



# Vilna Scribe

## THE VILNA SHUL

Boston's Center  
for Jewish Culture  
18 Phillips Street  
Boston, MA 02114  
617.523.2324  
[www.vilnashul.org](http://www.vilnashul.org)

### *Vilna Shul "On the map"*

In the last Scribe, I made an appeal to "spread the word" about the great things happening at the Vilna Shul. I am happy to report that the word is indeed getting out, as I am regularly approached by people who tell me the Vilna Shul is "on the map." It has been hard work, but revising our mission to consist of preserving the historic Vilna Shul and perpetuating an enduring Jewish identity in Boston has given us increased visibility and a greater measure of focus and passion for telling the story of this remarkable place.

The Vilna Shul is providing a unique outlet for discovering Jewish identity in the city of Boston; it has become a vital and vibrant Jewish center for all those seeking to connect with others who share similar historical, cultural, and spiritual experiences. Our visitors tour the building to learn about the Jewish community that once thrived in the West End, and come away with more than just facts; they make personal connections with the information they learn here. Our programs and events invite Jews to reconnect with their personal Jewish identity on a level that is comfortable for each individual. We are also educating

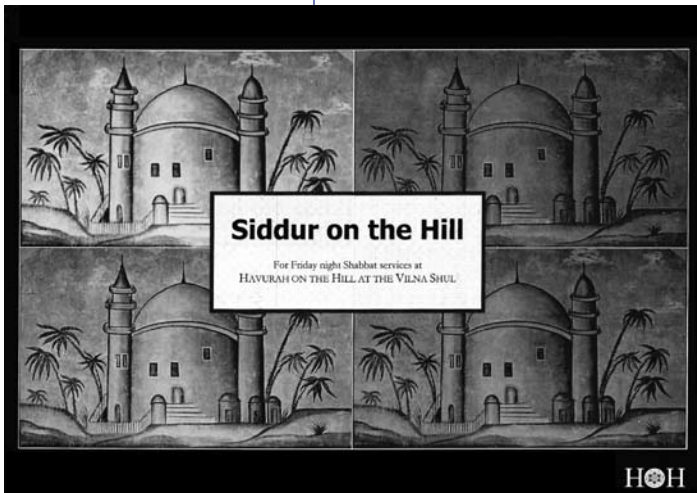
and creating excitement among non-Jews (many of whom have never set foot in a synagogue before) about the history, culture, and spirituality of our people. Last year, we touched the lives of over 8,500 people with our exhibits, tours, programs and events!

Rabbis David Starr and Sam Seicol were featured speakers in our lecture series over the last several months. This series, plus dozens of other programs and events with topics ranging from Rabbinic Literature to Jewish Humor, focus on exploring Jewish identity. We have become Boston's premiere Jewish cultural center. We are truly and decisively "on the map".

We have some wonderful and exciting local and national programming planned for the rest of this year and next, but we need your continued support to make them happen. We truly thank you for giving of yourselves, both financially and in words of encouragement, as we work together to spread the word about all the great things happening at the Vilna Shul.

Sincerely yours,

Jack Swartz, President



Cover of the new HOH prayer book. (See page 6)

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*To Do and To Learn*

“We will do and we will hear (learn)” is what the Jews said when they received the Torah at Mount Sinai. “To do and to learn” is how we summarize what it means to be a Jew, and is also the experience of tourists who visit the Vilna Shul. This is especially true for those non-Jews who enter to find out more about Judaism and the Jewish history of Boston. It is also what the Board of Directors did after the last of the congregants left the building in 1985; they did what needed to be done to make the building as secure and welcoming as possible. With your support and encouragement, the building is now open year round. It is on the map of the historic sites in Boston and strives to represent the vibrant Jewish community that was and still is in and around this city. Today, it is the place where people come to find space, place and time to explore the Jewish experience. It is where tens of thousands of young professionals have come since 2001 to connect to their Judaism through the Havurah on the Hill learning services. And it is the place in Boston where almost six hundred groups of tourists have taken a tour this year of the city’s foremost living Jewish historical center.

