100

YEARS OF JEWISH SETTLEMENT

FRAMINGHAM'S PAST PRESENT AND FUTURE

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Salute to the Businesses

The Greater Framingham Jewish Federation salutes the MetroWest and Greater Boston Business Community for their tremendous support on this our 100th Anniversary of Jewish Settlement.

Carl Chudnofsky
Publication Chairman

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1885-1985
The Greater Framingham Jewish Community
100 Years Young

On this, its centennial year, the Greater Framingham Jewish Federation is proud to present this keepsake journal designed to inform the MetroWest Jewish community about the Federation, its constituent agencies, and the many religious and secular activities of communal life.

It is hoped that this publication will:

- aid both the Framingham native and the relative newcomer in gaining knowledge of the MetroWest Jewish community
- develop a sense of belonging among Greater Framingham Jews in fostering continued participation of Jewish programs and services—blending the MetroWest area in total unity of purpose.
- celebrate 100 years of Jewish settlement and growth. . . a new beginning.

Publication of this commemorative issue was expertly overseen by Carl Chudnofsky, Chairman. The project was facilitated through the support of many MetroWest and Greater Boston businesses, as well as from generous individuals. . .We salute our community. . . Many thanks are also extended to the communal leaders who provided us with information, enabling us to include a comprehensive listing of Greater Framingham's vibrant and vital congregations and Jewish organizations. . . For a number of the striking photographs, credit goes to Rivka Goldstein. . . Finally, on behalf of a readership of 12,000, we thank Joe Press for tracing the history of the Greater Framingham Jewish Community's development. Readers of the *Jewish Reporter* will remember this talented writer for his "A Glance Backward" series. A past president of the Jewish War Veterans, Press is a very dear friend of the Greater Framingham Jewish Federation. Now we turn Joe's writing and the rest of this journal over to you. Here you can gain more knowledge of the MetroWest Jewish community, take pride in what it has to offer, take advantage of the services available, and become involved.

Happy Anniversary!

A Glance Backward

By Joe Press

In the year 1885—100 years ago—an event unfolded in Boston that led to the birth of Framingham's Jewish community. Abraham J. Shuman who was forced to move from the building where he manufactured men's suits, relocated his business in Framingham. Rather than be thrown out of work, 26 of his Jewish workers and their families followed their jobs and settled in the neighborhood of Second Street, on the south side, where the A.J. Shuman Co. was located.

Their top priority after settling down was finding a place to hold services. Shuman volunteered a section of the factory and erected a wall to separate the place of worship from the place of work. And there in the factory they conducted services, every morning before work and every evening after work.

Unfortunately, Abraham Shuman did not prosper as he had hoped he would. In the year 1893, eight years later, he returned to Boston. Of the 26 original families, 14 remained behind and from them Framingham's Jewish community sprouted.

Work they found in the factories around them, but it was another two years before a permanent home could be found for the ark that had been left behind in their possession. Joseph and Mary Hill, new arrivals in 1895, offered th use of their farmhouse on the Framingham-Sherborne line as a place for holding daily services.

For 11 years they worshipped in the Hill home. In 1905, on Purim, an incident occurred to force a change. During the reading of the Megillah the children enthusiastically stamped their feet and drummed on pots and pans with every mention of Haman's name as they heard how the heroic Queen Esther foiled him in his effort to destroy the Jews. After everyone had gone Joseph Hill was dismayed to see that sections of the wall had been kicked out by the children in their enthusiasm.

He pointed out the damage to the minyan that gathered for prayer the next morning. It was time, he told them, to find a more permanent and larger place for services, perhaps building a shule. They all agreed.

"There's a piece of land on Coolidge Street," someone said. "Let's look it over."

It was just what they wanted and they bought it for $300 from the Dennison Company. Fourteen months later, in 1908, Framingham's first synagogue was dedicated with much rejoicing. It was a small, simple structure but, like the mezzuzah, a significant symbol of devotion to God.

And these were the charter members of the United Hebrew Congregation of South Framingham, the name they had chosen: Aaron Freeman, Joseph Hill, Louis Hill, Israel Silverstein, Solomon Bean, Abraham Steinberg, Marcus Silverstein, Hyman Carey, Joseph Polepski, Louis Mordis, Harris Porter and Louis Abrahams.

A spirit of friendliness and concern for one another bound the young community together in a closeness that has dissipated with time, growth and affluency. A bar mitzvah, a wedding, a birth was shared by the entire Jewish community. And grief, too.

Ironically, the Jews of Framingham, although living together in harmony, couldn't pray together without some discord and rancor. Coming from different sections of Europe—Russia, Lithuania and Poland—they discovered that they had their differences when it came to Hebrew pronunciation and ritual. The Russishe carped on the accent and pronunciation of their Litvishe and Polishe brethren, and in turn faced sharp barbs of ridicule at their own Hebrew accent and pronunciation.

Construction of the synagogue was the signal for the Russian Jews, led by Samuel Kraslofsky, to buy a piece of land on Morton Street and build themselves a small shule, no more than 150 feet from the first one around the corner on Coolidge Street. Appropriately enough, they named themselves the Independent Hebrew Congregation.

The action served a double purpose. It separated the contentious factions and also made it convenient for members of either congregation, in their frequent fits of temper, to skip from one synagogue to the other. Ironically, when it came to holidays their pragmatism overcame their objections to the other's services. Because they could afford only a single chazan they found it more expedient to set aside their faultfinding and pray together in the Coolidge Street synagogue at services chanted by Harris Lander.

Mr. Lander was not only a resident and tailor but also a member of the United Hebrew Congregation of South Framingham and its perennial cantor. People still remember his mournful chanting of the Yom Kippur prayers of penitence accompanied by the muffled sobs of the women sitting in the balcony. For chanting holiday services, and often Sabbath ones as well, he received a grand sum of $25. As the fortunes of the Jewish community improved, however, this sum was gradually increased until at the time of his death in 1939 he was receiving $150 a year for chanting. Not a large sum by any standard, but then how do you measure a labor of love in dollars and cents?

He served not only as chazan, but as marriage counselor and undertaker and was a member of the Chevra Chadisha. During Prohibition, when the occasion demanded, he could be relied on to obtain the alcoholic spirits for Simchat Torah or a kiddush, as the case might be.

The Chevra Chadisha attended to the last rites of the dead by bathing the body and reciting psalms in its presence until the time for burial. In later years the Chevra Chadisha became more of a social group.

It never occurred to anyone in the United Hebrew Congregation that they should incorporate until after Joseph Hill found himself saddled with a lumber bill belonging to the synagogue. After being bailed out by Joseph Polepski, one of the wealthier members of the Jewish community, he urged that they should do so. Finally, at a special meeting held on July 16, 1911, "it was voted that the name by which the corporation shall be known is the United Hebrew Congregation of South Framingham and that the corporation be constituted for the purpose



Joe Press

of maintaining divine worship in the form and manner known as Ashkenaz." The vote was nine for, none against.

Fifteen members signed the Agreement of Association signifying their intention "to contribute regularly for the support and maintenance of the synagogue and its service of worship." The names included Simon Lavin, David Lavin, Bennie Bean and all the original charter members.

Of the Independent Hebrew Congregation around the corner on Morton Street, supported by the remaining Jewish families, very little is known.

Newly arrived families entered Framingham's Jewish community through the synagogue door. At a time when illness was the only reason for not attending services, joining a synagogue was as traditional and instinctive as lighting candles on Sabbath Eve. Which of the two synagogues a family joined depended largely on whether they were of Russian, Polish or Lithuanian origin. The monthly congregation meetings provided men not only as an opportunity to play an active role in the religious business of their small, viable and growing community, but, also, to socialize with one another. The women, on the other hand, played a supportive role in the religious and social life of the community through the Ladies Aid Society, just as Temple Sisterhoods now do.

Both congregations limped along from one financial dilemma to another. Then, like today, balancing the budget was a major concern. The differences are in numbers only, number of members and size of budgets.

The cost of goods and services were a trifling by present day standards. For example, at a meeting on October 6, 1912, bills submitted for payment included one for $2 for a month's janitor service, one for $4.50 for two etrogim and since the holidays of Succoth and Simchat Torah were celebrated with far more spirit(s) than we are accustomed to see in our respective congregations, it was voted to purchase at a cost of $5.60 one gallon of schnaps.

In search for dollars the United Hebrew Congregation left no stone unturned. In the year 1913 it was voted to charge anyone with a yahrzeit 50¢ if he wanted to conduct the service; and also voted to send Jacob Schiff, the well-known Jewish philanthopist, a plea for a contribution to the shule. A more practical measure was taken, however in the appointment of a committee to go out and collect from delinquent members the money they owed. And to discourage freeloading and make everyone who attended services bear a fair share of the financial burden, a charge of 50¢ a month was levied.

As conditions worsened, and in July 1914 without funds to pay the Talmud Torah teacher, a member suggested approaching the Ladies Aid Society for a $100 loan to the shule until after the High Holidays when money would be coming in. The suggestion, however, didn't sit too well with Louis Hill and David Levine, each of whom offered to loan $25 to the Shule in order to prevent the Talmud Torah from going under.

Lack of funds also prevented them from elevating the synagogue from its foundation and building a basement to support the structure. It was eventually done, but the actual construction wasn't begun until the year 1919,

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GREATER FRAMINGHAM JEWISH FEDERATION

76 SALEM END ROAD FRAMINGHAM CENTRE, MASSACHUSETTS 01701

BEVERLY R. NESSON, President (617) 879-3301 LAWRENCE LOWENTHAL, Executive Director

May 1985

OFFICERS

Vice Presidents
Judith Cheren
David Horwitz
Harold Trager

Secretary
Paula Jacobs

Treasurer
Dena Rohtstein

Past Presidents
* Jehudah H. Leftin
* Howard G. Joress
Mitchell C. Kur
Dr. Max Michelson
Deanne Stone
Harvey S. Stone
Dr. Lawrence M. Stone
Judith Chyten
* Deceased

Directors-at-Large
Irma Andrus
Lester Bebchick
Judith Berman
Donald Bloch
Carl Chudnofsky
Morel Cohn
Hershel Denker
Goldie Eisenberg
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Judy Friedland
Joel Friedman
Stephen Fox
Phyllis Goldblatt
Leslie Hill
Carole Holzwasser
Judith Itzkowitz
Baila Janock
Jane Kamer
Lynne Karas
Steven Karas
Anthony Keats
Fred Keats
Harriet Levinsky
Julie Michelson
Ellie Scherer
Stanley Schwartz
Helen Segal
Robert Snider
Judy Spivak

The Greater Framingham Jewish Federation congratulates 100 years of growth, productivity and progress of this Jewish community.

Those early settlers, despite all types of adversity, had the tenacity to lay down roots and grow. Temples and Hebrew schools were established, businesses were founded, some of them in existence to this very day, and still run in the family tradition. Everything was done to build for the future to create a permanent Jewish Community. We must learn from the past and continue to build for the future, we must look beyond 1985, and we must look at the long range needs of an everchanging society.

Some changes that we have undergone is the demise of the stereotypical family, we now have single parent families, families with both parents employeed outside the home; this has given rise to the need for day care facilities, or perhaps a supervised after school program.

Due to the growing numbers of elderly we see a need for geriatric services. Some of our seniors are infirm; widowed; shut in; lonely; financially distressed; this Greater Framingham Jewish Federation must research the needs for a Jewish Home for the Aged; a Jewish Nursing Home; low cost housing for those on fixed incomes. Once the needs are researched, then we must find the means to build, sustain and support such facilities.

This Federation was founded to attend to the needs of the Jewish Community, a community that grew from the one family in 1885 to the many thousands of Jewish families in 1985, and with the support of the individualized members of that community we shall build on that foundation and look to the future growth of the Framingham Jewish Community.

Sincerely,

Beverly R. Nesson

Beverly R. Nesson
President,
Greater Framingham Jewish Federation



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Morel Cohn
Hershel Denker
Goldie Eisenberg
Isidore Eisenberg
Judy Friedland
Joel Friedman
Stephen Fox
Phyllis Goldblatt
Leslie Hill
Carole Holzwasser
Judith Itzkowitz
Baila Janock
Jane Kamer
Lynne Karas
Steven Karas
Anthony Keats
Fred Keats
Harriet Levinsky
Julie Michelson
Ellie Scherer
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Helen Segal
Robert Snider
Judy Spivak

I feel honored to be part of a Jewish community that can proudly celebrate its 100th year of existence.

Although the Greater Framingham Jewish Federation is relatively young, it is part of a national movement that began over 50 years ago when America's first Jewish Federation was founded in Boston in 1895. The purpose of Jewish Federations, then and now, was to take collective action on joint needs and purposes, to achieve together what could not be accomplished separately.

The Jewish Federation reflects the central premise of Jewish life and thought: all Jews are members of one family and the fate of each individual Jew is inextricably linked to the fate of the community, the "Kehilla" in Hebrew. The network of services and programs offered by the Federation evolves from the fundamental belief that Jews must gather together as a people and fulfill their responsibilities as Jews.

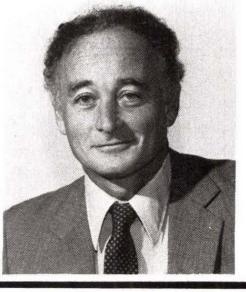
The UJA-Federation Campaign is a major factor in building the Jewish community and providing a means for Jewish identity and expression. Maimonodes taught that Jews must be more scrupulous in fulfilling the commandment of "Tzedakah" than any other positive commandment, because "Tzedakah" is "the sign of the righteous man, the seed of Abraham our Father." It has been said that a mitzvah (a Jewish commandment) is the translation of God's vision into human reality.

The Framingham Jewish community has lasted for 100 years because Jewish solidarity, the basis of the fraternity of all jews, has obviously been in effect since 1885. The Jewish community today is strong and confident, but the challenge of community building is far from over.

As long as there is a need for expanded Jewish education, services for the elderly, counseling for the troubled, financial help for the poor, job services for the unemployed, and social services for the lonely, there will be a need for a local Federation. And as long as Israel, the most powerful and unifying factor in Jewish life today, remains threatened and vulnerable, and as long as Jews throughout the world require our support, there will be a need for a UJA Campaign.

The successful completion of our 1985 Campaign goal for Operation Moses, the rescue and resettlement of our fellow Jews from Ethiopia, was a powerful example of Jewish commitment and solidarity in which we can take pride.

Let us look forward to the next 100 years of Jewish life in Framingham as a challenge to intensifying that solidarity which is the very source of Jewish pride and strength.



Sincerely,

Lawrence Lowenthal

Lawrence Lowenthal
Executive Director



The Torah, handwritten in book rather than scroll form and hundreds of years old, is the only possession these men brought with them from Ethiopia.



After completing a 12-month initial absorption program, these Ethiopian Jews will build a new life for themselves in Israel. Absorption of immigrants is a primary responsibility of the Jewish Agency for Israel, supported by Federation/United Jewish Appeal Campaigns.

The Greater Framingham Jewish Federation

Definition and Scope

Today, the Greater Framingham Jewish Federation, located at 76 Salem End Road, has grown to become the planning, budgeting, and coordinating arm of the community. The Federation seeks to meet the growing needs through its support of social welfare, health and educational agencies, fundraising activities and committee work.

Purpose

The Greater Framingham Jewish Federation is dedicated to the well being of the Jewish people. Its purpose is therefore to raise funds for the support of local, national and overseas Jewish Philanthropic agencies, to maintain links with the Jews of Israel and in every other part of the world, to enrich the educational, cultural and social life of the Greater Framingham Jewish community; to provide for central planning, coordination, and administration of local Jewish communal service, to safeguard and defend the civic, economic, and religious rights of the Jewish people, and to represent the Jewish community in interfaith and intergroup activities.

Board of Directors

At the annual meeting, the membership of the Federation, which is comprised of all contributors to the annual campaign, elects the officers and members of the board for terms of three years. The Board of Directors includes officers and members elected at large, in addition to one member representing each of 36 member organizations. The Federation services and represents the more than 12,000 Jews of the 16 town area.



Directors of the Greater Framingham Jewish Federation Board of Directors left to right: David Horwitz, Vice President; Dena Rohtstein, Treasurer; Beverly Nesson, President; Judith Cheren, Vice President; Paula Jacobs, Secretary; Harold Trager, Vice President.

Directors-at-Large

Irma Andrus ☐ Lester Bebchick ☐ Judith Berman ☐ Donald Bloch ☐ Carl Chudnofsky
Morel Cohn ☐ Hershel Denker ☐ Goldie Eisenberg ☐ Isidore Eisenberg
Judy Friedland ☐ Joel Friedman ☐ Stephen Fox ☐ Phyllis Goldblatt ☐ Leslie Hill
Carole Holzwasser ☐ Judith Itzkowitz ☐ Baila Janock ☐ Jane Kamer ☐ Lynne Karas
Steven Karas ☐ Anthony Keats ☐ Fred Keats ☐ Harriet Levinsky ☐ Julie Michelson
Ellie Scherer ☐ Stanley Schwartz ☐ Helen Segal ☐ Robert Snider ☐ Judy Spivak

The History of the Federation

by Joe Press

The power of unified communtiy action was never more clearly demonstrated than in the aftermath of Israel's 1967 war against her Arab enemies. The "Emergency Campaign" not only raised badly needed dollars for the threatened nation but also gave Jehudah Leftin ample justication to push for a permanent year round community organization.

Although the one single objective of the 1967 Emergency Appeal was to aid Israel, what did emerge was a picture of a humpty dumpty type of community. All body and no head. Something more was needed than just a tin cup held out from time-to-time. No one was more aware of this than Leftin.

For years Leftin's efforts to muster support for a permanent body carry on fundraising for United Jewish Appeal's annual campaign, and for any other purpose that might arise, met with dismal failure. With no crisis to activate the adrenelin in Jewish hearts his arguments to leave the old way of doing things found few supporters.

During the planning of the 1968 UJA campaign in the home of perennial chairman Wilfred Shapiro, he reiterated once again the need for a year-round body to unify and conduct the business of the Jewish community. And once again met with resistance.

The campaign that spring followed along traditional lines. First a breakfast followed with a pep-talk by an Israeli army officer, then distribution of cards. Never one to let an opportunity slip by, Leftin told the group that it would be the last time he would participate in that kind of campaign. Framingham requires a year round organization to do the job of raising money that it's capable of doing, he told the group. When he said that Framingham was a quarter of a million dollar town he was greeted by a roomful of laughter. His proposal, however, that a meeting be held to form a permanent organization met with a favorable response.

At a follow-up meeting Leftin was given a vote of confidence to pursue his plan of a permanent organization and elected interim chairman. At a subsequent meeting in the autumn of 1968, at the home of Lois Herman, the following provisional officers were elected: Jehudah Leftin, president; Howard Joress, vice-president; Louisa Munzer, treasurer and Lois Herman, secretary. The same slate of officers was elected in January 1969 to serve the first full term of the Jewish Community Council of Greater Framingham, the name adopted before it was changed to the Greater Framingham Jewish Federation.

With no place of its own the Council drifted orphan-like from one home to another for its frequent meetings, until Howie Joress volunteered to headquarter the infant organization in his home on Travis Drive. In 1970 he was elected to succeed Leftin as president, an office he held for the next three years. Until the Council moved into its new offices at 1812 House on Worcester Road all of its business was conducted out of an office in the Joress basement.

Although the first Council sponsored UJA campaign in 1970 raised only $13,000—a not too spectacular amount—spirits were not dampened. Intensive planning the following year paid off when the UJA drive brought in $32,000, a net gain of $19,000. The following year the results were even better when $46,700 was raised. It included a single donation of $2,500, more than had ever been donated by one person up to that time.

In 1970 Framingham applied for membership to the Council of Jewish Federations. Among the member organizations that were notified was the Combined Jewish Philanthropies. CJP suddenly awakened to the potential goldmine in its backyard that had been neglected all those years and took immediate steps to remedy the situation by staking out their claim.

In a meeting with Framingham representatives Jehudah Leftin, Howard Joress, Mervyn Allen, Mitchell Kur and Max Michelson, they tried a stick and carrot approach. But the sum and substance of their message was that Framingham was considered part of Greater Boston and should be merged, therefore, with the CJP because they intended to veto the Council's application to the Council of Jewish Federations. Seeing no advantage to merging the Framingham group decided to ignore both the invitation and threat and to go it alone.

At a meeting of the Federation members some months later to act on Framingham's application, CJP representatives once again threatened a veto, but having come that far Leftin and Joress had no intention of retreating. When the vote finally came not a single veto was cast. Framingham was unanimously elected to the Council of Jewish Federations.

After a decent interval the CJP was back knocking at Framingham's door to talk merger once again. This time the Boston agency was more flexible than before.



Scene from Celebration '84, jointly sponsored by the Federation and JCC.

A community center was promised for Framingham but nothing ever materialized. After several years of negotiations the Framingham committee concluded that the CJP people were not acting in good faith. Framingham now had the distinction of being the only maverick community west of Boston with enough chutzpah to buck CJP.

For the role he played in engineering the formation of the Community Council of Greater Framingham, Jehudah Leftin in 1972 was elected Honorary Chairman for Life. And Howard Joress in the following year was appointed to the position of executive director. Another step taken in the year 1973 was the renaming of the Community Council to its present name, the Greater Framingham Jewish Federation.

If ever there was a reason for Leftin to say "I told you so," it was in the year 1973, the year of the Yom Kippur War. Less than 24 hours after the war began, the Framingham Jewish Federation was in action. It was the nerve center all during the emergency.

