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CROSSING THE BRIDGE TO HOPE AND HEALING

By David M. Shribman

At this hard moment in America's passage—an unarmed man killed in a police chokehold in Minneapolis, another killed by police in Atlanta, protesters in the streets, enduring issues about race and justice in the air—we might pose a simple question for ourselves:

**WWAIJD?**

Truly, what would Abraham Joshua Heschel, the great Jewish theologian, philosopher and civil rights activist, do?

Rabbi Heschel, unforgettably captured in photographs marching beside the Rev. Martin Luther King Jr. crossing the Edmund Pettus Bridge in March 1965, died almost a half century ago. But his commitment to justice and his application of the values of the Jewish people to the struggle for black equality remain a beacon—an eternal light, you might say—or a fraction of even the lowest estimate of the population of African American Jews—2 percent, promulgated by those organizations has made a serious effort to fully empower African-American Jews within the Jewish community. And not a single one has a Black Jew on its board of directors. Nor do 48 out of the 51 member groups in the Conference of Presidents of Major American Jewish Organizations.

The only two that do are the American Sephardi Federation (which by definition is inclusive of Jews of African descent) and the Union for Reform Judaism, which has a single Black Jewish member among its massive board of more than 250.

In real numbers, the combined board membership of all Conference groups comes to more than 2,000. That puts the Black Jewish representation at .2 percent; a fraction of even the lowest estimate of the population of African American Jews—2 percent, promulgated by those demographers who seem particularly bent on lowering the count to diminish our influence and importance.

The boards contain a smattering of other Jews of Color—and that’s utilizing a broad definition of the term to include a wide range of Hispanic, Sephardic and Middle Eastern Jews, such as those from Iran, who may not even consider themselves of color. Again, out of more than 2,000 board members, they comprise 48 (including 18 from the Sephardi Federation), or 2.4 percent, again, wholly incongruent with the low-ball estimates of 4 percent by even the most skeptical demographers.

How do I know all this? Because I count them, aided by a numbers-crunching assistant, in a data analysis sideline to my journalistic work. The techniques and methods used were honed in previously contracted work examining the racial and gender makeup of boards of public companies and top private corporations.

Just 2 out of 51 member groups in the Conference of Presidents of Major American Jewish Organizations have a Black Jew on their boards.

The healing will take a while. The hope is beginning to sprout, with particular determination among Jews, who have discovered with recent events that while they may be liberated from servitude in ancient times and more recently in Soviet Russia, they are not free from fear in modern America—fear fortified in my Squirrel Hill neighborhood in Pittsburgh.

“There’s so much work that needs to be done to eliminate hate from our words and our deeds,” Rabbi Jeffrey Myers, who watched 11 of his Tree of Life congregants be killed only three blocks from my Pittsburgh home in 2018, told me the other day. “It is impera-

This June moment prompts an approach reminiscent of—if you will permit an incongruous image in a Jewish newspaper—the profile of Janus, the ancient Roman god of beginnings who is famous in mythology for hav-

ing simultaneously looked in two directions. For Jews at this juncture, one of those directions is outward and one is inward.

First, the inward.

Former Senator Joseph I. Lieberman, the Connecticut Democrat who shattered the stained-glass window when he was the party’s 2000 vice-presidential nominee, believes it is time for great introspection among Jews.

“Everybody should be thinking about this,” he said in a conversation this week. “But to me, fundamental to being... continued on page 17

**Appoint Black Jews to major organization boards—now**

By Robin Washington

Have you seen this: “The Jewish Federations of North America,” the organization said in a statement, “is outraged and sickened by the violence of the Minneapolis police officers that led to the death of George Floyd.”

“We pledge to our brothers and sisters in the black community—and all communities of color—to work together to reverse the systemic racism embedded within our country’s institutions and society in general.”

A similar promise comes from the National Council of Jewish Women:

"Through legislative reform, local activism, and by educating NCJW advocates, we will make sure each individual engage helps end the toxic culture of racism that permeates our country."

And so too for the Orthodox Union, Hadassah, the American Jewish Committee and dozens of other national and international Jewish organizations, in a sentiment best expressed by the Anti-Defamation League, writing in “In short, systemic injustice and inequality calls for systemic change. Now.”

Yet not a single one of those organizations has made a serious effort to fully empower African-American Jews within the Jewish community. And not a single one has a Black Jew on its board of directors. Nor do 48 out of the 51 member groups in the Conference of Presidents of Major American Jewish Organizations.

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Moved to act: Levine organizes distribution of ‘Black Lives Matter’ lawn signs

By Bette Keva
JOURNAL CORRESPONDENT

SWAMPSCOTT – Ellen Levine of Swampscott felt she “had to do something” in response to the protests that have roiled the nation and Greater Boston since George Floyd’s death at the hands of Minneapolis police on May 25.

So, in a town that is less than 1 percent African-American, Levine mounted something of a campaign. She ordered 90 ‘Black Lives Matter’ lawn signs for local residents. You might say they flew off the shelves after she mentioned it on the Swampscott Facebook page.

“People are coming to pick them up … one person bought 10 signs to distribute,” said Levine, who grew up in Maryland, attended Brandeis and moved to the North Shore more than 30 years ago. “When I put the order in for 90, I had no idea if they would sell. I’m ordering 90 more.” She is selling the signs for $11 and donating the proceeds to the Alabama-based Southern Poverty Law Center, a nonprofit legal advocacy organization specializing in civil rights and public interest litigation. To date, she has distributed 140 signs.

Some people “stirred it up on the post saying, ‘Why not say all lives matter?’ But most people on the Swampscott Facebook page were respectful,” said Levine, who added that the majority of people who requested the signs ranged in age between 20 and 40 – and represented a younger demographic in town.

Coming from a politically liberal family that campaigned for President John F. Kennedy, Levine remembers handing out anti-Vietnam War leaflets at the age of 11 at a Washington D.C. rally and stuffing envelopes as a volunteer for Students for a Democratic Society from age 11 to 13. Levine, who is 63, felt moved to act when the world started demanding something be done about police brutality this month.

A professional violinist, Levine says she’s passionate about “my Jewish community. Israel and teaching music.” Levine and her husband, Joel, are Orthodox Jews.

“My family and the family I married into and most of the Orthodox Jews I know are either right-wing because they are pro-Israel or they are like me, bleeding-heart liberals. Modern Orthodox tends to be progressive. That doesn’t mean they are left or right. Usually, they are socially conscious. Among my Orthodox friends, people tend to be politically active. If there’s a rally in Boston about Israel or anti-Semitism, my friends are going to be there,” she said.

Levine says her childhood upbringing, which focused on social justice, drew her to the Black Lives Matter movement.

“I was raised to consider everybody as a member of humanity. Everyone is a worthwhile person, there are no differences. Why now? I was hearing people being interviewed saying you can’t sit and do nothing, if you are not helping to solve the problem, you are part of the problem. I took that to heart,” she said.

Levine hopes that the movement will push people to the ballot box and vote, which she believes will advance political reform. “Police reform is going to come from our local representatives. I’m hoping there will be tremendous political reform,” she said.

“Modern Orthodox tends to be progressive … Among my Orthodox friends, people tend to be politically active.” – Ellen Levine

“I felt I had to do something,” said Ellen Levine, who organized a drive to place 140 ‘Black Lives Matter’ signs on lawns in Swampscott.

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“Modern Orthodox tends to be progressive … Among my Orthodox friends, people tend to be politically active.” – Ellen Levine

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When Levine attended Swampscott’s Black Lives Matter rally earlier this month opposite Kings Beach, she took a knee alongside Swampscott Fire Chief Graham Archer and Swampscott Police Chief Ron Madigan. Along the with 300 silent protesters, they knelt for eight minutes and 46 seconds to mark the amount of time George Floyd was held in a choke hold and pinned to the ground.

One of the organizers, Toyah Pass, 21, a black woman from Swampscott told the predominantly white crowd, “Your silence during the racism in this country is what is allowing us to be killed. We’re being murdered,” she said as she called for unity. It is “a fight of all races against racism.”

Meanwhile, Levine is planning “something else” for Swampscott that will include black and white residents. “I want to meet and brainstorm to see what we can do besides the signs,” said Levine.

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Beverly family hopes protests can challenge racism

BEVERLY – Amid the recent wave of Black Lives Matter protests, Beverly resident Bari Michelman-Johnson posted a reading list on Facebook, recommending books to educate young children about racial equality. A teacher at both Chabad of Peabody and Temple Tiferet Shalom, she incorporates the concept of diversity into the curriculum, even for preschoolers. “We have multicultural books, dolls, all kinds of things we teach them, not just on Black lives, but on all races and all religions,” she said.

