



The Bulletin Riverdale Temple

מִמְזֶרַח שֶׁמֶשׁ עַד מְבֹאוֹ מִהַלְלֵי שֵׁם יי

*From the rising of the sun unto the going down thereof,
the name of the Eternal One is to be praised.*

Worship Services (see calendar on p. 2 for details)

Fridays

- Feb. 4 7:00 p.m. Shabbat Evening Service
 Feb. 11 5:00 p.m. Tot Shabbat
 7:00 p.m. Shabbat Evening Service
 Feb. 18 7:00 p.m. Shabbat Evening Service
 Feb. 25 7:00 p.m. Shabbat Evening Service

Saturdays

- Feb. 5 10:30 a.m. Shabbat Morning Service
 Feb. 12 10:30 a.m. Shabbat Morning Service
 Feb. 19 10:30 a.m. Shabbat Morning Service
 Feb. 26 10:30 a.m. Shabbat Morning Service

In-person Shabbat services will be held in the sanctuary. Individuals wishing to attend services must be fully vaccinated against COVID-19 per CDC guidelines* and will need to wear a mask. Proof of vaccination will be required for admittance into the sanctuary. Children 5 to 12 have to be vaccinated to enter the sanctuary. Services will also be streamed via Zoom. Zoom links will be provided prior to service. For access, email: administrator@riverdaletemple.org

***For you to be considered fully vaccinated by CDC guidelines, two weeks must have passed since you received the second dose in a two-dose series or since you received a single-dose vaccine. Please note that because of the rise in COVID-19 cases, there will be no onegs after the services. Masks are mandatory, and registration is required.**

YIVO
Yidishe kultur-serye

Feb. 9 lecture:
see p. 8

**Cantor Sharett-Singer Farewell on
Friday, May 6, and Saturday, May 7:**
see p. 11.



Vol. 75

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No. 6

THE RABBI'S COLUMN

When I was in rabbinical school, we were assigned to read an article. I remember the article being called “When the Cantor Turned Around,” but I may be wrong, as I can’t seem to find that article anywhere. The essential point of the article was that the role of the Jewish prayer leader has changed over time.

Much of Jewish prayer is set liturgy. Before printing, prayer books were not easily available. Even if a congregation did not have a professional chazzan, or cantor, it still had a person or people who owned a prayer book or who knew the service so well that they could lead the rest of the congregation. If you did not have a prayer book and did not know a prayer, you could still fulfill your obligation to pray by listening to the leader and then saying “amen” at the end of each prayer.

What was the prayer leader doing? He was praying. Of course, it was more pleasant if the leader had a good voice, or if he knew lots of tunes, or if he prayed with tremendous sincerity. But the most important thing was that he was praying.

At some point, the prayer leader turned around. Instead of facing the *aron kodesh*, the holy ark, instead of facing east towards Jerusalem, the prayer leader faced the congregation. The prayer leader’s job was no longer to pray, but to facilitate and guide the prayers of the congregation.

When I was going through orientation at Hebrew Union College, we met with Rabbi David Posner, ז'ל. I remember him telling us that, if we had decided to become rabbis because we liked to pray, it was not too late to quit the seminary and find another job. “Then,” he said, “you can find a synagogue you like and pray there in peace.”

Part of his point was that a rabbi was not free to go to any synagogue he or she chose, and the synagogue where a rabbi ends up might not pray the way he or she might prefer. Rabbi Posner himself was quite traditional, but he worked at Temple Emanu-El on Fifth Avenue. Another part of his point was that the prayer leader is not free to just pray. He or she must be aware of what is coming next, of special additions or subtractions, whether we have a minyan, if someone in the congregation is looking for the page, and, these days, whether all of the technology is working correctly.

Ashkenazic Judaism was influenced by Christianity. Protestant ministers in nineteenth-century Germany faced their congregations, because it was their job to edify and enlighten them, to teach them and give them religion.

continued on p. 3

Reform rabbis copied the ministers. The large Reform synagogues that arose in this country were successful if the rabbi spoke well and the cantor had a beautiful voice. The clergy wore robes, and the bimahs were high, because it was the transcendental beauty of what the leaders did that gave congregants a feeling of holiness. Many of the people in the congregation did not know Hebrew and were unfamiliar with the traditional prayers anyway. The rabbi and the cantor put on a show, and they gave people a religious experience.