Extra telephone line were brought in. Telephone squads representing Federation member organizations were pressed into service. More than 1000 volunteers took part in the massive emergency drive to raise money for Israel.

Israel had top priority. Sleep was of secondary importance as 20-hour days became commonplace. Temples became collection points for contributions, and often remained open until 10 P.M.

Support came from every quarter of the community and from every level and age. Both Jews and Christians responded with donations and offers to give blood. Young people signed up to work on Israeli farms, and local doctors and pilots volunteered their services also to the beleagured nation. The campaign raised $125,000, a marked contrast to the $26,000 raised during the 1967 War Emergency Campaign. Credit for their sucess must go to Howard Joress, Federation president, who worked around the clock organizing and managing the fundraising campaign and his squad of volunteers.

One yardstick for measuring a Jewish community is by the size of its UJA contribution. Earlier in the year as the 1973 campaign got underway, $43,000 was pledged by 92 families, almost four times as much as had been pledged four years earlier by the entire community. One thing was certain, Framingham's Jewish community had come of age.

Leftin was also instrumental in the birth of the *Jewish Reporter* because of his insistence that Framingham's Jewish community should have its own newspaper. He was the *Reporter's* first editor, which appeared for the first time in September of 1970, and was assisted by Benjamin Ellison, the business manager. After one year he was succeeded by Charlotte Davis who saw the circulation increase to 5,000 from an initial 1,900 by the time she retired in the 1976. And for newspapers in its category the *Jewish Reporter* has won a goodly share of awards during its existence.

If there were any misgivings concerning the contribution to the general welfare of the Jewish community by the Federation, they were dispelled by the constantly ex-

Guardian Division

The newly created Guardian Division of the Greater Framingham Jewish Federation was established as a vehicle for a major Campaign breakthrough in the Greater Framingham area.

I. **The Challenge**

The Greater Framingham Jewish Federation has been struggling for years to reach maturity in terms of fundraising and Jewish social services. The combined population of the 16 town area that comprises the Federation amounts to approximately 12,000 Jews, and yet the total Campaign figure in 1984 was only $373,000 - a per capita giving level of only $31. Reasons for the problems are manifold and interesting, but only action will solve the dilemma and transform the community into a dynamic and proud entity, capable of full participation in the world-wide struggle for Jewish survival.

II. **The Answer**

We are convinced that powerful and effective leadership can revolutionize the Federation. We are looking for dynamic business and professional people, successful entrepreneurs, people who are capable of confronting and overcoming the problems of a struggling enterprise; people with vision, imagination, organizational skills, presence in the community and, most of all, intense commitment to the Jewish cause.

For this purpose, we have formed a "Guardian Division" of the Greater Framingham Jewish Federation, so named because the members of this division will be, indeed, the guardians of our future.

A three pronged program has been outlined as a means of recruiting and educating top leadership potentials in the community: (1) Leadership Missions to Jewish agencies in New York; (2) Leadership Missions to Washington, D.C.; (3) Leadership Missions to Israel.

panding services it offered. In 1973, for example, B'nai B'rith in partnership with the Federation unveiled a career counseling service for the residents of member towns in order to assist young and mature men and women to make realistic educational and vocational decisions. And when it came to harnessing community sentiment in reaction to events both here and elsewhere, to forging Jewish connection, no organizatiom could match the Greater Framingham Jewish Federation.

The Federation under the leadership of Howard Joress was also instrumental in bringing out 6000 Framinghamites on May 9, 1973, to march behind their float bearing



Leslie Walitt and Helen Segal at the projector for the Jewish Film Series which the Federation, JCC, and local temples co-sponsored.

an 12-foot-tall silver torch, in a Boston parade commemorating Israel's 25th Anniversary in which thousands of persons participated.

The plight of Soviet Jews in the seemingly never ending poignant human rights drama going on in the USSR touched the hearts of Framingham Jewry. In 1976, under Chairperson Brenda Rosenzweig, the Federation mounted a letter writing campaign not only to the victims of Russia's anti-Jewish policies, but also to Soviet officials and camp commandants.

The distinction of being the first of her sex to be elected president of the Greater Framingham Jewish Federation in 1976 went to Deanne Stone, a key player in that organization's affairs.

In August of 1977 a long journey from the Soviet Union ended in Framingham for the Herman Levenson family intheir start of a new life in the United States. Under the sponsorship of the Jewish Federation's Resettlement Committee, the Levensons were given an apartment throught the generosity of E. Paul Robsham, of Waterview Apartments, completely furnished and stocked with food by local Jewish merchants.

The following month the Anatoly Rakin family arrived, sponsored by the same committee under the chairmanship of Ellen Bloch. And they, too, received the same outpouring of gifts.

Another reason for the feelings of satisfaction among the Federation people in 1978 was the final tally of its UJA campaign pledges. For the first time in the history of Framingham's Jewry it exceeded $250,000 and was in marked contrast to the $20,300 raised nine years earlier. Jehudah Leftin's confidence in the generosity of Greater Framingham's Jewry had been realized. Credit for this achievement went to Campaign chairman Harvey Stone and vice-chairman David Rosenzweig.

Also on the bright side was the Jewish Federation's "big show" on May 7, 1978, at the Framingham Centre Village Green to celebrate Israel's 30th anniversary of her independence. It attracted more than 3,000 visitors to the Green lined with refreshments and merchandise booths, to the entertainment and to hear such dignitaries as Israeli Consul Colette Avital, Senator Edward Brooke, Congressman Robert Drinan and other local celebrities. Never had Framingham Jewry seen a program of these dimensions which drew support from every temple and every organization, never before nor since. Credit for staging the "big show" must go the the Federation's inspired "Israel 30" committee which included Esta and Howard Joress, Joan Stone, Claire Stearns and Deanne Stone.

Whoever said that old age was more of a curse than a blessing never met the Jewish community's Senior Adults. No rockers for them while there were trips to go on, concerts to attend, museums to visit. With the Federation's Program Director Ruth Nathanson planning interesting and entertaining programs, the Senior Adults were living proof that as Framingham's Jewish community grew older, its spirit grew younger.

And also for the elderly was the the program which provided kosher meals to them, coordinated by Lois Aronstein, and Julia Michelson who headed the Federation's Human Needs Information and Referral Service.

The serious plight of the Soviet Jews—a never ending matter for concern—resulted in a total of five families being resettled in Framingham before the end of 1978 by the Jewish Federation's resettlement committee.

With its many programs moving successfully along the Greater Framingham Jewish Federation had indeed come of age and therefore it came as a surprise to the Jewish community when Howard Joress submitted his resignation as the executive director. It brought an end to a relationship begun in 1969, eight years earlier, when the Federation was only a gleam in the eyes of its founders.

He was succeeded by Howard Kummer, a Jewish Theological Seminary graduate. After two years in his Federation position, illness forced Kummer to resign. In 1981 he was succeeded by Lawrence Lowenthal.

Invitations from the White House seldom end up in Framingham mailboxes. On one rare occasion, however one found its way into the mailbox of Deanne Stone, Associate Editor of the *Jewish Reporter*, inviting her to attend a special briefing session in Washington on July 27, 1979, together with 50 other editors and news directors.

The Jewish Family Service, nourished financially by the Jewish Federation, came to life after a dormant existence of several years. Once again the catalyst was Jehudah Leftin who had long advocated the need for

such a service as a way of improving Jewish family life.

For all the effort and money invested in the Greater Framingham Jewish Federation, what have been the benefits to the Jewish Community? There are activities appealing to all ages. A Sholom Wagon was put into service to welcome new families that settle there. There is a central office to supply information and to help when problems crop up. Mobilizing the Jewish community is swift and efficient. Political action and community events are now centralized.

With the rapidly expanding roles the Federation and JCC were playing in the Jewish community it soon became evident that their quarters at 1812 Worcester Road were becoming too small. Someone drew their attention to a vacant ranch house for sale a stone's throw away from where they were located. Although the house met their requirements it was out of reach financially, that was until an "angel" in the form of Daniel Striar of Norwood donated $100,000 in 1980 to make the purchase possible. In February 1981 the new quarters were formally dedicated. In little more than one decade the Federation and JCC had gone from a basement operation to ownership of its own headquarters.

But with all that was happening within the Federation, the plight of the Soviet Jews was never forgotten and in 1983 a conference that drew more than 200 persons was held to discuss and determine how best the needs of Soviet Jews could be best served by the local Jewish community.

In the brief time that the Jewish Federation had been in existence first time events were not unusual. One such event in 1983 was a testimonial dinner held in Boston's Park Plaza to honor Donald Bloch for his outstanding contribution not only to the Federation and to many other facets of Jewish community life, but also to the resettlement of Soviet Jews in Framingham that he and his wife Ellen were involved in.

This past year, in 1984, the second recipient of this honor was given to Jay Gordon, a life long resident of Framingham, at the Westin Hotel in Boston, for his dedication to the Jewish community in every aspect of its religious, cultural and philanthropic life.

The creation of the Jewish Singles program introduced by Flo Kramer and others of Framingham to the Federation has turned into one of the more outstanding community programs. The 250 adult singles that attended their first group conference in the autumn of 1983 for the purpose of bringing together Jewish men and women in social and cultural activities has expanded into a group of 1,300 on its mailing list. This dynamic organization under the chairpersonship of Leslie Hill has attracted persons from as far as Boston.

UJA-Federation fundraising campaigns have given credibility not only to Jehudah Leftin's original prophesy "This a quarter-of-a-million town," but also to the generosity of the Greater Framingham Jewish community by pledging in 1982, $286,000; in 1983, $309,000 and in 1984, $373,000. From the year 1983 to 1985 there has been an increase of 30% in donations.

Two of the outstanding programs made available to the community were sponsored in conjunction with Framingham-Natick's Bay State Lodge, B'nai B'rith, included former Nazi-hunter John Loftus, who spent many years digging up information on former Nazis living now in the USA.

And on May 7, 1985, the newly appointed Archbishop Bernard Law of the Boston diocese will pay his first visit to the local Jewish community in a gesture of friendship and understanding.

In the brief period of its existence the Greater Framingham Jewish community can feel proud of its Federation and for the value of its service not only to the community but also to the State of Israel. ■



"We must learn from the past and continue to build for the future, we must look beyond 1985, and we must look at the long range needs of an ever-changing society." Beverly Nesson, May 1985.

Participants Enjoy Washington Mission

On November 1, 1984, under the sponsorship of the Greater Framingham Jewish Federation, and chaired by Murray Hack of Framingham, sixteen members of the Greater Framingham community participated in the 2nd Annual Washington Mission Program.



Washington Mission Participants: Murray Hack, Chairman; Judith Hack; Sherryl Cohen; Evans Carter; Thomas W. Maguire; Lawrence Buckman; Dick Epstein; Carl Chudnofsky; Larry Lowenthal; Rabbi Murray Levine; Roger Baskin; Steven Karas; Judy Cheren; Sam Frydman; Julie Michelson.

Co-produced by the U.J.A. and the Council of Jewish Federations, the Mission to Washington was begun in 1977 and currently registers over ninety communities throughout America as annual participants. The Greater Framingham Jewish Federation was the 873rd Mission, announced Mark Talisman, Director of CJF's Washington office and creator of the Washington Mission Program and the special dinner speaker for the group.

Mr. Talisman explained that decisions made in Washington in the coming months and years will have an effect on the critical issues of concern to the Jewish people, whether in the U.S., Israel, or around the world. The Washington Mission Program provides Jewish leaders with the opportunity to explore and understand the reasons and ways by which these decisions are made. In addition, a mission to Washington gives participants a direct channel of communication with those who make the decisions. The program is premised on the belief that Jewish leaders who understand the foreign and domestic policy issues of concern to Israel and to the U.S. will return to their communities with new insights on their role in Jewish life, and that they will therefore play a more active and sophisticated part as leaders.

Met by a U.J.A. representative at Washington National Airport after an early morning flight, the group was transported to the Israeli Embassy where Yosef Yaakov, Consul General of Israel for the Washington Embassy, gave an intensive briefing on the current situation in Israel and the Middle East.

At the Senate building the group had a working lunch period during which David Abramovitch, a legislative staff member of AIPAC (American Israel Public Affairs Committee), the extraordinarily effective pro-Israel lobby in America, analyzed the key issues of U.S. financial support for Israel; moving the American Embassy from Tel Aviv to Jerusalem; and the Free Trade Agreement which recently obtained overwhelming approval by Congress and by the President.

Following Mr. Abramovitch was Mark Siegel, a former White House liaison to the Jewish community under President Carter and currently a political consultant in Washington. Mr. Siegel offered a detailed, state by state prognosis of the upcoming election, as well as a series of political profiles on key politicians up for reelection.

At the Pentagon, the group met with Richard Dudley, head of the Israel Desk in the Department of International Security Affairs. Mr. Dudley, directly responsible for almost $2 billion in military aid and exchange with Israel, offered a strictly off the record analysis of America's regional goals in the Middle East as well as a detailed report of specific military arrangements with the Jewish state.

At the State Department, Ted Pfeiffer, a top staff member of the Bureau of Near East Affairs, and a direct participant in the 1977 peace negotiations between Israel and Egypt, offered, again, a strictly off the record report on U.S. arms sales to Arab countries, the West Bank issue, the U.S. relationship with Saudi Arabia, the war between Iran and Iraq and the current status of the P.L.O.

Dinner at L'Enfant Plaza Hotel featured a moving presentation by Mark Talisman, the organizer of the Precious Legacy exhibit, now touring America. A group caucus in which the sixteen participants discussed their feelings about the Mission, concluded the day's events.

"Without hesitation, I can say that the Washington Mission Program was one of the most exciting days I can ever remember," said Murray Hack, chairman of the event. "We questioned policy makers, we listened, we walked through the corridors of power, and we got to know our fellow participants in a very intensive way. I predict that next year we will bring a full bus load of people from our community."



First Annual Washington Mission, 1983.

Large Crowd Attends Gordon Testimonial

On Sunday, December 2, 1984, over 250 people gathered together in the glittering Essex Ballroom of the Westin Hotel in Boston to pay tribute to Jay Gordon and the UJA-Federation cause which he supports—one of the largest gatherings in the history of the Greater Framingham Jewish Federation Campaign.

"We were thrilled at the wonderful turnout for Jay Gordon," declared Joel and Polann Dubrow, Chairpersons for the Dinner. "Jay has given so much to the community—both the Jewish and non-Jewish community—and we are deeply moved that so many people who know and admire this man come to pay their respect and to support the UJA-Federation—a cause he has supported all his life.

David Horwitz, 1985 Chairman for the UJA-Federation Campaign, announced that $69,123 in pledges and contributions were submitted at the end of the Dinner—a 21.3% card for card increase over last year.

The evening's program unfolded against the backdrop of a huge UJA banner proclaiming "Share the Vison". Dinner Chairman Joel Dubrow presided over a series of speakers and testimonies which praised both Jay Gordon and the UJA-Federation.

After Rabbi Murray Levine's invocation, Consul General of Israel, Michael Shiloh brought special greetings from the Jewish State, and reaffirmed the unshakable bond that unites Israel and America.

Keynote Speaker Congressman Barney Frank focused his remarks on the strong and legitimate relationship between American Jews and Israel. "The concern of American Jews for Israel is wholly within the long American tradition of ethnic and racial loyalties to a homeland," explained Congressman Frank, "and yet, no one ever accuses Greek Americans or Portuguese Americans or Irish Americans of 'dual loyalty', a charge frequently and ignorantly leveled against American Jews."

Congressman Frank pointed out that a free, independent and secure Israel is in the best interest of the United States: Israel shares America's democratic values, as well as her historical and spiritual outlook and is her strongest military ally in the Middle East.

In fact, advocates of human rights and advocates of real politik both defend Israel and America's commitment to her security.

At a time when foreign aid is not very popular on Capitol Hill, Israel still receives the largest support of any nation. "Israel's popularity is so strong, in fact, that she pulls along the entire foreign aid package," Congressman Frank explained.

Israel's present economic woes can be clearly understood. Born out of hostility and war, Israel had to build a nation while defending herself, an expensive challenge for which she is paying very dearly today. On a per capita basis, Israel is carrying the largest debt in the world.

Supporters of Israel need not avoid criticism of Israeli policies, however, Congressman Frank said. Criticism is often a mark of friendship and, in fact, avoidance of criticism can be harmful to a friendship.

After dining and dancing to the music of Bo Winiker's orchestra, the program resumed. Beverly Nesson, President of the Greater Framingham Jewish Federation, presented a moving appeal on behalf of the United Jewish Appeal-Federation Campaign—the central fund raising entity for Jewish human servies in Israel, at home, and throughout the world. Citing, in particular, current rescue efforts on behalf of starving Ethiopian Jews, Mrs. Nesson reminded the audience that the Jews are one people and the fate of a beleaguered Jew in Ethiopia, Syria, or Argentina affects a Jew in the Greater Framingham area.

Joel Dubrow introduced Jay Gordon, honoree of the event, who was presented with a 1400 year old Herodian oil lamp by David Horwitz, 1985 UJA-Federation Campaign Chairman.

Jay Gordon responded by thanking his family, friends, business associates, and fellow Jews for attending the dinner in his honor. He reminisced about the 50 years he spent in Framingham and, in particular, his Bar Mitzvah in 1936 when the entire Jewish population of 30



David Horwitz, Campaign Chairman; Jay Gordon, Honoree; Joel Dubrow, 1984 Dinner Co-Chairperson.

families turned out for the event. "Now, the Jewish population in Greater Framingham numbers in the thousands," he exclaimed, "and we are a strong, vibrant, and proud community."

Jay Gordon called for the strengthening of Jewish compassion, a concern for the disadvantaged both around the world and at home, and, most of all, an end to apathy, a human fault he has fought against all his life.

Special thanks were given to the Dinner Committee which included Ellen Bloch for Reservations; Ellen Bloch and Polann Dubrow for Seating; Judy Krasnoff and Polann Dubrow for Dinner Arrangements; Stanley Berkovitz the Zayre Liaison and Michelle Cunha, the Chamber of Commerce Liaison.

The benediction was given by Rabbi Donald Splansky of Temple Beth Am of Framingham.



Head Table Guests (L-R): Standing: Jack Nesson, Joel Dubrow, Jay Gordon, Michael Shiloh, David Horwitz. Seated: Beverly Nesson, Polann Dubrow, Ruth Gordon, Ruth Shiloh, Connie Horwitz.

Scenes from Bloch Testimonial



Head Table Guests (L-R): Standing: Donald Bloch, Ellen Bloch, Harold Trager. Seated: Judy Chyten, Verna Trager, Beverly Nesson.



Women's Division

Dedicated to the idea that each woman must make her own individual statement as a responsible Jew in the community, the Women's Division has since 1973, engaged in a fund-raising campaign which annually has provided hundreds of thousands of dollars in life-giving support for Jews all over the world.



Deanne Stone, Founder, GFJF Women's Division; President, National Women's Division with Bunny Sepinuck, GFJF Women's Division President.

Campaign

The Women's Division Campaign officially began with a Solicitor Training Session on September 17. This session was geared to the Major Gifts Campaign and concluded with a special Luncheon and Chinese Cooking Demonstration given by Linda Loui of the "Asian Gourmet," at the home of Michelle Rosen. This event honored those women who pledged a minimum of $250 for the 1985 campaign.

"As we reached out into the community through our Awareness and Lecture Series, the understanding of a Women's Gift and the importance of that gift to our local campaign was transmitted. A Women's Gift helps Israel and its people and here in our local community," said Harriet Levinsky.

Major Gifts Luncheon

The Women's Division of the Greater Framingham Jewish Federation held its major gift luncheon at the home of Michelle Rosen on Wednesday, November 7th. The Major Gifts Luncheon was prepared by Linda Loui of the Asian Gourmet, who demonstrated ways to adapt Chinese recipes for the Jewish home.

Women attending this luncheon pledged a minimum of $250 to the 1985 Campaign, on behalf of Jewish needs locally, nationally, and abroad, especially in Israel.

Roberta Holland, of Providence, Region I Co-Chairperson of the United Jewish Appeal Women's Division shared with guests her recent visit to Israel. Mrs. Holland also described Missions to Israel of special interest to women.

Women Discuss Care for Aging

The second lecture in the Women's Division series was a great success, according to co-chairpersons Barbara Naditch and Irene Rubin. The 5 member panel discussion was held at the Kathleen Daniel Health Care Facility in Framingham.

Charlotte Leavitt, Director of Continuing Care, Framingham Union Hospital, began the discussion by explaining the role the hospital plays in helping prepare patients and their families upon their discharge from the hospital.



Joan Gay, Director of Hospice for the Visiting Nurse Association of South Middlesex, explained the hospice philosophy of care as allowing the patient the highest

quality of life until death. This is accomplished by focusing not only on the physical but emotional and spiritual well being of patients and family.

Candace Mandell, Executive Director of Jewish Family Services, described their services by means of case studies which includes a diagnostic evaluation, individual and family therapy sessions and referral to appropriate services. Ms. Mandell stressed a coordinated approach to evaluate the person as a whole in order to best assist the elderly individual and their family in coping with the myriad of problems surrounding aging.

The last panelist was Mr. Robert Whitkin, Administrator of Kathleen Daniel Health Care facility. Mr. Whitkin first stated that it was important to remove a family's misconception about nursing homes by offering prospective patients and families an in-depth tour of the facility which will often relieve the guilt felt by family members. Kathleen Daniel is a multi-level care, skilled nursing facility for those needing different levels of medical attention.