For Michelman-Johnson, 51, the matter is deeply personal. Her husband of 22 years, Wayne Johnson, 51, and her children, Halle, 20, and Cole, 18, are all part African-American.

Wayne Johnson grew up Catholic in Lynn. He officially converted to Judaism eight years ago after spending much of the past two decades practicing Judaism. The couple’s children, Halle and Cole, were raised to accept diversity and were pretty much oblivious to matters of race, said Johnson. “They never really had to question it, but were like, ‘OK, that’s my family. They never know is the white side.’

When Halle and Cole were students at Epstein Hillel Academy, they were known for the white side.”

Jewish parents, she said, “showed them pictures and they were, like, ‘huh?’ said Johnson. “And that’s when we had to explain that dad’s half; this is my family. They never questioned it, but were like, ‘huh?’ said Johnson. “All my kids have ever known is the white side.”

When Halle and Cole were students at Epstein Hillel Academy, they were assigned a project tracing their family tree. “I showed them pictures and they were, like, ‘huh?’, said Johnson. “And that’s when we had to explain that daddy’s half; this is my family. They never questioned it, but were like, ‘OK, that’s how it is.’ Although we never really had an issue, we had to address that yes, you guys are one-quarter African-American,” said Johnson.

However, Johnson remembers an earlier time, when Cole had completely blonde hair and very light skin. Sometimes he would get odd looks or be questioned while holding Cole’s hand or speaking to him in public. “One time, when Cole was canning (raising money outside a supermarket) for his hockey team, I told him to stop standing around and do his job. A white woman said something along the lines of ‘Who do you think you are, bossing him around?’” he recalls. “She just saw the color of his skin and me asking a white child to do his job.”

When alone, Johnson has often encountered subtle acts of racism. He describes being followed by salespeople when visiting high-end stores, such as jewelers and car dealerships. “I can tell when you go into a store and people thank you don’t necessarily belong there. I have definitely been watched,” he said. “There have definitely been times when he alters his behavior to make others feel more comfortable. He describes attending a recent breakfast meeting in Boston to honor female business leaders with his petite, white female boss. “A new female executive of one of my accounts was there and I wanted to meet her,” said Johnson, an account director with CenturyLink of Woburn. “My boss suggested I run across the room to introduce myself. I had to explain to her that a six-foot, 230-pound Black guy running through a room to approach a white woman wouldn’t make it two tables before somebody tackled me.

“I know it’s wrong that I have to censor myself, but having grown up doing that, it’s just second nature now,” he said. “It’s just knowing that that’s the reality I live in. When I was younger, I was more angry about it, but now I’m more accepting of it.”

The couple supports the recent protests, but don’t believe they should ever get violent. “When they turn to riots and looting, that’s a bunch of selfish people doing it for themselves and destroying what people are trying to say peacefully,” said Johnson.

“Black people have been considered second-class citizens in this country since the time they were brought over, regardless of how smart they are and what level they achieve or what they’re capable of doing. The only time they’re looked at highly is when they get paid to play a sport or paid to be actors or musicians.”

Yet Johnson feels hopeful. “For the first time in my lifetime, the protests remind me of the early 1960s,” he said. “You’re seeing it more widespread, happening at the same time nationally, and you have high-level visibility from politicians. High-ranking individuals are paying attention and CEOs of companies are talking about it.”

Johnson mentioned a recent email to employees from his company’s chief executive officer. He wrote that there’s a difference between saying “I’m not racist” and being anti-racism. “You can say ‘I’m not racist,’ and that’s great, but when you say you’re anti-racism, you’re taking it to a whole new level. That’s when you’re trying to do what’s best for everybody and fix the system.”

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Black rabbi on George Floyd’s death: ‘It was no surprise’

By Rich Tenorio
JOURNAL CORRESPONDENT

BROOKLINE - When African-American clergy members held a memorial service for George Floyd on Sunday, June 7, the participants included Rav Tiferet Berenbaum, director of congregational learning at Temple Beth Zion in Brookline.

Wearing a mask, Berenbaum, who is an African-American Jew, gave a teaching based on Leviticus 19:16, which the website Sefaria translates as, “Do not deal basely with your countrymen. Do not profit by the blood of your fellow. I am the Lord.”

African-American man. Floyd died after his neck was pinned to the ground by a white police officer in Minneapolis.

“My first thought was, ‘Oh, another black man was murdered.’” Berenbaum told The Jewish Journal about learning of Floyd’s death. “It was no surprise. I’m at the point where I have to numb myself to it. It hurts all the time.”

The deaths have come with tragically increasing frequency. In Georgia, Ahmaud Arbery died due to the protests. “I have a young family, Berenbaum has not gone before, they had video [of Floyd’s death] and nothing happened, so this was an unusual and well-come surprise,” Berenbaum said of the protests.

Citing concerns about her family, Berenbaum has not gone to the protests. “I have a young daughter,” she explained. “Being in a multiracial marriage, I have to keep myself safe for her sake. I need to teach her about her black heritage, give her pride in her African-American identity.”

She did go to the interfaith clergy event, which was held at the Bethel AME Church in Jamaica Plain. “It was very, very powerful,” she said. “For me, it was my first time in a room of all-black clergy. It felt very healing. All of us were from different faith traditions per se, but we all still worship one God, however we call our God. We took a moment to stand up and speak out. We have to make God’s will known in the world – the will of justice, righteousness, whatever way it’s conveyed in the Torah, the Koran, the Christian scriptures...

I think I’m going to take that reach that energy, and hold it close.”

A Boston Jew who is also in a multiracial marriage, Tali Puterman, decided to go to a protest in Boston the previous Sunday. A social justice educator and community organizer at Temple Israel in Boston, Puterman is white and grew up in South Africa in the post-apartheid years, the granddaughter of a Holocaust survivor. Her spouse, Jessica Puterman, is a biracial Jew, with one side of her family descended from Eastern European Jews and one side of her family descended from African American slaves.

On the last Sunday in May, the Putermans went to a protest in Boston, marching from Roxbury Government Center. “It felt really, really important to go,” Tali Puterman said. “My wife is a person of color. She’s biracial. She has a black father and brother.”

“As soon as I got there, I knew it was the right decision,” she added. “It was very powerful and moving, a group of people coming together against hatred, violence, racism.”

Puterman estimated that the crowd was predominantly African-American but that white participants were appreciated, including by a woman on the sidewalk who thanked white people for being there. “It was scary for everyone out and about during a pandemic,” Puterman said, adding that “COVID-19 hits black people harder.”

“Almost everybody was in masks, including us,” Puterman said. “Water, sanitizer and water bottles were very, very readily available. It was a well-organized protest.”

She said that “it was possible to kind of socially distance on really large, wide-open streets, although it was harder in the middle of the street than on the edges.”

“It felt like one could still be really mindful, be safe, in a pandemic while being in a protest,” Puterman said.

The marches stopped at multiple health care centers to cheer on front-line medical staff working on the coronavirus response, according to Puterman. There was a lot of love to the health care professionals, and a lot of love (from) health care professionals back to the protesters, Puterman said. She also said that there was no animosity from police toward protesters to police.

However, after Puterman left the protest and got back home, she saw images of looting and violence reported from the scene.

“It was very hard to think it had anything to do with the protest. I was pretty much any of the people,” she said. “I do not know, I do not have answers, about who was leading the looting...it’s hard to think it was connected at all. I went to a very powerful, well-organized, peaceful (protest) that I was proud to be part of.”

On the Shabbat evening after the first protest in Boston, Temple Israel honored lives lost to racist violence and to COVID-19 with a Kabbalat Shabbat of Mourning and Healing. That Sunday, local African-American clergy members held the memorial service for Floyd.

When Rabbi Berenbaum of Temple Beth Zion was asked about how fairly the media are covering the protests, she said that it depends upon the media one is consuming. “Certain media outlets are definitely reporting the truth about what’s happening, with a balanced evaluation. Some are not,” she said. “It’s up to the individual to consume balanced information – not make assumptions about what’s happening, with a balanced evaluation.”

Puterman wondered whether the protests represent American teshuva or tikkun or a mix of both. “Coming off the coronavirus pandemic, we see things are just not the same. I continue to be grateful to be part of the Jewish community at Temple Beth Zion. Even before recent events, we have been asking what’s our role as Jews in the world for social justice. I’m feeling hopeful. God willing, we will soon see Moshiach.”

In Kentucky, Breonna Taylor was fatally shot by police during an unannounced nighttime search. Then there was Floyd’s death at the end of last month.

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Lessons from the pandemic front line: Reassure customers, stay safe and keep the shelves stocked

By Bette Keva

JOURNAL CORRESPONDENT

SWAMPSCOTT — What’s it like to manage a supermarket in a pandemic?

