeply grounded. My friends noticed the change, and it was truly affirming. My faith in Judaism has been renewed and my learning will continue for a lifetime.



Beit Rabban as a Metalinguistic Community

Rav Tiferet

I may have written this before, but I always bristle a bit when someone refers to Beit Rabban as a “Hebrew School.”

The term “Hebrew School” emerged around the time of the founding of the State of Israel, when many believed that Hebrew would be the key to our Jewish renewal and continuity. If only we could speak the language of our ancestors again, we thought, Jewish life would thrive. There’s something beautiful about that dream, but also a bit *chutzpadik* (audacious) to expect in two hours a week!

Language acquisition is not a matter of simply speaking or hearing a language. It’s a complex cognitive process that requires intentional skill-building, exposure, and practice. And teaching language? That’s an entirely separate skill set! Too often, communities assume that simply hiring an Israeli means students will learn Hebrew. But think about it: could you teach English to someone who has never spoken it? As a fluent English speaker, do you actually have command of the intricate rules of English grammar, syntax, and usage? Probably not – and that’s okay! Most of us do not acquire our first language by memorizing conjugations and

vocabulary lists. No one comes out of the womb holding an English textbook. We learn through immersion, context, meaning, and connecting words to our lives.

That’s why Beit Rabban is not a “Hebrew School,” delivering a comprehensive skill with the Hebrew language, but rather a **metalinguistic community**: a community that is deeply reflective about how we use, learn, and live through the Hebrew language. Our learners don’t just study Hebrew as a subject; they encounter it as a living bridge to Jewish identity, culture, and ritual. We ask what words does a Jewish life require? What vocabulary helps our students feel confident and literate as participants in Jewish life?

By engaging with Hebrew and Jewish texts as vehicles for meaning, curiosity, and belonging, our learners begin to see themselves as part of an ongoing conversation that stretches across generations and continents.

At Beit Rabban, language is not just a tool – it’s an invitation. Through it, our children learn not only how to say the words of Jewish life, but how to *live* them.

Did you know that you can search by category on TBZ’s website calendar?

Go to: <https://www.tbzbrookline.org/calendar/>

Click on the symbol next to the name of the month at the top, and you can choose from all of the available categories:

Beit Rabban, Tikkun Olam, Shabbat, etc.

Calendar

December 2025 ▾

Exploring Identity with TBZ's 6th and 7th Graders

Rav Sara Blumenthal

As a 6th-7th grade Beit Rabban teacher, I recently attended a training in Brookline run by the education organization, Facing History and Ourselves. Bringing together educators from around the country who teach in day schools and in synagogue schools, the three-day training walked us through Facing History's methodology and curriculum, expertly peppering every session with helpful teaching strategies and reflective practice opportunities.

I was at this training because TBZ was selected to be one of four synagogues nationwide to pilot a program that uses the Facing History curriculum at synagogues. As part of this honor, our class has received a \$1,000 grant to use throughout the year and to put towards a culminating project. As such, I wanted to learn more about Facing History's pedagogical approach and familiarize myself with its teaching materials.

This year, our sixth and seventh graders are learning about identity. As they prepare to take on more responsibility as *b'mitzvah* (a gender-neutral term we use at TBZ, an alternative to "*bar mitzvah*" or "*bat mitzvah*") and teens, we are giving them a critical opportunity to explore who they are, as people and Jews, and how those identities inform how they choose to show up in the world. Some of the essential questions we are asking this year include: What is identity and how does it form? Which identities do we choose and which are chosen for us? Who am I? Who do others see me to be, based on

my appearance and personality? What is Jewish identity? What is my Jewish identity? How does my Jewish identity inform my beliefs, actions, and values?

Our Beit Rabban curriculum is divided into three main units: self, Jew, and citizen of the world. Our first task is learning more about who we are, through personal exploration, Facing History materials, and Jewish texts. Once we have a foundation in ourselves as individuals, we will begin discovering what it means to have a Jewish identity; learners will explore their own Jewish identity and learn about the myriad ways Jewish identity manifests. In the final third of the year, we will think together about how our various identities interact with the rest of the world, especially as Jews. As we zoom out, we will draw on Facing History's Holocaust and antisemitism curriculum to better understand how the past relates to our current moment. We will end the year with a final project that brings together the three units and illustrates our learning.

The overarching goal of this year is to discover how to "play in the sandbox" with others who are not like us, while proudly being ourselves and grounded in our Jewish identities. It is an honor to guide learners through this process of discovery through a Jewish lens at such a formative time in their lives. I am excited to see all they discover about themselves, Judaism, and the world this year.

FACE TO FACE:

Listening Across Difference

Rav Claudia



It has become nearly impossible to sit and talk with someone who sees the world differently – politically, ideologically, or emotionally. This is especially true within the Jewish community when the conversation turns to the Israeli-Palestinian conflict. To a greater extent, this challenge extends to our political reality here in the United States as well.

