

Spring 2026/5786

KOLEINU

קולנו

Community, Song, Learning, Rest, and Joy

Photos from the Community Retreat, pages 26 & 27

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FROM THE PRESIDENT AND VICE PRESIDENT

Larry Kraus and Rachel Goodman

This is New England so as we wish you a Happy Spring, the weather could be doing just about anything when you open your *Koleinu!* Regardless, we want to share with you our joy at being part of the TBZ community.

Maybe you come to *shul* on Friday night for Kabbalat Shabbat, Shabbat Zimrah, or Shabbat Nariya. Or perhaps you are a Shabbat morning *davener*, a weekday morning Boker Tov regular or you drop-in on occasion. Perhaps you join us on Wednesdays for Eat, Pray, and Learn. Regardless, TBZ is here for you and that's what we love about it.

If *tikkun olam* ("healing the world" or social justice) is more your jam, perhaps you pray with your feet, joining TBZers at the NO KINGS on Boston Commons or at a demonstration in your hometown. Or you take part in one of our many other Tikkun Olam Action Groups – NBARC, Abortion Access, Partakers, Gun Violence Prevention, GBIO, Literacy Tutors...



Perhaps you are a parent with children attending Beit Rabban, or you've joined one of the many classes or other learning opportunities that TBZ offers. Or you're part of our growing number of newer options, including Israel Palestine Affinity Group (IPAG), mahjong, gatherings for 55+, and many more...

These represent a small sampling of the ways in which we build our sense of Jewish community and belonging. We know that there is something at TBZ for all of us, including you. Our community's energy grows when each of us bring our interests, our passions, our settledness, our backgrounds, our knowledge, our teachings, our Torah, our talents, our concerns, our questions, our creativity, our grief, our resources, our humor, our challenges, our growth, our love... the list goes on and on, as long as we bring ourselves and get involved!

"If I am not for myself, who is for me? But if I am only for myself, what am I? And if not now, when?" (Pirkei Avot 1:14)"

The bottom line for us is that we LOVE TBZ and in that spirit, we joyfully step up to GIVE in meaningful ways to grow and sustain our congregation and we hope that you will too.

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Power Of Voices



Rav Leah

At our spring TBZ community dinner in March, I experienced both surprise and delight. After a full evening of watching TBZ members make new connections and connect with friends over delicious and abundant food, the post-meal singing turned into a full-fledged song circle, with a small group of folks continuing to sing long after we had cleaned up and most people had gone home.

The group that stayed sang and sang and then sang some more. Some folks sang, some drummed on the table or clapped, and others simply looked on and listened, intrigued by this second-wind song session.

One of the songs we sang was the folk song *Gesher Tzar Me'od*:

כָּל הָעוֹלָם כְּלוּ גֶשֶׁר צָר מְאֹד
וְהַעֲקָר לֹא לִפְחָד כָּלֵל

*Kol Ha'olam Kulo
Gesher Tzar Me'od
Ve'haikar lo lephached klal*

The whole entire world is a very narrow bridge
and the main thing is to have no fear at all

I like this song for many reasons: it feels nostalgic to me, it's musically dynamic, and it has silly hand movements that go with it. I know how to get into this song. But I have to be honest: I don't like the meaning of the lyrics.

The lyrics instruct, "The main thing is to have no fear at all." What do you mean, have no fear? At all!? Who among us really has no fear? And would having no fear at all even be a good thing? I think not, but even if it was, it feels entirely unrealistic. In the world-as-a-bridge metaphor, the bridge is often shaky and falling apart and really long – and really, really, really uncertain. If I'm being honest, I feel fear quite often in my life.

This folk song, which many of us know, has words attributed to the Hasidic rabbi, Rebbe Nachman of Breslov. But Rebbe Nachman apparently taught something a little different than the song:

What he actually taught is this:

יָדַע, שְׁהָאָדָם צָרִיךְ לַעֲבֹר עַל גֶּשֶׁר צָר מְאֹד מְאֹד,
וְהַכָּלֵל וְהַעֲקָר – שְׁלֹא יִתְפַּחַד כָּלֵל!

Know, too, that a person must cross upon a very, very narrow bridge. The main rule is: Do not bring fear upon yourself at all! (Likutei Moharan, Part II 48:2:7)

The word Rebbe Nachman uses for being afraid is in the reflexive conjugation, as if to say, **Don't make yourself more afraid than you need to be. Don't bring fear upon yourself.**

rabbi dr. koach baruch frazier wrote a song inspired by this interpretation, which we also sang that night after the dinner:

*The world is filled with many scary narrow bridges
But remember this one thing
Don't make yourself afraid
Don't make yourself afraid*

Song, prayer, and music have the power to carry us through scary times. We already know that at TBZ.

But you know what else carries us through scary times? Finding yourself in a random assortment of folks, who have decided to stay up a little too late, to sing, to be playful, and to cheer each other on through the scariness of life.

Because the main thing is not actually about eliminating fear entirely. It's about finding the places and surrounding ourselves with the people who remind us to not make ourselves more afraid than we need to be. And when we can do that in song, prayer, and music too, that is all the better.

Camberville Shabbat Dinner

Will Schwartz

There is a lot we can learn from our tradition about building community. Our forefather, Abraham, left his tent open on all sides so that he could welcome any traveler who approached as a guest. This is a radical notion in a society where welcome is often conditional on political belief. Traditional *halakha* (Jewish law) asks individuals to remain within walking distance of each other, demanding dense, place-based communities that stand in contrast to our highly mobile, atomized, and digitized society. It is these traditions that inspired me to open my home for a Shabbat dinner for the entire TBZ Camberville community. I wanted to know my TBZ neighbors, and I wanted a way to connect with them when schlepping across the Charles River felt impossible.

What came together was a beautiful night of singing, laughing, connection, and delicious food. It felt like the “palace in time” that Rabbi Abraham Joshua Heschel describes. Folks who had never met before found shared connections. Folks who already knew each other deepened their relationship in this more intimate setting. There was a complete cross section of TBZ: different ages, Jewish backgrounds, and years of membership. Bringing us together was our connection to our beloved shul. And when we connected to each other and to the challah, we were reminded that as members of the TBZ we have shared customs and a shared community that binds us together.



Navigating the potluck line, Bob Stickgold held a serving spoon and noted, “It’s funny that you have this. This is a Lauffer Design 3. We got a set as a wedding present.” I shared that I had found it while cleaning up at the end of a Nariya Potluck in 2019 and took it since it was too nice to throw away. I asked with a laugh, “Would you like it back?” And we both stood there with wonder that it should ever find its true owner again.