No one in this area knows better than Andrew Ziner, who runs the Stop & Shop in Swampscott. Ziner, who is Jewish and grew up in Lynnfield, has worked in grocery stores for 38 years. He’s seen a lot during those decades, but he never envisioned being on the front lines of serving a panicked public in the middle of a health crisis.

Over the last few months, Ziner and his entire staff have worn masks all day, experienced a national shortage of toilet paper, dealt with stressed out workers and customers, trained everyone to keep their “social distance” of six feet apart, created one-way aisles, offered early morning senior citizen shopping hours, and trained customers and workers about the new rules as they were being implemented. Neither Ziner nor most of us saw this coming. There was no time to come into it.

“I’ve been through power failures, hurricane alerts, three feet of snow, but nothing like this,” said Ziner, who lives with his family in Foxboro. “If there’s a second wave, I think Stop & Shop is ready.”

Ziner began his grocery store career at the Peabody Purity Supreme on Lowell Street in 1982. After Stop & Shop acquired the company in the early 1990s, Ziner stayed on. He eventually rose to manage Stop & Shops in Revere, Gloucester and Arlington before coming to Swampscott more than five years ago.

When he started the business, the stores didn’t accept credit or debit cards, and were smaller and carried far fewer products. Now there are self-checkout aisles that allow customers to shop and bag groceries the way they go. There’s also a delivery service offered to the customer’s cars after they’ve ordered online, and Peapod deliveries to homes.

But like most businesses, Ziner believes it comes down to how a company interacts with its customers.

“I never thought I would have to run a store wearing a mask 10 to 12 hours a day,” said Andrew Ziner, who manages the Stop & Shop in Swampscott.

Some customers needed to vent, said Ziner. “Okay, vent to me, but not to my employees. I can only make every effort. I can’t control everyone [such as] when a customer sees someone going down an aisle the wrong way.”

Ziner feels Stop & Shop got ahead of implementing personal protection equipment by installing Plexiglas barriers between cashiers and the public in the checkout aisles, pharmacy, deli, seafood, meat and customer service areas; marking off six-foot distancing; and providing masks to all employees before it was recommended by Governor Charlie Baker. The store also takes temperature scans of all employees before starting work to comply with the town’s mandate.

“It’s not our role to train the public to use social distancing, wear masks and stand behind the Plexiglas. Some people came in not knowing and we had to say, ‘You are required to wear a mask.’ That was hard for some cashiers,” he said.

Ziner believes that many of these changes will remain in place post-COVID, “including social distancing, enhanced cleaning and special hours for seniors and those who are immunocompromised.”

The most challenging part of his job is “the workforce,” said Ziner. Although the store isn’t open 24 hours, third-shift employees are inside restocking shelves. The millennial workforce, said Ziner, has a “different work ethic because now there are so many options for them.

Zoom in on the image. Accurate facts. In-depth analysis.
Our world is on fire

By Rabbi Marc Baker

ur world, our country, our communities and the streets of our city have been both literally and metaphorically on fire. Like so many of you, I feel a combination of outrage and pain at the killing of George Floyd and at the racial injustice that continues to plague this country.

This and other acts of police brutality come as the COVID-19 pandemic has stoked the flames of this fire, exacerbating the systemic problems of social and economic disparities across the country. People of color and other minorities are disproportionately at risk for COVID-19, as well as its health and economic impacts of the coronavirus. While we are all in the same storm, we are surely not all in the same boat.

Earlier this month the Jewish Community Relations Council along with 130 national Jewish groups, called for sweeping reforms to our law enforcement systems, and our local Jewish Community Relations Council affirmed that we stand with the African American community.

I have been hesitant to speak this week because I have been having trouble finding the words we have wanted that another statement from me and CJP will feel hollow if not accompanied by clear action, and I don’t think we know yet what that course of action should be. To be totally honest, I also feel a sense of urgency about speaking from my own place of power and privilege.

That said, I keep coming back to a powerful Jewish text that explains the calling of Abraham, the first Jew and founder of ethical monotheism, through a parable: A person finds a castle and answers: “I am the owner peered out from the window and asked: “Does this castle belong to me?”

Abraham sees the burning castle and answered: “I am the owner. I am the one who will set it on fire, and it is so painful to watch. But this is what I need to do. I do not want the world around it to burn.”

Abraham’s response shows us that the fire of racism is a public sin, and it is the responsibility of everyone to put it out. Abraham’s response has a message for each of us.

First is the fact that Abraham sees the burning castle. I wonder how many other castles of racism and discrimination are burning in our city and our country, as well as in communities around the world.

Second is the fact that Abraham has the ability and the willingness to put the fire out. This is when God called to him: “Lech Locha – Go forth.”

This text speaks powerfully to my thoughts for this moment for three reasons.

First and most obvious is the haunting image and metaphor of the flames. Our world is on fire, and it is so painful to watch. Second is the fact that Abraham sees the burning castle. I wonder how many other people passed by the fire and didn’t even stop to notice, or chose to look away? Both empathy and activism begin with the ability and the willingness to see the suffering of others and the brokenness in our world.

Third is Abraham’s response. He does not rush to put the fire out, but rather asks a question. He knows there is a problem but he does not want to be able to solve it himself; instead, he responds with humility and with the realization that before doing anything he needs to understand more.

The fires of racism, discrimination and socio-economic inequality continue to burn in this country as they have throughout our history. Our community needs to commit to seeing these problems in new ways and not turn away. We need to strive to see the experience and the pain of the Black community and all people of color. We need to recognize that our Jewish community includes people of all backgrounds. We particularly need to pay attention to the voices and experiences of Jews of color.

And we need to be humble enough to acknowledge that, while we must not turn away, we do not yet know how to put this fire out. We must find ways to act now, following the lead of people of color, for whom this is their lived experience. We need to commit to what promises to be a painful process of introspection, learning and deep curiosity about our own history and our relationship with race in America, and here in Boston.

While the path forward is not yet clear to me, I believe that if we are courageous enough to be in our brokenness together — to see, to learn, to mourn, and then to act — this is where the healing can begin.

Rabbi Marc Baker is the president of Combined Jewish Philanthropies. This piece was written on June 4.
A fearful but optimistic Israel wants to move on – carefully, very carefully

By Michael Widiński

The slogan “Black Lives Matter” comes to an end. It is a clarion call for a greater understanding of the need for change in this world. There have been many instances in which I have been asked “What can I do to help?” and I would always reply, “You are not alone, we are all in this together.”

The murder of George Floyd was a catalyst for change. It brought into the spotlight the issue of police brutality and the need for reform. But the question remains: what can we do to ensure that change is not just temporary?

For me, the answer lies in education and awareness. It is important to teach all of humankind about the value of life and the worth of every human being. We must work towards creating a world in which everyone is treated equally and with respect.

But this is not enough. We must also hold our leaders accountable for their actions. When they fail to act, we must use our voices to demand change. The time for silence is over.

As Rabbi Avi Weiss is the founder of Rabbi’s Call, a movement that seeks to bring unity and justice for all, he has stated: “I believe that every person has a responsibility to use their voice to create change. We must be active and engaged in this world.”

In this spirit, I encourage everyone to take action. Whether it is through education, advocacy, or simply by speaking up, we can all make a difference. It is only through collective action that we can ensure that change is permanent and lasting.

Let us not forget the lessons learned from the murder of George Floyd. Let us use these lessons to create a better world for all.”
Coronavirus transforms hospital chaplain’s work, but not her mission

By Rich Tenorio
JOURNAL CORRESPONDENT

BOSTON – In the last moments of life for a COVID-19 patient at Beth Israel-Deaconess Medical Center in Boston, the patient’s daughter was about to go to the hospital to say goodbye. Because of coronavirus restrictions, no other family members could be at the patient’s bedside. Nor could the hospital’s Jewish chaplain, Nancy Smith. Yet through virtual technology, Smith was able to help the family and the patient.

With the daughter and a nurse in the hospital room, two separate phone connections were made—one with the patient’s father, and one with Smith, who has had to work remotely throughout the pandemic. On the call, Smith recited the Viduy prayer—traditionally said before a person dies—on behalf of the sick patient.

“It’s certainly very difficult, yet also very effective,” Smith told the Jewish Journal about providing spiritual care virtually to patients and their families during the COVID-19 response. Smith said nonverbal expressions and touch are critical in the communication process—which is missing when a sick person cannot speak to someone in the same room.

“A lot is constantly communi- tated through people’s faces,” she said. “The opportunity for touch—such as whether it would be appropriate to place one’s hand on someone’s shoulder, or hold someone’s hand—is no longer available. It’s certainly a big difference.”

