

The Synagogue Journal

1856-2006

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HistoricalJournal@KaneStreet.org

Shabbat Brei'sheet

Issue 42 Social Action

In this issue ...

The journal highlights *Tikkun Olam*, acts of social righteousness to restore the world to divine harmony and balance. It is a mark of the Torah's concern with all humankind that it begins with the primordial history of the natural world before focusing on any one family or people. Adam, the Rabbis tell us, was deliberately created *Y'chidi* (individually or unique) so that no human being could claim that their ancestors or origin were older or more glorious than another's. The measured description of creation in Genesis, Chapter 1 shows us that the world is naturally harmonious, and not a Hobbesian jungle of aggression. The moral devolution of humankind at the end of the chapter shows that immorality is based in social corruption and may be corrected by *Tikkun Olam*.

In every generation, the Kane Street Synagogue congregation has sought *Tikkun Olam*. Its members have spoken out against inhumanity and supported social welfare in this community and throughout the world. They have rallied in New York and Washington against religious and political intolerance. They have donated time and funds to feed, clothe, shelter and educate those in need. They have rolled up sleeves and given blood, comforted the bereaved, visited the sick and offered prayers of healing.

Nineteenth century records from *The Brooklyn Eagle* collection indicate that Baith Israel members were prominent leaders within the social welfare and philanthropic community. During 1887, the Young Hebrews of Brooklyn, Western Division met in the vestry rooms of the Boerum Place Synagogue. One contribution of this group was the purchase of burial plots in Washington Cemetery for poor Hebrews. The congregation raised funds for the Hebrew Orphan Asylum Society. Jewish orphans attended the Baith Israel Sunday School and annual picnics. In 1892 the South Brooklyn Jewish Alliance aided Russian refugees.

Kane Street Synagogue's archives are filled with clippings, flyers and emails regarding critical situations and urging congregants to take action. The journal provides a sampling of *Scroll* newsletter reports on social action initiatives from the last two decades. We track the efforts made on behalf of Soviet Refusniks, Tanya and Boris Vaynerman, which Susan Levy spearheaded. Jeff Macklis coordinated a NYANA project welcoming new émigrés from Russia; Phil Genty organized volunteers for the homeless shelter at St. Agnes Church and CHIPS; Shoshana Silverstein participated in missions with the International Coalition for the Revival of the Jews of Yemen; BBUSY acted on community service. Other projects included: Operation Moses, rescuing Ethiopian Falashim; redeeming the captives, *Pidyon Shevuyim*, of Rumania and Syria; donations to Mazon; building houses for Habitat for Humanity. More recently emails and the *Kane Yirbu* notified congregants about ways to: stop genocide in Darfur; aid a Hurricane Katrina family; register as a bone-marrow donor; find a missing teenager; say psalms of healing for critically ill members; visit seniors on Shabbat mornings at the Cobble Hill Health Center (this will be Bob Marx's 25th year as program coordinator.)

Today, Kane Street's Social Action / Chesed Committee acts as a clearing house for volunteer opportunities. Karen Elam and Sharon Neuman describe recent synagogue projects. To get involved, please contact the Rabbi, the office, Karen Elam, Bob Marx or Sharon Neuman. To get involved, please contact the Rabbi, the office, Karen, Bob or Sharon.

Many thanks to all who helped with this issue; Rabbi Sam Weintraub for commentary on *Tikkun Olam*; Bob, Sharon, and Karen for articles; The Brooklyn Public Library www.brooklynpubliclibrary.org/eagle, Brooklyn Daily Eagle Online™.

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Brooklyn Eagle on Humanitarian Causes:

“Hospitality. An Appeal on Behalf of the Jews from Russia” – March 6, 1882

This Hebrew Emigrant Aid Society meeting was organized by Baith Israel president Joseph Harris.

“Provided For the Wants of the Hebrew Orphans of the City” October 29, 1883

The Dedication of the new orphan asylum included speeches about the society and the duties of citizenship.

“Its Nineteenth Annual Report” Feb 25, 1890

The Hebrew Benevolent Association purchased a plot in Washington Cemetery for the burial of the poor.

“In Aid of Russian Refugees” April 4, 1892

The South Brooklyn Jewish Alliance alerted the community to the plight of five to seven million Russian Jews.

Solidarity Sunday for Soviet Jewry – Marching on Fifth Avenue 1983

Photo Credit: Richard Lobell

The Save Darfur Campaign - Karen Elam

The journal provides a brief overview of the April 30, 2006 rally in Washington, DC and documents Kane Street's participation in the campaign with excerpts of emails to the congregation.

Addressing the Global Warming Crisis

Sharon Neuman writes about a project of the Coalition on the Environment and Jewish Life (COEJL) to conserve energy and reduce greenhouse gas emissions.