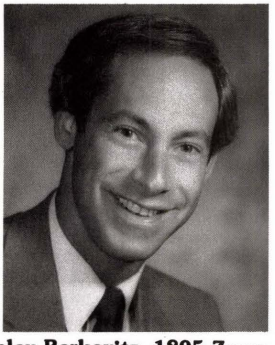
Connie Horwitz, Gift of Life Dinner Chairperson.

Tom Cottle Featured Speaker at Women's Gift of Life Dinner

Dr. Tom Cottle was the keynote speaker on Tuesday evening, April 23, when the elegant Patio Room of L'zabeth's Restaurant, Westboro, served as the springtime setting for the Women's Division first annual Gift of Life Dinner. Given to honor women pledging a minimum of $52 to this year's Women's Division campaign for the United Jewish Appeal and community services, this event "truly capped the efforts of the many women who have worked so hard this year to revitalize Women's Division for Greater Framingham," noted Mrs. Bunny Sepinuck, Women's Division President. "Under the chairmanship of Mrs. Connie Horwitz of Hopkinton, we had a very exciting and very memorable evening with Dr. Cottle."

Because this dinner was, above all, a fundraising event, with monies supporting local services, as well as the UJA Campaign for Jews in need worldwide, the $52 minimum pledge level was established for this annual affair.

"Ultimately," concluded Mrs. Horowitz, "we hope that Federation area women from throughout such towns as Milford, Southboro, Franklin, Ashland, Holliston, and Marlboro will find it in their hearts to come together with other women from Greater Framingham. This was not only an opportunity for all of us to meet each other, but to help create a warm, vital Women's Division throughout our communities . . . and, of course, to give our own Gift of Life to the many Jewish children and adults—especially the elderly—in need."



Stanley Berkovitz, 1895 Zayre Campaign Chairman

Zayre Campaign

Kicking off the 1985 UJA/Federation Campaign early last fall, Chairman David Horowitz announced that Stanley Berkovitz, Vice President at Zayre Corporation, had accepted the Chairmanship of the 1985 Zayre Campaign.

Bernard Ginsberg, 1984 Zayre Campaign Chairperson, presided over that largest Zayre Campaign in the history of the Greater Framingham Jewish Federation—$34,000, a 69% increase over 1983. "I am confident that the 1985 Campaign will break last year's record," Mr. Berkovitz announced.

The Zayre Campaign accounts for almost 10% of the entire UJA/Federation Campaign in Greater Framingham.

Joyce Modell Nyer

1946-1984



The Jewish Community of Greater Framingham was deeply saddened in October, 1984 at the passing of Joyce Modell Nyer. Devoted wife of Paul Nyer, and mother of Emily and Jonathan, Joyce's courage to pursue the development of a new chapter in the history of the Greater Framingham Jewish Federation's Women's Division continues to serve as an inspiration to all those involved. Along with Mrs. Bunny Sepinuck, Joyce served as Co-President at a time when only they had the vision of a revitalized Women's Division. Recruiting the women that serve as today's leadership, Joyce led with purpose and conviction. She will be remembered not only for her keen intelligence and deep warmth, but for the vibration of life that radiated from within her even as her illness worsened. Joyce Modell Nyer was and always will remain a woman to care about and admire. She was a giving Jewish woman deeply concerned about our Jewish Community.

C.H.H.

Super Sunday '85

"Have a positive attitude and smile." This was the advice given by Max and Millie, two lifesize puppets who appeared in an amusing solicitation training videotape. Super Sunday volunteers listened attentively as they prepared to take their places at the telephones. It promised to be a day full of emotion. A kind of fulfillment that comes with being party to the generous response of hundreds of Jewish families in the Greater Framingham areas. Families who respond to the appeal for donations knowing their contributions are used to aid Jews in life-saving ways throughout the world.

At times the job can be difficult. For the volunteer each moment of the dialogue is integral. It's a time to educate, give someone the opportunity to give, and to come that much closer to meeting Jewish needs. "Thank you very much Mr. Greenberg. That is a very generous gift." It is so rewarding to be on the phones, and a call like this one is just the adrenalin to go on and dial the next number and the next. The two hour shift passes very quickly.

Super Sunday has become an annual community event. Super Sunday has become an increasingly important vehicle for raising funds for the United Jewish Appeal and the Greater Framingham Federation Campaign. This year's effort raised over 20% of the annual goal for this year's campaign. 40% of this money is allocated to local community needs: the Jewish Federation, Jewish Family Service, Jewish Community Center, *The Jewish Reporter*, Senior Adult Programs, singles activities, and more.

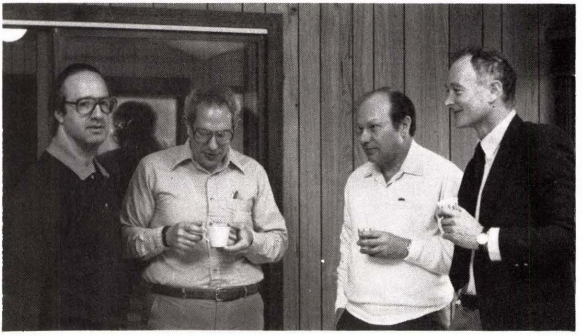


Super Sunday Committee was expertly co-chaired by brothers Fred and Tony Keats. Together with a group of ten dedicated and caring people, those volunteers spent many hours of their valuable time to ensure a truly Super Sunday. With the help of nearly 100 community members, by 4 p.m. the day of Super Sunday, the Federation had already reached their goal of $50,000. By night's end over $64,000 in pledges were secured. This year's Super Sunday was just that.



At the Phones

Super Sunday Volunteers



The Jewish Reporter



The Reporter Staff, a team of dedicated and able volunteers.

The *Jewish Reporter*, the voice of the Greater Framingham Jewish Community published by the Federation, is entering its fifteenth year. The *Reporter* is mailed monthly free of charge to all identified Jews in 23 communities in the metrowest area. Circulation is now over 6,200.

The first issues of the *Reporter* were published in 1970. At that time the paper was published jointly by the Greater Framingham Community Council (the original name of the Federation) and the Jewish Community Center of Greater Framingham. The late Yehuda Leftin was the first editor; Louise Hyatt and Elaine Silver were co-editors. These were volunteer positions. The first paper had eight pages, and had a page size similar to that of the current *Reporter*. Starting with the third issue, Charlotte Davis became the editor, a position she held until July of 1977. Initially Charlotte was a volunteer; later she became paid editor, as the role of that position became more demanding.

In September 1973, the Federation took over sole responsibility for the publication of the *Jewish Reporter*, and has continued in this role since then.

In 1974, the *Reporter* received top honors in the public relations competition sponsored by the Federation's parent body, the Council of Jewish Federations.

The responsibility for running the paper shifted to Howard Joress, the Federation's Executive Director, in August, 1977. Howard continued as editor until he left the Framingham area for another Federation position in July 1978.

Since then, the *Jewish Reporter* has again been run by volunteers. Yehudi Leftin and Deanne Stone became co-editors in August 1978. Harvey Stone became Editor in May, 1980, a position he still holds. Morel Cohn and Deanne Stone are Associate Editors.

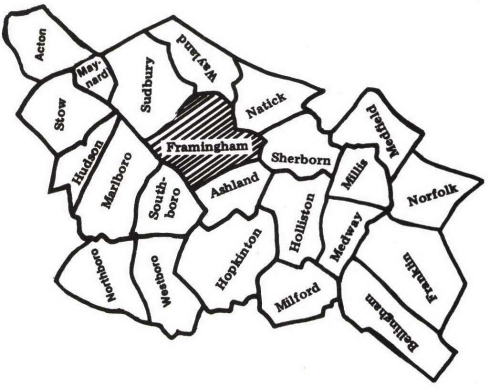
Most Federation newspapers receive a subsidy. However, because of the group of dedicated volunteers that work on the publication, the *Jewish Reporter* makes a "paper profit." Each year the *Reporter* returns to the Federation several thousand dollars to cover the cost of the office space, phones, etc.

In addition to the three editors, the editorial staff includes Sheila Abrahams, Judy Friedland, Judy Spivak and Marcia Pordes. Bonnie Rosenthal does ad layout. In addition to two paid ad salesmen, volunteers in the advertising staff include Helen Segal and Wilfred Shapiro. Gerry Brody, Marion Burck, Judith Grossman, and Sylvia Tock are proofreaders.

For many years the paper was typeset in Worcester and printed in Auburn both far from the Federation office. For the last four years, the *Jewish Reporter* has been typeset and printed by the *Middlesex News*.

The paper includes a mix of local, national, and international articles. Wire services used are the Jewish Telegraphic Agency (JTA) and the World Zionist Press (WZPS). Articles from the Near East Report, a publication associated with AIPAC, the "Israel Lobby", are published on a regular basis. Local columnists who contribute on a regularly basis include Albert Schlossberg (Thinking Out Loud) and Ellie Deaner (the cooking column). During the early years of the *Reporter*, Joe Press wrote a column about the history of the area's Jewish community.

The editors and staff of the *Reporter* are continually striving to improve the quality of the paper and make it responsive to the local Jewish community which it serves.



Communities served by the Jewish Reporter

The Community Relations Committee (CRC)

Co-chaired by Ellen Bloch and Paula Jacobs, The Community Relations Committee (CRC) is actively involved in identifying and responding to issues affecting the Jewish community here and abroad. Committee subgroups include: Soviet Jewry, Holocaust Commemoration, Jews in Troubled Lands, Telegram Bank, Interfaith Relations, Mid-East Affairs, and Domestic Affairs.



The CRC sponsored a visit by Congressman James Shannon.

Major areas of concern include:

- Interpreting Israel's position and needs to the local community and to government officials;
- Marshalling public opinion on behalf of justice and freedom for Soviet Jews and other oppressed communities;
- Promoting equality of opportunity;
- Ensuring freedom of religion and separation of church and state;
- Encouraging amicable relations among all groups

In recent years, the Community Relations Committee has sponsored programs on topics relating to the Holocaust, Soviet Jewry, Ethiopian Jewry, mideast affairs, interfaith relations, and Jewish medical issues.



"Judaic Perspectives on Abortion" Debate

Cable Television

Within the past few years cable television has grown to become a more influential form of the mass media. One unique aspect of cable television is its ability to personalize programming for each community through its *public access* channel. Public access is just as it states—the public's opportunity to gain access to produce shows relevant to a sector of the community. Jewish groups have become increasingly active in their utilization of public access. Within the past few years the Greater Framingham Jewish Federation has joined the nationwide endeavor to present relevant issues of our community to Jew and non-Jew through a favorite medium—television.

Our first program was produced from the Bureau of Jewish Education, Boston. It presented educational background about Passover in a Sesame Street format geared to four through eight year olds. Wanting to involve our own community and use its talents, the following year the Federation planned three holiday programs. These programs, produced by Phyllis Goldblatt, were: *The Sound of the Shofar: A Look at the High Holidays, Lights of Freedom: A Look at Hanukkah,* and *From Slavery to Freedom—A Look at Passover.* The shows involved the hard work of many community members including our rabbis, as well as the cooperation of various local community cable stations. Funding for a large part of these programs came from **Zayre Corporation.**

Recently we have succeeded in expanding our programming beyond local productions. By using the Newton produced Aleph show we were able to present the "Jewish Cable Experience Series" on Framingham Community Cablevision local channel 23. This series is a first in our area—the first time our community has had a weekly slot for cultural, educational, and political issues of Jewish interest. The series highlights the Aleph show produced by Moshe Waldoks, co-editor of *The Big Book of Jewish Humor*, lecturer, humorist, Professor of Jewish studies at Clark University. Aleph programs range from an evening of Yiddish music, Mae Rockland teaching woodcuts and exploring Jewish arts, to Jewish geneology, interviews with Jewish authors, and exploring political situations such as Jewish-Black relations. The series also includes local community productions. The thirteen week series has been funded in part by **ERA John Nelson Realty, Mel's Towing and Auto Service, Reliable Leasing Corporation, Research Data Inc., Rains Bakery, The Bread Basket, and Gordon Real Estate Corporation.**

Plans are to continue to air the holiday program series on various public access stations in the Greater Framingham area. We intend to maintain a Jewish Cable series and work to bring the Aleph show to many more towns. (Natick is already airing Aleph every Wednesday at 6 p.m.) We hope you will continue to help us with your interest, support and ideas.

A Glance Backward

Continued from p. 4

after an unexpected windfall of $1,000 had dropped into their laps. It was like manna from heaven and, ironically, came from Richard Long, a Christian. Having made a wealth of money manufacturing military equipment during World War I, Mr. Long donated $1,000 to every church and synagogue in Framingham in a gesture of thankfulness.

It was only natural for the Jewish families to be clannish and reside in the same neighborhood. Not only did it solve their social problems but also made for mutual helpfulness. It gave that section of South Framingham its unique character and earned it the label "Jewville."

Because of Framingham's location the Jewish wayfarer was a familiar figure, rapping at Jewish doors for a meal, a bed, or a few pennies. Pride and religious spirit within the Jewish family contributed $3 a year into a special fund for the poor. Years later, the Independent Hebew Congregation had married into the United Hebew Congregation in 1929, the Morton Street synagogue was converted into a wayfarer's lodge for transients. After World War II the building was given to the Jewish War Veterans and used as a meeting room until it was condemned by the building inspector and demolished.

Framingham's Jewish community claimed not only a synagogue but, also, a mikvah as well. It was built by Harris Porter in the rear of his building on Second Street which had housed Shuman's factor, and was under the watchful eyes of Mrs. Samuel Kraslofsky. It had five bath tubs and as charge of 2¢ was levied on women using it. It was subsequently located at 5 Waverly Court.

President Woodrow Wilson's call for men to fight in "this war to end all wars" when America entered World War I was heard in Framingham's Jewish quarter. Considering how small they were as a percentage of the population, the number of Jewish sons that entered the armed forces was truly impressive. Their names were: Arthur Barger, Samuel Dector, Abraham Porter, Samuel Hill, Jack Kraslofsky, Louis and Samuel Lebewohl, George, Harry and William Mason, Louis Miller, Charles and Samuel Silverstein, Joseph Steinberg, Louis and Edward Rosenblatt, Hyman Aarons, and Morris Solomon. Most of them served in the famed Yankee Division.

By 1929, Framingham's Jewish population had swelled to more than 125 families and both congregations, after settling their differences, adoped the name Independent-United Hebew Congregation.

While the men occupied themselves with the synagogue and cheder, fifteen women, in the waning months of 1929, met in the home of Lillian Hill and agreed to form a chapter of Hadassah. Charter members included Lillian, Pauline and Mollie Hill, Bessie Porter, Esther Mason, Mollie Edelstein, Alice Miller, and president elect Rose Porter.

Inspired by the example of Henrietta Szold, Hadassah's founder, they raised money for Palestine, land reclamation, medical facilities, and vocational schools. From its original 15 members the Framingham chapter has grown to more than 550 members. In September of 1975 a second chapter was formed—the Bayberry Chapter—which now has more than forty members.

Long before Abraham and Lena Goodwin's boys, Ted and Sherwin, achieved prominence in Framingham's business establishment, their daughter Miriam brought home another first to Framingham's small but growing community. In June, 1931, she became the first Jewish girl to graduate from the nation's oldest Normal School, Framingham State Teachers College, which then bore the name Framingham State Normal School.

Her outstanding school record brought her a teaching appointment in the Framingham school system, the first Jewish girl to do so. Other Jewish girls followed her example and enrolled in the State Normal School.

Another organization to make an impact on local Jewish life was the Jewish War Veterans. Post 157 was formed on November 5, 1937 at a Zionist rally in Framingham, during the Hitler horror, at a time when the need for a Jewish homeland became more and more evident. Months before the USA entered World War II, Post 157 of the JWV engaged in boycotting German-made goods and sending money and clothes to aid the war-stricken British. They gave blood, bought and sold War Bonds, collected scrap metal, served in Civil Defense, sent packages to men and women in the military service, and rendered many more vital services.

One of the "war babies" to come out of World War II was B'nai B'rith's Bay State Lodge. It was born in 1942, after Samuel Lerer of Maynard held a meeting with prominent Framingham Jewish businessmen in the home of Harry Carey. Their first president was Maxwell Gordon, a man who played an active role in both business and religious communities.

The newly formed lodge, during those war years, directed its energy to providing hospitality and recreation for soldiers stationed at the Muster Field, behind the State Police barracks and off Concord Street. And to the wounded who began to roll into the newly built Cushing Army Hospital from battle zones around the world, they brought friendship and a renewal of interest in Jewish life.

To the early Jewish settlers death was as much a part of life as birth, and a local burial ground was as vital to their needs as a synagogue. Why should they be forced to journey to Worcester or Woburn or Dedham when one of their own died, they asked themselves?

Somewhat discouraged after being turned down by the Town of Framingham for a cemetery permit, Lazarus Marinofsky, a Natick businessman and resident, turned to the Town of Natick for a solution to the cemetery problem. In mid-year 1909, a permit was granted to the Independent Hebrew Workman's Cemetery Association of Framingham, whose trustees were Samuel Levin, Isaac Mason, Marcus Silverstein, Frank Barger, Samuel Enkin, Harris Lander and Lazarus Marinofsky. On August 12, 1909, they purchased three lots on Pond Street, Natick from a Lucinda Farnsworth, and eight years later on January 2, 1917, the Natick land was transferred to the Hebrew Cemetery Association.

It wasn't until the death of Joseph Shagrutsky—grandfather of Morris Solom—on April 8, 1919, that the cemetery was given its first adult grave. On July 18, 1941, the cemetery was enlarged by the addition of four more lots.

The single requirement to join the Hebrew Cemetery Association was the necessity to be a member in good standing of a Framingham or Natick congregation.

October 1, 1929, marked the first anniversary of the unification of both Morton Street and Coolidge Street synagogues. Drawing support from 115 members they entered a decade of mutual cooperation that could only spell growth and progress for Framingham's Jewish community.

Religious education during that early period was hit-or-miss until the Coolidge Street shule came along and provided a one-room cheder and teacher under community sponsorship. Teachers—usually former yeshiva students from Russia or retired businessmen—were a far cry from the calibre of today's Jewish educators. They came and went with embarrassing regularity, seldom remaining more than two years. Small wonder that the children learned little more than reading, writing, and bar mitzvah requirements. Spare the rod, spoil the child was then the prevailing philosophy of the Hebrew teachers, and many a coat hanger was broken on the backs of practical jokers, or to pound learning into the slower students.

More often than not the teacher was obligated to serve also in the dual capacity of *shochet* (ritual slaughterer). They never allowed anything to interfere during classtime with teaching the *aleph-bet* of Jewish learning, unless it came with the arrival of a condemned chicken in the hands of a Jewish housewife. Then all would retire outdoors behind the synagogue where the teacher turned shochet performed the ritual killing of the fowl before his audience of curious, giggling youngsters. For their services teachers received an average salary of $20 a week.

The Y.M.H.A. branched out to Framingham shortly after World War I broke out in 1914 and, for the next decade or so, it provided the young people in town with a place to socialize.

Interest in Zionism flared up in Framingham at the close of World War I. Sparked by Chaim Weizmann's influence and the Balfour Treaty, the younger people formed a chapter of the World Zionist Organization here. But with time, interest waned and the organization faded from the scene.

In 1940, as Hitler continued to make invasion news, Congress awoke and passed the Selective Service Act authorizing the conscription of American men into the armed forces.

George Mason was appointed the chairman of Framingham's Draft Board and it was the lot of another member of the Jewish community to win the dubious honor of being the Town's first draftee inducted into the army.

During the two decades spanning both World Wars, Framingham's Jewish community not only had doubled in size but, also, had grown more affluent. It had a kosher butcher and baker, a Hebrew school, synagogue, ladies auxiliary, and cemetery. All their basic needs, but one, were filled. They had no rabbi. From time to time the subect was raised, then tabled. And with good reason. Israel Kazis, their young Hebrew teacher could not only teach children but could also deliver a good sermon and expound on Torah. The reputation he established as a rabbi of Temple Mishkan Teffila in later years was nothing more than an extension of the reputation he established for himself in Framingham.

The time came, however, when Israel Kazis left for the seminary to study for the rabbinate. Now there was no other choice but to lay the groundwork for hiring a rabbi. Dues were raised to $10 a year, from $6, when they finally engaged Framingham's first rabbi in May, 1940.

Less than two years the search was on for another rabbi. Rabbis came to Framingham and left, like the ebb and flow of the tides, seldom remaining more than two years. They came with high hopes and aspirations only to see them go up in smoke.

Among the second or third generation of descendants of Eastern European immigrants, a trend had begun away from Orthodox services to Conservative. In 1944 a group of dissidents broke away from the Independent-United Hebrew Congregation and led by Maxwell Gordon, Nathan Miller and James Kofman formed Temple Beth El. They bought an old frame house on 48 Clinton Street where they conducted Conservative-style services for their 22 member families. Hebrew School, however, went on as before with no distinction between children of either congregation. Two years later, in 1946, the members of Temple Beth El invited the other congregation to use their building for Hebrew School and the living quarters for the rabbi, because of the deteriorating condition of the Morton Street synagogue where classes were being held.

It was an offer to good to pass up. But even better, working together for a common purpose brought both congregations one step closer together. From time to time feelers were sent out by people of both congregations on the possibility of merging. Neither one, however, officially wanted to take the initiative and be the bridegroom. Temple Beth El members, however, proved to be more flexible, and, on June 7, 1949, at a special meeting in the Coolidge Street synagogue, represented by Maxwell Gordon and James Kofman, they offered to pool all the temple's resources, including title to the property on Clinton Street, if they merged their congregations.