Such a moment as this is only possible when we build communities that extend beyond the walls of TBZ, when we meet each other in our own neighborhoods, and when we open our homes to anyone who needs a place to celebrate shabbat. Consider this your invitation and inspiration to do just that. It is easier than you think.

ANNUAL COMMUNITY MEETING

SAVE THE DATE | JUNE 15, 7:00PM

COME FOR THE NEWS, STAY FOR THE SHMOOZE



WOMEN'S RETREAT

Jill Stopfel

The women's retreat at TBZ unfolded as a day of spiritual depth, creative exploration, and embodied connection. From the opening moments of spiritual welcome by Rav Claudia, over 50 fabulous women were gently guided into a meaningful, joyful, and sacred rhythm that carried through the day. Following some *noshing* (eating), the group gathered for *havruta* learning (learning in pairs) in which we puzzled through texts together for communal learning and connection. Conversations quickly deepened, shaped not only by the texts but by a willingness to listen and share, and to be inspired by the wisdom and insights of the group.

Rav Claudia, Rav Tiferet, and Rav Leah then offered opening words of Torah, weaving together insights that grounded the retreat in intention and reflection. Their teachings set the tone for a day centered on presence, renewal, and, perhaps most importantly, community.

Throughout the day a sense of connection expanded in different ways. Late morning sessions invited participants to celebrate the body in diverse ways. Some explored the symbolism of the *mikveh* (ritual bath) as a ritual of transition and renewal, guided by rabbinical student Yael Marans. Others engaged in one of my favorite parts of the day, Journey Dancing with Rabbi Kohenet Margie Klein Ronkin, embracing movement, breath, and themes of liberation and transformation. We danced with abandon, with the freedom one feels when safe to express oneself without judgement, with acceptance, in community. In movement and dance there was a shared vulnerability – letting go, laughing, and simply being present in our bodies alongside one another.



Creative expression followed, offering participants engaging outlets for imagination. Whether through the meditative patterns of Zentangle with Debbie Morley or the wonderful mosaic art with Mia Schon, women reflected on wholeness, beauty, and the power of transformation. We witnessed each other's creativity and moments of insight. Whether drawing Zentangle patterns or shaping mosaics through broken pieces, we were reminded that wholeness can be created in community.

Even informal moments, over lunch or between sessions, carried a feeling of ease, as if barriers had been softened. By the time we gathered for Torah study with Rabbi Jenna Turow on radical rest, it felt possible to truly rest, held by the presence of those around us.

The day closed in song, our voices strong and gloriously imperfect, blending under Julia Sabra's guidance. Then in a final circle, our concluding moments made visible what had been building all along – a genuine sense of community and renewal, and with anticipation for next year's women's retreat!

Reflections on MY TIME IN ISRAEL

Jonah Eichler

In the past few years, especially since October 7th, many Jewish people and communities around the world have shifted in their beliefs regarding the Israeli-Palestinian conflict. Some groups have adopted a hyper-nationalist mindset or have taken to fervent advocacy. Others have simply lost hope, no longer able to believe in the possibility of peace between the two peoples. It was heartbreaking to see these changes happening right in front of me, and it pushed me to a realization: that I had to be the change I wanted to see in the world.

I've spent the past eight months on a gap year before college, taking classes and living in Jerusalem. During this time, I've had the privilege of volunteering with Seeds of Peace Jerusalem, a wonderful organization committed to bridging divides, building community, and inspiring action in the city's youth. Every few weeks, our diverse cohort of about 30 teenagers from across Jerusalem meet for programming, bonding, and learning. The kids are Israeli, Palestinian, Muslim, Jewish, and Christian, but despite coming together with their differences, they all have people in their lives constantly telling them that coexistence is not possible. It's the honor of a lifetime to help them prove those people wrong.

Leading up to my first session, I felt nervous, unequipped to handle the nuances of a complex ethnic conflict. It took about five minutes of hanging out with the kids for me to realize that they were no different than the teens back home. They had the same mannerisms, could never quiet down, and possessed the same youthful innocence that lights up the room. When I carefully asked them about the recent Israel-Hamas ceasefire, for example, I was touched to hear not politics or dogma, but that they were "just happy to see their friends again."

The forces that divide us through zero-sum thinking are strong; I feel them every day as I walk down Jerusalem's beautiful streets. I know, however, that the humanity in each and every one of us can bring us together, and peace *will* come, if it only means acting a little bit more like adolescents.



MEN'S GROUP

David Cherenon

The TBZ Men's Group is a place where men can speak honestly, listen deeply, celebrate joys, hold sorrows, share struggles and triumphs, and be our authentic selves. It is a place where our knowledge of each other and of ourselves deepens over time as we share what is most important in our lives and the lives of those we love.

I describe the Men's Group as a bunch of good guys I can be honest with, who listen without commentary, judgement, or trying to fix each other. Being able to share the ups and downs of relationships, work, and getting older has been meaningful to me and has led to friendships with several men.

Before Covid, the Men's Group met in person at TBZ every three weeks. After things shut down, we began meeting once a week on Zoom. I was living alone at the time, without a "pod" or anyone that I saw regularly. It was so supportive to spend time each week with familiar faces and people who knew me, to share how I was feeling and hear how others were coping. These weekly meetings proved so popular that we've kept them up even after being able to meet in person again.

We meet every Sunday from 7-8pm on Zoom, and once a month in person at TBZ after Shabbat *kiddush*. During the Zoom meetings, each man has a chance to express whatever is in his heart and on his mind. The other men just listen. Whatever is shared is completely confidential, and I feel a high degree of trust in the integrity of the other men. It is truly a group of *mensch*es!

The monthly in-person meetings often include a theme for discussion (following a briefer time for personal sharing). We also have a yearly Sunday brunch at someone's house, usually when the weather turns warm!

Some men join the Zoom and in-person meetings regularly, and others participate when they can. I find that, like most things, the more I show up the more I appreciate and feel the benefit of this deep connection with other men.

If you are interested in joining a meeting or want to find out more, please send an email to mensgroup@tbzbrookline.org. We look forward to getting to know you!

WELCOME NEW TBZ MEMBERS!