From *The Scroll* Archives

The journal reprints twenty-four articles about Social Action in the last two decades

Volunteer Opportunities 2006-2007

The Social Action & Chesed Committee plans and organizes short and long-term programs including: Brooklyn Heights Synagogue Homeless Shelter; Holiday Packages for Homebound Elderly; Cobble Hill Health Center; Telephone English Language Companion; Meals on Heels; G'milut Chesed.

Brooklyn Heights Synagogue Homeless Shelter. Stay overnight or prepare dinner for homeless women. The shelter is open from November to March.

Holiday Packages for Homebound Elderly. Help assemble and deliver packages at Rosh Hashanah, Hanukah and other holidays.

Cobble Hill Health Center. Join a Kane Street group visiting elderly residents on Shabbat morning.

Telephone English Language Companion. Help a recent Russian immigrant practice speaking English over a three month period.

Meals on Heels Deliver lunch to homebound elderly neighbors in Brooklyn Heights weekdays. Sponsored by the Heights and Hill Council.

G'milut Chesed Join this network committed to acts of loving kindness within the Kane Street community. Individuals visit congregants who are ill or homebound, provide emergency transportation, shop for groceries, prepare and deliver food, participate in *Shiva Minyanim*, perform home repairs and provide emergency professional services.

Solidarity Sunday – Marching on Fifth Avenue 1983



HOSPITALITY.

An Appeal on Behalf of the Jews from Russia.

Resolutions Adopted—Addresses by Hon. Sigismund Kaufmann, Rev. Dr. Winter and Adolph L. Sanger—Preparing Welcome to the Persecuted Emigrants. Over a Thousand Dollars Subscribed. A Successful Meeting in the Eastern District.

A mass meeting of the Jewish residents of Brooklyn was held in the Temple Beth Elohim, Kean street, E. D., yesterday afternoon, under the auspices of the Brooklyn Auxiliary Branch of the Hebrew Emigrant Aid Society, to consider measures for the relief of the Jewish refugees from Russia. There was a very fair attendance. Mr. Moses May was elected chairman and Messrs. S. H. Millenbert, and Hermann Meyera, secretaries.

In taking the chair Mr. May said: We have met for a most worthy object, to help our oppressed and persecuted brethren who have fled from the dominion of barbarous Russia, and have landed on the free shores of America. Many are entirely destitute, having been robbed of every vestige of support. We ask that you will aid them with your wealth. If you do, you will have the satisfaction of knowing that you have done a good deed.

RESOLUTIONS.

The Rev. Dr. Winter, of Temple Beth Elohim, offered the following resolutions which were adopted:

Resolved, That we, citizens of Brooklyn, have heard with sadness, indignation and horror of the persecution and cruelties to which the Jews of Russia have been subjected during the past year.

Resolved, As citizens of this our great republic where civil and religious liberty are equally enjoyed by all men, without distinction of creed or nationality, we firmly protest in the name of humanity and civilization against the barbarous atrocities ruthlessly perpetrated on thousands of human beings because they are of a certain race and creed; as such distinctions, atrocities and barbarism are a disgrace and a burning shame to the spirit of the nineteenth century.

Resolved, As Israelites who first proclaimed the Fatherhood of God and the brotherhood of men, the apostles of the most ancient religion, whose essential doctrine is "Love thy fellow man as thyself," we express our utter abhorrence of the numerous deeds of robbery, pillage, murder, carnage and brutality, which have been ruthlessly committed on our brethren for ten months past; deeds of wickedness and crime which outdo even the wickedness of the arch oppressor Haman of old, and the tyrannies of Antiochus Epiphanes; deeds and atrocities which exceed the religious atrocities of the Spanish Inquisition, and put to shame the persecutions and cruelties of the dark Middle Ages.

Resolved, That while the voice of America and England are heard in the public press, and mass meetings denounced with the strongest language and protested against the inhuman barbarities, we American Israelites hold up now to the gaze of the heads of governments of the civilized world the hundreds of men, women and children murdered or brutally outraged, the twenty thousand people driven from their homes and the ninety millions worth of property robbed, desolated and wrecked in order that some pressure be effected upon Russia, so that the lives and property of the three millions of Jews in her domain shall not be endangered in the future.

Resolved, That we deeply sympathize with the afflicted and down trodden exiles, who have been rendered homeless, reduced to poverty, driven away from the land of their birth, and who now come to the hospitable shores of America; that it is our duty now to extend to them our brotherly, helping hand, in giving them material aid, assistance and relief; and that we will endeavor to co-operate with other generous and charitable men and women to do what lies in our power to open for these thousands of refugees a way in this promised land, so that they be enabled to find employment in the different spheres of activity, to become honest workers and supporters of their families, to breathe the pure air of liberty and to become honorable citizens of the United States.

