



CSJO Newsletter

“The Voice of Cultural Jews”

Winter/Spring 2010

Congress of Secular Jewish Organizations

Upcoming 40th Anniversary Conference

On Friday, May 28 to Monday, May 31, 2010, the US Memorial Day weekend, the CSJO annual conference will once again be held in lovely Cleveland, USA. The conference will be held at the bucolic Ursuline College with its comfortable accommodations and within-strolling-distance buildings for many fantastic workshops.

I understand that many of you have great memories of the successful conference held there in year 2007. I must admit, things went rather well: we had more participants than ever before, the workshop presenters did a great job, and the food ...it was delicious.

Now, we are planning to do at least as well and even better than 2007. We already have a great number of workshop presenters scheduled to share their wisdom and be available for stimulating comments and questions from our participants. We are also lining up great entertainment for Saturday evening. The Sunday talent show, after the banquet, will again surprise and touch you with its revelation that we have, in our midst, some of the most spectacular talent in the fields of music, dance, story telling, sketches, stand-up and utter silliness.

A Preliminary list of workshop topics include:

- ❖ One Hundred Years of Secular Jewish Schools
- ❖ Jews in China
- ❖ Yiddish/Jewish Theater
- ❖ A Taste of the International Institute for Secular Humanistic Judaism
- ❖ Secular Jewish Education
- ❖ Exploring Our Jewish Roots through Film
- ❖ Yiddish
- ❖ Immigration and Jewish Values
- ❖ Jews and the Left: A Natural Affinity?
- ❖ Life Cycle Ceremonies for Secular Jews
- ❖ Secret Medical School in the Warsaw Ghetto
- ❖ Jews in India
- ❖ The Future of Jewish Newspapers
- ❖ Gay Issues and Jews
- ❖ Bioethics and the Jewish Tradition

We know this is a tough year financially. But, so was last year, and still, you came. Who wants to miss this annual, arousing, educational, unsurpassed event? Who wants to miss Paul Shane's words of unfathomable wisdom at the talent show? Who wants to miss the playing and singing into the wee hours of dawn? Who wants to miss Frisbee at the Lawn and Sleeping in the Lounge? And who wants to miss the warm feeling of seeing old friends and meeting new friends in the joyful and enlightening setting of a CSJO conference?

So ...come, partake, and exult!
With utmost devotion,

Hans Leander
Program Committee Coordinator

ONE HUNDRED YEARS OF SECULAR JEWISH CHILDREN'S EDUCATION

We celebrate and salute our forebears who developed the Secular Jewish movements in the United States and Canada. This year is the hundredth anniversary of Secular children's education in North America. Hershl Hartman brought this important information to our attention. All of the schools of the CSJO and Arbeter Ring/Workmen's Circle either directly or indirectly trace our history to that development.

On Dec 10, 1910, the first secular Jewish school for children was opened in North America in Manhattan on the Lower East Side of NYC. Within a year secular Yiddish supplementary schools were being established across North America. Jewish education was no longer the exclusive terrain of Rabbinic Judaism.

The Lower East Side at the time was the center of Jewish life in North America. Adults had been educating themselves and discussing secular and political issues of importance and interest prior to that. Groups were run by the various Secular Jewish organizations of all persuasions, Zionist, socialist, territorialist, unions and non-partisan. The intent of the groups was to educate the members in secular subjects and political ideas and help them develop a positive Jewish identification, pride in their heritage and their role in the struggles for social justice. Previously, being Jewish was seen by many as an affliction and their language as a bastard language with little value. For many, religion was seen as repressive and reactionary.

As members of these groups grew older and had children they wanted to educate their children as Jews without religious trappings. The preeminent philosopher of Secular Jewishness (veltlikhe yidishkeyt), was Khayim Zhitlovsky. Hershl Hartman of LA found the advertisement from the Dec 5, 1910, Forverts, the Yiddish socialist daily newspaper, announcing the opening of the school.

The First Jewish National

Saturday and Sunday *shule* (school) under the supervision of the Educational Committee of the Jewish-National Workers' *Farband* (Society) and Paoli Zion (Labor Zionist party) is being opened in New York **Saturday, 10th December.** at the Educational League 188 Madison Street.

Registration is now open.

Jewish parents are asked to register their children all week through the 10th of December every evening from hours 6 to 8 *abends* (PM) at the office of "The Jewish Fighter," 14 Jefferson Street and at the office of the Nat. Work. *Farband*, 165 East Broadway. Tuition is 10 cents per week. Dr. Globus, principal.

