



ONE COMMUNITY, MANY BRANCHES

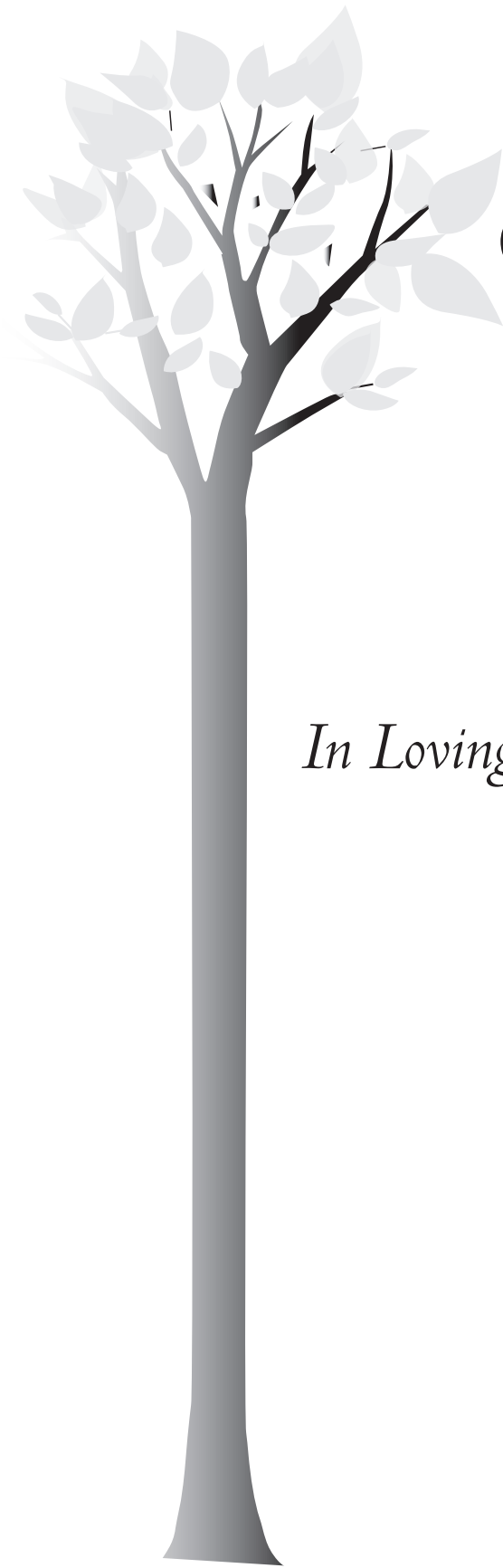
An Historical Overview of the
Synagogue Council of Massachusetts

By Alan Teperow



CJP Beneficiary





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Synagogue Council of Massachusetts

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In Loving Memory of Alan J. Tichnor

November 2007 • Kislev 5768

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Acknowledgments

This book has been written thanks to the contributions of many individuals. My gratitude to A. Van C. Lanckton, a 2009 candidate for rabbinic ordination from the Rabbinical Program at Hebrew College, who contributed significantly to this document through his comprehensive research and writing. I also wish to thank the many people who agreed to be interviewed for this project or who submitted their comments as part of this history of the Synagogue Council of Massachusetts (SCM).

With Van Lanckton's help, I have completed a study of the Synagogue Council's history during my recent Sabbatical as a way of capturing the background, depth and uniqueness of the organization I have been privileged to direct for the past 25 years. This book speaks in the third person and, of necessity, refers to its Executive Director in the context of historical meetings or projects. The document is designed to be a chronological record of an organization, not an autobiographical statement, and I have found this approach preferable to a first person account. As all people who write about an organization in which they have been deeply involved, I have faced the question of bias or distortion because I was a player throughout the past 25 years. I have controlled for this by researching past records of the organization, reviewing minutes of important meetings, interviewing key players within SCM and the broader Jewish community, and by offering key perspectives other than my own. If I have not succeeded in this effort, it is neither intentional nor directed at any individual or institution. Any misinterpretations or errors are entirely my own.

SCM owes a debt of gratitude to Marjorie Tichnor who lovingly and generously supported the compilation and printing of this document in memory of her husband, Alan J. Tichnor^{z1}. The author especially wants to thank the hundreds of people who have become involved in and supported SCM's projects and initiatives over the past 25 years. My gratitude and love to my life partner, Dr. Suzanne Hanser, who has attended every Synagogue Council *Shabbaton*, Annual Meeting and several Unity Missions since our marriage in 2000. Suzanne has spent many hours editing this narrative and adding her special touch to every page. I would also like to thank Past Presidents Ruth Glazerman and Dick Wissoker for the considerable time they spent reviewing and editing this document.

The accomplishments of the Synagogue Council would not be possible without the steadfast support of the Combined Jewish Philanthropies of Greater Boston. CJP is mentioned many times in this narrative, but I especially want to acknowledge with gratitude my personal and professional associations with Barry Shrage and David Rosen, CJP's chief executive officers during the 25-year period that I have served as SCM's Executive Director.

And, most importantly, my gratitude to the leaders of SCM – the Officers, Board members, Past Presidents and my professional colleagues – who have made these 25 years incredibly enjoyable and rewarding.

Alan Teperow 2007

Introduction

“Two Jews, three opinions.” This cliché, though amusing, can also be quite serious. Diversity of opinion within Judaism has the potential to split this ancient religion into divergent and opposing groups, often attacking each other rather than seeking ways to cooperate. We face a real risk that Jews of one stream, for example, may no longer recognize Jews of another stream as acceptable marriage partners, and vice versa.

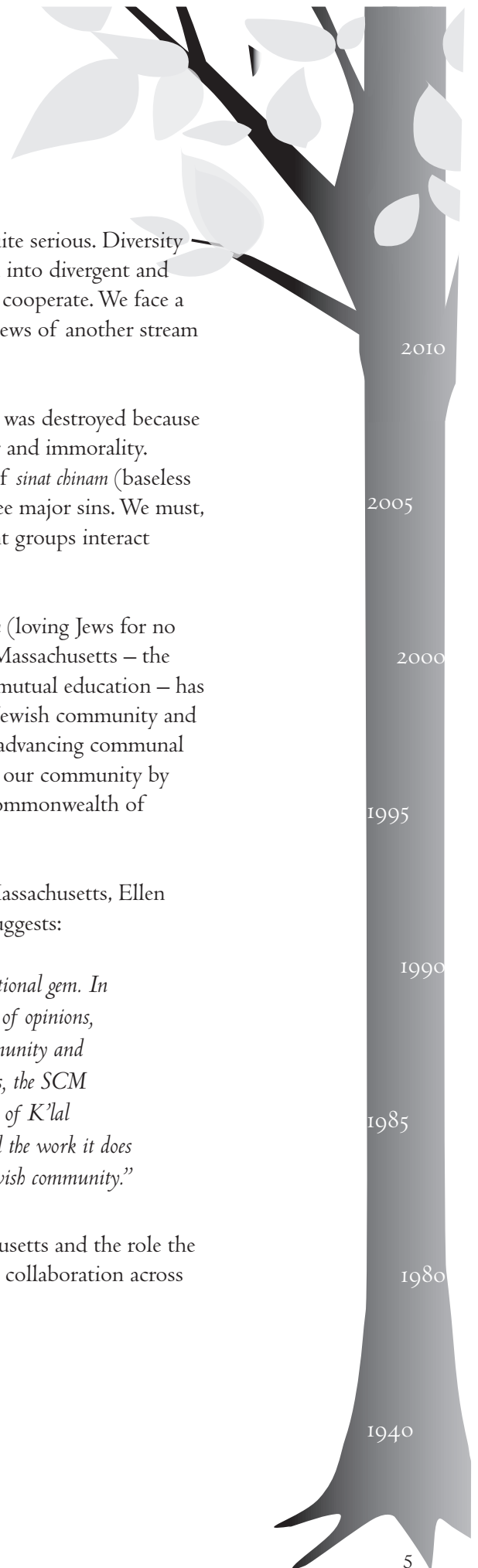
We learn from the *Gemarah* in *Yona 9b* that the Holy Temple in Jerusalem was destroyed because the people were involved in three major transgressions - idolatry, murder and immorality. The Second Temple, according to this teaching, was destroyed because of *sinat chinam* (baseless hatred), concluding that the sin of *sinat chinam* is equal to that of the three major sins. We must, therefore, heed this dictum in modern times as we consider how different groups interact within our community.

Here in Massachusetts is a unique organization that pursues *ahavat chinam* (loving Jews for no apparent reason or underlying motivation). The Synagogue Council of Massachusetts – the pioneering model in American Jewish life for religious cooperation and mutual education – has been working for 25 years to foster trust and understanding within the Jewish community and to build a foundation of respect and cooperation. SCM is dedicated to advancing communal cohesion with programs that support congregational life and strengthen our community by collaborating across denominational and agency lines throughout the Commonwealth of Massachusetts.

In reflecting on the role SCM has played in the Jewish community of Massachusetts, Ellen Smith, Brandeis University Professor and Historian of Jewish Boston, suggests:

“The Synagogue Council of Massachusetts is a pioneering Jewish institutional gem. In bringing together Jewish clergy, professionals, and laity across a spectrum of opinions, beliefs, and practices, SCM members model the building of genuine community and Jewish peoplehood. Through its discussions, trips, and community-projects, the SCM enables hard conversation and good works, and makes real the Jewish ties of K'lal Yisroel. I join many in deep admiration of this unique organization, and the work it does building genuine, respectful, and lasting relationships across the entire Jewish community.”

This book will take a serious look at the Jewish community of Massachusetts and the role the Synagogue Council has played in building bridges of understanding and collaboration across denominational and agency lines.





Early History 1941-1967

Associated Synagogues of Greater Boston

The Synagogue Council was founded in 1941, under the name “Associated Synagogues of Greater Boston.” It later changed its name twice: first to “Associated Synagogues of Massachusetts” in order to recognize that its membership had grown to include synagogues beyond the Boston area, and then a second time, in 1982, when it acquired its current name in the course of a major reorganization and became “The Synagogue Council of Massachusetts, Inc.”

According to Bernard Hyatt who was the Editor of The Jewish Advocate for more than 50 years:

“The organization had one very conscious trend: to unify the religious community by bringing the various streams together; and an unconscious trend: to have an even greater effect on the total community. For example, in the 60’s and 70’s the Beth Din (Rabbinic Court) delved into a number of significant moral issues, for instance – the Vietnam war – and issued papers which had a tremendous impact locally and nationally. Another example I recall was a forum on feeding growth-enhancing drugs to cattle, which created quite a stir, and had a major impact, even to this day. Boston’s Beth Din was the first court to rule that grapes harvested by non-union labor were deemed to be non-Kosher; and this ruling has been cited many times over the decades.”

The initial purposes of the Associated Synagogues were set forth in the Preamble and Article II of its By-Laws. The Preamble states:

“Whereas the Synagogue is the basic and essential unit of our American Jewish Life, it is necessary that the representatives of our Synagogues in this community meet from time to time to take counsel together for the sacred purpose of preserving and fostering Judaism.

Therefore:

We the representatives of all the Synagogues and Temples of Greater Boston, band ourselves together into an organization for the purpose of speaking and acting unitedly so that we might further such Jewish religious interests as our constituent Synagogues have in common: it being clearly provided and understood that this Council shall in no way interfere with the religious and administrative autonomy of any of our constituent synagogues.

We join together for the glory of God, for the dignity of man, for the spreading of Torah and for the strength of the Jewish people.”

INCORPORATION
AS ASSOCIATED
SYNAGOGUES

1940

In almost four decades, between 1941 and 1979, the Associated Synagogues carried out principally five activities:

- the Jewish Chaplaincy Council, an organization providing chaplaincy services that was funded by Combined Jewish Philanthropies (“CJP”) beginning in 1958;
- the *Beth Din*, a rabbinic court operating according to *halachic* principles;
- The *Kasbruth* Commission, a group responsible for determining whether restaurants and other food establishments that sought its stamp of approval were operating in accordance with *kasbruth* requirements of Jewish law;
- Rabbinic Services through the Massachusetts Board of Rabbis and *Vaad Harabonim*; and
- the Saval Chapel, a place where religious services were conducted in downtown Boston on a daily basis.

The Associated Synagogues also maintained a library and religious information center, a rabbinic fund for the aid of indigent rabbis, a counseling service, college outreach program and a Sabbath placement program designed to assist workers in finding employment where they could observe the Sabbath without suffering economically.

Lay Leadership

Jacob Rabinovitz²¹ was the founding President of the Associated Synagogues, formerly dedicated on Pearl Harbor Day (December 7, 1941), and it was a combination of lay and rabbinic leaders who maintained the organization and kept it on course. Eighteen local congregations joined forces to support the creation of the Associated Synagogues as a strong, unified voice for the religious community of Greater Boston.

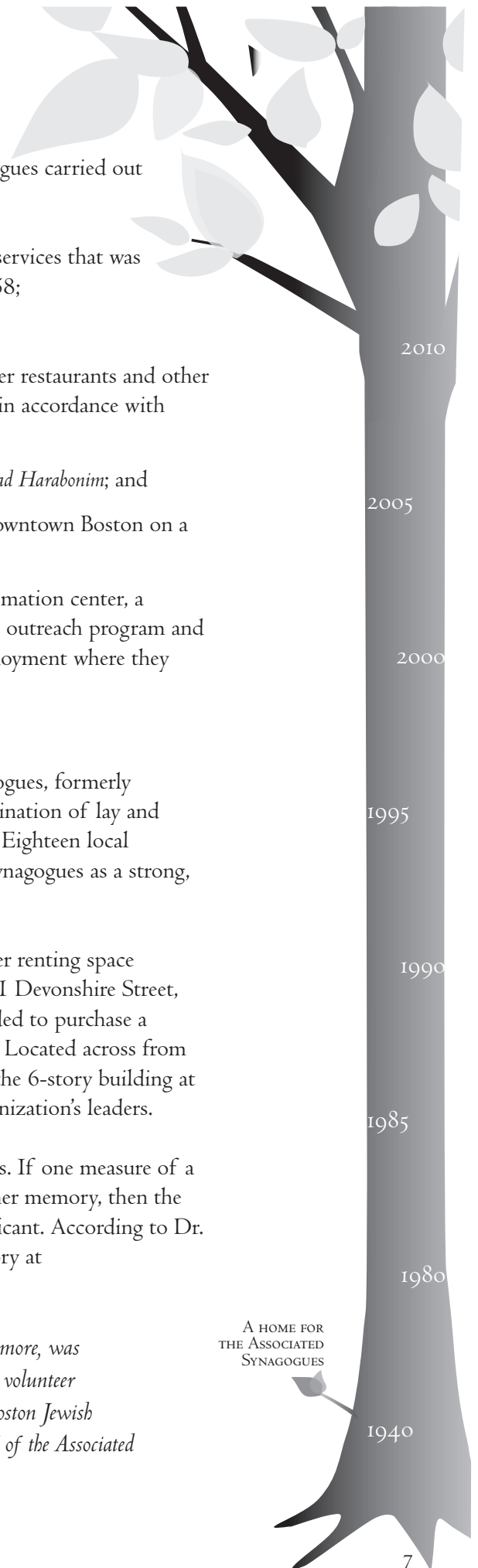
The organization moved at least three times during its early history. After renting space from 1941-1944 at 262 Washington Street and from 1945-1954 at 161 Devonshire Street, a forward-thinking group of leaders of the Associated Synagogues decided to purchase a downtown building as the Boston religious community’s central address. Located across from the Boston Common near the corner of Boylston and Tremont Streets, the 6-story building at 177 Tremont Street became a lasting testament to the vision of the organization’s leaders.

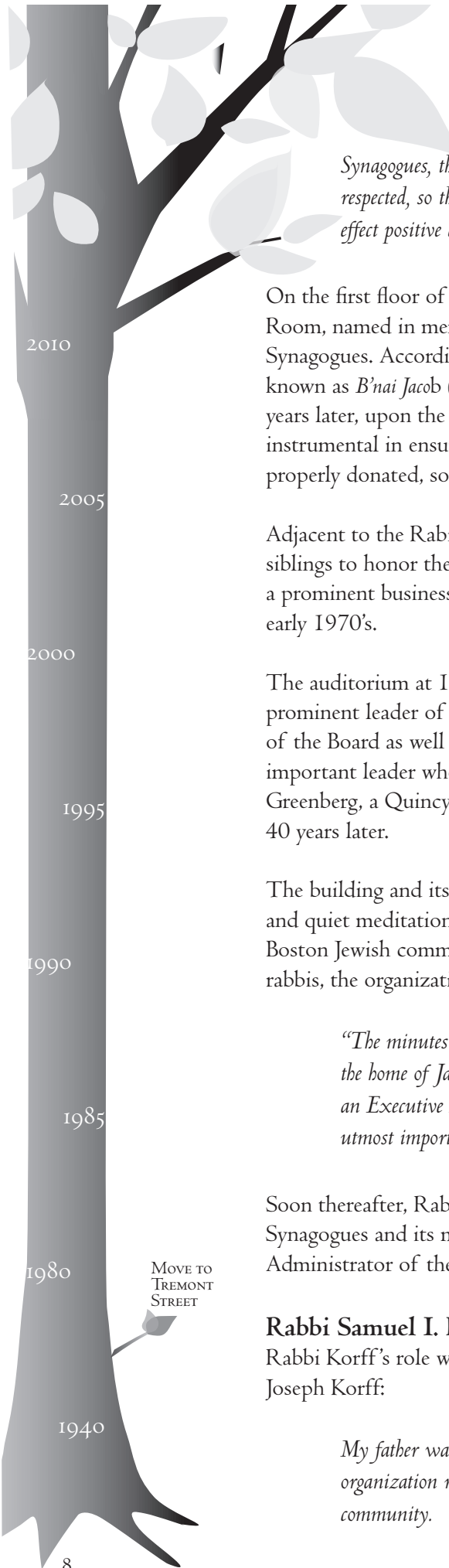
Over the years, the building enjoyed many improvements and renovations. If one measure of a person’s impact on a community is physical space named to honor his/her memory, then the fact that the Tremont Street site had such designations is certainly significant. According to Dr. Jonathan Sarna, Joseph H. and Belle R. Braun Professor of Jewish History at Brandeis University:

“Harry Kraft²¹, President of the Associated Synagogues for a decade or more, was the life blood of the organization. A model lay leader, Kraft spent untold volunteer hours working for Congregation Kheillath Israel of Brookline and the Boston Jewish community. Because of his devotion to Jewish causes, especially on behalf of the Associated

A HOME FOR
THE ASSOCIATED
SYNAGOGUES

1940





Synagogues, the building on Tremont Street was named in his honor. Kraft was widely respected, so the Associated Synagogues could exercise a certain amount of influence to effect positive change.”

On the first floor of the Tremont Street building was the Rabinovitz Library and Reading Room, named in memory of Jacob Rabinovitz, founding President of the Associated Synagogues. According to a number of personal accounts, the Tremont Street building was known as *B'nai Jacob* (the House of Jacob) in honor of the organization's first President. Forty years later, upon the sale of the building, Rabinovitz's daughter, Janice Rabb-Pollock, was instrumental in ensuring that religious artifacts and other important historical items were properly donated, sold or disposed of, as a way of honoring her father's memory.

Adjacent to the Rabinovitz Library was the Saval Chapel, named by Maurice H. Saval^{z1} and his siblings to honor the memory of their parents, Eva D. and Joseph B. Saval^{z1}. Maurice Saval was a prominent businessman and insurance mogul who served as President in the late 1960's and early 1970's.

The auditorium at 177 Tremont Street was named in memory of Louis D. Covich^{z1}, a prominent leader of the Associated Synagogues who served as its Vice President & Chairman of the Board as well as Chairman of the *Kasbruth* Commission for many years. Another important leader who served several decades as *Kasbruth* Commission Chairman was Sumner Greenberg, a Quincy-based businessman, who continues to occupy that post some 40 years later.

The building and its sacred spaces were a major downtown presence – always open for prayer and quiet meditation or study – named after individuals who provided a major presence in the Boston Jewish community. Despite the predominance of respected lay leaders and esteemed rabbis, the organization required professional leadership at its helm.

“The minutes of the Executive Committee meeting of the Associated Synagogues, held at the home of Jacob Rabinovitz on March 18, 1943, noted that the question of finding an Executive Director was brought up by Rabbi [Louis] Epstein who stated, “It is of utmost importance to engage one as soon as possible.”

Soon thereafter, Rabbi Samuel I. Korff^{z1} was hired to oversee the work of the Associated Synagogues and its many departments, and in 1950-51, he was officially named Rabbinic Administrator of the *Kasbruth* Commission and the *Beth Din*.

Rabbi Samuel I. Korff

Rabbi Korff's role with the Associated Synagogues was significant, as explained by his son, Joseph Korff:

My father was one of the founders of the Associated Synagogues of Massachusetts. The organization represents all branches of Judaism in service to the New England Jewish community.

The Orthodox tend not to join organizations like the Associated Synagogues, but his colleague Rabbi Mordechai Savitsky [spiritual leader of Congregation Chevra Shas in Dorchester] encouraged my father to become a member of the Vaad Harabonim, which was part of the Orthodox wing. Savitsky and my father had a falling out and Savitsky dropped out of the Vaad. My father became the rabbinic administrator of the Associated Synagogues, a role which was akin to executive director.

Some members of the Orthodox community castigated my father for being associated with an organization affiliated with Conservative and Reform Jews, but he got concessions from these groups. One was that within the Associated Synagogues the Vaad would be the functioning rabbinic court and it would be controlled by the Orthodox.

My father also wanted to centralize Kasbruth certification so that observant Jews throughout the area could be certain that Jewish dietary laws had been observed in food preparation. He got all the synagogues and temples in the area to agree that they would admit only those Kosher caterers certified by the Vaad Harabonim. This centralized Kasbruth for all of Massachusetts, and later New England. This was a major coup but it led to some friction because some of the Orthodox rabbinate wanted to have the income generated from supervising Kasbruth. So they tried to attack my father. Through the Associated Synagogues, however, my father had sufficient leverage to carry out his goal. He later advanced this program by establishing an extension program to certify packaged food as Kosher.

from an interview appearing in an online article entitled, “Rabbi Samuel I Korff: Continuing the Rabbinic Tradition in America” www.paulgassfamily.com/prologue/prologueI.htm

Beth Din/Rabbinic Court

Among the most newsworthy of the activities of the Associated Synagogues was its activist *Beth Din* under the leadership of Rabbi Korff. One of its widely publicized decisions was its 1968 resolution (by arbitration) of a landlord-tenant dispute that led, ultimately, with Rabbi Korff playing an instrumental role in the formation of the Housing Court of Massachusetts. That case – and the activist view of the *Beth Din* at that time – was summarized as follows in a “New York Times” article published February 6, 1973:

“In the case involving blacks and Jewish landlords in Boston’s South End, the court, acting as arbitrator, found fault with both sides, and the landlords ultimately agreed to sell their buildings to a tenants’ group.”

RABBI SAMUEL
KORFF

1940

1985

1980

1990

1995

2000

2005

2010

Metamorphosis 1967-1981

Change in Rabbinic Leadership

In 1967, Rabbi M. David Weiss^{ztl} became Executive Director of the Associated Synagogues and Rabbi Korff served as its Rabbinic Administrator. A veteran of the Army Air Force, Rabbi Weiss was a 1953 graduate of the Jewish Theological Seminary of America. He served Temple Emanuel in Newton as its Associate Rabbi and was also the Rabbinic Chaplain at McLean Hospital for many years. In 1968 Weiss was also named Executive Vice-President of the Massachusetts Board of Rabbis. According to an article in The Jewish Times, dated January 18, 1968:

This new dual position represents a strengthening of the bonds between the two organizations representing both the rabbinic and lay bodies of the religious institutions throughout the area.



Leaders of the Associated Synagogues gather to plan the 1968 Annual Meeting. Pictured here are: Seated (from L to R) Hirsh Sharf^{ztl}, President, Sumner Greenberg, Benjamin Wachman and Maurice Saval^{ztl}; Standing: Rabbis Abraham Halbfinger, Samuel Korff^{ztl}, Murray Rothman^{ztl} and David Weiss^{ztl}

After the untimely death of Rabbi Korff in 1974, Rabbi Arnold Fine was engaged as Executive Director of the Associated Synagogues, which included responsibility for coordinating the efforts of the Jewish Chaplaincy Council and the Massachusetts Board of Rabbis.

A native of Worcester, Rabbi Fine is a graduate of the Jewish Theological Seminary of America, serving congregations in Pennsylvania and Connecticut before assuming his duties in Boston. For a time in the late 1970's, CJP funded the Executive Director position of the Associated Synagogues. A study commissioned by CJP and published in 1979 contended that the Associated Synagogues had not "succeeded adequately in communicating its broader

RABBI
ARNOLD
FINE

RABBI
M. DAVID
WEISS

mission to the synagogues.” After years of negotiations, CJP withdrew its funding in 1979. Rabbi Fine subsequently relocated to Ottawa, Canada while Rabbi Abraham Halbfinger took on sole responsibility for daily operations as Rabbinic Administrator.

Halbfinger served as Rabbinic Administrator of the *Beth Din, Va’ad Harabonim* and *Kasbruth* Commission, a position he has held since 1979. Rabbi Halbfinger’s expertise in *Kasbruth* enabled him to be an important resource for both vendors and consumers, locally and around the world.

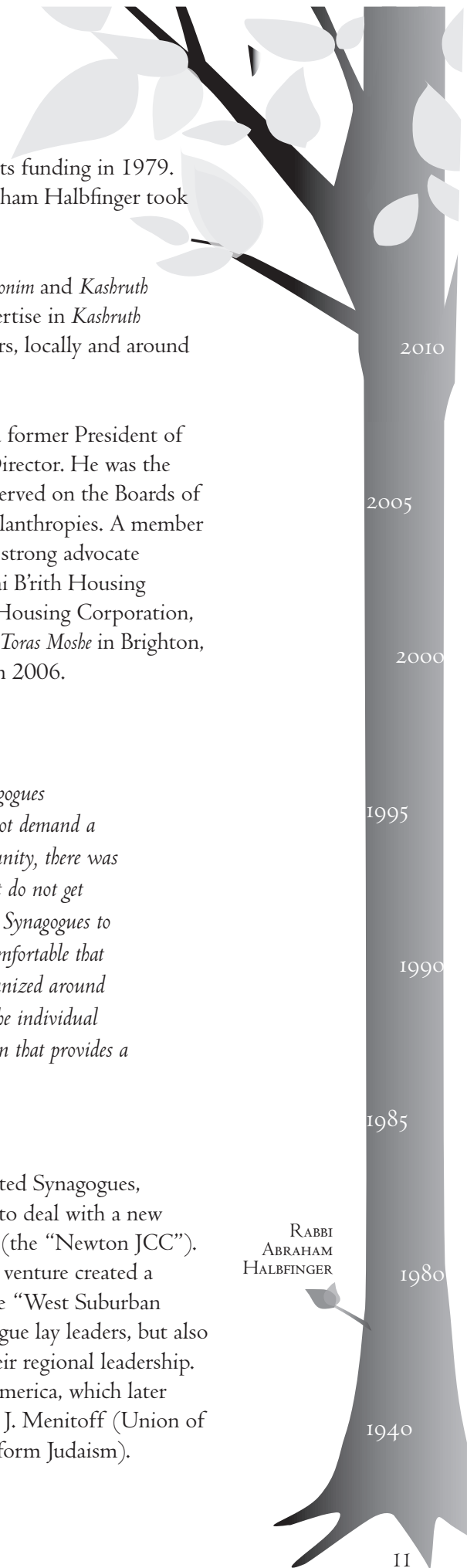
A member of the Rabbinical Council of America, Rabbi Halbfinger is a former President of the *Vaad Harabonim* of Massachusetts, currently serving as its Executive Director. He was the Rabbinic Chaplain at the Mass. General Hospital for 30 years and has served on the Boards of the Jewish Community Relations Council and the Combined Jewish Philanthropies. A member of the State of Massachusetts’ Governor’s Council on Chaplaincy and a strong advocate of affordable housing, Halbfinger is a charter board member of the B’nai B’rith Housing development. Over the years, he was actively involved with Charlesview Housing Corporation, a housing development that is partially owned by Congregation *Kadimah Toras Moshe* in Brighton, the synagogue he led with distinction for 40 years, until his retirement in 2006.

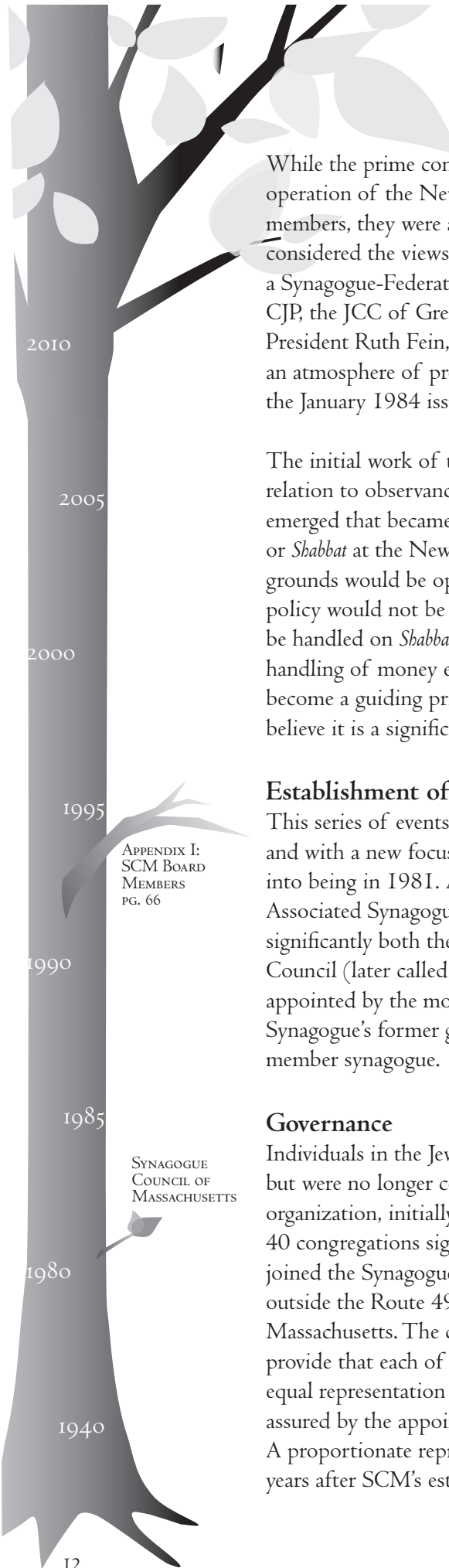
According to Halbfinger:

“The major purpose of the Associated Synagogues was to get all the synagogues across the spectrum of Judaism to work together on projects that would not demand a particular religious orientation. Most importantly, for the outside community, there was one religious voice. However, to this day there are some congregations that do not get involved, and that weakens the voice. There was a need for the Associated Synagogues to reorganize with a new name and new structure. I, personally, wasn’t comfortable that the new organization, the Synagogue Council of Massachusetts, was organized around the movements rather than the congregations. I felt this took away from the individual synagogue. But the Synagogue Council has become an excellent institution that provides a unified voice for the religious community.”

The West Suburban Coalition

At about the same time that CJP withdrew its funding from the Associated Synagogues, congregations in the western suburbs of Boston had formed a coalition to deal with a new development: the building of the Jewish Community Center in Newton (the “Newton JCC”). Synagogues and religious leaders in the western suburbs opposed to this venture created a group known initially as the “Ad Hoc Coalition,” which later became the “West Suburban Coalition.” This group’s leadership included not only rabbis and synagogue lay leaders, but also the Regional Directors of two of the major movements and some of their regional leadership. The Regional Directors were Aaron L. Kischel (United Synagogue of America, which later became the United Synagogue of Conservative Judaism; and Rabbi Paul J. Menitoff (Union of American Hebrew Congregations, which later became the Union for Reform Judaism).





While the prime concern of the Coalition centered on the policies that would govern the operation of the Newton JCC and how these policies might affect synagogues and their members, they were also concerned with process. They felt that CJP had not adequately considered the views of the synagogues and had no mechanism in place to do so. As a result, a Synagogue-Federation Relations Committee was formed that included representatives of CJP, the JCC of Greater Boston, and the West Suburban Coalition. In the words of CJP Past President Ruth Fein, an active member of the committee, “The fact that we can sit and talk in an atmosphere of problem-solving is a sign of the fruition of closer working relations.” (from the January 1984 issue of *FORUM*).

The initial work of the committee concerned the Newton JCC’s policies, particularly in relation to observance of *Kasbruth* and *Shabbat*. During the committee’s deliberations, a principle emerged that became its central tenet. This principle stated that any policy concerning *Kasbruth* or *Shabbat* at the Newton JCC that was opposed by a synagogue/movement on principled grounds would be opposed by the Coalition even if there were congregations for whom the policy would not be problematic. If a synagogue believed, for example, that money should not be handled on *Shabbat* at the JCC, the other synagogues would support a policy prohibiting such handling of money even if they did not themselves share that belief. This approach has since become a guiding principle of the work of the Synagogue Council of Massachusetts and many believe it is a significant factor in the organization’s success.

Establishment of the Synagogue Council of Massachusetts

This series of events led to the rebirth of the Associated Synagogues under a new name and with a new focus. The Synagogue Council of Massachusetts, Inc. (SCM) thus came into being in 1981. Although this organization was and is the same corporate entity as the Associated Synagogues of Massachusetts, it functions with a revised set of by-laws that altered significantly both the mission and the structure of the corporation. Procedurally, the Executive Council (later called Executive Board) is governed by an equal representation of members appointed by the movements and rabbinical associations as compared to the Associated Synagogue’s former governing structure of one voting representative for every member synagogue.