After a very earnest, pathetic and effective speech in German, by Sigismund Kaufmann, which was frequently applauded,

MR. ADOLPH L. SANGER, OF NEW YORK,

was introduced. He said: I believe the object of this meeting is one which will appeal most effectively to your generous sympathy. It is an object which invites your consideration of the persecution of your fellow men in one land and of elevating and civilizing them in this land. I assume that you have all read of the atrocities that have been committed on the Jews in Russia, and that you have given the subject serious reflection, and that your hearts have been impressed by it. There are now in this country about three thousand of these persecuted Jews, and within the next three months there will arrive between three and ten thousand more. We shall consider first why they come, and second, what can we do for them when they come. An exile is not like an emigrant. The latter comes from choice to enjoy opportunities for seeking happiness and wealth which are not attainable by him in his native land. He does not touch our sympathies unless by accident he becomes unfortunate and destitute. These exiles were driven from their homes; they were not allowed religious liberty; their homes were broken up by a bigoted people; their property taken from them; their wives and daughters dishonored before their eyes. This is what these poor unfortunates have suffered, and these are the reasons why they came and are coming here. These men have helped to build up the country from which they come, and it is due to them that the government should protect them in liberty of life and conscience. But Russia does not help them. So they seek protection in our land and under our flag. They know this is a country where men can dwell and worship according to the dictates of their consciences; where few impediments are in the way; where a man who is honest, industrious and modest will always find proper recognition for these qualities (applause); where they know despite what they read about the oppressions here and there of some bigoted landlord or country hotel keeper that the country guarantees to every man freedom of conscience according to the dictates of his heart, freedom of belief according to the religion of his fathers; which guarantees protection to life, property and limb. They know there are opportunities for them in the future, as there have been for their friends in the past. They know by frugality, integrity, honesty and fidelity to the country these opportunities are open to them. It becomes our duty to extend to them

A FRATERNAL GREETING,

and to do all in our power to alleviate their wants and to promote their happiness. [Applause.] The speaker then related how in city after city the Jews had been grossly maltreated, without any adequate reason, excepting that bigoted hatred, which could not be explained, and which the government did not frown down, but in some ways encouraged. So they come here, continued the speaker, to find a place where they can live in peace and earn their bread by the sweat of their brow. Shall we not do our best to help them, to make them happy, to establish them in business, to make them farmers, mechanics and laborers of all kinds? Shall we not help these men who are willing to work? There exists in New York to-day an organization composed of gentlemen who resolved, as this was not a temporary matter, but likely to result in thousands coming to this land to pitch their tents here and to pass the remainder of their lives in this country, that it was necessary to carry on the work of aiding them systematically to obtain suc-

cess. There were some, whom I cannot consider Israelites, who said they would contribute to keep them away. This was a very un-Jewish feeling, for if we possess one quality, it is that of benevolence to a larger extent than any other people. But others gave munificently, and \$50,000 were raised in a few months. Help has been received from people outside the Jewish church; many Christian gentlemen having willingly co-operated with us. In the last three or four days in New York, \$30,000 have been raised. It will require half a million dollars to carry on the work successfully, every dollar of which will be usefully employed. The money is not to be used for charity. It is not to be used in supporting a man and his family in idleness, but to colonize these people, to find places here and there in the larger towns for them, to give a few dollars to the needy, and to aid in different ways those poor people ignorant of our manners, customs and language, to obtain a decent livelihood. In Louisiana, there has been established successfully a Jewish colony. The Governor of the State ably assisted the committee in their work.

THE LAND HAS BEEN PURCHASED,

sixty families are there working, and already they have planted the seed for the first crop. The committee has placed here and there over the country three thousand emigrants. They were not encouraged to settle in any one town, for that would create sectarianism and pauperism. You must receive them kindly, put a few dollars in their pockets and send them on their way rejoicing, where they can earn an honest living and find employment. Every dollar will be as beneficial as those which the Jews have so liberally expended on their asylums, hospitals and homes in the past. It is not only a matter of charity but of public policy. The Jew is as good a citizen as any other. Our record achieved during the past war is one of which we are justly proud. [Applause]. When questions of conscience arise, we are faithful to our creed and to our obligations; but in matters of public policy we are American citizens. These refugees are destined to add to the wealth and prosperity of the country. They are able bodied men, who will be loyal to the republic, who bring up their children to be faithful sons and daughters, faithful observers of the faith and skillful in all businesses and professions pertaining to life that go to make up the prosperity of the country. The American citizens will see they have welcomed those here who will have done everything to add to the future prosperity of the country. In concluding, he made an impassioned appeal to the mothers and daughters in Israel to imitate the example of the beautiful Queen Esther, by doing all in their power to aid their Jewish brethren.

Dr. Winter then spoke in German, and Mr. Ira L. Bamberger made a very telling speech to show that the Russian Jews had, as far as possible, made good subjects of the Czar, despite the assertions of Prince Iguatelli to the contrary.

SOLID WORK.