Most of us surround ourselves with people who think and believe as we do. Our encounters with those we disagree with often happen through social media or other spaces that lack the presence and humanity of face-to-face conversation. These quick, reactive exchanges deepen our divisions rather than bridge them.

This year, I am participating in a new pilot program called ***Panim el Panim (Face to Face): Engaging Israel Across Difference***. The fellowship is led by Rabbi Or Rose and Jordan Namerow (both TBZ members) and Bob Stains, one of the founders of the Public

Conversations Project, who brings over 30 years of experience in consulting, coaching, training, facilitating, and mediating across deep divisions. Housed at Hebrew College's Miller Center for Interreligious Learning and Leadership, the program is funded by the Henry Luce Foundation.

Two years after October 7th, as a fragile ceasefire takes hold, we are left with the echoes of war: the devastation, the heartbreak, and the questions that have no easy answers. Within Jewish communities and beyond, conversations have not become easier. Even now, the words *Israel* and *Palestine*, *Zionism* and *anti-Zionism*, pulse with pain. Many choose silence or the safety of familiar circles, as the language of this moment feels too raw to bear. At the same time, the rise of antisemitism around the world, and often in places close to home, adds another layer of fear and urgency, making open and honest dialogue even more challenging.

The fellowship brings together a cohort of twelve senior Jewish leaders from Greater Boston – rabbis, educators, and nonprofit executives – to develop skills for engaging in difficult conversations. This fall, we met for an overnight retreat away from the pressures of our daily work to learn, to listen, and to practice being in real dialogue.

We practiced what our teachers call “expansive listening.” Learning how to listen for meaning, how to ask questions that open rather than close (“windows” instead of “door-slammers”), and how to stay present even when what we hear challenges us deeply.

In one exercise, I sat with a colleague I care about and admire. We both knew we held different perspectives on some of the most painful issues of our time. Truly sitting and listening, without interrupting, defending, or convincing, was not easy. But it was powerful.

As I reflect on that experience, and as the fellowship continues, I find myself asking: How do we integrate the work of listening, the work of justice, and the work of standing for a moral voice? How do we do this with humility? And what happens when these commitments come into conflict?

One of the most moving moments of our retreat was meeting two extraordinary peace activists from **Roots**, a joint Israeli-Palestinian initiative for understanding, nonviolence, and transformation. Rabbi Hanan Schlesinger, a former Israeli settler, and Khaled Abu Awwad, a Palestinian from the West Bank, spoke with courage and honesty about their shared work.

They teach a model rooted in identity reconciliation, reminding us that at the heart of this conflict lies the human need to be seen and to be recognized. They promote leadership instead of victimhood, shared futures instead of hostile pasts, equality instead of exclusivity, paradigm shift instead of the status quo, and hope instead of despair. Most powerfully, they invite us to stand *with* each other, not *against* each other.

Rabbi Schlesinger and Khaled spoke about a kind of listening that goes beyond dialogue. It is not a debate,

“How do we integrate the work of listening, the work of justice, and the work of standing for a moral voice?”

nor even a conversation. One person speaks. The other listens without responding, without preparing a rebuttal, without turning inward to their own story. You listen, and listen, and listen until it hurts. And when it hurts, you keep listening. Only then, when you truly understand, can you share your own truth.

They shared an aspiration that has stayed with me: “When I sit across from someone who holds the opposite view, there is nothing they can say that will make me leave the room. If I am there to listen, and they are willing to listen, I must be brave enough to stay.”

That feels almost impossible in today’s climate.

In a time of such deep division, I wonder: Can we stay in the room? Can we open our hearts to truly see and hear one another, even when it hurts? What would that take – from our convictions, from our sense of justice, from our need to be right?

I do not have the answers. But I know that listening – real, humble, painful, courageous listening – is not the opposite of action. It is where healing begins.

At TBZ, we strive, though not always successfully, to be a community that holds this tension: a place where we can be both courageous and compassionate, where we can stand for justice and still listen across differences. My hope is that our community continues to be a space where we can practice this sacred work, where we do not leave the room, even when it is hard.

For me, this is ongoing, personal work. I am grateful for the opportunity to learn, to deepen my commitment to this sacred practice, and, I hope, to bring these lessons back to our community so that together we may continue growing in kindness, courage, and compassion.

Supporting Reproductive Access

Fran Adams, Julia Freedson, Bobbi Katz, and Sara Smolover

The Abortion Access Action Group (AAAG) at TBZ has continued to work on multiple fronts to support abortion rights.

Planned Parenthood (Boston)

Most recently, we participated in standouts at Planned Parenthood to counter “40 Days for Life” – an anti-abortion group that stands in front of Planned Parenthood clinics across the U.S. twice-yearly, for 40 days each time, with a strong anti-abortion message. TBZ members volunteered for 2-hour shifts to steadfastly and silently (with beautiful signs) send the message that abortion in healthcare. Cars honked to support our message, and we were met with much gratitude from at least 80% of passersby who thanked us for being a presence during this time. Some of the young people (this location is near B.U.) even joined our line to hold signs for a time. We will repeat this counter-protest in the Spring of 2026.