So there it was: 188 Madison Street, the seed-point of a revolution that then spread rapidly across North America— and to Eastern Europe where Secular Yiddish day schools were briefly government-supported in Poland and the USSR.

As noted, the first group to organize such a school was the Labor or socialist Zionists, the Arbeter Farband (the Worker's Organization). They called their schools Folkshuln or People's schools. Others of these groups began organizing schools for their children almost all with the political bent of the organizing group. Soon there were secular Jewish after-school schools in almost every Jewish neighborhood and community in cities and small towns across the continent. Wherever there were Jews there were Secular Jewish organizations and schools. Almost all the schools taught in Yiddish, since they were for immigrant and immigrants' children, of Yiddish speaking families. They were designed to teach children Jewish culture, Yiddish, holidays from a non-religious perspective and political theory. Because the large majority of Jews were non- and even anti-Zionist so were the schools. The largest single organization sponsoring schools with branches all over the continent was the Arbeter Ring/Workmen's Circle.

The various school organizations grew to include middle-schools and teacher training institutes. They also developed publishing houses to produce educational material and children's literature reflecting their ideologies. Summer camps were organized to provide refuge for workers' children and to continue "educating" the children.

These movements represented a strongly non- if not anti-religious philosophical reaction to Orthodox and other religious "bourgeois" Jewish movements. They mirrored developments in Europe particularly in Poland and Lithuania. All had progressive political orientations. All the systems emphasized social action and engagement in making the world a better place based on the prophetic tradition and Jewish concepts of social justice. There were major disagreements, which currently seem irrelevant, such as Zionist vs. non- or anti-Zionist, pro vs. anti-Soviet, non-politically affiliated etc.

The various school systems flourished throughout the United States and Canada until after WWII. Many neighborhoods had several "shuln" of various political persuasions. The McCarthy era, assimilation, Anglicization, Israel, the Holocaust, the movement of Jews out of core neighborhoods and into the middle class severely inhibited all of the movements and school systems. Another factor was the relatively new acceptance of Jews as a respectable "religious" element in the American polity. For many of the shuln (schools) the forces mentioned were a death knell. Some survived but changed foci and became primarily cultural, English speaking and non-political. CSJO was originally formed by non-Arbeter Ring schools across North America that wanted to re-establish connections with similar organizations for a variety of reasons that can be discussed further in the future. Contributed by Paul G. Shane

News About the Secular Jewish Movement: This column is the first of many that we would like to include in the CSJO newsletter with regular news and information about Secular Jewishness and Jews around the world. Submissions are welcome from any member of a CSJO affiliate including interesting news found in other sources. Don't be shy. Inundate the editor with material that can enliven, amuse and educate us.

Thanks to Milt Kant for the following information.

New Issue of Afn Shvel - In Honor of the 100th Anniversary of the Secular Yiddish School Movement

Were they Zionist, Communist, pro-Hebrew, anti-Hebrew, atheist, traditional, progressive, pro-Yiddish? Yes, the secular Yiddish schools were all of the above. Double Issue #346-347 of the Yiddish cultural/literary magazine AFN SHVEL, dedicated to the 100th anniversary of the secular Yiddish school movement, will be out very shortly.

This 80-page issue features personal reminiscences by former students of all four of the major school movements, articles on the history and legacy of the schools, as well as present-day Yiddish programs for children. Included are dozens of wonderful photos depicting the multi-faceted richness of this educational phenomenon. Who knows, you may even find yourself in one of the photos! You may take a look at the cover and table of contents of this issue as well as articles from previous issues at our website: www.leagueforyiddish.org, click on Magazine Afn Shvel.

LET'S PLAY JEW-PARDY! Round 2

Congratulations to our first JEW-pardy winner! Martin Kaplinsky of California was the first to send in his answer to our question: What does "Hatikvah," the Israeli national anthem, mean? The correct answer is "The Hope" ('ha' means 'the' and 'tikvah' means 'hope'). Elise Saltzberg of Maryland came in a close second.

On to the next round and the next question. Remember: The questions will not require extensive research nor will they be accompanied by social or political commentary; just a question requiring an answer. Feel free to use ANY resource to answer the question and the answer doesn't have to be in the form of a question like the TV game. If you know the answer, email it to me. I'll announce the winner(s) in the next newsletter when I post the next question.

Question 2: What is the Yiddish word for a small town? (Hint: think "Fiddler on the Roof.")