Still, she is happy patients still have the opportunity to speak to a chaplain. “Frankly, I’m glad something could be offered. I felt like I could be engaged for the patient, and particularly for their families, at a very, very difficult time.”

A chaplain at Beth Israel for 12 years, with over 35 years of experience as a clinical social worker, Smith is seeing the pandemic test hospital patients, their families and the staff in unimaginable ways. Working remotely, she tries to help all of these diverse constituencies.

Her primary responsibility is to serve Jewish patients and their families at the hospital, as well as staff. She also provides spiritual care to patients of other faiths and to people who have no religious affiliation.

During the pandemic, she has assisted with Jewish calendar events such as Passover, when patients were able to receive Seder plates and ritual items. Yet she has also had to provide spiritual care to patients at the end of their lives, as well as to their families.

Smith remembers one couple who had contracted COVID-19. One died in the hospital, and the other recovered. “I’m having ongoing phone conversations with her,” Smith said of the latter, “in an effort to both be able to sup- port her through her grief and sort of being involved in pro- cessing both of their illnesses.”

She also remembers speak- ing with a family member of a very ill patient. As she recalled, this family member was choos- ing a burial plot for their loved one at a cemetery and “really wanted to share some of the origin stories of their and the patient’s families.”

In general, family members tend to be the vast majority of Smith’s calls, she said, noting that many of her coronavirus patients have been quite ill, with some intubated and on a ventilator.

While Catholic priests are permitted to go into rooms of COVID-19 patients, and offer the Sacrament of the Sick, or the Anointing of the Sick, Smith has assisted with Jewish sacred rites at a very, very difficult time.”

For all involved, there may be some comforting news: The number of COVID-19 cases at Beth Israel-Deaconess is “significantly down,” Smith said. “Certainly not [what it was] a year ago.”

For Smith and her fellow chaplains, the pandemic has had a deep impact on the front-line staff, who must tend to patients in unimagined ways. “Maybe it’s a physician, maybe a nurse,” she said. “This can happen when a patient is dying, or following their death, she said.”

Smith and her fellow chaplains have been assisting with virtual matters for the medical professionals on the front lines, who must tend to patients in unimagined ways. “It’s certainly very difficult, yet also very effective,” Smith said. “Frankly, I’m glad something could be offered. I felt like I could be engaged for the patient, and particularly for their families, at a very, very difficult time.”

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What was your Jewish background growing up?
I always identified as Jewish, and I grew up going to Temple Tiferet Shalom [formerly Temple Beth Shalom]. I grew up celebrating all of the Jewish holidays, but I chose not to have a bat mitzvah because I have never felt comfortable with public speaking. I still believe I am a Jewish adult, and I still feel connected to my religion the same as those who did. I was active in BBYO from sophomore to senior year of high school. BBYO gave me a place where I was comfortable being myself, and I’m thankful for all of the friends I made through this organization.

How has Judaism shaped you as a person?
Judaism has shaped my values. I believe it is important to be a good person, and Israel is also very important to me. I’ve been connected to a larger community that shares the same values and traditions, which has made me feel more confident and accepted. Meeting people who have shared the same experiences that I have involving anti-Semitism has helped me gain confidence to stand up against hate towards our community.

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How did Youth to Israel [Y2I] change your perspective on your culture and heritage?
Going to Israel completely changed how important being Jewish was to me. Before going to Israel, I never wanted to participate in events at my temple. I never felt connected to other Jewish people in my grade, but when I went on Y2I and met other Jewish teens, it completely changed my perspective. Judaism became more important to me and I became proud to identify as Jewish. It was definitely an eye-opening experience. After going to Israel, I began to really understand the connection between Judaism and Israel, and felt a spiritual connection to the land.

How do you experience Judaism on your college campus?
Salem State doesn’t have any Jewish organizations, and there aren’t any Jewish events happening on campus. I reached out to the former director of the Hillel and they told me that when the former head of the organization graduated from the university, nobody took it upon themselves to continue to lead it. It is a goal of mine to restart the Hillel on the Salem State campus, but at the same time I don’t know that many Jewish people at my school. I hope to see more Jewish representation and events at my school in the future.

NAME: ASHLEY SLIVA
AGE: 20
HEBREW NAME: Ariel Dahlia
HOMETOWN: Peabody
SCHOOLS: Peabody Veterans Memorial High School, class of 2018; Salem State University, class of 2022
MAJOR: Business Administration, concentration in accounting
FAVORITE JEWISH FOOD: falafel
FAVORITE NON-FAMILIAL JEWISH PERSON: Debbie Cottin (executive director of the Lappin Foundation)
FAVORITE JEWISH HOLIDAY: Hanukkah
FAVORITE MOVIE: “Dumplin”
FAVORITE PLACE TO TRAVEL: Israel

How does your Jewish identity differ from older generations?
We’re definitely more open-minded and accepting of everyone’s differences. I feel as though our generation is much more liberal, for example towards things such as same-sex marriage and interfaith marriage. You are able to be a proud Jewish person regardless of how religiously invested you are. I personally place more emphasis on the culture and community, rather than the religious aspect, when I practice my Judaism.

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Visit www.jdvc.org or call for more information.

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COMMUNITY NEWS

Pride of Lynn Cemetery brings new life to its chapel

LYNN – To mark its 100th year, the Pride of Lynn Cemetery is investing $100,000 to renovate its chapel. The renovation is the first major restoration of the one-room, 1,100-square-foot chapel that has been used sparingly in recent years. “We felt that there was a greater need for the community to utilize this building,” said Alan Gilbert, who serves as president of the cemetery’s nonprofit board.

The one-story brick structure was built in stages in the 1930s and 1940s, according to Bruce Greenwald, the project’s architect. The chapel, which was used before the high holidays as a welcoming center for people visiting their loved one’s graves, is expected to be fully renovated by the fall. The room, which has a vaulted ceiling, will be fully handicapped accessible and will feature LED lighting and a newly constructed unisex bathroom. In addition, a new roof will be added, along with a new heating and air-conditioning system. Visitors will be able to see 12 stained-glass windows that were previously boarded up. Once completed, the chapel will host funeral services and gatherings to mark unveilings. “It will be beautiful. I see it as a resource for the community,” explained James Yaffe, the board’s treasurer. “A lot of families have indicated that rather than having the service at a funeral home or at a temple, they’d prefer to have it at the cemetery. And now they’ll have the option to do it.”

One hundred years ago, Eastern European Jews who set down roots in Lynn decided to build a cemetery and chose a plot of land near Wyoma Square. About 6,000 people are buried on the property, and an average of 50 to 75 funerals are held at Pride of Lynn each year. With just two-thirds of the seven-acre property being used, the cemetery has room for another 2,000 plots, Gilbert said.

In recent years, the cemetery has made improvements and policy changes. It took over an adjacent cemetery, Chevra Pride of Lynn Cemetery was established in 1920 to serve the Jewish communities of the North Shore.

continued on page 15
CALENDAR

ONLINE WATERCOLOR PAINT NIGHT with Sara Goodman, 6-30 – 8:30 p.m., to register to Sara at painting@jccnes.com for the Zoom link; fee: $10.

MY HOW YOU’VE GROWN! The Phenomenon of Post-Traumatic Growth, 7 p.m. Emerging from Crisis Stronger, Braver, and More Resilient Than Before – a special discussion with Michele Tamaren, Positive Psychology Educator, Life Coach, Presenter, Author, Spiritual Director, and former Special Educator; Free: RSVP to Sara at painting@jccnes.com for the Zoom link.

EVERY EVENING MINYAN PRAYER SERVICE 7 p.m., Temple Ner Tamid on tamidschool.com/tnt/live-services

EVERY EVENING MINYAN PRAYER SERVICE 7 p.m., Congregation Shirat Hayam of the North Shore; Zoom access: zoom.us/j/490716647, or dial in at: (646) 558-8656, Meeting ID: 490 715 647

TUESDAYS LIVING ROOM LEARNING Presented by Young Jewish Professionals. Explore relevant and meaningful topics every Tuesday, 8 – 9 p.m. Gain access on Zoom: umid3web.zoom.us/j/8658017605?pwd=UYKtc1VuZTVvd29wY2xHZjF1bU9mdFw, Meeting ID: 865 817 6007; password: ypacsaccery. More info: ypacsaccery. Join on Facebook: facebook.com/MySoulCentered.

THURSDAYS “THE SOUL EXPERIENCE” with Rabbi Bb and Ariela Holowitz. 9 p.m., “The Soul Experience” is a virtual, spiritual and healing service incorporating Jewish-inspired prayer, meditation, mindfulness practiced more. Free. Join on Facebook: facebook.com/MySoulCentered.