Abby Fisher
Andréa Bleichmar
Andy Boral
Beth Bernstein
Cail Casserly
Carol Tierney
Charleen (Shoshana) Adams
Ellie Kellman
Hilary Terry Kasana Koren

Jeanie Ungerleider
Jonathan Goldin
Jonathan Stoler
Joyce Trow Babik
Judy Lipperman
Lucy Wallace
Marcia Kean
Martin & Ylana Miller
Matthew Kim

Millie Waldman & Matt Fried
Niki Lamberg & Adam Shyevitch
Sarah Resnick & Ran Rotem
Scott Ehrlich
Stacey & Eitan Battat
Thelma Cohen
Yonah Johnson

Affirming My Jewish Identity at 26

Lyra Johnson

Growing up, I felt that being Jewish was something inherent to my identity, yet when someone asked me to describe what Judaism meant to me, I couldn't articulate it. I was told that I was "half-Jewish," the main descriptor I used for religious identity. We celebrated some holidays, especially when my grandfather, the primary Jewish adult in my life, was in town. My mother would mumble through the Hanukkah prayers, admitting early on that she had forgotten much of her Hebrew school education. My grandfather passed away when I was 16, largely ending my connection to Judaism. It wasn't until my junior year of college, surrounded by Jewish friends, that an inexplicable sense of belonging, or, perhaps more accurately at that time, longing, returned.

As I entered a new stage of early adulthood after college and graduate school, I no longer had academic milestones to punctuate my life, and I felt greater autonomy to construct my postgraduate identity. I knew I wanted to invigorate my Jewishness. I joined TBZ in September 2024 after moving back to Brookline after a six-year absence. Early on, I met with Rav Claudia and Rav Leah. After I shared my imposter syndrome as a slightly late bloomer, they both suggested that I consider affirming my identity by completing a year of learning in the TBZ Adult B'Mitzvah class and eventually immersing in the *mikveh* (ritual bath).

I was apprehensive at first, as these milestones would require a public declaration to a community in which I had not yet fully found my place. Still, I was excited by the opportunity to engage in devoted learning and to commemorate my commitment to pursuing a Jewish life as an adult. There was also a part of me that hoped the final ceremony itself would finally squash my imposter syndrome. That this public affirmation might settle years of uncertainty.



Instead, what changed me most was not necessarily these *simchas* (joyous occasions) themselves but the process that led up to them. Each week, I learned with *chevrotot* (paired learning), practiced *leyning* (chanting Torah), and kept asking myself where and when I felt most connected to Judaism. Through study and participation, even when I felt uncomfortable, the Hebrew words of each prayer, the choreography of Shabbat services, and the rhythm of the Jewish calendar felt more and more familiar. I gradually realized that belonging is not established in a singular moment. Rather, it is built through consistently showing up and doing.

Before I knew it, I had found a true sense of community at TBZ and a growing sense of ownership over my Judaism. By the time my appointment at Mayyim Hayyim and my bat mitzvah came around, they no longer felt like milestones I had to reach to prove my Jewishness to others. Instead, they were celebrations of an identity that I have always had. And when I looked out at the crowd seated in the shul, acknowledging my immersion, my bat mitzvah, and my Jewish identity, I knew I would be met with pride, regardless of how perfectly I adhered to the *te'amim* (trope, cantillation marks). While my grandfather will not know me as a Jewish adult, I know he'd be proud that I've found my *mishpacha* (family).

Saying Kaddish with TBZ



Stephane Acel-Green

My mother passed away from cancer in February of 2025. Her death was tough on my family, but we are grateful for the support we received from the TBZ community, which began with pastoral care from Rav Claudia once we knew my mother was moving to hospice. After my mother passed, all the messages, hugs, meals, visits, and calls reinforced our social connections and brought to the surface the interdependency that remains in the background when times are easier. I also experienced something lovely: a broken heart, yes, but one that was also tender, permeable, and sensitive. One that allowed me to feel more embracing of community, accepting of offers of help, and ready to be there for others.

Attending Boker Tov morning *minyán* on Zoom to say *Kaddish* (the mourner's prayer) was powerful. I would look at my mother's photo each time I was about to say those words. I alternated between two sets of *tefillin* ("phylacteries")* that wrap differently: My bar mitzvah *tefillin*, which is of the Chasidic style, and my grandfather's *tefillin*, which is of the Orthodox style, and which I had to learn how to put on. I found comfort in the bedrock of our tradition.

As the novelty of reciting *Kaddish* wore off, the experience started to feel normal and, almost, but not quite, pedestrian. Surely, I continued to find meaning in prayer, starting my day with spirituality and supporting

others experiencing life's challenges. But, I also thought I had mastered the mourning process, and that I had come to terms with loss. Then a fellow congregant sitting with me in shul one December Shabbat said, "You must be nearing the end of the 11-month mourning period. When is your last day saying *Kaddish*?" That question threw me for a loop. It turns out I wasn't prepared for this to end. I wasn't ready to graduate. I suddenly felt like my mother was slipping away all over again and I didn't want to let go. Being able to talk about this with my grief therapist, family, and friends provided necessary support for me. Continuing with Boker Tov and preparing for the unveiling in Ottawa prepared me for the first *yahrzeit* (anniversary). Surprisingly, that *yahrzeit* date occurred during a bar mitzvah celebration we attended at Temple Emunah in Lexington. And yet, I also felt true community and support there. I felt thankful for the portability of our tradition.

I return to Boker Tov periodically and very much appreciate the comforting feeling of being a part of such a marvelous and supportive group of individuals. They take turns leading uplifting services on days when our wonderful rabbis are not scheduled to be there. They make sure there is a *minyán*. And there's a lovely 15 minute schmooze to catch up afterwards. I feel fortunate and blessed.

*small leather boxes containing Torah scrolls, worn during weekday morning prayers, one on the arm and the other on the forehead

Bearing Witness Outside the Immigration Building

Rav Claudia



I share with you an adaptation of the words I offered on April 30, at an action organized by T'ruah: The Rabbinic Call for Human Rights and Bend the Arc, as part of a national day of Jews demanding ICE out. Many TBZers joined me at this action under the pouring rain, and I wanted to bring some of those words into our community in this form.

About once a month, for the past several months, I have joined a multifaith clergy presence organized by the Massachusetts Council of Churches. We do not come to the ICE facility in Burlington as protesters, but as companions, to witness, to pray, and to remind people entering the building that they are not alone. This facility was designed for administrative check-ins and processing – not detention – yet people are often held there for days at a time. Each morning, two clergy members – rabbis, ministers, chaplains – stand outside. We are asked to keep our distance, and we do so. But when people pass close enough to hear us, we say quietly: *We are here for you.* Sometimes they

stop. Sometimes they ask for prayer. Sometimes they simply nod and keep walking.

From where we stand, we see faces before people enter the building – fear, uncertainty, people holding their documents like lifelines. We see families with young children, babies in strollers, elders. As a Spanish speaker, I am often able to hear more of their stories: where they are from, why they came, what they are afraid of. At times we pray together. At times we cry together.

One morning a couple of months ago, I arrived completely unprepared for the cold. It was one of those New England days when the weather shifts overnight. The day before had been warm; that morning was bitter. We stood there anyway.