Governance

Individuals in the Jewish community could support SCM’s efforts with financial contributions but were no longer considered ‘members.’ Only congregations could affiliate with the organization, initially at the rate of \$1.00 per household. In the first year of SCM’s existence, 40 congregations signed on as members. In subsequent years, as many as 120 congregations joined the Synagogue Council. Membership policies provided for reduced dues for synagogues outside the Route 495 belt and a provision for Associate Membership for those outside Massachusetts. The cost of membership in 2007 is \$4.50 per household. SCM’s by-laws provide that each of the three major movements, Conservative, Orthodox and Reform, has equal representation in the governance of the Synagogue Council. That representation is assured by the appointment of Executive Council members and Officers by those movements. A proportionate representation of Reconstructionist individuals was added to the Board some years after SCM’s establishment. Each movement appoints Officers in rotation under a system

APPENDIX I:
SCM BOARD
MEMBERS
PG. 66

SYNAGOGUE
COUNCIL OF
MASSACHUSETTS

of predictable succession to the Presidency. Accordingly, the Presidency is held by an appointee of the Orthodox, then of the Conservative, and then of the Reform, and the cycle is repeated.

Early Leadership

Three people played key roles in creating the organization and setting it on its new path. Two of these individuals worked closely in tandem to form the new organization: Alan M. Edelstein and Alan J. Tichnor^{z1}. In 1980, Edelstein was a Vice President of the Associated Synagogues and Tichnor was its Corresponding Secretary. They were actively involved in the discussions with CJP concerning the relationship between CJP and the synagogues, and were the authors of the initial by-laws of the Synagogue Council of Massachusetts.

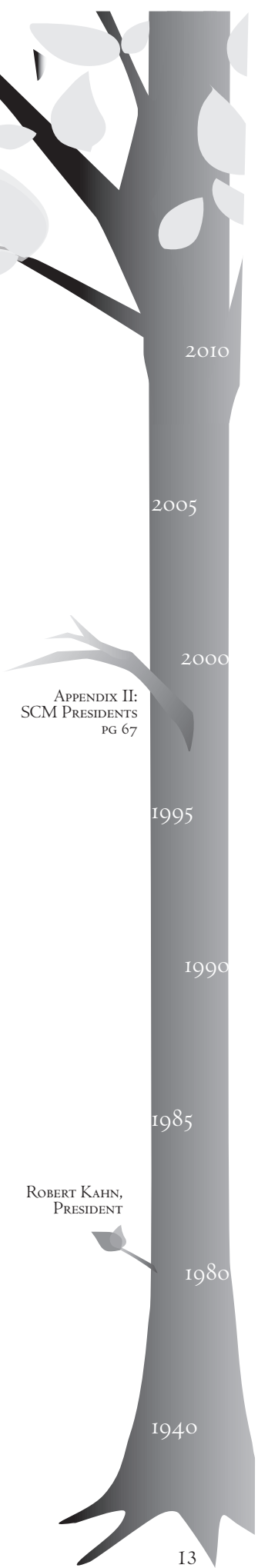
One may wonder why neither of the Alans became President of the fledgling Synagogue Council of Massachusetts. In response to that question, Alan Edelstein recalls:

“One of the untold stories of the formation of the Synagogue Council is why neither of us assumed a leadership position in the new organization. The predecessor group had become an organization reflective almost exclusively of one movement. Alan Tichnor and I agreed that neither would take a leadership office to ensure the new organization’s diversity and to guarantee that no one would misconstrue our intentions. It was not until Alan Tichnor became International President of the United Synagogue of America that he released me from this agreement and asked that I take the Conservative movement’s rotation of President of the Synagogue Council.”

The third individual whose early involvement was crucial to the emergence of the Synagogue Council was Robert I. Kahn, its first President. Kahn was a member of Congregation Beth El-Atereth Israel, an Orthodox synagogue in Newton. He was asked by his rabbi, Rabbi Abraham Koolick^{z1}, to serve as a representative to the Synagogue Council. Kahn contacted Lou Kaitz, a leader of the Associated Synagogues, and according to popular lore, Kahn and Kaitz met one night in the parking lot of Star Market on Route 9 in Chestnut Hill. Kaitz turned over the by-laws and other information about the Associated Synagogues to Kahn that evening, marking the ‘official’ beginning of the new organization.

New Beginnings (1981-1984)

Kahn served as President for more than two years, without the assistance of paid professional leadership in the first year of his service. Kahn thus devoted many hours to the work of the Synagogue Council as an unpaid volunteer, and was responsible for its initial progress. According to Kahn, relationships were somewhat strained between CJP, the congregations and the nascent Synagogue Council. He posited that this may have been the residue of the difficult relationship that had existed between CJP and the Associated Synagogues in the later years of that organization. The early development of the Synagogue Council represented a sincere attempt, on both sides, to improve that relationship. One of the outcomes of that rapprochement was CJP’s commitment to a 3-year demonstration grant of \$65,000 per year,



making it possible for the Synagogue Council to engage professional staff. In a recent interview, Kahn attributes much of the early success of SCM to:

“the absence of a ‘radical right’ in the Boston area while Orthodox rabbis who were not involved in the Synagogue Council did not publicly oppose its work. In short, Kahn believes the success of the Synagogue Council during its early years “was due to the leadership of rabbis eager to engage in the work of K’lal Yisrael.” In fact, according to Kahn, “the Vaad Harabonim wanted the Kasbruth Commission to have an effect beyond the Orthodox community and to be accepted throughout the Boston Jewish community, which its work within the Synagogue Council has facilitated.”

Appointment of an Executive Director

In 1981, it became clear to the leadership of the Synagogue Council that it was necessary to engage an Executive Director in order to carry out the organization’s mission. Kahn appointed Alan Tichnor as chair of a committee to conduct a national search to find an Executive Director. CJP was instrumental in promoting the search, along with Dr. Bernard Reisman, founding Director of the Hornstein Program in Jewish Communal Service at Brandeis University. Reisman encouraged a former student, Alan Teperow, who was serving as Program Director of a Conservative synagogue in Atlanta, to apply for the position. After speaking at length by telephone with Alan Tichnor, Alan Teperow was invited to come for a series of

meetings at Congregation Mishkan Tefila in Chestnut Hill to interview for the position. Less than a year later, Teperow relocated to Boston to assume the position of Executive Director of the Synagogue Council of Massachusetts. He began his duties on August 1, 1982.

A former resident of Randolph and active leader of the school and youth communities at Temple Beth Am, Teperow had been involved with USY (the Conservative movement’s youth group) and was a founder of the Zamir Chorale of Boston and President of the Hornstein Program’s alumni association at Brandeis University. Before accepting the position as SCM’s Executive Director, he conferred with several Boston-area friends – rabbis and community leaders – who warned him that the challenge of working with a transdenominational group in Boston’s current climate might not be advisable, advice he ultimately disregarded.

THE JEWISH ADVOCATE, THURSDAY, JULY 29, 1982

Synagogue Council’s New Executive Director



Alan Teperow

Alan Teperow has been named executive director of the Synagogue Council of Massachusetts, according to an announcement by Robert Kahn, president. The organization, formerly known as the Associated Synagogues of Massachusetts, has its headquarters at 177 Tremont St., Boston.

Teperow was graduated from Brandeis University with an M.A. in Jewish Communal Service from the Hornstein Program in Contemporary Jewish Studies.

For the past six years, he has served as program director of the Ahavath Achim Synagogue in Atlanta, Georgia. He is the author of the Advisor-in-Training Manual for Jewish Youth Workers which as printed by the Jewish Youth Directors Association of America.

He is a past vice president of the Jewish Youth Directors Association, past chairman of the Jewish Youth Workers Council of Atlanta and past vice chairman of the Health and Human Services Division of the Atlanta Jewish Federation. One of the founding members of the Zamir Chorale of Boston, He has been a staff member and educator at Camp Tel Noar in New Hampshire and at Camp Ramah in Massachusetts.

As executive director, Teperow will assume over-all responsibility for the operation of the combined Conservative, Orthodox and Reform Synagogue organization that is the Synagogue Council.

ALAN
TEPEROW

2010

2005

2000

1995

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1985

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1940

Recalling his first days on the job, Teperow remembers with great clarity having only an old electric typewriter, no copier machine, no money, and a building that would necessitate hundreds of thousands of dollars in improvements. Upon entering his office, Teperow noticed a plaque on the entryway wall bearing the names of seven individuals who had participated in the purchase of the building – two of whom were his deceased uncles, Benjamin and Samuel Lipsky²¹.

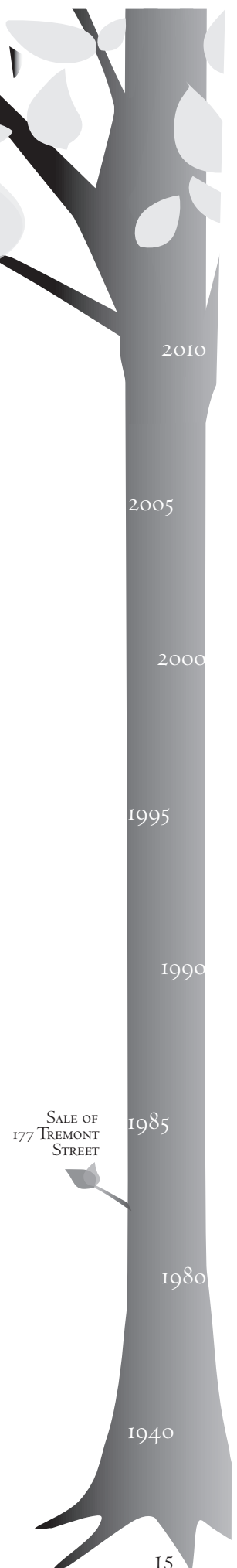
Operation of the 6-story facility on Tremont Street in Boston required engagement of an elevator operator who could work full-time for the organization, doubling as a maintenance worker, custodian and *Sukkah* builder. One of the Associated Synagogues' most popular projects had been a "*Sukkah on the Roof*," erected each year by the elevator operator. Individuals who worked downtown were invited to bring their lunch during each of the Intermediate days of the holiday of *Sukkot*, a project that was continued by SCM until the building was sold some time later.

The first program ever coordinated by SCM and its new Director was a ceremony entitled "Rejoice in the *Torah*" during August of 1982. The event honored the chaplains and firefighters who bravely rescued Torah scrolls from a terrible conflagration at Temple Tifereth Israel in Everett. The program, which brought together close to 100 community leaders in the Saval Chapel on Tremont Street, was a moving ceremony of thanksgiving that demonstrated the potential community-building role of the Synagogue Council of Massachusetts.

Sale of the Tremont Street Building

During Bob Kahn's Presidency, and with a Director now on the job, the question of location became a pressing priority. Owning and occupying a badly decaying building in a precarious downtown location, far from the congregations SCM hoped to represent, raised serious concerns for the organization's leadership. The Synagogue Council owned the building at 177 Tremont Street in Boston where the Associated Synagogues had been operating for 30 years. Kahn appointed as chairman of a Facility Committee a former President of the Associated Synagogues, Maurice H. Saval²¹ and Marc Slotnick, vice chairman, to make and carry out recommendations for the disposition of the building, and subsequent relocation plans.

Following more than a year of deliberations by the Facility Committee, a decision was made by SCM's Executive Council on October 3, 1984 to sell the Tremont Street building and relocate its headquarters to Newton. The net proceeds of the sale, amounting to \$1,115,000, enabled the Synagogue Council to pay for rent, furnishings, insurance and utilities at the Newton site, while maintaining a significant portion of the principal during the subsequent 25 years. Proper disposition of the contents of the building became the sacred task of staff members and volunteers alike. A Torah donated by the family of Jacob Rabinovitz, founding President of the Associated Synagogues, was moved to the chapel at the Beth Israel Hospital, then to Rabbi Yitzhak Korff's *shul* in Dover, and subsequently to Newton. After the Tremont Street sale, the Saval Chapel, its *Aron* and *Torah* scroll were relocated to CJP and its pews donated to Congregation Beth Israel of Onset. Its many religious artifacts, historic archives and important assets were disposed of consistent with legal and moral precedent, and according to Jewish law.





Jewish Chaplaincy Council

Another pressing concern during SCM's early years was the status of the Jewish Chaplaincy Council of Massachusetts, which had existed for many years under the Associated Synagogues. Looking back to the June 15, 1954 meeting of the Executive Committee of the Associated Synagogues, "a motion was made and seconded that the name of the corporation be called the Jewish Chaplaincy Council of Massachusetts, Inc. The motion was carried with one dissenting vote."

Now, in the early 1980's, there was increasing concern – in the community and at CJP (its funding source) – that significant restructuring was needed. There was strong sentiment for the organization to become more professional in its daily operations and more accountable for its actions and procedures for assigning rabbinic chaplains. The challenge to the Synagogue Council was finding a way to exert leadership and comply with CJP's wishes for greater accountability while, at the same time, avoid being perceived as wresting control of the Chaplaincy Council. Kahn led a productive effort to create a new set of guidelines for the Chaplaincy Council that helped reinvigorate the organization and ensure continued funding from CJP. Rabbi Howard K. Kummer^{z"l}, a well-known leader in the Boston Jewish community, was hired in April of 1983 as its new Rabbinic Coordinator. Rabbi Kummer had served Temple Beth Abraham of Canton and had worked for CJP, the AJCommittee and the Metrowest Jewish Federation/JCC before accepting the Chaplaincy Council's part-time position.

Abandoned and Neglected Cemeteries

For some time, the Synagogue Council had been receiving calls from synagogue and cemetery administrators complaining that area cemeteries were in poor shape and were not being properly maintained.

One of Teperow's earliest memories was a chance meeting at the Tremont Street building with an elderly gentleman who had gotten off the elevator on the wrong floor. He introduced himself as Harry Pinkovitz^{z"l} and proceeded to explain, as many others would in the days and months ahead, that he was tiring of his role as sole protector of his Jewish cemetery.

After many such encounters, the Synagogue Council set up a series of gatherings for people to voice their concerns about cemeteries that had gone bad and were lying fallow. Activists were afraid that they were the last surviving members interested in running their cemeteries and that there would be no professional management once they were gone. A committee was created to look into the feasibility of establishing an association of Jewish cemeteries in Greater Boston, chaired by Bruce Schlossberg and staffed by the Synagogue Council of Massachusetts with the assistance of CJP and the Jewish Community Council (now known as the Jewish Community Relations Council). Its efforts were strongly supported by a broad coalition of Jewish community members, synagogue and cemetery leadership, and individuals concerned about the future of Boston's Jewish cemeteries.

Christmas Day Volunteer Program

Bob Kahn was the originator of an idea to have Jews take over the work of non-Jews on Christmas day. His original concept was for Jewish professionals to take over for Christian professionals – doctors substituting for doctors at area hospitals, for example. Out of this idea emerged an annual program under which synagogue members volunteer in soup kitchens, homeless shelters and nursing homes on Christmas day. The first year was a simple volunteer effort by Kahn and a handful of friends and relatives helping out at a local soup kitchen. The excitement generated on that Christmas day was the origin of our community's Project Ezra, a program that continues to this day.

Synagogue Administration

A Commission on Synagogue Administration was established during SCM's early years, comprised of lay leaders and synagogue administrators/executive directors, to look into the possibility of effecting cost savings for member congregations through a central purchasing program. The first product the commission addressed was fuel oil, followed soon thereafter by consortia for copier machines, office supplies and paper products.

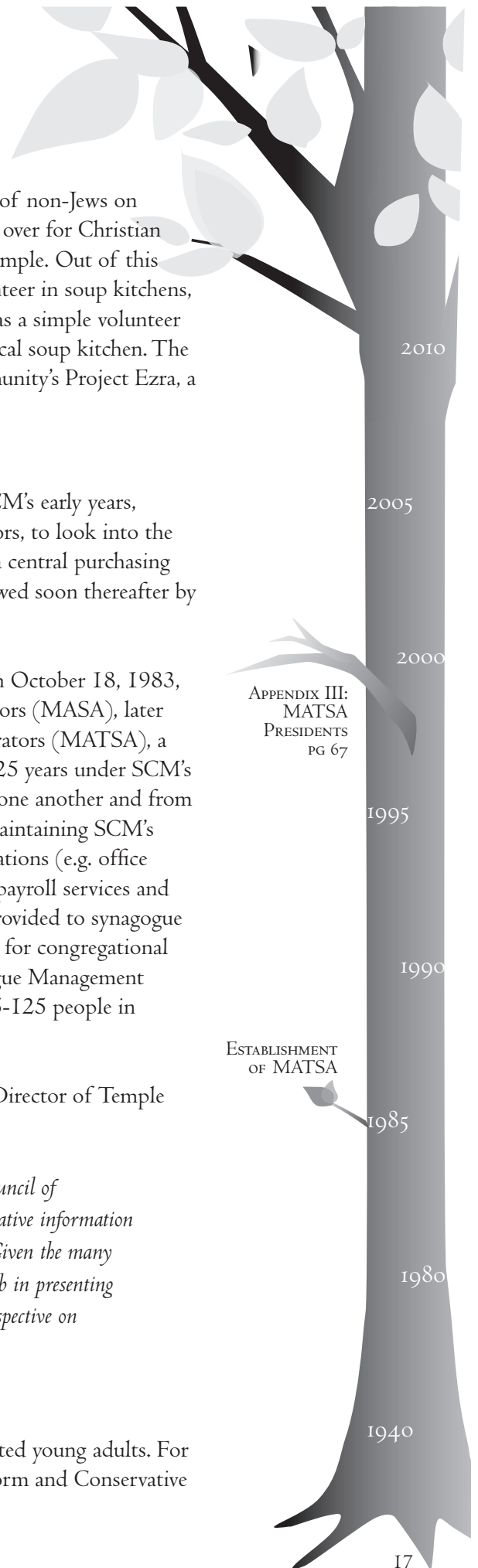
The first official lunch meeting of synagogue administrators was held on October 18, 1983, a precursor to the Massachusetts Association of Synagogue Administrators (MASA), later called the Massachusetts Association of Temple & Synagogue Administrators (MATSA), a professional group of administrators that has met monthly for close to 25 years under SCM's direction. MATSA has enabled synagogue administrators to learn from one another and from experts in the field. Over the years, MATSA has provided expertise in maintaining SCM's buying consortia, providing significant cost savings for member congregations (e.g. office supplies, paper goods, envelopes, computer services, telephone systems, payroll services and copier machines). The annual Dues Survey, which SCM and MATSA provided to synagogue administrators and fiscal planners annually, continues to be a useful tool for congregational planning. In addition, every other year SCM has held a popular Synagogue Management Symposium for synagogue lay and professional leaders, typically with 75-125 people in attendance.

A February 19, 2002 letter received from Daniel Soyer, then Executive Director of Temple Israel of Boston, expressed the following sentiment:

"I would like to convey my thanks and admiration to the Synagogue Council of Massachusetts in connection with your annual dues survey. This comparative information is very useful to Temple Israel's fiscal planners and Board of Trustees. Given the many idiosyncrasies in Temples' dues structures, you have done an admirable job in presenting the information that gives lay leaders and professionals a meaningful perspective on dues practices."

Outreach to Young Adults

One other major initiative in SCM's early years was outreach to unaffiliated young adults. For two years prior to the establishment of the Synagogue Council, the Reform and Conservative



movements in cooperation with Boston's Young Adult Center (YAC) – a program of the JCC's of Greater Boston (later called *Centerpoint*) – had offered High Holiday services on a rotating basis - one year Conservative, the next year Reform. Edie Weider, YAC Director, was invited to a meeting of SCM's Executive Council in January, 1983 to apprise the Board of the group's activities and to consider areas for possible collaboration. As a result of that meeting, it was determined that the Synagogue Council would become the major sponsor and coordinator of the High Holiday program, with two services offered simultaneously in Conservative and Reform settings each year.

These services have taken on a variety of structures during the High Holidays. After experimenting for a number of years with two separate services, the planning committee determined that it would be most effective to offer a single service in one location. The services, called "Gateways," reflected its diverse community by incorporating traditional elements into the Reform-style service, which included guitar accompaniment. Led for many years by Rabbi David Wolfman, URJ Regional Director, the services are now jointly sponsored with *Havurah* on the Hill at the *Vilna Shul*, and are completely planned and run by the young adults themselves.



Norman Koss (left) presents a plaque to Robert Kahn at April 5, 1984 Annual Meeting.

Building a Strong Foundation (1984-1990)

Norman Koss, a United Synagogue representative and Past President of Temple Emunah of Lexington, began his presidency in late December of 1983. Koss, and a later President, Richard (Dick) Wissoker, were both involved with the *Havurah* Coordinating Committee at Temple Emunah in the 1970's when Alan Teperow was their student intern from the Hornstein Program at Brandeis. Koss's administration was devoted to strengthening ties with leaders of the former Associated Synagogues and was marked by important new initiatives and organization-building measures.

Now poised to get its new message out to the public, SCM's first newsletter, entitled *FORUM*, was published in January, 1984, edited by Dr. Avi Rockoff of Newton. The organization's first

OUTREACH
TO YOUNG ADULTS

Annual Meeting was held on April 5, 1984 at the Chateau Garod in Brookline – one of the last events to be feted by the *Kosher* establishment before going out of business. The program was a weekday luncheon featuring an address by Professor Marshall Sklare²¹ of Brandeis University and presentation of Founder’s Awards to Alan Edelstein, Alan Tichnor, Melvin Kutchin and Rabbi Sanford Seltzer.

Relocation to Newton

Once the Tremont Street building had been sold, it was appropriate to devote time and resources to the topic of relocation. But there was initial disagreement between the leadership of the Associated Synagogues and the new leadership of the Synagogue Council regarding where to relocate. The *Vaad Harabonim*, *Kasbruth* Commission and *Beth Din* maintained that, for a number of significant reasons, they were not able to move out of the city. The rabbis cited an *halachic* position that precludes – other than in extreme circumstances – the change of the principal city for the writing and witnessing of religious documents by a rabbinic court. According to this view, documents such as marriage and divorce decrees – which list the name of the city of issuance and the confluence of rivers (for identification purposes) – must continue to be written in the same manner each year unless unanticipated circumstances render this process impossible. Thus, after much discussion, an agreement was reached to allow these entities to remain in downtown Boston. The lease was, and continues to be, signed by SCM and is supported by monthly payments of 40% of the rental costs by the Synagogue Council.

Desirous of relocating closer to its constituency, SCM’s main headquarters and allied entities moved to Newton. During the *Hanukat Habayit* dedication of the Synagogue Council’s new office suite, Maurice Saval, who had overseen the long and careful process that led to the move west, proclaimed:

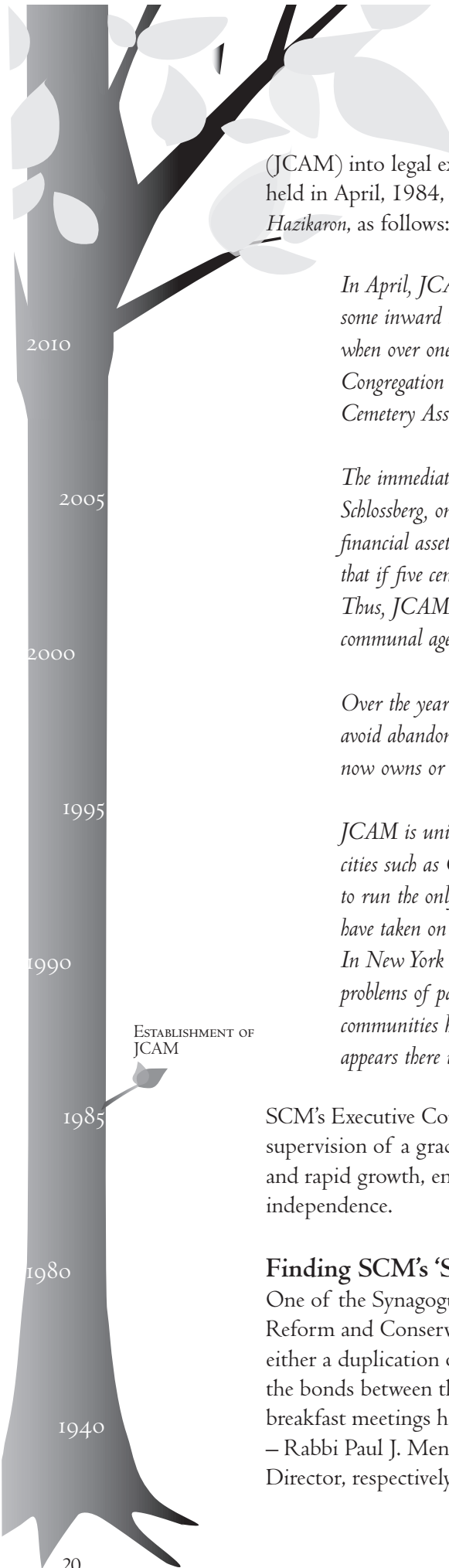
“The Synagogue Council now has two geographic locations, but we are one body and one spirit.”



Affixing the mezuzah at SCM’s new offices in Newton on February 25, 1985 are (left to right) Newton Mayor Theodore Mann²¹, Alan Teperow, Rabbi Howard Kummer²¹, Norman Koss and Marshall Schneider.

Establishment of the Jewish Cemetery Association of Massachusetts

Also coming to fruition during Koss’s presidency was the successful completion of the Cemetery Committee’s work, bringing the Jewish Cemetery Association of Massachusetts



(JCAM) into legal existence in 1984. The efforts of the committee culminated in a meeting held in April, 1984, that JCAM describes, in the Winter, 2004, edition of its newsletter, *Hazikaron*, as follows:

In April, JCAM will celebrate its twentieth anniversary. Occasions like this prompt some inward thinking on whether our current success was even thought of back in 1984 when over one hundred representatives of Jewish cemeteries and organizations met at Congregation Mishkan Tefila in Chestnut Hill and ratified the bylaws of the Jewish Cemetery Association of Massachusetts, Inc.

The immediate problem was the near abandonment of five Jewish cemeteries. Bruce Schlossberg, one of the founders of JCAM, had done an inventory of the physical and financial assets of the Jewish cemeteries in the area. The realization came from his work that if five cemeteries could be abandoned, others were not far from sharing the same fate. Thus, JCAM came into being conscious that its mission would be to serve as the Jewish communal agency of last resort for the management of any of our failing cemeteries.

Over the years, JCAM has provided management services to Jewish cemeteries for them to avoid abandonment, as well as run cemeteries when there is no one left to do so. JCAM now owns or manages close to 90 of about 160 such cemeteries.

JCAM is unique among other Jewish communal agencies in the U.S. In some small cities such as Charlotte, NC or Scranton, PA there exists a Jewish cemetery association to run the only Jewish cemetery. Some Federations such as in Cleveland and Buffalo have taken on the task of looking after abandoned cemeteries because no one else will. In New York and Philadelphia, ad hoc committees have been set up to deal with the problems of particular cemeteries on the brink of abandonment. Increasingly, other Jewish communities have looked at the JCAM model as one they might want to replicate. It appears there is nothing like JCAM on the American Jewish scene!

SCM's Executive Council voted to offer office space at no charge to JCAM and also to provide supervision of a graduate student intern. JCAM has enjoyed broad support in the community and rapid growth, enabling the organization to gradually achieve fiscal and institutional independence.

Finding SCM's 'Strategic Niche'

One of the Synagogue Council's overriding challenges, often articulated by officials of the Reform and Conservative movements, has been to find its 'strategic niche' while avoiding either a duplication or competition of efforts. To address this issue head-on, and to strengthen the bonds between the professional leadership of the denominational movements, regular breakfast meetings have been held between Alan Teperow and the heads of these groups – Rabbi Paul J. Menitoff & Audrey J. Wilson (UAHC/URJ Regional Director and Associate Director, respectively; and more recently with Rabbi David S. Wolfman, Menitoff's successor,

and Aaron L. Kischel (USCJ) Regional Director). Three of the major areas for SCM's transdenominational involvement, agreed upon at these early meetings and affirmed by the Executive Council, were: (1) outreach to the unaffiliated; (2) hunger and homelessness; and (3) synagogue administration. The overriding rationale for Synagogue Council leadership in these areas expresses the view that, as a united community, our congregations can be most effective in a broad-based coalition representing as many as 180 synagogues across Massachusetts.

Outreach to the Unaffiliated

To that end, a wide range of activities was launched in 1984 and 1985 to reach the unaffiliated of Massachusetts. These included Synagogue Fairs at area JCC's, Task Forces on Affiliation and Outreach to Young Adults, and creation of Synagogue Affiliation Month to reach out to individuals and communities across the Commonwealth. Although no data exist to assess the results of these efforts, synagogue leaders were clearly energized by the initiative, enjoying the burgeoning partnership with CJP (and other area Federations), coupled with joint programming with local JCC's. This made the initiative worthwhile from the perspective of the Executive Council which supported the continuation of these programs for many years. Nancy Kaplan, an active member of Temple Ohabei Shalom in Brookline, was hired in 1985 as SCM's first Staff Associate, responsible for public relations and outreach to the unaffiliated.

The two Affiliation Task Forces – one on Synagogue Membership and the other on Outreach to Young Adults – were comprised of Jewish individuals reflecting the entire spectrum of those involved with, and those alienated from, synagogues. Both groups met for close to a year, and filed their reports and recommendations in September of 1984.

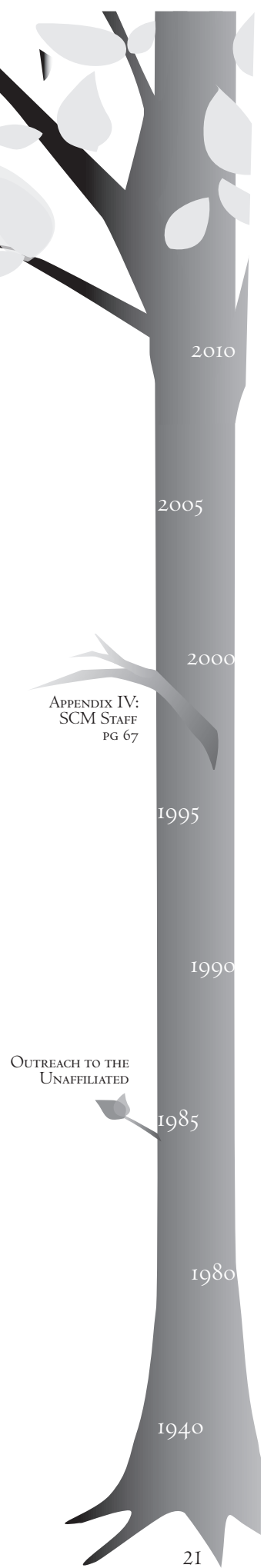
Some of the recommendations of the Synagogue Membership Task Force, which were implemented in subsequent years, included:

- training synagogue secretaries and receptionists to be more welcoming;
- an expansion of recruitment strategies by congregations;
- implementation of a sliding scale for membership based on income and marital status; and
- the provision of baby sitters at *Shabbat* services.



Synagogue Affiliation Month Established by SCM

Also a result of the Task Force's work was designating March as as Synagogue Affiliation Month by the Synagogue Council, in cooperation with CJP. Its purpose was to promote a high profile for area congregations through coordinated programming and marketing efforts (subsequently renamed Synagogue Awareness Month to reflect SCM's desire to bring people to the synagogue regardless of their affiliation plans). The emphasis of the campaign was on congregation-based programming, shared advertising, feature stories highlighting Synagogue Affiliation Month, a photo contest and Affiliation supplement in "The Jewish Advocate," and special Synagogue Fairs and outreach workshops. Synagogue Awareness Month was an example of how effective the cooperation between SCM and CJP had become, with recognition on both sides that the resources and expertise of each agency were crucial to the success of the campaign. CJP's Public Relations



team worked closely with Synagogue Council staff to develop many of the campaign's promotional materials, and creation of the slogan "Be A Part . . . Not Apart."



"Shabbat Shalom Boston" Brings Young Adults Together on Shabbat

The major recommendation of the second task force, devoted to Outreach to Young Adults, was the creation of special *Shabbat* services for singles at area congregations, following the High Holiday model. This resulted in a young adult Friday evening service at Temple Emeth in Chestnut Hill on March 29, 1985 that drew an unprecedented 600 singles to *shul* for prayer, singing, refreshments and socializing.

The official launch of "*Shabbat Shalom Boston*" in 1986, with its identifiable logo of the Boston skyline and an active committee of twenty young adult leaders in their 20's and 30's, resulted in a series of eight Friday night services in different synagogues throughout the year. The program, planned collaboratively with the YAC and area congregations, was possibly the first attempt in North America to reach large numbers of young singles for *Shabbat* services in synagogues on a sustained basis. Funded each year by generous grants from CJP and the George and Beatrice Sherman Family Charitable Trust, these services have brought hundreds of young Jews into synagogues every month and have been responsible for dozens of successful marriages. As many as 1200 young adults attended "*Shabbat Shalom Boston*" services in a single evening when the program was held in Brookline or Newton.

Some years later, many of these young adults have become active in local synagogues or in congregations in other parts of the country. "*Shabbat Shalom Boston*" (and its successor programs, *Nashira* and "*Shabbat Boston*") received a first place Program Award at the Jewish Welfare Board's international conference in Toronto in 1986. Accepting the award on behalf of the Boston Jewish community were Alan Teperow along with Bernard T. Rosen²¹ and Paula Sidman, Executive Director and President, respectively, of the Jewish Community Centers of Greater Boston (the parent organization of YAC).



Rabbi Abraham Morhaim (right) and Cantor Sam Pessaroff (left) of Temple Ner Tamid of Peabody meet with members of the "Shabbat Shalom Boston" committee in 1987.