By the sixties, the act was getting threadbare. Young people were rejecting authority. They did not like their parents' music. Their parents were often children of immigrants who knew little about Judaism themselves. Just in time, a quiet revolution began at Jewish camps. Prayer services took place that stirred the souls of the young Jews. The music was not their parents' music, but rather music that had just been written. The leaders were not separate from the congregation. They were older kids, or counselors a few years older than the campers. They wore the same clothes as the campers. Everyone stood in a circle. The campers who had a true religious experience came home and were not moved by the bombastic rabbis and large choirs in their parents' synagogues. And so, the synagogues began to change.

A person who was 15 at the start of 1975 is now 62. He or she may have grandchildren in Hebrew school. He or she may be on the board of a synagogue. And when that person goes to synagogue, he or she may find that the rabbi and the cantor have turned back around.

These days, most Reform clergy feel they can best lead people in prayer by making their own prayer as sincere as possible. Cantor Sharett-Singer and I do face the congregation when we are leading prayers that may be made in any direction. But when we come to the prayers that are supposed to be said facing east, we face east. There are still a lot of external things we need to consider when we pray, but we are there to make ourselves holy with prayer, not to make anyone else holy. We are there to uplift and inspire your prayer, but we are also there to pray.

There is an old parable about the path to enlightenment. A guide can point the path out to you. A guide can even walk with you on the path. But the guide cannot carry you and cannot take a single step for you. Judaism understands that it is easier to feel closer to Gd when you are in a community of people who are all trying to connect to the Holy One. I look forward to seeing you in our sanctuary soon, when the risk of Covid is, please Gd, low again. I look forward to praying with you.

—Rabbi Thomas A. Gardner

THE CANTOR'S COLUMN

Dear Riverdale Temple Family,

I feel grateful and blessed for the decade we have spent together in our sacred relationship. As I am writing this to you, I am filled with bittersweet emotions, as my time with you has been a true blessing that I cannot measure. I entered Riverdale Temple in 2012 as a Tot Shabbat specialist and instantly fell in love with the temple. I then continued my journey at the temple as a cantorial student for the following three years, under the guidance of our wonderful Rabbi Emerita Judith Lewis. I was fortunate to be able to learn and grow as a young cantor in such an embracing community.

During my internship, I also met my husband Jonathan, we got married at Riverdale Temple, and together we welcomed into the congregation our first born, our son Amit. In 2015, upon my ordination from HUC-JIR in NYC, I continued my journey at the temple and enjoyed my part-time cantorial position alongside our fantastic rabbi, Rabbi Gardner. During this time, Jonathan and I welcomed our two daughters, Noa and then Emmanuelle, and celebrated their Brit Bat, baby naming ceremonies at Riverdale Temple. Jonathan and I feel grateful that we were able to celebrate our simchas together with our congregational family!

I have been fortunate to be a part of our extraordinary clergy team with Rabbi Emerita Judith Lewis, and Rabbi Thomas Gardner, and for the opportunities to learn from and establish a friendship with our Rabbi Emeritus, Stephen Franklin. You all have brought much inspiration, joy, and comfort into my life. I have also been blessed to partner with and be supported by our generous lay leaders, as well as to work together with our incredible staff.

Throughout my time at Riverdale Temple, I have had the most meaningful relationships with members of all ages. We laughed together, we sang, danced and cried on each other's shoulders.

We have supported each other and lifted each other up. We have created and crafted new ideas and cultivated a strong forward approach, and we have thrived. This will never change.

My work with the b'nai mitzvah students and their families in our temple will always be something that I cherish close to my heart. Thank you for the wonderful moments we shared together. Teaching you, learning from you, and being there with you on this sacred journey have taught me the true value of love and dedication to Judaism, of being a part of the people of Israel, and being closer to the Divine and holiness.

As my new chapter begins as senior cantor of Temple Israel, Minneapolis, I am filled with the love and support you have so generously shared with me, and for all that I have learned and experienced at Riverdale Temple. In our new mission, Jonathan and I are especially looking forward to continuing our exciting family journey and having the opportunity to be close to Jonathan's mother in Minnesota.