At some point, a couple came out of the building smiling. They told us they had received what counts as “good news” in this system: a few more months before their next hearing. We prayed with them, and they left.

Fifteen minutes later, they returned, carrying a box of coffee and munchkins from Dunkin' Donuts. They wanted to thank us for being there.

That small gesture changed the atmosphere of the entire space.

What had been a cold morning of waiting and fear shifted in a very real way. Suddenly, we had something to offer. As people came out of the building – anxious, exhausted, sometimes quietly relieved – we could hand them a warm cup of coffee. We could offer something tangible: warmth, care, a small moment of dignity.

That coffee became a connector. It was not just a gift to us; it became something that passed from one person to another. It created, however briefly, a sense of shared humanity among people who otherwise might never have spoken to each other.

A short while later, a man came out of the building wearing a t-shirt and sandals, completely unprepared for the cold. We offered him coffee. He took it and, after a moment, he told us, “I was just released after eight months in detention. I have nothing.”

He had lived in this country for thirty years. He had been detained during the summer. Now he was being released into the winter-like spring weather, disoriented and without even the basics. We prayed with him, and he cried as he spoke.

We helped him think through what to do next. We arranged a ride so he would not be left alone outside the building, and we gave him some cash to get through the next hours.

I left that morning carrying a question that has not left me since: What kind of system does this? What kind of country allows this?

The Torah speaks with clarity about our responsibility:

וְגַר לֹא תִלְחָץ, וְאַתֶּם יִדְעֶתֶם אֶת־נַפְשׁוֹ
הַגֵּר כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרָיִם

“You shall not oppress the stranger, for you know the soul of the stranger – because you were strangers in the land of Egypt.”

This is not a marginal teaching. It appears again and again in our tradition, insisting that our experience of vulnerability must shape the society we build.

Standing outside that building, listening to these stories, witnessing these moments, I could not ignore the distance between that command and the reality unfolding before me.

I know something about what happens when societies fail to live up to that responsibility. I grew up in Chile under the Pinochet dictatorship. I know what fear feels like in a society – the fear of the police, the fear of being taken, the fear of speaking.

I also know that silence is never neutral. Silence protects systems of cruelty.

During that time, parts of the Jewish community supported the regime. It was good to them – good to the wealthy, to those who stayed silent, to those who aligned themselves with power. But there were others – people of faith who understood that safety can never come at the expense of someone else’s humanity, and who raised their voices to defend human dignity and stand against tyranny.

That memory, of people of faith standing together in the face of injustice, shapes how I understand my role as a rabbi, and why I continue to show up in spaces like this one.

As I write this, we are in the period of the Counting of the Omer, the days between Passover and Shavuot, between leaving Egypt and standing at Sinai, between redemption and revelation. It is a liminal time, a period of transition and uncertainty.

That language of “in-between” feels especially resonant right now. The people I meet outside the Burlington immigration building are also living in a

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kind of in-between – between safety and fear, between hope and uncertainty, between what was and what might be.

At the same time, as I write this, we are in the Hebrew month of *Iyar*, traditionally associated with healing. Its very name is understood as an acronym for the words *Ani Adonai Rofecha* (“I am God, your Healer”).

But the healing we need is not only individual. It is societal.

What would it mean to build a society not rooted in fear, but in dignity? What would it mean to create systems that reflect the Torah’s insistence on seeing the full humanity of the stranger?

The people I meet outside that building are not abstractions. They are our neighbors. Their stories are now part of our collective moral landscape.

As Jews, we are asked, again and again, what kind of society we are helping to build: whether we allow fear to define our policies and our responses, or whether we insist on dignity, compassion, and justice.

We are also reminded that prayer alone is not enough. Prayer must lead to action. Witness must lead to responsibility.

The moments I witness outside the Burlington immigration building are small: a cup of coffee, a shared prayer, helping someone find a ride. And yet those moments carry within them a different vision of society, one rooted not in fear, but in care.

The question that remains is how we will carry that vision forward.

At the action on April 30, I ended with prayer. I share those words here:

Ribbono Shel Olam – Source of Life and Justice,
We stand before You in a time when immigrant communities and vulnerable neighbors are under threat, when policies of fear and enforcement tear at the fabric of human dignity.

We refuse to look away from the human cost. We refuse to look away.

Torah teaches us: “You know the soul of the stranger.”

And so we name what we know: that fear and cruelty can make people invisible to one another.

You call us to be or *la’amim*, a light in the world.

To see one another clearly, even when fear would have us close our eyes.

You call us into covenant, to stand with those who carry the heaviest weight in this moment, and to act with courage in the face of injustice.

God, full of compassion, strengthen our hearts.

Help us to step forward boldly, to lead with compassion, clarity, and moral courage, to stand with those whose voices are silenced, and to act with justice and mercy together.

May we refuse to accept injustice as normal.

May we refuse to grow numb.

May we refuse to look away.

Rechazamos aceptar la injusticia como algo normal.

No permitiremos que el miedo ni la indiferencia nos paralicen.

*Seguiremos caminando unos hacia otros–
con los ojos abiertos, el corazón dispuesto, y las
manos extendidas–*

until freedom, dignity, and compassion flourish for all.

Ken yehi ratzon—may this be God’s will, and may it be ours. Amen.

HESED, COMMEMORATION, ART, AND **REVOLUTION**

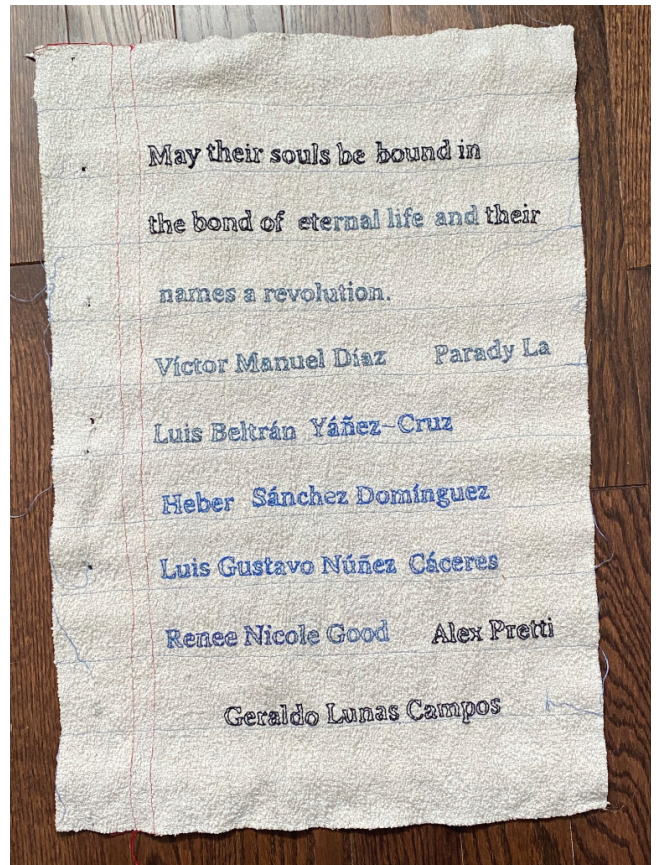
Mara Acel-Green

My volunteer role on the Hesed Committee at TBZ is to write condolence cards for families who have lost loved ones. I think that I have probably been writing these cards for more than seven years, although I took one year off in 2020; honestly I have been doing it for so long I do not remember when I started.