Email all answers to yoninajoan@yahoo.com. Be sure to put "Jew-pardy" into the subject line. Good luck!

Joan

Words from Roberta (Rifke) Feinstein, Executive Director, and Karen Knecht, Board Chairperson

As CSJO has begun its new fiscal year, we feel that it's important for you to learn a little about what the Executive Committee of CSJO has been doing. One important thing that the Executive Board has done was to put together a list of benefits (thank you to Charles Baron) that CSJO members receive with their membership...either as part of a community or as part of associate membership.

Here are some of the benefits that you receive:

1. All members belong to our coast-to-coast North American movement/network.
2. all members have access to meaningful holiday and lifecycle celebration readings and music.
3. All members receive a new and improved quarterly newsletter, mailed or emailed directly to you-your choice.
4. All members can participate in our fantastic annual conference for a discount; meet new friends from around the U.S. and Canada.
5. All members with internet access can access the CSJO website, www.csjo.org with links to local communities' websites and email addresses.
6. All members enjoy increased ability to learn about Jewish history and culture by having access to other communities' programs and resources.
7. All members can put their progressive Jewish values to work on social items.
8. All members have access to Secular Jewish curricula and support for teaching children and teens as well as preparing them for a Secular Bar or Bas/Bat Mitzvah ceremony.
9. All community delegates and alternates serve on the CSJO Board of Directors with the right to vote on the direction of our movement and on our social action positions.
10. All members receive expert guidance on forming NEW Secular Jewish Communities and Schools.
11. All members have access to the CSJO video library with free lending of DVD's.
12. All members have the outstanding opportunity to attend seminars of the International Institute for Secular Humanistic Judaism, www.ishj.org.
13. All members can be involved with email discussion groups, CSJO@yahoogroups.com

If you have any questions or want to share some success stories, please contact the following people:

Roberta (Rifke) Feinstein, Executive Director,

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Karen Knecht, Chairperson, Knechtfour@aol.com



FROM THE EXECUTIVE DIRECTOR'S DESK

My favorite holiday, and the one that Secular Jews love to celebrate, is Paysakh...Passover, which next falls on March 30, 2010. The underlying message in all Hagadas is that Jews should not oppress the stranger. We are reminded that Jews were strangers in a strange land and were bitterly oppressed. Therefore, it is incumbent upon us to treat the stranger in a humane way.

Many communities in CSJO have written their own Hagadas, which reflect this idea of humanity. I have a number of Hagadas in my files that I would be happy to send to anyone upon request. You can email me at Rifke@bronxbobbe.com, ask for the Hagada and it will be sent to you!

Every month I receive newsletters from CSJO communities. I love to receive them, as it gives me a picture of what each newsletter community does or plans to do. I send these to all newsletter editors so that everyone knows what everyone else is doing! I also send them to our CSJO newsletter editor, Terry Waslow, Philadelphia, who culls the information and then puts it into the CSJO newsletter. We are, thereby, staying in touch with each other!

Speaking of staying in touch, I remind you, again and again, of our 40th anniversary CSJO conference to be held this year in Cleveland, Ohio over the American Memorial day week-end, May 28-31, 2010. As you can see from the conference report in this newsletter, the conference committee has, again, lined up a great group of important and interesting topics and speakers for the conference attendees.

I am happy to report that CSJO has reprinted Judy Seid's wonderful compendium of writings in the booklet "Understanding Secular Humanistic Judaism". This booklet is very informative and was used as one of the texts at the International Institute of Secular Humanistic Judaism (IISHJ) seminar in Chicago in December, 2009.

I hope you all had a "fraylikher" Purim and that you are looking forward to a wonderful Paysakh and **THE CONFERENCE!**

All the best,

Rifke Feinstein

The next business meeting of the Congress of Secular Jewish Organizations will be held at the Annual Conference, May 28 through 31. At that time a vote will be held for officers. The nominating committee has presented the following slate:

Chair -- Karen Knecht

Co-Chairs -- Jodi Goldfinger and Sarah Waslow-Washington

Secretary - Marcella Pardes

Treasurer -- Joan Kurtz

Executive Director -- Rifke Feinstein

How do you say it in Yiddish?

ווי זאגט מען ארויף יידיש?