FRIDAY JUNE 26

MORNING MINYAN PRAYER SERVICE 7:30 a.m., Congregation Shirat Hayam of the North Shore; Zoom access: zoom.us/j/629963167, or dial in at: (646) 558-8656, Meeting ID: 824 963 167

KABBALAT SHABBAT SERVICE 5 p.m., Temple Sinai, facebook.com/templesinaimarblehead

SHABBAT MINYAN PRAYER SERVICE 7 p.m., Congregation Shirat Hayam of the North Shore; Zoom access: zoom.us/j/490716647, or dial in at: (646) 558-8656, Meeting ID: 490 715 647

SHABBAT MINYAN PRAYER SERVICE 8 p.m., Temple Ner Tamid on tamidschool.com/tnt/live-services.

SUNDAY, JUNE 28

ADULT ED with Dr. Jacob Meskin, 10 a.m., Temple Sinai. Dr. Jacob Meskin is currently Academic Advisor and Senior Lecturer in the Me’ah Program at Hebrew College. He teaches in, and has taught for the Me’ah and Me’ah Select programs, the Tzion program, and for various synagogue and professional groups in the Boston area.

MONDAY, JUNE 29

PARENTING IN A PANDEMIC PART II, 8 p.m. How to navigate the complexities of parenting during COVID-19. The event will feature Dr. Benjamin Rabhi, Dr. Rabhi, chief of pulmonary medicine at Boston Children’s Hospital, who teaches in, and has taught for the Me’ah and Me’ah Select programs, the Tzion program, and for various synagogue and professional groups in the Boston area.

TUESDAY, JUNE 30

JEWISH LIFE IN RURAL NEW ENGLAND, 4 p.m. Presented by Jewish Heritage Center. From 2006 to 2009, Michael Hoberman conducted 50 interviews with over 60 Jews from various parts of rural New England for his book, “How Strange It Seems.” In this talk, he will tell the story of how he found, interviewed and maintained contact with this generationally, observationally and occupationally diverse group of people. Hoberman teaches American literature at Fitchburg State University. Register for a link: vilnashul.org/events/my-how-youve-grown-presented-by-michael-hoberman.

JEWISH ARTIST EXPERIENCE: Lynne Avadenka, 7:30 p.m. Presented by Villa Shul. Artist Lynne Avadenka will explore her newest endeavor, an artistic investigation into Jewish women’s involvement in early Hebrew printing. Lynne is an American artist/printmaker specializing in multimedia works influenced by the Jewish experience. Register for a link: vilnashul.org/events/jewish-artist-experience-lynee-avadenka.

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Manuel S. “Manny” Golov, 70, of Wayland, formerly of Swampscott and Boston

Manuel S. “Manny” Golov, 70, of Wayland, Massachusetts, formerly of Swampscott and Boston, died suddenly on June 2, 2020 in Bishopsdale, S.C. He was the beloved husband of Karen (Starr) Golov and, as high school sweethearts, they shared 51 years of marriage.

Manny followed his family legacy and served families at Stanetsky Memorial Chapels in Brookline, Canton, and Salem, and later at Riverside-Stanetsky in Delray Beach, Fla. Manny touched many lives in his lifelong career in funeral service and was known for his sense of humor and ability to tell a story like no other.

Manny is survived by his dear wife Karen, his beloved son Brett and his wife Kristen of West Palm Beach, Fla.; loving brothers James Golov and his wife Amy of Wayland, and Peter Golov and Amy Casper of Newton; loving sister Suzanne LeVine of Palm Beach Gardens, Fla., and the late Marjorie Golos. Other family members include his beloved sister-in-law and brother-in-law, Wendy and Jeff Breit of Brookline, and many nieces and nephews.

Donations in Manny’s memory may be made to Brigham and Women’s Hospital, Dr. Michael Weihlatt Fund, Development Office, 116 Huntington Ave, Boston MA 02116, or Dana-Farber Cancer Institute, P.O. Box 449168, Boston MA 02284.

Arrangements were handled by Stanetsky Memorial Chapel, Brookline. For more information, to view the service, or to register in the online guestbook, visit stanetskybrookline.com.

Irving “Hank” Greenberg, of Revere

Irving “Hank” Greenberg, a lifelong resident of Revere, passed on April 30, 2020. He was the devoted husband of 68 years to Nancy (Trager) Greenberg. Devoted father of the late Steven Greenberg. Also survived by his daughter Shiftee McDaniel. Loving son of the late Samuel Greenberg and Anna (Gates) Greenberg. Dear brother of the late Eva Richmond. Loving grandfather of Eric Greenberg.

Proud United States Marine Corps Veteran. Member of the Odd Fellows Noble Grand Kearsarge Lodge #217-Swampscott. Past president of Temple B’Nai Israel, Revere. Former Commissioner of Revere Housing Authority and former Treasurer for 20 years of Aruba, calling it his “Second home.”

Private graveside services will be held due to the COVID-19 crisis. Interment will be held in the B’Nai Israel Beechmont Cemetery, Everett.

Contributions in Hank’s memory may be made to the charity of one’s choice. Arrangements were handled by Torf Funeral Service, Chelsea. Visit torffuneralservice.com for an online guestbook.

Arnold ‘Arnie’ Sokol

On May 10, 2020, Arnold “Arnie” Sokol passed away peacefully, surrounded by his loving family.


Burial was held at Temple Beth Sholom Cemetery in Saratoga, Fla.

Arnie requested that donations go to St. Jude Children’s Hospital, 262 Danny Thomas Pl., Memphis, TN 38105, or to Shrine’s Hospital for Children, 1 Lincoln St., Boston, MA 02114.

OBITUARY POLICY: Biographical sketches up to 200 words cost $100; longer submissions will be charged accordingly. Photographs cost $25 each. For further information, contact your local funeral home, or email andrew@jewishjournal.org.

Linda Lerner, 81

Linda Lerner passed away at the age of 81 on June 9, 2020, after a lengthy illness. She had a zest for life and managed to get the best out of every day, and shared her enthusiasm and successes with all of those around her. Joseph Lerner, her husband of 29 years, died in 1988. Her mother and father Hyman and Rose Rutstein and her sister and brother-in-law, Carolyn and Steven Rutstein predeceased her.

Linda will be long remembered for her kindness and generosity by her three children and their spouses: Michael and Laurie Lerner, Richard and Jennifer LeVine, and Heidi and Charles Lauhon. She also leaves seven grandchildren and their spouses: Justin, Samantha, Sydney, Harry, Haley, Jack, Annabelle, and Jordan, as well as her younger sister and brother-in-law Sara and Marc Winer.

Private family services have been held in New York. Donations in Linda’s memory can be made to the Honor Society in our History–Brandeis National Committee-MI 122, 415 South St, Waltham, MA 02453.

Patti (Patricia) Marcus, of Salem

Our sister and lifelong Salem resident Patricia Marcus passed away on March 24, 2020, of Lymphoma.

She leaves behind her sister Sheila Zucker and her husband Carl, and her brother Al Marcus and his wife Barbara, both originally from Salem. For 50 or so years of Houston, Texas; her children Alvin (wife, Vicky), Lee, and Brad; and great-nieces and great-nephew Nicole, Megan, and Grant Zucker. One of Patti’s regrets was never to have met the newest member of our family, her thirteen-month-old great-niece Louise Naomi.

Patti retired after 35 years at M.I.T. She loved her environment cats (especially her beloved Sam), reading mysteries, dining, and spending time with cherished lifelong friends.

Patti loved Salem and the North Shore. She was a frequent visitor to Houston, but she always called her home, where she felt most complete.

When Patti began to decline, it was too late for any family to be with her. But all we talked to her when she felt up to conversation, Patti always asking about us, not wanting to dwell on herself. She was loved and she is missed.

There will be a memorial gathering at the William’s Inn at 20 a.m., at the Music Shell, celebrating her life. We’d love if friends shared this time and their memories with us.