The act of sitting and thinking for the length of time it takes to write the card about the name of the loved one who has died and the family in mourning has been incredibly meaningful to me. The opportunity to send blessings to this family from my heart via the card allows me to feel like there is action to be taken in the face of loss. When the losses in 2026 from ICE terror escalated, it felt natural for me to take refuge in these steps.

I worked on this piece, trying to incorporate my commitment to reusing materials and adding scraps and embroidery to give them new life. For this piece, I took a piece of upholstery fabric, 16x23, that I got from a craft exchange at my local library and used my sewing machine to create the feel of school paper. I left the strings hanging to give it an unfinished appearance and the holes, which were already there, the feeling of rending, evocative of the rending of clothing upon learning of the death of a loved one.

Then I took some of the language from the condolence cards from the Hesed Committee and added a call to action, then followed with the names of those who had been murdered by ICE, as of when I started my project, in 2026. I was appalled by the number of times that some news outlets would only say the names of the white people followed by a phrase like, "and six others." I wanted to name each of the souls who were eradicated by these vicious acts of inhumanity to be shown equally in the piece.



Finally, I decided rather than using one color of blue embroidery floss to instead switch the blues to give the impression of running out of ink and needing to get more and more pens because there are too many names to use just one pen.

May their souls be bound in the bond of eternal life and their names be a revolution. May these families know comfort and may we see war against justice end swiftly.

Kripalu Retreat: A Conversation

Jane Feinberg-Kaplan and Tatiana Becker

Last December, we both attended “Rededicating Your Light: A Pre-Hanukkah Shabbat Retreat.” Facilitated by Rav Claudia, in partnership with Cantor Lizzie Shammash and Rabbi-Cantor Danielle Bensimon, the retreat, now in its third year, draws on the spiritual practices of mindfulness, prayer, chant, and study “to hold the pose of Shabbat.” Tatiana, a Millennial and long-time TBZ member, and Jane, a late Boomer and new-ish TBZ member, met for the first time at the retreat and recently had a conversation about their experiences there. *(This interview has been condensed for length and clarity.)*

Jane: Tatiana, why did you attend the retreat?

Tatiana: I had been wanting to go for a few years and I hadn’t been on a Shabbaton since college (other than TBZ retreats). I didn’t know much about Kripalu, but I love yoga and mindfulness, and I knew Kripalu serves vegetarian meals and unlimited tea... How bad could it be? So I asked my friend Leah to join me because it’s more fun to be with a buddy. What about you, Jane?

Jane: As a relatively new member of TBZ, I thought it might be an opportunity to get to know Rav Claudia in a more intimate setting. I was very familiar with Kripalu, having spent many weekends there, but I hadn’t been back in 30 years. It seemed like a great way to reintroduce myself to Kripalu but through a distinctly Jewish lens. Also, I grew up at a time when women were not yet allowed to be ordained, so being in a room with three female clergy felt like such a treat. Finally, I was coming off a period of overwork and needed to regroup myself and fill my cup.

Tatiana: At the retreat, we talked about what it meant to arrive in the space, and I will say that it took a while for me to actually arrive. But when I did, it was a spiritual opening that caught me by surprise in the middle of a dance yoga class I attended with Rav Claudia!

Jane: What a gift that you had that experience so early in the weekend. For me, it was singing together that settled me into the retreat. I had been a little apprehensive because my friend, Carol, was supposed to join me but she got sick right before the weekend. Aside from Rav Claudia, I didn’t know anyone. So our group chanting really anchored me and made it easier to be fully present. That’s often a struggle for me.

Tatiana: What were some of the highlights of the retreat for you, Jane?

Jane: The reframing of the relationship between darkness and light moved me deeply. We typically think of them as opposites, with darkness always having a negative valence. It was refreshing to think of them as interdependent, with darkness being a necessary part of the cycle that allows light to be understood. It is the interplay that creates a richness of experience. The everyday ups and downs of life can be viewed this way, too.

I also loved that we converted a plain rectangular table in the middle of the room into a *mizbeach* (altar) by going outside and finding objects from nature – rocks, branches, flowers – and placing them randomly on the table. I didn’t quite understand the power of this excursion until later in the weekend, when somehow this collection of earthly objects began to cohere. As a collective, we created something sacred that bound us to one another. What were some of your highlights?

Tatiana: I have always felt like a very strong Jewish woman, but I had never been in a space so small where there were three leaders and they were all women. Being able to experience Rav Claudia’s rabbinate in a very different setting was powerful. Because even though we have three incredible women rabbis at TBZ, they lead hundreds of families through services every week and it’s, broadly speaking, organized chaos. The retreat was the opposite: quiet and purposeful and slow.



I would be remiss if I didn't mention that one of my favorite parts of being there was that everything was blanketed in fresh snow. The vistas were mind-blowing. I awoke every day to watch the sun rise. On Shabbat afternoon, during a break, I walked down to the nearby lake and sat by myself in one of the Adirondack chairs. I had a small eternity on my own there. The sun was moving into the golden hour, there were birds nesting for the evening, and a light ripple on the water... I don't know if I've had many moments in my life like that.

Jane: Were there any surprises for you during the weekend? For me, the biggest surprise was that people came from all over the world, including Philadelphia, Omaha, London, Dallas, and more. The second biggest surprise was the intergenerational nature of our group. A mother-son pair, a mother-daughter pair, and several young people, including you, who mixed well with the largely older demographic.

Tatiana: I, too, was surprised that so many of the people were not from TBZ. I loved the mix – the newness and diversity of fellow travelers. The second most surprising part was how little I wanted to return back to my cellphone. I had no interest in it and wondered if I even needed a cellphone anymore (haha).

Jane: How was your re-entry back to everyday life?

Tatiana: Well, I held tightly onto that peace for about a week, which was a long time for me. Staying at Kripalu for a few days, the immersion of that experience and being with a group of Jews who are intentional in their prayer in a way that is also body-oriented, was very beneficial. And you?