We have accomplished much, and we thank you for your support. Now, the question is, what have we learned and how do we as an organization move from where we are to where we should go next? The Board of Directors is hard at work on an updated strategic plan. One idea we have is to present a broader picture of the history of Boston - a history of diversity of which we are a part. We tell a story of a city on the hill: a city that was one of America’s most important black communities, a city that grew and prospered through a tide of immigrants, and a city with a strong Jewish community. That is a story of Boston you might not have heard.

Another story we tell is about the interesting fact that many tourists from Germany come to visit the Vilna Shul while they are in Boston. Some search us out and others stumble upon us while on the Black Heritage Trail. They come in, identify themselves as Germans, and almost always as not Jewish. They ask if they can look around. It seems that although they have heard about the Holocaust every year they were in school, most of them have never been inside a synagogue or had the opportunity to learn about Jews and Jewish culture. So they look around and ask some questions, especially about that book we have—the Torah. We talk, and they say thank you and usually leave a donation. And it happens again and again. By doing this and other tours and talking to tourists from around the world, we have learned that the Vilna is a welcoming place; a welcoming place that is Jewish.

We love that, and will continue to welcome all those who come through our doors for the historical and cultural assets we hold. However, we will also use that welcoming attitude to open our doors occasionally on a Shabbat for Jewish exploration, study and worship. We think that perhaps there are those out there who would like to come together at the Vilna Shul and explore THEIR OWN way of connecting to G-d. These would be people who want to explore the dimension of what we provide beyond history and culture—spirituality. This is an experiment in providing a historical Jewish site for those looking for a very non-traditional Shabbat experience; services as you understand them will not be held. Please let us know if you are interested in learning with us. Help us create a spiritual place that respects the traditions of our religion, but provides open access to those who are not able at this point in their life to comfortably worship in the formats that are currently available.

As we said at Sinai, and as we’ve said over and over again throughout our history, we will do and we will learn; perhaps we can provide a place for more of us to do so.

Steven M. Greenberg  
Executive Director



## BEACON HILL MEMORIES by Mark Mirsky

I am afraid my response to your offer to share my impressions of the Vilna Shul after attending the service on the second day of Rosh Hashonah must be uncharacteristically brief, as the work week has resumed. However, I did want to contribute something to *The Vilna Scribe* and look forward to sharing some of my memories of the Boston Jewish community of Dorchester,

Mattapan and Roxbury as a child and young adult.

Several of these were published some years ago in the *Boston Globe*, and of course two of my published novels, *Thou Worm Jacob*, and *Blue Hill Avenue*, are based on them, as well as a novella in a collection called *The Secret Table*.

Beacon Hill sets up so many memories when I walk it, since it was the scene of my father Wilfred S. Mirsky's happiest eight years, his terms in the Massachusetts legislature as a State Representative from what was the largest Jewish district in New England, Ward Fourteen. After he retired from politics, he almost bought a tiny brick house on the flanks of the Hill, but my mother, ever wary about over-extending ourselves, refused to agree. No doubt the history of our family would have been very different if he had purchased it and either I, or my sister, had

been able to slip into one of those elegant narrow homes. One of my unpublished novels locates its

hero in just such a three-story brick home, haunted by ghosts, and as I walked along the brick fronts, I was struck by the ghosts of 19th century Boston that still haunt the Hill. One is not disappointed by the ghostly in stepping through the front door of the Vilna synagogue; the sense of abandonment still lingers in the chipped paint, the worn floorboards, and it makes the building that much more precious to the Jewish traveler. I recall staring into the dusty shut up synagogues in the *mellah*, the old Jewish district of Morocco's Fez, during a visit in the 1970s. The silver *yarzheit* lamps of families who would never return still hung from the ceiling. I felt a rush of holy spirits whirling about my ears, inquiring as to who I was and what I wanted from their space. A synagogue that is not haunted by the past has not yet acquired its holy covering of the Shechinah, but the Vilna synagogue has a coverlet of many layers, and so I instantly felt at home, and even at peace in its austere adjoining rectangles.

