

July 2020/5780

♦ Immersed in Jewish time ♦ Guided by enduring values ♦ Compelled to moral action
We create profound connections



Welcome
Cantor Glassman
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Getting to...
*The Marvelous
Mrs. Maisel*
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High Holy Days
During the Pandemic
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The RS eBulletin

Upcoming Virtual Events

Worship

Friday, July 10

6:00pm: [Shabbat Service](#)

D'var Torah:

Rabbi Emeritus Alan Fuchs

Friday, July 17

6:00pm: [Shabbat Service](#)

Wedding Blessing/*Torah* Readers:
Sara Sokolow & Mitchell Arch

Friday, July 24

6:00pm: [Shabbat Service](#)

Friday, July 31

6:00pm: [Shabbat Service](#)

Wedding Blessing:

Liz Foster & David Smith

Congregational Check-In

Every other Wednesday at 7:00pm

Join Dr. Fran Martin to check in and support each other at a [Congregational Check-In](#).

Caring Community of Widows

[Wednesday, July 29 at 3:00pm](#)

The loss of a spouse can be overwhelming and painful. The support of a community can help provide comfort and strength at this sad time.

Our Caring Community of Widows offers the opportunity to connect with other widows in a safe and positive environment.

Contact [Susan Gross](#) for the Zoom information.

LearnRS (Adult Education)

Discuss the weekly *Torah* portion with a member of our clergy at [Saturday Morning Torah Study](#)— every **Saturday at 9:15am**. **Kaddish** will be recited. Rabbi Emeritus Bill Kuhn will teach *Torah* Study on July 11.

Deepen your awareness with [Jewish Meditation](#) every **Friday at 4:30pm**. No experience necessary.

Connection Groups

Families with Young Children

- Join together before *Shabbat* for blessings and songs at [Pre-Shabbat Sing](#) every Friday at 10:30am.

LawyeRS

- Hear about the civil rights challenges in cases involving suits against police officers and other governmental officials from Philadelphia civil rights attorney Paul Hetzner at "[Check-In & Program on Suing the Police and Other Government Officers: A Civil Rights Lawyer's Perspective](#)" on **Thursday, July 23 at 7:00pm**. RSVP [here](#).

Men of RS

- Explore marijuana's past, present, and future with Laurel Freedman at [Faith in Cannabis](#) on **Monday, July 27 at 6:00pm**. Topics include history, science & research, ethics, laws, and more. **Open to all**.

pRiSm (LGBTQIA+ Group)

- Participants will continue the study of LGBTQ in the denominations of Judaism, lesbian sex in ancient texts, Gay rights/pinkwashing in Israel, and whatever participants want to share at "[LGBTQ & Judaism](#)" on **Thursday, July 23 at 7:30pm**.

Seasoned Solos

- Gather at our [Virtual Gathering](#) every Friday following the *Shabbat* evening service at 7:15pm.

Young Friends

- Join for [Torah Study](#) in your living room on **Thursday, July 16 at 7:30pm**. RSVP on [Facebook](#).
- Enjoy a virtual [Sha-BBQ](#) with Rabbi Eli Freedman on **Friday, July 24 at 7:00pm**.

Social Justice

Join the Every Voice, Every Vote Initiative

Join Pennsylvania Reform Jews to organize a powerful, nonpartisan civic engagement campaign as we launch the Pennsylvania Religious Action Center (RAC) Civic Engagement Campaign, [Every Voice, Every Vote](#).



On **Wednesday, July 15 at 7:00pm**, learn more about our campaign strategy at the event kickoff and how you can get involved by registering [here](#). Contact [Michelle Brancheau-Fogg](#) for information.

Breaking Bread on Broad

Every Tuesday through August 25, 9:00-11:00am

Our flagship educational summer program, Breaking Bread on Broad, opens with a new format. In keeping with physical distancing guidelines, we will distribute meals and educational materials (and more) to local school children in our neighborhood. There will not be an on-site through the day program this summer.



Thank you to Robert Schwartz and Judith Creed for their continued support of this important program. If you are interested in volunteering (for both in person and virtual work), contact [Julian Ovalle](#).

Inspiration for Every Voice, Every Vote: The RS Suffrage Project-Meet Caroline Katzenstein

By Ellen Poster, RS Suffrage Project Member

One year ago, Rabbi Maderer suggested the creation of an RS Suffrage Project to celebrate the centennial of the August 18, 1920 ratification of the 19th Amendment to the Constitution, giving women the right to vote. While the members of the Suffrage Project

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Anti-Racism Work Journey Group

To further our work of anti-racism in ourselves and in our world, the RS Anti-Racism Work Journey Group began by studying the voices of Black leaders and Jews of color. Now, a learning challenge has launched. We invite you, our congregants, to participate, learn, act, and grow.

Our [21-Day Challenge](#) (provided by the American Bar Association) began July 1; join us in the discussion or just in the reading!

Discussions of the 21-Day Challenge Resources:

Tues., July 14, 6:00pm; Register [here](#)

Livestream Event with Ibram X. Kendi, author of *How to Be an Antiracist*
Mon., July 20, 7:00pm; Register [here](#)

To participate in the group, please contact [Candice Nemoff](#).