APPENDIX IV:
HORNSTEIN
STUDENT INTERNS
PG 67

SHABBAT
SHALOM BOSTON

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1985

1980

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2005

2010

Because of the success of “*Shabbat Shalom Boston*,” a pilot service for singles over 40 was held on April 3, 1987 at Temple Israel of Boston. Even before the April 3rd service had taken place, enough enthusiasm had been generated to make the 40+ experiment an ongoing project of SCM, with four services planned for the coming year. Hundreds of these older singles attended services regularly through the 40+ program because of the opportunity to pray and socialize with other like-minded individuals.

Hunger and Homelessness

To address the acute need for food and shelter in Massachusetts, the Synagogue Council helped sponsor a number of local conferences, ramped up its coordination of Project Ezra, supported the efforts of the Sunday’s Bread volunteer program at the Church of All Nations, helped promote the Greater Boston Walk for Hunger, and offered several tours for synagogue leaders of area shelters and feeding programs.



Irving Belansky (left) receives the Presidential gavel from Norman Koss at the 1986 Annual Meeting.

At SCM’s 1986 Annual Meeting, Norman Koss handed over the gavel of leadership to Irving Belansky, also a resident of Lexington. In summing up his years as President, Koss cited the Unity Mission to New York as his greatest achievement, a program that was set in motion during his Presidency with the creation of a Committee on Jewish Unity and actually taking place in 1987 while Belansky was President.

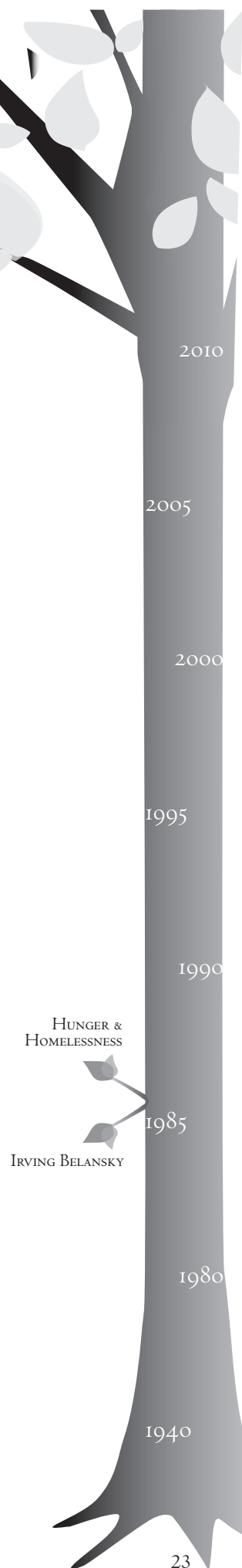
In reflecting on his role as President, Belansky noted that:

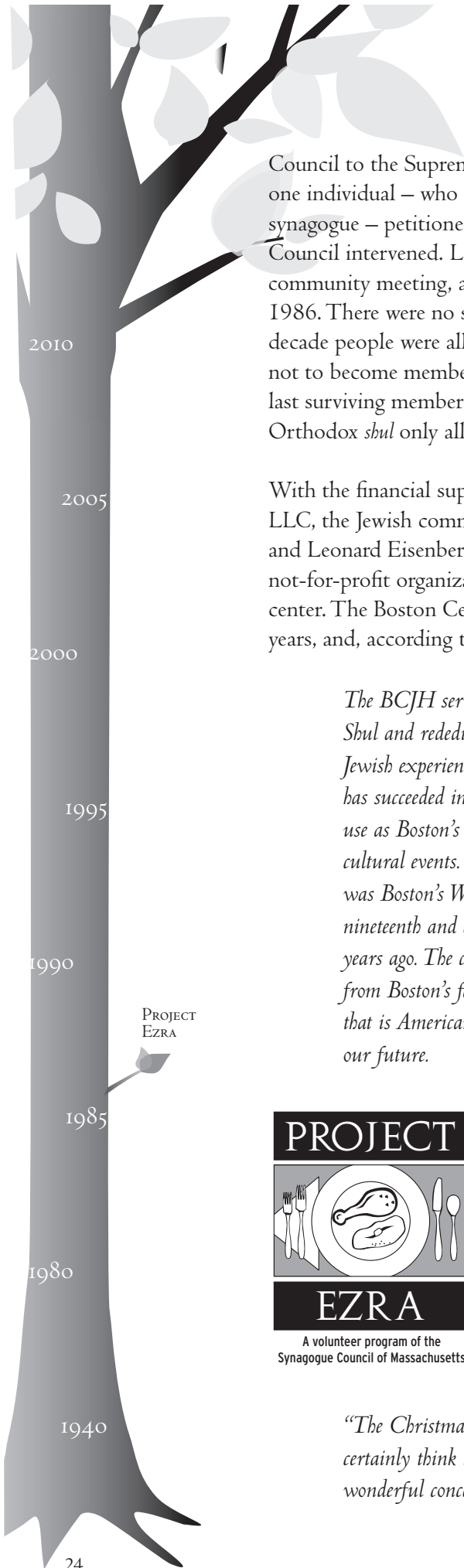
“I am most proud of being the first Reform President of the Synagogue Council and taking the responsibility to demonstrate the similarities between the faith communities within Judaism: we study, we pray and we do good deeds.”

Belansky served as President of Temple Isaiah of Lexington and, following his term at SCM, became President of the Northeast Council of UAHC.

SCM Goes to Court to Save the Old Vilna Shul

Belansky was also particularly proud of SCM’s significant role in a case involving the “Old Vilna Shul” on Beacon Hill. Who has the legal right to close a synagogue, dissolve the corporation, and dispose of its assets? This is the question that was posed by the Synagogue





Council to the Supreme Judicial Court of Massachusetts concerning the Vilna *Shul*. After one individual – who claimed to be the last surviving member and current President of the synagogue – petitioned the Attorney General for the right to do just that, the Synagogue Council intervened. Looking for people who had been members of the *shul*, SCM held an open community meeting, ably run by Belansky, at the Hill House on Beacon Hill on March 10, 1986. There were no surviving members of the congregation because, allegedly, for more than a decade people were allowed to make donations to the *shul* or pay for High Holiday tickets, but not to become members. The acting President claimed that he and his sister and niece were the last surviving members of the synagogue, but that was found to be false as the by-laws of this Orthodox *shul* only allowed men to become members.

With the financial support of CJP and discounted legal representation by Rubin and Rudman, LLC, the Jewish community was placed in the expert hands of attorneys Andrew Newman and Leonard Eisenberg. After a long and deliberative legal process, the Vilna Shul was sold to a not-for-profit organization interested in preserving the structure as an historic site and cultural center. The Boston Center for Jewish Heritage (BCJH) has become very active over the ensuing years, and, according to its website (www.bcjh.org/vilna_shul_page.htm):

The BCJH serves as a non-profit organization whose mission is to restore the Vilna Shul and rededicate it as a center for exploring the rich traditions of the American Jewish experience through exhibits and programs. The Boston Center for Jewish Heritage has succeeded in purchasing and is now restoring the once-abandoned Vilna Shul for use as Boston’s historic Jewish museum and as a gathering place for community and cultural events. The Shul is located on the north slope of Beacon Hill, adjacent to what was Boston’s West End, a vibrant, largely Jewish immigrant neighborhood of the late nineteenth and early twentieth centuries that was lost to urban renewal roughly thirty years ago. The city’s only surviving immigrant-era synagogue, the Vilna Shul is just steps from Boston’s famed Freedom Trail. The Shul serves as the perfect symbol of the synthesis that is American Jewish culture. Its architecture reflects our history; its programs explore our future.



Project Ezra Provides Volunteers on Christmas Day

During this period, Project Ezra enjoyed widespread support from congregations all across the Commonwealth and unprecedented recognition in the television, radio and print media. December 1986 saw more than 600 synagogue and community volunteers helping out at homeless shelters and feeding programs so that Christian volunteers could spend the holiday with their families. Among the many expressions of gratitude was the following note from a staff member of the Somerville Homeless Coalition:

“The Christmas celebration at the shelter was one of sharing and cooperation. We certainly think the interfaith effort was beneficial and thank you all most sincerely for this wonderful concern for our less fortunate brothers and sisters.”

The Christmas Day volunteer program was officially launched that year, becoming one of SCM's most important and visible efforts. Not only did Project Ezra enable large numbers of volunteers to help those in need on Christmas Day, but it also provided a meaningful volunteer opportunity for congregations regardless of geographic location, denominational leaning or financial capacity. Roz Garber, former Education Director of Temple Beth Shalom of Needham and a resident of Chestnut Hill, was hired in 1986 as a part-time Staff Associate to run Project Ezra and other SCM programs. In subsequent years, Project Ezra became the conduit for synagogues to establish ongoing partnerships with the feeding program or shelter they visit on December 25th.

SCM's First Long Range Plan

In June of 1987 – some five years after SCM's incorporation – the Executive Council accepted the report of a Long Range Planning Committee, drafted into action by President Belansky and facilitated by Phyllis Wasserman. After a full year of meetings and deliberations, the committee made a series of recommendations to the Board, with an implementation plan proudly announced by Belansky at the June 8, 1987 Executive Council meeting. As a result of the Strategic Planning process, the Synagogue Council adopted its first Mission Statement in 1987, articulating that SCM's overarching goal is:

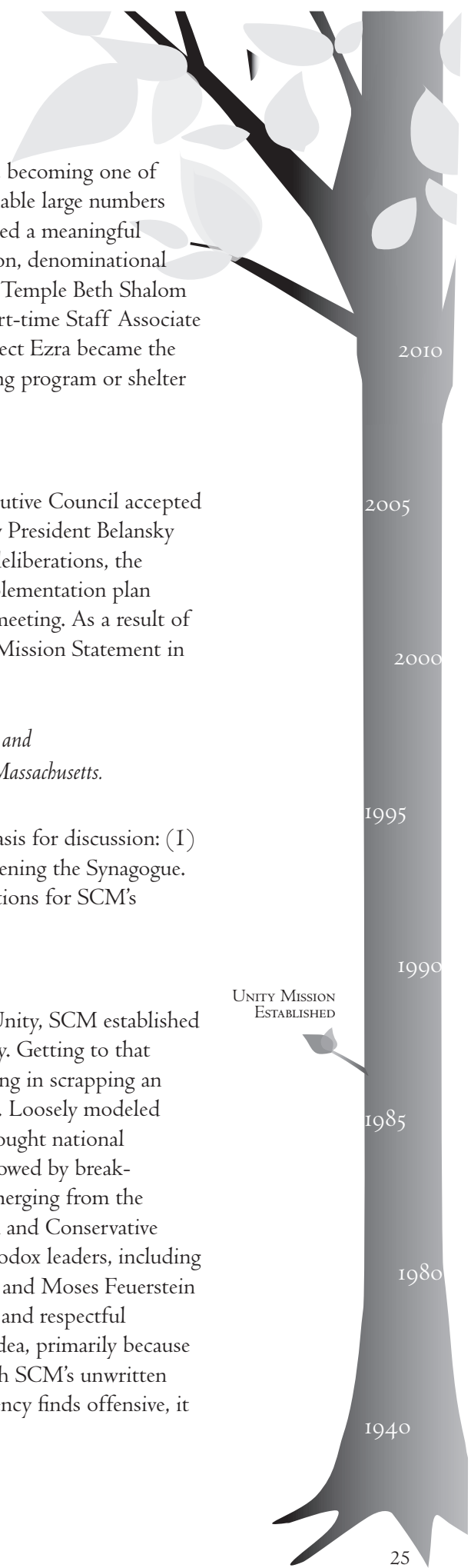
To represent our membership for the sacred purpose of fostering Judaism and strengthening the institution of the synagogue in the Commonwealth of Massachusetts.

The committee chose three key priority areas from this statement as a basis for discussion: (1) To Represent our Membership; (2) Fostering Judaism; and (3) Strengthening the Synagogue. Policy recommendations in each of these areas dictated important directions for SCM's professional and lay leadership to follow in the ensuing years.

Inaugural Unity Mission Travels to New York City

In October 1987, as the result of the work of a Committee on Jewish Unity, SCM established an intensive two-day Young Leadership Unity Mission to New York City. Getting to that point, however, took many meetings and high-level conversations, resulting in scrapping an original concept for a Symposium on Jewish Unity to be held in Boston. Loosely modeled after CLAL's Critical Issues Conferences, the symposium would have brought national spokespersons of the four major movements to Brandeis University, followed by break-out groups and a plan to establish a number of local dialogue groups emerging from the conference. Having already gotten buy-in from leadership in the Reform and Conservative movements, Belansky and Teperow arranged for meetings with key Orthodox leaders, including Rabbi Abraham Halbfinger, Rabbi Meir Horowitz (the Bostoner *Rebbe*), and Moses Feuerstein (a local and national leader of the Orthodox Union). With unequivocal and respectful assertiveness, each of these leaders explained their discomfort with the idea, primarily because the media might distort statements or sensationalize disagreements. With SCM's unwritten policy not to go ahead with a project that any group within its constituency finds offensive, it was "back to the drawing board."

UNITY MISSION
ESTABLISHED



Teperow recalls returning by plane from a conference in Washington, DC with Aaron Kischel, head of the Conservative movement in New England. He asked Kischel what he thought of an idea to take the ADL/JCRC model of political advocacy in Washington and apply it to a religious unity educational gathering, not in Boston or Washington, but in New York. Kischel liked the concept, and pledged his support of the project. It was just a few months before everyone agreed, and the Executive Council endorsed a concept of a Unity Mission to New York, designed for young synagogue leaders.

Because of the direct relationship between the local UAHC and USCJ and their national movements/seminaries, it was relatively easy to line up speakers through their regional offices. Reaching out to Yeshiva University (YU), however, was a different story. Local Orthodox individuals, rabbis and congregations had supported SCM from its inception, but there had never been recognition from any national source. With that reality in mind, Maurice Saval – a Board member of SCM and prominent Orthodox leader locally and nationally – offered to contact his friend, Dr. Norman Lamm (then President of YU) about a visit by the Mission group. Saval was reluctant, however, to make the contact by telephone, offering to broach the topic with Dr. Lamm at one of YU’s Board meetings in New York. This was a slow process, however, and it was decided to contact YU directly, rather than imposing on the busy schedule of a man of Dr. Lamm’s stature. Much to SCM’s delight, the request for a visit was very well received. Right from the start, a wonderful relationship developed between SCM and YU, and in particular, YU’s Vice President of RIETS (Rabbi Isaac Elchanan Teacher’s Seminary), Rabbi Robert Hirt. Rabbi Hirt has helped plan, and personally greeted every Unity Mission since the 1987 inaugural trip.

Appendix V:
Unity Mission
Speakers
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First Annual
Unity Mission



Participants in the Young Leadership Unity Mission to New York City, October 25-27, 1987.

Thirty young leaders from area Orthodox, Conservative, Reform, and Reconstructionist congregations traveled together on this first Mission, flying from Boston to New York and visiting each movement’s center of learning.

The Unity Mission’s purpose was to bring a diverse group of young congregational leaders to meet with key national spokespersons of the major Jewish movements. The participants, selected for their leadership potential by rabbis from synagogues throughout Massachusetts, tackled serious issues that they would face over the next decade and beyond, especially Yitz Greenberg’s provocative question, “Will there be one Jewish People by the year 2000?”

On the first Mission in 1987, the group met with Dr. Norman Lamm, President of Yeshiva University (Orthodox); Dr. Ismar Schorsch, Chancellor of the Jewish Theological Seminary of America (Conservative); Dr. Eugene Borowitz, Professor of Education and Jewish Religious Thought at the Hebrew Union College-Jewish Institute of Religion (Reform); Ira Silverman²¹, former President of the Reconstructionist Rabbinical College; and Ted Comet, Director of International Affairs of the Council of Jewish Federations. Rabbi Irving “Yitz” Greenberg addressed the group as the keynote speaker, emphasizing the need for dialogue and diversity in Jewish life.

As important as the impressive array of speakers, however, was the fact that the Mission participants met each other. For many, it was the first time they had crossed the boundaries that separated their own denominations to talk with other young Jews as social and religious peers. They learned that they were all deeply committed Jews, despite differences in their theological philosophies and forms of worship. Through an intensive 48 hours of meetings, candid group discussions and socializing, the Mission participants overcame many stereotypes and effectively cemented new friendships.

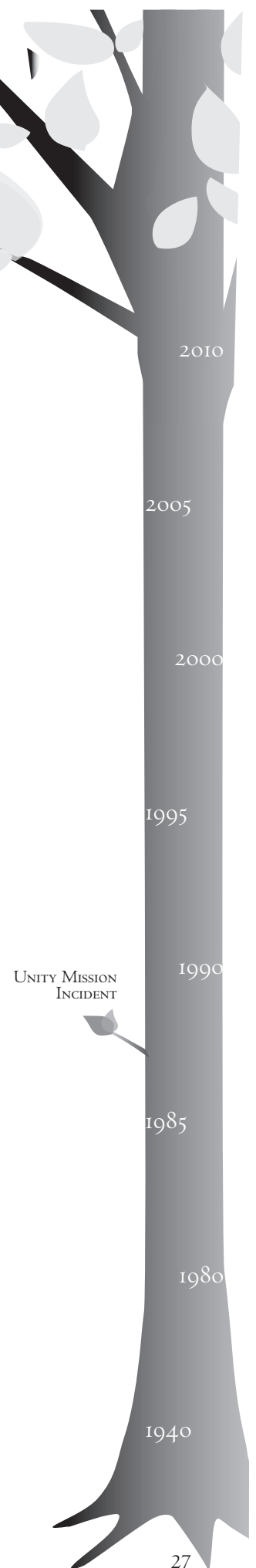
It was clear that many of those who participated in a Unity Mission saw themselves as responsible for reversing the trends of polarization that threaten the unity of the Jewish people. In a survey assessing the impact of the Mission on the participants, 100% of the respondents indicated that their feelings about the other denominational groups had changed as a result of the two-day program. 65% of those responding had spoken with their congregational rabbi upon returning from New York, and 50% of the respondents had been involved in organizing unity-related activities and speaking to congregations and community groups about Jewish unity. They commenced the important process of *real* dialogue.

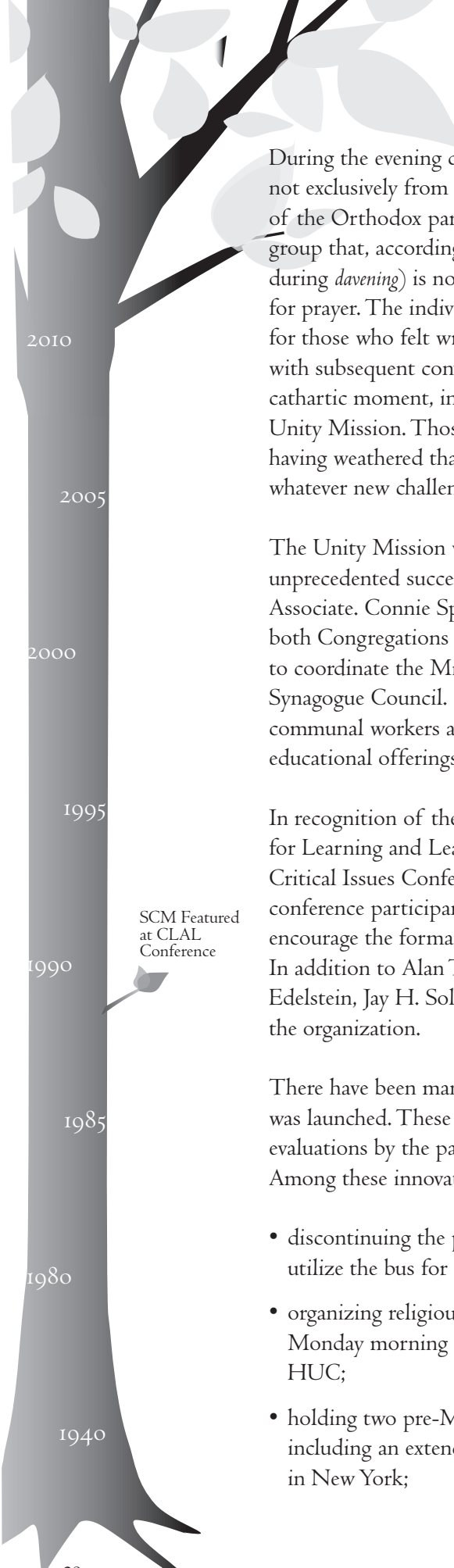
Typical of the comments reflected in the surveys are these widely-held feelings:

“I now see that great harm has come from institutionalizing our thoughts, alliances and stereotypes of other religious groups.”

“My participation in the Mission has only deepened my commitment to promote Jewish unity wherever opportunities present themselves. I feel strongly that these types of Missions must continue.”

There are Unity Mission stories too numerous to recount in the pages of this document, but there was a noteworthy incident during the inaugural Mission. The planning committee had consciously decided that no religious services would be offered as part of the Unity Mission, recognizing the wide diversity of practices and beliefs reflected by the participants. An unanticipated necessity rendered that decision void: the requirement for an afternoon *Mincha* service requested by Yitz Greenberg, who was saying *Kaddish* at the time. So, with no fanfare or advanced planning, people were invited to a conference room for a makeshift *minyan*. As those who chose to participate filed into the room, one of the Orthodox men informed the women that they would not be able to come in (and could, if they wished, join the prayers from the outside lobby). This left many of the women feeling alienated, irate or terribly hurt.





During the evening debriefing session, sparks began to fly. Both women and men, mostly but not exclusively from the liberal movements, expressed their dismay over the incident. One of the Orthodox participants – an ordained rabbi not serving in a pulpit – explained to the group that, according to Jewish law, a *mechitza* (physical separation between men and women during *davening*) is not required when services are held in a public area not usually designated for prayer. The individual who had asked the women to leave expressed his profound concern for those who felt wronged by his statement, and apologized for the error. Tears flowed freely with subsequent conversation focused on healing the wounds and moving forward. This was a cathartic moment, indeed, and an emotional beginning to the Synagogue Council's first-ever Unity Mission. Those involved with the planning and carrying out of the Mission felt that, having weathered that tumultuous but instructive incident, we would now be prepared for whatever new challenges might arise in the future.

The Unity Mission was made possible by a program grant from CJP, which, as a result of its unprecedented success, was increased in 1988 to enable SCM to engage a part-time Unity Associate. Connie Spear Birnbaum²¹, a resident of Newton and, at the time, a member of both Congregations Mishkan Tefila and Beth El-Atereth Israel, was hired in March of 1988 to coordinate the Mission as well as several other unity activities being contemplated by the Synagogue Council. Other Unity projects during this period included a seminar for Jewish communal workers and educators, a women's conference with Yitz Greenberg, and several new educational offerings for adults – all with a pluralistic mindset and curriculum.

In recognition of these efforts, SCM was selected by CLAL (the National Jewish Center for Learning and Leadership) as the subject for small-group workshops at its 1988 national Critical Issues Conference in New Jersey. These workshops were designed to acquaint conference participants with the Synagogue Council's history, mission and structure, and to encourage the formation of similar organizations in communities throughout North America. In addition to Alan Teperow and Roz Garber, workshop leaders from SCM included Alan M. Edelstein, Jay H. Solomont, Norman Koss and Lewis H. Millender²¹, all officers of the organization.

There have been many important changes and innovations in the 20 years since the program was launched. These have been instigated after a deliberative process of written and verbal evaluations by the participants as well as committee and Board review.

Among these innovations are:

- discontinuing the practice of traveling to New York by airplane in order to save time and utilize the bus for educational purposes;
- organizing religious services at each institution as well as at an Orthodox synagogue on Monday morning for a traditional *Shacharit* service prior to the more liberal worship service at HUC;
- holding two pre-Mission meetings in Boston with local rabbis from each denomination, including an extended Reconstructionist presentation in place of a Reconstructionist speaker in New York;

- utilizing small group experiential exercises to sensitize participants about their perceptions and beliefs in an attempt to build community;
- making annual visits while at JTS to the Rare Book Room and several visits over the years to the Yeshiva University Museum;
- holding small group meetings at each institution with rabbis/rabbinical students;
- enjoying late-night singing following dinner on Sunday evening;
- changing the focus of the Mission to include all ages, including teenagers who are regional leaders of their youth movements; and
- moving the hotel venue from Manhattan to Fort Lee/Teaneck NJ, Riverdale NY, and – in celebration of the 20th New York Mission – Borough Park NY.

Upon returning to Boston, some participants established Unity Committees in their congregations, spoke about the Mission at *Shabbat* services or special synagogue events (sometimes bringing fellow Mission alums with them for the presentation), and developed educational or leadership development programs with area congregations of differing movements. Mission alums have generally seen themselves as ‘unity *shlichim*/emissaries’ to help teach the lessons of the Unity Mission to their communities. That message, simply stated, is to take pride in one’s own expression of Judaism while embracing our community’s diversity. Paula Tobenfeld, a Unity Mission alum, looks back at her Mission experience:

“The idea of approaching Torah and mitzvot as a ladder (sulam, in Hebrew) attempts to make each person’s journey less intimidating. If we add our acceptance of the yoke of Jewish tradition one rung at a time, that yoke will seem less burdensome. Sometimes, though, that ladder can take us to unexpected destinations. Such was my experience.

It began with my own Synagogue Council Unity Mission, in 1990. I remember overhearing a comment at the first meal together during birkat hamazon. One Orthodox participant whispered to another, “Look, the Reform and Conservative Jews don’t even know the words.” Indeed, I was one of those Conservative Jews. Certainly there were larger issues that separated us during the conference. Heated debates about the effects of patrilineal descent; lack of opportunity for women to serve as prayer leaders; and the appropriate role of keruv (outreach) were only a few of the topics that left many of the boisterous participants, ultimately ‘going back to their own corners.’ Or did we?

One of our New York destinations involved an afternoon meeting with Rabbi Arthur Green, then leader of the Reconstructionist Rabbinical College. We met in a synagogue, coincidentally at the time for mincha (afternoon worship). Rabbi Green began leading the service, and an amazing thing happened. In the middle of his tefillot (prayers), he switched from praying in Hebrew to praying in English! He switched seamlessly between Hebrew and English, using the same traditional nusakh (melody stream) in both languages. I was awestruck. How amazing that someone could be so familiar with

UNITY MISSION
RETROSPECTIVE

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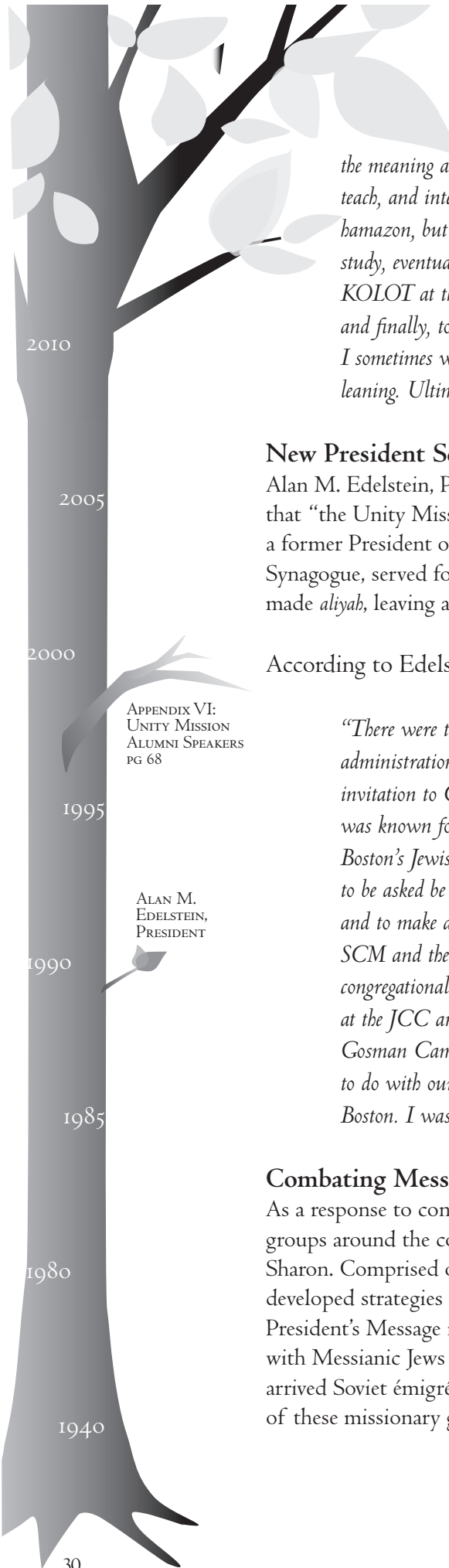
1995

1990

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the meaning and spirit of our prayers that he would be able simultaneously to pray, teach, and interpret! I determined to achieve as a goal not only being able to recite birkat hamazon, but to begin to acquire an intimate understanding of our liturgy. This led to study, eventually to teaching synagogue skills, being invited into the inaugural class of KOLOT at the request of Hadassah Blocker, to teaching adult b'nai mitzvah students and finally, to an educators' mission to Israel in 2002. As I continue to climb the ladder I sometimes wonder, with pleasure and a bit of irony, against which wall that ladder is leaning. Ultimately – hopefully – it will lean where my soul needs to go.”

New President Serves 3-Year Term

Alan M. Edelstein, President of the Synagogue Council from 1987-1990, often commented that “the Unity Mission is the jewel in the crown of Synagogue Council programs.” Edelstein, a former President of Temple Emanuel in Newton and the N.E. Region of the United Synagogue, served for an additional year as SCM President after Vice President Jay Solomont made *aliyah*, leaving a vacancy in the rotation to the presidency.

According to Edelstein:

“There were three major accomplishments about which I take pride during my administration. One was a meeting at Cardinal Law’s Residence concerning the invitation to Cardinal Glemp of Poland by the Boston Archdiocese. Cardinal Glemp was known for his many anti-Semitic comments and attitudes, and the top leadership of Boston’s Jewish community met Cardinal Law to oppose the invitation. I was honored to be asked by Lenny Zakim²¹ of the ADL to open the meeting as President of SCM and to make a general statement as to the Jewish community’s concern. On behalf of SCM and the synagogues in the West area, I chaired a series of meetings with JCC and congregational leadership. These meetings addressed issues related to Shabbat and Kasbruth at the JCC and established important policies that guided religious observance on the Gosman Campus. The third important area where SCM exerted strong leadership had to do with our concern about the proliferation of Hebrew-Christian groups in Greater Boston. I was proud of the Synagogue Council’s leadership role with this issue.”

Combating Messianic Jews

As a response to concerns about the growth of messianic congregations and “Jews for Jesus” groups around the country, SCM established a Task Force, chaired by Rabbi Meir Sendor of Sharon. Comprised of a number of area Jewish agencies and organizations, the Task Force developed strategies to counteract the efforts of these Hebrew-Christian groups. In his President’s Message in the July 1989 issue of *FORUM*, Edelstein connected SCM’s concern with Messianic Jews to the problem of Russians living in Boston. He suggested that “newly arrived Soviet émigrés, whom we hope to integrate into congregational life, are a prime target of these missionary groups.”

APPENDIX VI:
UNITY MISSION
ALUMNI SPEAKERS
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ALAN M.
EDELSTEIN,
PRESIDENT

1940

Enhanced Involvement of the Orthodox Community

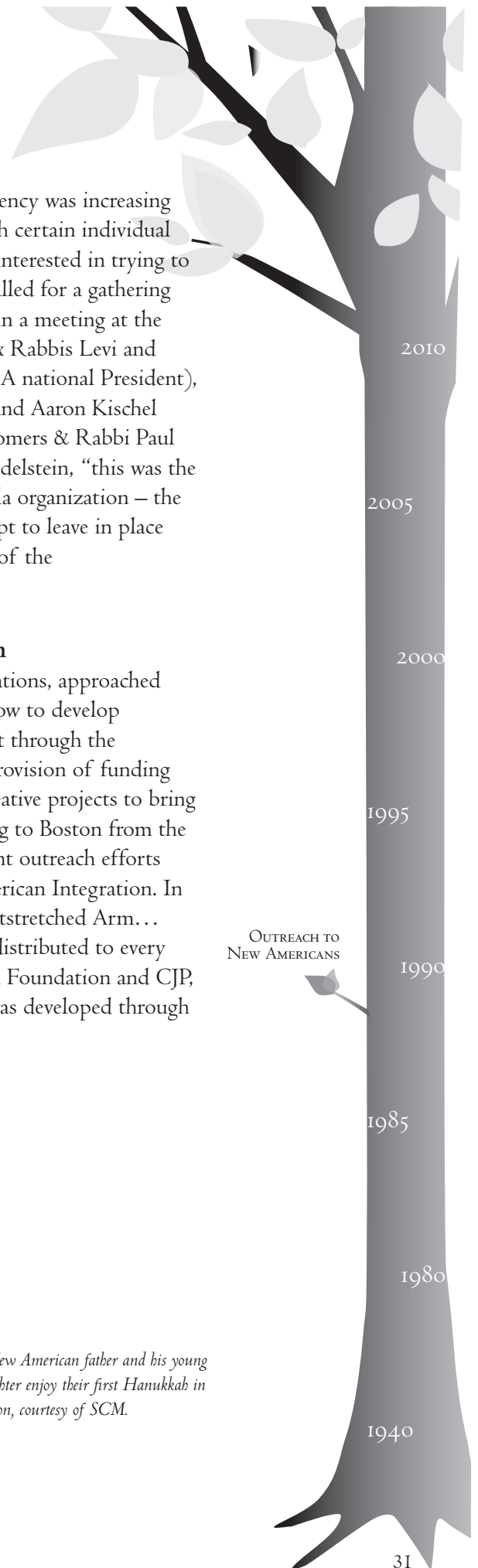
Another important area of focus and attention during Edelstein's Presidency was increasing the involvement of the Orthodox community in SCM's affairs. Although certain individual Orthodox Jews and congregations were involved, SCM's leadership was interested in trying to broaden the base of participation and support. To that end, Edelstein called for a gathering of some of the key players of Boston's Orthodox community, resulting in a meeting at the *Bostoner Rebbe's* study in Brookline. Present at that meeting were Orthodox Rabbis Levi and Meyer Horowitz, Rabbi Abraham Halbfinger, Moses Feuerstein (UOJCA national President), and leaders of the Reform and Conservative movements: Alan Tichnor and Aaron Kischel (International President and Regional Director of USCJ) and Jerome Somers & Rabbi Paul Menitoff (President and Regional Director of UAHC). According to Edelstein, "this was the first high-level meeting to discuss Orthodox participation in the umbrella organization – the Synagogue Council of Massachusetts. No agreements were reached except to leave in place Rabbi Halbfinger's involvement on SCM's Board as a key representative of the Orthodox community."