Your Options Medical (Brookline)

Like other crisis pregnancy centers (CPC), this is an anti-abortion center that portrays itself as a source of pregnancy counselling with free medical services to attract women who may be uncertain about their reproductive choices or who may want an abortion and are seeking more information. In truth, the CPC staff's goal is to discourage women from considering abortion as an option at all, with little concern for the bodily autonomy of the actual decision maker.

Our collection in November was a success, with learning together, writing supportive cards, and preparing the bags. We will have another collection in the Spring of 2026.

There is much more work to be done to defend democracy and reproductive rights in Massachusetts and the country. Please join us and add your ideas and your power! Feel free to contact us for more information: aaag@tbzbrookline.org or contact Sarah info@tbzbrookline.org to be added to the AAAG email list.



Hesed's Community Work

Barrie Wheeler and Beth Harris (Hesed Co-Chairs)

Over the past year, we've taken time to reflect on our TBZ community's needs and to strengthen the ways we support one another. We realized that while we are responsive when members face acute challenges, we also want to deepen our commitment to ongoing connection and care within our community.

With the support of our rabbis, we have developed more structure within our Hesed Committee and its subcommittees so that we can offer support that is both thoughtful and sustainable.

Earlier this year, we sent out a Hesed Needs Assessment and survey to learn more about how members wish to receive and offer support. We were heartened to receive responses from one hundred people – a wonderful reflection of the care and generosity that define our TBZ community.

Our subcommittees include:

- **Welcoming New Babies**, co-chaired by Danya Handelsman and Beth Harris. Through the Knitzvah Group, a baby blanket and hat are lovingly made for each new baby, and we also coordinate food deliveries and visits for new families.
- **Shiva Minyan Support**, co-chaired by Evelyne Dreyfuss and Beth Harris. This group assists families during times of loss by helping with food, setup, and ensuring that bereaved members feel the embrace of our community. In a new initiative, mourners are offered ongoing support and connection throughout the first year of mourning.
- **Helping People Who Are Sick**, chaired by Barrie Wheeler. When members share their needs, we help organize meal trains, visits, and rides to medical appointments.
- **Friendly Connections**, co-chaired by Steve Lewis, Sarah Fendrick, and Barrie Wheeler. This new initiative seeks to strengthen bonds with members who may have difficulty attending TBZ in person, helping them remain connected and cared for within our community.

We hope that in the coming year, we can expand our efforts by offering regular gatherings where those involved in Hesed activities can connect, learn together, and deepen our relationships with one another. To that end, we recently held a soup-making event, preparing delicious homemade soups to have ready for members of our community in need. Stay tuned for our first brunch for Friendly Connection participants this winter.

We are deeply grateful to all who contribute time, energy, and heart to these efforts. Together we continue to nurture the spirit of *hesed*, loving-kindness, that sustains our TBZ family.

*Our littlest members, clockwise from top left:
Miles Leigh, Yohanah Brunell, Noam Zalek, Gus Nelson*



BACK TO THE FUTURE:

Cycling from Auschwitz to Kraków

By Meredith-Wynn Barber

On my first Holocaust forensics trip to Eastern Europe nine years ago, I experienced one of the most impactful Shabbat dinners of my life at the Jewish Community Center in Kraków.

I had just puttered through the historic Jewish quarter, Kazimierz, to conceptualize what my grandfather's family may have seen when they lived and walked along the same *yidische gasn*, the same Jewish streets. Where was their *shul* (synagogue)? Where did the children go to school, and how did their parents make a living before they were senselessly murdered? Did they travel by the fancy electrified tram that opened at the turn of the century and still stands today, or did they bustle around the city on foot? I was dazzled by Kraków's beautifully rich prewar history, albeit discouraged by the hipsters now pushing past shadowy rectangles where ornate *mezuzahs* once adorned the doorposts.

As soon as I entered the JCC for *Shabbes* (Shabbat), I was warmly embraced by the familiar sense of Jewish community. In a city so entrenched in Catholicism (as well as centuries of Jewish history relatively undiscussed by the general public), it was a welcome feeling of solace. I met many friendly people, some of whom I could communicate with and others with whom I had a language barrier, but it didn't matter because there was a deeply emotional understanding in the air. The familiarly Judaized words of English, Polish, modern Hebrew, Yiddish, and more bumped into each other, joyously clanging against chimes of *niggunim* (songs) and laughter. Throughout our Shabbat dinner and songs, the crowded room was brimming with the sense of memory paralleled by an infectious joy; I cannot translate the energy into words.

It felt like Jewish resistance. Though I was living in DC at the time, and still a stranger to TBZ, I now equate the ambience of the dinner to a full house at a TBZ service during the many uncertain times we've experienced the last few years: vivacious and melancholy; jubilant, irreverent, and profoundly Jewish.