One year later, when there was still no linking up both congregations, Temple Beth El demanded the removal of the Hebrew School from its premises. Whether this quickened a fusing of both factions isn't known. What is known, however, is that merger talks soon took place in March, 1951, between top level officers in the privacy of Harry Carrey's home. Differences were unknotted. On March 13, jubilation swept through the Jewish Community at the news that both boards of trustees, meeting jointly at Temple Beth El, had unanimously voted to hold a combined membership meeting to form a new congregation and elect officers. In a gesture of unity the Hebrew School was invited back to Temple Beth El.

On March 29, 1951, a join meeting of both congregations was held to ratify the Articles of Merger and to choose a name and elect a board of trustees. All matters were disposed of unanimously with the exception of choosing a name. Now that there was peace and harmony,

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Constituent Agencies

Jewish Family Service

The family as it is known today is vastly different from what it was 100 years ago when our Jewish ancestors began to settle in this area. Due to technological advances our society has become more mobile. This has meant the breakdown of the close-knit extended family and the formation of the nuclear family that now relies heavily on external support such as friends. We have felt the influence of the women's liberation movement on the family. A woman is no longer automatically expected to stay home to take care of her husband and children. Some have chosen this route, while others have opted to enter the work force, for economic, social, and/or psychological reasons. Now, women and men are beginning to perceive women as equal to men. We have also experienced the impact of mass media on our impressionable children, with the rapidly increasing influence of drugs, alcohol, and sex on our pre-teens and teens. In addition, we have witnessed the dissolution of ethnic neighborhoods and the greater integration of our Jewish population into the general community. For some this has meant a freer, more comfortable existence. For others it has resulted in a sad weakening of religious and cultural bonds.

As a result of these and other influences, we have experienced a disturbing increase in divorce and the breakdown of our nuclear family.

Thus family patterns may have changed over the past 100 years, but the need for support through difficult periods is still as strong as ever.

It is with these needs in mind that Dr. Jehudah Leftin, with the help of other concerned members of our com-



Candace Mandel, LICSW, SM Executive Director



Alezah Eisenstein JFS Office Manager

Services provided by Jewish Family Service include:

Psychotherapy

Individual, couple and family psychotherapy by licensed mental health professionals is provided in order to help clients resolve their problems.

Examples of the types of difficulties about which people have contacted JFS are depression, marital problems, loneliness, anxiety, teenagers leaving home, behavioral problems with children and other intergenerational problems such as difficulties between middle-aged children and elderly parents.

Adoption

JFS provides a wide range of support and counselling services to expectant mothers considering adoption. These services are also provided to children being placed for adoption. For couples interested in adoption the agency provides consultation, home studies, placement, and post-placement follow-up services.

Jewish Family Service is involved with two different kinds of adoptions. In the first type the adopting couple is placed on a waiting list until a child becomes available. This is known as traditional adoption. The second involves an innovative approach called identified adoption. In this type of adoption with the assistance and referrals provided by JFS, the couple can pursue their own possibilities of finding a child to adopt. In both instances JFS does the home study and post-placement supervision.

Information & Referral

The Information and Referral Service provides people with information about community resources and refers them to the resource most suited to their needs.

Examples of requests include information regarding homemaker services, nursing homes, transportation services and day care providers.

Family Life Education

Family Life Education is a workshop or series of seminars about family living. Information about issues related to the family is presented and discussed. Examples of Family Life Education include "Meeting the Needs of your Aging Parent," "Answering Your Children's Questions about Sex," "Marriage," and "Stress."



Paul Dubroff, LICSW, Director of Adoption Services



Ilana Adler, LICSW, in therapy session with client.

Our services are provided for the members of the 16 town area of the Greater Framingham Jewish community. With the generous support of the Greater Framingham Jewish Federation, and the Board of Directors and general membership of Jewish Family Service, we are able to offer our services to everyone, regardless of their ability to pay. Remember, we are here for you whenever you need us.

A Glance Backward

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what better name suited the occasion than Beth Sholom (House of Peace) someone suggested. An overwhelming majority thought so, too. The name finally adopted was Congregation Beth Sholom and Community Center.

Three years earlier a notable event occurred that set 1948 apart from all other years and sent a thrill into the marrow of every Jew in Framingham, Orthodox and Conservative alike. It was the birth of Israel, and enough to make Bertram Bean, fresh from World War II drop everything and rush off to fight with the Hagganah when the Arabs attacked the infant state. Following his premature death in 1964, Bert Beam's name was memorialized by Framingham's A.Z.A. Chapter which took it for its own.

Equal rights for women were not a focal point of public opinion as they are now. Women's faces were noticeably absent from synagogue meetings. What voice they had when they attended was more or less a concession to them as fundraisers. It finally led to a debate at an early meeting of the newly formed congregation, which ended with a decision not to invite them to all general meetings, only certain ones.

What thoughts the women had about their second class status in the congregation they kept to themselves. What exchanges took place in the privacy of the home must be left to conjecture. The fact is, however, that less than two months later there was a change of heart, and women were given a voice at all general meeting matters, all except religious ones.

In the closing days of 1951, Framingham's Jewish community, infused with a new spirit and vigor, launched an all out drive to build a community center at 48 Clinton Street. The following year, however, the project was discarded in favor of building a temple.

The projected temple to replace the former Beth El building on Clinton Street raised the fear among a small group that the "mother" shule on Coolidge Street would be sold in order raise money. They appealed to the Rabbinical Court for support in preventing the sale of the only synagogue they had ever known. Without hearing both sides the Court decreed that "as long as there is a minyan of worshippers in the synagogue on Coolidge Street, it is forbidden to sell said building."

The decree was greeted with resentment by many of the members who attended the January 1953 general meeting because the rabbis had made a judgement before hearing the other side of the dispute. A motion to reject the decree was passed by a wide majority but not before 25% of the attending members walked out in protest. Offers to mediate the dispute came from Associated Synagogues of America and Yeshiva University. But the cleavage was too deep and too wide for an outsider to heal the breech, and a split seemed imminent.

Matters got worse when the Beth Sholom officers received a letter from the dissidents demanding the keys and all the property belonging to the Coolidge Street synagogue, and, inasmuch as they were the United Hebrew Congregation, no one could use the property without their permission. To counteract this move the Beth Shalom people legalized the transfer of all property to their congregation from the United Hebrew Congregation.

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The Jewish Community Center

By Joe Press

Like the baby that is born prematurely, The Jewish Community Center had to go through a period of incubation before it could stand on its own two feet.

The year was 1961 when James Gilman, the president of Bay State Lodge, B'nai B'rith, called a meeting of organization representatives to discuss the absence of adult leadership for local B'nai B'rith youth organizations, and to invite their assistance. Jehudah Leftin, representing the Jewish War Veterans, proposed that a community center should be formed. His only support came from other representatives of the JWV who were present.

On their own they went for aid to the National Jewish Welfare Board, the cover assocation for community centers, but nothing materialized.

Leftin, however, wasn't the first person to propose a Jewish Community Center for Framingham. Almost a decade earlier it was also a goal of Louis Gustat and James Kofman, members of Temple Beth El. As a matter of fact, the name adopted by the merger of Temple Beth El and the United Hebrew Congregation was Congregation Beth Sholom and Community Center. But the demands of a growing congregation left no room for community center activities.

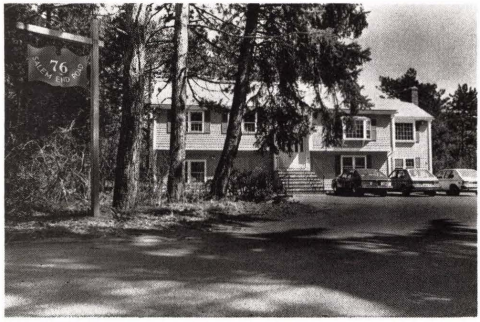
Another proponent for a community center in the mid-fifties was Jack Stein, a recent arrival to the local area. His efforts to enlist community cooperation met with resistance at every level. When he turned to the Combined Jewish Philanthropies for help he found them unsympathetic. He was told that Boston had plenty of community centers and Framingham people could use those facilities if they wanted to.

In 1968, Temple Beth Sholom's Social Action Committee headed by Noah Gordon focused on the Jewish community. A survey by the committee uncovered the need to improve recreational facilities for adolescents and concluded that a Jewish Center was needed in Framingham. This was the committee that gave its blessings to the splinter group that broke away the following year and organized the Jewish Community Center.

Like the Jewish Federation, the Jewish Community Center also had its hard-rock catalyst. None are more deserving of recognition for giving the Center the breath of life than Mervyn and Gloria Allen.

The Community Center, like a butterfly emerging from its cocoon, made its debut in July 1970. After years of lying dormant in a bed of community disinterest, its time had come to awaken. Without the hours of groundwork by the Allens the debut would have come at a much later date.

Merv Allen not only saw his Community Center materialize out of a dream but was a charter board member, and as president during the first three terms he guided the infant organization through its formative years. In 1972 he was made Honorary President for Life.



The Federation and JCC share quarters at 76 Salem End Road. Meeting space, social rooms and a kosher kitchen are available for community use.

Like its parent organization, the Federation, the Community Center in the very beginning drifted from one home to another planning programs and solving problems as they arose. Activities were conducted in school buildings and the Grange Hall on Edgell Road. During the first two days of its membership drive, more than 100 families enrolled as members of the JCC.

One measure of the Center's appeal and success can be taken by citing the results of the Senior Citizen's program. When it was first offered only one person responded. Two years later more than 100 other senior citizens were joinging in the activities planned for them.

In 1972, Robert "Bob" Dodd was appointed program director. He expanded the activities from year-to-year shaping them to fit members of all ages. And in 1973 the Community Center office was moved to the 1812 House where it shared not only the Federation's quarters, but Executive Director Joress as well.

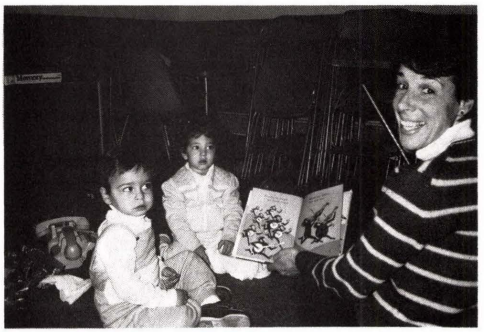
The following year, in 1974, Mrs. Mervyn Allen together with Mrs. Jerry Spivak and Mrs. William Myers founded the Community Center Welcoming Committee. It served to greet newly arrived residents in the local area, not only with a friendly introduction to Jewish organizations and temples, but also to assist them to integrate into the local Jewish community.

Today the JCC, led by President Barry Weider, stands at 76 Salem End Road, where it shares quarters with the Greater Framingham Jewish Federation. It's kosher kitchen and meeting and activity rooms are regularly used by the Center's successful preschool programs and Senior Adult Club. The Center also sponsors many community-wide events in conjunction with the Jewish calendar year.

JCC Preschool Program

The Preschool Program of the Jewish Community Center presently offers a variety of programs suitable for toddlers with or without their mothers. These programs have proven to be most rewarding for all involved.

There are currently two "Mommy and I" classes instructed by Jane Morrissey. Mothers and their toddlers, ages 18-24 months, participate in a new project each week. A variety of different media are used, such as paint, puzzles, play-dough, stories and songs. The activities are geared to the development of both gross and fine motor skills.



Jane Morrissey, teacher, captivates young listeners in "On My Own."

Jane Morrissey also teaches two "On My Own" classes for toddlers between 2 & 3 years old. The program is a potpourri of activities which the children experience "on their own." Jewish holidays, singing, dancing and cooking make up integral parts of this program.

"Shabbat Shalom," instructed by Beverly Keats, is designed for kindergarten children to welcome Shabbat with songs, arts, crafts and holiday activities. Bible stories as well as some Hebrew vocabulary words are a valuable part of the program.

"Noah's Ark," taught by Pam Kulakofski, for children aged 3-4, provides youngsters with the opportunity to experiment in different media, including art, music, movement and games in a Jewish atmosphere.

"Hiney Ma Tov" also known as "How Good It Is" is also taught by Pam Kulakofski. This program is for children 5-6. Its participants are introduced to Hebrew and Jewish culture through songs, art, dance and special holiday projects and activities.

We are looking forward to an exciting program for the fall of 1985. We will again offer the classes which are part of our current curriculum as well as many new and innovative courses. We want to meet the needs of our community — your needs.

A Glance Backward

Continued from p. 28

Dissension continued until July 1955, when members of the Rabbinical Court convened in the Coolidge Street synagogue to question the disputants. Upon learning that the Congregation Beth Sholom supported the Hebrew School and paid all other expenses, the rabbis decided in favor of the new congregation and ordered that all monies which the dissidents had collected be turned over to Congregation Beth Sholom. In turn, the dissidents were given representation on the board of trustees.

This should have ended the matter, but the dissidents continued to make unacceptable demands and the dispute landed back in the lap of the Rabbinical Court, presided by Rabbi Samuel Korff. This time he admonished the United Hebrew Congregation to integrate into Congregation Beth Sholom and advised that Framingham's Jewry be united and, henceforth on, "act with brotherhood and faith to one another."

Thus, on the eve of Rosh Hoshanah, 1954, Congregation Beth Sholom was, once again, a House of Peace.

A rapidly growing population and a desire to escape from the city for the better life of the suburbs, brought a tidal wave of young families to Framingham in the fifties. In the decade following World War II, the local Jewish population tripled in number. Along with these families came a more liberal approach to religion. Although a portion of them joined Congregation Beth Sholom—in 1956 membership was up to 189 families—most of them remained on the sidelines.

In 1955, while the Congregation Beth Sholom was edging towards a showdown with their rabbi, Rabbi Weisenberg, in the practice of men and women sitting together, a small enthusiastic group of men and women were meeting in the house of Edward and Alice Wolper to lay the groundwork for a Reform congregation in Framingham.

The budding Reform congregation spent more than a year enlisting support of other local families whose religious beliefs were the same. Guidance came from such prominent rabbis as Rabbi Roland Gittlesohn and Leon Jick of Boston's Temple Israel, and Joseph Klein of Temple Emanuel, Worcester.

As the high holidays approached, they rented the Grange Hall in the Nobscot section of Framingham. And on September 17, 1955, using borrowed prayer books, Framingham's Reform congregation conducted its first service.

An invitation to join the infant congregation went out to all Jewish residents of Framingham and Natick in 1956.

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JCC Senior Adult Club

Vital. Active. Involved. These words appropriately describe the Senior Adult Club of the Jewish Community Center.

With over 400 members and continually growing, the group's success is demonstrated not only by its numbers, but by its programs, community service and Jewish heritage.

The Club elects its own officers and this board is responsible for making the Club's decisions, with the guidance of Arlene Bornstein, Director of Senior Adults. The Club also plans their own program and maintains their own treasury.

Executive Board and Officers 1984-1985
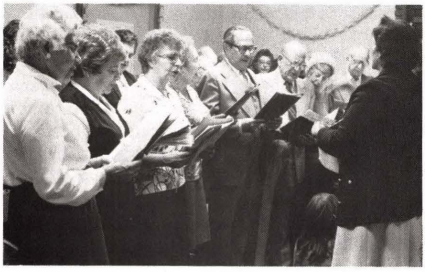
President	Eva Siegal
1st VP	Jeannette Sheinfeld
2nd VP	Benjamin Yarcbin
Treasurer	Myer Levetin
Recording Sec.	Beatrice Rudnick
Corresponding Sec.	Helen Weinberger

Executive Board Members:
Dora Aarons, Leona Canter, Bessie Hurwitz, Simon Kline, Helen Kraslofsky, Anne Perlmutter, Julius Reichard, Alice Rosenblatt, Samuel Segal

Executive Board for 1985-1986

President	Jeannette Sheinfeld
1st VP	Samuel Berman
2nd VP	Anne Perlmutter
Treasurer	Myer Levetin
Recording Sec.	Beatrice Rudnick
Corresponding Sec.	Helen Shapiro

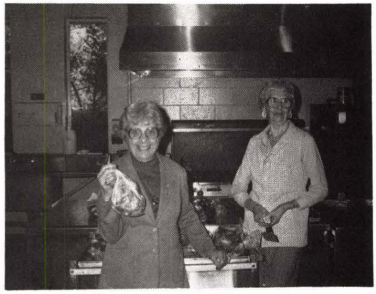
Executive Board Members
Dora Aarons, Ruth Elfman, Simon Kline, Frank Perlmutter, Frank Dubin, Dorothy Shuster



JCC Adult Silvertoners making sweet music.



Anne & Frank Perlmutter



Eve Miller and Sarah Yarckin – responsible for good hospitality of the Senior Adult Lounge.



Good times at the lounge, Temple Beth Sholom.

The club meets twice a week at Temple Beth Sholom on Mondays and Wednesdays. Kosher meals are served, funded through South Middlesex Opportunity Council's Elderly Nutrition Program. Programs include Exercise and Line Dancing, led by Pam Kulakofski; Blood Pressure Clinic; Round Table discussions by members Abraham Rudnick, Goldie and Isadore Eisenberg, Nathan Rosen and Bob Smith; Afternoon Chats with Candy Mandel of Jewish Family Service; Current Events with Rabbi Levine; Humanities Program led by Arlene Bornstein; and the Choral Group, the Silvertoners, under the able direction of Arlene Vernon, which meets every Thursday at the JCC 11-12:00 PM. They have performed widely in the Framingham area and in surrounding town. This is the second year that they are the proud recipients of a grant from the State Arts and Lottery office of the Framingham Arts Council. This grant was awarded in recognition of their musical contribution to the community and to support future programs. Members include Dora Aarons, Lillian Appelson, Ethel Berman, Oscar Blacher, Jean Cohen, Philip Goldstein, Ann Lazarnick, Rose Mishkin, Alice Rosenblatt, Abraham Rudnick, Ruth Segal, Samuel Siegal, Alice Shapiro, Helen Shapiro, Dorothy Shuster, Eva Siegal, Rose Silk, Samuel Wallenstein, Charles Weinshel and Beatrice Rudnick as piano accompanist.

Special Senior Adult programs include monthly brunches, special holiday programs, birthday parties and more. The *Spotlight* is our monthly newspaper containing club activities, news and articles written by the members. The Seniors also have a volunteer network to help with the mailings & general office work for the JCC and Federation. For those Senior Adults who feel like stepping out, monthly day trips are offered to theatres, parks, museums, luncheons, and other points of interest. The Club travels on long and short trips 4-6 times a year.

JCC–Beth Am Basketball League

One hundred and eighty children have just completed another very successful season of basketball, played at Framingham North on ten consecutive Sundays. Weekly practices were at the Charlotte Dunning School.

This is the second year that Ed Bloomstein took on the responsibilities of organizing and running the league. It was a tremendous effort, and because of Bloomstein's outstanding work, there were great results for all who participated.

The year ended with a Basketball Banquet at Temple Beth Am, attended by all participating teams, coaches, and parents. Trophies were given to every player in the league.

Many thanks to the Board, coaches and all volunteers who made this season such a success!

JCC–Beth Am Basketball League

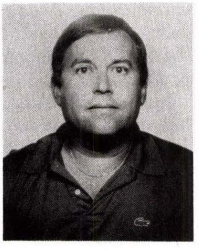
Board of Directors
Ed Bloomstein
Barry Bograd
Carl Chudnofsky
Ed Davidson
Howard Ratner
Mel Zimmerman

Coaches

A League:
Steve Adelman
Irv Greenbaum
Matt Herz
Ed Bloomstein
Bob Kaplan
Marc Magerman
Gil Weinstein
Gerson Rafer
Warren Kaplan
Ed Davidson
Howie Ratner

B League:
Steve Daniels
Irv Kriegsman
Marty Goldenblatt
Gerry Yaffe
Dave Silver
Steve Cohen
Carl Chudnofsky
Ritchie Price
Al Chyten
Peter Zimmerman

C League:
Bill Maguire
Chet Sidell
Steve Forman
Don Farquharson
Howard Steiner
Steve Winik
Bruce Klein
Jamey Klein
Mike Bilotti
Jack Ackroyd
Scott Davidson
Mike Wennerberg



A Glance Backward

Continued from p. 30

Much to the delight of the organizers, eighty families responded. And for a name, what better choice than Beth Am—House of the People.

And so it was that the Jews of Framingham and Natick could now savor which ever one appealed to them, Orthodox, Conservative or Reform Judaism. Each one to his taste.

At the first general meeting of Temple Beth Am members, Edward Wolper was elected president. Other officers included Arnold Cole, Mrs. Max Hill, Jordan Lackman, and Mrs. Jerome Schweitzer. And the congregation name, Beth Am, symbolized their hopes and aspirations.

With no building they could call their own, fashioning a Religious School posed a few problems, but school committee chairperson, Mrs. Spencer Davis, was equal to the task. Temple Beth Am launched its Religious School in a section of the Walnut Hill Nursery School in Natick with an initial enrollment of 92 pupils. Another demanding problems was where to hold weekly religious services. In the summer of 1956 feelers were put out to the First Parish Unitarian-Universalist Church in Framingham Centre. The response was both warm and friendly. Arrangements were made to share the same santuary between Christian and Jewish congregations.

The year beginning with the High Holidays in 1956 was one of many firsts for the fledgling congregation. It marked the first time a Reform congregation existed within the framework of Framingham's Jewish community. A Women's Auxiliary was formed and also a choir to enhance their weekly services. A building committee and pulpit committee were formed, living proof of their optimism. A youth group was formed and a temple newspaper was born.

So rapid was the growth of the Reform Congregation that, before the end of the first year, the young congregation voted to engage a full-time rabbi. It also arranged with the Unitarian congregation to rent the 100-year old Parish House for its temporary home. By the end of 1957 a Men's Club had been formed and Temple Beth Am had swelled to 125 families.