Jane: I am always stunned by the power of the breath – its connection to body, soul, and spirit. I'd been moving at a breakneck pace for a long time, so being invited to stop and breathe (I was taking deeper breaths than I had taken in a long time) was healing. I slept better, my digestive system stabilized, my body felt healthier, and my energy was restored. The evening of our return, my husband and I attended a performance by the Soweta Gospel Choir in Boston, where I felt bathed in sounds that complemented my more rested state of being.

Tatiana: Any last takeaways, Jane?

Jane: The retreat helped me recommit to Shabbat; I didn't anticipate that at all. My Jewish compass is steadfast, but my observance has waned over the years. Committing to Shabbat, especially during such unsettling times, has been a gift. How about you, Tatiana?

Tatiana: You need to acknowledge that you're in darkness to learn how to live with it. I realized that I have many tools to muddle through darkness and figure out the light. I discovered that breath is a tool of light, and the theme of the retreat was so grounding in that way. What we were working on during those four days was understanding that tool and how it interplays with our bodies, our minds, our hearts, our souls, and our Judaism. Breathing is a tool of light because it brings us back to our most centered self.

TBZ House Meeting Campaign 2025-26

Jane Daniels and Gary Kaplan

For many years, the Greater Boston Interfaith Organization (GBIO) has been engaging many organizations and houses of worship, including TBZ, in building collective power and grassroots leadership in our region for social justice reasons. The TBZ Winter House Meetings Campaign (November 16, 2025 through February 22, 2026) was run as part of a GBIO-wide House Meeting effort. During this time, our TBZ GBIO Core (Leadership) Team conducted 11 meetings with a total of 71 TBZ members participating. The goals of these meetings included:

- **stronger connections within the TBZ community, which helps build a more caring community as well as builds potential power for action;**
- **hearing each other's stories, which motivates us to act together;**
- **surfacing potential new issues that TBZ's Tikkun Olam Steering Committee or GBIO might want to explore;**
- **and surfacing people who might become leaders.**

There were also some TBZ-specific goals, which were developed in conjunction with our Tikkun Olam Steering Committee ("TOSC") and Rav Leah. GBIO will use data submitted by the TBZ's Core Team and their 52 other member organizations to help them identify issues and leaders for their next organization-wide campaign.



participants, thus building a more powerful and caring community. Here's what one participant emailed after attending a meeting: "Thank you so much for creating such a unique event. I had no idea what to expect and was a bit daunted, but you all made it comfortable and rewarding. I am so glad that I attended!"

Held in a variety of locations including homes in Newton, Cambridge, Brookline, and Jamaica Plain, plus TBZ and on Zoom, house meetings are an organizing strategy where people are gathered so each participant can share a story or personal experience about a problem or pressure that impacts them or their loved ones. In each house meeting there were 4-10 participants plus Core Team members acting as facilitators, timers, and note-takers. There was a time at the end of the story-sharing for the group to process topics and themes and respond to each other. The sharing can help create connections among

The broad themes, topics, and some brief descriptions of the specific focus of an issue (no personal details or names) have been shared with GBIO "Central" staff. GBIO is gathering input from its 52 member organizations to plan for future local and state-wide actions and campaigns. We learned a lot and TBZ participants were extremely generous and vulnerable with their thoughts and feelings. The top concern was broadly around the issue of Immigration (28 members), with specific concerns about ICE brutality; ICE in schools, streets, and businesses; lack

of access to critical resources for immigrants; and other related issues. The second largest concern related to current Authoritarianism and loss of Democracy (15 members). Concerns included: lack of checks on Presidential power; federal government funding cuts on academic institutions, on sciences and medicine; fear of loss of civil liberties and constitutional protections; and the degradation of our justice system. The other important issues mentioned by house meeting participants included: Housing, Supports for Elder Folks, Affordability, Jobs, Education, Racism, Political Polarization, Climate Change, Mental Health, Anti-Semitism, Transgender/ Non-binary Rights, Criminal Justice including

Corrections & Re-entry Reform, and Transportation & Urban Design.

The hope of the TBZ Core Team, TOSC, and Rav Leah is that these house meetings provided new community connections to new people, i.e., provided them with a vehicle to make connections with new folks they can now reach out to when they are at TBZ. One of the challenges moving ahead with what we've learned from the TBZ house meetings is: how can foster community by doing social justice work together? What kinds of social justice work do our members want to engage in (direct service, advocacy, mobilization actions like protests, organizing efforts like GBIO, etc.)?

Next steps include:

- following up with house meeting attendees in April;
- conducting an open meeting for all TBZers with the TBZ Core Meeting this Spring for even greater discussion of results;
- GBIO cross-institutional house meetings and GBIO-wide Delegates' Assembly to work on key issues with hundreds of other citizens.

If you have any questions or thoughts, please contact Jane Daniels (janedaniels36@gmail.com) and/or Gary Kaplan (garybkaplan@gmail.com).

Your Legacy Lives On

Your estate plans can include TBZ, allowing your legacy to live on for generations to come. If you're considering charitable bequests, beneficiary designations, or other long-lasting gifts, please contact Benjamin Maron (benjamin@tbzbrookline.org or 617-566-8171) in the office for more information.

PURIM

Thank You!

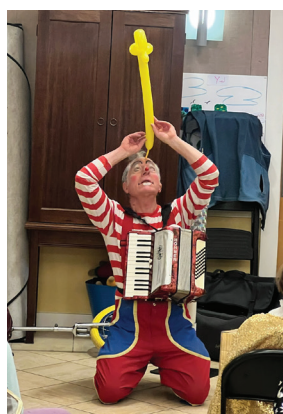
What a Purim it was at TBZ! Thanks to your extraordinary generosity, **we raised \$8,496.58 for Yad Chessed**, extending the *mitzvah* (commandment) of *matanot la'evyonim* (gifts to the poor) in a way that will make a real difference in the lives of our neighbors. This year we also set a new record: we baked **2,001 hamentashen!** What a joyful milestone for our community.

The celebration was made possible by so many caring hands. Under the leadership of **Natalie Henrich** and **Emma Zbarsky**, our dough makers kept everything rolling smoothly. **Jen Klein** and **Asaf Bitton**, together with teen bakers **Micah** and **Nora Klein**, **Nina Segal**, **Alma Kreiman-Leader**, and **Talia Bitton**, guided the baking. We are grateful to the many bakers and volunteers who packed *mishloach manot* (sending of portions or gifts), sang at 1550, and delivered packages across our community.