Nor was I disappointed in the service to which everyone seemed to contribute and in which the full ritual of Rosh Hashonah was executed. I have often turned away in pain from the attempts of self-appointed innovators to make the Jewish service modern, as if tradition had little or no weight, but the congregation that has assembled, women and men, with good humor and joy, made this traditional service their own. If I had any suggestion, it would be that some of the traditional melodies of the High Holidays in the Litvak synagogues of Dorchester, Mattapan and Roxbury, which I recall vividly from my childhood, should be restored to the liturgy of the congregation, since it is obviously devoted to the building and its memories. At some further point, I would be happy to contribute a "note" about a ghostly experience I had one Yom Kippur in the foothills of Palo Alto in regard to liturgy, and amplify it with several remarks by Haym Soloveitchik

on prayer in the Boston synagogues in his own childhood, which was separated by only a few years from my own.

At the Kiddush afterwards, I met a number of those who had gathered both to conduct the service and to pray. I was struck by the instant camaraderie that was offered to me, a stranger, which seemed to echo the sweetness of the Vilna synagogue's restoration of Boston's vanished Jewish past. I have in my memory so many important mementoes of that world: the Maysles brothers film of Joseph Levine, *Showman*, with its footage of the old West End; some of the veterans of that fairyland of brick hovels; streets that followed cow paths; Jewish bookstores; the Peabody Playhouse; Rabbi Wieder's book on the East Boston Jewish community; the philanthropist Jack Kaplan's memories of Chelsea at the turn of the century; and tapes that I made of my father, recalling his first steps in Boston, just a few days after he landed in America in the great winter storm of January 1920 after enduring a nine year separation from his father in an Eastern European city caught between warring armies. One of the articles in the Fall 2010 edition of *The Vilna Scribe* spoke about the happy accident of not having another coat of paint put on the walls, which made the work of restoring the murals that much easier. One of the lessons they learned in restoring the Eldridge Street Synagogue, the oldest continual Russian Jewish congregation in the United States, where I sit on the museum's board of directors, was not to erase the marks of time in the building, but to let visitors feel its passage and its warp here and there in the walls. I hope that sense of being hallowed by the wear and tear of years can be retained at the Vilna synagogue, so that it echoes what its archives store.

## THE VILNA SHUL PROPERTY: 1855 TO 1919 by Mark Nystedt

In the last three *Scribes* I shared a little about my research of the Vilna's property from Boston's 1626 settlement to the present, and about the property when it was farm lots and when it had three houses. Here, I will share an overview of the property when it contained tenement buildings.

Joshua Bennett of Billerica bought the future Vilna property with its three houses in 1830. Bennett, with wealth obtained from hops farming and exporting to Europe, invested in banking, insurance, railroads and real estate. In 1855, Bennett replaced the houses with three tenement buildings that had 10-15 units and 2 store fronts. An alley to the back of the property where the kitchen path is now, named Stanhope Place, provided access to the back two tenements. When Bennett died in 1865, the Bennett family farming, banking, insurance, railroad and real estate business was managed by his widow, Eleanor Bennett, and his two daughters, Ellen Bennett Tinkham and Rebecca Bennett Warren. The Bennett Library in Billerica was built, stocked, and given to the town of Billerica by Joshua's widow and two daughters. I am in communication with Ellen Bennett's great-great-granddaughter, Ellen Bennett Hazzard of Seattle. She wore her great, great grandmother Ellen Bennett's 1841 wedding gown at her wedding, which is now in the collection of the Bennett Library.

We know quite a bit about the Bennett-Tinkham-Warren family, as Rebecca's husband William Wilkins Warren wrote and published an autobiography and an account of their trip down the Nile River and to Jerusalem in 1866-67. That four month trip required the hiring of a yacht to sail the Nile with a crew of ten and a safari team to explore Syria from Jericho to Damascus. It was a part of a larger one year trip to Europe that required the renting of an apartment



Wilfred S Mirsky

(Photos by Gil Friedberg, Globe Staff)  
Presented to Governor Dewey  
er, David Ben-Gurion

in Paris. This was one of a dozen trips that W. W. Warren made to Europe; he also made another dozen to Minnesota, mostly for his import-export and real estate businesses.