Subscriptions amounting to over \$1,000 were then received. Among those who subscribed were congregation Beth Elohim, Hebrew Benevolent Society, congregation Beth Israel, congregation Beth Jacobs, Esther Lodge, Sons of Benjamin, Moses May, Ernst Nathan and many others. A committee of fifty was appointed to solicit subscriptions in Brooklyn. It is expected that over \$20,000 will be secured. A vote of thanks was given the speakers, and the meeting adjourned.

The Executive Committee of the Brooklyn branch consists of Messrs. Adler, chairman; S. H. Mildenberg, secretary; Samuel Goodstein, treasurer; I. B. Shenfeld, Moses May, M. Kessel, L. Israel, S. Firuski, Ernst Nathan, Rev. Dr. L. Winter, Joseph Harris and G. Hagenbacher.

IN AID OF RUSSIAN REFUGEES.

**The South Brooklyn Jewish Alliance
Held a Public Meeting.**

The South Brooklyn branch of the Jewish alliance held a meeting yesterday afternoon at Tiroli hall, in Eighth street, in aid of the Russian refugees. After a concert consisting of twenty numbers, Coroner Levy of New York spoke. During the course of his remarks he said:

We scarcely realize that it is steam and electricity which have brought so strongly to our attention the problem we are here to-day to discuss. It is they, together with our press, that are knitting the different countries of the world into a common brotherhood and bringing us face to face with the sufferings of our kinsmen, thousands of miles away in Russia. It is by their means that we learn how gigantic is the misery the Russian Hebrews are undergoing and how few in number, when compared with the main body, are those who have received effective assistance. The Russian regulations and restrictions leveled against the Jews affect from five to seven millions of people, while only a few hundred thousands have left the country. Before such an audience as this I need not enter into a lengthy description of their present condition in that semi barbarous land. No one is here who has not read the telegraphic dispatches in our newspapers, so terrible in their brief, cold statements of the misery these poor people are undergoing; so much more terrible is the wretchedness that we can read suggested between the lines. Even calm officials, men of red tape, unbiased by prejudice, and possessed of means to obtain the best information on the subject are wrought to white heat by the spectacle they saw within the famine stricken region of the Jewish Pole, and write with the strange eloquence in describing the horrors which came to their knowledge there. That portion of the report of the special commissioners of emigration which relates to the Russian Hebrews, has naturally, in the present state of the public mind upon the subject, had a somewhat wide circulation for an official document, and become more or less familiar to many persons. Its calm recital of facts is eloquent, as no pages could be filled with less appalling statements

than those printed there. Penalties and regulations so barbarous that they could be inflicted in no other country, press with an iron weight upon the most unhappy Jewish citizen of Russia. Suddenly deprived of his right to earn a livelihood, robbed of his little savings, without any opportunity to apply habits of industry and frugality, the Russian Hebrew finds himself at the end of his resources and confronted with starvation, not only for himself, but for his wife and children. All the fruit of his past labors is snatched from him. In sickness he is denied admission to the hospitals to whose support he has contributed. His wife and his daughters suffer wretchedness and insults, and nameless degradations. Hunted like bears and wolves from the homes they have earned by years of honest and self-respected labor these families wander penniless, houseless and despairing, on the soil that has been their home and that of their ancestors for generations. And this, for no other crime than the fact that they are Hebrews! Now, to add to their wretchedness the dreaded famine fever is raging in their miserable ranks. And the outlook for the future is dark indeed. There is no break in the clouds that hang lowering along the horizon. No hint of a cessation in the pitiless storm that is beating upon their devoted heads. Only from without the borders of a country so accursed in her government as the Russia of to-day can aid reach them, and even that must probably at the best remain pitifully inadequate to the frightful mass of suffering. I know well that the Hebrews of America have grandly supported the reputations for charity which our people have always enjoyed. There are many noble monuments of their generosity in the hospitals, schools and asylums of our cities. In this matter of the Russian Hebrews, too, great liberality has been displayed. But the work that still remains to be done is enormous. I have endeavored to show you to-night that these poor Russians are brothers, are entitled to look to us for the only aid which can effectively help them in their misery, not only on the ground of common humanity, not only because we are citizens of a land founded as the haven of the oppressed and downtrodden, but especially because we are Hebrews fortunate enough in our surroundings and our country, but still linked by the memories of past sufferings and the ties of blood to our race all over the world. May we ever remember that bond sanctified by hundreds of years of persecutions and made holy by all the teachings of the religion of Sinai. May you, my brothers, of Brooklyn, contribute your mite in that great and sacred work, and may the Jewish alliance of your city be recorded as one of the best factors in that work.

A. Brown and the rabbi, M. Friedlander, of congregation Beth Israel, also spoke.

The Save Darfur Campaign

by Karen Elam

Karen Elam has been a Kane Street member since 1999 and Chair of the Social Action Committee since 2002. She is the mother of three-year-old triplets and lives in Park Slope with her husband Howard Solomon.

