

HaKol

the Voice of

The Pelham Jewish Center



HANUKKAH UNPLUGGED

In This Issue:

Leadership Messages

[Rabbi Alex Salzberg](#)

[Education Director](#)
Ana Turkienicz

[PJC President](#)
Michael Dvorkin

[HaKol Editor](#)
Barbara Saunders-Adams

[Security Update](#)
Barbara Saunders-Adams & Audrey Beerman

[Coming Soon to the PJC Library](#)
Barbara Saunders-Adams

Congregant News & Donations

[Book Notes](#)
Barbara Saunders-Adams

[Bat Mitzvah D'var Torah](#)
[Hannah Jasmine Steinberg](#)

[Hanukkah Unplugged](#)
Barbara Saunders-Adams
Photos by Ana Turkienicz

[Food For Thought](#)
Rabbi Jonathan Sacks

[Share a Simcha](#)

[Tributes & Donations](#)

Message from the Rabbi



In recent months, I have spoken a lot about the need for us to have strong relationships with the non-Jewish communities that surround us. I firmly believe that, both practically and philosophically, this is the right thing for the Pelham Jewish Center, the Jewish People, and the United States.

The "No Hate No Fear" rally in New York City on January 5th demonstrated a different type of solidarity. It was organized quickly, in response to the string of anti-Semitic assaults during the month of December, culminating with the stabbing of five Jews celebrating *Chanukkah* in their rabbi's home. These attacks have targeted the ultra-Orthodox, members of our people who are most obviously Jewish, those who visibly stand out because of their strict interpretation of our faith and tradition. The march was our opportunity to make a show of solidarity.

The statement that we made was a powerful one.

I arrived with my family at Foley Square not sure how many people to expect, or what exactly would be happening. What I found was a space packed with people who were celebrating their Jewish identity. Celebrating the diversity of our people. There were observant and non-observant Jews. There were Jews

Celebrating the diversity of our people. There were observant and non-observant Jews. There were Jews speaking different languages and with different accents. Jews who stand on all sides of the political spectrum. Jews carrying American flags, Jews carrying Israeli flags, Jews carrying Jewish Pride flags.

The diversity of the Jewish world is something that we should all take pride in. It is a sign of the vibrancy of our faith and our tradition that we can accommodate so much under a single tent. This march was a reminder for us not to be lost in that diversity, but to recognize that there are times when we need to come together to support one another.

This was one of those times. I am certain that there were many non-Jews present at the march. I appreciate their support and their demonstration of solidarity with us as we face the threat of anti-Semitism. But for me, this moment was not about interfaith work or *intersectionality*. This was about coming together as Jews and recognizing the strength that we possess.

I spend a lot of time thinking about what it is to be Jewish. It can be something that you choose, or it can be something that you are born into. It can be something that shapes your fundamental beliefs, or something that you express through your food. We don't all pray the same, think the same, look the same. We probably disagree with one another more than we agree. We come from every corner of the world and look like everyone else.

Normally, I sidestep the question by saying "Judaism is not a religion, or a nation, or a race. Judaism is a People." But if you pressed me and asked me what I mean when I say that Judaism is a People, I would have to pause and think. This march reminded me that a better - and clearer - term is "family."

We each have families that we are born into, and families that we choose. Some are adopted, others are blended. But what makes each of them a family is a recognition that we are connected to one another in a way that defies reason and goes to the core of who we are as people.

I have a connection with every Jew around the world. When one of them is hurt, I am hurt. At this march, we made that truth visible to the world. And we had a very nice family reunion with 25,000 members of the extended *mishpachah*, without hate and without fear.





Alex

Rabbi Alex Salzberg

[Top](#)

Education Director's Message



A few weeks ago, during a *Bat Mitzvah* ceremony at the PJC, a congregant whispered to me while the *Bat Mitzvah* girl was walking around the Sanctuary with the Torah, "We should have a workshop on how to better hold the Torah; Look! It's really hard for her to walk around holding it this way; there is a better way to do it, an easier way." While he was referring to how to physically hold the Torah in your hands, I smiled and thought to myself, isn't all that we do at the LC supposed to prepare our students to metaphorically be able to "hold the Torah", to grasp its teachings with ease?