It was at this dinner that I first learned about the JCC Kraków's fundraiser bike ride called Ride for the Living (RFTL) – and also

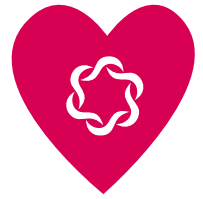


when I decided I needed to do it. The RFTL describes itself as a “spiritual fitness experience,” and I’d have to agree.

This summer was my third annual ride (and 2026 will be my fourth!), and each year is a spiritual practice of active memory in community. At this point, the ritual feels kabbalistic for me. I look forward to waking up at 4am, hiking up my padded bike shorts, eating a mayo-based Polish sandwich while on a bus to Auschwitz with my friends – some new and some I see every year – and taking oddly smiley photos on the train tracks in matching neon jerseys. I pass my body glitter around to other riders while we listen to Bernard, a survivor, tell us he rides for his father, who he brutally lost just a few feet away. I cling to every word. We test our bikes and cheer as another survivor, Marcel, starts us off, waving from the back of his tandem. Then we're off! I cycle in the horde around the bend and we all turn our backs on the horrific site of Auschwitz as we pedal toward Poland's Jewish future: the *yidische gasn* of Kraków.

If you would like to learn more about the ride or if you're interested in helping me form a TBZ team this year, please email me at mwb57@georgetown.edu. Or talk to me in person at kiddush. Next summer's program is June 24-28, 2026 and registration usually opens up in the winter.

Why We Support TBZ



Jordan Meranus, Development Committee Chair

I want to start with a few appreciations. Thank you to Rav Claudia, Rav Tiferet, Rav Leah, and the entire davening team for creating and leading a joyful, reflective, and deeply spiritual High Holiday experience. Thank you to the more than 130 volunteers who set up chairs, did bimah duty, ushered, prepared, and much more. And thank you to the community. Singing, praying, and learning together made me, and so many of us, grateful for TBZ.

As we were reminded during Katherine Gergen Barnett's beautiful appeal on Kol Nidre, membership dues cover only 40% of the expenses for this community that we all cherish. As such, we need to raise an additional \$717,000 in order to meet our fundraising goals and continue to grow our vibrant community, maintain our physical home, and invest in future needs. The High Holiday Appeal is one way we raise money, and we have set a goal to bring in \$175,000. We are making progress. Writing this on November 3, \$115,000 has been pledged. Thank you!

In addition to meeting the total fundraising dollar goal, we have consistently articulated a desire to make giving to TBZ *at whatever level feels comfortable* a core value of TBZ membership. In that spirit, I want to share an experience that may be familiar to many of you.

Many years ago, when our children were still young, my wife Evonne and I would receive various fundraising appeals (like the aforementioned High Holiday appeal). We were early in our careers, with three young children, and still trying to get a handle on what we could afford. Even though we understood that dues did not cover TBZ's expenses, and were invariably moved and inspired by each request, especially the High Holiday appeal, I can remember feeling conflicted when asked. If there had been a thought bubble above my head, it might have read: *I am having trouble just paying the dues, how am I supposed to donate more?* At that time we would give \$36 or stretch to donate \$100, hoping we were doing our part.

Many years later I can share a few reflections.

First, I believe this is a reasonable emotion and from conversations with many others I think it is not uncommon.

Making ends meet can be difficult. We can feel annoyed to be asked, perhaps because we wish we could do more.

Second, TBZ really does appreciate donations of all sizes. In fact, we know that when congregants give, even in smaller amounts, we are likely to continue giving over time. Increasing the percentage of the congregation that gives consistently is paramount to sustainability, and increases the confidence TBZ needs to invest (in additional staff, repairs to the building, additional music during services, new prayer books, and much more).

We can hold two feelings concurrently. We may think that the appeal is not really for us because of our financial position, the expanding financial obligations we have as our families grow or as our parents age, or other responsibilities. And, we know that giving to TBZ sustains a special place that nurtures and supports us.

I want to ask those who may not think the appeal is for them, or who feel a bit frustrated to be asked, to please give a donation of any amount. When you start giving, at any level, it is likely that you will continue to do so. And TBZ is stronger when the base for fundraising expands.

One last thing...

Last year, 49.9% of our members made a donation to TBZ of any size. I would love to see TBZ supported, above dues, by 100% of our membership. While it may not be realistic to get there in one year, I am hoping we can increase the percentage to 70% this year! Thank you, in advance, for your generosity.

**For more information about
donating to TBZ, visit
tbzbrookline.org/donate**

Thank You!

A hearty ***todah rabbah*** (thank you very much) to all of the volunteers and staff who helped make the High Holidays at TBZ run smoothly. It takes each and every one of us to make the holidays possible; your commitment made the High Holidays at TBZ an incredible experience of community and caring, and brought us all closer together.