The email message that went out to the Kane Street community began like this:

“During World War II, according to New York Times columnist Nicholas Kristof, the Times published 24,000 front-page stories about the War. Of these, six referred directly on page one to the Nazi extermination of Jews. Today, the Sudanese government and its allied militias are committing genocide against the people of Darfur. 400,000 have been murdered. Gunmen on camel and horses shoot and pillage. Militiamen rape and torture. Thousands die of malnutrition, while two and a half million people have been forcibly displaced. All this, while the international community remains again largely silent.”

It was January and the synagogue’s Social Action Committee had begun a campaign to increase awareness of the ever-growing tragedy in Sudan that was to culminate with a rally in Washington, DC on April 30th, 2006. We were appalled at the atrocities taking place in Darfur, and even more appalled at the lack of international response. As Jews, we were compelled to cry out “Never Again” and not remain silent.

Preparations were made for the trip south. Buses were reserved, reminder email messages were sent out, rider lists were confirmed. On Sunday, April 30th roughly eighty members of Kane Street Synagogue, from ten to seventy + years-old, boarded two buses bound for the nation’s capital. Ours was one of the largest synagogue contingents to attend the rally.

That day we came together in a new way. We met new people and shared our outrage at the tragedy befalling innocent people halfway around the world. We talked with old friends and acquaintances and shared our conviction that the world must sit up and take notice. We added “Kane Street Synagogue” to “Stop the Genocide” signs distributed by the JCC and held them aloft at the rally. We joined thousands of other people on the national mall demanding a swift and forceful response from our government. We were proud to be among like-minded people who chose action over silence that day.

To get more involved in activities aimed at stopping the genocide in Darfur, go to the Save Darfur Coalition website, at www.savedarfur.org.

Editor’s note: Rabbi Sam Weintraub, Karen Elam, David Sherrin, Lea Dias and Don Olenick sent out a number of email notices to the congregation urging participation in this campaign and providing updates. The journal excerpted the following emails:

January 31, 2006 Email

Jews must respond, because of the mitzvah to intervene to save life (Leviticus 16:19), because of our history, and because for the first time most Jews now live as empowered citizens in democratic countries with the freedom and resources to make a difference. We invite you to join other Kane Street members and friends in three specific actions:

Attend a Symposium and Action Fair on Darfur in the Edmund Safra Hall at the Museum of Jewish Heritage in Battery Park, Sunday, March 12, 1 - 5:30 p.m. The Symposium includes a panel with: Rabbi Lee Bycel, Senior Advisor, *International Medical Corps*; Suliman Giddo, Founder and President, *Darfur Peace and Development*; Mark Hanis, Chief Executive, *Genocide Intervention Network*; Rabbi Ammiel Hirsch, *Stephen Wise Free Synagogue*; and Kenneth Roth, Director, *Human Rights Watch*. The Action Fair will give participants information and tools to fight the genocide. There will also be photographs of Darfur by photographer Richard Levine, and the screening of the MTV documentary, *Translating Genocide: Three Students Journey to Sudan*.

Join in a national demonstration in Washington, DC on Sunday, April 30 to demand a vigorous American response to the situation in Darfur. The demonstration is sponsored by the Save Darfur Coalition, which was founded principally by the American Jewish World Service, and which now brings together over 150 religious and humanitarian groups.

Support the “Million Voices for Darfur” initiative of the Save Darfur Coalition, which sends postcards, e-mails, and petitions to U.S. political leaders. To participate, go to www.savedarfur.org and click on “Take Action Now”.

We would like to have Kane Street members and friends join together to attend the March 12th Symposium and Action Fair, and the April 30th demonstration. We hope to organize one minyan (10 people) for the March event, and 10 minyanim (100 people) to travel to Washington on April 30th.

March 12, 2006 – “Voicing Outrage” Email

A handful of Kane Street members attended the excellent Darfur Symposium on Sunday at the Museum of Jewish Heritage. An array of speakers gave expert first-hand testimonies about the mass slaughters, torture, rape and other atrocities in Darfur, which was complimented by two moving documentaries and a PowerPoint presentation showing children's heart-rending drawings of their experiences. The facts and analysis presented in the symposium left one thing vividly clear - silence in the face of such horrific human rights abuses, in the face of a declared genocide, is unacceptable and contrary to our obligation as Jews and as concerned 21st century citizens of the United States

On Monday night, while we listen to the Megillah reading documenting how Esther and Mordecai successfully prevented a potential genocide, members of the Kane Street Social Action Committee will pass out Save Darfur/AJWS Darfur postcards that ask President Bush to use the power of his office to protect the people of Darfur. Take one. Sign your name and add a little note voicing your outrage. We will collect 200 postcards from our members and add them to the 1,000,000 postcards Save Darfur is collecting in their Million Voices Campaign, which they will deliver to President Bush on April 30th. If you can, bring 30 cents, 50 cents or even a dollar to donate to AJWS to help pay the cost of the postcards. Sign up now to reserve your seat on the Kane Street bus going to Washington on April 30th for the Save Darfur rally. This is a momentous occasion in which Jewish, Christian and secular groups will join together to protest injustice, genocide and the crime of silence. We want 10 minyanim (100 Kane St. members) to attend.