By the summer of 1958 Beth Am was no longer a toddler but walking steadily. The need for a permanent home was spelled out clearly as Religious school enrollment grew faster than could be handled adequately, and as more and more Jewish families joined the Reform congregation.

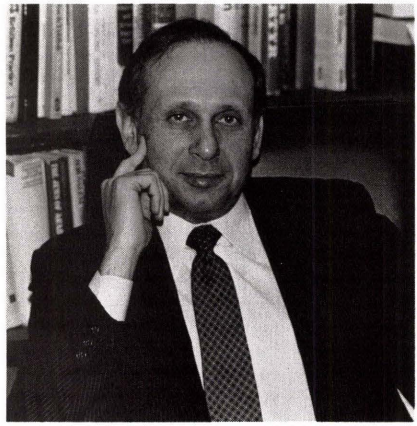
Even as Temple Beth Am was undergoing its spectacular beginning, Temple Beth Sholom was changing the face of its services. With a 60-year history behind it as an Orthodox congregation, it was now breaking with tradition and electing to replace Orthodox Rabbi Weisenberg by Conservative Rabbi Hilel Rudavsky who was destined to remain for 20 years as rabbi and teacher. By 1957 membership had exploded to 298 families and Hebrew school enrollment boasted of 140 students. Supportive roles were played by active Brotherhood, a vibrant Sisterhood, a monthly newspaper and, for the very first

Continued on p. 36

Congregations

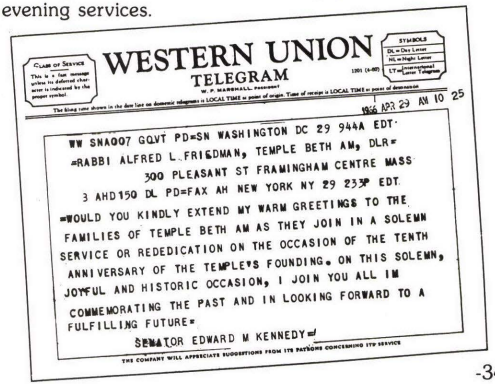
Temple Beth Am

It has been said that an institution is but the lengthened shadow of one man. This is certainly not true of Temple Beth Am, which has lived up to its name as a "House of the People." We are the product of hundreds of past and present members whose sincere and sensitive efforts have contributed materially and spiritually to the establishment and growth of both our building and program. From a devoted few, Temple Beth Am has grown to over 600 member families. An active sisterhood and brotherhood, as well as many committees of member volunteers, welcome congregant participation.



Rabbi Donald M. Splansky

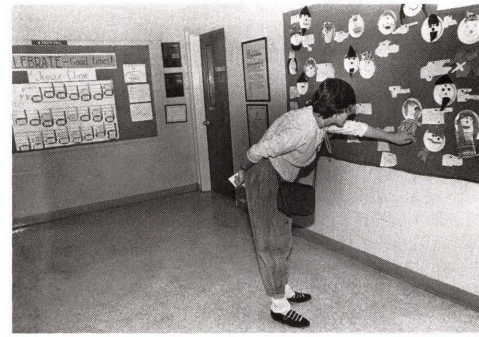
Founded in 1956, the Temple is a religious institution where the essentials of Jewish tradition are practiced with a reform point of view. Services are held every Friday evening, and Saturday morning, as well as on all major Jewish holidays. Decorous, educational and inspirational, services are enriched by a volunteer choir, led by a professional organist and choir director. Oneg Shabbats, as well as periodic discussions on timely questions, follow evening services.



WESTERN UNION
TELEGRAM

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=RABBI ALFRED L FRIEDMAN, TEMPLE BETH AM, DLR=
300 PLEASANT ST FRAMINGHAM CENTRE MASS
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=WOULD YOU KINDLY EXTEND MY WARM GREETINGS TO THE FAMILIES OF TEMPLE BETH AM AS THEY JOIN IN A SOLEMN SERVICE OR REDEDICATION ON THE OCCASION OF THE TENTH ANNIVERSARY OF THE TEMPLE'S FOUNDING. ON THIS SOLEMN, JOYFUL AND HISTORIC OCCASION, I JOIN YOU ALL IN COMMEMORATING THE PAST AND IN LOOKING FORWARD TO A FULFILLING FUTURE=
SENATOR EDWARD M KENNEDY=



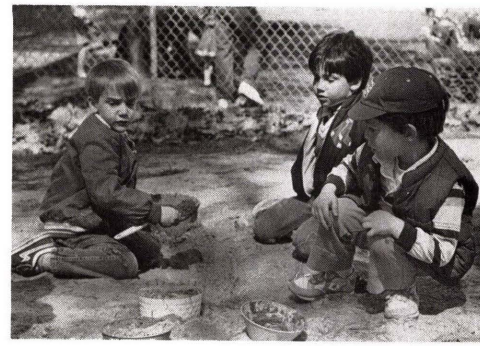
Learning lines the school hallways of Temple Beth Am.

Religious School

The goal of the religious school at Temple Beth Am is to inspire in our children a positive and lasting adherence to reform Judaism. An understanding of history, culture, ethical values, and customs are reflected in our Bible and Rabbinic Literature; as well as a perception of some of the problems confronting Jews today are areas of study we stress. It is our wish to encourage in our children a lasting commitment to a Jewish way of life. The staff of teachers and administration use innovative teaching methods in the classroom, and every effort is made to respond to the individual needs of the students. Religious school covers kindergarten through tenth grade.

Pre-School

A haven for two, three and four year olds, Temple Beth Am's Nursery School provides a happy environment in which children enjoy the proper balance of work and play. Divided by ages into toddler, junior and senior nursery, and summer play camp, the school is aimed primarily toward social development in a learning atmosphere. The curriculum includes art, music, and gymnastics, as well as diverse educational materials.



Beth Am Preschool

Hebrew School

The program of the Hebrew School at Temple Beth Am is dedicated to developing in the students Hebrew language skills that permit them to recite and understand the basic prayers of our religion, as well as to communicate simply and effectively in the language of our people.

Students are given the opportunity to develop a strong foundation in Hebrew reading and writing, which has served them well as the basis for advanced language study. Hebrew School covers grades four through eight. Students meet twice a week in late afternoon sessions.

Bar/Bat Mitzvah and Confirmations

Bar/Bat Mitzvah and confirmation of our children are most important life cycle events in reform Judaism, which all are urged to celebrate.

All children are equally encouraged to be confirmed in the Temple. Successful completion of grade ten in the Religious School is required for students to achieve this meaningful goal. Members of the class make an annual trip to New York City for Jewish and Social Values.

Beth Am Youth Groups

FANCY and BATY are the Temple's Youth Groups. FANCY for middle school, and BATY for high school, meet separately with their own youth directors. The purpose of the groups is to give youth & teens a sense of commitment to the ideas of reform Judaism through incorporating the recreational, social, religious education, and cultural involvement of youth in the Temple program. BATY, through its affiliation with the National Federation of Temple Youth and the New England Federation of Temple Youth, provides an opportunity for intercongregational activities.

FANCY, Framingham and Natick Community Youth, is Beth Am's Junior Group for seventh and eighth grade students living in the Framingham area. The major function of this youth group is to give seventh and eighth graders an opportunity to get together socially. During the course of the year, FANCY members participate in a wide variety of activities. Some programs, held just for FANCY members at Temple Beth Am, include visits from special guest speakers. FANCY also takes trips to Boston to the theatre, the Science Museum, The New England Aquarium and to other places of interest such as the Toro Synagogue in Newport, Rhode Island. In addition, each year FANCY joins other Junior Youth Groups for events such as Shul-Ins (an overnight at the Temple) and dances to meet and share ideas with Jewish youth living in the greater Boston area.

BATY, Beth Am Temple Youth, is open to high school aged Jewish youth. Highlights of BATY activities include a conclavette, a weekend long event hosted by one Temple Youth Group, to which other youth groups are invited. Every conclavette has a special theme and includes both educational and social events.

Executive Board Weekend (E.B.W.) is a retreat devoted to leadership training. It is held at the beginning of each year and those youth group members who serve on the Executive Board are eligible to attend.

A Shul-In is an activity hosted by an individual Temple Youth Group to which other youth groups are often invited. During this event, all youth group members sleep at the Temple and participate in a series of educational and social activities.

There are five dances held during the year to which every group in the Region is invited. BATY hosts the *LEVI LEAP* as the first Regional dance each year. BATY is responsible for planning the dance, hiring the band or disc jockey, providing housing for people who come from towns that are far away and generally making sure that everyone who comes to the Levi Leap has a great time!

Brotherhood

Temple Beth Am's Brotherhood offers monthly Sunday breakfast sessions to which distinguished guest speakers of high calibre are invited. We participate in community-wide social service projects, as well as sponsor social, athletic, and religious programs for Temple youth through major fund-raising drives.

Sisterhood

Sisterhood is an active social, educational, community service and fund-raising arm of Temple Beth Am. Sisterhood brings together all of the women of the congregation, uniting diverse ages and interests. Highlights of the Sisterhood year include Art Show, special social action programs, visitations to area nursing homes, Purim Carnival, Model Seders and other holiday celebrations for our school, and monthly meetings featuring a wide variety of programming. Our Sisterhood is affiliated the National Federation of Temple Sisterhoods, and participates in their regional and national programs.



Levine Library

The award-winning Levine Library is a well-stocked research and reading library for all ages. The Temple is very proud of their special collection of Braille prayer books and other Judaic literature.

Havurah

Havurah, when translated, means fellowship: Jewish fellowship. Havurot are groups ranging from five to ten families meeting together on a regular basis to do their own Jewish, Temple-related thing. Since the creation of Temple Beth Am's Havurah program, there has been a steady growth of enthusiasm and interest. The fellowship of Havurah has inspired the formulation of a warm and stronger identity with Judaism and the Temple.

Adult Education

Consistent with the spirit and practice of the Jewish tradition, our Temple is dedicated to educating all of its

A Glance Backward

Continued from p. 32

time, a permanent cantor. And, by being in the unique position of a two-synagogue congregation, Temple Beth Sholom was able to satisfy the religious leanings of all its members with Conservative services at Clinton Street and Orthodox services at the Coolidge Street synagogue.

Bu the Clinton Street temple's future was destined to be very brief. Two years after it was dedicated it was forced to schedule double services for the High Holidays in order to accommodate its large membership. And to accommodate the 190 students in Hebrew School every inch of space was used, even the kitchen. One and one-half years later in 1961 Nathan Miller was appointed to search for land to be the site of a new temple.

One year earlier, in 1960, Temple Beth Am people, in search for land on which to build a temple and Religious school, found and purchased their present site on Pleasant Street. And by 1962 both congregations simulta-

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From THE MIDDLESEX NEWS
Tuesday, February 5, 1985

FRAMINGHAM - One needs only to refer to the Old Testament to see that those who, in time of famine, share with their brothers and sisters, are truly blessed.

For it was these teachings that were in evidence Thursday when a group of Framingham teen-agers baked more than 300 kosher challah breads, all in an attempt to raise funds for resettling Ethiopian refugees.

In the end, the group raised $750 for needy people of a ravaged land.

The teens worked under the direction of Cantor Alan Brava of Temple Beth Shalom. The proceeds from the project will be sent to Kehillat Shalva, a synagogue in Safed, Israel, which is currently resettling Ethiopians rescued in the Israeli airlift "Operation Moses."

It was here in Framingham, however, where the project first found its origins.

As the founder of a program titled "Hands on Judaism," Cantor Brava recruited the services of eight young men and women who have committed themselves to the charitable program which is now in its second year. As the fate of a drought-stricken Ethiopia remained unclear, a program theme which would focus on world hunger was initiated.

According to Brava, and as witnessed by the large sum of funds raised, it was through the unselfish acts of these eight young students that made the "bake-off" such a success.

Mrs. Nancy Bayer, mother of one of the program's members, spoke about the motivation of the kids. "The enthusiasm comes from Cantor Brava and he gives it to them," she said. Indeed, for a progr m which has in the past helped raise funds for such organizations as Easter Seals and Boston Children's Hospital, Cantor Brava appears to inspire this group of 14-and 15-year-olds with a mixture of friendship and unyielding dedication to a worthy cause.

Working from the hectic and rather cramped confines of the Temple's kitchen, Cantor Brava spoke about the young members' role in the program. "The kids make their own decisions about their studies and charitable activities. This challah bake is an extension of their work in world hunger."

Meanwhile, the kids worked hurriedly, placing more breads into the oven or wrapping them for delivery to fellow congregants of the Temple.

While it is not unusual to see kids of this age group slip away from synogogue life to pursue other interests, these eight young people haven't strayed. "It's an especially good project to start a new life," said "Hands on Judaism" member Beth Norman, commenting on the project's goal of helping to resettle Ethiopians in Israel.



Helping Hands – Back Row: Jeffrey Prag, Cantor Alan Brava, Mark Bayer, Betti Norman, Heidi Gross. Front Row: Oren Levin, Beth Naditch, Michelle Luchans, Daniel Kriegsman.

Well-spoken and personable, the entire group projected a certain sort of quiet energy to the "bake-off." "Baker" Danny Kriegsman said simply and sincerely, "It (the project) makes me feel good."

Recognized by both Governor Michael Dukakis and Representative Barney Frank who, incidentally, would purchase five challahs and then donate them to the Senior Citizen Center on Pearl Street, the "bake-off" proved a resounding success for all involved.

The whole scene was particularly interesting, for while it is common knowledge that other organizations and corporations are doing their share in helping to rescue and feed the Ethiopians, it was an uplifting experience to see teen-agers taking part in such a selfless and charitable role. Or, as Cantor Brava put it, "Indeed, these kids have made a mark on history."

And, aside from the obvious benefits of monies donated to resettling Ethiopians in need, the "bake-off" at Temple Beth Shalom was, as Cantor Brava stated, "...to learn from the experience of giving."

The other members of the group "Hands on Judaism" are Mark Bayer, Heidi Gross, Oren Levin, Michelle Luchans, Beth Naditch and Jeffrey Prag.

members in the principles and practices of our heritage. Education is a continuous process, and is meant for all—regardless of age, gender, or previous background.

Our program is varied in content and form. Sunday morning lectures and workshops on relevant and timely topics, as well as frequent Sabbath Evening Education services constitute part of our offerings in Continuing Education. Our Adult Bar/Bat Mitzvah classes are for adults who never enjoyed the opportunity in their youth.

Temple BethAm
1985 Board of Directors

President . . . . . Moe Wasserman
V.P. Administration . . . . . Carol Kur
V.P. Finance . . . . . Nancy Daniels
V.P. Religious Education . . . . . Leon Pinstein
V.P. Membership . . . . . Larry Fairman
Treasurer . . . . . Steven Bonder
Recording Secretary . . . . . Vic Dietz
Corresponding Secretary . . . . . Norm Rosenblatt
Past President . . . . . Herschell Clopper

Art 84



Realizing the need for a major showcase for art in the Metro-West area, the Sisterhood of Temple Beth Am created an annual museum caliber exhibit. 1984 was its 23rd consecutive year, the show having continually grown in scope and community acceptance.

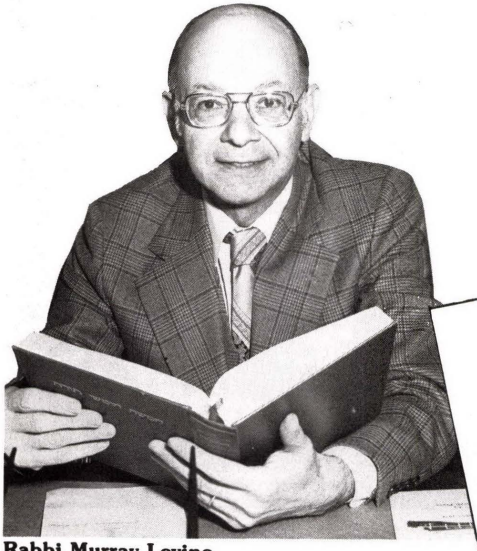
Art '84 opened Saturday, November 3 with the traditional Patrons Night gala champagne celebration held for the many enthusiastic benefactors, contributors, and patrons, along with an impressive guest list including exhibiting artists, art critics, gallery representatives, public officials and the reporting media.

The exhibit featured oils, watercolors, graphics, and sculpture done in the various mediums, techniques and styles. Artists represented in established galleries, museums and private collections showed their works, as well as many favorite area artists.

The list of artists who exhibited original and/or graphic works this past year included Agam, McNight, Alvar, Erte, Delacroix, Yu, Miro, Gorman, Simbari, Moss, Hibel, Davis Carroll, Glenda Tall and many others. A selective associate category provided the opportunity for lesser known or unknown artists to display their works and thereby achieve recognition for their talents.

Temple Beth Sholom

Coincidentally, as the Jewish community of Framingham prepares to celebrate its centennial, Temple Beth Sholom happily anticipates a mortgage-burning in November, 1985 as well as the climax of its refurbishment program. Both celebrations represent many years of service and support of dedicated Jewish temple leadership as well as devoted and loyal congregants. Today our synagogue is guided by Rabbi Murray Levine, spiritual leader of the congregation, as well as by Lawrence Waldman, president of the congregation.



Rabbi Murray Levine

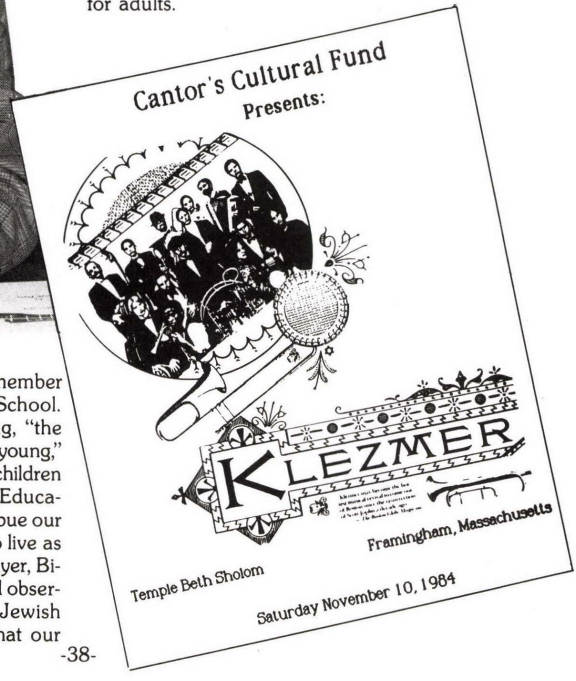
As a synagogue with approximately 670 member families, we pride ourselves in our Religious School. Because we take seriously the rabbinic teaching, "the moral world is maintained by the instruction of our young," we are thankful for the teachers who instruct our children under the direction of Mrs. Carolyn Goodman, Educational Director. Our Religious School seeks to imbue our children with the skills, knowledge and desire to live as Jews. Our curriculum therefore encompasses prayer, Bible, Jewish history, mitzvot, Jewish practices and observances, and the experiences of God and Jewish peoplehood. We are committed to the idea that our children's Jewish education is the foundation upon which to build another story of Jewish life. We therefore encourage our children to continue their studies in our Regional Hebrew High School which we co-sponsor with Temple Israel of Natick, or for our children to continue in the Prozdor of Hebrew College. We have had many of our children become a source of pride to us as a result of these Jewish studies.

Many are the other activites of our congregation which are a source of inspiration to us. Our Sabbath and holiday services are enjoyed by all who attend. Cantor Alan Brava enables us to worship pleasurefully. We maintain a daily morning and evening minyan throughout the year under the able direction of Mr. Sidney Goldman, our Ritual Director.

Throughout the years, our Temple has sponsored youth programs affiliated with the United Synagogue Youth. Under the direction of Nancy Bayer, we have seen our youth groups develop as informal opportunities for learning about Judaism and associating with Jewish youth. In the Fall, we look forward to dedicating our newly refurbished Youth Lounge.

Our Temple's Sisterhood under the able leadership of Mrs. Fran Nigberg has been revitalized. The Sisterhood presents an opportunity for meaningful Jewish experiences and association with Jewish women. Our Temple Brotherhood under the leadership of Irving Kriegsman has also been revitalized and continues to run a very successful Bingo operation.

Adult Jewish Studies, Hebrew Literacy programs, Scholar-in-Residence weekends have all contributed to identifying our synagogue as a center of Jewish learning for adults.



As a Conservative synagogue associated with The United Synagogue of America, we provide our membership a religious, social, cultural and educational center for old and young alike. We look forward to the next 100 years of building a Jewish community in which we will take pride in our Jewishness and our worthwhile achievements. We look forward to contributing to our local Jewish community, to Israel, to our people in the Soviet Union and wherever our people may dwell. In the words of the Psalmist, we pray, "May God bless the works of our hands."



All smiles at Beth Sholom Preschool.

• YOUTH PROGRAMS

Temple Beth Sholom offers its fifth through twelfth grade youth a viable program which encourages involvement and commitment to Jewish ideas and values. The Kadima Program (Grades 5-6), the Junior U.S.Y. Program (Grades 7-8), and the Senior U.S.Y. Program (Grades 9-12), are geared to the members interest and provide age-appropriate activities.



Inside Temple Beth Sholom's majestic sanctuary.

Each program encourages maximum participation and enables children to meet often Jewish Youth from throughout New England. The United Synagogue Youth Programs are affiliates of United Synagogue of America.