As I continued to wrestle with what was whispered to me, the whisper grew louder. I thought to myself, how well are we teaching our children to uphold the Torah and its teachings? I remembered how right after our son Yoni celebrated his *Bar Mitzvah* in Israel, Neco and I asked him, "What was the hardest thing for you to do?" He replied to us, "Walking around carrying the Torah." Metaphorically, this might be the definition of the hardest thing to do for all Jews - to walk around the world while carrying our millenia-old traditions, the values and teachings of our forefathers. At that time, as parents, we asked ourselves how well did we pass on to our son the important tenets of Judaism?" Should we have done more, been more intentional and pragmatic about how, what, when and why we are passing our tradition to him?" We were living in Israel then, pretty much surrounded by Judaism, so our task was easier in comparison to the reality of families living in the U.S.

Lately, Rabbi Salzberg and I have been grappling with how to offer more opportunities for families to experience Jewish traditions together. How can we help families create personal bonds with each other so that coming together as a community becomes both a necessity and a sheer pleasure. For instance, coming to an extended family weekly gathering. This is of course a challenging experience. What is the form and content that would best suit all our families together? Surely there isn't only one answer to this question. We

have tried a few different avenues; one of them is our "*Shabbat Mishpachah*" (Family Shabbat), when we ask families to come together to celebrate Shabbat in the Sanctuary instead of having separate services for adults and children.

We are now collecting feedback on what is working in this model and what isn't. We hope to ensure that what we create is the most effective experience for all our members. Our goal is to strengthen friendship ties across all demographics and connect the different segments existing in our community, while experiencing Shabbat together as a whole. Another beautiful example was the last PJC Hanukkah celebration - when congregants came together and created an expression of the PJC way to experience Jewish tradition in a fabulous, joyous, bountiful and open way. Kudos to Wendy Price and her team of committed and hard-working congregants!

Interestingly, I recently had a conversation with someone who belongs to Jehovah's Witnesses, about how they teach their traditions and faith to their families. She told me that a week before coming together at their weekly meeting to pray and learn (something we could compare to our Shabbat morning service), they are given a text to study and bring to light how they are implementing the lessons from the text in their daily lives. She showed me an app on her phone where all the different quotes are listed, with questions to ask and discuss. She listens to video and podcasts on the app while she is driving, or doing her dishes, and studies it together with her family. In their weekly meetings, after the whole family had already delved into the Bible portion, they will discuss with the rest of the community what they've learned. I was fascinated with this model, where families are the primary sources of transmission, rooted in community learning, technology and a practical impact on how to guide your steps in the world.

Going back to my friend's whisper - How are we supposed to help our young generations "carry the Torah" ?" The word "*Torah*" in Hebrew means "guide". It comes from the same Hebrew root as "morah", or "moreh" - teacher. The Torah is our "users' guide". What is the most effective way to implement our users' guide in our daily lives, as we go about our own business, our own daily routines? Is it the sole role of our Religious School or should we offer family educational workshops, to empower families to be leaders on "how to carry the Torah"?

Would it be better done as a whole congregation, where we learn together by doing? Can we create more opportunities for families to connect through doing together Jewishly? Our latest PJC Hanukkah celebration was a nice example on how this could work successfully, integrating different parts and talents in our

together Jewishly: Our latest P-3C Hanukkah celebration was a nice example of how this could work successfully, integrating different parts and talents in our congregation, building a genuine Jewish experience that can reach a diverse group of people with meaningful conversations about its content and form; the result was a unique and true reflection of that process. Conversations, actions, relationships, and a deep connection to the "why" - it seems we have found at least one recipe for success. Let's keep doing it, learning from our experiences, searching for alternatives and together building our own way to "carry the Torah", one who fits our community, our diversity and our uniqueness.

Wishing each and every one a Happy 2020,

Ana
Education Director



[Top](#)

President's Message



In my last column, I referenced (in as vague a way as I could muster) the particular place and role Hanukkah has taken on for modern American Jews. For some reason, this past Hanukkah I was reminded of that role more than usual and became aware of a feeling - among some - that the holiday has become an avatar, or at least an expression, of Jewish assimilation in the larger non-Jewish world. That Hanukkah could have taken on that symbolism might be ironic, given that the story of Hanukkah could be read as a celebration of the rejection of assimilation.

If you think about it, though, the idea that modern Hanukkah observance is an expression of assimilation doesn't hold water; it's not incongruent with the story of the holiday, at all. To the contrary, it's completely appropriate that Hanukkah for many of us serves as an opportunity to re-affirm our Jewish identity to ourselves, teach it to our kids and to proclaim it to the world.