For Congregants Experiencing Financial Distress

The Jewish Federation of Greater Philadelphia has created a Congregational Rabbis COVID-19 Emergency Fund to provide aid to our congregants and community members who are in need of financial assistance. This is to aid those suffering from the current pandemic. The funds are intended to help those in need of food, medical assistance, rent/mortgage payments, and/or medical expenses.

If you or a community member is in need of help, please contact one of our [clergy](#) or [Jeff Katz](#).

High Holy Days This Year

Mikdash Me-at / Sacred Space at Home: Preparing for Very Different and Very Holy Days



Rabbi Jill Maderer

What is and what cannot be. My new grounding text. I'd venture to guess that these words have become your approach as well. The words come from the Jewish philosopher Solomon ibn Gabirol, who wrote: "At the head of all understanding – is realizing what is and what cannot be, and the consoling of what is not in our power to change." Pandemic teaches us every day that control is an illusion.

This pandemic season has brought so many losses: loss of control, loss of connection, loss of special occasions and the freedom to live our lives fully. This fall will bring yet another loss.

It has become clear that we cannot safely plan for in-person High Holy Day services (for a review of our pandemic distancing approach and principles, please see the June *eBulletin* [here](#)). Thus, we need to surrender to the loss of control, the understanding of what cannot be. For this year, we will offer virtual High Holy Day services rather than in-person services. I grieve with you for the glorious physical gathering in these most sacred times—when we see the entire congregation, lift our tradition's teachings, and express our prayers for *teshuvah*/repentance. There is nothing that can entirely replace the experience, and we cannot duplicate it, and, for this, we should give ourselves space to hold sadness.

And yet, acceptance of the loss of in-person services this year has inspired breathtaking creativity for what we can create for our *Yamim Noraim*, our Days of Awe. Your responses to our Annual Meeting and June *eBulletin* prompts have re-affirmed what it is that make the High Holy Days sacred and what we need to maintain as our core message. Indeed, we will find paths for connection, bring *Torah* to the community, elevate prayer with music, turn to God and one another for forgiveness, turn inward for self-reflection and improvement, rededicate ourselves to justice, and hear the *shofar*'s call to affirm divinity and humanity in our world.

These core aspects of what we cherish will remain the foundation for a very different and entirely virtual High Holy Day service experience. Jewish

tradition calls the ancient Temple in Jerusalem the *Beit haMikdash*/House of Holiness and suggests we extend that holiness to our homes, which we call a *Mikdash*

Me-at/a Mini-House of Holiness. In these days of pandemic, we have been challenged to turn to the space in our home as our sacred space. For these High Holy Days, too, we will work together and empower each of us to elevate our home to a *Mikdash Me-at*.

Rabbi Freedman, our interim Cantor Rita Glassman, and I have felt so inspired to craft an experience that will be deeply moving for us all. Rabbi Freedman and I have been reinterpreting our past RS customs for today's reality in ways both profound and playful. Cantor Glassman, who brings the freshest perspective to our team, elevates beauty in every idea she incorporates! Her devotion, creativity, and remarkable adaptive approach make her a wonderful cantor for this unique moment.

Our Director of Youth Education, Jennifer James, is reimagining our offerings for children in exciting ways that will connect our youth during services. Our board of directors, rabbis emeriti, accompanists, and choirs have become wonderful, flexible partners, ready to embrace change and experiment. And already, the support of the congregation who walks with us on this journey is uplifting and gives us faith in the experience we will be able to create.

Here are some nuts and bolts about what to expect: Each of us in the sacred space of our home will tune in together. Classical and Contemporary style services—all with great modification and creative interpretation—will involve our clergy, choirs, lay-leaders, and congregants. Clergy plans and hopes to film from the sanctuary with vigilant distancing. In addition to seeing service leaders and the sanctuary on-screen, you will view a beautifully rendered digital version of the prayers so that you may participate fully; if you prefer to



Rabbi Maderer continued on [page 12](#)



Rabbi Eli Freedman

Parashat B'ha'alotecha: Empathy in Our Lives

Sermon delivered at the June 12 Shabbat evening service.

Rabbi Nachman of Breslov tells the story of a prince who thinks he is a rooster. He takes off his clothes, sits under the table, and pecks at his food on the floor. The king and queen call in various sages and healers to try and convince the prince to act human, but to no avail. Then, a new wise man comes to the palace and claims he can cure the prince. He takes off his clothes and sits under the table with him, claiming to be a rooster, too. Gradually, the prince comes to accept him as a friend. The sage then tells the prince that a rooster can wear clothes, eat at the table, etc. The Rooster Prince accepts this idea and, step-by-step, begins to act normally, until he is completely cured.

The message is clear. When someone goes down a deep dark hole, and needs help getting out, it takes empathy. It takes sitting, feeling, and connecting with them to help bring them out.

But how do we do that? It's easy to say we want to be empathetic, but it's not always so easy. In [this short animation](#), researcher, storyteller, and Texan Brene Brown begins to lay out a path on how to empathize and connect with someone in need.