We're continuing our exploration of words in Yiddish that are useful to our daily lives – reflecting how we live and how we work. For those of you who want to more formally explore the language and gain some facility in it let me recommend *The Idiots Guide to Learning Yiddish*. There are other books – even better books – but this is easily available at most book shops. If you want a list of other books, e-mail me and I'll send you their names. *Nu, lomir a shpatzir geyn iber naye venter* – let's take a stroll over new words many of which have to do with winter weather and food and how the words "dig and face" are used as nouns, verbs and as common slang word in Yiddish:

- Stroll – *shpatsir*
- Galoshes – *kaloshn*
- Fry pan – *di fan* or *di skovrodeh*
- Low calorie diet – *di dieteh fun veynik calories*
- On a diet – *veynik esn*
- Do you dig what I'm saying? – *host tsekayt vos ikh zog?*
- Dig in. – *es gezunterheyt*
- Digs (lodgings) – *di kvortir*
- Rent – *direh gelt*
- Save face – *ophitn koved*
- Face charges – *vern bashuldikt*
- Face down (adv) – *mitn ponim arop*
- Face it – *kuk dos emes in ponim*
- Face-off (hockey) – *der face off*

Why the English in the last example? Yiddish is a fusion language and when it is confronted by something new it is just as likely to make a cultural decision as try to artificially find new words when the "local" words have a universal understanding. Another example is the word "sweater." In Yiddish it's still "*sveter*."

Let me know what you think about our romp through Yiddish expressions and what you'd like to see in the columns. I'll be glad to answer any of your questions. Just e-mail me: gerry.kane@sympatico.ca



Freg Bubbe & Zeyde:

Out of all the questions received by the Newsletter editor for Bubbe & Zeyde sent by our admirers (and you know who you are) we've chosen the following one, with a prize of one million Drachma for the submitter. The same prize awaits the winner of the draw of questions for the next issue.

The question we thought most relevant is: Can Canada and the U.S. and the Jews survive the current political crises induced by the ultra conservatives and know-nothings? We thought it relevant since all compassionate elements of our societies are in danger under the rubric (a very popular word right now) of compassion and freedom.

Bubbe: Rubric? I thought that went out with the cube, oh that's right it was a Rubik cube.

Zeyde: Compassion and freedom? How old fashioned. What we need is security and to save tax money for more wars. Hatcher, the Canadian Prime Minister, is trying to get Canada to be more like the States under G. W. Bush, a grand idea. Who needs universal health care, etc? Oh, I forgot, we do in the States.

Bubbe: Save? How do we do that with the price of everything going up daily without a hint of inflation? Oh, it's less taxes for human services you want so you can keep up with inflation.

Zeyde: I am particularly enamored of the "Compassionate-leave law" that says all extremely sick prisoners will be let out of prison so they can die in the arms of their families while the state saves money.

Bubbe: Education? What about the proposal to "standardize" American education from a "progressive" administration? Feh! Blame it all on the teachers, they're the guilty ones. Maybe if we don't have teachers, just robots working in classrooms. In kindergarten I played with blocks now they call the kids failures if they can't read Plato. Of course they can, just in Sanskrit and blocks.

Zeyde: What about universities? Who needs full time faculty? Save money by having all part-time faculty and computerized courses so tuition can go up and more buildings and labs can be built. Who needs humans to work in them?

Bubbe: So what about the Jews? We'll make the Secretary of the Treasury a Jew and then when the economy collapses have a pogrom. After all we all know that the Jews are good at making money, so how come CSJO is broke?

Zeyde: Getting back to compassion. We've believed in a compassionate society with no poor, no hunger, no

homelessness and no exploitation for over a hundred years. What happened?

Bubbe: Didn't you know that hunger, homelessness and exploitation are good for people and war is the most important social function?

Zeyde: So where are the laughs? Our grandmother always said "S'iz besser tzu lakhn vi tzu veynen", it's better to laugh than cry. So start laughing. As Shakespeare said (another famous secular Jew) the entire world's a stage and we are just actors on it. Laughter is good for the soul as Sholem Aleichem knew so well. If they could laugh in those days we MUST laugh in these. Life goes on and if our ancestors could believe in the coming of "a besserer und shenerer velt", a better and more beautiful world, so can we. As one of our theme songs says, "Freedom doesn't come like a bird on the wing. Freedom doesn't come like the summer rain. You've got to work for it, fight for it. Day and night for it, and every generation has to do it again, pass it on."

Voices of Affiliates

JSC Welcomes CSJO to Cleveland

Dietz Ziechmann

The Jewish Secular Community is a *haymische* cosmopolitan community in a modern American city with a strong immigrant element from all over the world, composed of eager, serious, light-hearted, dedicated, tolerant people who love to kibitz, eat together, discuss ideas, and learn about varied multiple subjects: the environment, urban planning, the Jews of India, this year's election.