Outreach to New Americans from the Former Soviet Union

Martin Abramowitz, CJP's Vice President of Social Planning and Allocations, approached SCM with "an offer we couldn't refuse." Abramowitz asked Alan Teperow to develop a proposal outlining how CJP funds might be used by SCM to reach out through the congregations to New Americans. The result of that meeting was the provision of funding that would enable SCM to hire a coordinator and develop a series of creative projects to bring New Americans closer to Judaism. Large numbers of immigrants coming to Boston from the Former Soviet Union in the late 1980's and early 1990's led to significant outreach efforts under the direction of Barbara Palant, SCM's Coordinator of New American Integration. In 1989, the Synagogue Council produced a manual entitled "With an Outstretched Arm... A Guide to Synagogue Integration of New American Jews," which was distributed to every synagogue in Massachusetts. With the generous support of the Sherman Foundation and CJP, special holiday and Shabbat programming for New American families was developed through the congregations.



A New American father and his young daughter enjoy their first Hanukkah in Boston, courtesy of SCM.



During Passover that year, 113 New Americans were matched with 40 American families for the *seders*. According to one of the emigre families:

“The celebrating of Passover in America left us with unshakeable impression. It was first time in our life we felt we are part of Jewish nation. We are very proud that our people made it through thousands of years and preserved their traditions and customs; that we are still together in spite of everything. We made our historical way with our chin up... and proudly.”

In 1990, SCM produced a follow-up guide, “Out of the House of Bondage,” detailing how congregations can sponsor New Americans. More than 20 congregations had partnered with the Synagogue Council by 1990 to help supplement communal funds and sustain the newcomers through the initial resettlement period. The Synagogue Council also purchased and distributed 300 Russian-Hebrew *haggadot* that year for use at congregational and home-based *seders*. Because of virulent anti-Semitism in the USSR, an estimated 150,000 Jews made *aliyah* in 1990. The Greater Boston Jewish community responded generously through “Operation Exodus” to rescue and resettle Soviet Jews. The Boston campaign was coordinated by CJP, with the cooperation of area congregations through the Synagogue Council of Massachusetts.

APPENDIX VII:
UNITY MISSION
ALUMNI SPEAKERS
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Responding to Communal Needs (1990-2000)

Effects of War and Economic Challenges

On November 18, 1990, Lillian Shulman was installed as the first woman President of the Synagogue Council of Massachusetts. A Past President of Temple Sinai of Brookline, Shulman had been an active Board member of the UAHC’s Northeast Council.

LILLIAN SHULMAN,
PRESIDENT



Lillian Shulman is flanked by SCM Officers (from left) Alan Tichnor¹, Alan Edelstein and Dr. Lewis Millender² in a 1988 photo.

The impact of the 1991 Gulf War was felt by our entire community, particularly the synagogues, who had been actively involved in support of Israel while responding to concerns for increased security at home.

According to Lillian Shulman:

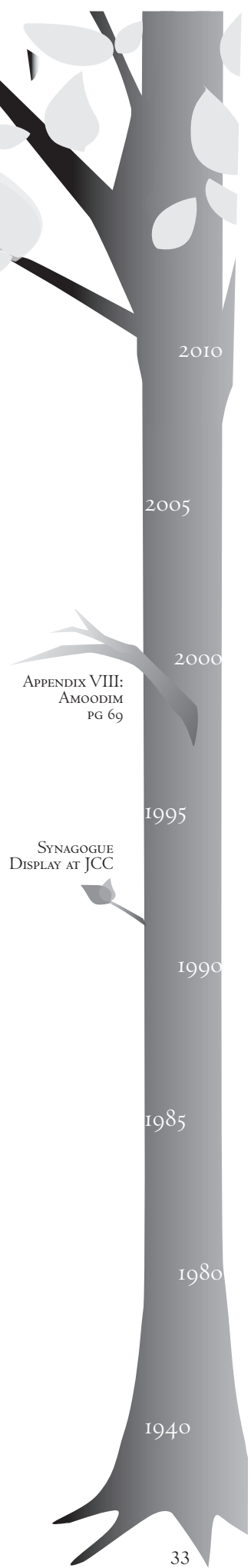
“On the first Sunday morning after we went to war, approximately 2000 people, with little advance notice, gathered at the Leventhal-Sidman JCC in Newton to express their solidarity with Israel and to show support and appreciation for our American Armed Forces. The Synagogue Council played an active role in helping organize this gathering and arranging for the religious components of the day. Witnessing the large numbers of men, women and children present and realizing that, in times of trouble, we do indeed have Jewish unity, moved me to tears.”

These years marked the end of the first decade of SCM’s existence with a long period of austerity and modest growth. The multiple effects of a lagging economy, the Gulf War, allocation cuts from CJP, increased security costs, and high rental fees created a challenging environment for SCM’s leadership, and for the broader Jewish community as well. To address these financial realities, grant-writing was expanded and an *Amoodim* Society was established to encourage higher levels of giving to SCM. At the same time, membership in the Synagogue Council peaked at 120 dues-paying congregations.

Despite the fiscal challenges our community faced, SCM’s programming continued unabated, with Unity conferences for congregational youth groups and women’s leadership, *Shabbat Shalom* Boston services devoted to Israel advocacy, an unprecedented 2500 volunteers participating in Project Ezra, and enhanced New American programming. A new study group for Unity Mission alumni was established in 1991 focusing on how each of the religious movements observes *Shabbat* and from what sources each group derives its practices. During this period was a decision to move SCM’s Annual Meeting from the fall to the spring of each year. Additionally, an agreement was reached to create a Synagogue display at the Leventhal-Sidman JCC, strategically placed along the hallway to the early childhood department. The beautiful wooden display enables each synagogue in the area to provide pertinent information to the unaffiliated.



Alan Teperow and Lillian Shulman (left) join Donna Leventhal and Mark Sokoll of the Leventhal-Sidman JCC in 1993 to proudly exhibit the new Synagogue Display.



Kasbruth Legislation

For many years, a statute that was designed to protect the *Kosher* consumer had sat dormant and unused. With the assistance of the *Kasbruth* Commission and SCM, the bill was re-written to further regulate the use, labeling, display and sale of Kosher food and products. SCM's involvement and strong voice provided an important opportunity to demonstrate how SCM effectively builds bridges across agency and denominational lines. Working closely with Rabbi Abraham Halbfinger, Rabbi Rachmiel Lieberman, and the American Jewish Congress (Sheila Decter, Executive Director and David Cohen, President), SCM was able to lobby for support in both the House and Senate to ensure passing of the legislation.

Outreach Efforts

To support the needs of important constituencies, SCM expanded its reach in the following areas:

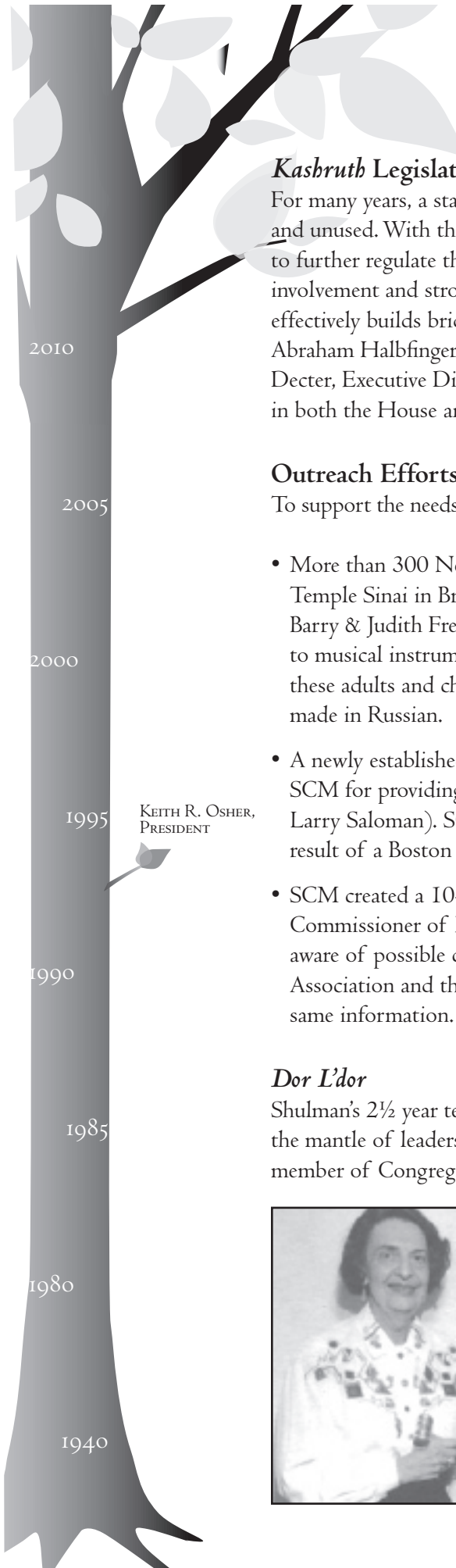
- More than 300 New Americans of all ages participated in a rousing *Simchat Torah* service at Temple Sinai in Brookline, made possible by generous gifts from Paul H. Freedman^{z1} and Barry & Judith Freedman Caplan, designed especially for the Russian community. In addition to musical instrumentation and dancing in the streets, the service was especially welcoming to these adults and children, young and old, because all spoken parts and announcements were made in Russian.
- A newly established Reform congregation in Franklin expressed its great appreciation to SCM for providing service leaders for their High Holy Day services (Alan Teperow and Larry Saloman). SCM also helped the congregation find a *Torah* scroll, donated as a direct result of a Boston Globe article about the new synagogue.
- SCM created a 10-year calendar of Jewish holidays, which was sent with a letter to the Commissioner of Education requesting that all public schools within the system be made aware of possible conflicts in the coming years. In addition, the Independent Schools Association and the New England Association of Schools and Colleges were provided the same information.

Dor L'dor

Shulman's 2½ year term ended at the Annual Meeting in the spring of 1993 when she handed the mantle of leadership over to Keith R. Osher. Osher is a Past President and founding member of Congregation Shaarei Tefila of Newton. As part of the transition, the results of a year-long Strategic Planning process – seven years since the completion of SCM's first plan in 1987 – were accepted by the Board for implementation by the new leadership.



Lillian Shulman passes the mantle of leadership to Keith R. Osher in 1993.



SCM Completes 2nd Strategic Plan

Chaired by Marshall Schneider, the plan outlined a new Mission statement for the organization:

In recognition of the Jewish community's diversity and areas of common concern, the Synagogue Council of Massachusetts – a joint venture of the UAHC (Reform), USCJ (Conservative), Orthodox, and Reconstructionist congregations in Massachusetts – affirms the following statement of its mission...

To represent its membership for these purposes:

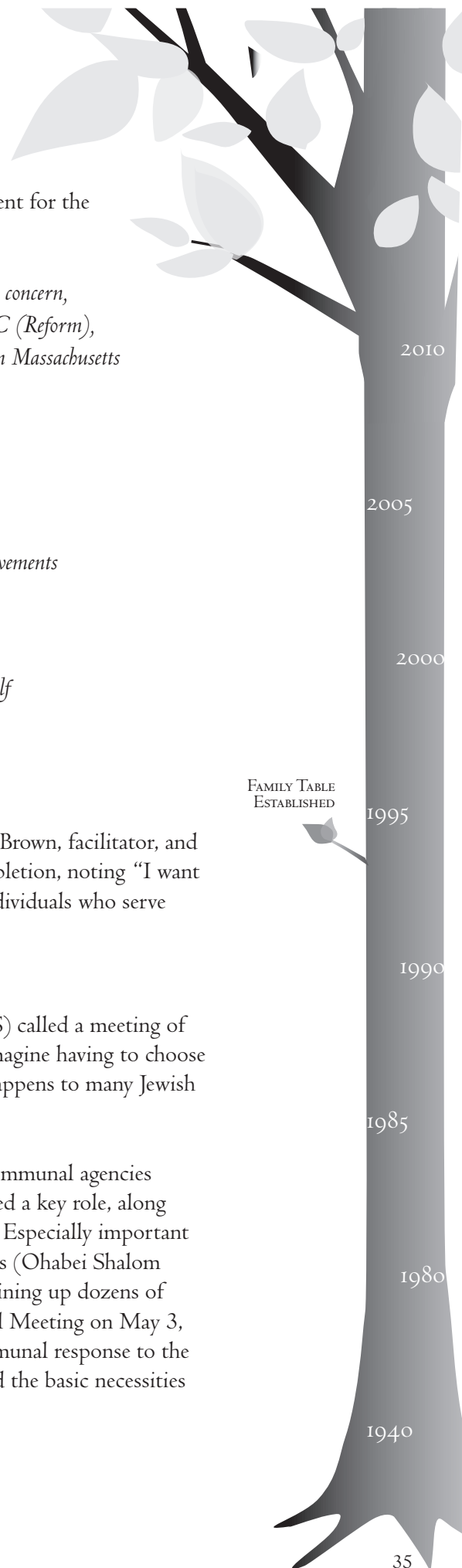
- *to foster Judaism by strengthening the synagogue*
- *to support "Jewish continuity" through the synagogue*
- *to promote positive relationships among congregations and religious movements*
- *to provide a forum for dialogue, understanding and respect within the Jewish community*
- *to speak, where appropriate, with a common voice to the public on behalf of its membership*
- *to support its affiliated communal religious organizations*

In assuming the Presidency, Osher expressed his admiration of Michael Brown, facilitator, and his gratitude to the individuals responsible for the plan's successful completion, noting "I want to extend my thanks and appreciation to these capable and dedicated individuals who serve so selflessly."

Family Table Established to Feed the Jewish Hungry

In 1993, a staff member of Jewish Family & Children's Services (JF&CS) called a meeting of several colleagues to address a crying need in the Jewish community. "Imagine having to choose between paying the heating bill or feeding your children. That is what happens to many Jewish families as the month's resources dry up," she explained.

In response to this critical need, a coalition of synagogues and Jewish communal agencies established Family Table: Greater Boston's Jewish Food Bank. SCM played a key role, along with JF&CS, JCRC and Hillel Council, to ensure Family Table's success. Especially important was the Synagogue Council's influence in securing the host congregations (Ohabei Shalom in 1993, and four years later, Kehillath Israel - both of Brookline) and lining up dozens of synagogues for food collection and volunteer support. At SCM's Annual Meeting on May 3, 1994, Family Table was presented a *K'lal Yisrael* Award as a "unified communal response to the rising number of Jewish families with children who simply cannot afford the basic necessities of life."



Family Table has certainly made a difference in people's lives, as evidenced by the following words of gratitude by one of its recipients:

"The flowers and candles and challah make this project a labor of love with an emphasis on dignity and caring for the recipients. I hope one day soon we can help out or show our appreciation in some way. In these tough times, it's nice to be treated as a valuable member of the Jewish community even if you can't afford to support it financially."

In recognition of JF&CS's critical work for, and dedication to the project, the food pantry was renamed JF&CS Family Table. In 2005, the entire operation was moved out to JF&CS's new facility in Waltham.

Passing the Mantle of Leadership

During Osher's administration, many of SCM's signature programs were maintained while several new initiatives were created. According to Osher:

"Two new study programs deserve special mention: Sh'eilot – a dinner/study program for young adults, and LIMUD – interdenominational text study for synagogue leaders. Additionally, SCM played a pivotal role, along with the Bureau of Jewish Education, in coordinating the new Youth Educator Initiative pilot program. This was a new and critical item on the agenda of CJP's Commission on Jewish Continuity through which youth education was enhanced and promoted in eight pilot congregational sites. Also during this period was a first-ever symposium entitled, "Preserving the Past to Plan for the Future," focusing on archiving and record-keeping for synagogues."

The Synagogue Council and the congregational movements, in partnership with CJP and its agencies, have been an integral part of the trailblazing work of the Greater Boston Jewish community's extensive Jewish continuity agenda. This includes several major community-wide initiatives within CJP's Commission on Jewish Continuity & Education: (1) Sh'arim - providing Family Educators to synagogues, day schools and JCCs; (2) ME-AH - an intensive adult Jewish learning initiative; (3) YESOD (the Youth Educator Initiative) - enhancing congregational youth work, coordinated by SCM and the Bureau of Jewish Education; (4) LDI (the Leadership Development Institute); (5) Ikkarim - study opportunities for the parents of young children; and (6) the Jewish Camping Initiative.



Marshall Schneider, SCM's new President in 1995, shares a jovial moment with Benjamin the Clown at the Synagogue Fair.

MARSHALL
SCHNEIDER,
PRESIDENT

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Marshall Schneider, a Past President of Temple Reyim in Newton and active member of the NE Region United Synagogue Board, became President of SCM in May of 1995. Schneider believes that:

“The unity of the movements and their ability to work as one through the Synagogue Council has to be the envy of other communities. If other communities would come to realize the benefits of a Synagogue Council such as we have [in Greater Boston], there would be more of them. But, unfortunately, the structure of Jewish communities outside of Massachusetts is such that they would have to undergo some major territorial and philosophical changes to make that happen.”

Unity Mission Attends Rally at Madison Square Garden

During Schneider’s tenure, the Unity Mission took a major diversion, joining thousands of Jews from across North America in a Solidarity Rally for Israel at Madison Square Garden to mark the one-year *yahrzeit* of Yitzhak Rabin. Waiting in line in the frigid December weather with the throngs of humanity around them, the group coalesced even before its official meeting with Yitz Greenberg that afternoon.

According to Hy Kempler, one of the 33 participants in the 1996 Mission:

“We were gratified to learn of the formal and informal contact occurring among students in the movements and, to some extent, among the institutional hierarchies. Pluralism may well flourish. What will stimulate such action even more is the involvement of lay people who influence the direction of movements. Will Mission participants enact the lessons of the Mission and enhance pluralism? The Synagogue Council of Massachusetts is well positioned to help the group go forward. The possibilities for progress are as great and as hopeful as the vision of the group.”

Congregations in Transition

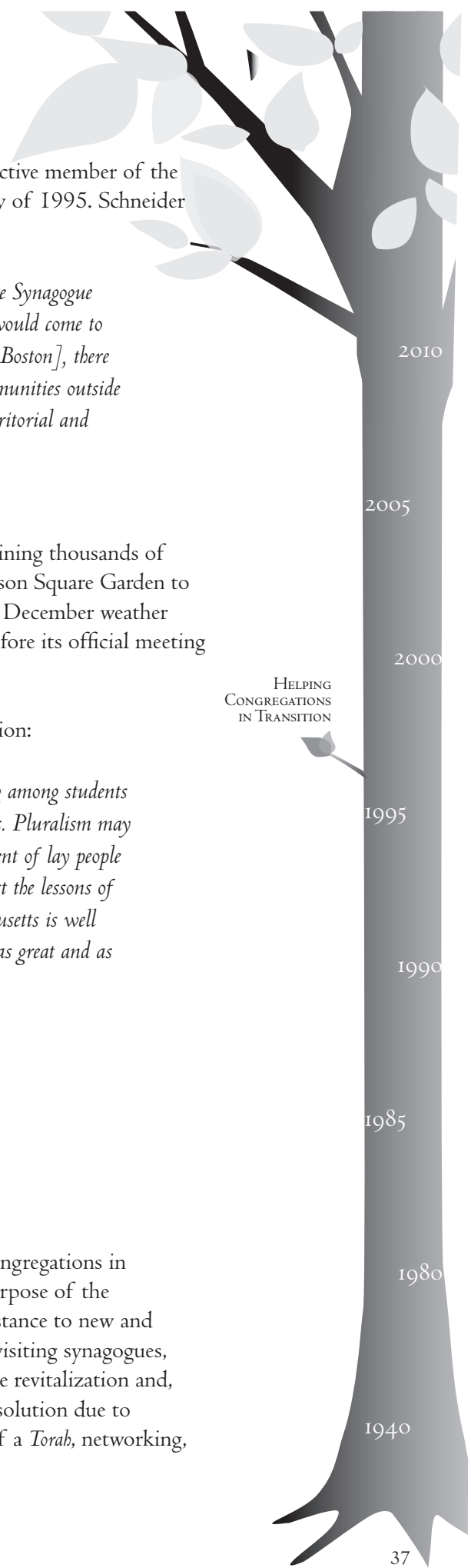
“Our youngest congregants are in their 60’s.”

“Jewish families are no longer moving to our community.”

“The future sure looks bleak for our shul.”

In response to concerns such as these, SCM created a Committee on Congregations in Transition in 1997, chaired by Vice President Laura Dickerman. The purpose of the committee was to both support aging congregations and to provide assistance to new and emerging synagogues. This took – and continues to take – the form of visiting synagogues, providing them with resources and networking opportunities for possible revitalization and, where appropriate, guiding them through the process of a merger or dissolution due to demographic decline. Assistance for new synagogues includes the loan of a *Torah*, networking, and guiding the process of choosing affiliation with a movement.

HELPING
CONGREGATIONS
IN TRANSITION





NASHIRA Offers Shabbat Program for Young Adults

As a follow-up to *Shabbat Shalom* Boston, and in recognition that the young adult program deserved a new look after more than a decade of programming, SCM established “*NASHIRA: Share Our Song*” in 1997. The name, *NASHIRA*, was taken from the Hebrew song, *Hava Nashira*, meaning “Come, let us sing.” The program was created by a committee of young adults, working closely with SCM staff and the clergy of the two host congregations. Friday evening services led by the Rabbis and Cantors of these synagogues alternated each week between Congregation Kehillath Israel of Brookline and Temple Israel of Boston. Hundreds of young adults attended *NASHIRA* services, including a once monthly dinner with popular speakers such as story-teller Judith Black, Rabbi Moshe Waldoks and Cantor Roy Einhorn. According to two ‘satisfied’ customers:

“I’ve been to shul more often in the past several months than I have in my entire life. And I’m not being forced to come! I WANT to come!”

“We met at a NASHIRA dinner and now we are engaged to be married.”

SCM Amends By-Laws

What is, and should be, the official relationship between the denominational movements and SCM? What is the status of non-movement congregations? Can SCM support congregations outside Massachusetts? Should the Reconstructionist movement become an official part of SCM’s organizational structure? These and other overriding questions guided a full and deliberative amendment process during Marshall Schneider’s Presidency. After a year of meetings by a By-laws committee, the Officers and Executive Board, movement representatives, and member congregations, the following changes were enacted effective January 12, 1997:

- SCM’s descriptive line will be changed to read: UAHC (Reform), USCJ (Conservative), Orthodox, and Reconstructionist congregations in Massachusetts.
- Each of the Reform, Orthodox and Conservative movements will appoint one additional voting representative to the Board. The Reconstructionist movement will have one lay appointee as a voting member of the Executive Board.
- Subsequent to January 1, 1997, congregations applying for membership in SCM must be and remain members in good standing of UAHC (Reform), USCJ (Conservative), the Reconstructionist or Orthodox movements. Full members may vote on all matters in accordance with these by-laws and are eligible for all benefits of the SCM.
- Members in good standing of UAHC, USCJ, the Reconstructionist or Orthodox movements situated within the New England area, but outside of Massachusetts – and subsequent to the approval of the appropriate regional offices – may apply for Associate Member status. Associate Members, upon payment of an annual membership fee as set by the Executive Board, shall receive mailings and may participate in programs and seminars at the membership rate. Associate Members are not entitled to vote on SCM matters.

- The letter “N” will signify “Non-movement affiliated.”
- All membership shall be subject to the approval of the Executive Board.

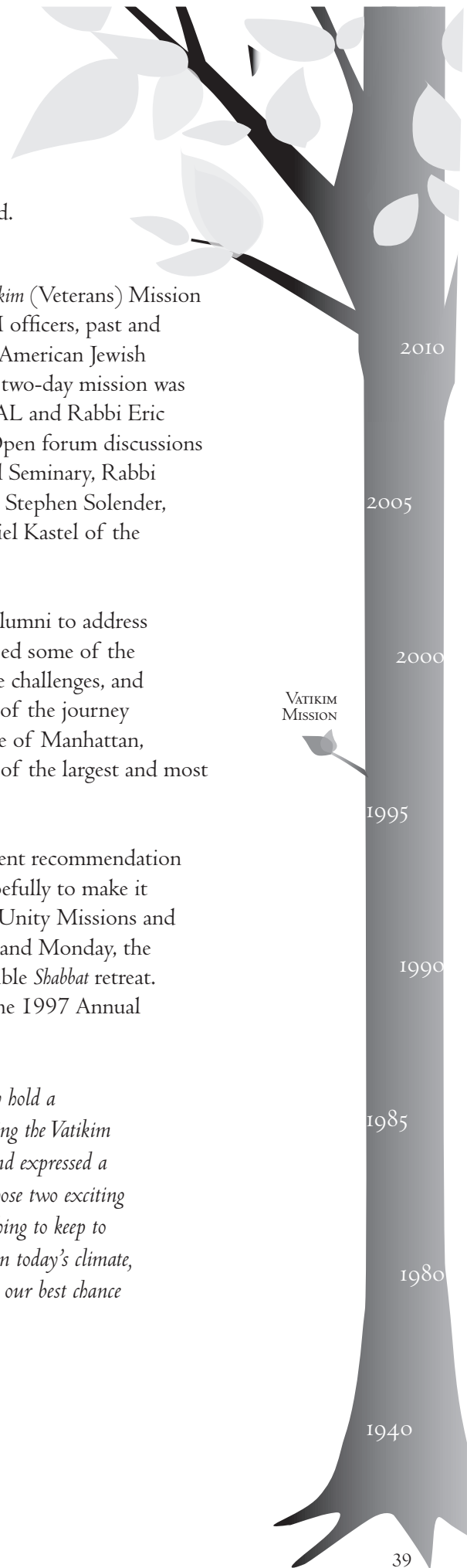
Vatikim Mission Celebrates a Decade of Unity Missions

To celebrate the 10th anniversary of SCM’s Unity Mission, a special *Vatikim* (Veterans) Mission was held on March 16 & 17, 1997. Participants, including several SCM officers, past and future Presidents, and alumni of earlier Missions met with some of the American Jewish community’s most prominent leaders and scholars. The highlight of the two-day mission was an historic panel discussion with Rabbi Irving “Yitz” Greenberg of CLAL and Rabbi Eric Yoffie, President of UAHC, addressing the challenges to Jewish unity. Open forum discussions were also held with Dr. Shuly Rubin Schwartz of the Jewish Theological Seminary, Rabbi Ephraim Buchwald, Director of the National Jewish Outreach Program, Stephen Solender, Executive Vice President of New York UJA-Federation, and Rabbi Kasriel Kastel of the *Lubavitch* movement.

The *Vatikim* Mission provided a special opportunity for Unity Mission alumni to address two major themes: Jewish Continuity and *K’lal Yisrael*. The group discussed some of the major challenges to Jewish continuity, explored approaches to meet those challenges, and contemplated opportunities for future collaboration. Other high points of the journey included visits to the historic Eldridge Street *Shul* on the Lower East Side of Manhattan, *Lubavitch* Headquarters in Brooklyn, and Lincoln Square Synagogue, one of the largest and most successful Modern Orthodox congregations in New York City.

A major outgrowth of the *Vatikim* Mission was a discussion and subsequent recommendation by the participants to hold a local Unity program in Massachusetts, hopefully to make it possible for more people to attend. Recognizing the prohibitive cost of Unity Missions and the difficulty that some people have traveling to New York on a Sunday and Monday, the suggestion of the group was to experiment with a local and more accessible *Shabbat* retreat. According to incoming President, Laura Dickerman, in her remarks at the 1997 Annual Meeting:

“We want to build on the Vatikim (Veterans) Mission spirit and possibly hold a Shabbaton next spring for our Unity Mission Alumni. Everyone attending the Vatikim Mission in March experienced a renewed commitment to K’lal Yisrael and expressed a strong desire to begin implementing some of the ideas that arose during those two exciting days in New York. The participants keenly felt that we have ‘too good a thing to keep to ourselves’ and that we should spread the word of our success. Especially in today’s climate, with so many external forces attempting to divide us, working together is our best chance to ensure our continuity.”





Dr. Bernard Reisman, Founding Director of the Hornstein Program at Brandeis University, honors Alan Teperow at the 1997 Annual Meeting marking Teperow's 15 years with SCM.

1997 Annual Meeting Marks Teperow's 15 Years with SCM and Welcomes New President

Temple Sinai of Sharon was host to a special Annual Meeting on May 1, 1997, when over 250 guests celebrated the installation of Laura Dickerman as the eighth President of the Synagogue Council. They also paid tribute to Alan Teperow for his fifteen years of service as Executive Director. Entitled "A Tribute to Leadership: Yesterday's Wisdom, Tomorrow's Vision," the Annual Meeting included a tribute to Teperow by Dr. Bernard Reisman of Brandeis University, Toby Gutwill Pugh, SCM Assistant Director, and Lillian Shulman, SCM Past President. Excerpts of Toby Pugh's remarks follow:

"I watched Alan deftly maneuver through what was often a morass of conflicting ideologies, approaches and needs. I observed a veritable ambassador of menschlichkeit - always listening graciously, never judging, speaking softly and with care, and never losing sight of the ultimate goal of Ahavat Yisrael. From meetings with our most important leadership to the daily management of the office and its staff, the cornerstone of Alan's approach has always been "respect." Lefi ha'zriyah, ha'ketzirah . . . as the sowing, so the reaping. As he sows respect and consideration, he reaps the esteem of his colleagues and friends; as he plants love and devotion, he harvests the adoration of his children and family; and as he nurtures and nourishes, he is rewarded with the professional growth and unflagging loyalty of his staff. When we look around us this evening, at a gathering united by affection and admiration for this special individual, it is impossible not to remember the words of Avot: Eyzehu michubad? Ha'michabed et ha'briot. Who is honored? He who honors his fellow man."

Laura Dickerman, when looking back at that evening, remarks:

"The praise Alan received was so well deserved and it was a beautiful evening. I was glad to be able to represent SCM and present Alan with a memorable keepsake."

When asked what she remembers most about her Presidency, Dickerman reminisces, "The highlight, as always, is the Unity Mission. It is the very essence of what SCM stands for. The

LAURA
DICKERMAN,
PRESIDENT

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chance to interact with fellow Jews of different persuasions is an unbelievable experience. It leads to a greater understanding and appreciation of varied points of view.”

One of the other high points of Dickerman’s Presidency was honoring Rabbi Howard K. Kummer at the 1998 Annual Meeting. Rabbi Kummer had served the Jewish Chaplaincy Council of Massachusetts with distinction for 15 years before his retirement in 1998. Kummer had also served as President of the National Association of Jewish Chaplains. During his tenure, Kummer was responsible for reorganizing and reinvigorating the Council, bringing many new chaplains into the system, and including many new hospitals and institutions. At the 1998 gathering, Rabbi Judith Kummer who, years later, would assume the same position that her father occupied for 15 years, was proud to be in attendance to witness this significant milestone. Sadly, Rabbi Howard Kummer died of a brain tumor less than two years after his retirement.