I want to lift up some of Brene Brown's points. First, empathy is a vulnerable choice. In order to connect with someone, we first must connect with something in ourselves. This can be painful, challenging, and uncomfortable. However, if it leads to connection and empathy, it is worth the struggle.

Second, I want to lift up the four qualities of empathy as outlined by nursing scholar, Theresa Wiseman:

1. **Perspective taking:** The ability to take the perspective of another person, or recognize their perspective as their truth.
2. **Staying out of judgment:** Resisting the natural urge to place our own set of values on this particular situation.
3. **Recognizing emotion in other people:** What are they feeling right now? Anger, sadness, fear, isolation...
4. **Communicating that recognition of emotion:** Even if we don't fully understand or agree, using

our words or actions to show that we see the other person's pain.

So what does this look like? We actually find an example of empathy in this week's *Torah* portion. After about two years of wandering in the wilderness, the Israelites are sick of manna. They complain to Moses (again) that they want meat and vegetables like they had back in Egypt. They even suggest that Moses bring them back to Egypt.

This is the last straw for Moses—he can't take it anymore. In a moment of utter despair, he calls out to God, "I cannot carry all these people by myself, for it is too much for me. If You would deal thus with me, kill me rather, I beg You, and let me see no more of my wretchedness!"

God responds to Moses, "Gather for Me seventy of Israel's elders... and bring them to the Tent of Meeting and let them take their place there with you. I will come down and speak with you there, and I will draw upon the spirit that is on you and put it upon them; they shall share the burden of the people with you, and you shall not bear it alone." (Numbers 11:14-17)

God empathizes with Moses. Following much of the same strategy laid out by Brene Brown and Rabbi Nachman, God seeks to see things from Moses' perspective, without judgement, recognizing Moses' burden and communicating that recognition.

God then goes one step further and creates a whole system of empathy for Moses. By providing Moses with elders to relieve his burden, God is not giving Moses help with his day to day tasks. God already relieved Moses of those physical burdens way back in *Parashat Yitro* by setting up a system of upper and lower courts so Moses would not have to adjudicate every Israelite dispute. When God says, "I will draw upon the spirit that is on you and put it upon them; they shall share the burden of the people with you, and you shall not bear it alone," God is not referring to Moses' physical burdens, God is speaking about emotional support; empathy.

I will draw upon the spirit that is on you and put it upon them. The spirit, *ruach*—this is Moses' soul, Moses' innermost feelings and emotions. His fears, his frustrations, his sadness, his pain. God is sharing all of this, all of Moses' spirit, with the

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Introducing Cantor Rita Glassman

It is our joy to welcome our interim cantor for this year, Cantor Rita Glassman, to our congregation, at this unique time in Jewish life to join us on this journey! In morning liturgy we recite "*Ilu finu maleh shirat kayam*"/Our mouths should overflow with song as the sea!"

We are eager to join Cantor Glassman in prayer, in song, and in community! Her gifted musical leadership is sure to fill us with song, her compassionate pastoral presence will no doubt connect us all even more deeply, and her creative and adaptive approach will empower us all to walk this new walk together into the new year. Please join us in warmly welcoming Cantor Glassman!

Click [here](#) to see a special welcome video from the Cantorial Search Committee to Cantor Glassman.

-Rabbi Maderer and Rabbi Freedman



**Cantor
Rita Glassman**

Giving thanks is a very Jewish thing. In fact, the Hebrew word for Jew, *Yehudi*, has, as its root, the word "*hod*" - meaning praise or thanksgiving. It is literally at the very core of who we are as Jews to simply and frequently give thanks. The Psalms we sing during *Kabbalat Shabbat*, are all about praising God and being grateful. Saying a blessing is another way of praising and thanking God. We are instructed as Jews to say at least one hundred blessings a day. That's a lot of gratitude.

In happy times, it is nothing for us to give thanks. But what about the times we encounter great challenges and feel overwhelmed, lost, alone or physically, emotionally, or spiritually out of balance? How do we navigate our way through these moments and continue to be grateful? How do we sing our Jewish morning prayer, *Modah Ani*, in which we thank God for restoring our souls to us each day, if the night that's just passed feels like a "dark night of the soul?" How do we sing at all when unexpected obstacles suddenly appear on our path, creating confusion, doubt, worry, or disappointment?

In *Pirkei Avot*, our sages tell us "Who is rich? They who rejoice in their portion." I guess it's all about appreciating what we have, right now, and not waiting until all our goals are achieved, our desires fulfilled. It's about recognizing the miracles that are happening around us all the time, even though we

Gratitude

may not notice them. In Hebrew, the word gratitude is *hakarat ha-tov*, which means "recognizing the good." Maybe we don't have to wait until everything is "just so" to be grateful. We only have to look a little more closely to see what is good right in front of our eyes.