A special thank you to our drivers, including **Diana Miller** and **Scott Abrams**; **Eva** and **Ben Armour**; **Amy Benjamin**; **Rebecca** and **Joshua Blouwolf**; **Jane Feinberg-Kaplan**; **Esteban Garcia**; **Lyra Johnson**; **Daniel Kamin**; **Barbara Katz**; **Nancy Katz**; **Barrie**

Keller; **Boris** and **Yael Khaykovich**; **Karen Lange** and **Michael Broshi**; **Debbie Korn**; **Steve Lewis**; **Mallory** and **Doug Lutz**; **Benjamin** and **Anna Maron**; **Kim Meyers**; **Louisa Ould Ouali**; **Jon Pollack** and **Fiona Epstein**; **Semeon Risom** and **Colleen Brunell**; **Judith Schechtman** and **Barrie Wheeler**; **Will Schwartz**; **Jill Stopfer**; **Steven** and **Carol Targum**; **Ariadne Valsamis**; **Alan Weisner**; and **Tamar Winter** and **Aaron Schwartz**.

Our Purim joy was also carried by **Rav Tiferet Berenbaum**, the teachers of **Beit Rabban**, and our 6th and 7th graders who ran a spectacular carnival, our spirited spiel actors (**Galya Berenbaum**, **Cindy-jo Gross**, **Bea Kantrowitz**, **Ariel Kreiman-Leader**, **Uriel Klein Ronkin**, **Hadas Parker**, **Jonathan Stoler**, and **Jen Wofford**), our devoted Megillah readers (**Molly Silver**, **Miriam Bennet**, **Rabbi Mona Strick**, **Alan Weisner**, **Julie Seeger**, **Judith Rosenbaum**, **Rabbi Ebn Leader**, **Rav Leah**, and **Rav Claudia**), and our entire staff and rabbinic team (**Benjamin Maron**, **Sarah Ott**, **Rochelle Keller**, **April Ropes**, **Noah Weinberg**, **Rav Leah**, **Rav Tiferet**, and **Rav Claudia**), with special thanks to our custodian, **Sandi Garcia**, who helped restore order after such beautifully upside-down days.



Mazel Tov!

- **Tatiana Becker**, who ran the New York Marathon.
- **Phyllis Brawarsky, and Judy Schectman** on their grandson, Jack Drouin, becoming bar mitzvah in Tulsa, Oklahoma.
- **Nathan Meshoulam and his entire family** on his becoming bar mitzvah.
- **Audrey Wagner and Craig Harris** on the marriage of their son, Michael, to Shauna Salem.
- Judah Silver, son of **Molly Silver**, who was named to the *Forbes* “30 Under 30” list for 2026 in the Games category.
- **Ben Soltoff**, whose book, *Disciplined Entrepreneurship for Climate and Energy Ventures: 24 Steps to Build Solutions for People and the Planet*, is a top non-fiction bestseller on the *USA Today* bestseller list.
- **Deb Gaffin**, who was appointed CEO of Mayyim Hayyim, greater Boston’s community *mikveh* and education center.
- **Aaron Golbus and his entire family** on his becoming bar mitzvah.
- **Michael and Lorraine Tempel**, who celebrated their 50th anniversary.
- **Josh Lambert**, who was awarded the Association for Jewish Studies Women’s Caucus Mentorship Award for 2025.
- **Judith Epstein-Fisher**, who took on a new role with the Great Barrington Public Theater as Artistic Director.
- **Irina Posternak** on successfully defending her master’s thesis, “Faith in the Face of the Paradox: Kierkegaard’s Religious Model in Protestant and Jewish Contexts,” and earned her Master’s degree in Philosophy, Theology, and Religions from the University of Lucerne.
- **Hannah Barnett and her entire family** on her becoming bat mitzvah.
- **Molly Silver** on the engagement of her daughter, Ezra Silver Burstein, to Morgan Day.
- **Aileen and Neil Grossman**, who welcomed their third grandchild, Leo Zev Grossman.
- **Rabbi Jackson Mercer and Rachel Jackson**, who welcomed twins to their family.
- **Rabbi Carol Glass and Michael Swartz**, who welcomed the birth of their second grandchild, Jesse Paul Swartz (Yishai Baruch ben Malka v’Nadav) on January 11.
- **Carole Greenfield**, who has been published in *Amethyst Review*, *The Poetry Lighthouse*, and *Macrame Literary Journal*.
- **Fran Adams**, who welcomed a new grandson, Jack, born to her daughter, Joanna Adams and her husband Mathew Shea, joining big brother Noah.
- **Lyra Johnson**, who immersed in the *mikveh* at Mayyim Hayyim as part of an affirmation ritual of her Judaism. Lyra celebrated this meaningful moment, along with her first *aliyah* (call up) to the Torah, on February 7 as part of the TBZ Adult B’Mitzvah celebration.
- **Randi Cohen**, who was published by *The Times of Israel*.
- **Nina Moliver**, whose grandson, Shmulie Hornbacher, became bar mitzvah at the Western Wall in Jerusalem on January 22.
- **Irwin and Gloria Pless**, who welcomed a new great-granddaughter, Maya Pless Howe, born to Evie Pless and Rebecca Howe, on January 23, joining big brother Cameron. She is the granddaughter of Ben Pless. Born on Irwin and Gloria’s 43rd anniversary!
- **Penny Roberts**, whose granddaughter, Nava Cohen, became bat mitzvah at Ohr Kodesh in Chevy Chase, MD.
- **Jill Feblowitz** and her husband Ken Liss, President of the Brookline Historical Society, who was honored in a recent “Resolution of the Brookline Select Board Expressing its Appreciation to Kenneth ‘Ken’ Liss for His Exemplary Service and Scholarship in Preserving and Sharing the History of Brookline.”
- TBZ’s Adult B’Mitzvah class: **Rebecca Arnoldi, Meredith-Wynn Barber, Yaniv Bejerano, Nurit Eini-Pindyck, Zohar Gopal, Lyra Johnson, Rowan Mattox, Ifat Rubin-Bejerano, Rhonda Sacks, and Bob Stickgold** (at 80 years old!).
- **Nancy Katz**, whose blogpost for the *Times of Israel*, touched on Tu Bishvat.

Mazel Tov!