We gather for monthly social outings (a visit to the Maltz Museum of Jewish heritage, a trip to Amish country, plays, a Jeffery Siegel concert, a state-of-the-art printing plant); we celebrate one another's joys and mourn one another's losses in an atmosphere without dogmas purporting to be of supernatural origin.

Some members are as "with it" as the music played at the Rock and Roll Hall of Fame downtown; others are more staid, like the Cleveland Orchestra. As secular, *veltlikheh* Jews, we perform a spectrum of community service projects benefiting a wide array of people across town and keep our own opinions, unbending to authority.

At our **Tri-Valley Cultural Jews** Chanukah celebration we created a new Chanukah song....you are welcome to add it to your collections.

I'm a Little Dreidle
(sung to the tune of I'm a Little Teapot)

I'm a little dreidle, watch me spin
Nun, gimmel, hay and shin
If I land on gimmel then you win
To start the game just put one in

Our group adopted a family through Jewish Family Services last December. They do resettlement, and since there

are no more Jews to resettle, they work with anyone. In our area, we have lots of Afghan immigrants, and we have, for the second time, adopted an Afghan family. This creates the hilarious only-in-America condition of a Jewish community giving Muslim children Christmas presents.

Our school kids will be doing a play based on Lyser the Miser, partly in Yiddish, with songs including Zuntik Bulbes to illustrate the goat eating potato peels. We've cooked borscht, which is mentioned in the story, and talked about several issues the story brought up, including the early arranged marriages of girls and the morality of believing the unbelievable in extreme situations. Our word of the week was "borviss" - barefoot, which is how the children of the family went around and how the miser saved his shoes.

Jamie Ireland for
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(csjo.org)

South Jersey Secular Jews had a short lecture at their January meeting, followed by a lengthy and heated discussion on the topic, "What is a Jew?" This topic was provoked by a recent ruling by Britain's Supreme Court, which was reported and discussed in the New York Times. The case in question concerned a boy who was seeking admission to a high performing Jewish secondary school. The school was allowed by law to give preference to Jewish applicants. The boy was a practicing Orthodox Jew. However, his mother was not born a Jew. She was converted (before he was born) in a "progressive" synagogue. The president of the court said in his majority opinion that the ruling was based on the fact that the school's test was based on racial discrimination, as opposed to religious preference. This controversy could occur because many religious schools in Britain are financed by the state. The Orthodox definition of a Jew had been holding because the head of the Jewish religion in Britain is, and always has been, an Orthodox Jew. This made all of us glad that we have separation of church and state in our country, such as it is.

This case, since it has been going through the courts, has highlighted much divisiveness among Jews in Britain. It certainly made for a provocative discussion at SJSJ. The facts of the matter were explained by Marcia Steinbock, one of our members, who happens to have a law degree. She also provided the following discussion questions:

1. The British court has said that Orthodox Judaism discriminates against other Jews. Do you agree or disagree with the court's decision?
2. What do you see as the ramifications of this decision for us as Secular Jews?

3. Peoplehood and religion: Jews are the only group that has both in their identity. What does this mean for us as Secular Jews?
4. How do Secular Jews define who is a Jew?

Naomi Scher for **South Jersey Secular Jews**

In Remembrance

Remembering Marty Katz

Larry Schofer

Marty Katz was a man of few words but of many actions. He was a photographer, painter, sculptor, sound man, technician, dabbler in all kinds of project - but he was more than a mere amateur. Anyone seeing his art, particularly his sculptures, thought he was looking at the work of a professional artist.

When you asked Marty a question, you didn't get much of an answer, probably just a few words. What you did get was a positive response in the form of doing something to help the situation. It was in this way that he was an enormous asset to the Sholom Aleichem Club and to the CSJO during conferences. He set up sound systems, arranged for any lighting needs, and performed many technical tasks that required understanding of electricity and electronics.

Before he retired, Marty, along with his wife Bess ran a very successful court reporting business. They made quite a team. It was those skills of note-taking and archiving that Bess and Marty brought to all the secular Jewish organizations that they belonged to.

Since Bess passed away a few years ago, Marty was quiet the way he had always been, but his relatives saw that he was still active, and remained so to the very end.