While my drive from San Francisco to Philadelphia (not wanting to fly during a pandemic) to take on the role of cantor at Rodeph Shalom was, for the most part, smooth sailing, when I arrived here, it turned out that the apartment I had rented "virtually" was not, in reality, what I had expected. I requested a quiet apartment, bright and sunny, with a lovely, open view. The video seemed to show just that. What I found, however, was a dark, dreary apartment with only a partial view of a rooftop, situated across from the elevator. The next-door neighbor had a small dog with a big bark who seemed to bark whenever a door opened or closed. So what was I to do!—a new cantor in an unfamiliar city, stuck in an apartment with no light, no view, and no peace?

In my hour of need, I reached out to a Rodeph Shalom member who knows real estate who was incredibly kind in helping me find a lovely apartment, close to the synagogue, which fulfilled all my requirements. Halleluyah!

So although there was a glitch in the beginning of my Philadelphia story, the feeling I have at this moment is gratitude—for having made my way safely from the Bay area and for the help I received when I needed to find a suitable home. I am grateful to the young poet in Rittenhouse Square on my

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Getting to *The Marvelous Mrs. Maisel*



Join us on **Sunday, July 19 at 6:00pm** for an RS members-only virtual summer program, **Getting to *The Marvelous Mrs. Maisel*: A Walk Through Jewish Television.**

Experience David Bianculli, NPR personality (guest host on *Fresh Air* with Terry Gross), TV critic, and founder and editor of the website, TVWorthWatching.com, and Dr. Melissa R. Klapper, Professor of History and Director of Women and Gender Studies at Rowan University, and author of *Jewish Girls Coming of Age in America, 1860-1920*.

Take a fascinating journey through television exploring *The Goldbergs*, *Bridget Loves Bernie*, *Sex and the City*, *Frasier*, and more, ultimately leading us to *The Marvelous Mrs. Maisel*. Along with plenty of laughter, we will discuss how these programs tackled interfaith marriage, conversion, and what it means to be Jewish.

[RSVP](#) to receive your virtual program, a 1950s style guide, and a great recipe for caramel popcorn! Event patrons have access to an exclusive Q&A before the event at 5:00pm.

Interested in becoming a patron for this event? Contact [Dina Horowitz](#) or [Serena Shapero](#). General admission tickets start at \$18! A discounted Young Friends rate is available! Register [here](#).

Legacy of Leadership patron admission is included, and please let [Dina Horowitz](#) know you are attending.



David Bianculli,
NPR Personality
(*Fresh Air*)



Dr. Melissa R. Klapper
Professor,
Rowan University

Membership

Joining Together on Our Path Forward



Jeff Katz
Executive Director

In just two weeks since our annual membership statements launched, when you were invited to renew your membership commitment with Rodeph Shalom, there has been a strong response.

- Right away, about twenty percent of our congregants responded to confirm their Rodeph Shalom commitment.
- Three congregants decided to “step up” and become investing level members or to increase the level of their ongoing Investing level participation.
- For some members, the convenience of enrolling in our automatic payment plans is compelling, with twenty percent of members now choosing this convenient option for their financial participation.

We are grateful for your financial participation and the response from many to do your best. Join with those who have already responded in stepping forward and helping ensure a strong financial foundation for Rodeph Shalom, especially this year.

Why your membership is so essential

Membership dues alone no longer support our – or any – 21st century synagogue. This past year, Rodeph Shalom made progress in focusing on additional and new revenue sources – generating forty-seven percent of total revenue from sources including philanthropy, rental income, investment income and the Buerger Early Learning Center.

During this coming year, recognizing the impact of the pandemic, revenue from rental income will decline as group gatherings are deferred. In addition, with the temporary closure of the Buerger Early Learning Center for more than five months due to the pandemic, its bottom line contribution will be negatively impacted. This reinforces – especially this year – **why your membership and philanthropic support is essential.**

Right now, we all need our Rodeph Shalom

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Now More Than Ever, Membership Matters



Jon Broder
Membership

The last three months have been a blur.

Through a time of racial injustice, civil unrest, economic hardship, and pandemic, we seem to be living during a great confluence of misfortune and sadness. Normally, we would come together as a community for understanding, solidarity, and illumination in close proximity. But we have been denied that solace.

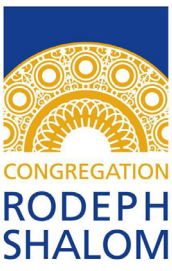
Thankfully, through the hard work of our clergy, professionals, lay leaders, and many other congregants, Rodeph Shalom jumped into action soon after we sheltered in place back in mid-March. Each week, we have been able, virtually, to bring to the community prayer, study, programs, opportunities to connect, and to share not only our fears but also moments of joy. Without our virtual community, this time would have been much more difficult.

As we begin to emerge from this time of quarantine, from unspeakable injustice to heal our world, and as we consider taking “baby steps” to move forward, it has never been more evident how important our membership and our community at Rodeph Shalom has been and needs to continue to be. Counterintuitively, the meaning and value of membership may never be so clear as it is right now. For more information on our path forward, we are guided by the [Rodeph Shalom values for future phasing in and reopening](#).

Our membership committee has been hard at work looking carefully at the meaning and importance of staying connected and in community. The “benefits” of membership are in the document on [page 9](#).