Through involvement in our youth groups, children develop leadership skills. Our youth plan and execute activities under the guidance of an adviser. A Youth Committee made up of members of the congregation and a Youth Director oversee and set policy for each of the three youth groups. The Rabbi and Cantor support and attend many youth sponsored functions. All activities are chaperoned by the adviser of the group and parents of the children participating in the event.

Jewish youth come together in a social, religious and educational atmosphere. Varied events such as sport programs, dances, holiday celebrations and carnivals, conventions, and cultural programs make each year exciting and fun-filled.

An integral part of the youth program is reaching out to the community. Members of the Youth Groups often provide mini-Shabbat services to the elderly Jewish residents of a local nursing home. The festivities of the Jewish Holidays are also brought to the elderly senior citizens. Our youth advisers encourage children to come to and participate in Shabbat Services.

It is our goal that our youth be comfortable at Temple Beth Sholom and that they participate comfortably in all phases of Synagogue life.

A Glance Backward

Continued from p. 36

neously embarked on the most ambitious temple building program in the history of Framingham's Jewish community. For the Reform congregation the year was highlighted by its groundbreaking ceremony in June before most of its 253 members. They watched with pride as the contemporary, single story, brick structure took shape. To them, it was the culmination of a dream, a reward for their years of dedication and sacrifice. On September 9, 1962, Temple Beth Am and its Religious School of 412 students were dedicated with much joyfulness.

Following behind Beth Am at a much slower pace was Temple Beth Sholom which didn't break ground until June 16, 1963, on land in Saxonville donated by Morris and Marilyn Shapiro to the Temple. In a symbolic touch, soil from the Holy Land, flown in from Israel for the occasion, was mixed with soil on the spot where the ark would stand. Provisions were made to put the Clinton Street temple up for sale. Less than 10 years after the temple had been dedicated it was sold by the Congregation to the Knights of Columbus.

Almost one year later to the day, the members of Temple Beth Sholom celebrated the dedication of their new building with feasting and dancing and religious ceremony. From both Jewish and Christian congregations rabbis and ministers came and participated. For their design of the temple architects received honorable mention in a nationwide contest sponsored by the American Institute of Architects. With the summer drawing to a close, membership had increased to 434 families and Hebrew school enrollment was up to 427 pupils, the highest ever in its history.

In the single year 1965 both Conservative and Reform congregations, as if motivated by a single mind, established preschool nursuries for children too young to attend school. It marked the first anniversary of Rabbi Alfred Friedman's 20-years of service as Beth Am's spiritual

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18 Questions

Partners in Freedom

Murray Levine is the rabbi of Temple Beth Sholom. During the month of January, 1985, he visited the Soviet Union. His sole mission was to meet with Jewish refuseniks. We spoke in his office at the Framingham Temple.

1. What prompted your visit, Rabbi?

Reform rabbis have been traveling to the region, and the opportunity to visit arose for Rbi. Klatzker (Temple Israel, Natick) and myself. We went, of course, in response to the plight of the refuseniks. We were the first conservative rabbis from the New England Region of the Rabbinic Assembly to make this trip.

2. What sort of preparations were there?

To begin with, there are two ways to go: on a group tour, literally, to see the sights; or, as an individual tourist, not associated with a group. This is how we went. You must have a visa before you go, and your trip is prearranged and subject to approval. We were approved for Moscow, Vilnius (Vilna) and Leningrad.

3. Why these three cities?

Each have refuseniks. Moscow has many. In Leningrad they're treated very harshly, and Vilnius hadn't been visited for about a year.

4. How prepared were you? For instance, in knowing what do bring with you?

Action for Soviet Jewry (Waltham, MA) helped coordinate our trip. They provided information, motivated us, and oriented us as what to bring. We took clothing, medicines, books and electronic goods. We also brought journals and religious items in both English and Hebrew. All the Hebrew books were confiscated. All the refuseniks have lost their jobs, so they take for example the radios, recorders, cameras and wristwatches we bring, and then sell them for rubles.

5. You really must have been loaded down.

We were. Our baggage was very heavy. Each of us had a large suitcase and a large totebag. We were overweight and were charged for this in Russia. We told them we were carrying presents to people back in the States.

6. How did you know what to respond?

We were told beforehand to be able justify everything. Simply to have a response.

7. Having to actually lie—how did it feel?

I was very uncomfortable with this. It's difficult to make lies up, say them, and while doing so look someone straight in the eye. For instance, we weren't traveling as rabbis—I was a psychotherapist, and Rabbi Klotzker was a teacher.

8. What were your first impressions of the Russians?

Fearful and gruesome. It was evening when we landed in Moscow and went through customs. A grim look—that's your welcome to the Soviet Union. The inspection took an hour and a half. They opened my luggage and took a look at *every* item—socks, tissues, books, cameras . . . then they were x-rayed, and then in a special room so was I, by a body detector. They gave me a receipt, and in broken English informed me that I could retrieve my belongings upon my return trip home. As far as Rabbi Klatzker's encounter—unfortunately all the Hebrew books and professional journals he was carrying were taken away.

9. Did things improve? How was your time in Moscow?

We were told the hotel phones were bugged, so we made contact with our first family by public telephone. We met Mr. Rabinovich on a subway platform, he recognized us, and then by bus we went to his house. Once a mathematician, now he's a *stoker.* He watches a furnace under a large factory. A most skilled person for an unskilled job. Mr. Rabinovich works three twenty-four hour shifts, and earns 70 rubles a month. He needs about four times this amount to live on. Therefore he does some translating, his wife some typing.

10. Is losing one's job a result of applying to leave the country?

Yes. Applying to leave the country to go to Israel. It's now about a year since Rabinovich has been refused a visa. He circulates among a small group of other refuseniks. There are very few new refuseniks today because no one is leaving. Now there's no hope. 896 people left last year. This is the lowest number *ever.*

11. How do Russian Jews go about the emigration process?

All applicants apply to leave and go to *Israel.* Then much bureaucracy follows. Each person is required to have parental permission, if possible that of their grandparents as well as employer consent. They mustn't have any financial obligations. Furthermore the law demands that the applicant reapply every six months.

12. Rabbi Levine, American Jews when meeting Russian immigrants, are often surprised by their lack of religiosity. Can you please comment on this?

This is true. Many are new to Judaism as a religion. Their parents, grandparents, etc. were often communist atheists. For instance, because Mr. Rabinovitch is a refusenik, and because he's a Jew, his Judaism now manifests itself in some religious practices—Chanukah and Purim parties, and in small group sessions. Here he studies conversational Hebrew with hopes of going to Israel. I recall two candlesticks in his home. When I asked his wife why there were no candles she answered that she lights them and then puts them out each Friday evening.

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Russian synagogues are associated with the elderly or with the KGB. Those Jews who attend usually do so only on the major festivals, the High Holidays and on Simchat Torah.

13. Back to the families you visited, what else did you encounter?

We visited about twelve families. the refrain was usually the same. . . being harassed, their children being harassed—and persevering despite it all. One couple whom we met in Leningrad had gotten divorced, and were still living together. Their thinking was perhaps it might be easier to leave the country this way. We taught a prayer session in one refusenik's home. It was the first time they had heard a session of prayer. Curtains were closed in the homes we went to—and the discussion was off limits in the elevators.

14. These are all very dramatic experiences. What was most outstanding?

Vilna would have to be the climax. There we visited a refusenik and his wife who had become Shomer Shabbas. He himself had organized seven Hebrew teachers. We drove by taxi unannounced, as we were told his phone was tapped. His wife ushered us in quickly. Immediately we went to their bedroom and unloaded the things we were carrying, and threw them under a blanket. The man showed us a local Lithuanian newspaper. Writing on a child's magic slate, he told us it was an anti-Semetic article. Suddenly the doorbell rang. His wife opened the door to two Lithuanian police in uniform. She wouldn't let them in. But just the same they asked for our passports and recorded some information. Not surprisingly, we left immediately. Back at the hotel, we were summoned to the manager's office. There, in broken English we were told, "You are tourists. You are not behaving like tourists. You are meeting with people you should not be. This is a cultural center. You are not behaving like tourists. Will you behave like tourists."

15. Well did you?

We went to a synagogue in Vilna on Shabbat morning. There were about 15 elderly persons there. Someone spoke to us in Yiddish and said that they needed a synagogue wall calendar and prayerbooks. The siddurim they had were printed in 1924. Rabbi Klatzker and I were both honored with aliyot.

16. From Vilna you went to Leningrad?

Yes, this was our last city. One home we visited had a blackboard covered by a curtain. This was because four or five people regularly studied Hebrew there. And again upon returning to our hotel, were greeted by the manager. "I hear you were in trouble at Vilnius. I hope you won't have any trouble in Leningrad."

At this point we felt we had completed our mission. We had met with the families, had delivered our supplies, taught a lesson in Moscow, and simply felt we might endanger ourselves and others if we would continue to meet. Upon leaving the country we encountered another one and one-half hour complete search. All the notes we had taken were xeroxed and returned to us.

17. It's almost four months ago that you went to Russia. How do you feel now?

I regret forgetting the sharpness and poignancy of the experience. I and all of us can act on behalf of the Soviet Jews. It's important to see things from the refuseniks' perspective. They thought they were negotiable. With regard to disarmament and trade—this should be *conditional* on their freedom. We must besiege our representatives, congressmen, senators and others. We must make them aware and put this on the agenda. We ought to demonstrate by writing letters to the President demanding their freedom.

18. Rabbi Levine, one last question—do you think you'd like to go back?

Back again? No! Flatly, frightening is too subdued a word. It was a horrendous experience. Possibly younger people ought to go—perhaps they're more daring and more tolerant. The refuseniks want any visitors—especially if you can offer them something Jewish.

Congregation Beth El of the Sudbury Valley

Congregation Beth El of the Sudbury River Valley was established in 1962 as Jews banded together to establish their own local house of worship. Initially meeting in the local Methodist church, they began their search for property and made plans for their own building.

The property was bought just before the High Holidays, and with the passing of Yom Kippur, the congregants met on their new land and built a Succah, even though there was not as yet a building. A Gentile neighbor, upon seeing this band of Jews erecting a somewhat flimsy structure, stopped by to ask whether anyone had thought to check with the building inspector to make sure that the new "Temple" they were building would last through the winter.

The Temple did indeed get built, and with it a search was undertaken for a Rabbi. The congregation was as yet unaffiliated with any branch of Judaism, but the search committee settled on the UAHC and Rabbi Lawrence Kushner. This is now Rabbi Kushner's 14th year at Beth El, and as one might expect, the congregation has both shaped him and been shaped by him. Expansion over the years has created a congregation that is now 250 families strong, and possessing some of the most creative and dynamic programming seen anywhere.

Shabbat services themselves set the tone for this unusual synagogue. There are no pews, but congregants sit around a large table, facing each other and sharing Shabbat candles, wine, and challah at the start of the service. The tone is informal. Children are welcome, and if they fall asleep on the Bimah, that is OK too. The congregation quickly disposed of the traditional prayer book and developed its own. Written by congregants, it contains creative writings and a non-sexist translation of what is a basically conservative liturgy. Now in its second edition, it has been reprinted three times to answer the demand from outside congregations and clergy. The Temple is an egalitarian one, with no plaques, no memorials, and no machors.





Festive Simchat Torah Celebration

Festivals are enjoyed with the fervor you would expect at a Hassidic rebbe's house. Simchat Torah is a special joy, with the entire scroll unrolled around the room while we read excerpts from every parasha. The Klezmer Band has been with us for 5 years running, playing their special music while we dance around the room the traditional 7 times.

Beth El treasures its independence and its innovation. It prides itself on its openness to new people and new ideas. The spirit that formed it years ago has been nurtured and has grown so that today there is an oasis of spiritual warmth and growth to the West.

The Business Community

By Joe Press

We salute the Greater Framingham business community who in part allowed us to publish this souvenir journal on the occasion of our 100th year. We in turn offer a thumbnail sketch of the development and growth of some of the Jewish businesses in town.

The key to the success of Jewish immigrants on American soil has been their ability to adapt to the American way of life, taking advantage of opportunities made available to all Americans.

The itinerant Jewish peddler with his pack of needles and threads, dry goods, or other necessities, was a common sight in the early days of the Framingham Jewish community. Hiking, hitching rides, or going by electric trolley car, he went from town-to-town, farm-to-farm, selling his wares, confident that he would find a Jewish family to give him lodging and a kosher meal. For the first-third of the century, he was a familiar figure in Framingham. Many of the peddlers outgrew their door-to-door businesses and opened up stores.

Harry Perlmutter, for example, arrived in Framingham accompanied by his wife and two children, without funds, destitute. A stake from a Jewish loan association let him peddle needles and thread and other notions, Bigger profits, he saw, were in essentials like clothing. More money, however, was needed. Summoning up his courage he went to a local bank and in broken English won a $50 loan for one month, secured by only his signature. Prompt repayment of his loans made it possible for him to increase his borrowing for larger amounts and for longer periods of time. The day finally arrived when he opened the door of his very own men's clothing store. Years later the **Perlmutter** name graced one of the finest men's stores in downtown Framingham.

Samuel Kraslofsky was another peddler who followed a similar route and eventually established himself in a furniture business, buying and selling new and used furniture. In later years he was joined by his son Harry. Two other sons, Jack and Louis, also turned to business careers. A fourth son, however, Morris Kraslofsky, graduated Harvard Dental School and practiced in Framingham until 1930, before moving his practice to Boston.

Hyman "Pete" Levenson, a men's tailor, arrived in Framingham in 1887 with his family and set up shop on Concord Street near the Common, where he employed a dozen tailors working in an upstairs loft and sold suits downstairs. He was noted for his generosity and help to newly arrived immigrants. His son Albert inherited the business. Herbert Levenson, one of Albert Levenson's three sons attended medical school and upon his graduation went into practice in Framingham.

Joseph Hill, whose farm was located on Beaver Street on the Framingham/Sherborn line, arrived in 1895 and in addition to buying and selling cattle, he was the only kosher butcher in town. Traveling was done by horse and wagon in the mild weather and sleigh in the winter.

Louis Hill, who was also in the meat business, operated a butcher shop on Waverly Street and catered to the gentile trade. Both Hill brothers were not only charter members of the United Hebrew Congregation, but also played important roles in the religious life of the Jewish community.

Samuel Solomon arrived in Framingham on, or about, 1900 and established himself in the tailoring business. His son Morris "Moe" currently owns a paint and hardware store, **Moe Solomon's Paint and Hardware**, that is operated by his son Edward.

Simon Goodwin came to Natick about 1890 and made a living buying and selling rags, paper and scrap metal. His son Abraham conducted a business in Framingham buying and selling used furniture. The younger Goodwin's two sons, Theodore "Ted" and Sherwood "Shim", entered their father's business upon their discharge from the army after World War II. Their business expanded by adding a new furniture line. As their business flourished and gained in prominence they dropped the used furniture and concentrated solely on the new. Now Abraham Goodwin's two sons own and operate two furniture stores, the second one in Auburn, Massachusetts, under the Ethan Allen name.

Another early arrival was **Hyman Caplin**, who supported his wife and five children by buying and selling rags, paper and scrap metal. Samuel, one of his three sons, became a dealer in leatherette.

Louis Shapiro, a Russian immigrant, came to Framingham in 1905 and established himself in a painting and building contracting business. In the year 1915 he turned to a paint and plumbing supply business and established the **Eastern Paint and Plumbing Supply Co.** In 1940 his son David took over the business while another son, Morris, went on to law schol and to the practice of law, and who for a time served as legal counsel for the Town of Framingham. Lawrence Shapiro is currently practicing law in partnership with his father, Morris. And David Shapiro's sons, Alan and Sydney, have followed in their father's footsteps and now operate the 70-year old plumbing supply business.

Any history of Framingham's budding Jewish community would be incomplete without some reference to the Polepski and Porter families.

Joseph Polepski and **Harris Porter** were brothers, the sons of Elihu Polepski who settled in Medway in 1880, where he farmed and raised chickens. They migrated to Framingham in 1895 and resided on Second Street. Joseph Polepski divided his time between a jewelry business he had established and real estate and the religious life of the tiny Jewish colony. He was a leading advocate of building a shule and purchasing the land




Photo By
Phipps Studio
Framingham, Mass.
Glines & Slater
68 Dartmouth St
Boston
Mass.
NGHAM HEBREW BENEVOLENT ASSOCIATION.
QUET JAN. 30, 1927. CASINO, FRAMINGHAM, MASS.

on Coolidge Street when the subject was first raised and made a generous contribution to the building fund. And like most Jews of that day he was a generous contributor of Jewish causes which included aiding transients who might be passing through by providing them with food and shelter.

Harris Porter, like his brother Joseph Polepski, was also active in Jewish affairs and in business. He owned a factory on the corner of Second Street and Waverly Street - in that part of town known as "Jewville" - where he manufactured housedresses and at the same time provided employment for some of the Jewish residents in the neighborhood.

In 1905, sons Michael, Robert, Samual and Abraham Porter, followed in their father's footsteps and opened a factory in the Tribune Building on Irving Street near Waverly Street, where they manufactured women's blouses. Although their role in the community's religious life was insignificant, they must have felt a strong commitment to their Jewish heritage, nonetheless, because they never turned away a single fellow Jew who came to them looking for a job, regardless of whether any of them could not speak English nor had no experience. It made no difference, a job would be found for him to do. And to an immigrant in a strange land, having to contend with strange customs and a foreign language, any job was a blessing.

With the onset of World War I, the Porters switched to lucrative Army contract work. At the height of the war they had 200 workers in their Framingham plant and branches in Boston, Quincy and Portland, Maine.

In 1930, on the threshold of the Depression, the Porters moved their manufacturing business to New York, leaving behind a brother Sam Porter who owned and operated a men's clothing store in Framingham.

Louis Abrahams, a cigar manufacturer who owned a tobacco business located on Howard Street, settled in Framingham in 1895. He, too, was a founder of the United Hebrew Congregation. A quiet, dispassionate man, it was he more than any other who was called upon to arbitrate disputes that arose between his fellow Jews.

Isaac and Sarah Mason settled in Framingham around the turn of the century and supported their family be means of a neighborhood grocery store. Their sons, Harry, George and William also followed the same pattern and made their livings in grocery businesses. William was a star high school athlete and turned down a college athletic scholarship because of the demands made on him by the family owned grocery store. His son Arthur, however, went on to become a lawyer and in 1957 won appointment as Special Justice in the South Middlesex District Court. Three years after he was appointed the presiding judge in 1970, he was nominated Associate Justice of the Massachusetts Superior Court, which in turn led to his appointment to the position of Chief Administrative Justice of the Trial Court of Massachusetts.

Any study of Frmaingham's history will reveal that the park bounded by Maple and Main Streets and Union Avenue is properly named Mason Park, a gift to the town by Harry, George and william Mason in honor of their father Isaac Mason.

Maxwell Gordon settled in Framingham in early 1933 after relocating in the local area his ladies coat manufacturing business established by his father, Abraham Gordon, almost a half century earlier in Medway; and quickly thrust himself into the mainstream of Jewish activity. As a member of the United Hebrew Congregation of South Framingham he headed innumerable committees and gave uncomplainingly of his time and talents. His differences with the Orthodox executive board caused him to lead a splinter group that formed Temple Beth El, the town's first Conservative congregation. And he was a primary force in bringing both congregations back together and forming Congregation Beth Sholom.

He was not only a charter member of Post 157, Jewish War Veterans but, also, of Bay State Lodge, B'nai B'rith and was elected at one time or another to head each organization.

His son, Jay Gordon, entered the family business upon graduating college and followed the example of his dad by devoting time and effort to the Jewish community, and in later years to the community at large.

One of the more stunning successes has been the business built by **Leo and Annie Isaacson** in partnership with **Morris and Elizabeth Weitzler** in 1946, under the name of Sportswear. In 1952, six years after they opened their small store at the end of Frederick Street, they moved to their present location on Howard Street. A branch store was opened in 1984 in the Woburn Mall. Several years ago the name **Fabric Place** was adopted for this multi-million dollar business. Sons Ronald and Gary Isaacson and Robert Weitzler have now taken over the reins of this family oriented enterprise.

George Shriber, an enterprising, newly graduated pharmacist, arrived in Framingham in the late twenties to work at **Clough's Pharmacy** on Hollis Street. On, or about, 1930 he arranged to purchase **Clough's** and became the proprietor. Although he has since passed away, **Clough's** is still owned and operated by the Shriber family under the supervision of his daughter Carol and her husband Hy Sokolov.

Harry Coopersmith, another early arrival, settled in Framingham some time before 1900 and turned to factory work in order to support his family. When the Depression in the 30's cost him his job he bought a horse and wagon and became a junk peddler. His son Manny, however, preferred to be in the shoe business and in 1964 opened the door to his own establishment under the name of **House of Shoes**. His brother Albert went a different route and for a short time into the building business.

Louis Katz arrived here in 1921 and earned his living in the employ of Dennison Manufacturing Company. Not until 1963 did his burning ambition to be in business for himself finally materialize. While working the night shift at Dennison's he bought and sold used furniture by day. In 1973 he doubled the size of the showroom of **Lou's Used Furniture**. The business which has expanded even more, now includes new furniture as well

as used and is presently owned and operated by his son Sidney.

Samuel Cohen moved to Framingham in 1927 from Westboro where he had been in the junk business. Together with his two sons, Joseph and Simon, he opened a junk yard near where he lived and bought from junk peddlers what they had collected. Along the way his enterprising son Joe Cohen developed a sideline buying and selling poultry, and antiques that he had picked up in his travels. As the poultry business grew Joe's interest in the junkyard lessened and in time he made it his primary business in partnership with his brother Simon. After years of trucking chickens to New York and operating a slaughter house and retail outlets in both Framingham and Worcester the brothers went their separate ways. Joe opened a kosher butcher store on Irving Street and for five years supplied his Jewish customers with kosher meat. In the mid-fifties he moved out of the meat business into the antique and second-hand business in his present location on Second Street.