Serving you has been the pride and joy of my life. I value each member who has opened their heart to me, and allowed me to be there for them. I am thankful to have you in my life, and in my heart forever. Thank you from the bottom of my heart for every moment we spent together. It has been a blessing.

May you continue to be a blessing *l'dor vador*—from generation to generation. And may Riverdale Temple continue to grow from strength to strength!

With love and gratitude,

—Cantor Inbal Sharett-Singer

THE PRESIDENT'S COLUMN

The Jews wandered in the desert for 40 years. I am sure that all religions are shaped by their geography, but none more so than Judaism, in which the metaphor of wandering in the wilderness is central to our identity.

The Sinai desert is part of a broad band of deserts that circles much of the earth in the same latitude, called the Subtropic Desert Belt. In addition to the Sinai, this includes the Sahara, the Negev, Saudi Arabia, and, in the United States, the Mohave and Sonoran deserts and parts of California, among other deserts around the globe. We may view the desert as totally lifeless and inhospitable, but there is life there (e.g., insects, desert hares, jackals, and hyenas) and water, if you know where to find it. And desert dwellers do.

The closest we can come today to understanding what the experience of wandering in the desert must have been like for the Israelites is to look at the Bedouin. Today's Bedouin number about 200,000 in Israel and Sinai, although Bedouin tribes can also be found throughout the Middle East and North Africa. Many Bedouin have opted for a sedentary lifestyle, but traditionally they have moved in tribal groups. Strictly speaking, they are not nomads, who wander continually, without pattern. Rather, they are pastoralists.

They move back and forth between the desert, when the spring rains provide vegetation for their herds, and more settled areas, where they sell meat, dairy, and wool. It is highly likely that this is the life that Abraham led. But the Bible makes the wanderings of the Israelites, after the Exodus, sound classically nomadic. They did not drop in at the local Whole Foods for incidental items.

Living in the desert full-time would have been a severe challenge for the Israelites, especially if we believe the numbers of people involved. Luckily, Adonai generously provided food and water, but the Torah does not reveal that in the desert the days are blisteringly hot and the nights tooth-chatteringly cold. Try that for 40 years.

Hospitality in the desert is indispensable for life. When a guest

arrives, the Bedouin will offer water to drink and to wash the guest's feet. After having sated the guest's thirst, an animal will be killed to provide a lavish meal. They view radical generosity to be an honor, which we see in the Torah's depictions of Abraham greeting the three strangers and Lot's similar actions toward the now two visitors. But hospitality has its limits, and in Bedouin culture, a guest should not stay longer than three days.

Although the Torah provides few details, it is likely that the Israelites did not wander continuously during their 40 years, but, rather, pitched their tents and stayed put for extended periods of time, as do the Bedouin. Yet, the Torah puts the emphasis on wandering and about half of the scroll takes place during that time frame.

The writers of the Torah could not have known that in the future, Jews without a homeland would wander, too, alternately exploited and expelled from countries that grudgingly tolerated them for a while, then changed their mind. Yet, these stories of the wanderings of our ancestors must have offered, if not comfort, at least some resilience to our forefathers. It might have also made it easier for them to pull up stakes and venture out to frontiers, such as America.

In fact, the entire Torah is full of wandering Jews. Everyone is on the move. So, the wandering becomes a metaphor for a particular way of viewing the world. The ancient cultures that surrounded the Israelites were static. The idea was that some golden age existed in the past, and barring the ability to return to it, one should at least stay as still as possible to maintain what closeness one could to the utopian time. Jews, by and large, rejected that view of the world. Returning to Eden was barred by cherubim and a flaming sword. There was no going back, but there was also no great longing to return there. As Jews, we look to the future. We have turned wandering into a strength.

—Dr. Ronna Weber

The Student Sponsorship Breakfast is looking for more people to join the committee, and if anyone has any "nominations" that they would like the committee to consider, please let Joanne Heyman know, at jheyman@wrhh.net or 914-715-3234.

SAVE THE DATE!