LARKIN, Elaine (Shreider), 93 – late of Newton, formerly of Marblehead. Died on June 8, 2020. Wife of the late Morris Larkin. Mother of Abigail (Wendy) Palombo and her husband Dr. Ralph Palombo of Newton, Donna (Larkin) Gould and her husband Gerald Gould of Del Ray, Fla., and the late Richard Larkin. Grandmother of Adam Larkin and his wife Pamela Palombo, Randy Gould and his partner Dr. Laura Tepper, Brecht Palombo and his wife Rebecca Palombo, and Bryan Palombo. Great-grandmother of Mia, Liliana, Madeleine, Vince and Enzo Palombo, as well Corey and Zachary Gould (Stanetsky-Hymanson)

RICE, Geraldine “Gerry” R., 99 – late of Revere, formerly of Winthrop. Died on May 21, 2020. Wife of the late Nathaniel W. Rice. Mother of Ellen J. Burnett (Paul O’Neil) and Lishie Nankervis (Bill). Cherished “Tutu” of the late Nathaniel Burnett, Bryce Nankervis (predeceased) and Nankervis (Tom Caflan). Great-grandmother of Tanner and Coco Nankervis. Aunt and great-aunt of Doreen Godes and Robertine Fine, Scott Godes and Nicki Godes, and Nankervis (Sierra). Aunts Godes (Margaret), and Lexi Godes (Mark), and Lexi Godes (Stanetsky-Hymanson)
OBITUARIES

Sandra (Zetlen) Singer, 82, of Peabody, formerly of Beverly and Salem

Sandra (Zetlen) Singer, 82, died peacefully at Sawtelle Family Hospice in Reading on June 2, 2020, after a brief battle with leukemia.

Sandra was born in Cambridge to Lillian and Alan Zetlen and grew up in Salem. She met the love of her life, Marty Singer, from Peabody, and spent 54 years in a wonderful loving marriage. Sandy and Marty raised their three children in Beverly and moved to Brooksby Village in Peabody in 2005. Marty predeceased Sandra in 2009.

For her whole life, Sandy was an avid and eager volunteer. Among the organizations that benefitted from her time and skills were North Beverly Elementary School PTA, Temple R’ Na Abraham, and the Beverly Hospital Aid Association. Most recently, she was an ombudsman at Hunt Nursing and Rehabilitation Center in Danvers. She put in countless hours providing resident advocacy, taking incredible pride in her work. Shortly before she became ill, she started volunteering with Pastoral Ministries at Brooksby Village.

Sandy had the unique ability to make people feel they were the only person in the room – always listening and giving. She was happiest taking care of and giving to others. Sandy reached out and affected everyone whose path she crossed. Sandy was devoted to the Brooksby community, becoming an integral part of the lives of her large group of friends. She will be greatly missed.

Sandy leaves behind her beloved children Andria Eisen and her husband Joel of Toronto, Israel; Sandy and her wife Rina of Calif.; her children Martin & Lewis in New York City; her children Nathan, Josh, Jenna, Adam, and Micah; sister-in-law Galina and her husband Faina; his children Boris (Lea); and nieces Vicky and Gigi.

Sandy’s love of music and her family’s passion for music, combined with her love of life, led to the creation of Sandy’s Memory Music Library, which provides music to residents of Brooksby Village. Donations can be made in Sandy’s memory to the Alzheimer’s Association (https://www.alz.org), and to Brooksby Village Benevolent Care Fund, 800 Brooksby Village Drive, Peabody, MA 01960 (508.781.7810).

Arrangements were handled by Stanetsky-Hymanson Memorial Chapel, Salem. For more information about Sandy or to register in the online guestbook, visit stanetskyhymanson.com.

Mishna, and removed a fence that divided the properties. It also created an interfaith section, and the cemetery’s board voted earlier this year to allow the remains of those cremated to be buried on the property. The cemetery also plans to place a new plaque by the cemetery’s Holocaust Memorial. The plaque will include a quote from Genesis: “For you are dust. And to dust you shall return.” Beverly Edwards, the board’s vice president, said plans are in the works to hold a fundraiser to help sustain the cemetery. “It’s very important to keep that cemetery going,” she said. “My husband and my son are buried here, and my in-laws are here, and I’ll be here.”

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Pride of Lynn

from page 11

Photo: Steven A. Rosenberg/Jewish Journal Staff

Pride of Lynn board members Alan Gilbert, Beverly Edwards and James Yaffe outside the cemetery’s chapel.

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Pride of Lynn board members Alan Gilbert, Beverly Edwards and James Yaffe outside the cemetery’s chapel.

Alexander (Shurik) Tabenkin, 87, of Natick, formerly of Providence, R.I.

Alexander (Shurik) Tabenkin, 87, passed away on June 5, 2020. A resident of Providence, R.I., for over 30 years, he lived the last 10 years in Natick, Mass., to be closer to his children and grandchildren.

Alex was born in Moscow, USSR, in 1933, and was the only child of Dr. Lubov Isakovich, an obstetrician, and Natan Tabenkin, a civil engineer. During World War II, Alex’s family survived the German invasión by escaping to Uzbekistan. Alex lived in Uzbekistan for two years, without formal schooling and in poverty. After the war, Alex returned to Moscow, where he attended formal school and met the love of his life, Marty Singer, from Peabody, and spent 54 years in a wonderful loving marriage. Sandy and Marty raised their three children in Beverly and moved to Brooksby Village in Peabody in 2005. Marty predeceased Sandra in 2009.

For her whole life, Sandy was an avid and eager volunteer. Among the organizations that benefitted from her time and skills were North Beverly Elementary School PTA, Temple R’ Na Abraham, and the Beverly Hospital Aid Association. Most recently, she was an ombudsman at Hunt Nursing and Rehabilitation Center in Danvers. She put in countless hours providing resident advocacy, taking incredible pride in her work. Shortly before she became ill, she started volunteering with Pastoral Ministries at Brooksby Village.

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Pride of Lynn board members Alan Gilbert, Beverly Edwards and James Yaffe outside the cemetery’s chapel.

Howard J. Nathan, 78, of Peabody, formerly of Revere


A graduate of Revere High School, Parsons College, and UC Berkeley, Howard was co-founder of the investment firm Nathan & Lewis Securities in Beverly. Howard was predeceased by his parents Donald and Ida of Revere, and his sister Jane Brown of Calif. He leaves his brother Bob and his wife Bobyn of Peabody, his children Marin and his wife Rina of Calif., his son-in-law and granddaughter Talia Sofia Nathan, his daughter Tina Kalil and her husband Paul of IL, his grandchildren Jack, Charlie, and Sam of IL, stepson Dario Muneton, his wife Pilar, and grandchildren Gabriella and Jacob of Conn., his niece Dallas Kacev and nephews Zachary Brown, and Shad and Ben Nathan. He also leaves his companion of many years, Rachael Breault, and his friend and former wife, Nelly Nathan.

Howard enjoyed ballroom dancing, horseback riding, singing, and country music. He searched across the country, but could not find a better roast beef sandwich than the one he found at Kelly’s on the beach. Services will be private. Arrangements were handled by Stanetsky-Hymanson Memorial Chapel, Salem.
Venezuelan doctor serves Chelsea’s COVID-19 patients

By Rich Tenorio
JOURNAL CORRESPONDENT

CHELSEA – As the coronavirus pandemic has shaken Massachusetts over the past few months, it has highlighted the effects of inequality in the Boston area – including in the city of Chelsea, which has the state’s highest rate of COVID-19 infection, according to the city’s website.

Dr. Adriana Cohen-Hausmann, a Mass General pediatrician working in Chelsea, has had first-hand experience of the situation. Cohen-Hausmann works with infants and young adults at the Respiratory Illness Clinic that MGH set up on April 14 at its Chelsea facility due to the need for a greater response to the coronavirus in the city. The clinic is open seven days a week, providing testing to individuals with COVID-19 symptoms, and offering services without regard to health insurance or immigration status, according to MGH.

While she said that young patients at the clinic generally have not been affected by the coronavirus to the extent that adult patients have, she noted that socioeconomic factors have made Chelsea as a whole particularly hard-hit.

The situation in Chelsea has made local and national headlines due to its high population density, low income and significant minority population, including Latin American immigrants who might need an interpreter when accessing medical care. Cohen-Hausmann herself is a Latin American immigrant. She is a Venezuelan Jew who grew up in the capital of Caracas, the daughter of a Sephardic father and an Ashkenazi mother. She notes that the majority of patients at MGH Chelsea speak Spanish, as do most of the healthcare providers. She has been working as a pediatrician-in-training since graduating from Tufts Medical School in 2016.

In Chelsea, she finds that the pandemic has highlighted income inequality.

“A lot of our families in Chelsea are low-income, so they’re very dependent on salaries,” Cohen-Hausmann said. “Families often need several jobs in order to provide for their children. Those jobs have been lost, or if the parents got sick, they’re not able to work as a result.” She said that “families often cannot access unemployment benefits in terms of rent support, which is very difficult to provide at this time.” She also noted that undocumented immigrants are not eligible to access unemployment benefits.

Children in struggling families face age-specific difficulties. Cohen-Hausmann said that one of the main needs has been diapers, and the community has responded with diaper drives. The children that Cohen-Hausmann cares for as a pediatrician often need access to school lunch programs. Although area schools were closed, they have continued to provide lunches. But families worry about going out in public and risking infection, she said. “Chelsea is a hot zone,” said Cohen-Hausmann. “People do not want to leave their houses. There are entire families and children who have not left in months.”