Todah rabbah to:

- the Synagogue Practice Committee, under the leadership of Rachie Lewis, for all their preparation ahead of the High Holidays, especially researching and selecting a new mahzor (prayer book) for TBZ and thoughtfully planning the space and needs for our uplifting services, and Rabbi Lenny Gordon, for leading sessions to help the community learn more about our new mahzor;
- Debbie Morley, who, on behalf of the Hesed Committee, wrote Shana Tova (Happy New Year) cards to all those who lost a loved one this past year; Mara Acel-Green, for sending condolence cards throughout the year; and the chairs of our Hesed Committee, Beth Harris and Barrie Wheeler, along with all the TBZ Hesed volunteers, who ensure that TBZ members receive support in times of need;
- Michelle Kwitkin, who helped edit the TBZ High Holidays Companion;
- all those who helped set up the sanctuary and the synagogue building before Rosh Hashanah and Yom Kippur (too many to name!);
- Rabbi Suzanne Offit for leading an insightful and meaningful session before our Selichot services;
- our ushers and greeters, including Tatiana Becker, Joshua Blouwolff, Rebecca Blouwolff, Susan Bookbinder, Jane Daniels, Judith Epstein-Fisher, Jill Feblowitz, Reena Freedman, Deb Gaffin, Nikki Horberg Decter, Sue Kahn, Rob Kaim, Carol Kamin, Bobbi Katz, Felicia Kazer, Dan Kirschner, Daniel Klein, Jennifer Klein, Larry Kraus, Michael Krieger, Adam Korn, Deborah Korn, Daniel Langenthal, Sarah Langer, Rachie Lewis, Amy Loustau, Arnold Maltz, Lenny Marcus, Ilana Margalit, Jordan Namerow, David Ofsevit, Louisa Ould Ouali, Felix Read, Ken Reich, Naomi Ribner, Penny Roberts, Rachele Rosi-Kessel, Will Schwartz, Sara Smolover, Ariadne Valsamis, David Vitale-Wolff, Alan Weisner, Barrie Wheeler, Jen Wofford, and Emma Zbarsky;
- our Security Committee, and especially Lenny Marcus, for his incredible expertise and leadership;
- TBZ members who gave out honors and did “bimah duties,” including Fran Adams, Josh Blouwolff, Rebecca Blouwolff, David Chersonson, Hasia Diner, Sarah Fendrick, Julia Freedson, Cindy-jo Gross, Sue Kahn, Larry Kraus, Daniel Langenthal, Rachie Lewis, Meredith Moss, Renee Rudnick, Laura Segel, Enid Shulman, Deb Stang, Craig Sumberg, Eddie Taub, Jen Wofford, and Alan Weisner; and special thanks to Laura Segel and Sara Smolover for coordinating;
- Céline Debourse, Danya Handelsman, Karen Lange, Daniel Langenthal, Eiden Margalit, Will Schwartz, and Merle Wolofsky for sharing their wonderful personal prayers and inspiring words during services;
- our Torah and Haftarah readers, Richard Bennett, Josh Blouwolff, Gary Cohen, Yossi Danzig, Cindy-jo Gross, Rabbi Lenny Gordon, Judith Kates, Sheila Katz, Ronnie Levin, Rabbi Ebn Leader, Rabbi Natan Magalit, Preston Neal, Susie Rodenstein, Renee Rudnick, Rabbi Ma’ayan Sands, Amit Segal, Laura Segel, Molly Silver, Sara Smolover, Rabbi Mona Strick, and Alan Weisner; with extra thanks to Larry Kraus for coordinating;
- Bobbi Isberg, Sheila Yocheved Katz, Reggie Silberberg, and Reb Moshe Waldoks for offering Nishmat Hayyim Practices during Selichot and the High Holidays;
- Rabbi Sam Seicol for leading a study session on Yom Kippur;