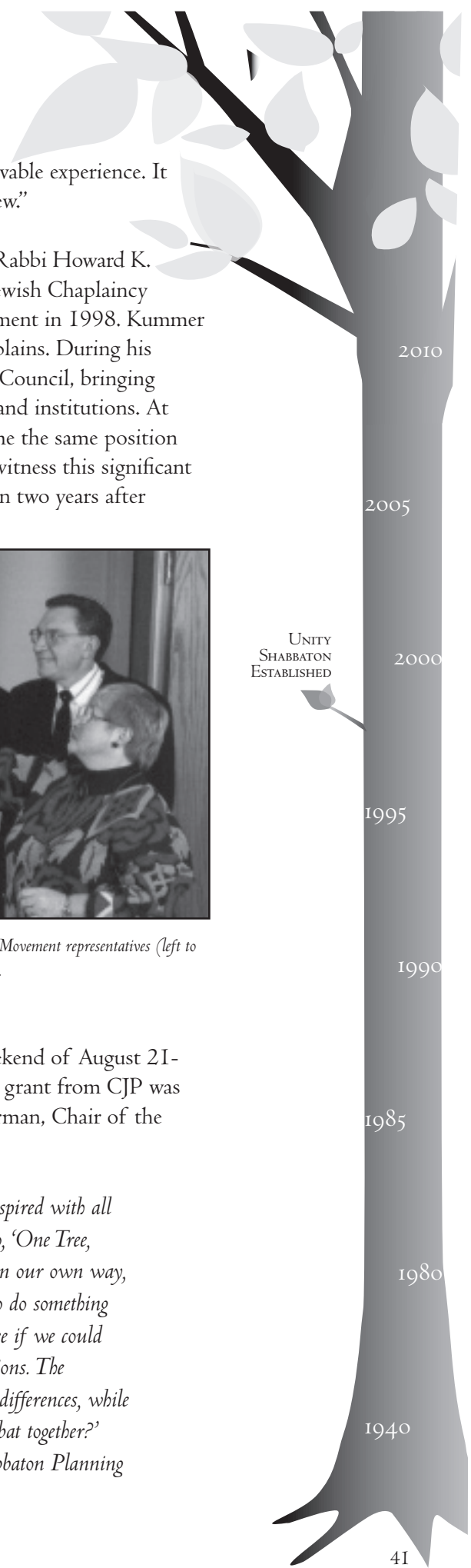


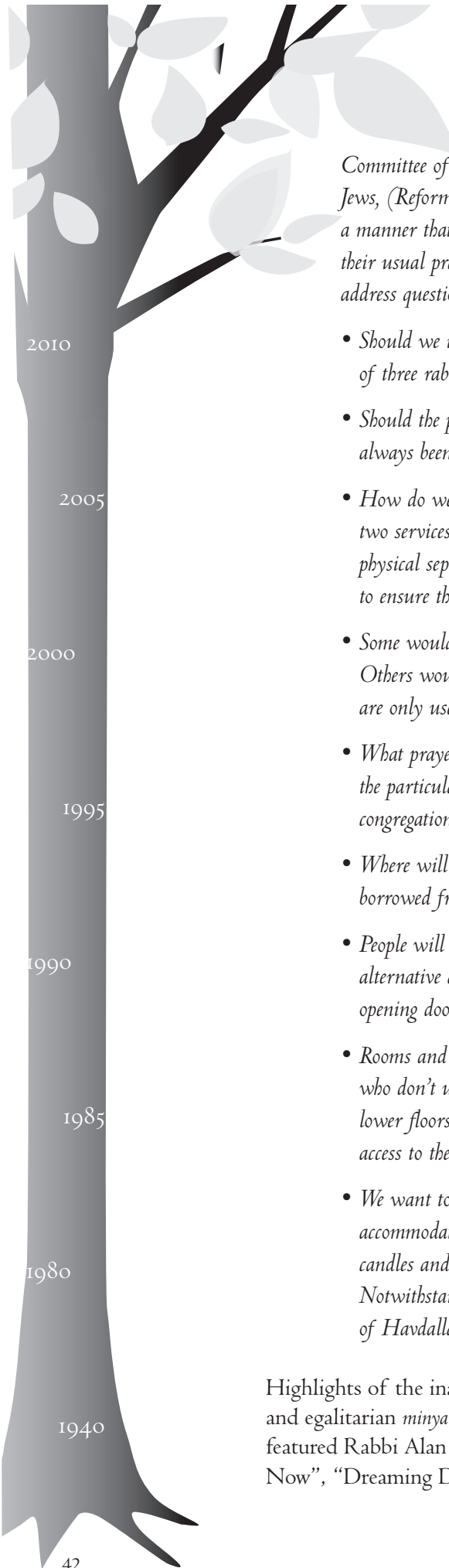
Embracing the Branches. Laura Dickerman (right) lights a candle for the first night of Hanukkah with Movement representatives (left to right) Aaron Kischel, Rabbi Barry David Hartman, Rabbi Barbara Penzner and Rabbi David Wolfman.

SCM Offers Inaugural Shabbaton

The Synagogue Council’s first Unity Shabbaton was held during the weekend of August 21-23, 1998 at the Amherst campus of the University of Massachusetts. A grant from CJP was instrumental in making the weekend possible. According to Ruth Glazerman, Chair of the Shabbaton:

Close to 20 members of a special Unity Mission returned to Boston, inspired with all that they had learned and experienced. They clearly understood our motto, ‘One Tree, Many Branches,’ and recognized that we each approach religious practice in our own way, but nevertheless, acknowledged that we all are Jews. This group wanted to do something more than just go back to their respective communities. They wanted to see if we could create an opportunity for the celebration of Shabbat across the denominations. The question remained, ‘Would it be possible to respect and accommodate our differences, while embracing everything that we share in common in the celebration of Shabbat together?’ This group voted to try. There were many challenges facing our first Shabbaton Planning





Committee of which I was chair. First of all, we wanted to provide an opportunity for Jews, (Reform, Orthodox, Conservative, and Reconstructionist), to celebrate Shabbat in a manner that would be meaningful, prayerful, spiritual, and somewhat consistent with their usual practice ... in the same location ... at the same time. No easy task! We had to address questions such as:

- Should we invite rabbis and how should they be involved? We decided to have a faculty of three rabbis/scholars join us as teachers.
- Should the participants take any responsibilities during the weekend? Our intention has always been for the Shabbaton to be lay led.
- How do we worship? What should we use for a mechtza? It was determined that two services would be offered in two separate rooms — one egalitarian and one with a physical separation (a trellis or small trees) — and that they would be far enough apart to ensure that the guitar is not heard by those in the mechtza service.
- Some would be offended by the playing of a guitar during the egalitarian services. Others would expect musical accompaniment. How can we resolve this issue? Guitars are only used in the egalitarian services. All other music on Shabbat is a capella.
- What prayer books should we use and where will we obtain them? Siddurim reflecting the particular movement coordinating each service are provided by individuals or congregations from that movement.
- Where will we get two Torahs? One is owned by SCM and the other has been borrowed from synagogues or the Hillel at Northeastern University.
- People will be housed in rooms that normally use electric keys for entry. What is the alternative and how will we deal with security? Hotel staff have been very helpful in opening doors as required.
- Rooms and services are on upper floors in the hotel. How do we accommodate those who don't use an elevator? Hotels have only been selected that have conference space on lower floors (after the 1st Shabbaton in Amherst). Individuals or couples requiring easy access to these rooms have generally been placed on adjacent floors.
- We want to light candles on Friday night and Saturday night. How will that be accommodated with fire laws in the hotel?" Tea lights are utilized for Shabbat candles and hotel staffs have been very helpful in accommodating our religious needs. Notwithstanding the experience mentioned below, we have learned to limit the number of Havdallah candles so as to minimize any potential risk.

Highlights of the inaugural weekend included distinctive Shabbat services with both mechtza and egalitarian minyanim and high-level interactive study. The first year's dynamic faculty featured Rabbi Alan Ullman (Torah study on Parshat Re-eh, "Standing at Sinai — Then and Now", "Dreaming Dreams and Living Them"); Rabbi Barbara Penzner (The Hallel Service:

Context and Meaning, “The Righteous and the Self-Righteous – a Tale of Rabbi *Shimon bar Yobai*”, “The Most Obscure Woman in the *Torah*”); and Rabbi Norbert Weinberg (The Origins and Meaning of the *Tehillim* [Psalms] of *Hallel*, “*Chesed: the Ultimate Goal*”, “*Rosh Chodesh - Exploring its Relationship to Rosh Hashanah*”).

Here are a few of the impressions from individuals who attended the 1998 Shabbaton:

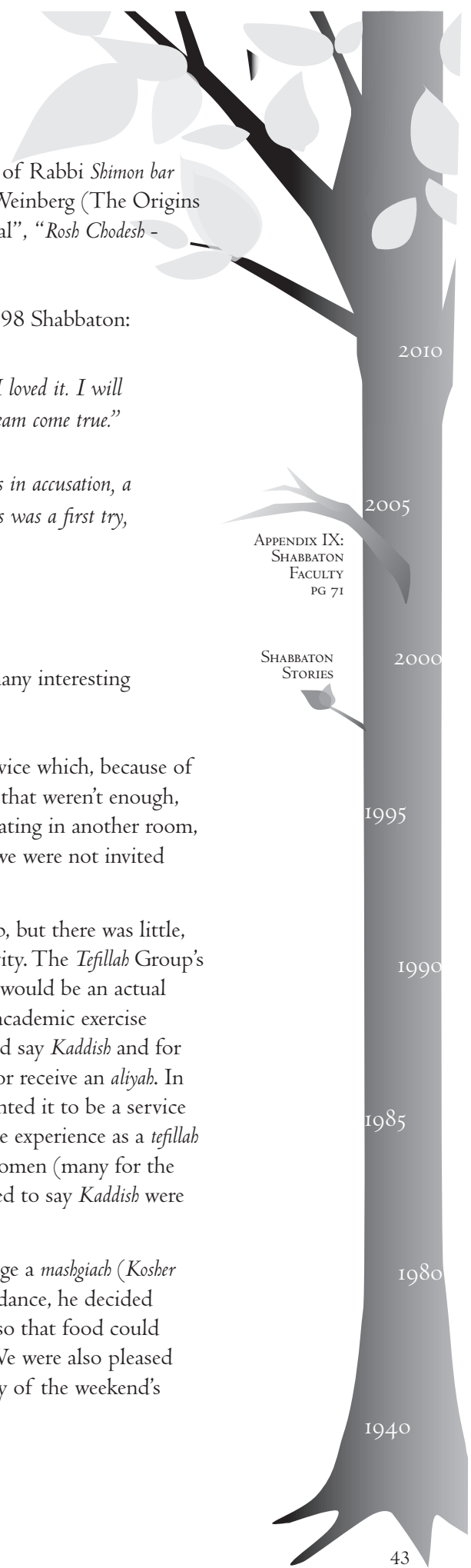
“I didn’t want it to end. It was a very spiritual experience for me and I loved it. I will definitely go to another one if it is offered. It was the fulfillment of a dream come true.”

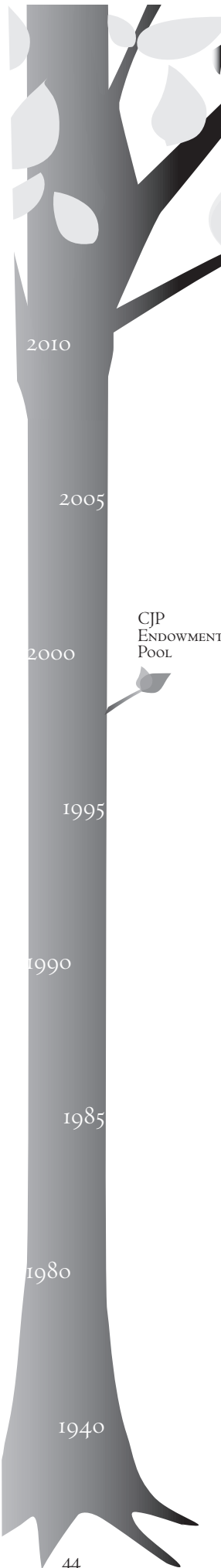
“When we hear how Jews can’t get along and only fight and point fingers in accusation, a weekend like this shows how wrong the press is in reporting on us. If this was a first try, I can’t wait for the 2nd, 3rd, 4th!”

“On a scale of 1 to 10, this was an 18!”

In subsequent years, the *Shabbaton* dealt with, and successfully resolved, many interesting challenges. A few stories worth sharing in this 25-Year History include:

- Many *Shabbaton* alums will remember the Saturday evening *Havdallah* service which, because of a plethora of long braided candles, set off the hotel’s fire alarm. As if that weren’t enough, we were surprised to see that the wedding guests, who had been celebrating in another room, had also been evacuated from the hotel. It was no surprise, then, that we were not invited back to the hotel in the following year.
- It was decided that we would experiment with a Women’s *Tefillah* Group, but there was little, if any, precedent in transdenominational settings for this kind of activity. The *Tefillah* Group’s Planning Committee had to determine, for example, if the experience would be an actual *mincha* service or a prayer-like gathering. This was much more than an academic exercise because it would dictate for the non-Orthodox whether a woman could say *Kaddish* and for the Orthodox whether a woman might be able to read from the *Torah* or receive an *aliyah*. In true SCM fashion, a compromise was reached, enabling those who wanted it to be a service to be involved in certain ritual practices and for others to recognize the experience as a *tefillah* group. The result was that a few prayers were not recited, Orthodox women (many for the first time in their lives) were called to the *Torah*, and women who needed to say *Kaddish* were able to do so.
- After many years of *Shabbatonim*, the *Vaad Harabonim* asked SCM to engage a *mashgiach* (*Kosher* supervisor) for the weekend. The first year that a *mashgiach* was in attendance, he decided that it would be necessary to create an *eruv* around the caterer’s truck, so that food could be carried from the truck into the building without violating *Shabbat*. We were also pleased to include the *mashgiach*, along with his wife and little daughter, in many of the weekend’s activities.



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- One year, an Orthodox faculty member asked whether there was an *eruv* around the entire hotel. Understanding that it was not necessary to create an *eruv* when all activities took place within the confines of the building, the answer to the rabbi's question was "no." This presented a problem for some people, he explained, because food at our *Shabbat* morning breakfast could not be carried to the dining tables since we were in a courtyard that required an *eruv*. In subsequent years, food was not served outdoors unless an *eruv* was erected. From year to year, SCM's leadership always learned from experiences such as these. And since people came to these weekends with an open mind and open heart, *Shabbaton* attendees were rarely, if ever, offended by these challenges. To the contrary, such experiences provided great opportunities for personal growth and increased knowledge.

Adult Learning Opportunities

In addition to the very successful *Shabbaton*, SCM's study programs gained popularity during this period. The *LIMUD* program was consistently drawing sizeable crowds of Unity Mission alums as did an annual event with prominent speakers addressing topics related to *K'lal Yisrael* and religious pluralism. The *KOLOT* study program for women boasted more than three dozen students in 1998, with such dynamic speakers as Marsha Pravder Mirkin, Marthajoy Aft, Nechama Cheses, and Esther Leah Marchette, among others. The program was co-sponsored for many years by SCM and the Boston Chapter of *Hadassah*. Reflecting on her experience in the program, one participant commented:

"The power of studying with women from differing perspectives and learning about their many ways of relating to Jewish identity is extraordinary. Through Torah study with KOLOT, I gain new insight into myself, but also am deeply enriched by learning about other women's relationships to our religion and heritage as a Jewish people."

SCM Joins CJP Endowment Pool

For many years, CJP collaborated with Temple Israel of Boston and the Beth Israel Hospital to create an endowment pool ensuring a sophisticated investment strategy and competitive interest rates. An SCM committee, chaired by Keith Osher, looked into the feasibility of joining that pool, with a minimum contribution of \$250,000. Osher recommended to the Executive Board at the October 20, 1998 meeting that SCM should participate in the pool. It was voted unanimously to pursue this with CJP and, furthermore, that congregations in the CJP catchment area should be encouraged to participate. SCM also attempted to bring synagogues unable to reach the \$250K threshold under its umbrella, but this concept was ultimately determined not to be feasible.

1999 Annual Meeting Marks Historic Beginning

At the April 27, 1999 Annual Meeting, Rabbi Barbara Penzner, recipient of the Community Service Award, gave a thought-provoking address, entitled "Rabbi Judah and the Blind Man: How Relationships Overcome the Pride that Divides." In her talk, Rabbi Penzner included a challenge to the Greater Boston Jewish community to explore the possibility of establishing a *mikveh* under communal auspices. In subsequent years, when SCM was asked to take a leading role in exploratory discussions about *mikveh*, Penzner's historic speech was often cited for its powerful message to the Boston Jewish community.

Also featured at this Annual Meeting was the installation of Dr. Matthew Zizmor as President of the Synagogue Council of Massachusetts. Zizmor had been an active member at his congregation, Young Israel of Sharon, and was well known for his skills in *davening*, *Torah* reading and *megillah* reading (which he often provided for various local shuls and organizations). In ascending to the office of President, Zizmor addressed the audience with the following statement:

“My vision for the year 2000 is to promote and enhance KLAL YISROEL through dialogue, Jewish education and programming that respects the dignity of each individual and institution within the Jewish community. The Torah enjoins us to be holy. Kedoshim Ti’byu. Let us all take this mandate seriously by supporting the work of the Synagogue Council of Massachusetts, this holy institution.”

Because of his commitment to the *Shabbaton*, Zizmor also made a pledge that the *mehitza* services each year would always have a *minyán* of ten men, including suitable *daveners* and *Torah* readers throughout the weekend – a commitment he has dutifully fulfilled for the ten years of the program’s existence.

Meeting the Challenges of the New Millenium (2000-2007)

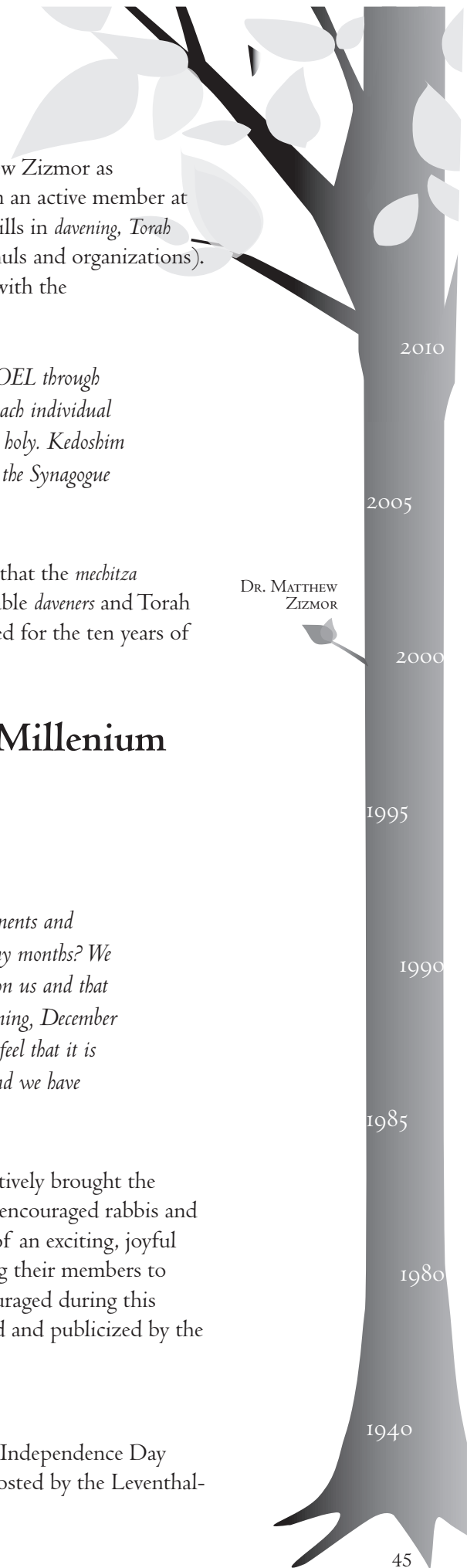
SCM Helps “Ring In” the New Millenium Jewishly

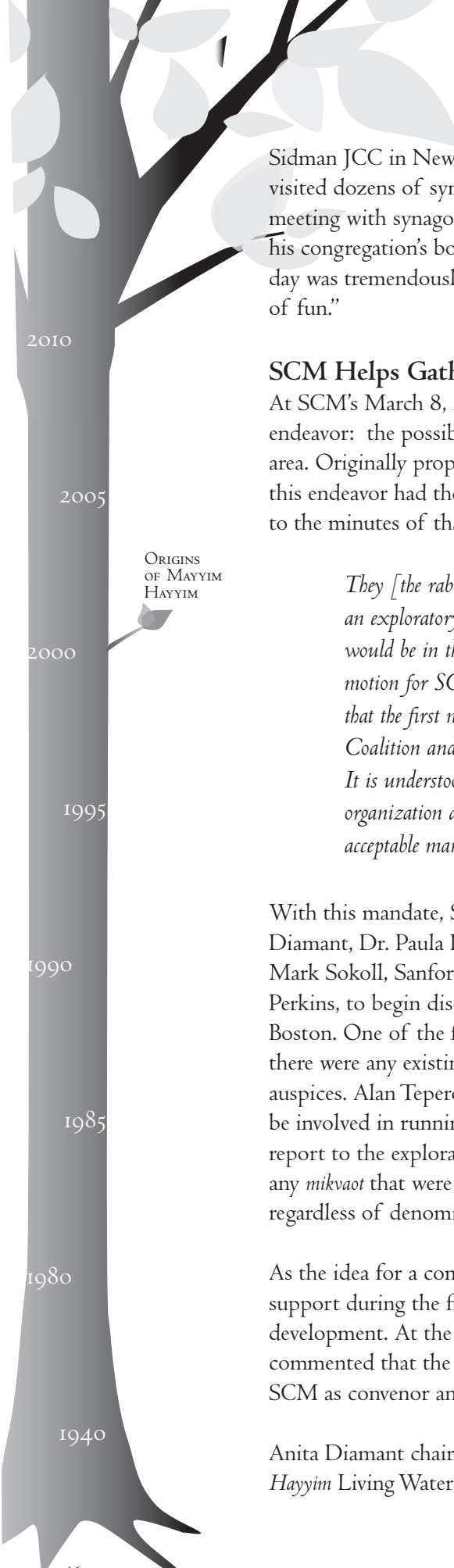
Who can avoid the plethora of “Millenium”-based news items, advertisements and general hullabaloo with which we have been bombarded over the past many months? We are all very much aware that the year 2000 of the Common Era is upon us and that celebrations of every type will be taking place, particularly on Friday evening, December 31, 1999. Since this evening is Shabbat, we, at the Synagogue Council feel that it is crucial that a “Shabbesdik” alternative to the secular revelry be offered, and we have named this alternative, SHABBAT 2000!

This was the rallying cry, conceived and promoted by SCM, which effectively brought the message of “SHABBAT 2000” to our Jewish community. The campaign encouraged rabbis and synagogue leaders to make available special congregational celebrations of an exciting, joyful and spiritual nature within the framework of *Shabbat*, thereby encouraging their members to attend and enjoy them. Sharing of ideas among congregations was encouraged during this special campaign and a list of all “SHABBAT 2000” events was compiled and publicized by the Synagogue Council of Massachusetts.

Synagogue Fair Moves to Harvard Street

In conjunction with the Boston Jewish community’s June 4, 2000 Israel Independence Day Street Festival, SCM’s Synagogue Fair – which had in prior years been hosted by the Leventhal-





Sidman JCC in Newton – was held on Harvard Street in Brookline. Throngs of celebrants visited dozens of synagogue booths, picking up information about area congregations and meeting with synagogue officials face-to-face. According to a synagogue leader who was staffing his congregation's booth, "Bnai Moshe has had more exposure today than it's had in years. The day was tremendously worthwhile for all the participating synagogues ... as well as a lot of fun."

SCM Helps Gather Key Voices to Discuss Community *Mikveh*

At SCM's March 8, 2000 Executive Board meeting, Alan Teperow reported on an exciting new endeavor: the possibility of creating a community, transdenominational *mikveh* in the Newton area. Originally proposed by Rabbi Barbara Penzner at SCM's Annual Meeting one year earlier, this endeavor had the support of several significant community leaders and rabbis. According to the minutes of that meeting:

They [the rabbis] asked the Synagogue Council to take on the responsibility of convening an exploratory meeting since SCM had an excellent track record in such matters, and would be in the best position to pull it together. The Board enthusiastically endorsed a motion for SCM to take on convening a group of interested parties. It was suggested that the first meeting should be small, but that eventually, groups such as the Women's Coalition and rabbis from Brookline and Brighton should be included in discussions. It is understood that this endeavor will eventually require the formation of its own organization and corporation for funding. It will also need to be built in a balachically acceptable manner.

With this mandate, SCM convened several meetings of community leaders, including Anita Diamant, Dr. Paula Brody, Roz Garber, Judy Greene and Rabbis Barbara Penzner, Hank Zoob, Mark Sokoll, Sanford Seltzer, Michael Menitoff, David Wolfman, Myron Geller and Carl Perkins, to begin discussing the feasibility of building a community-based *mikveh* in Greater Boston. One of the first tasks was to research other *mikvaot* around the country to determine if there were any existing models of a ritual bath under communal, rather than denominational, auspices. Alan Teperow spoke with many individuals, mostly rabbis, to determine who may be involved in running *mikvaot* that were not under a particular movement's control. Teperow's report to the exploratory committee concluded that, according to his research, there were few if any *mikvaot* that were built, run and maintained by a community-based organization, open to all, regardless of denominational preference and/or use.

As the idea for a communal *mikveh* took shape, SCM provided office space and administrative support during the first three years of its existence, until a site was identified for purchase and development. At the June 14, 2001 meeting of SCM's Executive Board, Rabbi David Wolfman commented that the *Mayyim Hayyim* Community *Mikveh* is "a great example of the role of the SCM as convenor and collaborator."

Anita Diamant chaired a working group that established and officially incorporated *Mayyim Hayyim* Living Waters Community *Mikveh* and Education Center.

According to *Mayyim Hayyim's* website:

With input from clergy and lay leaders from across the denominational spectrum, Mayyim Hayyim set the following mission statement:

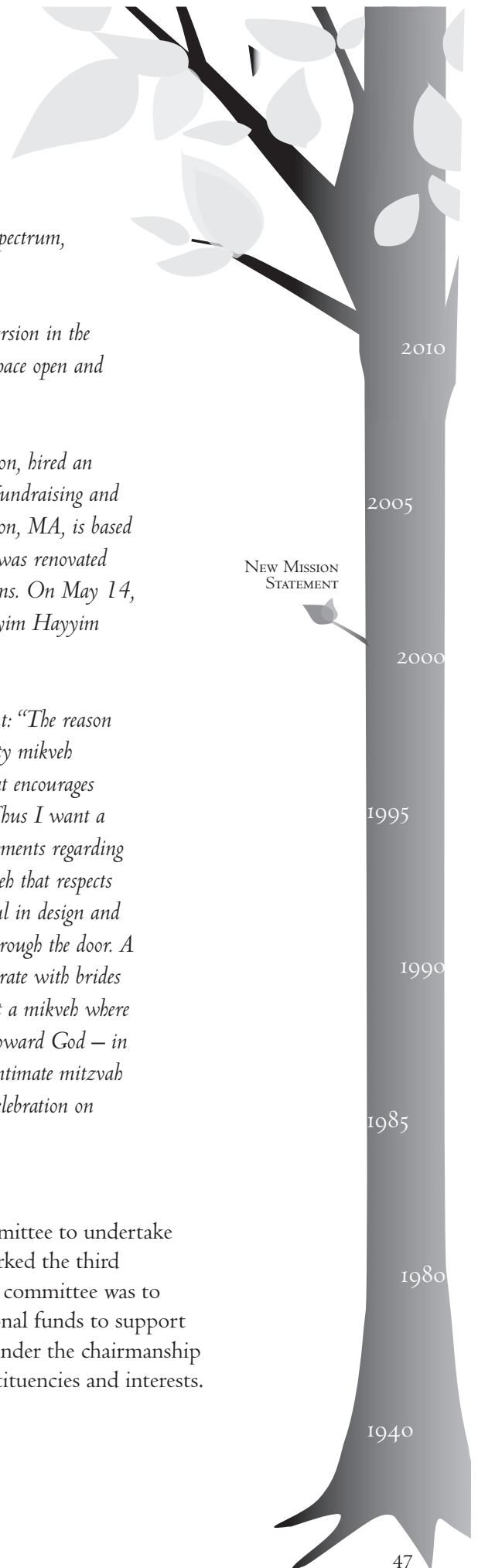
“To reclaim and reinvent one of our most ancient Jewish rituals – immersion in the mikveh – for contemporary spiritual uses and to make this new, sacred space open and accessible to all Jews in the Greater Boston area.”

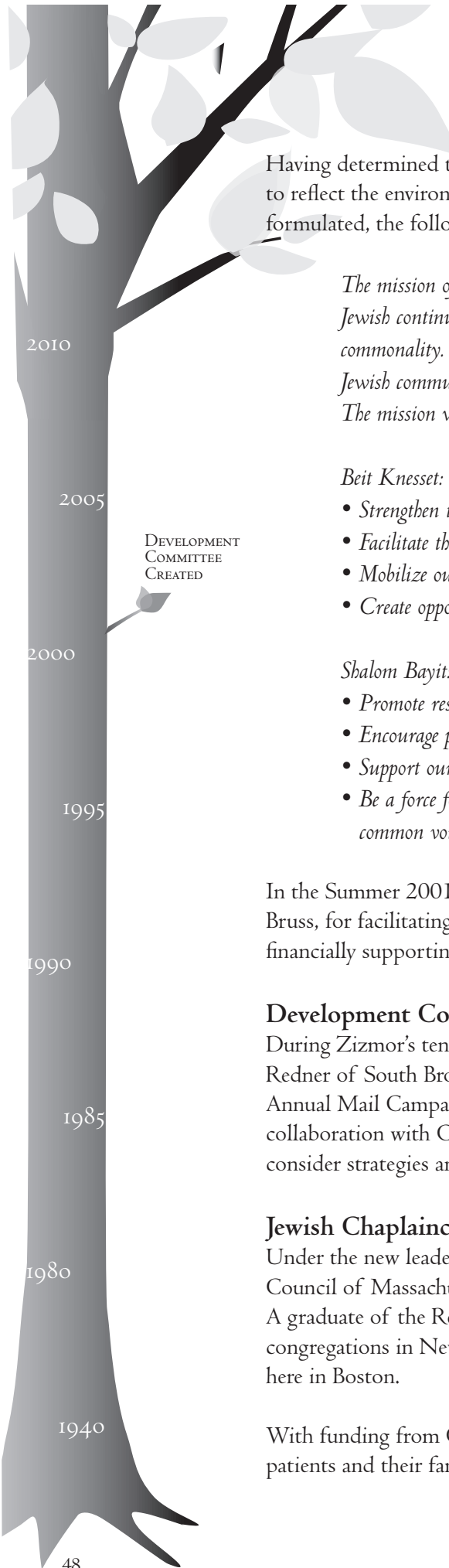
In 2001, Mayyim Hayyim was incorporated as a nonprofit organization, hired an executive director (Aliza Kline) and began to make plans for building, fundraising and marketing. Mayyim Hayyim's site at 1838 Washington Street in Newton, MA, is based in a Victorian home built in the 1860s. Purchased in 2002, the home was renovated and a large addition built to house the mikveh pools and preparation rooms. On May 14, 2004, the dream came true when construction was completed and Mayyim Hayyim opened its doors for the first time.

The vision for Mayyim Hayyim, articulated by founder, Anita Diamant: “The reason I really want a mikveh is to explore the possibilities of what a community mikveh could lead to – as a place, as an idea, as a mitzvah. I want a mikveh that encourages the prayers of the heart in Jews of every denomination and description. Thus I want a mikveh that is kosher in every dimension, that follows all halachic requirements regarding shape, space, the collection of natural water, maintenance. I want a mikveh that respects the modesty of the people who visit. I also want a mikveh that is beautiful in design and decoration, a welcoming and inviting place, from the minute you walk through the door. A place for laughter and mazel tovs, with a gracious room in which to celebrate with brides and grooms, a place for the newly Jewish to raise a glass of wine. I want a mikveh where Jews can physically enact the profound process of teshuva – of turning toward God – in the days prior to Yom Kippur. A mikveh where women can explore the intimate mitzvah of monthly immersion, and for women to use as a place for study and celebration on Rosh Hodesh.

SCM Completes 3rd Strategic Plan

In June 2000, the Executive Board approved the establishment of a committee to undertake a comprehensive examination of the Synagogue Council. This effort marked the third strategic planning cycle in SCM's history. The charge to the 2000-2001 committee was to focus on directions for the future, and explore avenues of raising additional funds to support programming. The composition of the Strategic Planning Committee, under the chairmanship of Vice President Dick Wissoker, represented a broad spectrum of constituencies and interests.





Having determined that the mission statement of the Synagogue Council needed to be revised to reflect the environmental changes that had taken place since the last Strategic Plan was formulated, the following statement was developed:

The mission of the Synagogue Council of Massachusetts is to foster Judaism and promote Jewish continuity while recognizing, valuing, and building upon our diversity and commonality. The Synagogue Council strives to create a vibrant, united, knowledgeable Jewish community that can positively impact upon its members and the larger community. The mission will be accomplished by providing programs and services in two key areas:

Beit Knesset:

- *Strengthen the synagogue's programming, administration, and leadership*
- *Facilitate the process of affiliation of all Jews with a synagogue*
- *Mobilize our congregations to support important communal endeavors*
- *Create opportunities for congregations to come together in the practice of Tikkun Olam*

Shalom Bayit:

- *Promote respect, inclusion, understanding and peace within the Jewish community*
- *Encourage positive relationships among congregations and religious movements*
- *Support our affiliated communal organizations*
- *Be a force for moderation within our community and speak, where appropriate, with a common voice*

In the Summer 2001 issue of FORUM, SCM expressed its appreciation to consultant, Lois Bruss, for facilitating the planning process and guiding the deliberations, and to CJP for financially supporting this important effort.

Development Committee Established

During Zizmor's tenure as President, a Development Committee was created, chaired by Anita Redner of South Brookline. The committee's four major areas of involvement included: (1) Annual Mail Campaigns; (2) Phone-a-thons; (3) *Amodim* expansion; and (4) Targeted giving in collaboration with CJP's Community Capital Campaign. An active committee met regularly to consider strategies and tools to increase SCM's revenue stream.

Jewish Chaplaincy Council Makes Important Strides

Under the new leadership of Rabbi Judith Kummer, Executive Director, the Jewish Chaplaincy Council of Massachusetts (JCCM) began to reinvigorate pastoral care in our community. A graduate of the Reconstructionist Rabbinical College in Philadelphia, Kummer served congregations in New Jersey and New York before accepting the part-time Chaplaincy position here in Boston.

With funding from CJP and area hospitals, JCCM provides chaplaincy services to Jewish patients and their families in 10 acute, chronic and rehabilitation hospitals within the CJP

area. JCCM chaplains also visit Jewish residents, most of whom are quite isolated, in 15 non-Jewish nursing homes in the Greater Boston area. JCCM chaplains provide pastoral services – such as bedside visits and *Shabbat* and holiday programming to hospital patients and nursing home residents – seeking to help those whose physical situations present them with spiritual challenges. Approximately 17,000 visits are made yearly in the many and varied institutions that comprise the health delivery system in the Boston area.