One exciting thing that has come from pandemic is what we have learned about new ways to engage and reach beyond our walls. Using tools like Zoom, we are engaging congregants and community members who cannot physically come to our building. Planning ahead, this type of accessibility will help address geographic distance, mobility

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The Rodeph Shalom community is here for each one of us, whether we gather virtually from home or together in our spiritual home.

I am part of a community

- A place, space, and time to come together and engage, where I create profound connections
- A safe, inclusive space, with a sense of belonging, where I am seen and heard
- A shared experience
- A place where I discover opportunities for leadership

I connect through a caring community

- Finding healing, growth, and hope through pastoral support
- Coming together to support those within our congregation and beyond our walls
- Engaging with support groups including weekly congregation-wide pandemic check-ins

I gain spiritual and cultural engagement

- Explore our traditions and values
- Question and dive deeper into finding what Judaism means for me
- Discover visual art through our Philadelphia Museum of Jewish Art

I celebrate Jewish rituals and share Jewish time

- Life cycle events (birth, *B'nai Mitzvah*, conversion, wedding, and a place to mourn in community)
- High Holy Days
- *Shabbat*
- Festivals (*Sukkot*, *Simchat Torah*, Passover, *Shavuot*), along with *Hanukkah* & *Purim*

I engage in social justice through a Jewish lens

- Belonging to something greater than myself, moving beyond personal needs
- Sharing Jewish values
- Participating in our shared responsibility for *Tikkun Olam*—Repairing the World
- Learning, listening, and collaborating within and beyond our walls

I explore learning

- Ongoing discovery and study through adult education seminars and speakers
- Keeping our history relevant and meaningful in the present through *Torah* Study and active exploration of critical topical issues
- Educating our children in the Berkman Mercaz Limud religious school and the Buerger Early Learning Center

The RS Family

Mazel Tov

Dr. Stacy Ellen, Mr. Adam Raisman, and Dylan Raisman on the birth of their daughter and sister, Maya Rose Raisman

Alexandra Frankel & Russell Rosenberg on their marriage

Tammi Gabriel & Michael Capocci on their engagement

Rabbi Bill & Emily Kuhn on the birth of their granddaughter, Djuna Bo Baxter. Parents are Sarah Kuhn & Colin Baxter.

Randy Jill Schwartz & Jay Finestone on the engagement of their daughter, Laura, to Josh Rothman

Julia Shreiber on her conversion to Judaism

In Memoriam

Norton Cooper, brother of Joan Sall

Richard Kadish, father of Andrew Kadish (Vicki Clark-Kadish); grandfather of Rachel & Jacob

Samuel Ozer, nephew of Alan (Joy) Ozer

Perpetual Memorials

Sheldon Jekofsky, husband of Carol Jekofsky

Contact [Candice Nemoff](#) at 267-930-7293 to establish a Perpetual Memorial.

Reach Out to RS!

If you or anyone in your family is sick, hospitalized, has suffered a loss, or if there has been any other life altering event (good news is also welcome), please let us know so we can lend our support. Contact [Candice Nemoff](#).

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community. Rodeph Shalom is present for you and we are grateful you are present for one another.

We also want to ensure we continue to be here for everyone. We understand there are many issues families are encountering, and we want to help. If your financial situation has changed, let us know. Please reach out to [Alicia Broudy](#) or [me](#). You are a valued member of Rodeph Shalom and we want our connections to remain strong.

If you are able to increase your financial participation, we need your presence and your generosity more than ever. This year, each congregant is asked to make Rodeph Shalom your philanthropic priority. Committing to participate financially, as generously as possible, is essential at this moment.

Together, with your support and help, we will join together on the path forward, continuing to create profound connections with one another.

L'Shalom,



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challenges, or just the craziness of life. We are exploring ways to leverage these new tools to expand our footprint and include even more people in our sacred community as we consider what it means to be a member.

On behalf of Co-Chair Fran Martin and Membership Manager Alicia Broudy, we know this is a difficult time for many people. But it has never been more important to maintain your membership. Please reach out to [Alicia Broudy](#) with any questions. Please consider continuing to make RS a key part of your life. Together, may we go from strength to strength in reinforcing our community and deepening our connections.

L'Shalom,



Jon Broder

Co-Chair Membership Task Force

RS Suffrage Project continued from [page 3](#)

looked forward to highlighting the Jewish women suffragists of Philadelphia, our earliest research suggested that the Jewish women of Philadelphia in the years leading up to 1920 were not particularly focused on suffrage. Some resources pointed to threads of anti-Semitism and anti-immigrant feeling running through the Suffrage movement as reasons that the Jewish women of Philadelphia chose to focus their energies more on improving the lives of immigrants, young people, and the poor instead of securing women the right to vote.