- Susan Bookbinder, from the Tikkun Olam Steering Committee, for leading a session on Yom Kippur, and all the members of the Tikkun Olam Steering Committee, under the leadership of Jessie Stickgold-Sarah;
- Molly Silver for reading Kohelet on Shabbat chol ha'moed Sukkot;
- Kim Meyers, Benjamin Zagorsky, and Rebecca Zagorsky for blowing shofar;
- Rabbi Ebn Leader for leading Selichot and leading the shofar service on the second day of Rosh Hashanah. Thank you also to Ebn for leading the contemplative Simchat Torah celebration;
- Rabbi Daniel Klein for leading Mincha service on Yom Kippur;
- Eitan Segal for playing violin on Kol Nidre;
- TBZ's Board of Directors, under the leadership of Larry Kraus (President) and Rachel Goodman (Vice President), for their work ensuring that the High Holidays would be meaningful for all, and their leadership throughout the year;
- Outgoing Development Committee Chair Samuel Mendoza de Fraiman, incoming Chair Jordan Meranus, and the Development Committee for their work, and Katherine Gergen-Barnett for delivering the Kol Nidre appeal;
- Sardoine Kapanga-Ndjibu, Alma Kreiman-Leader, and Asher Lambert for ensuring people at home can enjoy our joyful services via Zoom; with immense gratitude for his dedication and technological expertise to Micah Klein;
- our amazing davening team, Richie Barshay, Yoni Battat, Rav Leah Carnow, Fabio Pirozzolo, Amit Segal, Michal Shein, and Noah Weinberg, who lifted us during these holidays, from Selichot to Simchat Torah;
- Rav Leah, Rav Tiferet, and Noah Weinberg, for leading joyous Family Services, and everyone who read, had honors, and participated in the services;
- our Camp Shana Tova childcare provider, Etleva Gashi, Beit Rabban teachers Rachel Krause-Grossman and Ilana Porkhovnik, friend of TBZ Raquel Mazur, and our teen madrichim, including Emma Acel-Green, Talia Bitton, Jonah Blouwolff, Liora Blouwolff, Eleanor Cook, Yossi Danzig, Isaac Engel, Rose Freedman-Riles, Amira Gergen-Barnett, Klaire Kamin-Rankin, Nora Klein, Evelyn Kosa, Danielle Morgenbesser, Eitan Segel, Ava Zarwan, Lilah Zarwan, and Ayda Zisfein-Shea, and the amazing support of Felicia Kazer, Chair of Programming and Education Committee;
- the Membership Committee, under the leadership of Rebecca Blouwolff, for welcoming new members, all throughout the year, but especially in this busy season, and to Liz and Asaf Bitton, for opening their home for new member gatherings;
- Enid Shulman, Joy and Rob Weinberg for helping the TBZ staff make the Yom Kippur break fast snack bags;
- those who helped Rav Claudia with beautiful and thoughtful editing of sermons, especially Idit Klein, Jordan Namerow, and Judith Rosenbaum;
- Irina and Alex Posternack for setting up and decorating our TBZ sukkah;
- Jack Daniels and Ken Wexler for their dedicated attention to our building needs;
- Liz Aeschlimann & Rachie Lewis, Amy Benjamin, Jarrett Byrnes & Lila Rose Kaplan, Rav Leah Carnow & Yoni Battat, Rachel Goodman, Cheryl & Roger Kirschner, Thalia & Doug Krakower, Rav Claudia Kreiman & Rabbi Ebn Leader, Lucy Msall & Simcha Barkai, and Gail & Joe Reimer for hosting meals on Rosh Hashanah for TBZ members;
- the Signal Security team for ensuring the safety and security of our congregation with professionalism and care;
- our TBZ staff, including Rochelle Kelman, Sarah Ott, and April Ropes;
- and to Sandi Garcia, Carlos, and Kerlin, who make sure that our sanctuary and synagogue are always ready for us.

Todah rabbah, thank you very much. We couldn't have done it without each and every one of you!

Mazel Tov!

- **All graduates**, young and old, and everywhere in between!
- **Ila and Les Schonberg**, who celebrated the bat mitzvah of their granddaughter, Sara Schiffman.
- **Jason Cohen**, son of **James Cohen**, who completed boot camp and is now stationed at U.S. Coast Guard Station Portsmouth Virginia as Seaman Apprentice Cohen.
- **Deb Gaffin** on becoming the Interim CEO of Mayyim Hayyim with full support from the Mayyim Hayyim Board.
- **Bobbi Isberg and Seth Alper** on the birth of their granddaughter, Sinéad Rose (Shira Nahama).
- **Penny Roberts**, whose grandson, Micah Silverman, became bar mitzvah.
- **Rabbi Ma'ayan and Rick Sands**, on the marriage of Gabriel Sands to James Reid.
- **Shulamit Reinharz**, whose book, *Hiding in Holland: A Resistance Memoir*, was included in the spring 2025 issue of *The Jewish Review of Books*.
- **Jack Eiferman**, on the headstone replacement of his great uncle, David Moser, a World War I soldier, who was buried at Arlington National Cemetery a century ago with a Latin Cross on his headstone. Through the efforts of Operation Benjamin, it was replaced with one that has a Magen David.
- **Judith Klau**, who celebrated her 90th birthday!
- **Idit Klein**, who received the inaugural Jewish Belonging Builders Award from the Jewish Federations of North America and the Safety Respect Equity (SRE) Network.
- **Noam Krakower** on becoming bar mitzvah.
- **Lisa Lovett and Julie Reuben** who celebrated their 40th anniversary as a committed couple on May 1st (making that commitment to one another 19 years before they were able to legally marry in our great Commonwealth of Massachusetts).
- **Shulamit Reinharz**, whose granddaughter, Amalia Kit Reinharz, became bat mitzvah.
- **Judith Rosenbaum**, CEO of the Jewish Women's Archive, who received the Esther Award, honoring courageous women's leadership at Hebrew College's Annual Spring Gala.
- **Céline Debourse**, who completed her conversion and formally joined the Jewish community.
- **Carole Greenfield**, whose poem about her father was published on Autumn Sky Poetry Daily.
- **Debbie Korn**, who was the top fundraiser for the Boston Walk For Hunger, raising over \$20,000 with the support from many. Sixty percent of the money she raised, over \$12,000, went to Family Table! Congratulations, Debbie, and thanks to everyone at TBZ who contributed to her effort and gave to the Boston Walk For Hunger.
- TBZ's 2024-2025 rabbinic intern, **Akiva Nelson**, who was ordained as a rabbi by Hebrew College.
- **Rafi Ellenson**, a member of our *davening* team, who was ordained as a rabbi by Hebrew College.
- **Susan Farber** and **Jerry Levine**, who celebrated their wedding on May 25.
- **Naomi Gurd-Lind**, who was ordained as rabbi by Hebrew College.
- **Idit Klein**, who was honored at Hebrew College's commencement ceremony. In addition, Idit was celebrated at the recent Keshet Gala for her 24 years with the organization. She received the Hachamat Lev award from Keshet, which honors those who have demonstrated the true meaning of using head and heart in advocating for and modeling LGBTQ+ equality.
- **Rabbi Jen Gubitz**, who published a chapter, "Conceiving Hope: Navigating Infertility in the Jewish Community," in the recent CCAR Press publication, *The Sacred Struggle: Jewish Responses to Trauma*.
- **Summer Lewis**, who completed her conversion process and formally joined the Jewish community.
- **Joanna Lubkin**, who was re-accepted to Hebrew College Rabbinical School, picking up where she left off in 2012.
- **Jen Goldman**, whose poem, "Do not tax your life with forethought of grief (after Wendell Berry)," was featured on the Martin Poetry Path.
- **Susan and Arny Rosenberg**, who celebrated their 61st wedding anniversary on June 14!
- **Stephanie Clayman**, who performed in *The Victim*, a play exploring Jewish themes and identities, at Shakespeare & Company in Lennox, MA.
- **Rabbi Susan Schnur**, who was accepted into Bread Loaf, the illustrious writers' program.
- **Harvey "Zeyde" & Ellen "Bubby" Silverberg**, who celebrated their 60th wedding anniversary on July 4th.