Click on the link below to go to the JCC Manhattan website. Choose the Kane Street Bus and reserve your seat! The price of a roundtrip ticket is \$30. <http://www.jccmanhattan.org/category.aspx?catid=2042>

March 14, 2006 – Darfur Rally Information Email

On Purim, we collected more than 150 signed postcards from Kane St. members and visitors, asking President Bush to use the power of his office to protect the people of Darfur. It was wonderful to see the community acting in unison to voice our concern about the ongoing humanitarian catastrophe in the region.

April 10, 2006 – Pesach Email

As we prepare for Passover – busily cleaning our homes, purchasing Kosher for Pesach foods, looking for just the right Haggadah for this year's seder – we ask that you take just a moment to read this important message.

At Passover we recall our liberation from Pharaoh's threat of genocide. But we also remember those who are threatened with genocide in our time. Today those people are Darfurians who are being raped, maimed, and killed by Sudanese government-sponsored Arab militias. More than 200,000 have died, and over 2 million are crammed into crowded, squalid refugee camps along the border with Chad.

We ask that you consider incorporating a reading on Darfur into your seder this year, to be recited before Elijah's cup. Follow this link to the American Jewish World Service's website ... you'll find a brief but powerful piece by Rabbi Michael Strassfeld: http://ajws.org/uploaded_documents/AJWS%20Passover-Darfur%20Doc%202006.pdf
For more Darfur Pesach resources ... http://ajws.org/index.cfm?section_id=2&sub_section_id=2&page_id=562

April 25, 2006 – Email to Riders

ARRIVAL TIME. You must arrive at the synagogue at 6:45 a.m. for a prompt departure at 7:30 a.m. We cannot wait for latecomers. If you need to cancel at the last minute, please leave a message on the rabbi's voicemail.

BRING FOOD AND DRINKS. You need to bring along your own lunch, snacks, and water. If you would like to share food with others on the bus, please make sure it's strictly Kosher (hechshered). There will be food and drink vendors on the mall, but it's unlikely the food will be Kosher.

BRING SUNSCREEN AND A HAT.

BRING \$4 IN EXACT CHANGE. This will cover the cost of a Metrocard (which has been pre-paid and ordered) and a \$1/each tip for the bus driver.

PIT STOPS. The buses will make one stop each way. We will likely be able to purchase dinner on the way back, but again, it probably won't be strictly Kosher. (FYI: All buses have a bathroom on board.)

BUSES WILL DROP OFF AND PICK UP AT RFK STADIUM IN DC. Going to the rally, we'll take the metro from RFK Stadium/DC Armory Metro station to Federal Center Southwest (orange and blue lines).

THE RALLY WILL TAKE PLACE FROM 1:30 – 4:30 P.M. AT THE NATIONAL MALL BETWEEN 3RD AND 4TH STREETS OPPOSITE THE U.S. CAPITOL.

DEPARTURE TIME FROM RFK STADIUM IS 5:00 P.M. We expect to be back in New York between 9 and 10 p.m.

BRING A CELL PHONE. If you have a cell phone, it's a good idea to bring it. We'll get a list of everyone's numbers once we're on the bus. This way, if someone gets lost on their way back to the bus, we can locate them.

BRING TALLISIM, TEFILLIN, AND SIDDURIM. We would like to organize Shacharit morning minyan on the buses. If you need a siddur from the synagogue, please call the office at 718-875-1550 to reserve one.

IF UNDER 18 YEARS OF AGE, YOU MUST BRING A PARENTAL PERMISSION SLIP, EVEN IF YOU ARE TRAVELING WITH A PARENT. A copy of a standard slip provided by the JCC is attached.

April 28, 2006 - 30 Nisan – Final Darfur Rally Email

We're in the final stretch of preparations for our trip to DC on Sunday and are happy to report that we have met our goal of filling two buses. Here are some last-minute details:

BRING DIGITAL CAMERA AND VIDEOCAMERAS. We'd like to document this event for the synagogue.

BRING \$5 PER RIDER, CHILD OR ADULT, IN SINGLE BILLS PLEASE. The JCC was not aware that we have to pay \$30 for the buses to park at RFK Stadium. (They are paying the tolls for us.) We'll use \$2 to pay for parking and give the driver a tip. The rest covers the cost of a round-trip Metrocard, which we'll give you on the bus.