After a year of work, we are thrilled that our independent research has yielded a profoundly different result! While our Jewish sisters in Philadelphia were committed to social justice, they were also heroic, committed suffragists. We are currently preparing a suffrage timeline of events from local to international and biographies of ten Philadelphia Jewish suffragists, whom Julie Williams has dubbed "The Minyan," and shorter biographies of even more. We have written the stories of some of these women in the last few issues of the *Bulletin*. Julie wrote about Olga Gross and Bertha Sapovits, and Paula Fuchsberg wrote about Jennie Dornblum. While Paula learned about Jennie through a request for information she placed in the *Bulletin*, Julie began her research by reviewing the papers of Caroline Katzenstein, a Jewish suffragist of Philadelphia who fought the battle for the right to vote from 1910 to 1920, working closely with Alice Paul and other national suffrage leaders. Alice wrote the forward to Caroline's book, *Lifting the Curtain; the State and National Woman Suffrage Campaigns in Pennsylvania as I Saw Them*, which includes a detailed description of the efforts of Philadelphia suffragists, listing many of them by name. Caroline's papers stored at The Historical Society of Pennsylvania had even more lists of women involved in the suffrage movement.

Julie recognized that many of these women could have been Jewish, and our research began to bear fruit as we discovered that indeed many of them were Jewish, and they ran the gamut from working-class to upper middle-class women, both uneducated and college graduates, immigrant and American by birth. What these women had in common was a devotion to the cause of suffrage, which remains an inspiration for us today as the uncompromised right to vote is central to our democracy.

David J. Galter, editor of the Philadelphia *Jewish Exponent* from 1933-1953, wrote an article for *The American Jewish Chronicle* about Caroline Katzenstein in 1916, which he began by saying, "Some day when the story is written of the struggle of the women of the Keystone State for their enfranchisement, due credit will be given to her who has done more for that cause than all her Jewish sisters in the state, and almost as much as the most active among the non-Jewish workers – to Miss Caroline Katzenstein..."

Caroline was born in Warrington, North Carolina in 1876, although later census records indicate that she chose to give her date of birth as 1888. As we started to learn more about Caroline, our first line of inquiry was to verify that she was indeed Jewish, as she was very reticent about her personal life in any of her writings. Ultimately, we found the David Galter article and the October 26, 1906 obituary of Caroline's father, Emil Katzenstein, written by his friend and published in *The Warren Record*, the Warrington, North Carolina newspaper, which verify that Caroline was indeed Jewish. The obituary states that Emil had gone to Philadelphia for treatment and died at the University Hospital on October 17, 1906. The funeral service was conducted by Rabbi Marvin Nathan, who had become the rabbi of Temple Beth Israel in 1905. Emil's wife was Miss Sophia Massman of Philadelphia. She and their four daughters returned to live in Philadelphia after Emil's death.

Shortly after her arrival in Philadelphia, Caroline became deeply involved in the suffrage movement. The history of her personal involvement is the history of the growth of the suffrage movement. Caroline was the Executive Secretary of the Pennsylvania branch of the National American Woman Suffrage Association (NAWSA) and then of the NAWSA Eastern District of Pennsylvania from 1910-1914. NAWSA sought to achieve suffrage by securing suffrage amendments in each state. She was also a member of the NAWSA Membership Committee for two years beginning in 1911. In 1914, Caroline spoke on suffrage in Philadelphia to the Keneseth Israel Sisterhood.

In 1913, Alice Paul came to Philadelphia to introduce the more aggressive tactics of civil disobedience, imprisonment, and hunger strikes she had learned from the suffragist fight in England. Alice set

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Clergy

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have a book in hand, you may purchase a High Holy Day *machzor*/prayerbook [here](#). Please see the August *eBulletin* for more information including how to access technically and opportunities to participate virtually. And we are looking for *Torah* readers now! To read *Torah* (from home), please contact Cantor [Rita Glassman](#).

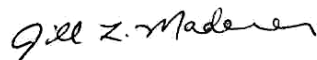
In addition to our actual service, our clergy is preparing at-home experiences for your *Elul* (the Hebrew month preceding *Rosh Hashanah*) and for your Ten Days of Repentance to deepen your spiritual journey of *teshuvah*. We are cautiously exploring the possibility for in-person, distanced experiences, for instance, for *Selichot*, *Tashlich*, or individual visits to the ark during the Ten Days of Repentance, but will wait before we determine what can be done safely.

As a congregation, we remain committed to doing what we can to keep ourselves, our community,

and our world safe, and also to serving as a *dugma*—an example for our city.

Limited though we may be, this time of pandemic presents extraordinary questions about the meaning of our lives, the inequities in our society, the God with whom we seek connection, and the community to which we are responsible. Our Days of Awe will bring us to the depths and heights of these questions as we engage in our inner-work and our communal work to re-affirm the purpose of our lives. Rabbi Freedman, Cantor Glassman, and I feel honored to usher our congregation through this profound moment—uplifted by our faith in God and in you all.

L'Shalom,



Rabbi Freedman continued from [page 5](#)

elders. God is enabling the elders to empathize with Moses. God is helping Moses to share his emotional burden with them.

Moses had it hard. However, he didn't have to deal with the anxiety, stress, isolation, fear, and anger that comes with a pandemic and quarantine, systematic racism, job loss, parenting while working full time, and so much more. If the elders were needed then to empathize with Moses, how much the more so, are we needed today to empathize with our loved ones in need.