Mitzvah Day 2022 (see p. 8 for details)

April 10, 2022



BULLETIN BOARD

Many temple activities will take place via Zoom and in person. Please consult the calendar on p. 2 and the temple website at <https://riverdaletemple.org>, and also check e-blasts for updates.



Go to <https://urj.org> for announcements, news and press releases, a calendar of virtual programs and events, and general information.

Congratulations

Rachel and Richard Radna, on the birth of their grandson, Naveen Jai Crasta, on Jan. 21, to Rebeka Radna-Crasta and Dev Crasta, and brother Julian Avi

Copy for the next issue of *The Bulletin* is due by **February 15**. You can email it directly to administrator@riverdaletemple.org (put "Bulletin" in subject line).



Visit our website: <https://riverdaletemple.org>
Join Us on Facebook!

Did you know that Riverdale Temple has a Facebook page? Find us by searching for "Riverdale Temple Bronx, NY" on Facebook and join this page by clicking on "like." This is a space where we can exchange ideas, blog, discuss events, share photos, etc., and strengthen our bonds as a community. Join and make our numbers grow.

To give a contribution to Riverdale Temple, send your donation to Riverdale Temple, 4545 Independence Avenue, Bronx, NY 10471. Please make your check payable to Riverdale Temple. Give the name/category/event to which your donation applies. We now accept payment by credit card; call the office (718-548-3800, ext. 0) or go to www.riverdaletemple.org. You can support Riverdale Temple by buying a mug with our logo for just \$10.

Riverdale Temple	Rabbi	4	
Telephone Extensions (718-548-3800)	Cantor	5	
Temple Office	Simcha Learning		
0 or 1	Center	6	
Bookkeeper	2	Emergencies	7
Nursery School	3	General Information	8
		Other	9

Riverdale Temple House Committee

Our mission is to ensure that the building and grounds of our synagogue best respond to the spiritual, educational, cultural, and social needs and activities of our congregation. We are concerned about safety, cleanliness, comfort, and appearance and maximizing the functionality of our facilities. The committee works closely with the maintenance staff to ensure that the facilities are well managed and meet the needs of our community efficiently and economically. The committee benefits from members with varied experience in facilities management, engineering, construction, and related fields. **Please volunteer to serve on this committee by writing to: administrator@riverdaletemple.org or president@riverdaletemple.org**

Registry of Holocaust Survivors

If you are a Holocaust survivor or a family member of a survivor, you can register to be included in the Benjamin and Vladka Meed Registry of Holocaust Survivors, at the United States Holocaust Memorial Museum in Washington, D.C. For more information, go to ushmm.org/resourcecenter.

Contact information: Holocaust Survivors and Victims Resource Center, Registry of Holocaust Survivors, United States Holocaust Memorial Museum, 100 Raoul Wallenberg Place, SW, Washington, DC 20024-2126

Riverdale Temple is now part of the organics/compost pilot program in the Bronx. We can now recycle our food scraps. Please observe the different signs on the garbage receptacles and put throwaways in the proper container. We are pioneers in a wonderful program—please join the effort in caring for our environment. Thank you!



Recapture the joy of reading through the JBI Library for visually impaired, blind, and reading-disabled individuals, all provided free of charge and delivered to your doorstep. Call toll free at 1-800-433-1531 or visit JBI's website at www.jbilibrary.org



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SIMCHA LEARNING CENTER



The Simcha Learning Center met both in person and remotely this past month. Of course, it's always better to see our students in person; however, meeting on Zoom allows all of us to see each other's faces and enjoy the facial expressions that come with it. In honor of

Tu B'Shevat, the birthday of the trees, we had a schoolwide in-depth conversation of our role in preserving the environment, and taking care of one of Gd's greatest gifts to humanity.



The students came up with different ways to take part in doing this, such as composting,

recycling paper, using less plastic, cleaning up their neighborhood, using both sides of a piece of paper, and many other creative ideas. Cantor Sharett-Singer introduced



them to new Tu B'Shevat songs, and on the day of the celebration, each class took part in a house scavenger hunt on Zoom, as well as creating a tree out of different objects they have in their homes.



Returning to school at the end of the month was of course joyful for all of us as we celebrated Shabbat together in the classrooms to prepare us for the end of the week, as well as the various activities for each class. We focused on the Torah portion of the week, as well as the mezuzahs hanging on the door and their importance in Judaism. The older students studied the Holocaust with Rabbi Gardner.