When daughter Rebecca Bennett Warren, the last of Joshua Bennett's three heirs, passed in 1916, the family holdings - which included 50 properties in Boston and 20 properties in Lowell - were liquidated. Those properties had an estate inventory estimated value of \$1 million. Rebecca's personal property estimated value was \$300,000. The proceeds from that estate were divided primarily amongst Rebecca's eight grand-nieces and nephews; that is, her sister Ellen's surviving grandchildren. Rebecca had no children.

The wealth that was obtained by this inheritance allowed the families of the heirs to circulate in the highest strata of American society, especially the three Tinkham heirs. Rebecca's grand-niece and heir Rebecca Tinkham Cramer had a step-grandson, Stuart Cramer III; he and Howard Hughes married each other's ex-wives - actresses Terry Moore and Jean Peters. That was certainly talked about at family gatherings back East in Boston. Rebecca Tinkham Cramer's North Carolina summer plantation is now a gated community with a golf course.

Rebecca's grand-nephew, heir, and estate executor, US Representative George Holden Tinkham, gave the soon-to-be Vilna property to his secretary Gertrude Ryan as compensation for her work liquidating Rebecca's estate. George's absences and safaris during the election season were legendary and the subject of a 1940 Life magazine article. George's re-election campaigns were directed by his secretary Gertrude in his absence. We should be so lucky now. Ryan then sold the property for \$9550 to the Vilner Congregation, which demolished the tenement buildings and built the present synagogue building.

We know almost nothing about the property's tenants - poor whites, African-Americans, and immigrants, some Jewish - except their names and occupations from city tax records. There were several hundred, maybe a thousand, and they were very transient. Five Irish immigrant Civil War soldier's families lived here; one died in the Andersonville Georgia POW prison camp. Businesses included

a Chinese laundry (see illustration), brothels, retail wood and coal, Port Royal Davis' barber shop, an African-American attorney, and a general provisions store.

With all that I know about the Bennett-Tinkham-Warren tenement building, I'm left to wonder what daily life was like for its tenants. Did they have kitchens? Were the toilets private or shared? When did water and sewage come to the neighborhood? Did they have central or individual heating with fuel bought at the wood and coal store? Etc., etc., etc.—and who might those



Former tenement on Vilna Shul property.

tenants' current day descendants be?

Certainly, though, they lived very much like most of our immigrant ancestors lived; and so, their story is our story.

## THE STARR STUDY SERIES by Deborah Feinstein

In our continuing efforts to further our mission of perpetuating Jewish identity, the Vilna Shul, Boston's Center for Jewish Culture presented a series of lectures this past fall given by Rabbi Dr. David Starr, Charles Bronfman Professor of Jewish Innovation at Brandeis University. His fast and thrilling talks took us from the ancient world of Biblical Israel to modern times, parsing the relationship between ethnicity and religion throughout Jewish history.

What does it mean to be Jewish? Dr. Starr cited several scholarly frameworks for understanding our history: continuity, innovation, and revolution. Dr. Starr also mentioned Mordecai Kaplan's use of the three "B's": behavior, belonging, and believing. These terms illustrate the concept that Jewishness features a certain way of life, a corporate notion of attachment to one's community, and a certain set of transcendent values.

Dr. Starr's first lecture centered on ancient Israel and the Bible, emphasizing the Israelite notion of covenant, a transcendent God, and a code that we recognize as the Torah. That world considered holiness to be centered on space (the Temple) and time (Sacred Prophetic History). Starr emphasized that between the notion of sacred space and sacred time, there exists a tension which is built into the central story of the Five Books of Moses, i.e. the Exodus story and the ensuing revelation of the Law at Sinai. The Torah becomes a story about and a record of a covenant between God and His newly formed people Israel. Each has responsibilities; what is left unresolved is the future ongoing dynamic between the parties. Rabbinic Judaism, affected by the trauma of the destruction of the second Temple and the reality of Diaspora, moved holiness away from space and history and into Torah, God's word. Study thus becomes an act of worship and a kind of ongoing revelation of God, and the Sage becomes a cultural hero. As one scholar put it, "When I pray, I talk to God; when I study, God talks to me." The notion of Talmudic dialectic ensures that truth can be seen in multi-vocal ways; so too the act of commentary and interpretation of the Bible and of the Talmud enables these sacred books to be both sealed and open, always yielding the possibility of fresh insights to generations of readers. In that way, Judaism becomes portable, living as a function of reading rather than of politics or institutions.