His son Marvin preferred to turn to the high tech industry for a livelihood and repairing radios and television sets in the evening after work. In 1964, when the opportunity presented itself, Marvin Cohen became the proprieter of **Marv's TV** in his present location on Second Street.

Simon Cohen, after returning to Framingham from Worcester in the late fifties, entered the scrap metal business with his son Sidney. After five years of this they moved into a retail discount business under the name of **Sid's Warehouse**. In March of 1985, Sidney Cohen separated himself from the business and moved into real estate, while his brother Larry has taken it over and turned it into a garden supply business under the name of **Larry's Victory Garden**.

Time and space make it impossible to mention all of the Jewish owned businesses that have come into existence after the end of World War II such as **Hurwitz Kosher Meat Market**, owned by **Samuel Hurwitz; The Professional Pharmacy**, owned by **Wilfred Shapiro; Elm Furniture**, owned by the **Joseph Strachman family; Poplin Furniture**, owned by **Hy Lavine; Federal Glass Company**, owned by **Max Newhouse; Optical View,** owned by **Dr. Seymour Saltzman; Alpen's,** owned by **Lee Panoff; The New York Store,** owned by the late **Nathan Dershowitz, etc., etc.** ■



The JCC
Salutes
Ruth Nathanson
for
10 Years
of Dedicated Service

Congregation B'nai Torah

B'nai Torah, a non-affiliated Congregation located in Sudbury, was established in 1974 and has grown over the years from ten families to one hundred thirty families. The membership is made up of families from Sudbury, Framingham, Wayland and surrounding communities.

Religious services are conducted on the second Friday of the month by Cantor Joe Markind with the help and participation of members. High Holiday services are accompanied by an especially talented choir, directed by Lilly Linas, and include original music written by Robert Snyder.

The religious school is certified and is run by Principal, Leah Golden, and her able staff of teachers. The school classes meet on a weekly basis.

Cantor Markind conducts Bar and Bat Mitzvah services, which are planned and organized with the help of the child's family. These services are unique because of the family participation.

B'nai Torah started this year in a new home on Woodside Road in Sudbury, with expanded facilities and renewed enthusiasm.

Congregation B'nai Torah wishes the Federation Mazel Tov on the occasion of their one hundredth anniversary!

BOARD OF DIRECTORS 1984-1985

President	Harvey Tall
Vice President	Tom Travers
Secretary	Ida Goldstein
Treasurer	Bill Blumberg
Adult Ed.	Mike Weiss
Budget	Alan Kline
Bulletin	Barbara Feldstein
High Holliday	Norm Pollock
Hospitality	Dan Nicholson
Membership	Fran Peters
Ritual	Mark Peppercorn
School	Jane Morrissey
	Georgina Sanborn
Social	Perry Steinberg
At-Large	Jane Evans, Myra Snyder
Cantor	Joe Markind
Principal	Leah Golden
Choir Director	Lilly Kinas

Jewish Workshop for Education and Culture

The Jewish Workshop for Education and Culture was founded in 1972 and is composed of 25-30 Jewish families whose feelings and attitudes toward involvement in Jewish activities are compatible. The JWEC conducts a program whereby the children can learn, in workshop class, about Jewish history, customs, ethics, Bible and Hebrew. Classes are held in local public school facilities.

Also, an adult discussion group has been meeting on occasion for a few years.

The families of the JWEC believe that interaction and involvement on the part of the entire family is a necessary corollary to the learning program. Periodically, activities are planned whereby all member families, including younger brothers and sisters, participate. Very often these get-togethers focus on the observance of one of the Jewish holidays or traditions. We have found that these gatherings provide a good feeling of warmth and rapport between the members.

Over the years, we have compiled an extensive library and are constantly adding to its content. It contains volumes for adults as well as for children of all ages.

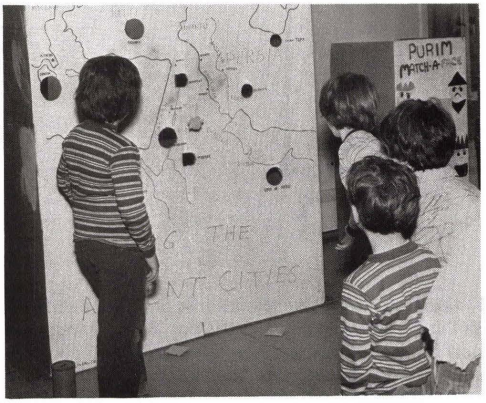
For those interested in more information, please contact David Sanderson, Chairperson.

Jewish Workshop III

Jewish Workshop III is a family cooperative located in Greater Framingham. Founded in April 1974, members have come from many of the towns in the MetroWest region over the past 11 years.

Workshop III is an unaffiliated, non-profit school providing Jewish education with a family orientation at nominal cost. Classroom instruction by experienced teachers begins at the first grade level, with emphasis on small classes and individual attention. Subjects taught in grades one through seven include Customs and Culture, Jewish History and Hebrew. Younger siblings are also included through participation in family activities and holiday parties.

The key to Workshop III's success has been its focus on family participation. In addition to the September-through-May Sunday morning classes, parents are responsible for planning a full schedule of adult and family activities which include an adult evening each September, High Holiday services, Succoth, Chanukah, Purim, and Passover events, 2 additional adult evenings during the year, social-action programs, a graduation ceremony, and a closing family picnic. Families may also plan Bar/Bat Mitzvah services on an individual basis. During the spring and summer, "Coffees" are offered for prospective members to meet Workshop families and learn about the program.



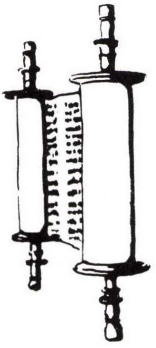
Purim Carnival Games

Enrollment is limited to maintain the small class sizes and the participatory style of the organization. For further information about the Workshop, or to arrange for parents of prospective students to observe classes, please call Chairperson, Ruth Johnston, at 879-0837, or Membership Chairperson, Elliott Simons, at 872-6326.



Jewish Workshop III observes Succoth

בית תורה
Temple Beth Torah



Temple Beth Torah of Holliston is proudly celebrating its thirteenth year. The construction of the handsome new Bima in the sanctuary and the addition of six large rooms to the existing school wing are symbolic of the growth of the Jewish community being served by Temple Beth Torah.

Temple Beth Torah is a contemporary congregation serving the religious, educational and social needs of the Jewish families in Holliston and its surrounding towns. The synagogue strives to develop a religious and educational philosophy which maintains and builds upon basic Judaic traditions. Religious services are conducted using a balanced mix of Hebrew and English. A kosher kitchen is maintained for social functions in the large social hall. Women are treated with equality and are given the honor of Torah aliyot and are counted toward the minyan. A large part of the membership is made up of families with young children and the religious services are conducted so that entire families are encouraged to participate.

The religious school program of Temple Beth Torah is structured so as to foster the development of a love of Judaism and a sense of identity with the Jewish people. Students begin religious school when they enter the first grade of public school. First and second graders meet for two hours each Sunday. The basic skills learned during this time prepare the children for the three day a week program which begins for third grade students. The education of the children continues in the format of a five year, 6 hour week program. The Bar or Bat Mitzvah of the child marks the transition into adulthood and its associated responsibilities. The skills learned in Hebrew school are applied during the Bnai Mitzvah ceremony. A three year confirmation program is offered for children from age 13 to 16. Meeting once each week, the students explore in depth many issues and teachings which enhance their appreciation of themselves as Jews. An adult education program is also offered to the community. The desire on the part of many to learn how to read Hebrew and to gain proficiency in reading and understanding the prayer book have led to enthusiastic and stimulating classes. The program covers a two year cycle of once a week classes during the school year.

An important part of synagogue life is its social activities. Both the Sisterhood and Brotherhood fill this community need. Sisterhood programs include functions exclusively for women as well as couples activities. A mothers and tots program provides a social focus for mothers of young children. The highly acclaimed Torah Tots program meets on Sundays and exposes kindergarten age students to basic Jewish traditions. The Brotherhood monthly breakfasts give the men in the congregation an opportunity to socialize. The Brotherhood also organizes family activities such as trips to sporting events and fishing excursions.

Temple Beth Torah offers a wide variety of services to the community. The key to the vitality of the congregation is the overwhelming participation of the membership in filling the volunteer jobs that are critical to providing the exciting activities that are enjoyed by all the members. The young professional couples as well as the senior citizens work together in making the synagogue the focal point of the Jewish community in its day to day life.

Temple Beth Torah is pleased to be an active participant of the Greater Framingham Jewish Federation. The continued strength of the Jewish community is a vital factor in making our community a very desirable place to live and bring up our families.

Officers of Temple Beth Torah

President	Fred Keats
Vice Presidents	Carole Platt
	Francine Zaks
Treasurer	Alan Etkind
Recording Secretary	Elaine Swartz
Corresponding Secretary	Stephanie Cohn
Directors	Alan Cohen
	Gary Cooper
	Audrey Gordon
	Stephen Kraus
	Robert Mard
	Howard Silver

Rabbi:

David L. Goldstein

Temple Emanuel

Temple Emanuel, located in Marlboro, is as traditional as Judaism yet as modern as its building.

This small but active congregation can trace its history to 1936 when some 20 Jewish families living in Marlboro founded the Temple to meet their religious and social needs.

Today, Temple Emanuel not only serves Marlboro Jewish families, but those from the nearby towns of Framingham, Hudson, Southboro, Westboro, Bolton, Berlin, Sudbury and Harvard.

Temple Emanuel is affiliated with the United Synagogue of America and the Greater Framingham Jewish Federation.

• RELIGIOUS SERVICES

Shabbat services are conducted twice monthly on Friday evenings during the year. In addition, Saturday morning services are conducted for all Bar and Bat Mitzvot. Services are held for all holidays as well, on the most appropriate dates and times. Other life cycle functions and full Rabbinic services are provided as needed.

The structure and format of religious services are consistent with the traditions of the conservative movement. Because of the closeness and family spirit of Temple Emanuel, services are designed to ensure maximum involvement and participation of all congregants, even those with minimal background. Responsive readings, parts of the service led by members of the congregation and special services honoring the Brotherhood, Sisterhood, USY and religious school students, serve as examples of this involvement.

• RELIGIOUS SCHOOL

The Temple Emanuel religious school has, as its major goal, the commitment to provide each student with the skills needed to function competently as an adult Jew.

The curriculum includes the study of Hebrew, History, Culture, Customs and Ceremonies, and Prayer at the appropriate grade levels. The classroom program is augmented by a variety of activities and events including student services, Purim and Chanukah plays, and special holiday celebrations.

Our program is presently a one-day-a-week school, of 1½ hour duration for the younger students, and 2½ hours for the upper grades. The school offers programs in grades 1 through 7. Students attend the religious school grades corresponding to their secular school grades.

General instructions in preparation for Bar and Bat Mitzvah is included as an integral part of the religious school program. Specific instruction for each individual's Torah and Haftarah portion is available as well.

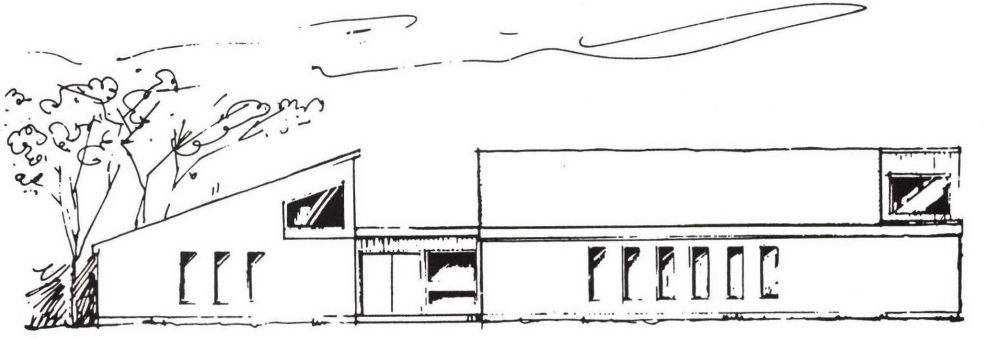
The religious school faculty are carefully selected for competence in their areas. The school is coordinated by an administrator who reports to a school committee consisting of members of the congregation. The chairperson of the school committee sits on the Temple Board of Directors.

• TEMPLE EMANUEL OFFICER STRUCTURE 1984/1985

President: Arthur Gould
Vice Pres.: Spencer Goldstein
Rec. Secty.: Etta Davis
Treasurer: Eileen Jacobs
Relig. Leader: Ed Goldstein
Ritual Committee: David Stoll
Building Committee: Stu Jacobs
School Committee: Marsha Goldman

• PROPOSED SLATE OF NOMINEES FOR 1985/1986 BOARD OF DIRECTORS

President: Stuart Jacobs
Vice Pres.: David Stoll
Rec. Secty.: Eileen Jacobs
Corr. Secty.: Margery Goldstein
Treasurer: Arthur Gould
Financial: Spencer Goldstein
School Committee: Marsha Goldman
Kenneth Honer
Ritual Committee: Mark Mandel



Temple Israel of Natick

During the early 1900s, services among the Jews of Natick were held at private homes. In 1944, during the waning days of the Second World War, Temple Israel was founded in the Natick community, which numbered only 22 Jewish families. A large private home was purchased at 22 North Avenue for $3500 and dedicated in June, 1945. Dues were $25 per year. By 1951 there were 150 Jewish families in Natick, 83 of them temple members. A few years later, a large home on eight acres of land was purchased at 145 Hartford Street. A commitment to a major upgrading of Jewish education was made by forming a religious school. By 1958 our temple had 160 member families (out of 500 in Natick). In 1959, a scale model of our present building was unveiled and the growing congregation undertook the enormous task of rasing funds and taking out a $300,000 mortgage. A fire gutted the administrative wing of the temple just before Yom Kippur of 1971. This area was then expanded into our present chapel, gift shop and offices. In 1973, we responded to the Yom Kippur war in an unprecendented move to borrow the funds for the purchase of a $250,000 Israeli bond. A major fundraising drive helped pay off the mortgage, which was burned at a big celebration in 1978.

And now we have almost 600 member families, a large professional staff and an annual budget of $460,000. We are proud of what we have, and even more proud of the many dedicated people whose efforts have helped to create and maintain this temple.



1985 Temple Israel of Natick Board Members

Community Organizations

The Jewish Singles Network

The Jewish Singles Network was established two years ago as an alternative to the limited offering of Jewish single programs. The founding premise was to present non-threatening social situations via events and informal gatherings. The group began with 2 large scale, overwhelmingly successful all-day conferences with Dr. Tom Cottle and author Bill Novack, as keynote speakers. Recent evening programs include a lecture on single travel, a discussion with Dr. Harry Sobel, "Deception in Dating, Sex and Marriage," as well as the co-sponsorship with local synagogues of very well attended Shabbat services. Oneg Shabbaton followed the services.

Carole Ann Gould, Leslie Hill and Bill Novack, Guest.





Up-and-coming events are a Shabbat dinner and another all-day conference for the fall.

There is no age limit imposed by the Network. As a spokesman from the group expressed, "we can all learn and share experiences because of our differences."

The Jewish Singles Network reaches out to *all* single Jews by choice, by divorce or by the death of a spouse. Membership is open to all who are interested in participating. There are no dues. Individuals share in the planning of activities and reap the benefits of participation.

Spotlight:
One Man's Story: Leon Goodman

Leon Goodman, age 85, was born in Lithuania and came to Framingham as a young boy in 1910. He has lived in Framingham ever since.

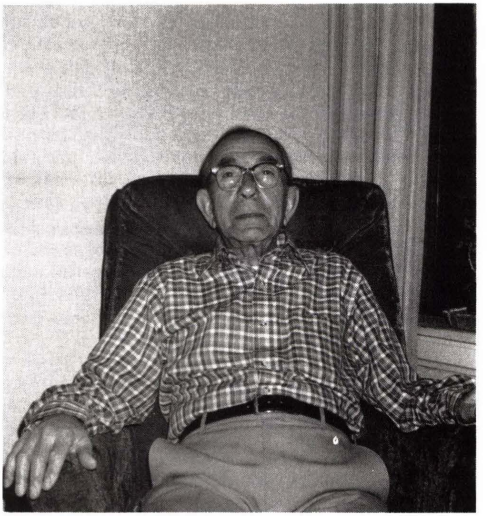
Leon remembers when the entire Jewish community consisted of 30 families, all living close to the synagogue on Saxon Street. Names pour forth in this recollection: Ike Mason (grandfather of Judge Arthur Mason) who owned a grocery store on the corner of Waverly and Bridge Street; the Hill family, with the longest lineage of any Jewish family in Framingham; the Shapiro family, in plumbing and supplies; the Porters, the Landers, Mr. Bienstock (the first Jewish lawyer in Framingham); Dr. Epstein (the first Jewish dentist in Framingham); Dr. Frankel (the first Jewish doctor); the Coopersmiths in the shoe business; the Snyders in the cattle business, the Mellin's in transportation, and the Goodwin's, the Strachman's and the Kraslofky's in furniture.

Leon's father, David Goodman, began as a peddler and then moved in to the hardware business. David Goodman died in 1959 and Leon took over the hardware store. Except for a 3 year army commitment during the World War II, Leon ran the hardware store which he developed into a building and transportation business located at 56 Clark Street, until his retirement in 1967.

Currently living quietly in a tidy apartment in downtown Framingham, Leon Goodman looks back on 75 years of life in Framingham.

"There has been tremendous growth since 1910," he says, "From a few thousand people in 1910, Framingham is now, at 65,000 people, one of the largest towns in America."

Leon talks about current Jewish business in Framingham—Ron Isaacson's Fabric Place; Stan Strachman's Elm Furniture; the Goodwin Furniture Store, Clough's Pharmacy, the New York Store owned by the recently deceased Nate Dershowitz and others—and looks forward to many more years of Jewish growth and prosperity in the town he knows and loves.



Leon Goodman

B'nai B'rith



L-R: Larry Lowenthal, Executive Director, GFJF; John Loftus, Speaker; Roger Baskin, B'nai Brith President; Les Bebchick, Past President.

BAY STATE LODGE NO. 1486

B'nai B'rith is the largest Jewish organization in the world. Its membership is approximately 500,000 throughout the world. Baystate B'nai B'rith Lodge includes members from throughout the Framingham-Natick areas. Involving Jews in Jewish issues has been the focus of Baystate B'nai B'rith Lodge. Recent speakers have included: Rev. Jesse Jackson, George McGovern, Ray Shamie, Elliot Richardson, James Shannon, John Kerry, John Lofatus, Julie Spiegel (from AIPAC), Al Schlossberg, Jan Volk and Paul Tsongas. The Jesse Jackson event was national in scope and marked the first time that Jesse Jackson was seriously confronted on his anti-semitic statements. For more information on Baystate B'nai B'rith Lodge contact Roger Baskin at 620-1552.

Women's American ORT

Sixty years ago, when the American ORT Federation was formed, Jews in this country hardly knew that ORT was already in existence for more than 40 years. It is in fact one of the oldest Jewish organizations in the world.

ORT was established in Czarist Russia in 1880 by a group of prominent Jewish leaders and philanthropists in St. Petersburg, then the capital of Russia, and now known as Leningrad. Its purpose was to provide vocational and technical training for the masses of Jews in Russia who lived in great poverty under the Czarist regime. They were restricted to reside in certain areas of the country; tens of thousands of them hardly eked out a livlihood. It was necessary to help them stand on their own feet. Training them to become skilled artisans and technicians could do it. ORT was created to accomplish this.

The reason American Jewry did not know anything about ORT for 40 years was because the founders of ORT, and the leaders of Russian Jewry in general, never asked for aid from Jews abroad for their millions of Jews. They took care of their needy with funds raised only in Russia — large donations from the few wealthy Jews and smaller contributions from middle class Jews.

Even during World War I, when tens of thousands of Jewish families were uprooted by the Czarist military authorities and ordered to leave their home towns in the war zones on 24-hour notice under the pretext that they were likely to act act as spies for the German army, Jewish leaders of national organizations in Russia conducted relief for waves of Jewish refugees and their resettlement without appealing to American Jewry for financial aid. They formed their own relief aagency, ECOPO, which — like the United Jewish Appeal in the US now — raised contributions from givers in more than 800 cities and towns in the interior of the country.

The expansion of ORT into a worldwide organization training of Jews in skills and professions in many countries took place after the Communists came to power in Russia. The ORT headquarters were moved to Berlin from where operations were directed primarily in Poland, Rumania and other East European countries where a large part of the Jewish population was in need of vocational training.

It was then that ORT sent a delegation from Berlin to the US, headed by Dr. Leon Bramson, its president — a prominent jurist and member of the Duma, the short-lived parliament in Russia under the Czar — to acquaint American Jewry with the ORT activities and to stimulate Jews in this country to provide funds for these activities.

It was then that the American ORT Federation was formed in New York.

US CONTACTS WITH ORT: Today, the great majority of Jews in the US know of ORT and its programs, the largest of which is now in Israel. Today, there exists the American ORT Federation comprising numerous divisions, including Women's American ORT, one of the largest Jewish women's organizations in the US, with 160,000 members in branches throughout the country.