Many living conditions in Chelsea have resulted in cramped quarters that may contribute to the spread of COVID-19, Cohen-Hausmann said. “We know a lot of patients who have not left their homes in months.”

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Cohen-Hausmann explained. “We did as much as we could,” she said, adding that the front-line medical professionals at the respiratory clinic were “able to provide much-needed care.”

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CROSSING THE BRIDGE TO HOPE AND HEALING

from page 1

Jewish is the whole narrative of the Bible, which says we are not here by accident – that there is a creator – and that we are all created in God’s image. But there is more. God re-enters history through Moses and liberates the children of Israel from slavery, which to me says that freedom is our birthright. All that is on the line here.”

It is not productive to engage in the current, pointless controversy over how many Jews of color there are in the United States. Whether the percentage is in single digits or double digits, the important thing is that Jews are diverse in many ways, including skin color, and inclusion – a notion sometimes in the past honored only in the breach among Jews – increasingly is regarded as a signature value in our community.

“It is inexusable for any person of color to feel excluded in the Jewish community,” said Edmund C. Case, founder and president of the Newtownville-based Center for Radically Inclusive Judaism. “The basic problem in the world is hate. We should do whatever we can to eliminate hate in the world, and this is the moment to do that.”

This is the moment for Jews literally to practice in the pew what Jews preach from the pulpit.

“The Jewish world is not immune to the racism with which American society continues to struggle,” said April Baskin, the former Union for Reform Judaism vice president for “audacious hospitality” who now is the racial-justice director for the Jewish Social Justice Roundtable. “A good first step is for more Jewish institutions to release timely public statements explicitly expressing their commitment to combating anti-black racism. Now is a time for Jews and Jewish communal leaders to dream big about how much more racially inclusive and informed our community can be.”

Now, the outward.

Six years before he became president, Abraham Lincoln looked at the growth of the political movement known as the Know Nothings, an anti-black, anti-Catholic and anti-Jewish group so named because when its adherents were questioned about it, they were instructed to say they knew nothing. In a letter to a friend in 1855, the Springfield lawyer answered his correspondent this way:

“Our progress in diggerana appears to me to be pretty rapid. As a nation we began by declaring that ‘all men are created equal.’ We now practically read it ‘all men are created equal, except negroes.’”

The great alliance between two great peoples historically regarded as outsiders – blacks and Jews – flourished during the civil rights movement, only to encounter stormy days in the last quarter of the 20th century. Jews cherish their legacy from the days of Rev. King, of feeling a sense of shared mission and fellowship with African Americans because of what Alfred Kazin, speaking of the Jewish experience in his classic “A Walker in the City,” described as “the many eas of pain, of dispersion, of cringing before the powers of this world!”

Former Sen. Lieberman, who in 1963 went to Mississippi to help register blacks to vote and who attended that year’s March on Washington, called the episode in Minneapolis “a horrific, galvanizing moment in American history.” One that he said reminded him of the many eras of pain that Kazin described. “My reaction is as a human being but as a post-Holocaust Jew, and what that cop did to George Floyd reminded me of what the Nazis did to millions of Jews,” he said. “We have especially an obligation to our own memories! $2,699,000

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“Moses’s desire to do anything but lead is not one that we should aspire for in our time of distress. We have to carry the burden of leadership and raise our voices, fighting for justice and equality in our ever-broken world. We have to be responsible and act responsibly. We cannot be silent and avoid the problems of our world.”

Her view is an extension of the charge that Rabbi Joachim Prinz, an outspoken critic of Hitler and a civil-rights activist, presented in his speech just before the “I have a dream” speech Rev. King delivered at the March on Washington in 1963:

“Our parents taught us thousands of years ago that when God created man, he created him as everybody’s neighbor. Neighbor is not a geographic term. It is a moral concept. It means our collective responsibility for the preservation of man’s dignity and integrity.”

That collective history is a challenge to all of us – a special challenge for a people who have retained their hope through a difficult history – to strive to assure that, as the Irish poet Seamus Heaney put it 30 years ago, “hope and history rhyme.” Now, to extend the rhyme, is the time.

David M. Shribman received the 1995 Pulitzer Prize for his writing on American political culture. A North Shore native, he was executive editor of the Pittsburgh Post-Gazette for 16 years and led the newspaper’s coverage of the Tree of Life massacre that won the 2019 Pulitzer Prize.
cens. It’s tedious, but not brain surgery, and hardly foreign to any organization leaders examining the makeup of their own boards, especially when recruiting new members. (That’s certainly true when it comes to board giving. Data unearthing revealingly unveiled in our research showed a sizable number of billionnaire board members, easily outpacing Jews of color, though some are blessed to belong to both groups.)

If corporations had somehow been oblivious to board diversity before our earlier study and similar analyses by others, they’re well aware of it now. California law now mandates gender representation on all public company boards, inspiring lawmakers in other states to do likewise. I will not entertain, however, that racial diversity is something only suddenly coming to light in Jewish organizations courtesy of the death of George Floyd. In 1995, when Michelle Stein-Evers, then of Los Angeles, Rabbi Capers Funnye and I co-founded the Alliance of Black Rabbinic women, that’s despite famous Black Jews’ lists clogging social media feeds, naming everyone from hip hop to Tallin to Haddish to Amare’s Stoudemire.

Have any of these organizations ever asked you?” I messaged Rain Pryor, daughter of famous comedian Richard and creative force in her own right. “Never!” she replied instantly.

So when does this need to happen: at the next round of board appointments? Nonsense. I’ve served on enough boards (and not the major Jewish ones) to know members can be added at any time unless the rules prohibit it, and if so, then bylaws can be amended.

But don’t just take my admo- nition. Last year the ADL (which has on its board two people of color not identifiable as Jewish, and no Black Jews): “Systemic injustice and inequality calls for systemic change. Now.”

Robin Washington is co-founder of the Alliance of Black Jews and a longtime journalist who has worked in Boston and the Midwest. She currently hosts a public affairs program on Wisconsin Public Radio.

By Robin Washington and David Schafroth

There is no such thing as race.

The racial categories that human beings divide them- selves into are rooted in biology or any other science. Human beings are all one species. What we see, the varia- tion in physical appearance within any single racial group than between different groups. There are black people fairer than most whites, whites who appear black, and a creative force in her own right.

Rather, race is a political construct created and used for specific reasons to subjugate a group of one people by another. Racial definitions may vary in different contexts, the core defining concept remains: one race in one country may be counted differently in another. The ways we catalog and classify the varied human races of the world is subject to political and economic calculations.

Where organizations post only some or no photographs at all, we searched third party sites such as Facebook, personal and pri- vate company sites and those of synagogue and local chapters of the national groups. These determinations were only made when the person in the third party photo could be matched with the bylaw-mandated board member with 100 percent probability.

We searched every board member name of all organizations to identify any belonging to an identifiable Jewish, ethnic, or tribal group, including known or pre- sumed maiden names of mar- ried women.

In cases of further ambig- uity, we searched obituaries and other family genealogical sources including LinkedIn, or Moroccan.

Middle Eastern/North African (where the board member was born, given a Hispanic first name, and grew up speaking Spanish) they may have been considered white again. Finally, with the board members coming to the U.S. having been immersed in Latinx culture, his or her own perspective may bias the results.

Finally, if our number count of board members does not match up with those stated by the organizations themselves, discrepancies may be due to differences between the num- ber of names listed on the web site versus the 990 forms, board categories such as nonvoting, Emeritus, past officers and others not clearly identified as full vot- ing board members, and simple misstated of columns li- terally counted on our fingers from the computer screen. Such errors may be prevalent, but when found instances where organizations have listed one or more names not previously listed we welcome; we beg forgiveness and grant the same.

Appoint Black Jews to major organization boards – now from page 1

We searched all board mem- ber names as of June 2020 on the website of every constituent organization that listed its board roster publicly, totaling more than 2,000 names.

For those that did not list their board member list included on that organization’s sworn 990 Nonprofit tax-exempt filings with the Internal Revenue Service for the most recent year available. In the case of a con- flict, we deferred to the IRS fil- ing in cases where web ap- plications were not available.

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Even during a pandemic, American Jews seek real estate in Israel

While the world waits to see how the coronavirus pandem- ic will affect real estate trends worldwide, Israel’s real estate market is seeing a boom in interest from investors purchasing properties as a tax haven and rental property investment, to families expediting their ali- yah and purchasing a home in the US and abroad.