Several students have begun a new initiative of participating in a mitzvah project as part of becoming a Bar/Bat Mitzvah. Stay tuned to hear about their creative projects to give back to the community.

—Judy Weinberg, Education and Engagement Specialist

NURSERY SCHOOL NEWS

Kindness and Community are the themes at Riverdale Temple Nursery School. We support children talking and acting in kind ways and working together on helping each other. We want children to know that they can learn from each other as well as from teachers and adults.

We have been reading many books about kindness and friendship, have wonderful discussions about what we have learned, and encourage children to share their ideas.

We learned about Martin Luther King Jr. and how his dream was that everyone would be kind to one another.



The Twos have been studying shapes and winter. Outside our Twos' classes there are snowmen and snowflakes.

The Three-Year-Olds have also been studying winter and hibernation. There are mittens, snowflakes, and snowmen decorating the Threes'

bulletin boards.

All of our Four-Year-Olds are studying their community and where we live. The walls are decorated with blueprints and models of the children's homes. They have also been working collaboratively on making a model of Riverdale, using different mediums.

On February 10, we will be having Pajama Day. Children and teachers will wear their pajamas and have breakfast in school and read popular bedtime stories, such as *Goodnight Moon* by Margaret Wise Brown.



Tours

We have been having many tours for the 2022–2023 school year. If you have friends who are interested, please tell them to call the school at 718-796-0335 or email me at nsdirector.rtns@gmail.com. We have been getting many applications for next year, and we do have very limited space.



Afterschool

We have an amazing Afterschool Program at RTNS. We have Ballet with Ms. Kara on Tuesdays, Soccer with Super Soccer Stars on Mondays and Wednesdays, Language Adventures and Mad Science on Wednesdays, and Jewish Enrichment on Thursdays with Sandi Daniels, one of our amazing Fours teachers.

Camp

We are very excited about our fifth season of camp. We will be having camp for six weeks for Two-Year-Olds through Five-Year-Olds. It will begin June 27 and run through August 5. The Two-Year-Olds will go from 9:00 a.m. to 1:00 p.m., and the Three-, Four-, and Five-Year-Olds from 9:00 a.m. to 3:00 p.m. This year there will be three groups, one for each age. There will be lots of projects, water, and planting. We will have a different theme every month, with fun specials. We know it will be great fun!

If you are interested, contact me at nsdirector.rtms@gmail.com.

Events

Feb. 10—Pajama Day

March 2—Dr. Seuss's birthday

March 17—Purim/Crazy Hat Day

School Closings

Closed for Winter Break—Feb. 21–25

School reopens—Feb. 28.

—Alexandra Abikzer, Director

WOMEN OF REFORM JUDAISM (SISTERHOOD)

A big, warm thank-you to Arline Davis, Muriel Adams, and Yvette Marrin for helping Rabbi Gardner with the Tu B'Shevat Seder. It was a great event, and it is so nice that it has become a tradition for our congregation. It proves, time and time again, that when we work together, GREAT THINGS HAPPEN FOR THE TEMPLE!

I am very happy to mention that we are fine tuning plans for Mishloach Manot and the Women's Seder. So, save the date—we are hoping that on Wednesday, March 30, the ballroom will be full of joy and laughter. We are still working out the logistics, but please remember that we will be having **strict** COVID precautions in place, so we ask that everyone respect our final decisions—no complaining! If you have any questions or concerns, please share them with us. If you would like help with Mishloach Manot or the Women's Seder, please let me know. **We need your help!**

The oneg calendar is open, so if you would like to host an oneg, please contact Dorothy Kay. This is a great occasion/opportunity to share an event with your temple family.

Finally, Ronni and Susan have a wonderful idea for a spring/summer event. They are looking for individuals to join them (in a committee) in the hopes of bringing this event to fruition. If you are interested, please reach out to them.

WRJ is wishing everyone a warm February, hoping that all are happy and healthy. And if you need anything, please let us know!

—Joanne Heyman, President

The next **Book Club** meeting will take place on Wednesday, **February 23**, at 7:30 pm.