Until I was well into my 40's, I'd characterize my engagement in Judaism as being sporadic and peripheral. From time to time these days someone will remark that I've become more religious since then, but I don't think that's right; I can't claim to have become more "religious". *Come on*, they'll say, *you go to services every Shabbat, you talk about Jewish stuff all the time, you're the President of your synagogue, for goodness sake*. Point taken, but "more religious" still isn't right. What I'll say instead is that I've become more *Jewish*. It just happened naturally - the more I came by the shul and the more I learned, the more opportunities I found to claim my Jewishness.

Next Hanukkah's a year away, but those opportunities to find, maintain and proclaim our Jewishness are there all the time for all PJC members. And if you're wondering, no you needn't dive in deep to take any one of them. You don't need to be a "regular" and you don't need to know every word, either. All you need is to be present.

Mike

PJC President

[Top](#)

A Message from the Editor of HaKol



Dear Friends,

We are beginning a new decade of the Pelham Jewish Center community. My wish is that each of us can find our niche at the PJC. Follow your interests. The PJC has a lot to offer.

You may want to learn about religious practices or spirituality in Judaism. Or, perhaps you want to be part of our intimate Jewish community to share life's joys and challenges. You may be interested in Adult Jewish Learning or our warm and nurturing Learning Center to teach your children about Jewish values, Torah, Hebrew language, Jewish holidays and Jewish history - among other Jewish children. You may be interested in the *Meshuganah* Chefs for holiday and Israeli cooking. Perhaps you would like to join our PJC Players to perform in one of Sari Schulman's plays. Or, you may enjoy attending our Women's Group and/or Book Group.

And, as we hope you know, Rabbi Salzberg's door and heart are always open to private conversation.

Become involved, volunteer your talents and interests to shape the PJC into the community which serves your needs.

Barbara

Communications Director

[Top](#)

Security Update

SEE SOMETHING,

SAY SOMETHING



If you see any suspicious activity in or around the PJC,
please call the
Pelham Manor Police Department
at

(914) 738-1000.

(PMPD will be able to respond more directly than 911;
just add to your phone's contacts!)

The Security Committee, headed by Darren Lee, has been researching options for increasing our feeling of safety in light of the recent spate of anti-Semitic attacks. Thus far, we have reinforced the front door, added cameras around the synagogue and placed emergency buttons in several places. We are working closely with the Pelham Manor Police Department, which circles our grounds periodically and will respond immediately to our call to **(914) 738-1000**. We have begun a **Greeter Program**. So there will be extra pairs of eyes and ears checking on who is entering the synagogue and will be ready with a silenced cell phone to contact the **Pelham Manor Police** immediately, if necessary.

Important note re: cell phones. There are many beautiful ways to honor Shabbat in keeping with our rich heritage and tradition. Many of the *melachot* (activities prohibited on Shabbat) are intended to keep us present and to encourage us to rest and recharge. We expect that when we are enjoying Shabbat together as a community, we will not be using our cell phones. If there is an urgent situation, for instance a sick family member, we understand the imperative to keep the phone on silent or vibrate. At no point should children be given screens for entertainment or unnecessary calls or texts made. Shabbat is the time to interact with the PJC community. Greeters will be permitted to carry silenced cell phones for the sole purpose of responding to a suspected emergency.

If you have questions or suggestions, please direct them to the Security Committee.

Barbara & Audrey

Book Notes January 2020

The Emperor of Shoes

by Spencer Wise

The author of this debut novel, Spencer Wise, comes from a long line of shoemakers dating back five generations to the *shtetls* in Russia. His family owned shoe making factories in South China where profit trumps the dignity of workers. The protagonist, Alex Cohen, an underachieving twenty-six year old from Boston and heir to the Cohen shoe fortune, attempts to reconcile his Jewish values with running the family business.

Alex falls in love with Ivy, an attractive Chinese woman who works for his father's company. She has a secret history as a revolutionary student at Tiananmen Square. The clash of cultures and the search for commonalities, is the heart of the novel. Through Ivy's eyes, Alex becomes painfully aware of the contrast between the luxurious living afforded his family and their Communist Chinese partners with the poverty and lack of freedom of the Chinese workers. Ivy introduces Alex to the human costs paid overseas that enable us to live the lifestyle we have come to expect in the United States.

Alex is about to take over the shoe business from his tyrannical father, the so-called Emperor of Shoes, with much trepidation. His father looms large in Alex's eyes. He desperately seeks his respect and approval. The seeming impossibility of overcoming the profit - at any - cost mentality of factory owners under the current system is palpable. Alex wants it both ways -- to be a successful shoe factory owner who treats his workers justly, while remaining in the good graces of the Communist Party. How Alex navigates his position vis a vis his father is noteworthy.

