

In Pursuit

TZEDEK COMMITTEE OFFICIAL NEWSLETTER: JULY 2023



INDEPENDENCE DAY

Tuesday, July 4

CONCORD CAPITOL CITY PRIDE

Sunday, July 16
12:00 to 5:00p.m.
Family-centered event.
Saturday, July 22
7:00p.m.
Adult-centered event.

TISHA B' AV

Wednesday, July 26 to
Thursday, July 27

צדק צדק תרדוף
Justice, justice shall you pursue.

LOOKING AHEAD

August includes International Peace Month and
the 15th of Av.

Tisha B'Av & The Three Weeks

Literally meaning “the Ninth of Av,” [Tisha B'Av](#) is an annual fast day in Judaism, named for the ninth day (Tisha) of the month of Av in the Hebrew calendar. The fast commemorates the destruction of both the First Temple and Second Temple in Jerusalem, which occurred about 655 years apart, but on the same Hebrew calendar date.

Tisha B'Av is part of [The Three Weeks](#), an annual mourning period for the Jewish people.



U.S. INDEPENDENCE DAY

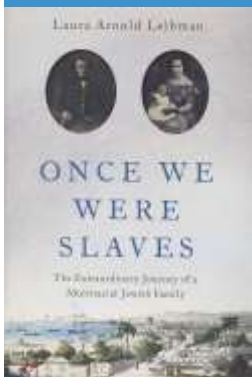
Also known as the Fourth of July, U.S. Independence Day celebrates the breaking of the American colonies from English rule. It is critical to remember that the Founding Fathers liberated themselves and those like themselves—white, property-owning, Christian males. Other groups—most notably women, Native peoples, and Black Americans (most of whom were enslaved)—were not given the same (or any) liberty.

Celebrate Independence Day by reading more about the true meaning of the holiday.

- ☆ [Rabbi Jon](#)
- ☆ [PBS](#)
- ☆ [Vera](#)
- ☆ [NPR](#)
- ☆ [Smithsonian](#)
- ☆ [The Jerusalem Post](#)



TZEDEK FOR THE SOUL: BOOK CLUB



[Once We Were Slaves by Laura Arnold Leibman](#)

An obsessive genealogist and descendant of one of the most prominent Jewish families since the American Revolution, Blanche Moses firmly believed her maternal ancestors were Sephardic grandees. Yet, she found herself at a dead end when it came to her grandmother's maternal line.

Once We Were Slaves overturns the reclusive heiress's assumptions about her family history to reveal that her grandmother and great-uncle, Sarah and Isaac Brandon, actually began their lives as poor, Christian, and enslaved in Barbados. Tracing the siblings' extraordinary journey throughout the Atlantic World, Leibman examines artifacts they left behind in Barbados, Suriname, London, Philadelphia, and, finally, New York to show how Sarah and Isaac were able to transform themselves and their lives, becoming free, wealthy, Jewish, and—at times—white.

While their affluence made them unusual, their story mirrors that of the largely forgotten population of people with mixed African and Jewish ancestry that constituted as much as 10 percent of the Jewish communities in which the siblings lived, and sheds new light on the fluidity of race—as well as on the role of religion in racial shift—in the first half of the nineteenth century.