BE SURE TO HOLD ONTO YOUR METROCARD ON THE WAY TO THE RALLY AND UNTIL WE FINALLY LEAVE THE SUBWAY AT RFK STADIUM, AROUND 4:30 PM. In Washington, you must use the Metrocard to both enter and exit the station.

HERE'S WHAT YOU ABSOLUTELY MUST REMEMBER: (a) Be at the bus – at Court and Kane Street - by 6:45 am, (b) bring water, food, and sunscreen, and (c) get back to the bus at RFK Stadium by 5 pm for a prompt departure.

YOU CAN LEAVE THINGS ON THE BUS, AND BACKPACKS ARE ALLOWED AT THE RALLY.

May 3, 2006 - 5 Iyar 5766 – Follow-up Email

We would like to share with you our pride and gratitude at Kane Street's participation in the anti-genocide Save Darfur Rally in Washington, DC this past Sunday. One hundred members of our synagogue – from fifth graders to senior adults - attended. As you may know from the press, many of the rally organizers and participants were Jews, including synagogues, seminaries, day schools, Hebrew schools, and Hillels. The rally sponsors and speakers represented an impressive and hopeful coalition, including African American, Arab American, Jewish, Catholic, Protestant, Evangelical, and Muslim leaders.

The rally is over, but there is still much more to be done to end the genocide in Darfur. Rally organizers informed us that as part of the "Million Voices for Darfur" campaign, 750,000 virtual postcards have been sent thus far to urge President Bush to take action. If you have not yet signed a postcard, we ask that you take a moment to go to <http://millionvoicesfordarfur.org/> and add your name to the list. The American Jewish World Service, one of the primary organizations to form the Save Darfur Coalition three years ago, has a comprehensive list of next steps at http://www.ajws.org/index.cfm?section_id=2&sub_section_id=2.

There was significant coverage of the event – an important fact, as the rally aimed to increase awareness in the U.S. of this humanitarian crisis. For just one look at the coverage, go to <http://www.washingtonpost.com/wp-dyn/content/article/2006/04/30/AR2006043001219.html?referrer=emailarticle>.

May 12, 2006 / 14 Iyar 5766 – Next Step Email

We are writing to update you on the situation in Darfur and let you know next steps you can take to build on the momentum that was created by the rallies in Washington, DC and cities around the country two weeks ago.

As you may have heard in the news, the Sudanese government and two of the main Darfur rebel factions have signed a peace agreement to end three years of fighting. This is a wonderful first step toward ending the violence in Darfur and putting a stop to the tragic genocide. But until all parties sign on and the agreement goes into full effect, until the *Janjaweed* militias are disarmed, until the Security Council authorizes UN peacekeepers to go into Darfur, and until the government of Sudan accepts the peacekeepers, people remain at risk.

We can do our part by calling Senators Schumer and Clinton now and asking them to support swift passage of the Darfur Peace and Accountability Act already passed by the House of Representatives. The Bill instructs President Bush to increase pressure on the Sudanese government to stop the genocide in Darfur. Making the calls is easy. Here are the numbers and a sample script: Senator Schumer - (202) 224-6542 / Senator Clinton - (202) 224-4451

"Hello, this is _____ calling from Brooklyn, New York. I would like to let Senator Schumer/Clinton know that I support the House of Representatives version of the Darfur Peace and Accountability Act (HR 3127) and hope that Senator Schumer/Clinton supports bringing the Bill to the floor of the Senate for a vote as soon as possible.

I also hope that Senator Schumer/Clinton ensures that Congress retains the \$173 million it has promised for Darfur peacekeeping in the supplemental spending bill. With each day that passes, more people in Darfur become victims of the genocide. If possible I'd like a written response letting me know Senator Schumer/Clinton's position. Thank you."

P.S. For more information, see American Jewish World Service's *Darfur Action Campaign* at http://www.ajws.org/index.cfm?section_id=2&sub_section_id=2.



Addressing the Global Warming Crisis

by Sharon Neuman

Sharon Neuman is coordinating the CFL project and currently chairs the Security Committee at Kane Street. She has been a member of the Kane Street Synagogue for many years and serves on the Board. She is employed by the New York City Department of Environmental Protection as the Section Chief of Project Management and Budget for Drinking Water Quality.

Jewish tradition, values, and teachings speak of our moral obligations to protect creation. In particular, we need to address the global climate change crisis. The problem of global warming has been increasing and descriptions of its effects are now regularly reported in our press. By burning fossil fuels to run our cars, heat our homes, businesses, and institutions, and by clearing forests, we have dramatically increased the amount of carbon dioxide in the earth's atmosphere. Temperatures are rising and the increases in temperature are creating global climate change. Glaciers are melting, sea levels are rising, and both storms and droughts are becoming more severe.