The book to be discussed is *Second Hand Smoke* by Thane Rosenbaum. It is the story of a Holocaust survivor's sons, Issac and Duncan, one secretly abandoned in Poland and the other, American born, raised as an avenging Nazi hunter. It has been described as "an altogether gripping tale of the seemingly endless consequences of the Holocaust" (Chaim Potok) and "as deadly on target as its title" (Daniel Goldhagen, author of *Hitler's Willing Executioners*).

Order Your Mishloach Manot Bags from the WRJ

Members of WRJ will prepare bags filled with hamantaschen, home-baked goods, confections, and a special Purim greeting from you.

Mishloach Manot bag for 1 person: \$18; for every member of Riverdale Temple: \$180.
Seeing the spread of joy among the members: Priceless!

Order by Monday, March 2. Bags will be delivered on the days leading up to Purim.

Send your check, with a list of the names of each person, made out to the WRJ of Riverdale Temple.

You may also pay online on our website. Please write the names of those you wish to send the bags to in the notes portion. For sending to all members, write "Every Member Mishloach Manot" in the notes portion.



MEN OF REFORM JUDAISM (MEN'S CLUB)

Best regards.

—Steven Rosenfeld, President

SOCIAL ACTION

The logo for February is “the heart.” Please open your hearts to helping others in some of the social action activities listed below:

1. Westchester Jewish Immigration Coalition: The group has been starting to feature speakers to address the possibility of having a Riverdale/Kingsbridge group that would help an Afghan family relocate from Ft. Dix to our area. The coordinating local group would address finding appropriate housing, education, job opportunities, social and health services, etc. Volunteers could have long-term and some short-term activities to help support the effort. Fundraising will also be a component. More information to come as plans are more finalized.

2. Ongoing Grocery Collections: Please continue to donate healthful hot cereals, soups, tuna, pasta, tomato sauce in cans/boxes, fruits, and vegetables to help people in need during this cold winter, especially. Be sure that the items have a current date.

3. Preparing for Mitzvah Day 2022:

a. Please start to review clothing items that will be collected late

March–April 10 for Big Brothers Big Sisters.

b. Watch for sales and purchase white men’s socks for the Midnight Run.

c. Watch for sales and purchase diapers and wipes for the Concourse House Women’s Shelter.

d. We also plan to do a special grocery collection for refugees during the Mitzvah Day activities.

e. Try to attend the Social Action Zoom meeting, tentatively scheduled for Feb. 7 at 7:30 p.m.

f. Plan to volunteer to help with planning and helping out on Mitzvah Day, April 10, 2022.

Note: Since it is in early April, we have to explore whether we can obtain pansies or something similar that the children/teens can make into gift cups for refugees or the women’s shelter.

Wishing everyone health, love, and peace!

—Frances Segan, Ph.D., Chairperson, Social Action Committee

ADULT EDUCATION



Study with Rabbi Gardner at the Temple

Psalms II: Lunch and Learn, Mondays, noon–1:00 p.m. continues (also accessible via Zoom)

A Tale or Two: Selected Yiddish Stories, Thursdays, 4:00–5:00 p.m. (also accessible via Zoom)

In the years since the birth of the Yiddish Language almost 900 years ago, a rich heritage of oral folk literature and written materials was produced. Modern Yiddish literature, as we readers of the language have become aware, was produced largely in the 19th and 20th centuries. For many years, until these works were translated into English, much of Yiddish prose fiction was virtually unknown to most Americans.

Join Rabbi Gardner in a class that will highlight the richness of thought that was expressed through Yiddish stories and connects us to a world that bridges us to our spiritual roots with discussions about such issues as the crisis of Jews and identity in the modern period.

Did you miss Rabbi Gardner’s course “Is There Life after Life,” which he recently taught in the afternoons? Let the rabbi know if you would like to attend a special number of sessions at 8:00 p.m. on Thursdays. Email the rabbi at rabbigardner@riverdaletemple.org about your interest.