JCCM chaplains also advocate on behalf of patients and residents. Additionally, they educate volunteers and staff in the institutions they serve regarding traditional Jewish practices, training them to be sensitive to the needs of Jewish patients. In her address to SCM's Board in October 2001, Rabbi Kummer articulated the following dreams for JCCM:

- Continuation of a plan to raise the level of chaplains' skills by providing a supervision group
- Development of a training program in Clinical Pastoral Education
- Expansion of the number of institutions currently served
- Development of a training program for lay people (based on the *bikkur-cholim* model of the JFCS)
- Eventual development of a Jewish hospice
- Partnerships with as many Jewish institutions as possible.

New President Begins Strategic Plan Implementation

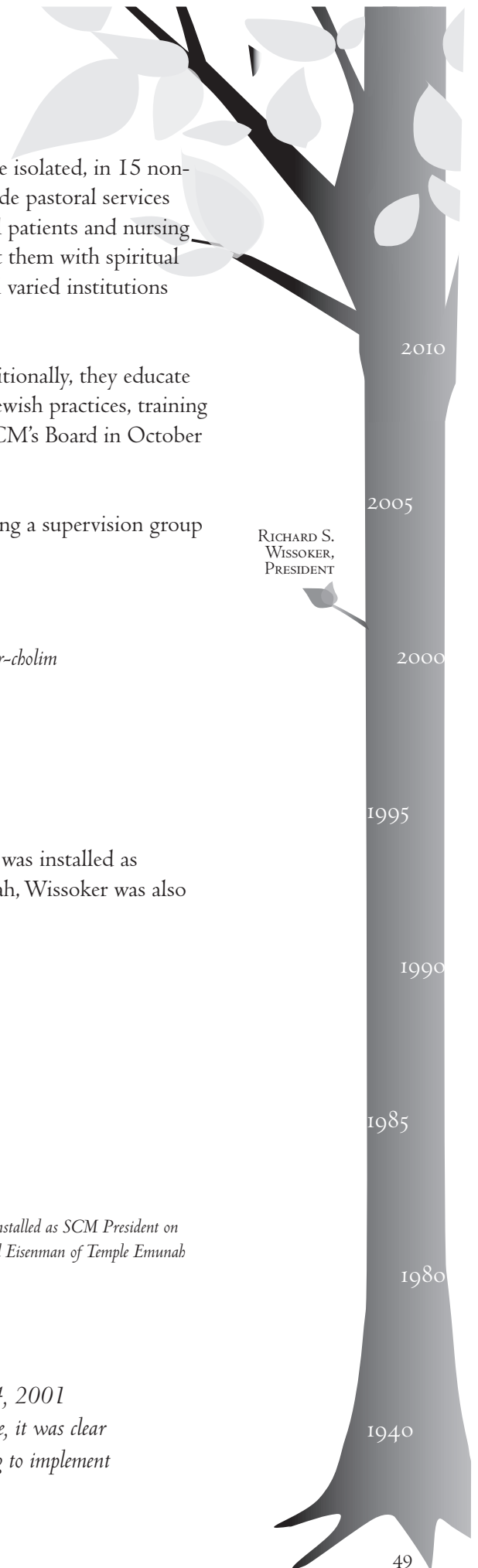
At SCM's May 14, 2001 Annual Meeting, Richard S. "Dick" Wissoker was installed as President. A resident of Lexington and Past President of Temple Emunah, Wissoker was also an active Board member of the New England Region of USCJ.

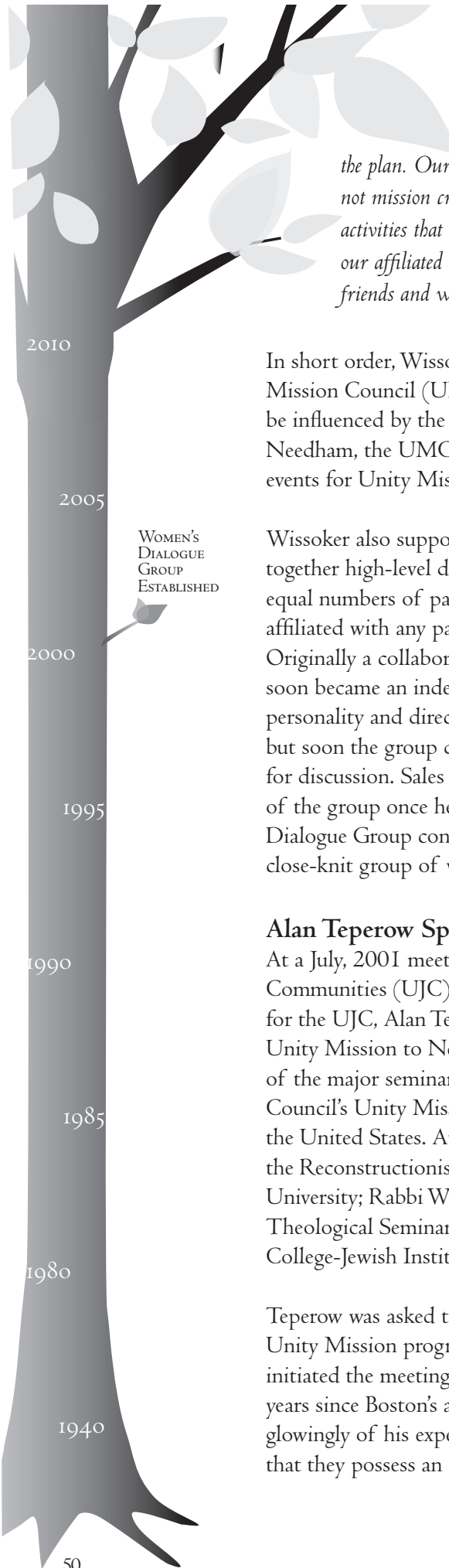


Richard "Dick" Wissoker (left) is installed as SCM President on May 14, 2001 by Rabbi Bernard Eisenman of Temple Emunah in Lexington.

In looking back at his years of involvement with SCM, Wissoker noted:

"It was with great pride that the strategic plan was approved on June 14, 2001 following my installation as President. In reflecting on my years in office, it was clear that my highlights were the process of not only creating but also beginning to implement





the plan. Our deliberations resulted in eliminating or transitioning programs that were not mission critical. The focus of our energy was on maintaining and improving those activities that were mission critical. We established new initiatives and gave support to our affiliated arms and agencies. Above all, it was a wonderful experience to make new friends and work with exceptional people.”

In short order, Wissoker took the initiative to create a major new committee, a Unity Mission Council (UMC), to address the needs of Unity Mission alumni who continued to be influenced by the life-altering experience of the Mission. Chaired by Beth Moskowitz of Needham, the UMC was established to guide SCM in its *K'lal Yisrael* activities and to develop events for Unity Mission alums.

Wissoker also supported and helped establish a new Women's Dialogue Group that brought together high-level denominational leadership, by invitation only. He and Teperow selected equal numbers of participants from the various movements, as well as a few women not affiliated with any particular denomination, and personally called them to join the group. Originally a collaboration with the local chapter of the American Jewish Committee, the group soon became an independent entity – housed and supported by SCM – with its own unique personality and direction. Amy Sales of Brandeis University was the facilitator in the first year, but soon the group developed its own plan for facilitating its meetings and providing resources for discussion. Sales was so impressed with the dialogue participants that she became a member of the group once her official role as facilitator had ended. Some six years later, the Women's Dialogue Group continues to meet monthly, with no fanfare or publicity, and has become a close-knit group of women who span the denominational spectrum.

Alan Teperow Speaks at Historic Meeting of Federation-Seminary Leaders

At a July, 2001 meeting hosted by Robert Hyman, Senior Vice President of the United Jewish Communities (UJC) and Rabbi Eric Lankin, Director of Religious and Educational Activities for the UJC, Alan Teperow was invited to share the background and vision of SCM's annual Unity Mission to New York. Called at the request of some of the leading scholars and officials of the major seminaries of Judaism, the meeting addressed ways in which the Synagogue Council's Unity Mission might be replicated by Federations along the northeast corridor of the United States. Attending the meeting were Rabbi Jacob Staub, Academic Vice President of the Reconstructionist Rabbinic College; Rabbi Robert Hirt, Vice President of RIETS-Yeshiva University; Rabbi William Lebeau, Vice Chancellor for Rabbinic Development of the Jewish Theological Seminary of America; and Rabbi Norman Cohen, Provost of the Hebrew Union College-Jewish Institute of Religion.

Teperow was asked to provide detailed information about the Synagogue Council and the Unity Mission program. As the meeting unfolded, it became apparent that the seminaries had initiated the meeting because of the wonderful feelings and experiences engendered in the 15 years since Boston's annual visit to New York began. Rabbi Hirt of Yeshiva University spoke glowingly of his experience with the Synagogue Council and its Mission participants, noting that they possess an openness to learn and listen. He was impressed, and the others concurred,

with the participants' yearning for real engagement, asking "tough" questions respectfully, and talking about things that are important to Jewish life and continuity but that do not have an urgency/crisis mentality associated with them.

All the rabbis agreed that the seminaries gain immeasurably from the Unity Mission because participants see them as real, humane, welcoming and open. People walk away with a new understanding of that particular stream of Judaism and a desire to learn more. Mission participants and seminary officials establish a high level of trust and some of the outcomes include follow-up visits, peer recommendations, people deciding to become rabbis or Jewish educators, and ongoing relationships.

The group of national and international leaders concluded that these key elements are the by-products of Unity Missions:

- Improved Federation-Synagogue relations
- Enhanced adult Jewish learning
- Rabbinic/Jewish Educator training and continuing education
- Lay leadership development
- Improved UJC-Movement relations



Alan Teperow (3rd from right) at meeting of Federation and Seminary Leaders. Appearing here (from left to right) are Rabbis Jacob Staub, Robert Hirt, William Lebeau, Eric Lankin and Norman Cohen.

According to Teperow:

"This meeting opened vistas of opportunities, bringing recognition to the fact that the seminaries are the training grounds for rabbis and educators, and that policy/advocacy often emanates from the intellectual centers of Jewish religious thought. The recognition we received at that meeting and the potential for follow-up activity is extremely exciting."

UNITY MISSION
HIGHLIGHTED
AT HISTORIC
MEETING

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Russian Jewish Community School: A New Era for Boston's Russian Jewish Families

The Russian Jewish Community School (RJCS) was established during Wissoker's Presidency, opening its doors in September, 2001. In its first year, RJCS – a program of the Synagogue Council and the Russian Community Association of Massachusetts – was filled to capacity with 30 students meeting weekly at the Jewish Community Center in Brighton and 25 children on the school's waiting list. RJCS received generous funding from the Combined Jewish Philanthropies of Greater Boston, CJP's Brookline-Brighton Jewish Community Development Fund and the George & Beatrice Sherman Family Charitable Trust.

Every Sunday, students took four 45-minute classes including Hebrew and Jewish history as well as Russian language and cultural/performing arts. RJCS not only worked to enhance the children's Jewish identity, but helped them maintain their Russian identity, too. In creating the school, it was SCM's hope that, through teaching the children of Russian-Jewish families, the parents would also be motivated to start their own Jewish education. Vladimir Foygelman, Program Coordinator for the Synagogue Council's Russian-Speaking program and RJCS Education Director explained, "As the kids learn more, their parents feel they need to learn a little more."

As the school continued to grow and flourish, it moved to larger space at Temple B'nai Moshe in Brighton. RJCS developed an active Parents Committee, prompting several families to join B'nai Moshe as a result of the school being hosted there. SCM developed an exit plan in 2004, encouraging and enabling the school to become self-supporting and self-governing over time. RJCS continues to flourish, offering another example of SCM's key role in incubating institutions and then helping them to become autonomous as they grow and mature.

Synagogue Management Symposium at UAHC National Biennial in Boston

Rabbi David Wolfman reported to SCM's Executive Board at the October 11, 2001 meeting that the upcoming UAHC National Biennial, which more than 5500 people were expected to attend, was to be held at the Hynes Convention Center. On the last day of the convention, December 9, 2001, every Jew in the area was invited to attend a "day of learning", a large Jewish exposition, and a benefit concert for the Rashi School, featuring nationally-known Jewish singers. It was announced that SCM's Synagogue Management Symposium would be held on December 9th at the Biennial, concluding early in the afternoon so that attendees could hear the concert.



PROJECT ZACHOR Remembers September 11th

To commemorate the one-year anniversary of the September 11 tragedy, the Jewish Cemetery Association of Massachusetts (JCAM) and SCM instituted PROJECT ZACHOR to help congregations mark this horrific day in a fitting manner. PROJECT ZACHOR served to encourage the traditional observance of, and educate the community about *Yahrzeit*, by lighting memorial candles one year after the incident.

September 11, 2002 fell on the Wednesday between *Rosh Hashanah* and *Yom Kippur*. Lighting a *Yahrzeit* candle on September 11 was one way that the Massachusetts Jewish community was able to commemorate the tragic deaths of 9/11. Over 20,000 *Yahrzeit* candles were purchased for congregation distribution, representing more than 40 communities throughout the Commonwealth. The *Yahrzeit* candles, specially designed with the words “PROJECT ZACHOR...Remembering September 11th,” were picked up by participating congregations at the central distribution site, Temple Shalom of Newton, for use by as many as 50,000 individuals and families on 9/11.

In addition, most rabbis made plans to devote one of their High Holy Day sermons to the September 11 tragedy. PROJECT ZACHOR provided a tangible way to bring the comfort of the Jewish tradition to their congregants both at synagogue on Rosh Hashanah and at home on September 11th.

2002 Unity Mission Adds Teen Leaders

A new addition to the annual Unity Mission was initiated on November 17, 2002 when two regional youth leaders attended the two-day trip to New York City. Here is what Noah Mencow, President of N.E. Region USY and the Jewish Youth Alliance, had to say about his experience:

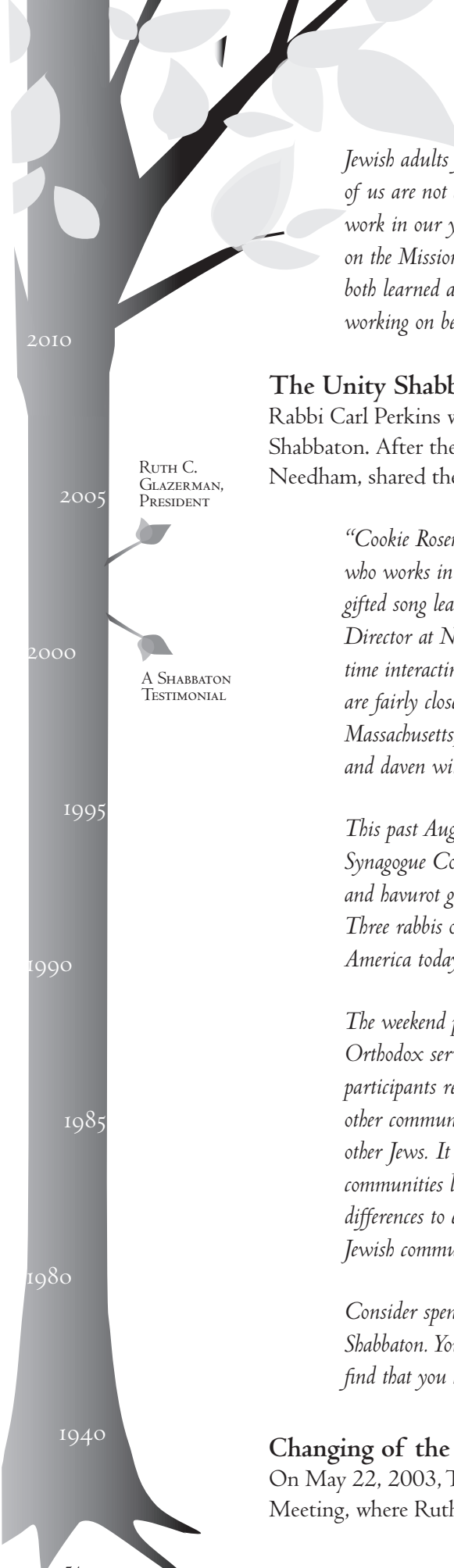
“Sitting alone on the bus, I amused myself thinking how many times my age fit into those around me. I shivered in the coldness of the rainy morning, waiting for the 2002 New York City Unity Mission to begin. Noa Genusov, President of NFTY Northeast, made her way to the seat next to me. Together we commented on the slight absurdity of the situation we had gotten ourselves into – we were about to spend 48 long hours with dozens of adults from the Greater Boston Jewish community. As the first youth delegates to ever participate in the Synagogue Council’s Unity Mission, we were not sure what to expect.

Arriving in New York City, Noa and I were still unsure of how we were going to be involved in the events of the next two days. We first heard from Rabbi Irving Greenberg, founder of CLAL, who spoke of the challenges confronting K'lal Yisrael. We nodded our heads in agreement as he spoke of Reform, Orthodox, Reconstructionist and Conservative Jews all working towards the larger Jewish nation. In the group discussion that followed, we echoed the adults’ reactions to what “Yitz” had spoken about. This process would go on for each speaker, at each denominational headquarters that we visited – absorbing what the speaker said, and then following up with a group discussion afterwards. In the discussions, Noa and I rapidly became more and more involved as we realized we were being treated as equals by the adults surrounding us. We were able to add insight that only our generation caught; we were able to bring fresh, “youthful” ideas to the discussions.

On the bus ride home, Noa and I discussed possible actions that we, as leaders in the youth community, can do to continue what we learned on the Mission. We realized that

PROJECT ZACHOR
REMEMBERS 9/11

TEEN LEADERS JOIN
UNITY MISSION



Jewish adults face the same denominational problem as the youth – mainly, that most of us are not aware of any kind of Judaism except for our own. We hope that through work in our youth groups, we will be able to amend this. It was a privilege for us to be on the Mission with such committed adults who treated us as part of K'lal Yisrael. We both learned a tremendous amount and have come away even more strongly committed to working on behalf of the Jewish People.”

The Unity Shabbaton from a Rabbi’s Perspective

Rabbi Carl Perkins was one of three faculty members who participated in the August 2002 Shabbaton. After the weekend experience, Rabbi Perkins, spiritual leader of Temple Aliyah of Needham, shared these thoughts:

“Cookie Rosenbaum is a thoughtful, creative, and inspired Judaic Studies educator who works in an Orthodox day school in Stoughton, Massachusetts. Beth Meltzer is a gifted song leader with strong roots in the Reform movement who works as the Hillel Director at Northeastern University. As a congregational rabbi, I spend much of my time interacting with local Jewish educators and, needless to say, Stoughton and Boston are fairly close to Needham. Nonetheless, were it not for the Synagogue Council of Massachusetts, I might not have met – much less had the opportunity to converse, learn and daven with – these two local Jewish leaders.

This past August, I traveled to Chelmsford for a delightful Shabbat experience: the Synagogue Council’s annual Unity Shabbaton. Participants from a variety of synagogues and havurot gathered to learn together and experience the beauty of Shabbat together. Three rabbis or educators, broadly representing the range of Jewish religious expression in America today, were invited as ‘scholars in residence.’

The weekend provided me with the welcome opportunity to attend Reform and Orthodox services. I was not alone: that is, as the weekend progressed, a fair number of participants reached beyond their denominational borders. They observed how Jews from other communities daven. They ate with other Jews and they engaged in conversation with other Jews. It was truly inspiring to see Jewish men and women from very different communities learning to respect one another’s differences and yet to reach beyond those differences to embrace one another as part of the totality of K'lal Yisrael – the collective Jewish community.

Consider spending one weekend next August – or the August after that – at a Unity Shabbaton. You might meet people like Cookie Rosenbaum or Beth Meltzer, and you might find that you have more in common with them than you think.”

Changing of the Guard

On May 22, 2003, Temple Sinai of Sharon was the host for the Synagogue Council’s Annual Meeting, where Ruth C. Glazerman was installed as SCM’s President during a creative

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RUTH C. GLAZERMAN, PRESIDENT

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A SHABBATON TESTIMONIAL

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installation ceremony offered by Rabbi Deanna Douglas. To honor Glazerman's South Area roots, the festive evening was not only held in Sharon but also included entertainment by *Makhela* and Schechter Blues Notes, the choir and jazz orchestra of the South Area Solomon Schechter Day School. An active member of Temple Beth David of the South Shore and the Northeast Council of UAHC, Glazerman commented that:

"The highlight of my Presidency was being able to continue and expand on the Unity Mission. Synagogue Council of Massachusetts was, is, and hopefully will continue to be the unique organization that builds respect among Jews for members of synagogues of every denomination. I am also proud that, during my term of office the Annual Connie Spear Birnbaum Memorial Lecture was inaugurated, SCM's office suite was named in memory of Alan Tichnor and the first Tour of Jewish Boston was held."



Ruth Glazerman, 2003 SCM President (second from right) poses at the annual Unity Shabbaton with (from left to right) Beth Meltzer, Shabbaton Chair, and faculty members Rabbis Fred Klein, Michelle Robinson and Daniel Judson.

Tour of Jewish Boston Unites Leaders

A full and enthusiastic busload of Unity Mission & *Shabbaton* alums, spouses and significant others enjoyed an historic tour of Jewish Boston on Sunday, November 2, 2003. The "Discovery Tour of Jewish Boston", coordinated by the Synagogue Council's Unity Mission Council (UMC), was designed to bring together leadership to witness the dynamism and migrations of our Jewish community over several decades. Perhaps, more importantly, participants learned from SCM's knowledgeable tour guide, Ellen Smith, that we are all indeed part of a community with a single destiny, despite our differences. Because of the tour's success, it has now become an annual SCM event, led each year by historian Ellen Smith, of Brandeis University.

Connie Spear Birnbaum Memorial Lecture Established

Leaving Temple Emanuel following services on the holiday of *Shavuoth*, Teperow happened upon Dr. Herbert Birnbaum, who was walking home from Congregation Beth El-Atereth Israel. It was there that the idea for the creation of a lecture in memory of his wife, Connie^{z"l}, was first discussed.

Connie Birnbaum had worked at the Synagogue Council for seven years as the Coordinator of Unity Programming before her untimely death at a young age. Connie lovingly recruited Mission participants and shepherded them through the Unity Mission experience – expressed by many as a major transformative event in their lives.

CONNIE SPEAR
BIRNBAUM
MEMORIAL
LECTURE

APPENDIX X:
BIRNBAUM LECTURE
SPEAKERS
PG 71

As a result of that *Shavuoth* discussion – and several ensuing meetings and conversations – Dr. Birnbaum and his three children, Benjy, Ilanna and Arielle, established a fund at SCM to enable Connie’s commitment to Jewish education and *K’lal Yisrael* to continue as a living legacy. The Connie Spear Birnbaum Memorial Lecture is an annual event sponsored by the Synagogue Council, for alumni of the Unity Mission and members of the broader Jewish community, as a way of addressing issues related to *K’lal Yisrael* with a speaker of national or international prominence.



Connie Spear Birnbaum[†] worked for the Synagogue Council for seven years as Coordinator of Unity Programming

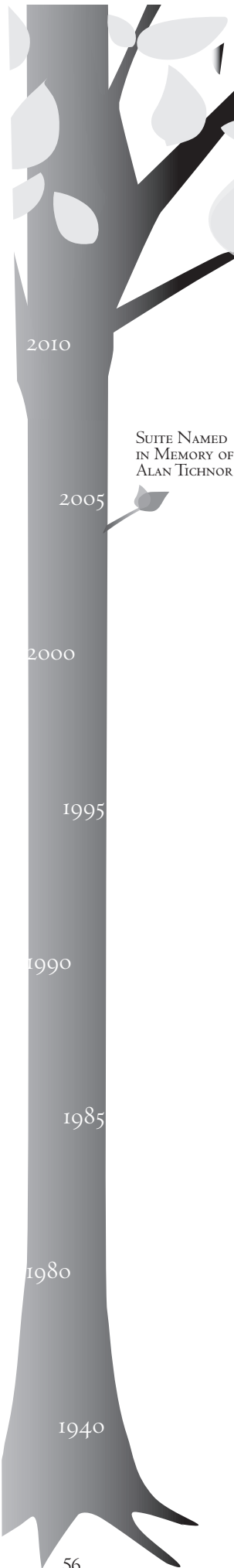
The inaugural Connie Spear Birnbaum Memorial Lecture was held on Wednesday, January 28, 2004. More than 300 people gathered at Congregation Beth El-Atereth Israel in Newton on a snowy evening to listen to the gifted Torah scholar and speaker, Dr. Norman Lamm, Chancellor of Yeshiva University. Dr. Lamm’s talk on building community and the meaning of *K’lal Yisrael* challenged the audience and our Jewish community to continue to build bridges amongst groups that have strong differences in opinion and practice. In his presentation, Dr. Lamm noted that Boston is unique in North America because of the existence and accomplishments of the Synagogue Council of Massachusetts.

Office Suite Named in Memory of Alan J. Tichnor

A chance meeting by Alan Teperow and Marjorie Tichnor at, of all places, Walgreens in Newton Centre proved to be a fortuitous moment. Teperow mentioned that he had been thinking how appropriate it might be to name the Synagogue Council’s office suite in memory of Marjorie’s beloved Alan. Not to miss a beat, Marjorie was extremely receptive, asking to discuss the details – somewhere between ‘greeting cards’ and ‘pain relievers’.



Marjorie Tichnor (far left) stands outside SCM’s office suite after its official designation in memory of her beloved Alan. Also pictured are Ruth Glazerman, President, Alan Teperow and Rabbi Michael Menitoff.



SUITE NAMED
IN MEMORY OF
ALAN TICHNOR

After subsequent conversations and Executive Board approval, SCM was proud to name its office suite on October 14, 2004 as the Alan J. Tichnor Suite. A wonderful *mensch* and community leader, Alan Tichnor is a former international president of the United Synagogue of Conservative Judaism, a founder of the Synagogue Council, former Campaign Chair of CJP, and chair of the search committee that brought Teperow to Boston in the early 1980's.

Along with this development were other changes in the office as SCM said goodbye to long-standing suitemates and welcomed new ones. December 2003 saw the Jewish Cemetery Association of Massachusetts (JCAM) move on to new office space at Wells Avenue in Newton. In the Summer of 2004, the Hillel Council of New England moved into the space JCAM had occupied for more than 15 years. In addition, the Zamir Chorale of Boston moved into SCM's suite while *Mayyim Hayyim: Living Waters* Community Mikveh and Education Center – which had been hosted by the Synagogue Council for close to three years – moved into its new facility on Washington Street in Newton in the spring of 2004.

SCM Enters into Agreement with Massachusetts Board of Rabbis

In a move reminiscent of an arrangement between the Associated Synagogues and the Massachusetts Board of Rabbis (MBR) 40 years earlier, a plan that would benefit both SCM and the MBR was crafted by MBR President Michael Menitoff and SCM Executive Director, Alan Teperow in 2004. The agreement provided management services by SCM, including Teperow's appointment as Managing Director of the MBR, in a fee for service arrangement.

UMC Celebrates 18 Consecutive Unity Missions

During 2004 to 2005, the Synagogue Council embarked on its eighteenth Mission to New York as the Unity Mission Council (UMC), chaired by Sheila Mondshein, developed plans for an important year of events.

These included:

Inviting *Haifans* to Attend the Unity Mission

Because of Boston's special relationship with our sister city of *Haifa*, CJP made it possible for two Jewish leaders from *Haifa* to participate, for the first time ever, on the "*Chai*" Unity Mission. The "*Chai*" Mission was especially designed for participants from Boston and *Haifa* to engage each other in serious dialogue and learn about ways to strengthen and build communities across the religious barriers that often divide Jews. This experiment was the beginning of a multi-year plan to work together on issues of religious pluralism, culminating in a Unity Mission to Israel in 2007.



(from left to right) Alan Teperow shares a moment with 2005 Unity Mission participants from Haifa, Shmuel Reznikovich and Gershon Naveh.

18 UNITY
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“Celebrating *chai* with *CHAI*”

With the help of Mission alum and Vice President, Sharon Levinson, and in cooperation with Jewish Family & Children’s Service, the Unity Mission Council planned a program in 2004-05 entitled, “Celebrate *chai* with *CHAI*”. This was a special *chesed* project in which Mission alums planned and implemented a series of social/cultural events at local synagogues. These programs were part of a series of Saturday evening *Melaveh Malkah* or holiday celebrations for the residents of *CHAI* House – individuals with developmental disabilities. Many of the Mission alums attending as volunteers had expressed the feeling that interacting with our new special needs friends through music, dance and prayer was one of the highlights of the *chai* year.

CHAI Symposium

The UMC also planned a special 18th Anniversary Symposium for Unity Mission and Shabbaton alums, students in *KOLOT* and members of the Synagogue Council’s *Amodim* Society, on March 6, 2005. The program began with a panel of four local rabbis discussing the topic, “Jewish Education in Greater Boston: Is the Glass Half Empty or Half Full?” followed by dinner with Richard Joel, President of Yeshiva University. Participants in the symposium joined the Birnbaum family and the Boston Jewish community for the 2nd Annual Connie Spear Birnbaum Memorial Lecture.

The Rabbi-President Partnership

Rabbis and presidents from a dozen congregations throughout Massachusetts came together on March 15 and 29, 2004 to discuss the importance of creating a “Rabbi-President Partnership” in their synagogues. The two-evening seminar helped rabbis and presidents to re-evaluate their roles and responsibilities within the synagogue, establish shared values, analyze their job descriptions and gain a vision of partnership and practical tools to help these partnerships grow.

Robert Leventhal of the Washington DC-based Alban Institute brought his expertise and passion with him to Massachusetts to lead both seminars with the group of participating synagogues. The participants were impressed with Bob’s facilitating style and expressed their gratitude to the Synagogue Council for making this unique program available to them – one which was repeated in 2005.

SCM Partners with ‘Our Learning Company’

SCM developed a partnership with a local venture, Our Learning Company (OLC), which produces and publishes Jewish Adult Learning courses in audio format, with pluralistic content. By partnering with OLC and playing the role of local distributor for their products through the congregations, SCM was, and is:

- promoting and enhancing its mission to build bridges across the denominations through Jewish education;
- strengthening our member synagogues by enabling them to extend Jewish learning to a greater number of congregants; and
- creating a new stream of ongoing revenue for SCM in the form of commissions paid by OLC for sales directly resulting from this partnership.

OLC's first product titled "The Hidden Poetry of the Jewish Prayerbook" – a non-denominational introduction to the meaning and structure of many of the core texts in the *siddur* with Dr. Reuven Kimelman, professor of Jewish Literature at Brandeis University – proved to be a great success. SCM was the fortunate recipient of Dr. Kimelman's erudition and strong following of adult learners in an evening kick-off of the product on November 17, 2005 at Temple Emanuel in Newton.

Synagogue Council Welcomes New President

Dr. Jesse Hefter, a participant in SCM's first Unity Mission in 1987, was installed as President by his friend and *hevruta* learning partner, Rabbi Nehemia Polen, in an unusual learning session at the May 31, 2005 Annual Meeting. An active leader in Boston's Orthodox community and a member of the Maimonides *Minyan*, Hefter was the founding President of the Greater Boston *Eruv* Association.

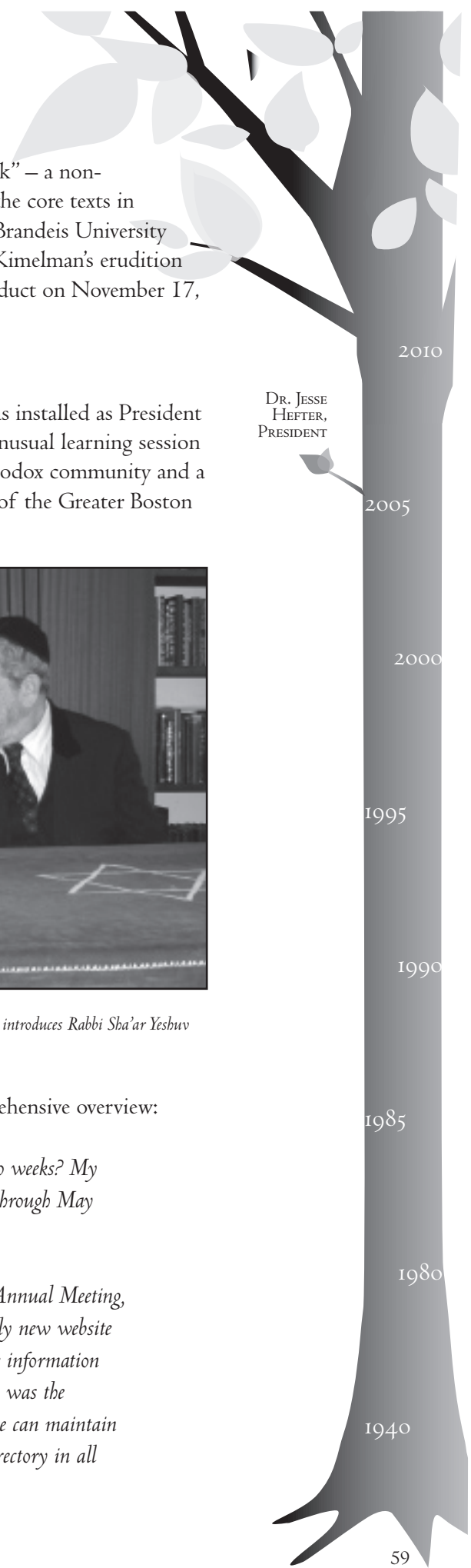



SCM President Dr. Jesse Hefter leads the 20th Anniversary Mission to Israel. In this photo, Hefter (left) introduces Rabbi Sha'ar Yeshev Hachoben, Chief Rabbi of Haifa, to the assembled.

In summing up his years as SCM President, Hefter provided this comprehensive overview:

"How does two years of volunteer effort melt away in time as if it's two weeks? My answer was my presidential term in SCM, running from May 2005 through May 2007.