Just as God gave Moses the elders, to share his

burden, to feel his pain, to share his very soul, we have the ability to be messengers of God as well. We can all be the elders of Israel, no matter how old we are! We all have the ability to share the burden. By truly listening to someone's pain, by letting some of their spirit rest upon us, by acting like a rooster and sitting under the table with them, we can see their struggles, we can connect to them, we can empathize with them. And ultimately, they will not have to bear it alone.

L'Shalom,



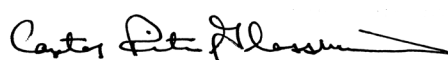
Cantor Glassman continued from [page 6](#)

third night in Philly who was sitting in front of a sign that said, "Pick a Topic, Get a Poem." It seemed like a very San Francisco kind of thing. I watched as he composed and typed out a poem for me, for a donation, in about five minutes on a rickety, old typewriter which he called *New Beginnings*, which had more meaning for me than he will ever know.

Who is rich? Our Sages of old teach "those who rejoice in their portion." While I hope and pray the time will come when we will gather in the beautiful sanctuary, I hope we don't have to wait until that moment to be thankful for the ways we can connect with one another and offer up our prayers to God.

I hope we are able to "recognize the good" and appreciate all the creative ways we are finding to pray, learn and sing together in these unusual times. I look forward to seeing you at our joyous *Shabbat Zoom* services, our upcoming High Holy Days, and singing many songs of praise and thanks with you in the coming weeks and months. May we find many reasons to be grateful and continue to share those expressions of gratitude with one another.

L'Shalom,



RS Suffrage Project continued from [page 11](#)

up a soap box on Kensington Avenue and gave an impassioned speech about the need for women to have the vote while Caroline handed out pamphlets to the crowd. In that year, Alice founded the Congressional Union (later named the National Woman's Party) which was focused on a national constitutional amendment and employed the combative techniques Alice supported. Since Caroline was involved in both the less militant NAWSA and Alice Paul's Congressional Union, she sought, unsuccessfully, to find common ground between the two groups. She subsequently became the Executive Secretary of the Equal Franchise Society of Philadelphia and saw the suffrage amendment to the Pennsylvania constitution go down to defeat.

In 1916, she traveled with a group of suffragists to the western states where women already had the right to vote to seek their participation in a conference in Chicago to form the National Woman's Party. From 1916 to 1920, Caroline acted as Executive Secretary of the Pennsylvania Branch of the National Woman's Party.

After the 19th Amendment was passed, Caroline continued her life of leadership and service. She actively campaigned for the passage of the Equal Rights Amendment from 1923-1965 and supported the Women Teachers Organization of Philadelphia in their fight for increased salaries for female teachers.



MRS. CHARLOTTE L. PEIRCE AND
CAROLINE KATZENSTEIN

Mrs. Peirce, who contributed a trowel to be used in laying the cornerstone at the dedication of headquarters of the National Woman's Party in Washington, D.C., May 21, 1922, delegated Miss Katzenstein to represent her.

This remarkable woman also was an extremely successful insurance agent for several companies from 1909 to 1960. In November 1922, she won the Philadelphia Insurance Company's "Leader of Leaders" award for the October 1922's "greatest amount of paid-for business," the first woman to win this award. Finally, she fought for women's rights internationally as a representative with Alice Paul in the World Woman's Party.

We have a 1922 photo of Charlotte Peirce, the last survivor of the 1848 Seneca Falls Convention, perhaps the first women's rights convention, which included the right to vote as one of its goals. Charlotte was the only Seneca Falls participant that lived to cast a vote. In the photo, Charlotte,

who had delegated Caroline Katzenstein to represent her at the dedication of the National Woman's Party in Washington D.C. on May 21, 1922, passes a trowel to Caroline to be used at the dedication.

The Suffrage Project seeks to pass on the story of Caroline and the other brave Jewish women suffragists of Philadelphia to RS and beyond. As Alice Paul wrote in her forward to Caroline Katzenstein's book *Lifting the Curtain*, "It is right that the memories of these gallant leaders [Jewish and not Jewish] should be honored and that the women of today should recognize and appreciate their heritage."

Check Out the RS Suffrage Project on Our Website!

Learn more about the inspiring stories of Philadelphia Jewish suffragists. Find out more about Suffrage Kits, which provide many choices for all age groups to explore and learn about Women's Suffrage, the 19th Amendment, and current voting. Design a poster or button, paint a rock, and spread the word!

For more information on the RS Suffrage Project and efforts to get out the vote in November, click [here](#).



Philanthropy: Contributions

Contributions processed after July 1 will be listed in the August eBulletin.