Today, ORT is very popular in the US, not only among Jews but also in Washington where the government has, since 1960, begun arrangements with ORT, through the American ORT Federation, to render technical assistance to developing countries. More than 40 projects of U.S. government technical aid to developing countries are currently being implemented by ORT in Africa, with 27 more under study.

An ORT-Joint Distribution Committee operation for the Jews in Ethiopa was started in 1976. It aided about 2,000 Jewish families there by providing oxen, tools, seed fertilizer and agricultural instruction. In 1980, additional Ethiopian Jewish families received aid through training which included carpentry, metal work, welding, pottery and sewing. There were 22 ORT-JDC schools in the Gondar province with about 3,000 students who were instructed by special teachers, but the Ethiopian government closed them in 1981. Now the JDC is permitted to conduct relief operations on a large scale for victims of the famine in the Gondar province, where most of the Jewish families reside.

Israel now occupies the first place in the ORT network worldwide. ORT operations in Israel began a few months after the proclamation of the State, with the establishment of workshops in Jaffa for the rehabilitation and training of demobilized and wounded soldiers of the Israel Defense Force.

ORT in Israel offers the resources of its technical and vocational network to counteract unemployment in the country. It is ready to undertake the retraining of 10,000 Israelis who find themselves unemployed due to the economic recession. Such training may also serve those who are dismissed from jobs found to be superfluous in a given industry.

ORT is also planning to build a residential school in the Negev which will emphasize teaching specialized technical skills needed by an advanced aircraft construction industry. It is also in the process of preparing Israel's first Bachelor Degree level teacher-training program for teachers of technological education, in order to offset the shortage of 600 teachers in the fields of electronics, mechanics and plastics.

ORT also conducts training programs in France, Argentina, Chile, Peru, Brazil and Mexico among the other countries in the world where ORT operates, keeping in mind that the younger generation is high-tech generation.

In the U.S., ORT conducts the Bramson ORT Technical Institute in New York which has high-tech courses in computers, robotics and electronics, and serves as a resource center for yeshivas and Jewish day schools. ORT also provides high level computer and robotics training for students in the Jewish High School of South Florida. A new ORT Technical Institute — the third in the U.S. — is slated to open next year in Los Angeles to provide top-flight technological training in the Jewish atmosphere to local students.

In the Greater Framingham area there are three Women's American ORT chapters:

1. **Reservoir** — Framingham and Natick, meets evenings.
2. **Mayflower** — meets afternoons.
3. **Wayside** — includes the towns of Sudbury, Wayland and Weston; our newest chapter.

These chapters are highly active in the Jewish community. Members involve themselves with social service projects ranging from Soviet Jewry to senior citizens.

Recent events include a successful luncheon/fashion show to benefit Bramson Technical School in NYC, children's puppet shows, card and games nights and holiday gift wrapping.

Women's American ORT affords Jewish women of all ages the opportunity to take action as concerned citizens. In a warm social environment one can help make an impact locally and worldwide.

For further information please contact Judy Itzkowitz, Region President, 879-7524.

B'nai B'rith Women

B'nai B'rith Women is an international Jewish women's organization with a membership of over 125,000. BBW is involved in every aspect of women's issues and is concerned in the plight of Soviet Jewry, human injustices, air pollution, aboration, ERA, toxic waste disposal and more. Leadership training through group dynamics, assertiveness training, time management, skills identification, motivation skills, as well as interpersonal communications is available to members interested in personal growth as well as growth within B'nai B'rith Women.

Adult Jewish women from Framingham, Natick, Sudbury, Southboro and Ashland are involved with local service projects, which include manning Tay Sachs Clinic at Framingham Union Hospital, presenting Dolls for Democracy Program to school age children, volunteering at Health Fair, distributing information for March of Dimes, Operation Stork Program, as well as assisting other service organizations when needed. Fundraising projects such as Military Whist Parties, Gourmet Sampler events, luncheons, Mah Jongg Tournaments, Night At the Races & Personal Giving campaigns are to support the Anti-Defamation League, B'nai B'rith Hillel Foundations on college campuses, B'nai B'rith Youth Organization, and the Children's Home in Israel for emotionally disturbed youngsters. Membership teas are held periodically and program meetings are held at which time members socialize and plan activities.

For further information please contact Linda Pruskin, President (Framingham) or New England Regional B'nai B'rith Women office at 36 Commerce Way, Woburn, tel: 935-6373.

AMIT

Amit, which was formerly known as American Mizrachi Women, today stands for Americans for Israel and Torah. It was founded in May 1925 by Bessie Gotofeld and Adela Goldstein. Today, over 55,000 members belong to Amit. It is a non-political women's Zionist movement; although, men can also join Amit as friends.

Amit programs consist of youth aliyah, child restoration, vocational training, academic education, social services, and adult welfare. Amit Women work with the very young to the very old.

Amit is also responsible for a broad range of secondary schools, day-care centers, youth villages, and social programs. It was also responsible for receiving children from Germany during World War II. Because of this, the first settlement houses for the new immigrants were established. Amit also started the first religious community center in Haifa; and, directed the first child care facility at Beth Hayeled Childhaven. Beth Hayeled is only a few years young and is need of furnishings at this time. Amit is also involved with Soviet & Ethiopian Jewry as well.

Throughout the year, Amit Women hold meetings monthly with guest speakers to help enlighten members to world news and to help keep Amit projects up-to-date with the coming times. Amit Women's primary goals are to the State of Israel. The projects mentioned in this article are based on Israel soil.

As an American Jew, Amit Women make their voices heard on the vital issues of Israel's future . . . they do their part in the building of the future of the Jewish State according to the Jewish faith and tradition.

Amit Women is a member organization of the American Zionist Federation; the Coordinating Committee for Youth Aliyah, and the Conference Committee of National Jewish Women's Organizations. Amit Women cooperates fully with the United Jewish Appeal, actively supports the State of Israel Bond Drive, The Jewish National Fund, and NJRC. Amit Women is the major women's religious-Zionist organization in the United States.

For further information on Amit, contact Sharon Rain, President.

Jewish War Veterans Post #157

The year was 1937. America, under the leadership of President Franklin D. Roosevelt, was just recovering from a serious depression. Europe was feeling the uneasiness of a resurgent militancy in Germany under Hitler, and the European Jew was getting a first taste of the vicious anti-Semitism that was soon to come close to wiping him off the face of the earth. This was the stage upon which JWV was to make its debut in Framingham.

It is indeed a paradox that our Post was initiated, not by a delegation of JWV Department Officers sent to Framingham for that specific purpose, but rather as a result of an incidental remark made by a man who was here to plead the case of Zionism.

The speaker was Maxwell Cohen, a past JWV Department Commander and later National Commander of our Organization. Upon completion of his prepared talk he asked the question, parenthetically, "How many of you gentlemen are veterans?" About 15 raised their hands, and before anyone realized what was happening, those fifteen were signing an application for a Charter to form a JWV Post in Framingham. The Charter Fee, by the way, was paid by Maxwell Gordon, P.C.

The Charter was issued on the fifth of November, 1937, and bore seventeen signatures, all veterans of the First World War. The first Post officers were:

Commander ..... Ira Brown
Sr. Vice Commander ..... Maxwell Gordon
Jr. Vice Commander ..... Harold T. Levey
Adjutant ..... George Mason
Quartermaster ..... Samuel Hill
Chaplain ..... Charles Silverstein
Officer of the Day ..... Abraham "Al" Linder

Within three months the membership rose to 26, a large number considering the spacity of Jewish families in Framingham at that time.

In the 48 years that have followed, ambitious programs have been undertaken, each one making the Post a more valuable "Good Citizen" of the Town of Framingham. The History of Post 157 in recent times can best be told by its Public Servant terms of service. The remainder of this History, therefore, is devoted to a description of those programs which make our nearly 100 members proud of of their membership in Framingham Post 157, Jewish War Veterans of the United States of America.

The Blood Program

Initiated in 1956, the Post 157 has raised nearly two hundred pints of blood. Every member of the Post is covered for his blood needs under a contract and were known as the "Veterans Day Blood Drive." A few years later Red Cross policy prevented Bloodmobile visits on holidays, and our drives were then held in cooperation with other organizations in Framingham as a united drive. Dr. Alfred Gutman has served as a chairman of our Blood Program since its inception.

Of the total amount of blood collected by Post 157, less than 30% was required for use by members of the Post, leaving a large surplus each year for the general benefit of our Town.

In the Summer a 1959 a tragic accident took the life of a youngster in Framingham. The supply of blood at our local hospital was low and a fresh supply from Boston arrived too late. It is possible that the blood may not have been of any use were it available but this seemed to the members of Post 157 an unnecessary gamble. To secure an adequate supply of blood at our local hospital during the Summer months, Post 157 initiated a Summer Blood Program. A few members each week during the months of June, July, August and September donate blood at the Framingham Union Hospital, in addition to their regular annual donations.

Many of our members are regular donors and a number of them have earned "Gallon" and "Two Gallon" pins from the Red Cross.



Sam Levey, JWV #157 President with Arlene Bornstein, JCC Senior Adult Director.

UJA and Israel Bonds

As responsible members of the Jewish Community, JWV Post 157 actively participates in releiving the sufferings of fellow Jews throughout the world by donating to and helping to raise funds for the United Jewish Appeal and the Bonds for Israel Drives. It can truly be said that without JWV there would have been no UJA or Israel Bond Drives in Framingham between the years 1955 and 1961. The guiding hand behind both of these projects was our own Past Commander, Sam Hill.

Other Programs

- **Memorial Day Exercises**
- **Social Programs**
- **Scholarship Programs**
- **Voter Registration and Know Your Candidates**

A Glance Backward
Continued from p. 39

leader. It was also the year that Temple Beth Am's Sisterhood celebrated the third anniversary of its Art Show, a fund raiser that was fast becoming the top social and cultural attraction of Framingham's Jewish community. And the year *The Rabbi*, by Temple Beth Sholom's Noah Gordon, made the bestseller list.

Although money is said to be the root of all evil, it is also the life blood of every synagogue and religious institution. It was therefore Temple Beth Sholom's good fortune in 1966 to receive a transfusion of $10,000 from Dr. and Mrs. Benjamin Gaynor. At no time in the history of Framingham's Jewish community has a synagogue received a gift of that size. In recognition of their generosity the temple social hall was named for the benefactors.

Another first was the action of the Framingham School system, which, in 1965, adopted a policy of neither tests nor the introduction of new work on Jewish holidays. These policies were worked out by a joint committee representing Temple Beth Sholom and Temple Beth Am headed by Rabbis Rudavsky and Friedman respectively. Unfortunately, it was a policy without muscle. It was the same old story of teachers not cooperating.

When nothing seemed to help after he had appealed to the Superintendent of schools for a firmer policy toward backsliders, Rabbi Rudavsky decided on bolder action and for five years campaigned for school closing on Rosh Hashanah and Yom Kippur as a partial solution. And in 1971, with support by the Interfaith Clergy Association, the plan was adopted and remains the policy of the Superintendent of Schools.

For those Jewish families with no temple affiliation who wished to give their children a useful and practical Jewish education the answer has been The Jewish Educational and Cultural Workshop (JECW). Founded by Robert and Dynnie Glick and five other families who felt that learning to read Hebrew was less important than studying Jewish history and culture. The group's idea caught on and soon attracted 14 more families. Meeting in one another's homes, the JECW placed emphasis on family involvement, celebrating holidays together, and making the home an integral part of the Jewish learning. In the first six years of the JECW's existence three other Workshops were formed patterned after the first one, each with a limit of 20 families.

The myth that it couldn't happen here in Framingham was rudely shattered on September 15, 1974 by an early morning bomb blast outside the Shachna Gallery, next door to the Federation office at 1000 Worcester Road. Two days later Temple Beth Am became the second victim of antisemitic vandalism. During the night swastikas and other obscenities were painted on the face of the temple building. On the following day it was Temple Beth Sholom that received the same treatment.

Vandals struck again on September 29th, causing heavy damage to the *sukkot* at both temples. Other anti-Jewish incidents cropped up during the month but were less serious and less drastic. Nonetheless each one was serious enough to add to the uneasiness felt in concerned Jewish quarters. And mixed feelings of disillusionment and cynicism set in among the members of both temples in the disturbing realization that it can happen here in suburban Framingham.

With expanding membership and budgets at both conservative and reform temples any promising fundraising venture attracted them. A legislative enactment provided a neat and painless solution in the form of bingo. Operated by the temple brotherhoods, bingo became a weekly temple ritual that brought in many thousands of dollars, mainly through the sweat of a handful of dedicated men.

General dissatisfaction with Conservative services and with what was considered watered down Judaism being taught precipitated a handful of determined Orthodox followers to seek a remedy. An appeal to the Lubavitchers in Brooklyn, seat of the Hasidic movement, brought Rabbi Zalman Wileshanski to their door. The Bais Chabad was formed. Services were conducted in the Wileshanski home on Joseph Road until the garage could be converted into a house of worship. High Holidays were at first held in Grange Hall and subsequently Hemenway School to accommodate the larger numbers of worshippers.

In the early hours of March 9, 1979, what had taken 14 months to build was reduced by sick minds to rubble and ashes within a matter of minutes when the Coolidge Street synagogue—the old shule—went up in flames at the hands of vandals. Dedicated in 1908, as a symbol of devotion to God, it was the cornerstone of the Jewish community for almost four generations. It had linked families together, not only in spirit, but in a common bond. The name: United Hebrew Congregation of South Framingham spelled it out. For the Jewish people of Framingham the destruction of that plain, unpretentious looking shule marked the end of an era.

In the 100 years that have elapsed since the first 26 Jewish families arrived in Framingham in 1885, the Jewish community now numbers approximately 3,000 families (and including the outlying towns, 6000 families), and 50% of them belong to either a temple, the Bais Chabad, or Workshop. Temple budgets have gone from the hundreds to the hundreds of thousands of dollars. To accommodate its membership Temple Beth Am has had to build a wing on its building, and Temple Beth Sholom to accomdate its membership of 670 is required to hold double services, early and late ones, on High Holidays. Both temples have supported the State of Israel by buying Israel Bonds amounting to hundreds of thousands of dollars. Rabbis have come and gone during the growth of this Jewish community. Rabbi Hilel Rudavsky was succeeded by Rabbi Murray Levine at Temple Beth Sholom and at Temple Beth Am Rabbi Alfred Friedman has been succeeded by Rabbi Donald Splansky.

Although the first generation of Jewish settlers in Framingham have long sinced passed away, their legacy is here to stay for many, many generations to come. ■

FILENES

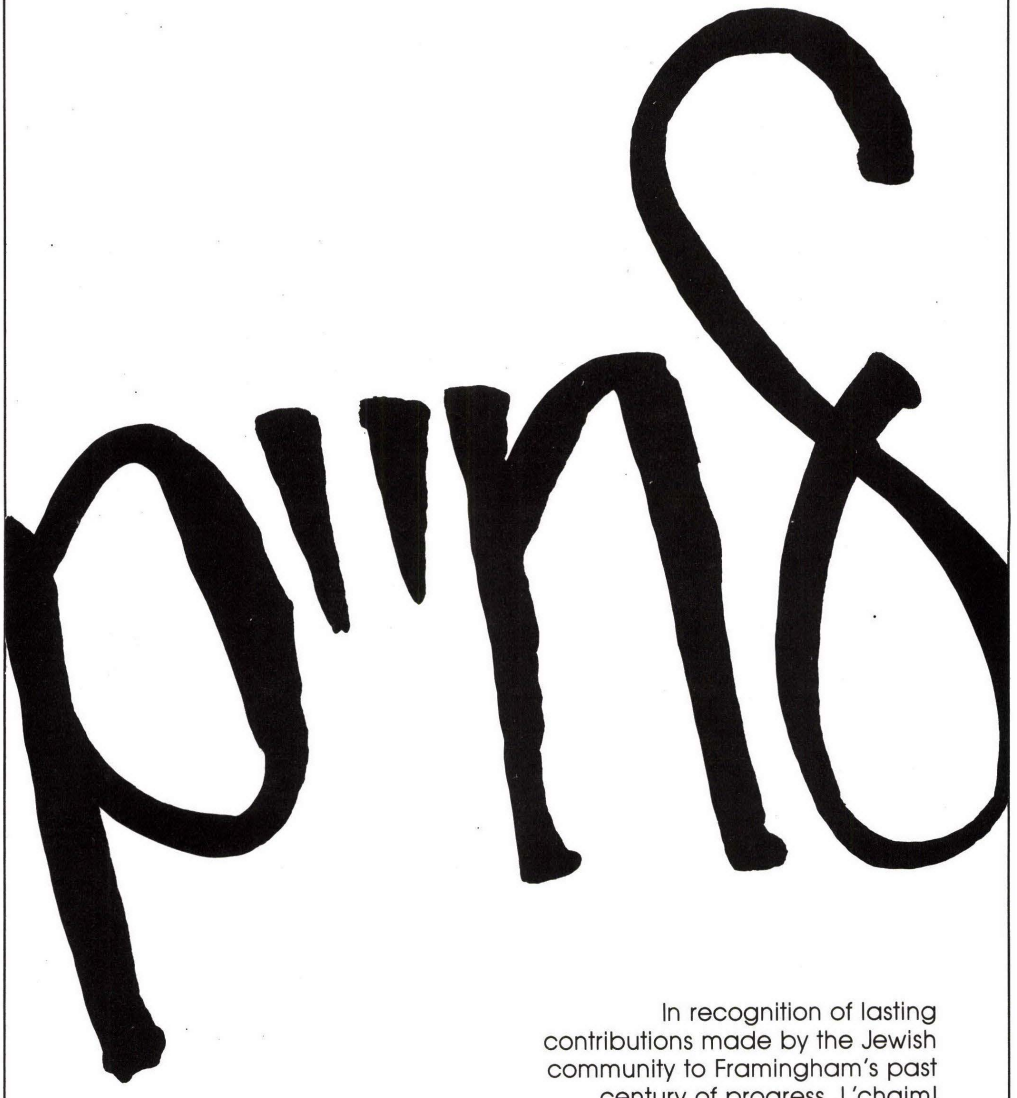
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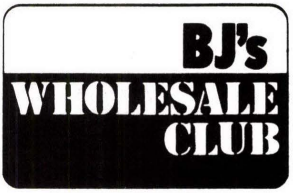
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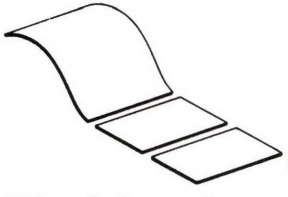
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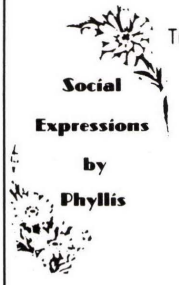
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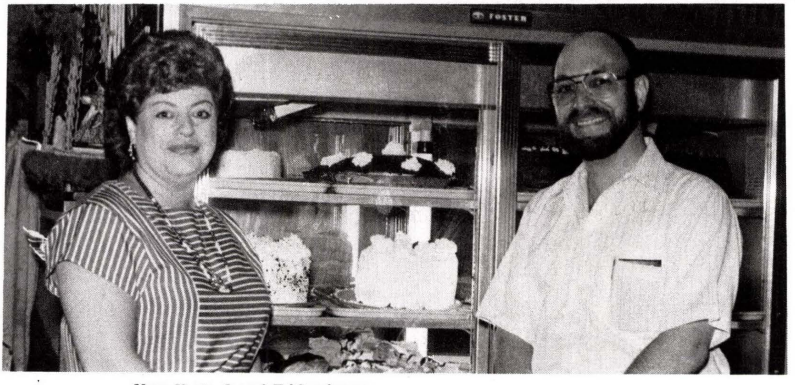
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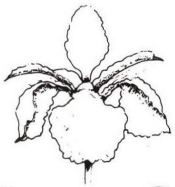
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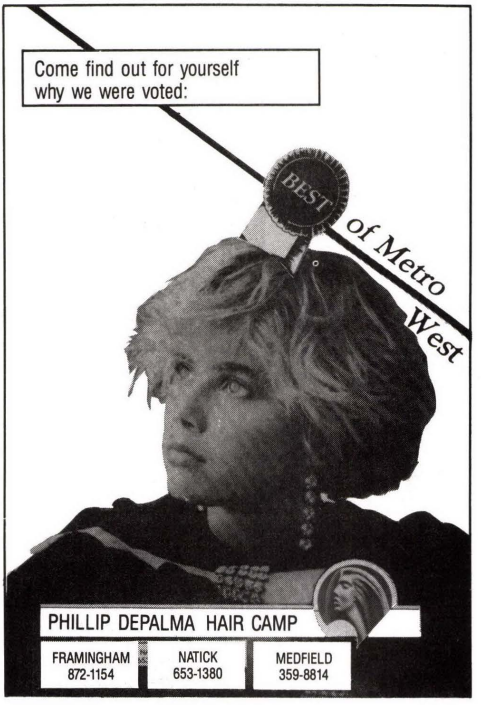
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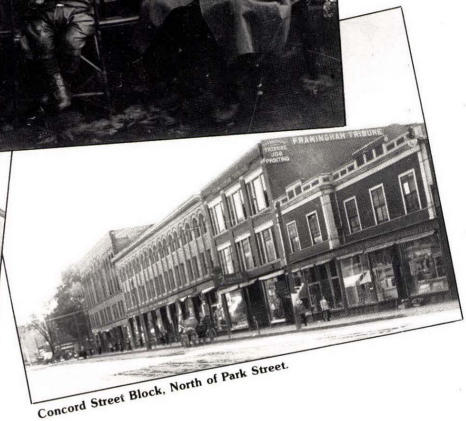
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