Mazel Tov!

- **Shulamit Reinharz**, who gave a talk back after the performance of *The Victim*, a play exploring Jewish themes and identities, at Shakespeare & Company in Lennox, MA.
- **Alan Weisner**, who started his new business, "Alan's Ride Service."
- **Lev and Joyce Friedman** who celebrated their 45th wedding anniversary on June 21.
- **Rabbi Susan Schnur**, whose at-home installation, "The Lost Glove Is Happy," was featured in the *Brookline News*.
- **Cantor Lisa Kipen-Hershenson** (known as Morah Lisa at Beit Rabban), who came in 3rd in her age category (60-69) and ran a personal best (35:08, 11:20) in the Shoreline 5k.
- **Noa Baron and Silas Contour**, on their wedding engagement.
- **Carole Greenfield**, who had a poem published on AutumnSkyPoetryDaily.com.
- **Kim Meyers and Jay Zagorsky**, on their 40th wedding anniversary.
- **Michael Rosenbaum** and Julie Arnow, who welcomed a new granddaughter, Harel Nessa Uretsky. Her mom, Navah Rosenbaum, became bat mitzvah and was married at TBZ.
- **Shulamit Reinharz**, who was interviewed for an article in the summer issue of *Moment* magazine. This issue celebrates the 50th anniversary of *Moment*, founded by Leibel Fein and Eli Wiesel.
- **Sara Kippur** on the publication of her new book, *New York Nouveau: How Postwar French Literature Became American* (Stanford University Press).
- **Lisa New and Larry Summers** on the birth of their granddaughter, Mila, to parents Yael Levine and Alex Kieselstein.
- Parents, **EmmaRose Joffe and Dylan Nelson**, and grandparents, **Martha and Keith Nelson and Rosalind and Jake Joffe**, on the birth of **August Bernard "Gus" Nelson**, on August 18.
- **Mike Zalis and Barbora Hoskova**, on the birth of their son, **Noam Jaromir Zalek**, last Tuesday! Both Barbora and Noam are healthy and recovering well.
- **Semeon Risom** on the birth of his daughter, **Yohanah Maeve Brunell** on August 28th, with partner Colleen Brunell.
- **Jen Goldman** on the birth of her great nephew, **Eli Jonathan Goldman-Callahan**, to parents Maggie Samen and Jen's nephew Dylan Callahan.
- **Fern Fisher and Jack Eiferman**, whose son, **Bennett Eiferman**, was married to Didi Birgoren.
- **Shane Fishbach and Yael Koren**, who were married!
- **Bhanu Gopal**, who completed his conversion and formally joined the Jewish community.
- **Uma Bernstein**, who became bat mitzvah.
- **Eli Wylen and Ina Bachman** who welcomed a new grandson, **Isaac Henry Beato**, son of Sophie Wylen Beato and Jon Beato.
- Parents **Sarah and Michael Leigh** and grandparents **Mallory and Doug Lutz** on the birth of **Miles Scott Leigh**.
- **Paula and John Sinclair** whose daughter, **Izzy Sinclair**, is engaged to **Idan Shnipitzki**.
- **Penny Roberts**, whose daughter, **Liz Cohen**, had her book, *The Future of Tutoring: Lessons from 10,000 School District Tutoring Initiatives*, published by Harvard Education Press.
- **Danielle Morgenbesser**, who, as a freshman, auditioned for and was selected to be a member of The Newtons (Newton South High School's student-run and award-winning a cappella group).
- **Natalie Henrich and Jon Frankel** on their engagement!
- **Bob Stickgold**, who celebrated his 80th birthday!
- **Dafna Curiel**, who became bat mitzvah.
- **Idit Klein**, on her appointment as the Vice President for Public Engagement at the New Israel Fund.
- **The Syrian Family, supported by NBARC**, who welcomed a beautiful baby girl to their family on October 13!
- **Tina Odim-O'Neill**, who celebrated her 26th birthday.
- **Danielle Smith**, who married Amy Goldman.