***Website Gets New Design:** Within a few days after a very successful Annual Meeting, we began the task of designing, architecting, and then building a completely new website for the Synagogue Council. This new site would still display much of the information of the earlier website but in a new design format. The crowning addition was the deployment of the entire Synagogue Directory within the site. Our Office can maintain its records continuously over the web and users can search through the directory in all*





kinds of ways. Later in the year, we added the ability to find a synagogue within several miles of any town in the Commonwealth, allowing people to determine where synagogues are relative to where they plan to live. SCM also decided to highlight synagogues having special anniversaries/milestones on the home page for a month-at-a-time as the “Featured Congregation of the Month”. This feature has brought SCM and its site in front of many more people than ever before.

Minyan MeYOU’chad Offers Shabbat Service for Special Needs Individuals:

We decided that Jewish Special Needs was an important community endeavor in which SCM should participate. Accordingly, the Synagogue Council decided to support Minyan MeYOU’chad, a program created by Congregation Kehillath Israel with the help of the Bureau of Jewish Education. Minyan MeYOU’chad has become New England’s Shabbat Service for People with Special Needs and their families, holding seven participatory, ruach/spirit-filled Shabbat morning services each year. Led initially by Rabbi Fred Benjamin, Minyan Me’YOUchad is open, free of charge, to all in the New England Jewish Community. SCM took on the important role of finding sufficient synagogue sponsors for each year of its existence. To show our support, my wife Brenda and I, along with Alan Teperow and his wife Suzanne, made an active effort to join in these services.

Daf Yomi Program Begins: *Both Shabbatonim during my Presidency were well-attended and warm, cooperative weekends. Morning Talmud study that I was honored to lead during each of the weekends resulted in a request for a series of Weekly Daf Yomi study sessions. Three “semesters” of the class ensued, starting in the Fall of 2006 and, together with a friendly group of women and men from across the Jewish landscape of learning experience, continued into the Summer of 2007.”*

Planned Giving Seminar

A successful program that continued to grow during this term was the annual President’s Council meeting. These meetings were full of energy and sharing, with a follow-up program in 2006 that addressed the practical aspects of successful Planned Giving programs. This was a first for our community because of the wonderful, trailblazing collaboration between SCM and the Jewish Federations/Foundations of Greater Boston (CJP), Worcester, Western Massachusetts, the North Shore and the Merrimack Valley.

Fund-Raising Expansion

No organization can exist, especially a non-profit one, without successful fund-raising. Many enthusiastic volunteers joined together each year for the Annual Phone-a-thon. More than the volunteers, though, were SCM’s contributors, from across Jewish Boston, who demonstrated – in a clear and generous manner – their commitment to *K’lal Yisrael* via SCM.

Marilin Lipman Named Assistant Director

During Hefter’s presidency, other developments were taking place within the Synagogue Council office. In recognition of her leadership and accomplishments on behalf of *K’lal Yisrael*

and to mark seven devoted years with the organization, Marilyn Lipman was named Assistant Director of SCM in 2006. In addition to coordinating the Synagogue Council's annual Unity *Shabbaton*, the Synagogue Directory, Silent Auction and KOLOT Women's Study Program, Lipman assumed additional fund-raising and programming responsibilities in this new role.

Mobilizing our Community to

Oppose the Church/Synagogue Financial Disclosure Bill

Due to SCM's efforts during the final months of 2005, the church/synagogue disclosure bill [SI036 "An act relative to Charities in Massachusetts"] was defeated in the House on January 25, 2006 by a vote of 147 opposed to 3 in favor. The legislation, which required annual reporting to the state government, would impart onerous burdens on several thousand congregations across Massachusetts. SCM's position was that this bill, which had already passed in the Senate, represented an attempt by the government to intervene in an internal ecclesial and theological debate, contrary to the constitutional provision for the separation of church and state. Although the underlying justification for the bill focused solely on the institutions affiliated with one particular faith, this legislation would negatively impact all religious institutions.

The strong showing in the House reflected the strength and resolve of our congregations and the power of building coalitions within the Jewish community and with many interfaith partners. As stated by many Jewish communal leaders including the heads of the Reform and Conservative movements, leaders of the Massachusetts Board of Rabbis and officials of JCRC and ADL, this mobilization effort by SCM showed the importance of the work of the Synagogue Council, and the strength and power of being unified around a single cause.

Jewish Emergency Management System (JEMS)

In 2006, SCM represented Massachusetts congregations by joining – and taking an active role – in JEMS.

JEMS' mission is to develop community-wide coordination and response in times of emergency and to provide resources to Jewish institutions to improve their security and emergency preparedness.

JEMS is directed by an Executive Committee with senior representation from CJP, the Anti-Defamation League of New England and the Jewish Community Relations Council. The JEMS Board has representatives from more than two-dozen major Jewish organizations. SCM, the BJE, American Jewish Committee, Hebrew College, Jewish Community Housing for the Elderly, and Jewish Family and Children's Services and many other Jewish organizations play leadership roles in the JEMS Working Group. The JEMS Advisory Council, comprised of 20 security and emergency management professionals, provides expert advice and consultation on a volunteer basis.

Since its inception, JEMS has held several security briefings and trainings for synagogue and community leadership and administered a site assistance pilot program for synagogues.

SCM FIGHTS
LEGISLATION

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“Proud to be Under the Umbrella of the Synagogue Council of Massachusetts”

According to Jesse Hefter:

“Many more words are necessary to capture the spirit and flavor of the historic K’lal Yisrael Mission to Israel. A dream in the eyes of the officers and Board, this Mission enabled close to 30 of us to experience some of the widest dimensions of the Jewish experience in Israel in a respectful and educational format. Just our being there made a difference; just the fact that we were there with our Jewish sisters and brothers was a “chizuk” for our hosts and hostesses. We will remember parts of this experience for the rest of our lives.”

The Israel Mission was a natural next step after twenty years of visits to the seats of higher learning in New York, *Shabbaton* weekends and Jewish learning through *KOLOT* and *LIMUD*. To celebrate the 20th annual Unity Mission – in Israel from January 3-14, 2007 – SCM worked collaboratively with CJP and the *Haifa*-Boston Connection (HBC), receiving a generous HBC grant to make the trip a reality. Through a combination of visits to important sites of interest to meetings with some of Israel’s most prominent rabbis and scholars, this trip provided an unusual look at religious pluralism in Israel. Entitled “The Seventy Faces of Torah: Contemporary Judaism in the State of Israel,” the 11-day trip was presented under the auspices of *Kesbet*: The Center for Educational Tourism in Israel and facilitated by Yitzhak Sokoloff, *Kesbet*’s founder and Executive Director. Rabbi Peretz Rodman, a Jewish educator and then President of the Rabbinical Assembly in Israel, was the Mission’s Scholar-in-Residence. Both Sokoloff and Rodman are former Bostonians now living in Israel.

SCM’s first order of business – once a critical mass of Bostonians had committed to the trip – was to recruit individuals from its sister city of *Haifa*. With the help of good friends and colleagues, Karen Dor Yoseph from CJP and Vered Yisraeli of the HBC, six *Haifans* registered for the weekend in Jerusalem. Three of the participants were *vatikim* (veterans) of prior Missions in New York, and three were new to SCM who, after the weekend in Jerusalem, made a commitment to attend the New York Unity Mission in November, 2007. They represented a broad spectrum of belief and practice – one Orthodox, one Conservative, two Reform and two secular – and added immensely to the *Shabbat* experience in Jerusalem. All of these individuals joined another 20 to 25 hosts from *Haifa* in warmly welcoming our Boston group at *Or Chadash*, a local Reform congregation, and at El Gaucho Restaurant.



Rabbi Edgar Nof (center) of Congregation Or Chadash in Haifa under SCM’s umbrella with Alan Teperow and Jesse Hefter.

A few of the Mission highlights included:

- watching our secular *shomer* (guard), rifle draped over his shoulder, putting on *tefillin* for the first time in his life during our morning *shacharit* service at the *Mitzpeh Ramon* crater;
- studying together at the Leo Baeck School with high school students from secular to Orthodox, in small *bevruta* learning groups, and recognizing how much we can learn from one another. This may have been the first time in history that Orthodox students were invited, and were able to come, to Leo Baeck for Jewish learning;
- meeting the *Vishnitz Hasidim*, a very unusual experience and welcoming group of *Hasidic* Jews, who were as interested in taking pictures of us as we were of them;
- enjoying a fabulous dinner and party at Congregation *Or Chadash* at which a total of 60 Bostonians and *Haifans* celebrated a wonderful evening of socializing, singing and dancing. This may also have been a first for *Haiifa* – Orthodox Jews from both Boston and *Neve She’an* eating strictly *Kosher* food in a Reform temple.

According to one of the participants from Boston, Dan Schneider:

“Like many Americans visiting Israel we were met everywhere with love and open arms (and open kitchens) – as chaverim. I felt like I was visiting old friends that I didn’t know I had. But in Haiifa, I felt like I was visiting relatives that I didn’t know I had – mishpacha. I have no doubt that if, at the farewell dinner in Haiifa, I had stood up and announced that I was spontaneously making aliyah, one of at least three couples would have simply taken my suitcase off the bus, put it in the trunk of their car and asked me if I liked to sleep with one or two pillows. They were that kind of people. And nowhere else did I see as many reasons to be hopeful about the possibility of Jewish pluralism as I did in Haiifa. As one remarkable woman in Haiifa told me, ‘of course we’re cousins. Your great, great, great grandfather was Abba Avraham and so was mine!’

Haiifa was where I broke bread and sang with Israelis from all denominations. But not in an atmosphere of “tolerance”– of simply willing to sit at the same table with people of different beliefs and practices – but in an atmosphere of true simcha, celebrating our diversity, celebrating the fact that we are all mishpacha.”

The strong friendships that were formed throughout this visit, many of which have lasted and grown since returning to Boston, was most impressive. One practical example of this was the creation of a new Women’s Dialogue Group, which, as of this writing, is slated to meet simultaneously in Boston and *Haiifa* with several video conferences planned during the year.

ISRAEL MISSION
HIGHLIGHTS

APPENDIX XI:
CONGREGATIONS
BY ACTIVITY
PG 72

2010

ANITA ZETLAN
REDNER,
PRESIDENT



A beaming Anita Zetlan Redner is installed as SCM President at the May 15, 2007 Annual Meeting.

2005

New President Helps Usher in 25th Year

On May 15, 2007, Jesse Hefter handed the gavel of leadership over to Anita Zetlan Redner, thereby beginning the administration of the person who would preside over the 25th anniversary of SCM. As a teenager in USY, Redner was very friendly with one of the area's local youth directors – Alan Teperow. Years later she was asked to join SCM's Synagogue Affiliation Committee – representing someone not yet affiliated with a congregation – and the rest, as they say, is history. An active member of Temple Emanuel of Newton, Redner served as Head Nurse at the Solomon Schechter Day School of Greater Boston for 15 years. A recent graduate of Hebrew College with a Masters of Jewish Education, she gave the commencement address in Hebrew as the 2007 Valedictorian.

2000

In accepting SCM's Presidency, Redner explained:

“Over twenty years ago, my husband and I joined our first congregation, greatly encouraged by an SCM ad in the Jewish Advocate that urged unaffiliated Jews to “Be a Part. . .Not Apart.” That profound message resonated, and led me not only into years of active synagogue life and leadership, but also into years of participation, learning and eventually, leadership in this unique organization. I believe passionately that synagogues are the heart of our Jewish community, and that the ability to reach out to one another and work together is integral to our survival as a people. What better endeavor could there have been over these years, then, to devote my volunteer time and energy to? What better example could I model for my children, in the proud tradition of my parents?”

1995

1990

1985

1980

1940

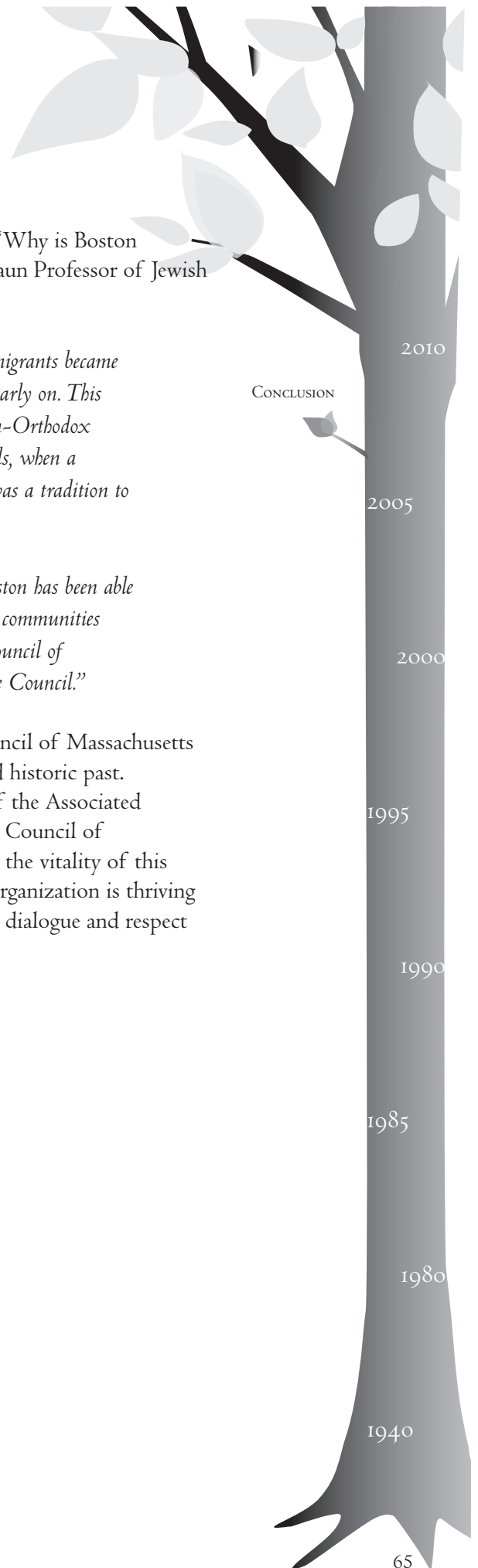
Conclusion

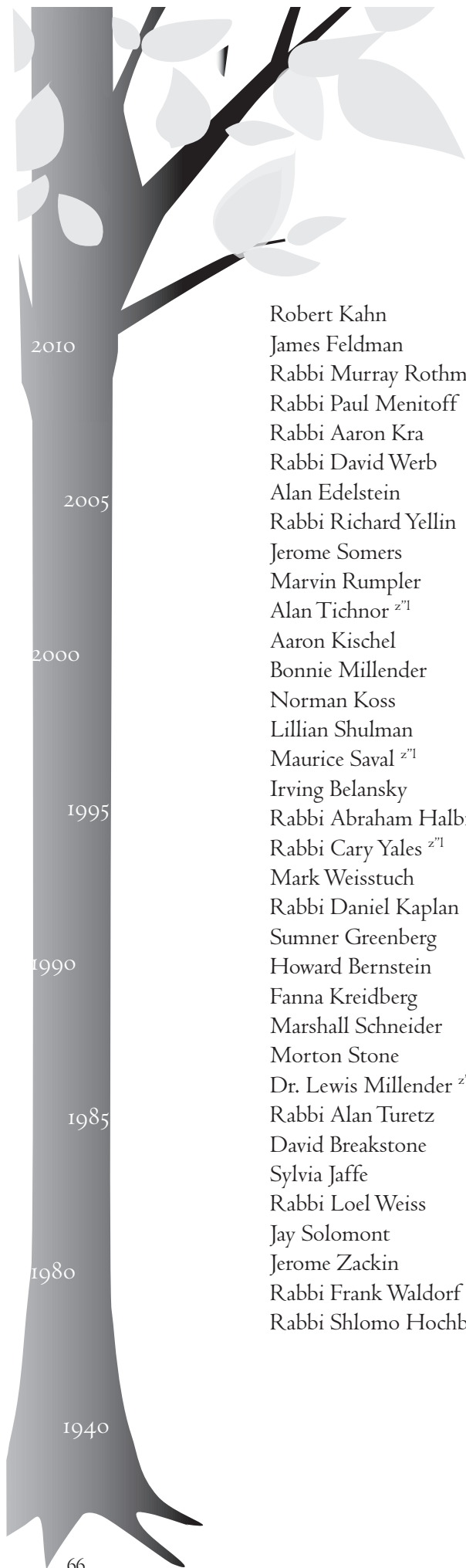
In summing up the activities of this unique organization, one may ask, “Why is Boston different?” According to Dr. Jonathan Sarna, Joseph H. and Belle R. Braun Professor of Jewish History at Brandeis University:

“Whereas in some communities, tension between successive waves of immigrants became deeply entrenched, not so here. In Boston, Jews learned to work together early on. This city has a long history of Orthodox rabbis who cooperated with their non-Orthodox counterparts for the sake of community. In fact, in many Orthodox shuls, when a prominent non-Orthodox person showed up for Shabbat services, there was a tradition to give the individual an aliyah.

Even after the Synagogue Council of America went out of existence, Boston has been able to maintain an organization that represents the broad spectrum. In most communities across North America there is no agency comparable to the Synagogue Council of Massachusetts. This contextualizes the importance of our local Synagogue Council.”

This brings the text full cycle. Twenty-five years ago, the Synagogue Council of Massachusetts began its work in an historic building on Tremont Street, with a rich and historic past. The pages of this narrative are a testament to the visionary leadership of the Associated Synagogues, the establishment and subsequent success of the Synagogue Council of Massachusetts, and the resolve of its founders and proponents to ensure the vitality of this experiment in Jewish pluralism. Now, two and a half decades later, the organization is thriving as it fulfills its unique mission to strengthen the synagogue and promote dialogue and respect within the Massachusetts Jewish community... and beyond.





APPENDIX I
SCM Board Members
1982 - 2007
(in chronological order)

Robert Kahn
James Feldman
Rabbi Murray Rothman ^{z"l}
Rabbi Paul Menitoff
Rabbi Aaron Kra
Rabbi David Werb
Alan Edelstein
Rabbi Richard Yellin
Jerome Somers
Marvin Rumpler
Alan Tichnor ^{z"l}
Aaron Kischel
Bonnie Millender
Norman Koss
Lillian Shulman
Maurice Saval ^{z"l}
Irving Belansky
Rabbi Abraham Halbfinger
Rabbi Cary Yales ^{z"l}
Mark Weisstuch
Rabbi Daniel Kaplan
Sumner Greenberg
Howard Bernstein
Fanna Kreidberg
Marshall Schneider
Morton Stone
Dr. Lewis Millender ^{z"l}
Rabbi Alan Turetz
David Breakstone
Sylvia Jaffe
Rabbi Loel Weiss
Jay Solomont
Jerome Zackin
Rabbi Frank Waldorf
Rabbi Shlomo Hochberg

Robert Temkin
Elihu Stone
Dr. Avi Rockoff
Rabbi Robert Miller
Rabbi Howard Kummer ^{z"l}
Michael Hart
Richard Wissoker
Melvin Kutchin
Rene Glazier
Benjamin Adler
Rabbi Michell Geller
Dr. Matthew Zizmor
Keith Osher
Dr. Howard Weintraub
Audrey Wilson
Dr. Jesse Hefter
Jay Sage
Rabbi Scott Rosenberg
Leslie-Ann Dropkin
Rabbi Samuel Kenner
Barbara Rutberg
Charles Miller
Rabbi Ira Korinow
Wayne Miller
Rabbi Henry Zoob
Ethlyne Brickman
Judy Diamond
Laura Dickerman
Nina Mintzer
Audrey Morse
Bruce Creditor
Ruth Glazerman
Dr. David Krohn
Alan Karlsberg ^{z"l}
Lee Mondshein

Michael Rosenberg
Rabbi Barry David Hartman
Rabbi David Wolfman
Rabbi Benjamin Samuels
Daniel Langermann
Richard Luskin
Aaron Seidman
Rabbi Samuel Seicol
Rabbi Deanna Douglas
Anita Redner
Richard Shulman
William Gabovitch
Rabbi Judy Kummer
Elizabeth Pressman
Cookie Rosenbaum
Jane Salk
Cantor Louise Treitman
Rabbi Elise Wechterman
Rabbi Daniel Liben
Martin Newman
Dr. Fred Cohen
James Ball
Sharon Levinson
Rabbi Barbara Penzner
Rabbi Karen Landy
Melvin Hoffman
Cantor Donn Rosensweig
Rabbi Thomas Alpert
Rabbi Abraham Morhain
Ina Glasberg
Mark Bressler
Lauren Gabovitch
Cantor Steven Dress
Paula Steen

APPENDIX II
SCM Presidents
 1981-2007

Robert I. Kahn 1981-1983
 Norman Koss 1983-1985
 Irving Belansky 1985-1987
 Alan M. Edelstein 1987-1990
 Lillian Shulman 1991-1993
 Keith R. Osher 1993-1995
 Marshall Schneider 1995-1997

Laura Dickerman 1997-1999
 Dr. Matthew Zizmor 1999-2001
 Richard S. Wissoker 2001-2003
 Ruth C. Glazerman 2003-2005
 Dr. Jesse Hefter 2005-2007
 Anita Zetlan Redner 2007 –

APPENDIX III
MATSA Presidents
 1986-2007

Robert Hill 1986-1987
 Dr. Mark Weisstuch 1987-1989
 Michael Hart 1989-1990
 Alan Alpert 1990-1992
 Audrey Morse 1992-1994
 Robert Isaacs 1994-1997

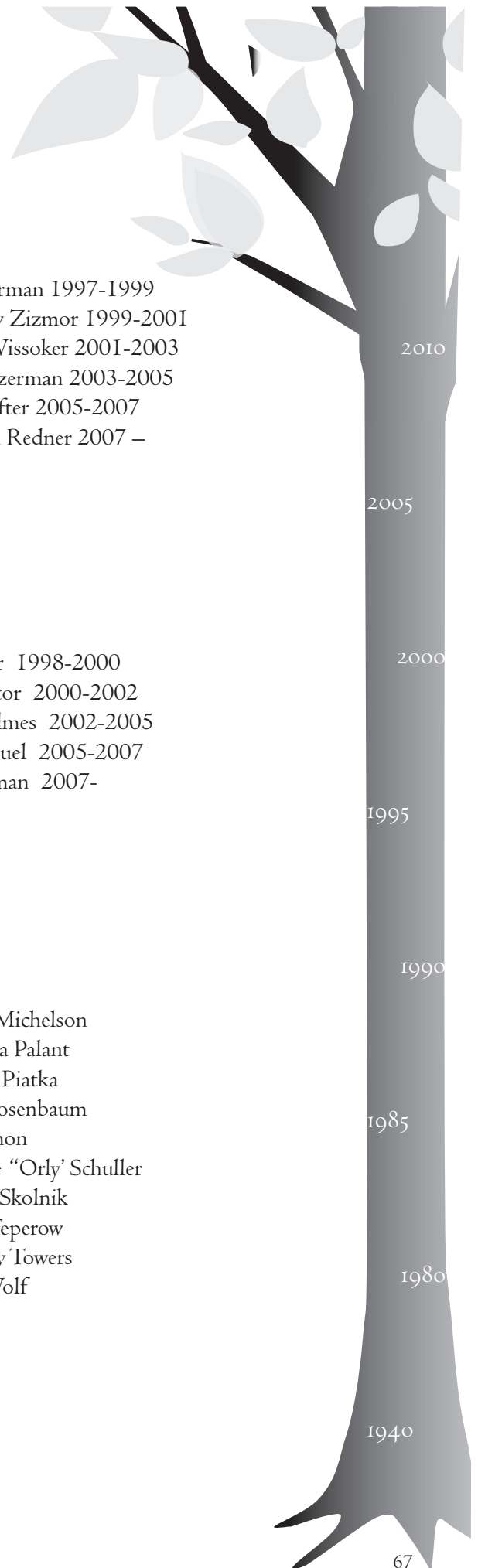
Russell Finer 1998-2000
 Deborah Astor 2000-2002
 Rebecca Holmes 2002-2005
 Judith Emanuel 2005-2007
 Robert Perlman 2007-

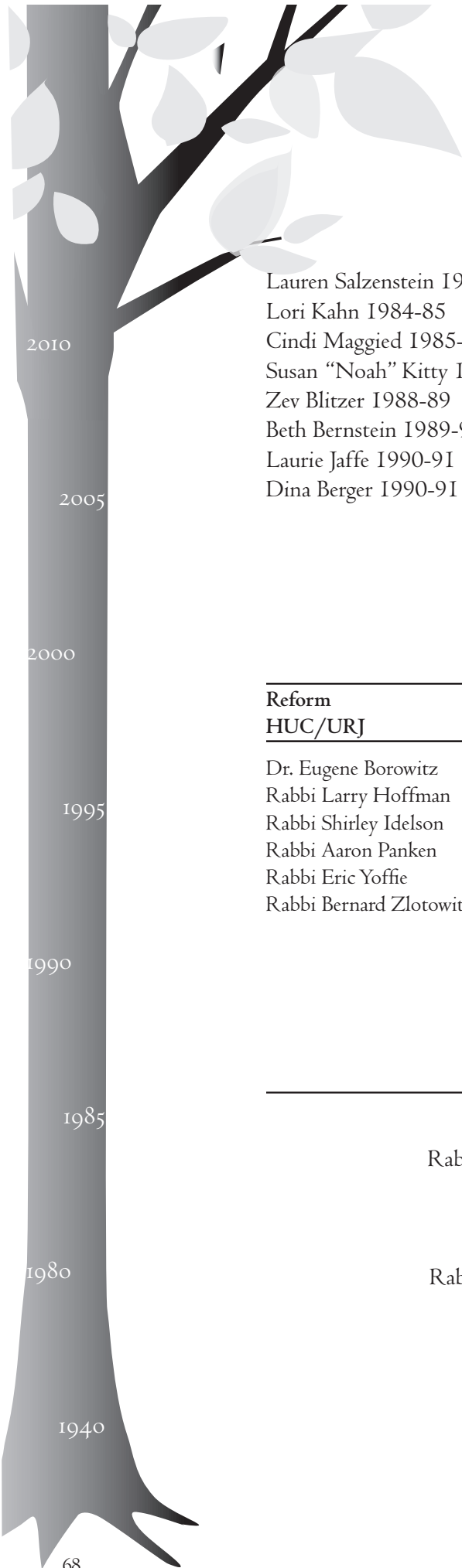
APPENDIX IV
SCM Staff
 1982-2007

Shelly Bloom
 Pam Charney
 Sally Eisenberg
 Marjorie Epstein
 Varda Farber
 Vladimir Foygelman
 Roz Garber
 Noreen Goldwasser
 Terry Goldzier
 Taube Goodman

Toby Gutwill (Pugh)
 Felicia Hahn
 Valerie Isaacs
 Ronda Jacobson
 Nancy Kaplan
 Paul Kelly
 Joyce Krensky
 Buddy Lieberman^{z1}
 Bette Lipkind
 Marilyn Lipman

Ellen Michelson
 Barbara Palant
 Naava Piatka
 Lila Rosenbaum
 Jill Schon
 Nicole "Orly" Schuller
 Linda Skolnik
 Alan Teperow
 Harvey Towers
 Mel Wolf





APPENDIX V
Brandeis University Hornstein Student Interns
 1983-2005

Lauren Salzenstein 1983-84	Rachel Lebowitz 1991-92	Amy Klotz 1998-99
Lori Kahn 1984-85	Debbie Baron 1991-92	Nicole 'Orlie' Schuller 1999-00
Cindi Maggied 1985-86	Alisa Berkowitz 1992-93	Wendy Aronson 2000-01
Susan "Noah" Kitty 1987-88	Diane Lasken 1993-94	Rachel Siegal 2001-02
Zev Blitzer 1988-89	Michael Silbert 1994-95	Jaime Walman 2002-03
Beth Bernstein 1989-90	Amy Golubtchik 1995-96	Carly Friedel 2003-04
Laurie Jaffe 1990-91	Sharon Janowitz 1996-97	Jennie Gates 2004-05
Dina Berger 1990-91	Scott Friedman 1997-98	

APPENDIX VI
Unity Mission Speakers
 1987-2007

Reform HUC/URJ	Conservative JTS/USCJ	Orthodox YU	Reconstructionist RRC/JRF
Dr. Eugene Borowitz	Rabbi Robert Abramson	Rabbi Robert Hirt	Rabbi Lee Friedlander
Rabbi Larry Hoffman	Dr. Eliezer Diamond	Dr. Norman Lamm	Rabbi Arthur Green
Rabbi Shirley Idelson	Rabbi Jerome Epstein		Rabbi Joy Leavitt
Rabbi Aaron Panken	Prof. Neil Gillman		Ira Silverman ^{z"l}
Rabbi Eric Yoffie	Rabbi Anne Lapidés-Lerner		
Rabbi Bernard Zlotowitz	Rabbi William Lebeau		
	Dr. Mayer Rabinowitz		
	Rabbi Joel Roth		
	Dr. Ismar Schorsch		
	Dr. Morton Siegel		
	Dr. Shuly Rubin Schwartz		

Other Prominent Mission Speakers

- Rabbi Irving "Yitz" Greenberg – CLAL & Jewish Life Network
- Rabbi Irwin Kula – CLAL
- Rabbi Rachel Sabbath – CLAL
- Rabbi Bradley Hirschfield – CLAL
- Rabbi Ephraim Buchwald – National Jewish Outreach Program
- Ted Comet – JDC
- Stephen Solender – New York UJA-Federation
- Rabbi Kasriel Kastel – Lubavitch

APPENDIX VII
Unity Mission Alumni Reunion Speakers
 1988-2001

- 1988 Dr. David Elcott, Rabbi Steven Greenberg, Rabbi David Nelson
& Rabbi Reuven Kimelman (CLAL scholar series)
- 1988 Rabbi Irving "Yitz" Greenberg - CLAL
- 1990 Rabbi Stanley Wagner – Denver, CO
- 1992 Rabbi Reuven Bulka – Ottawa, Canada
- 1994 Danny Siegel – ZIV Tzedakah Fund
- 1995 Shoshana Cardin – UJC
- 1998 Rabbi Jim Lebeau – Fuchsberg Center of USCJ
- 2000 Rabbi Benji Levene – Gesher
- 2001 Dr. Arthur Green – Hebrew College, Boston

APPENDIX VIII
Amodim

\$5,000 and above

Anonymous
 Marjorie K. Tichnor

\$1,800 - \$4,999

Dr. Herbert, Benjy, Ilanna
 & Arielle Birnbaum
 Patti & Louis Grossman
 Phyllis & Dr. Michael Hammer
 Dr. Marjorie & Dr. Sidney Lees

\$1,000 - \$1,799

Bette Ann Libby
 & David Begelfer
 Ruth & Leon Glazerman
 Brenda & Dr. Jesse Hefter
 Zona & Martin Hoffman
 Cynthia & Marvin Rumpler
 Lena & Vladimir Savikovsky
 Edwin D. Soforenko Foundation
 Ellen & Robert H. Temkin
 Marsha & Dr. Kenneth Tucker
 Barbara & Dick Wissoker
 Dale & Arnold Zaff

\$500 - \$999

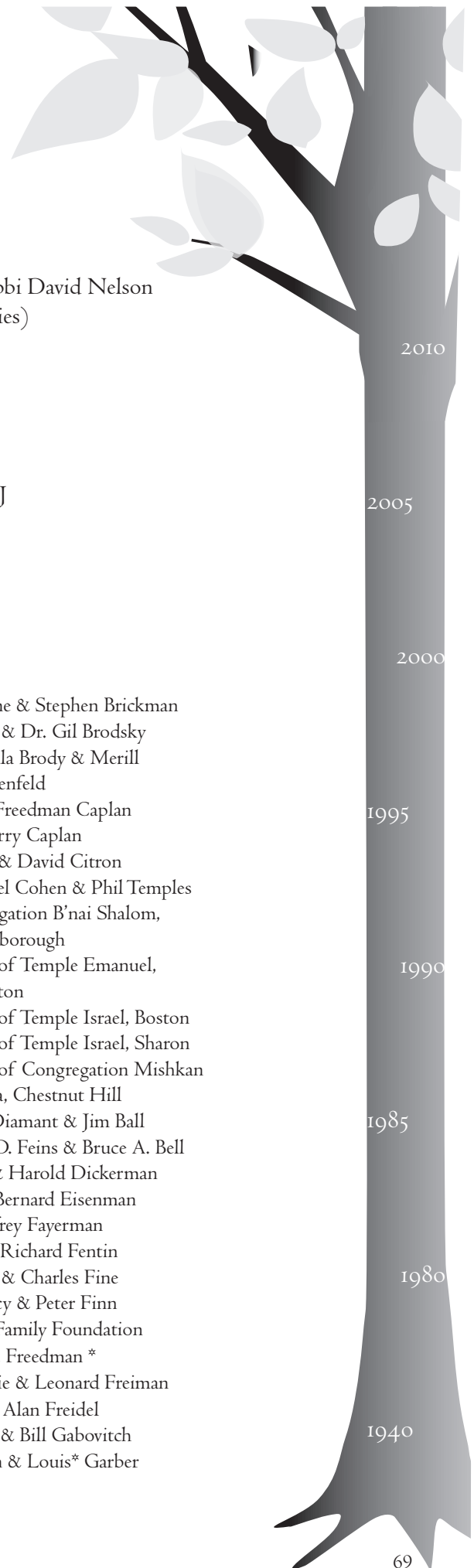
Anonymous
 Lillian Sober Ain
 Eli & Bessie Cohen Foundation
 Stephanie & Dr. Fred Cohen
 Laura & Myron Dickerman