The descriptions of life in Red China, from *sampams* on the Pearl River to a cattle butchering factory in a rural district are fascinating. It's easy to get caught up in this unfamiliar culture.

After reading *The Emperor of Shoes*, I want to see you all in a different light.



Barbara

Hanukkah Unplugged

A GOOD TIME WAS HAD BY ALL!





PJC hosted as many as 200 guests! There was plenty of delicious food, games galore and holiday music. Thank you to Wendy Prince & her committee -- Marjut, Roselle, Maurice, Beth, Ariel and Adam for organizing Hanukkah Unplugged, cooking, serving & cleaning. *Todah Rabah* to Noam & Danielle, our fabulous chefs. Applause to Zev Haber for his engaging music.

And, a big thank you to all who came to celebrate with our PJC Community.

Chag Hanukkah Sameach!

Barbara & Ana

[Top](#)

Bat Mitzvah Dvar Torah -- Hannah Jasmine Steinberg

Vayishlach: Obadiah 1:1-1:21





Shabbat Shalom! Today's *parshah* teaches us the power and importance of reconciliation. *Parshat Vayishlach* starts with Jacob sending messengers to his brother Esav in hope of making amends after Jacob stole Esav's blessing, a big deal and powerful thing to have taken away. Jacob prepares for an attack, fearful of the plot of revenge he thought Esav had. On Jacob's journey to reunite with his brother, he encounters an Angel whom he battles with till dawn and changes his name to Israel. When he finally reaches Esav's territory, Jacob is surprised that, Esav is joyous to see him, and the two cry out of happiness - they hug and kiss. Esav forgives Jacob for his past infractions and they part peacefully. Jacob and his community settle in *Shechem*, and the Torah portion tells of the wrongdoings and events that take place.

While reading, I thought about why Jacob took the first step in making amends with Esav, when he could have just passed by his brother's territory. I was appalled at finding many Rabbi's disapproved of Jacob's decision, saying it was like waking a robber or a bully who was sleeping. Rav Huna says, Jacob should not have become involved with Esav or paid attention to him, quoting the teaching from Proverbs. "A person who passes by and gets involved with other people's disagreements is like one who takes a dog by the ears."

I disagree with the Rabbis and support the brother's reunion. Regardless of the amount of time that has passed, doing the right thing should remain a priority in our hearts. Jacob and Esav both moved on with their lives, but Jacob's past selfishness had stuck with him, resulting in him wanting to make things right with his brother. However, I think partially the reason the Rabbis found fault in Jacob was that he put himself in danger from Esav's presumed will of revenge. Yet, Jacob didn't let it stop him from striving for peace. Jacob goes above and beyond to regain his brother's heart and trust, by humbling himself and sending messengers with offerings of cattle, sheep, donkeys, and slaves, resulting in him being successful.

Everyone here has fought with a loved one at least once, because of something you did. You wanted to apologize, but you were scared of the outcome. After a while, you missed their company and the joy they brought you. In addition, what you did, could have made others or even you think less of yourself. All you cared about was letting them know that they meant something to you, and though you messed up, you hoped they would forgive you. By apologizing it lets the other person know how much you care, and that you tried hard to win them back, therefore making you worthy of being forgiven. If we don't show our remorse and how we have grown, how will our relationship ever be repaired? The other person is not able to say sorry if we are the ones who messed up. Jacob teaches us that even when you don't think there is a point in apologizing, you should still do so because it doesn't just benefit the person you harmed, but also yourself. It sets you free from your past mistakes, shows you have changed and helps you start anew. Most importantly, it shows that you are still reflecting instead of disregarding your mistake and that you care about your lasting impact on the other person's life.

If right now you are fighting with someone in your life, it is important to show them your love and how much you care. Think about what they mean to you. Think about your times together. Think about the impact of what the fight has left on you. I hope you will take with you the lessons we learned from Jacob and Esav. The power is with you to make things right. Don't just sit there, and wait for the storm to settle. Act, because love is stronger than hate, and all you have to do is prove this.

Shabbat Shalom.

Hannah

[Top](#)

Rabbi Sacks: Food For Thought

The keys to understanding American anti-Semitism - and fighting back

The following article was written by Rabbi Sacks and published by the Jewish Telegraphic Agency on 2nd January 2020.

The last two festivals to be added to the Jewish calendar prior to modern times - Purim and Hanukkah - are both about anti-Semitism. There is one obvious difference between them: Haman, of the Purim story, wanted to kill Jews. Antiochus, of the Hanukkah story, wanted to kill Judaism. It was the difference between Nazi Germany and Soviet Communism.