Israeli real estate lawyer Debbie Rosen-Solow, primarily with the Anglo community of new olim and invest- ors in real estate transactions in Israel. In the field for 20 years now, she expressed “seeing amazing numbers of people coming to Israel with more than 300 people tuning in.

Online trends that she report- ed include properties that used to be rented out through Airbnb coming onto the market fully furnished. And while mort- gage interest rates have gone up recently, theanks may have been “a bit more flexible and lenient” in the process of loan approval.

In another show of increas- ing interest in Israeli real estate, an American realtor and investment consultant, recently opened a WhatsApp group for potential buyers and renters in Israel, finding that despite market failures and uncertainty caused by the coro- navirus, “there’s still a high vol- umes of potential buyers, renters and real estate market in Israel is going up.”

With the mix of the “ideal- one property in Israel, yearning and desiring to return to our land,” purchasing real estate over the last year, he told JNS, purchasing apartments anytime from tours and other directions are welcome; we beg forgiveness and grant the same.

A vacation villa near the Sea of Galilee in northern Israel.

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Hebrew College ordains new rabbis and cantors in online ceremonies

Hebrew College honored more than 30 rabbis, cantors, and Jewish educators during virtual graduation ceremonies on June 7. The ceremony marks the 99th graduation in the College’s history, but the first to be held virtually.

This year’s graduates will work in Reform, Conservative and Independent synagogues, Hillels, and pastoral care settings across the United States and Canada. Greater Boston placements include Rabbi Mimi Mincer, who is joining Temple Beth Torah in Holliston; Rabbi Talia Stein, who is joining Temple Sinai in Brookline; and Cantor David Wolff, who is joining Temple Beth Am in Framingham.

“My experience at Hebrew College has given me the tools to understand what values, what learning, what actions are important to me because they are important to me and not because someone else says they are important. I learned a lot of text, but most importantly, I learned how to authentically teach and live my Torah,” said Rabbi Talia Stein. “I am thrilled to be continuing my work at Temple Sinai in Brookline as their assistant rabbi. This community embodies what it means to be a kehilah shel yisrael, a community of loving kindness.”

The new rabbis include Jessica Sarah Goldberg, Gita Dalia Karasov, Noam Vered Raye Bert Lerman, Sam Luckey, Michal Sharon Mincer, Sarah A. Noyovitz, Matthew Rubin Ponak, Rachel Amy Putterman, Talia Eve Stein and Rebecca Lee Weintraub. The new cantors are Jennifer Nicole Boyle, Rachel Shasky and David Daniel Wolff.

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Hebrew College held its graduation online earlier this month.

Hamburg to attend Wisconsin

Jake Hamburg, son of Holly and Phil Hamburg of Northbrook, IL and grand-son of Lois and Bobby Kaplan of Marblehead and Sally and Roger Hamburg of South Bend, IN, graduated from Glenbrook North High School with top honors. In addition to being a member of the National Honor Society, Jake was named as a Glenbrook Scholar (given to those students with a GPA of 4.5 or higher out of 4.0), an Illinois State Scholar, and received the AP Scholars with Honors. In addition to being a member of the National Honor Society, Jake was named as a Glenbrook Scholar (given to those students with a GPA of 4.5 or higher out of 4.0), an Illinois State Scholar, and received the AP Scholars with Honors. In addition to being a member of the National Honor Society, Jake was named as a Glenbrook Scholar (given to those students with a GPA of 4.5 or higher out of 4.0), an Illinois State Scholar, and received the AP Scholars with Honors. In addition to being a member of the National Honor Society, Jake was named as a Glenbrook Scholar (given to those students with a GPA of 4.5 or higher out of 4.0), an Illinois State Scholar, and received the AP Scholars with Honors.

Donations are free, but voluntary paid subscriptions of $49.95 annually are accepted.

Dan Rosin Memorial Baseball Scholarship which is awarded to Glenbrook North varsity baseball seniors who have demonstrated outstanding leadership and sportsmanship, as well as the Temple Beth-El Matthew Schaefer Schwartz Tikkun Olam Scholarship Award which is awarded to a graduating high school senior who has made significant contributions to the Jewish Ideal of helping to repair the world.” Jake spent his high school career as a Varsity Basketball and Baseball player, Glenbrook North math tutor and worked as a volunteer at the Keshet Adult Sunday School program. Jake will be attending the University of Wisconsin-Madison in the fall, where he will be focusing his studies on chemistry/pre-med.

Jake’s grandmother, Lois Kaplan, is the sales and marketing manager at the Jewish Journal.

Jake Hamburg

Heidi Chapple

Epstein Hillel School in Marblehead is thrilled to welcome Heidi Chapple as the new kindergarten teacher. She will assume her new post in August after the retirement of 30-year veteran teacher Barbara Sidman.

Chapple has a deep commitment to Jewish education. She comes to EHS from The Rashi School where, over the course of 21 years, she worked with kindergartners and first grade teachers before becoming Head of the Lower School. Prior to Rashi, she was a preschool teacher at the Jewish Community Center in Stoughton and taught at a school in her hometown of New York City. During her teaching career, she has mentored numerous students in the teaching programs from Wheelock College, Lesley University, Boston University, and the Delel Program at Brandeis University.

Chapple believes strongly in differentiated education; meeting students where they are and ensuring that each child has the tools to be successful in meeting the goals that they have set together. From her roots as an art teacher, she takes every opportunity to incorporate multi-sensory learning into her classroom. Chapple is acutely aware that this fall’s incoming kindergarten class will bring with it the loss of several months of pre-school experience, and she is already making plans to start building relationships with her new students, well before school resumes in the fall. Kindergarten students are social/emotional development challenged, and the Delel Program at Wheelock College, Lesley University, Boston University, and the Delel Program at Brandeis University.

Chapple holds a degree in Synaesthesis Education from Syracuse University, a Masters in Early Childhood Education from Wheelock College, and Principal Licensure from Massachusetts Elementary Principal Association. She lives in Brookline with her husband Michael and is a mother of three, and proud grandmother of four granddaughters.

Heidi Chapple

Heidi Chapple is paramount in her eyes.

Chapple to join Epstein Hillel School teaching staff

Epsen Hillel School in Marblehead is thrilled to welcome Heidi Chapple as the new kindergarten teacher. She will assume her new post in August after the retirement of 30-year veteran teacher Barbara Sidman.

Chapple has a deep commitment to Jewish education. She comes to EHS from The Rashi School where, over the course of 21 years, she worked with kindergartners and first grade teachers before becoming Head of the Lower School. Prior to Rashi, she was a preschool teacher at the Jewish Community Center in Stoughton and taught at a school in her hometown of New York City. During her teaching career, she has mentored numerous students in the teaching programs from Wheelock College, Lesley University, Boston University, and the Delel Program at Brandeis University.

Chapple believes strongly in differentiated education; meeting students where they are and ensuring that each child has the tools to be successful in meeting the goals that they have set together. From her roots as an art teacher, she takes every opportunity to incorporate multi-sensory learning into her classroom. Chapple is acutely aware that this fall’s incoming kindergarten class will bring with it the loss of several months of pre-kindergarten experience, and she is already making plans to start building relationships with her new students, well before school resumes in the fall. Kindergarten students are social/emotional development challenged, and the Delel Program at Wheelock College, Lesley University, Boston University, and the Delel Program at Brandeis University.

Chapple holds a degree in Synaesthesis Education from Syracuse University, a Masters in Early Childhood Education from Wheelock College, and Principal Licensure from Massachusetts Elementary Principal Association. She lives in Brookline with her husband Michael and is a mother of three, and proud grandmother of four granddaughters.

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In April, we informed you that the health crisis had a significant economic impact at the Jewish Journal. As a free publication, the Journal relies on paid advertising, grants and donations from readers to publish.

While advertising is down dramatically, CJP has reaffirmed its financial support for next year and you, our readers, have responded generously. Because of this and successfully securing a PPP loan, the Journal is operating with its full staff and delivering on its mission to Connect our Jewish and Interfaith Community.

Over the past three months, we have received $85,000 – a humbling expression of confidence in the Journal. Thank you.

We are now just past half of the way to meet our goal to keep publishing, and now need to raise $65,000 by Aug. 31. Readers can donate online at jewishjournal.com; by mail at PO. Box 2089, Salem, MA 01970; or by calling the Journal at 978-745-4111. Every donation, small and large, is tax-deductible and makes a difference.

Positive developments often occur in the midst of a crisis. Thanks in advance for keeping our community united and the presses rolling.

Steven A. Rosenberg, Publisher and Editor
Neil D. Donnenfeld, President, Journal Board of Overseers

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AND THANK YOU TO ALL OUR ANONYMOUS DONORS