Kane Street Synagogue is currently participating in a national project set up by the Coalition on the Environment and Jewish Life (COEJL) to help address the global warming crisis. The project: "A Light Among the Nations" also known as "How Many Jews Does It Take to Change a Light Bulb?" is meant to engage the Jewish community in awareness, advocacy and action to conserve energy and reduce greenhouse gas emissions.

The synagogue and congregants will be able to purchase compressed fluorescent light bulbs (CFL) through this project at a discounted price. CFL bulbs use 75% less energy than incandescent bulbs and are expected to last approximately five years. The average CFL will save its owner at least \$25 in energy costs over the lifetime of the bulb. Due to these savings, the CFL will pay for itself in energy savings within two to three months (based on a five hour/day use and average electricity costs). It has been estimated that if every U.S. household replaced one bulb with a CFL, it would have the same impact as removing one million cars from the road!

Please place your CFL orders for your household before November 10, 2006, using the form on a COEJL brochure (which can be found at the back of the sanctuary and in the lobby of the Goldman building). Checks should accompany your CFL order and be made payable to Kane Street Synagogue and marked "Attention Sharon Neuman." We'll report the number of bulbs ordered to COEJL who will keep track of the number of CFL's sold in the Jewish community across the United States.

This project will coincide with Hanukkah, the festival of lights. During the holiday, COEJL will announce the results of this national project - how many bulbs have been sold through the Jewish community - and how much energy will potentially be saved through this project. Everyone who has bought CFLs through their synagogue or other Jewish organization will be encouraged to install their CFLs just before Hanukkah. The light bulbs are due to arrive at the synagogue by December 1st.

With a large number of CFLs being sold throughout the Jewish community nation-wide, COEJL hopes to pressure legislators to pass legislation that will help reduce gas emissions that contribute to global warming.

On Shabbat Sukkot, Barbara Lerman-Golomb, Associate Executive Director of COEJL “enlightened” Kane Street members about the connection of the Jewish festival cycle with ecology; she also spoke of the goals of the CFL project. Her presentation during the afternoon, the “Greening of Synagogues,” explored ways we can improve energy conservation in our buildings and make wiser energy purchases. She mentioned the value of having an energy audit in understanding how a building can best save energy. She spoke of getting energy star programmable thermostats, divided by zones, so we are not heating or cooling our building beyond what is necessary. Cutting back on the heat or A/C by just 1 degree saves an average of 3% on our utility bill and on our greenhouse emissions. She also stressed the importance of reducing, reusing, and re-cycling in the office. Print fewer copies than needed and let people share the material; recycle used paper; purchase paper with high post-consumer recycled content. In addition, teaching our youth about nature and Judaism together is important now and for the future.

For questions about the CFL project, please contact Sharon Neuman at sharneuman@aol.com. To learn what this Jewish environmental organization is doing on a national level visit www.coejl.org.



From *The Scroll* Archives: Projects during the last two decades

“Congregation Adopts Refusenik Family” - November 1985

“American Red Magen David for Israel (ARMDI) – December 1985

“Relief Funds Sought” - December 1985 - JCRC- Puerto Rican Relief Fund for landslide victims

“The Partnership for the Homeless” - December 1985 - Collection of furniture for Project Domicile

“Volunteers Needed to Help Homeless” – December 1985

“Refusnik Fund Established” – December 1985

“Dear Shoshannah!” - February 1986 – A letter from Tanya, Boris and Eli Vaynerman

“A Tzedakah Proposal ‘Teach Your Child Diligently’” September 1986 - Jewish National Fund (JNF)

“Reader Wanted” – September 1986

“Dear Congregants” - September 1986 - Update on the Vainermans

“Important Update on Boris Vainerman” – September 1986 - Telegrams and letters to Soviet officials.

“A Petition to the President of the United States of America” - September 1986
For President Reagan before meeting with General Secretary Gorbachev.

“Campaign to Summit II ... Vainerman Family Update ... Meeting Notice” - October 1986
Susan Levy keeps the congregation informed

““Park Slope Safe Homes Project” - February 1987 - Volunteers needed to provide meals at Christian Help in Park Slope (CHIPS)

“Telegram Authorization” – February 1987 - Telegrams to the Soviet Union through the Soviet Jewry Committee

“Mazon: A Jewish Response to Hunger” – March/April 1987
Add a public service component to a private celebration.

“This Year in Jerusalem” – March/April 1987 – The Vaynermans have moved to Jerusalem.

“BIAE Builds Habitats for Humanity” - February 1996 - Florence Hutner writes about a project in Sunset Park.

“Now It Can Be Told” - June 1996 - Gerry Gross Interviews Shoshana Tubi Silverstein on missions to Yemen.

“Brownstone Brooklyn United Synagogue Youth” – Winter 1996-97
Mia Minen on Thanksgiving meals, Hanukkah gifts for needy women and children, and letters to seniors.

“Report from the UJA Mission” - Winter 2002 - Ezperanza Andujar reports on her solidarity mission to Israel.