But there is another difference that has renewed salience after the horrifying knife attack in Monsey, N.Y. What saved Jews on Purim was behind-the-scenes influence: Esther's influence in the royal court. But the danger of anti-Semitism remained. What if hatred returned and this time there was no Esther around to save the Jews? That is one reason, according to the Talmud, why we do not say Hallel on Purim.

On Hanukkah, by contrast, Jews fought back and won. The Maccabees became a symbol of Jewish activism, of refusing to live in fear. As a symbol of this, the original custom was to light Hanukkah lights outside the front door of the house, or at least in a window facing the street, to publicize the miracle. Today, we see the lighting of giant menorahs in the most prominent public face of cities throughout the world.

Hanukkah tells us not to curse the darkness, but instead to bring light to the world. It tells us to fight back and not to be afraid.

The shocking events in Monsey, together with those in Jersey City, Poway, Pittsburgh and elsewhere, are proof that the darkness has returned. It has returned likewise to virtually every country in Europe. That this should have happened within living memory of the Holocaust, after the most systematic attempt ever made by a civilization to find a cure for the virus of the world's longest hate - more than half a century of Holocaust education and anti-racist legislation - is almost unbelievable. It is particularly traumatic that this has happened in the United States, the country where Jews felt more at home than anywhere else in the Diaspora. Why is it happening now?

First, because of everything associated with the internet, smartphones, viral videos and above all, social media. These have what is called a "disinhibition effect." People are far more hateful when communicating electronically than when speaking face-to-face. Cyberspace has proved to be the most effective incubator of resentment, rancor and conspiracy theories ever invented. Anti-Semitism thrives on conspiracy theories, versions of the Blood Libel and the Protocols of the Elders of Zion, updated for the twenty-first century.

Second, because of the way people encounter these phenomena: often alone, in the privacy of their own home. This allows them to be radicalized without anyone realizing it is happening. Time and again, we read of people carrying out horrific attacks, while those who knew them recall not having seen any warning signs that they were intent on committing evil attacks.

The most dangerous phenomenon of our time is the "lone wolf" attack, because it is so hard to predict. The internet is particularly dangerous for loners, people in whom the normal process of socialization - learning to live with others who are not like us - has broken down.

Historically though, the most important factor in the rise of anti-Semitism is the sense among a group that the world as it is now is not the way it used to be, or ought to be.

The far left has not recovered from the global collapse of communism and socialism as ideologies. Hence the assault on Jews as capitalists and libertarians.

The far right feels threatened by the changing composition of Western societies, because of immigration on an unprecedented scale and low birth rates among the native population. Hence white supremacists.

Many radical Islamists are troubled by dysfunctions in the Muslim world. Hence the emergence of anti-Zionism as the new anti-Semitism.

These concerns do not, in and of themselves, lead to anti-Semitism. One other factor must be added.

When bad things happen, good people ask, "What did I do wrong?" They put their house in order. But bad people ask, "Who did this to me?" They cast themselves as victims and search for scapegoats to blame.

The scapegoat of choice has long been the Jews. They were the archetypal outsiders. For a thousand years, they were the most prominent non-Christian minority in Europe. Today, the state of Israel is the most significant non-Muslim presence in the Middle East. It is easy to blame Jews because they are conspicuous, because they are a minority and because they are there.

Anti-Semitism has little to do with Jews - they are its object, not its cause - and everything to do with dysfunction in the communities that harbor it.

Anti-Semitism, or any hate, becomes dangerous in any society when three things happen: when it moves from the fringes of politics to a mainstream party and its leadership; when the party sees that its popularity with the general public is not harmed thereby; and when those who stand up and protest are vilified and abused for doing so.

All three factors exist in Britain now. The same must not be allowed to happen in America.

What, then, must we do? The first priority must be to strengthen security in Jewish venues, to intensify police patrols and to develop habits of vigilance. The British Jewish community has a fine example in its Community Security Trust which, with the support of government grants, monitors risks, enlists thousands of volunteers to stand security duty and works closely with the government and local police forces. "Lone wolves" tend to seek soft targets, and the Jewish community must ensure as far as possible that there are no soft targets.

Next, we must recognize that while we have enemies, we also have friends - and they are many and strong. In Britain, as we faced a leader of the opposition who many of us felt has made his party a safe haven for anti-Zionists and anti-Semites, it was enormously important that non-Jews from all walks of life came out in our support. It made us feel we were not alone.