- **Rav Tiferet**, who was featured in an online article, “The ranks of U.S. rabbis grow more diverse, with rising numbers of women and LGBTQ people,” on *NBCNewYork.com*.
- **Gail Twersky Reimer**, who was named in *Moment’s* 50+ Jewish Innovators of the Past 50 Years.
- **Beth and Mitch Harris**, who welcomed a new grandchild, Ashe Harris Karchmer!
- **Jennifer Goldman**, who got her MA in Psychology at Lesley University in her 20s, and recently returned to Lesley to complete the Graduate Certificate for Professional Development in Counseling and Psychology.
- **Paula and John Sinclair** on the wedding of Maya Sinclair & Adam Rostowsky, March 11 in Toronto, ON.
- **Sam Linvill and his entire family** on his becoming bar mitzvah.
- **Mickey Salins, Aimee Mayer-Salins, Jacob and Aaron**, who welcomed the newest member of their family, Miriam Hadassah Salins, on February 27.
- **Towia Libermann and Rosana Kapeller-Liberman**, who recently welcomed a new grandchild into the family.
- **Susan and Steve Bookbinder**, who celebrated their grandson, Seth Park, becoming bar mitzvah.
- **Rabbi Josh Greenberg & Tatiana Becker**, who recently bought a new home in Framingham!
- TBZ’s former Rabbinic Intern, **Rabbi Danny Stein**, who accepted a position as the Rabbi & Senior Jewish Educator at University of California, Berkeley’s Hillel.
- **Claude Levy-Carrick**, whose op-ed, “We Need Jewish Literature in English Class,” was published in Brookline High School’s newspaper.
- **Irwin Pless**, who celebrated his 101st birthday on March 11.
- **Alan Weisner**, on the birth of his granddaughter to parents Talia (Weisner) and Will Yolen.
- **Jacob Schwartz and his entire family**, on his becoming bar mitzvah.
- **Marianna Mapes and Rebecca Mapes-Harris** on the birth of their daughter, Inez Faina, on March 16!
- **Craig Sumberg**, who moved to Florida in order to become the Development Director of Temple Beth El in Boca Raton.
- **Diego Azar-Wolfe and his entire family**, on his becoming bar mitzvah.
- **Rabbi Jen Gubitz**, who had a piece published in Zibby Owen’s *On Being Jewish Now* Substack.
- **Natalie Henrich and Jonathan Frankel**, who celebrated their wedding on March 29!
- **Ruth Zakarin**, who received a Progressive Leadership Award on April 26 at the Progressive Mass Awards Night for her work with the Massachusetts Coalition to Prevent Gun Violence.
- **Leah Abrams**, whose epistolary memoir, *The Year I Wrote You* (co-authored with Sara Mann), has been acquired by Galiot Press for publication in May 2027.
- **Samara Gordon and Connor Heinlein** (parents) and **Rabbi Lenny Gordon and Lori Lefkowitz** (grandparents), who welcomed Oliver Solomon to their family on April 1, *Erev* Passover.
- **Leah Abrahams** and her sister, Ruth Broyde Sharone, who have published their second motivational book, *11 Things to Tell Myself Before Bedtime*.
- **Jack Eiferman** on the publication of *Wait for Me World: Letters and Writings of Jerry Robbins*, compiled by Jack’s mother, Deborah Eiferman.
- **Marc Loustau**, who fulfilled a longtime goal of being interviewed on NPR, commentating on the results of the Hungarian national election. He was also quoted in *The New York Times*!
- **Hasia Diner**, who was featured in a documentary, “Immigrant Songs,” on Amazon Prime, about music and the Yiddish theater. Hasia is also being awarded an honorary doctorate (a Doctor of Humane Letters) from the Reconstructionist Rabbinical College this May.
- **Nora Klein and her entire family** on her becoming bat mitzvah.
- **Joan Hyde**, whose fifth grandchild, Anika Skye, was welcomed by Ronan, Lyra, Martine and Jacob Onufrychuk on Monday!
- **Klaire Kamin-Rankin and her entire family**, on her becoming bat mitzvah.

Mazel Tov!

- **Joseph Reimer**, who received the Bernard Reisman Award for Jewish Professional Excellence from the Hornstein Program at Brandeis University.
- **Debbie Korn**, who participated in the Walk for Hunger on May 3rd and raised over \$41,000 for Project Bread! She was this year's #1 individual fundraiser. Sixty percent of what she raised will go to supporting JF&CS's Family Table.
- Our TBZ members serving the Town of Brookline through public service: **Lee Biernbaum**, reelected to a 3-year term as Town Meeting Member in Precinct 9; **Jonathan Golden**, elected to a 1-year term as Town Meeting Member in Precinct 17, after previously serving in Precinct 11; **Andy Halpert**, newly elected to a 3-year term as Town Meeting Member in Precinct 11; **Jonathan Klein**, reelected to a 3-year term as Town Meeting Member in Precinct 17, and newly elected to a 5-year term as one of the five Commissioners of the Brookline Housing Authority; and **Jessica Lang**, newly elected to a 3-year term as Town Meeting Member in Precinct 10. We also recognize and thank: **Miriam Ashkenasy**, former Select Board Member, for her leadership and service to the Brookline community; **Marion Freedman-Gurspan**, leaving Town Meeting in Precinct 9 after many years of dedicated service; **Martha Gray**, who just completed her term in Precinct 11 and chose not to seek reelection after many years of service; and **Rebecca Plaut Mautner**, currently serving as Town Meeting Member in Precinct 11.

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- Karen Frostig and her entire family following the death of her husband, Brent Lewin Levinson
- Matan BenYishay, Rabbi Jen Gubitz, and their entire family following the death of Matan's mother, Iris BenYishay
- Kim Meyers, Jay Zagorsky, and their entire family following the death of Jay's mother, Rhoda Zagorsky
- Renee Markus Hodin, Stephen Hodin, and their entire family following the death of Renee's father, Sydney Markus
- The family and friends of Eric Levine following his death
- Sara Kippur, Josh Lambert, Asher Lambert, and Noemi Lambert following the death of Sara's father, Stephen Kippur
- Phyllis Brawarsky following the death of her husband, Noah Fasten
- Stanley Meyer, Shoshanna, Ezra, and Nate Korn-Meyer, and Bette Gatto following the death of Stanley's brother, Alan Meyer
- Rabbi David Curiel and Amberly Polidor following the death of David's father, Eduardo José Curiel Amemar
- Jill Febowitz following the death of her father, Gerald Febowitz
- Phyllis Goldstein following the death of her sister, Lynne Goldstein
- Maxine and Len Lyons and Gila Lyons and Joel Stanley following the death of Maxine's sister and Gila's aunt, Roberta Esquibias
- Carol Kamin, Daniel Kamin and Scott Rankin, and Klaire Kamin-Rankin following the death of Carol's husband, Daniel's father, and Klaire's grandfather, Alan Kamin
- Rabbi Jessica Kate Meyer following the death of her father, Roger Meyer

May their souls be bound up in the Bonds of Eternal life.

המקום ינחם אתם עם שאר אבלי ציון וירושלים.

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HIGH HOLY DAYS 2026

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service schedules, and ticket information
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Please return your forms to the office promptly!