Sybil & Alan M. Edelstein
 Gloria Adelson Field*
 Barbara & Irving Franklin
 Rosalind & Mervin D. Gray
 Barbara & Steve Grossman
 Lillian & Oscar Handlin
 Eva & Melvin Hoffman
 Amy & Richard Kohan
 Myra & Robert Kraft
 Mitzi* & Melvin Kutchin
 Robert I. Lappin Charitable
 Foundation
 Anita & Dr. Sidney Redner
 Amy & Rick Sands
 Suzanne & Alan Teperow
 Arlene & Dr. Howard Weintraub
 Audrey & Charles B.* Wilson
 Arnee R. & Walter A. Winshall

\$180 - \$499

Rachel & Michael P. Albert
 Rabbi Thomas Alpert
 Areve & Steven Alexander
 Harriet & MacDavis* Begelfer
 Harriet & Aaron S. Bell
 Rabbi Seth Bernstein
 Alan Blackman
 Rabbi Herman J. Blumberg
 Anne* & Milton* Borenstein
 Noa Bourke
 Dr. Robert Braitman

Ethlynn & Stephen Brickman
 Margie & Dr. Gil Brodsky
 Dr. Paula Brody & Merrill
 Hassenfeld
 Judith Freedman Caplan
 & Barry Caplan
 Louise & David Citron
 Dr. Ariel Cohen & Phil Temples
 Congregation B'nai Shalom,
 Westborough
 Clergy of Temple Emanuel,
 Newton
 Clergy of Temple Israel, Boston
 Clergy of Temple Israel, Sharon
 Clergy of Congregation Mishkan
 Tefila, Chestnut Hill
 Anita Diamant & Jim Ball
 Judith D. Feins & Bruce A. Bell
 Carol & Harold Dickerman
 Rabbi Bernard Eisenman
 Dr. Jeffrey Fayerman
 Beth & Richard Fentin
 Wendy & Charles Fine
 Nancy & Peter Finn
 Fisher Family Foundation
 Paul H. Freedman *
 Marjorie & Leonard Freiman
 Ilene & Alan Freidel
 Lauren & Bill Gabovitch
 Roselyn & Louis* Garber





APPENDIX VIII (continued)

A moodim

Miriam & Paul Gilman	Dr. Lisa & Rabbi Daniel	Judith Segal
Anne & Michael Glanz	Lehmann	Jenni & Rabbi Sam Seicol
Ellen & Barry Glovsky	Marcia & Alan Leifer	Ruth Kertzer Seidman
Susan & Bruce Gold	Sharon Levin	& Aaron Seidman
Deborah Torf Golden	& Rabbi David Lerner	Peter Seresky
Barry Goldman	Rabbi Daniel H. Liben	Helene & Edmund Shamsi
Faire & Norton Goldstein	Marilyn & Steve Lipman	Betty & Peter Shapiro
Amy & Norman Gorin	Naomi & Dr. Carl Lopkin	Lawrence Sheftel
James Gould	Carol & Dr. Jay Marlin	Debbie & Allen Sheldon
Minna & Sumner Greenberg	Amy Mates & William Mencow	Sue & Joel Sherman
Sandra & Hank Greenberg	Anne & Rabbi "Rim" Meiowitz	Lillian & Abraham Shulman
Rabbi Gary Greene	Edith* & Sumner Milender	Sheila & Harry Shulman
Gloria Greenfield	Carol & Daniel Milewich	Helen & Alvin Silverstein
& Stuart Brotman	Bonnie & Dr. Lewis* Millender	Rabbi Joel Sisenwine
Aviva & Dr. Philip Greenland	Nina & Harvey Mintzer	Susan & James Snider
Mr. & Mrs. Grinspoon and family	Nancy & James Mitchell	Dr. & Mrs. Julian G. Snyder
Mrs. Joseph B. Grossman *	David Moeser Trust	Solomont Charity Foundation
Penny & Jason Grossman	Rabbi Abraham Morhaim	Debra Weiner & Jay Solomont
Rabbi Eric Gurvis	Beth & Michael Moskowitz	Susan & Alan D. Solomont
Rabbi William G. Hamilton	Grace & Scott Offen	Rabbi Toba Spitzer & Gina Fried
Ellen O. Harder & Edward Bloom	Nancy & Mark O'Leary	Carol & David L. Srebnick
Dr. J. Aaron Herschfus	Naomi & Keith Osher	Jason Starr
Roberta & Kenneth Hoffman	Joyce & Dr. Bruce Pastor	Shirley & Harvey P. Stein
Sandy & Mort Hoffman	Rabbi Barbara Penzner	Rabbis Elizabeth & Keith Stern
Susan & Frederic Jacobs	Rabbi Carl M. Perkins	Jennifer & Aaron Stevens
Ronda & Dr. Joshua Jacobson	Rabbi Jay Perlman	Susan & Joseph Stone
Rabbi Howard L. Jaffe	Rabbi Ellen & Dr. Martin Pildis	Temple Shir Tikvah, Winchester:
Rabbi Shira & Saul Joseph	Rachel & Milton Popkin	clergy and staff
Rabbi Dan Judson	Elizabeth & Bob Pressman	Randy Uram
Helen & Dr. Sidney P. Kadish	Ina & Ernest* Rabinowicz	Anne & Reb Moshe Waldoks
Harriet Alyce & Robert I. Kahn	Debby & Sy Raboy	Linda & Harvey Weiner
Barbara & Leo Karas	Elaine S. & Dr. Bernard Reisman	Dr. Roslyn Weiner
Steffi & Eric Karp	Irwin Roblin	Lewis H. Weinstein*
Judith Katz & Dr. Dean Solomon	Michael Rosenberg	Patty & Rabbi Loel M. Weiss
Dr. Kevin Kaufman	Rabbi Scott Rosenberg	Jane & Rabbi David Wolfman
Ellen & Aaron L. Kischel	Terry Rosenberg	Deanna & Sidney Wolk
Gail & Rabbi Ira Korinow	Sharon Rozines	Women's Dialogue Group
Rabbi Howard Kosovske	Phyllis & Sam Rubinovitz	Abby & Daniel Wyschogrod
Millie & Norman Koss	Marsha & Morton Ruderman	Barbara Zeitler
Rabbi Jonathan E. Kraus	Wendy & Robert	Drs. Alice & Abe Zimelman
Fanna & Dr. Marshall Kreidberg	Russman-Halperin	Dr. Matthew Zizmor
Drs. Susan & Norman I. Krinsky	Daphna & Jay Sage	Barbara S.
Rabbi Karen Landy	Rabbi Benjamin Samuels	& Rabbi Henry A. Zoob
Prof.'s Ruth Langer	Jill & Larry Sandberg	
& Jonathan D. Sarna	Mrs. Arthur B. Savel	
Helen & Dr. Robert L. Lebowitz	Esther & Marshall Schneider	
Mr. and Mrs. Earle Leeder	Josephine A.	
Mickie & Inman Leff	& Lewis M. Schneider	

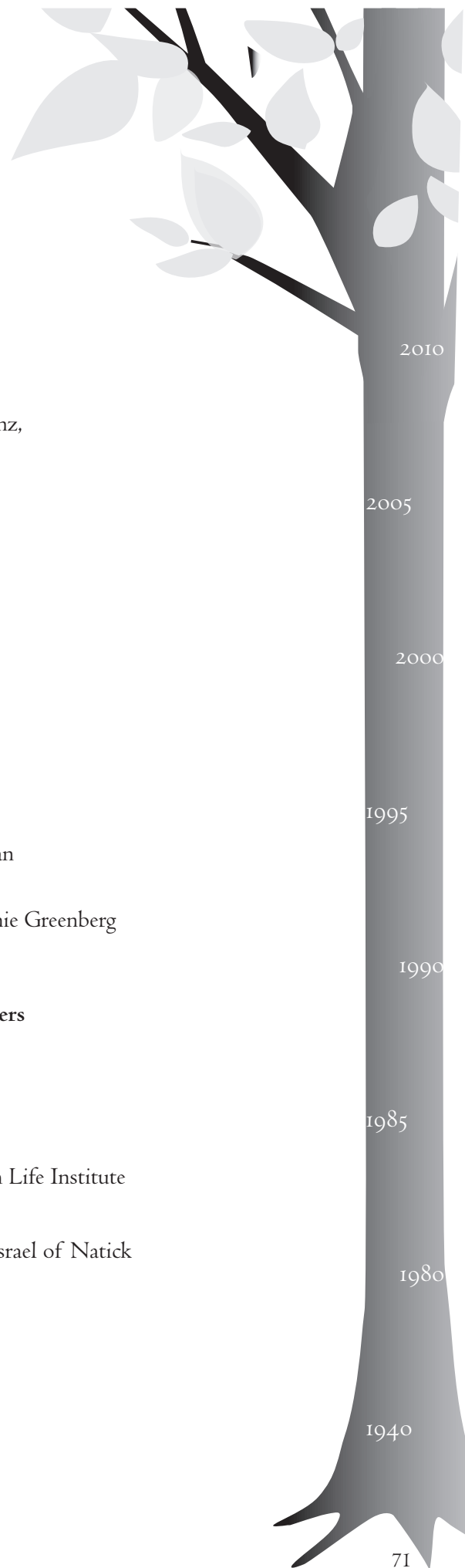
*deceased

APPENDIX IX
Shabbaton Faculty
1998-2007

- 1998 Rabbi Barbara Penzner, Rabbi Alan Ullman,
Rabbi Norbert Weinberg
- 1999 Dr. Marc Brettler, Rabbi Leslie Gordon,
Rabbi Sanford Seltzer
- 2000 Rabbi Barbara Penzner, Rabbi David Ehrenkranz,
Rabbi Abraham Morhaim
- 2001 Rabbi Reuven Cohn, Rabbi Deanna Douglas,
Rabbi Loel Weiss
- 2002 Dr. Jacob Meskin, Rabbi Carl Perkins,
Rabbi Shoshana Perry
- 2003 Rabbi Daniel Judson, Rabbi Fred Klein,
Rabbi Michelle Robinson
- 2004 Rabbi Mitchell Levine, Rabbi Barbara Symons,
Rabbi Moshe Waldoks
- 2005 Rabbi Nehemia Polen, Rabbi Toba Spitzer,
Rabbi Sara Zacharia
- 2006 Rabbi Menachem Creditor,
Rabbi Benjamin Samuels, Rabbi David Wolfman
- 2007 Rabbi Avi Bossewitch, Rabbi Daniel Liben,
Rabbi Alan Ullman; Cantor Jeff Klepper, Bonnie Greenberg

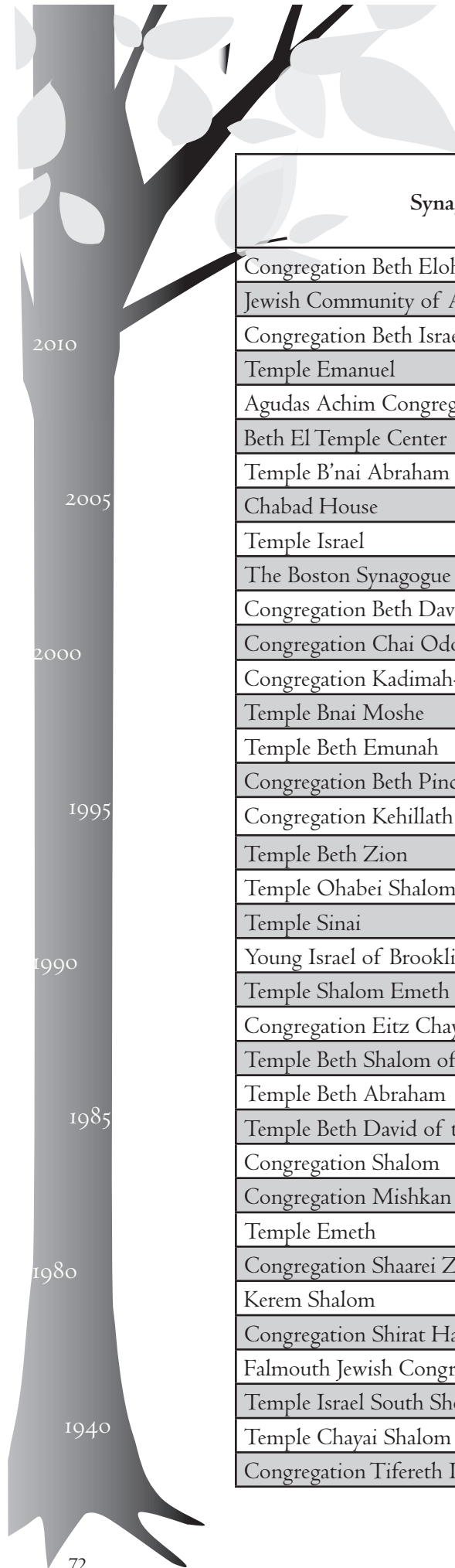
APPENDIX X
Connie Spear Birnbaum Memorial Lecture Speakers
2004-2008

- 2004 Rabbi Dr. Norman Lamm – Yeshiva University
- 2005 Richard Joel – Yeshiva University
- 2006 Rabbi Irving “Yitz” Greenberg – CLAL and Jewish Life Institute
- 2007 Rabbi David Ellenson – HUC-JIR
- 2008 Rabbi Harold Kushner – Rabbi Laureate, Temple Israel of Natick

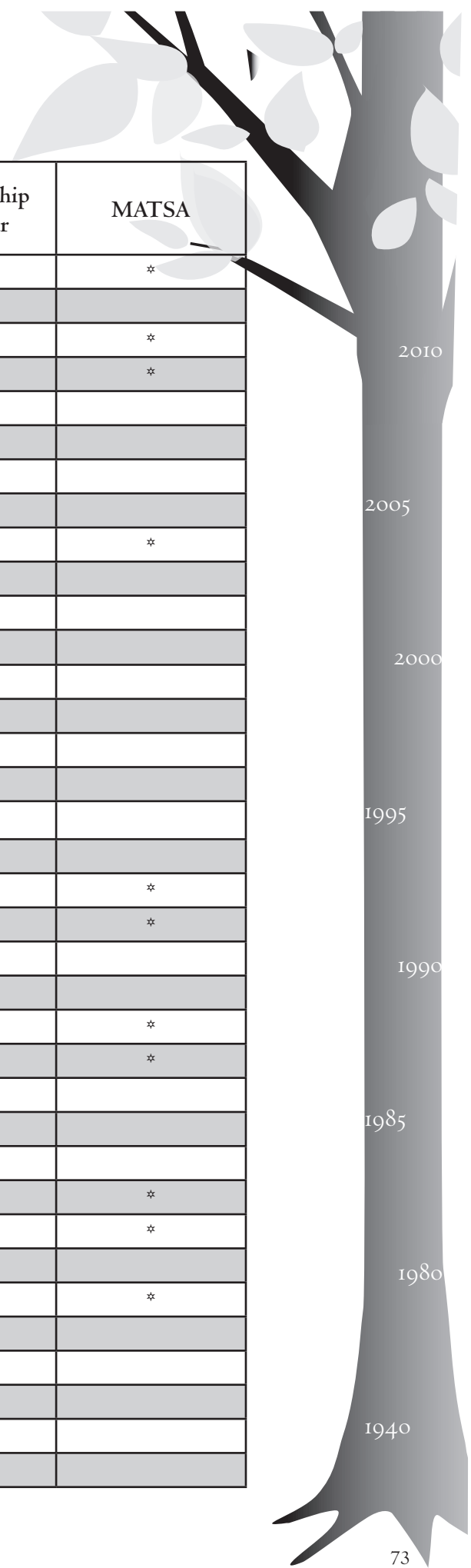


APPENDIX XI Activity by Congregation

Synagogue	City	SCM Member	Project Ezra
Congregation Beth Elohim	Acton	*	*
Jewish Community of Amherst	Amherst		*
Congregation Beth Israel	Andover	*	*
Temple Emanuel	Andover	*	*
Agudas Achim Congregation	Attleboro	*	*
Beth El Temple Center	Belmont	*	*
Temple B'nai Abraham	Beverly	*	*
Chabad House	Boston		
Temple Israel	Boston	*	*
The Boston Synagogue	Boston	*	
Congregation Beth David	Brighton		
Congregation Chai Odom	Brighton		
Congregation Kadimah-Toras Moshe	Brighton	*	*
Temple Bnai Moshe	Brighton	*	
Temple Beth Emunah	Brockton	*	*
Congregation Beth Pinchas	Brookline		
Congregation Kehillath Israel	Brookline	*	
Temple Beth Zion	Brookline	*	
Temple Ohabei Shalom	Brookline	*	
Temple Sinai	Brookline	*	*
Young Israel of Brookline	Brookline		
Temple Shalom Emeth	Burlington	*	*
Congregation Eitz Chayim	Cambridge	*	*
Temple Beth Shalom of Cambridge	Cambridge	*	*
Temple Beth Abraham	Canton	*	*
Temple Beth David of the South Shore	Canton	*	*
Congregation Shalom	Chelmsford (North)	*	
Congregation Mishkan Tefila	Chestnut Hill	*	*
Temple Emeth	Chestnut Hill	*	
Congregation Shaarei Zedeck	Clinton	*	
Kerem Shalom	Concord	*	*
Congregation Shirat Hayam	Duxbury	*	
Falmouth Jewish Congregation	East Falmouth	*	*
Temple Israel South Shore	Easton (North)	*	
Temple Chayai Shalom	Easton (South)	*	
Congregation Tifereth Israel	Everett	*	

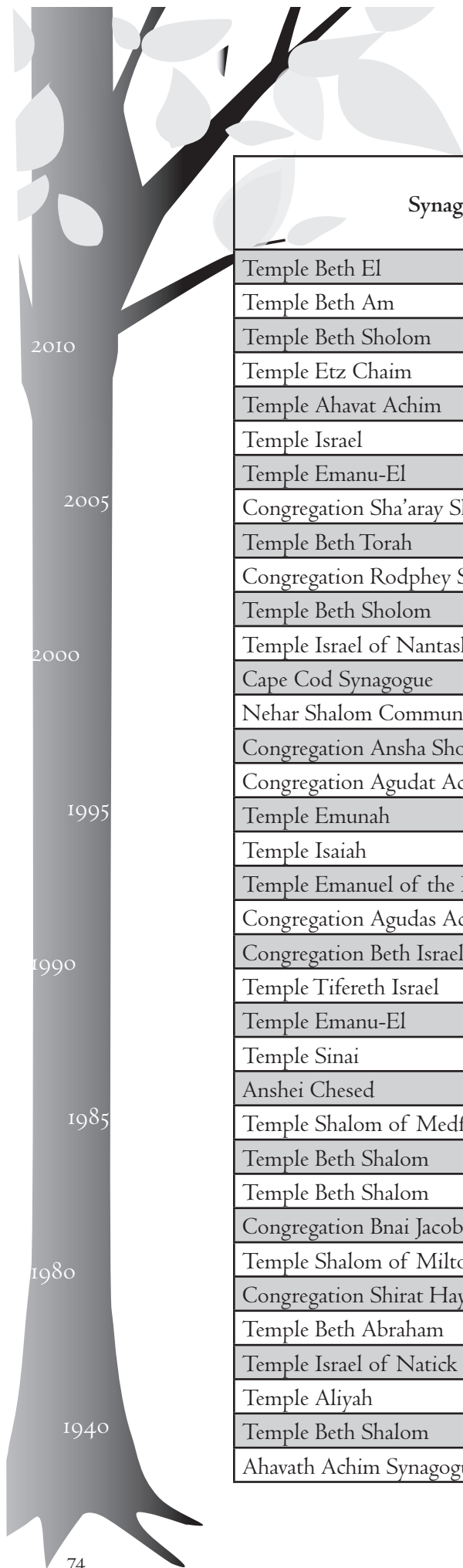


Unity Mission # of Participants	Shabbaton # of Participants	Synagogue Management Symposium	Membership Seminar	MATSA
		*	*	*
		*		
6	2	*		*
I			*	*
		*	*	
5	2	*	*	
I	2			
7		*	*	*
		*		
3	3			
I				
2		*		
I		*	*	
2				
3	3	*	*	
4	7	*		
8	4	*	*	*
5	I	*	*	*
9	2			
			*	
		*		*
		*	*	*
4		*	*	
3	8	*	*	
	2	*		
I2	2	*	*	*
	I	*	*	*
	2	*	*	*
			*	
			*	
		*		
3	I	*		

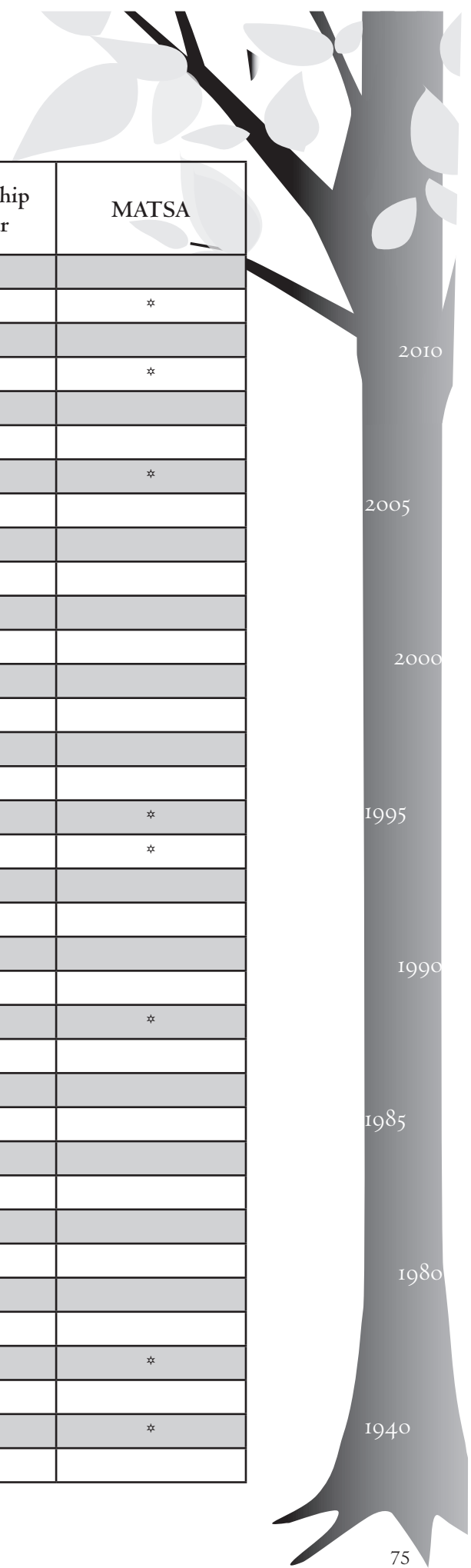


APPENDIX XI (continued)
Activity by Congregation

Synagogue	City	SCM Member	Project Ezra
Temple Beth El	Fall River		
Temple Beth Am	Framingham	*	*
Temple Beth Sholom	Framingham	*	
Temple Etz Chaim	Franklin	*	
Temple Ahavat Achim	Gloucester	*	
Temple Israel	Greenfield	*	
Temple Emanu-El	Haverhill	*	
Congregation Sha'aray Shalom	Hingham	*	*
Temple Beth Torah	Holliston	*	*
Congregation Rodphey Sholom	Holyoke	*	*
Temple Beth Sholom	Hull	*	
Temple Israel of Nantasket	Hull	*	
Cape Cod Synagogue	Hyannis	*	*
Nehar Shalom Community Synagogue	Jamaica Plain		
Congregation Ansha Sholum	Lawrence	*	
Congregation Agudat Achim	Leominster	*	*
Temple Emunah	Lexington	*	*
Temple Isaiah	Lexington	*	*
Temple Emanuel of the Merrimack Valley	Lowell	*	*
Congregation Agudas Achim - Ezrath Israel	Malden	*	*
Congregation Beth Israel	Malden	*	
Temple Tifereth Israel	Malden	*	*
Temple Emanu-El	Marblehead	*	
Temple Sinai	Marblehead	*	*
Anshei Chesed	Marstons Mills	*	
Temple Shalom of Medford	Medford	*	
Temple Beth Shalom	Melrose	*	
Temple Beth Shalom	Milford	*	
Congregation Bnai Jacob	Milton	*	
Temple Shalom of Milton	Milton	*	*
Congregation Shirat Hayam	Nantucket	*	
Temple Beth Abraham	Nashua	*	
Temple Israel of Natick	Natick	*	*
Temple Aliyah	Needham	*	*
Temple Beth Shalom	Needham	*	*
Ahavath Achim Synagogue	New Bedford	*	



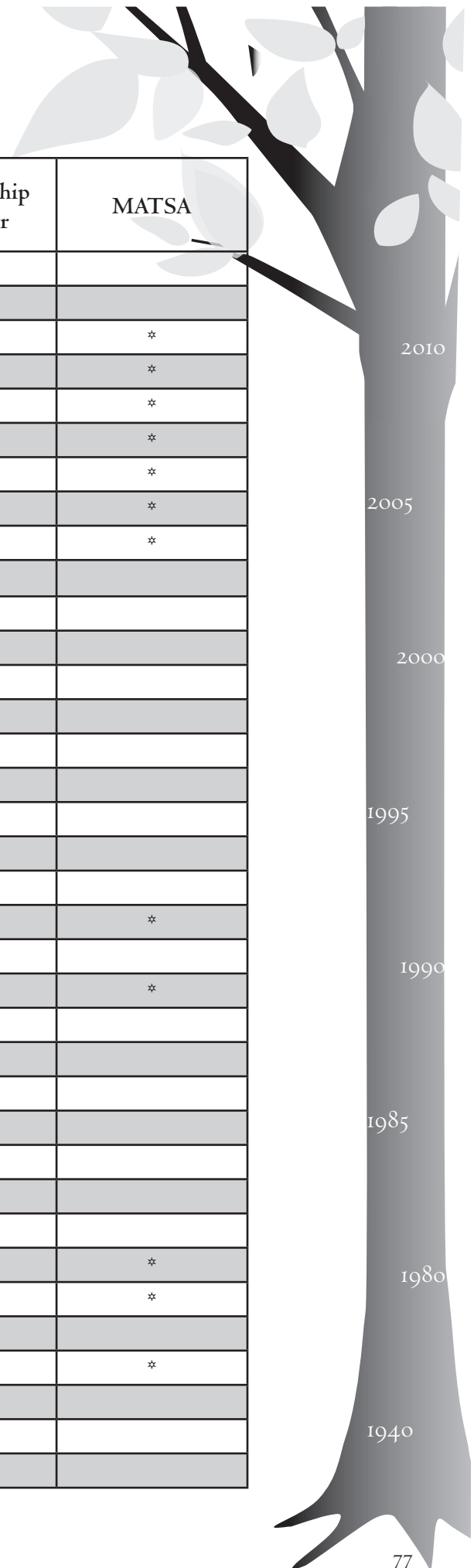
Unity Mission # of Participants	Shabbaton # of Participants	Synagogue Management Symposium	Membership Seminar	MATSA
			*	
I		*	*	*
			*	
I	3	*	*	*
			*	
2		*	*	*
I	3		*	
I			*	
	2			
32	9	*	*	*
I3	3	*	*	*
	2	*	*	
			*	
	2			
2	2	*	*	
	2			*
			*	
I		*	*	
I		*	*	
			*	
6	I	*	*	
I	I			
6	3	*	*	*
30	2	*	*	
6	3	*	*	*



APPENDIX XI (continued)
Activity by Congregation

Synagogue	City	SCM Member	Project Ezra
Tifereth Israel Congregation	New Bedford	*	*
Kahal B'raira	Newton		
Shaarei Tefillah	Newton	*	*
Temple Emanuel	Newton	*	*
Temple Reyim	Newton	*	*
Congregation Dorshei Tzedek	Newton (West)	*	*
Temple Shalom of Newton	Newton (West)	*	*
Congregation Beth El-Atereth Israel	Newton Centre	*	
Temple Beth Avodah	Newton Centre	*	*
Shir Hadash	Newton Highlands	*	*
Congregation Agudas Achim Anshei Sfard	Newtonville	*	
Temple Shaare Tefilah	Norwood	*	
Congregation Beth Israel of Onset	Onset	*	
Congregation Sons of Israel	Peabody	*	
Congregation Tifereth Israel-Sephardic	Peabody	*	
Temple Beth Shalom of the North Shore	Peabody	*	*
Temple Ner Tamid	Peabody	*	*
Congregation Knesset Israel	Pittsfield		
Congregation Beth Jacob	Plymouth		*
Temple Beth El	Portland	*	
Temple Beth-El	Providence	*	
Temple Emanu-El	Providence	*	
Temple Beth Am	Randolph	*	
Congregation Tifereth Israel	Revere	*	
Temple Bnai Israel	Revere	*	
Temple Shalom	Salem	*	*
Congregation Etz Chaim	Sharon	*	
Congregation Klal Yisrael of the South Shore	Sharon	*	*
Temple Adath Sharon	Sharon	*	
Temple Israel of Sharon	Sharon	*	*
Temple Sinai of Sharon	Sharon	*	*
Young Israel of Sharon	Sharon		
Congregation B'nai Brith	Somerville	*	*
Havurat Shalom Community	Somerville	*	
Congregation Kodimoh	Springfield		
Sinai Temple	Springfield	*	

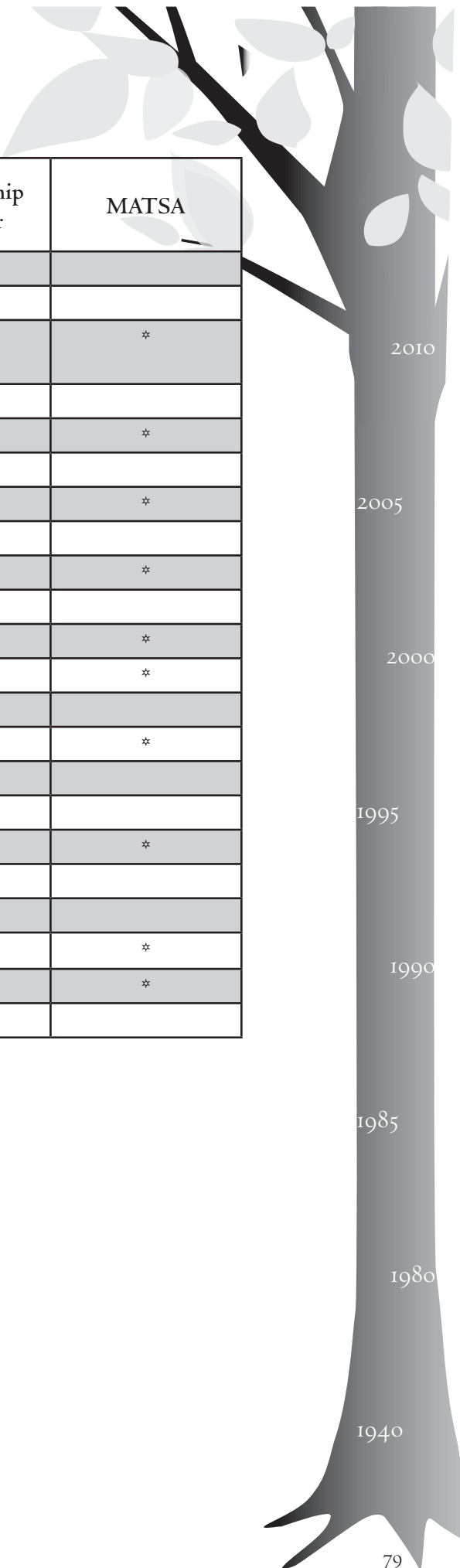
Unity Mission # of Participants	Shabbaton # of Participants	Synagogue Management Symposium	Membership Seminar	MATSA
			*	
		*	*	
25	7	*		*
32	9	*	*	*
4	5	*	*	*
7	6			*
5	8	*	*	*
19	4			*
15		*	*	*
7	4			
4		*	*	
1		*	*	
			*	
	2	*	*	
			*	
		*	*	
	3	*	*	*
		*	*	
1	2	*		*
5	10	*	*	
		*	*	
	2	*		
2				
			*	
1		*		
10	3	*	*	*
4	3	*	*	*
13	13			
1		*		*
		*		
	1			



APPENDIX XI (continued)
Activity by Congregation

Synagogue	City	SCM Member	Project Ezra
Temple Beth El	Springfield	*	*
Ahavath Torah Congregation	Stoughton	*	*
Congregation Beth El of the Sudbury River Valley	Sudbury	*	
Congregation B'nai Torah	Sudbury		*
Congregation Shirat Hayam	Swampscott	*	
Congregation Agudath Achim	Taunton	*	
Marthas Vineyard Heb. Ctr.	Vineyard Haven	*	
Temple Emmanuel	Wakefield		
Temple Beth Israel	Waltham	*	
Congregation Or Atid	Wayland	*	*
Temple Shir Tikva	Wayland	*	*
Temple Beth Elohim	Wellesley Hills	*	*
Temple Hillel Bnai Torah	West Roxbury	*	*
Congregation B'nai Shalom	Westborough	*	*
Temple Shir Hadash	Westford		
Temple Beth David	Westwood	*	*
Temple Shir Tikvah	Winchester	*	*
Temple Tifereth Israel	Winthrop	*	
Congregation B'nai Israel	Woonsocket	*	
Congregation Beth Israel	Worcester	*	*
Temple Emanuel	Worcester	*	
Temple Sinai	Worcester	*	





Unity Mission # of Participants	Shabbaton # of Participants	Synagogue Management Symposium	Membership Seminar	MATSA
			*	
			*	
3	1	*	*	*
			*	
	3	*	*	*
	1		*	
				*
		*		
2	2	*	*	*
			*	
5	1	*	*	*
10	4	*		*
3	1	*	*	
1		*	*	*
		*	*	
7		*		
9	2	*	*	*
		*	*	
2	1		*	*
1	3			*
		*		



ONE COMMUNITY, MANY BRANCHES

An Historical Overview of the
Synagogue Council of Massachusetts

By Alan Teperow

Alan Teperow has served the Synagogue Council of Massachusetts for 25 years as its Executive Director.