Many surveys in the United States have shown that Jews are the most admired of all minorities. We cannot fight anti-Semitism alone. The victim cannot cure the crime. We need to make friends who will stand with us and help lead the fight. This is best done by explaining how anti-Semitism endangers everyone, because the hate that begins with Jews never ends with Jews.

Lastly, we must never forget the message of Hanukkah: Fight back. Never be afraid. Whatever the threats, be proud to be Jewish and share this pride with others.

At times our history has been written in tears, yet we have outlived every empire and every civilization that sought to destroy us. Our spirit, symbolized by the Hanukkah candles, is indomitable. Where others spread darkness, let us bring light.

[Top](#)

Coming Soon to the PJC Library

Jewish Book Council Recommendations
The Most Popular Jewish Books of 2019

We Were the Lucky Ones
- Georgia Hunter

The Immortalists
- Chloe Benjamin

Fleishman Is In Trouble
- Taffy Brodesser-Akner

Mapping the Bones
- Jane Yolen

The Girl From Berlin
- Ronald H. Balson

Recipes of My 15 Grandmothers
- Genie Milgrom

[Top](#)

Share a Simcha

simcha!

"Share a Simcha" allows congregants to share their news with our PJC community. Please submit news about family members -- engagements, births, job updates, kid achievements, community acknowledgements and any other milestones -- to **Barbara Saunders-Adams**.

This will continue to be a regular *Hakol* feature, so keep your news and updates coming!

- *Mazel Tov* to Hannah Steinberg, daughter of Mimi Steinberg & grand-daughter of Bernie Steinberg, on her *Bat Mitzvah*
- *Mazel Tov* to Kaylee Levine, daughter of Mark & Linda Levine, on her graduation with a B.S. in Mechanical Engineering from the University of Pittsburgh and her post graduate internship in building science and sustainable design.

[Top](#)

Tributes & Donations



Make Tributes & Donations **ONLINE!**

Donations to the PJC from...

- Martin Dvorkin, in memory of his wife, Marilyn Dvorkin
- Anne Field, in support of the PJC's projects and programs
- Lisa Levine, in honor of her mother, Patricia Levine

- Lisa Levinson, in honor of her mother, Patricia Levinson
- Steven & Hildy Martin, in memory of Richard Brown, son of Theodor & Vivian Brown
- Steven & Hildy Martin, in honor of Alfred & Shelley Klein, on the birth of their granddaughter, Ava Zamira Corwin
- Steven & Hildy Martin, in honor of Hannah Steinberg on her *Bat Mitzvah*
- David & Jeanne Radvany, in memory of Richard Brown, son of Theodor & Vivian Brown
- Christopher & Rachel Robertson, in support of the PJC's projects and programs
- Matthew & Rebecca Schwarz, in support of our Geshar Teen Program
- Audrey Stein, in support of the PJC's projects and programs

Donations to the PJC in Support of the Rosenberg Torah from...

- Andrea DeRose Kahn, in memory of Harry Druckler
- Robert Kahn, in memory of Murray & Charlotte Kahn
- Dan Mailick & Lydia Read, in memory of Sydney Mailick
- David & Jeanne Radvany, in honor of their children -- Rachel & Andy Radvany -- and the PJC Community
- Jacqueline Stein, in memory of Deborah Stampfer
- Martin & Elise Teitelbaum, in honor of Michael, Alexy, Ethan & Mabel Teitelbaum

Donations to the PJC's Rabbi's Discretionary Fund from...

- Spencer & Ronnie Barback
- Theodor & Vivian Brown, in honor of Rabbi Alex Salzberg
- Mitchell Essig
- Robert and Andrea DeRose Kahn, in memory of Alda DeScenza, mother of Judy Cooper
- Ellen Nenner, in honor of Rabbi Alex Salzberg
- Richard Pine & Cheryl Agris, in memory of Cheryl's father, George Agris
- Helen Stephenson, in memory of Larry Levitz
- Gary & Evelyn Trachten, and the Morris & Sylvia Trachten Family Foundation

At any time, if you wish to pay by check, please make it payable to "**The Pelham Jewish Center**" and mail it to our bookkeeping firm at: The Pelham Jewish Center, P.O. Box 418, Montvale, NJ 07645.

All donations to the **Rabbi's Discretionary Fund**, at any time throughout the year, should be made payable to "**The Pelham Jewish Center -- Rabbi's Discretionary Fund**" and mailed directly to Julia Coss at the PJC office.

Thank you!

[Top](#)