The Literature of Grief

Six-session course begins **Tuesday, February 8, 4:00–5:00 p.m.**, taught by fellow congregant **Marilyn Reinhardt**. Registration required for this in-person course. Go to <https://docs.google.com/forms/d/e/1FAIpQLSfuvvpHV4BockV0i261IE-PjRKbli01-w3sG3yaZN6d6T8zA/viewform> or use the link in the temple’s weekly eblast.

Following a period of holidays usually meant to be joyous, this time of year can be difficult for those who have experienced the loss of a loved one or a treasured friend. Marilyn Reinhardt, whose career spans her work as an English teacher, adjunct professor,

writer, and editor, is offering a six-session course about the universal experience of grief that has motivated and inspired some of the greatest literature throughout the centuries. For interested participants, there will also be an optional writing component.

YIVO Series

Immigrant Women Strikers: How Did the Kosher Meat Boycott of 1902 Inspire Future Generations and Movements, Wednesday, February 9, 2022, 7:30–9:00 p.m. Live on Zoom. Admission free (photo from the YIVO Archives).



Annie Polland, president of the Tenement Museum on the Lower East Side, is the featured speaker. She is the co-author with Daniel Soyer of *Emerging Metropolis: New York Jews in the Age of Immigration*, winner of the 2012 National Jewish Book Award. She received her Ph.D. in history from Columbia University.

The year is 1902 and the streets of the Lower East Side were alight with the protests of thousands of Jewish women. A hike in the price of kosher meat threatened the families of working-class mothers who, outraged, took matters into their own hands. Compelled to boycott kosher butchers and march in the streets, they stood in opposition to the shop owners in their own community, who were neighbors, friends, and fellow Jewish immigrants.

Explore two sides of the same story and learn about the original “trustbusters”: immigrant women strikers. How were women asserting their rights as consumers before they had rights as citizens? How does this event help us understand the American Dream for immigrant women?

—Yvette Marrin, Chair, Adult Education Committee

The Chavurah will meet on February 19, at 1:30 p.m., to read and discuss the Torah portion *Ki Tisa*. In this reading, Moses stays on Mount Sinai for 40 days and is given the Ten Commandments on stone tablets. Meanwhile, at the foot of the mountain, the Israelites begin to fear that Moses will not return, so Aaron makes a golden calf to satisfy their need for

something tangible to worship. When Moses comes down and sees the people dancing around this idol, he smashes the tablets to the ground. There is so much to think about and discuss, so please join in. All are welcome, and knowledge of the Torah is not needed.

—Dr. Ronna Weber

CONTRIBUTIONS

The following funds are represented in the entries below: Bible and Prayer Book Fund, Jean P. and Francis J. Bloustein Camp Scholarship Fund, Cantor’s Special Fund, Decorating Fund, Jacob-Fogel Program Fund, Rabbi Stephen D. Franklin Music Fund, General Fund, Dorothy and Joseph Kay Prayer Book Fund, Leon and Beatrice Bereano Pulpit Flowers Fund, Rabbi’s Special Fund, Religious School and Nursery School Parents Associations Fund, Soviet Émigré Fund, Charles Tenenbaum Fund, Torah Repair Fund, Youth Activities Fund.

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		Michael Friedman	Theresa Russo
		Linda Kleinman	Jerome Kern, beloved father
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Susan and Howard Birnbaum	Bernice Michaels Laurita		

Kol Nidre Appeal

Thank you for your Kol Nidre donations. To those of you who haven’t responded yet, please do your share to be part of the whole! We would love to have 100 percent participation! Kol Nidre donations will be listed in the April issue of the *Bulletin*.



Make Riverdale Temple Your Choice on AmazonSmile!