CONDOLENCES

- Mitchel and Beth Harris following the death of Mitch's mother, Helen Harris
- Benjamin Maron and Stephanie Carey Maron following the death of Benjamin's father, Robert Maron
- Scott Abrams, Diana Miller, and Elias Miller-Abrams following the death of Scott's mother, Robbie Abrams
- Barbara Sternfield following the death of her mother, Francis Pinsky Goroll
- Judith, Thomas, Kathy, and Eva Kates following the death of Judith's husband, Tom's father, and Eva's grandfather, William ("Bill") Kates
- Family and friends of TBZ member, Mark Blogier
- Katherine Gergen Barnett and Mark, Gabriel, Amira, and Hannah Barnett following the death of Katherine's father, David Gergen
- Ina Bachman, Eli Wylen, Sivahn Sapirstein, and their family following the death of Ina's mother, Marcia Bachman
- Lisa New and Larry Summers following the death of Lisa's father, Ronald New
- Judy Schechtman following the death of her husband, Ed De Vos
- Jill Feblowitz following the death of her brother, Gary Feblowitz
- Mark and Marjorie Sokoll following the death of Mark's brother, Scott Sokoll
- Sara Smolover and Larry Kraus following the death of Sara's brother, Ilan Chaim

המקום ינחם אתם עם שאר אבלי ציון וירושלים. **May their souls be bound up in the Bonds of Eternal life.**

DONATIONS

MARCH 12, 2025 - NOVEMBER 3, 2025

Leah Abrahams	Diane Balser	David Bernstein & Tanya Fokina
Diane Abrams	Ruth Balser	Jonathan & Jenny Berz
Irene Abrams & Jonathan Solomon	Robert Barney	Paul & Phyllis Berz
Leah Abrams	Tammy Baron	Asaf & Liz Bitton
Stéphane & Mara Acel-Green	Mark Barnett & Katherine Gergen Barnett	Rebecca & Joshua Blouwolf
Frances Adams	Steve & Teri Barnett	Diane Blumstein
Rachel Adelman	Lauren Baskir	Aviva & Geoffrey Bock
Matthew Albaum & Emerson Getzen	Stacey & Eitan Battat	Joyce B. Bohnen
Seth Alper & Roberta Isberg	Lydia Baumrind	Susan & Steve Bookbinder
Laurie Alpert & Barry Weiss	Jim Beck	Jeffrey Borenstein & Lilly Pelzman
Michael Alpert	Audrey Bell	Phyllis Brawarsky
Anonymous	Amy & Mark Benjamin	Jeremy Brick
Amy Ansell	Richard Bennett & Deb Gaffin	Ellen Brodsky & Ted Rybeck
Rebecca Ansolabehere	Larry & Brooke Benowitz	Samantha Broun
Dana Arnaboldi	Matan BenYishay & Rabbi Jen Gubitz	Amy Bullock & Gayle Stern
George Aronson	Rav Tiferet Berenbaum	Fran Buntman
Miriam Aschkenasy	Sasha Bergmann	Jarrett Byrnes & Lila Rose Kaplan
Ina Bachman & Eli Wylen		Rav Leah Carnow & Yonatan Battat

David Chersonson
Leah Cohen & Bryce Carey
Gary Cohen
Jonathan & Savyon Cohen
Stephan Cohen
Nathan Colgan
Paul Cooperstein
André & Marilyn Danesh
Jane & Jack Daniels
Aaron & Jan Darsa
David & Lynda Danzig
Céline Debourse
Jonathan Decter & Nikki Horberg
Decter
Miriam Diamond
Mark Dinaburg & Jean Weinberg
Hasia Diner
Miriam & Robert Dorfman
Marcia Drector
Ellen Dreyfus
Mark Dwortzan
Janet Echelman
Bruce Ecker
Jeremy Eichler & Karen Naimer
Jack Eiferman & Fern Fisher
Gillian Einstein
Rabbi Jacqueline Ellenson
Katherine Ellin & Gilead Tadmor
Nurit Eini-Pindyck & Robert Pindyck
Samuel Engel & Anne Freeh Engel
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