Bob Kleiner

I would like to talk about another side of Marty. I'm speaking for the Sholom Aleichem Club and the Congress of Secular Jewish Organizations. Marty and Bess were among the first members of the Club about fifty or so years ago and have been active members of the Congress for about thirty five years. The Club has always been committed to Humanism, Peace, Social Equality, Social Justice and Social Compassion as is the Congress. Marty was dedicated to the club, its values and its activities during all those years. He and Bess were part of the rock foundation of the Club together with other members of this family.

We have heard here about his outstanding talents and skills, and his kindness and caring manner. He put all of these in the service of the Club during all those years. For example, as far back as Fran and I can remember, and that goes back to 1971, he taped every single monthly club meeting and maintained an archive of these tapes. Bess was also recognized by the Club for her organizational skills which she always put in the service of the Club as well. They were always supporters of

the social activism of the Club. Marty and Bess showed the same dedication to the Congress of Secular Jewish Organizations.

But there is still another side to Marty. In all discussions that involved policies, position on issues, and new directions, Marty's contributions were as sophisticated and well thought out as any other club leader. Until the last few years, he never missed a Club meeting or annual Conference of the Congress. He was real special and we will never forget him.

CSJO has, in its conference archives, wonderful photos that Marty was always willing to take. Over the years when he no longer took photographs, his skills were sorely missed...we at CSJO, who knew Marty well, will miss him.

Poet and Partisan Avrom Sutzkever Dies

First published in the Forward January 29, 2010
<http://www.forward.com/issues/2010-01-29>

Avrom Sutzkever, who died January 20 at the age of 96, was not only a great Yiddish poet but is acknowledged as being one of the great poets of the 20th century. Avrom Sutzkever: He made himself Israel's Yiddish poet.

For several years he had been ailing and living in a nursing home in Tel Aviv. It was a city upon which he'd had a profound cultural impact as founder of the leading Yiddish literary journal *Di Goldene Keyt* (The Golden Chain), which he edited until it ceased publication in 1995.

In the 1970s and 1980s, especially with the release of his series "Lider fun Togbukh" ("Poems from a Diary, 1974-1981"), he became the de facto national Yiddish poet. He received the Israel Prize in 1985 and remains the only Yiddish poet to win the prestigious award.

Sutzkever was born in 1913 to a family of rabbis and Torah scholars in Smorgon, southwest of Vilna in White Russia. His family escaped to Siberia during the First World War but in 1921 he returned to Vilna.

In 1933 he became active in the Yiddish literary group Yung-Vilne (Young Vilna) together with Chaim Grade, Shmerke Kaczerginski and Leyzer Volf. His first book of poetry "Lider" (Poems) appeared in 1937 and was followed in 1940 by "Valdiks" (Of the Forest), published during the brief period of Lithuanian autonomy.

During World War II he smuggled arms into the Vilna ghetto and successfully hid his own writing along with treasured manuscripts and documents of the YIVO Institute. He fled the ghetto with a group of partisans and was airlifted to Moscow. In 1946 he returned to Poland, and arrived in Palestine in 1947.

He wrote reflective and highly personal poetry that still addressed large historical subjects. Not a religious poet himself, Sutzkever used traditional references to make his point. He brought Europe to Israel and the excitement of the new land to Yiddish. But he remained scarred by the murders of his newborn son and his mother in the Holocaust.

*Ever since my pious mother ate earth on Yom Kippur
Ate on Yom Kippur black earth mixed up with fire,
I, alive, must eat black earth on Yom Kippur,
I am myself a yortsayt candle kindled from her fire
(from "There is no God, no World Creator")*

In Gratitude for the Following Donations

Adult Conference Fund

Adam and Alison Chalom
Michael Katz and Linda Gritz
Joan Kurtz and Rob Kurtz
Linda Portnoy

Teen/Young Adult Conference Fund

Eva Goldfinger
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CONGRESS OF SECULAR JEWISH ORGANIZATIONS

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Manitoba	Winnipeg	United Jewish People's Order-Branch 16	Roz Usiskin
		Sholem Aleichem Community	Lissa Donner
Ontario	Toronto	United Jewish People's Order (UJPO)	David Abramowitz
		Winchevsky School	Maxine Hermolin

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Illinois	Chicago	Jewish Secular Community and School Of Oak Park	Ben Peck
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	West Orange	Jewish Cultural School and Society	Lisa Cole
New York	Nassau County	Long Island Havurah for Humanistic Judaism	Ed Klein
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Pennsylvania	Philadelphia	Philadelphia Jewish Children's Folkshul	Terry Waslow www.folkshul.org
		Philadelphia Secular Jewish Organization	Paul G. Shane
		The Sholem Aleichem Club	Sol Glassberg



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