The Departed Whom We Now Remember: February Jahrzeit Observances

1 Ira Adler	8 Sinclair Waldstein	19 Jeanne Arnowich	25 Mollie Marsh
1 Michael Altman	9 Esther Amram	19 Norman Dinowitz	25 Jean Mills
1 Anna Brown	9 Jean Friedenberg	19 David Drexler	25 Edith Rattner
1 Max Cohen	9 Ida Stam	19 Morris Hoffman	25 Sheldon Wiener
1 Philip Dubrow	10 Sophie Batt	19 Irwin Kaplan	26 Carole Friedman
1 Robert G. Golbach	10 Felix Carlson	19 Martin Kaplin	26 Rose Goldshein
1 Louis Ranfeld	10 Yvette Levy	19 Hyman Lerman	26 Jerry Herbert Spitz
1 Louis Schulman	10 Bella Weingarten	19 Adele Locke	27 Alice Samuela Brown
1 Fannie Wolmer	11 Ralph S. Baer	19 Louis Schulman	27 Alice Leinwand
2 Samuel Hollander	11 Viola Bergman	20 Isabelle Funtleyder	27 Don Ostro
2 Samuel Janow	11 Dorothy Goldman	20 Susan Popick	28 Tillie Angstreich
2 Bruce Silverman	11 Simon Lersy	20 Rosina Rosenfeld	28 Joseph Herman
2 Samuel Silverman	11 Mollie Spear	20 Theresa Russo	28 Benjamin Kaminer
3 Leo Breier	12 Joseph Cassel	20 Robert Simmons	28 Stanley Madow
3 Gertrude Golden	13 Fay Birnbaum	21 Melvin Stewart	
3 Bernard Philip Gray	13 Abe Horowitz	22 Fred A. Glass	
3 Mac Stern	13 Burt Jaeger	22 Benjamin H. Patek	
4 Herbert Aaron	13 Sadie Rosenthal	22 Mollie Rabinowitz	
4 Benjamin Harris	14 Charles Leber	22 Hyman Siminowitz	
4 Leon Rabinowitz	14 Louis D. Retman	22 Nathan Yohalem	
5 Margaret Oppenheimer	14 Nat Rosenblatt	22 Bess R. Young	
5 Molly Retman	14 Lottie Samuels	22 Sonia Zayde	
5 Carlos Rosello	14 Sarah L. Schneiderman	23 George Dilloff	
5 Isidor Rosenblum	15 Lilo Hartmann	23 Lillian Jaffe	
5 Harry Slade	15 John J. Spath Sr.	23 Rose Kaminer	
5 Werner Spatz	16 Theodore Corn	23 Harry Marsh	
5 Conrad Weiner	16 Stanley Greenfield	23 Daniel Robert Platzner	
6 Charles Goldberg	16 A. Donald Kronman	23 Samuel Wexler	
6 Jonathan Daniel Kirp	16 Jacob Lowenthal	23 Sigmund Zwickel	
7 Isaac P. Aronson	16 Abraham Perchick	24 Philip Levine	
7 Clara Frischer	16 Mildred Segan	24 Irving Margel	
7 Jerome Kern	16 Harry Shatin	24 Sondra Rechy	
7 Helen Snyder Lowe	17 Nathan Miller	24 Richard Spath	
7 Michael Wile	17 Morris Seferblatt	24 Henrietta Sperling	
8 Lillian Axel	18 Joshua Karpf	24 Sybil Turner	
8 Frieda Kaplan	18 Gussie Leibowitz	25 Rose Bernstein	
8 Masha Mallin	18 Pearl Liebling	25 Naomi Gell	
8 Nathan B. Spear	18 Irma Loebmann	25 Ruth Markowitz	



Coming Together as a Community to Wish Cantor Sharett-Singer Farewell and Thank-you in May

Save the date to celebrate Cantor Sharett-Singer and her ten wonderful years of service and song at Riverdale Temple on Friday, **May 6**, at a Ruach Shabbat with a full band celebrating Israel and a festive oneg.

A musical Shabbat service on Saturday, **May 7**, will have special guest speakers, followed by a catered luncheon with farewell speeches and a musical program.

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If You Care . . .

And you want to show that you care about your fellow congregants, join Riverdale Temple's Caring Committee. We offer support by making telephone calls to those who are feeling isolated because of the pandemic or because they live alone or who are infirm or ill. We send cards of cheer, or of sympathy, among other ways of showing we care.

Committee meetings are held Monday mornings on Zoom. If you are interested in joining the committee and reaching out in the new year to those who need some caring, please contact Muriel (917-353-6843) or Beth (bethfertig@gmail.com).

RIVERDALE TEMPLE

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Cantor of the Congregation

Inbal Sharett-Singer, B.Mus., M.S.M.

Rabbis Emeriti of the Congregation

Stephen D. Franklin, D.D., D.H.L.
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