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Michael Hauptman for his

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SYNAGOGUE FUND

IN HONOR OF

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Phyllis Freedman

Susan & Leonard Klehr

Michael Hauptman being our

president for four years

Susan & Leonard Klehr

Perpetual Memorials

June 28 to July 4 (6 Tamuz to 12 Tamuz)

Fred S. Bandler
Gustav Bauer
Esther Baum
Harold Berzof
Jeanne Rosenberg Cohen
Jessica Jennifer Cohen
Zollie Daniel
Joseph S. Ersner
Henry J. Ettelson
Louis A. Feder
Israel C. Feldman
Myron Fischman
Jean Friedman
Emanuel Gans
Pauline Miller Goldenberg
Leo Greenberg
Frederick Hart
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Richard J. Kates
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Ida Langstadter
Mildred Sommer Leipziger
Lainie Leitzell
Jacob Leventon
David Levy
Maxwell S. Levy
William Loewenberg
Oscar David Mann
Marx S. Mayer
Della Stern Meyers
Isidor Moskowitz
Harry M. Nathan
Helen G. Netter
Rebecca E. Netter
Mary Rosen
Harry Michael Salesky
Helen O. Sellers
Nathan M. Smukler
Jacob W. Stein
Pauline Stern
Rose W. Strousse
Florence Gerstley Sunstein
Manuel Tannenholz
Louisa Teller
Nathan Stanley Vogel
Leonard E. Weiss
Henry Wice
Minna Isacoff Wilson
Marika Ruth Winheld
Simon Wolf
Minnie L. Wolf
Louis Wolf

July 5 to July 11 (13 Tamuz to 19 Tamuz)

Viola Hirsh Allman
Amanda E. Arrott
Edward Bellet
Sophie Binenstock
James J. Blatt

Herman B. Blumenthal, II
Albert L. Bricklin
Audrey Lesse Brodsky
Eugene Lionel Broude
Betsy Cluster
Rosa Cohen
Harry D. Comer
Sadie Weil Coplin
Anna Sher Dreidink
Lillian Wilder Epstein
Mark G. Feder
Nathan Fine
Robert P. Frankel
Elizabeth "Betty" Freezman
Benjamin Goldenberg
Viola Stern Haas
Irvin J. Harburger
Lisette Jacobs Israel
Henrietta Mann Jonas
Ada J. Kaplan
Philip Lassin
Martin Lewin
Herbert Lipman Luria
Rachel Anathan Mayer
Julia Obermayer
Gladys Pearlstine
Oliva Block Pfaelzer
Milton H. "Bud" Pincus
Myer Schwartz
Samuel Silverman
Helmie Sinsheimer
Morris Somerson
Morris Stein
Dorothy Kahn Straus
Esther Strouse
Harry A. Takiff
David Weil
Katherine Louise Wilson
Madalyn H. Wise

July 12 to July 18 (20 Tamuz to 26 Tamuz)

Rose Albert
Henry Hirsh Allman
Solomon Allmayer
Carl A. Baird
Bertram H. Blum
Molly Goldberg Blum
Richard A. Brunswick
Maurice G. Cohn
Joseph Edelman
Lena Arnold Feder
Herman W. Fernberger
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Philip Harrison
Eva Heidelberger
Melvin Bernard Herrin
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Freda Kerr
Harold Kesten
Mary Seidenbach Koch
Lillian B. Kurtz

Ellen M. Lakin
Adolph Leberman
Belle Lederer
Freda Fried Lee
Sarah F. Mann
Col. Isaac May
Josephine Sattler Morris
Bertha Rose
Louis C. Rosenstein
Victor Rosewater
Samuel Saler
Libby Roston Scott
Nathan Speare
David J. Sundheim
Benjamin F. Teller
Sara N. Topkis
Jacob Weiner
Murray Weiss
Levi Loeb Wolf
Samuel Zamochnick

July 19 to July 25 (27 Tamuz to 4 Av)

Eva Adler
Abraham L. Ball
Edgar Bernstein
Samuel Joe Cohen
Joseph S. Dreifuss
Lillian Einheber
Josephine Enelow
Lee Weiss Frank
Ephraim J. Frankel
Frances Ann Freezman
Edward S. Goldberg
Anna Marymor Goldston
Sadie Koch Grinsfelder
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Albert J. Weyl
Benjamin Woldow
Milton Tuck Wolf
Lester Zackheim

July 26 to August 1 (5 Av to 11 Av)

Martin M. Alsher
Marcus Bergsmann
Rose E. Bloomar
Lillian D. Chadwin
Regina Magaziner
Dettelbach
Caroline Fleisher
Aurelia Lobenberg
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Lena Shusterman
Warsaski
Matthew Weisman
Clara Wolf
Rose H. Wolf
Aaron Wolf
Claire Blank Wolkoff

Who is welcome here at Rodeph Shalom?

- ♦ If you are 3 days old, 30 years old, or 103 years old...
- ♦ If you have never stepped foot in a synagogue, or if this is your 1000th time here...
 - ♦ If you are Jewish, or not...
 - ♦ If you are faithful, doubting, or seeking...
- ♦ If you single, married with kids or without, divorced, widowed, or partnered...
 - ♦ If you are black, brown, white, Latinx, Asian, or something else...
- ♦ If you are queer, gay, lesbian, bisexual, transgender, questioning, or straight...
 - ♦ If you have, or had, addictions, or have family members struggling...
 - ♦ If you live in Center City, the suburbs, or you're just visiting our city...
 - ♦ If you are a student, looking for a job, or in a successful position...
 - ♦ If you are fully-abled, disabled, or a person of differing abilities

You are welcome here at Rodeph Shalom!

We would like to follow up with you. Please contact [Alicia Broudy](#).

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