Modernity challenges the Jew and Judaism in multiple ways: by its technology that prizes the new at the expense of the old, and by a trust in science and history that casts skepticism at non-rational belief systems. In the wake of critical thinkers like Spinoza, for some, Judaism turned toward new traditionalisms, "orthodoxies" that attempted both to incorporate and to deny or avoid such modern challenges as evolutionary biology. Others sought to create a liberal Judaism that emancipated the individual to locate the authority for identity within the person rather than within the Torah or traditional law and practice. Regardless of the decisions one makes, it seems clear that ours is an age of choice, and of fragmentation and multiplicity. Who among us can say we live as only one thing? Judaism, like any system of belief and practice, will continue to struggle both to contend with "alien" wisdom from outside of itself, as well as its own internal tensions among its practitioners and their conceptions of what it means to be Jewish.

## Conversations at the Vilna

If you've ever had the experience of struggling through a difficult problem, or agonizing over a decision to be made, and then finding it easily solved by simply talking it through with another person, you understand the value of conversation with others. Sometimes the answer comes through the wise words of a friend, and at other times the sheer act of listening to yourself talk helps you to unearth what was inside of you all along. We need conversation as human beings and as Jews, for discovery, for growth, for affirmation.

Taking part in conversation with others on issues that matter is integral to the exploration of one's individual Jewish identity. We find ourselves as unique individuals not in isolation, but by interacting with and learning from others, by talking things through (even if it is just to disagree), by participating in the Jewish community. Each Jew is a piece of the puzzle that makes up the people of Israel. An individual puzzle piece, though it is unique from all the rest, does not form a picture on its own; it is only when it is connected to the other pieces that it fully realizes its "identity" and contributes to the larger image. In the same way, we as Jews need to be connected, and to dialogue with one another in order for each of us to realize our full Jewish potential.

Our newest offering, the **LIVE from New York's 92nd Street Y\*** program, will help us to do just that. The renowned 92nd Street Young Men's and Young Women's Hebrew Association in New York City uses satellite technology to simultaneously broadcast their "Live" program to community organizations across the country, making a rich variety of educational and cultural programs simultaneously accessible to a wide audience. Some of today's most famous newsmakers, political figures, opinion-shapers and authors take part in lectures, interviews, panels and readings on compelling and thought-provoking topics that affect our lives every day. Most of the programs provide opportunities for questions and answers with the presenters where participants from remote locations can ask questions as if they were in the New York audience. **LIVE from New York's 92nd Street Y** programs scheduled so far are:

**In the Bible: A Judge Named Deborah with Elie Wiesel**

**Thursday, Apr 7, 8pm**

**Howard Gardner and David Brooks: On Truth, Beauty and Goodness**

**Tuesday, May 3, 8pm**

**Andy Borowitz, Countdown to Election '12: Only 538 Days Left**

**Wednesday, May 18, 8 pm**

**Nora Ephron in Conversation with Rebecca Traister**

**Thursday, June 9, 8pm**

Continue the dialogue with our "Conversations at the Vilna" series. The "Brown Bag Lunch" segment of this series will take place Wednesday afternoons around the Bet Midrash table in the Vilna Shul's community room. Bring your kosher style lunch (no pork, shellfish, or mixed meat and milk, please) and join us for spirited discussions with local scholars and authors about topics relevant to Jewish identity. All are sure to find something to pique their interest in conversations led by the following distinguished community members:

- **Dan Levenson**, Editor of the New Vilna Review, an online magazine of contemporary Jewish thought
- **Alex Goldfeld**, local historian and author of *The North End: A Brief History of Boston's Oldest Neighborhood*
- **Jessica Dello Russo**, a former docent at the Vilna Shul who has recently conducted extensive research on the Jewish catacombs of Rome
- **Elizabeth Berman**, a Judaica appraiser and curator (only one of a handful of certified appraisers in the United States)
- **Rachel Gordan**, a doctoral candidate in American religious history at Harvard where she is working on a dissertation on post-World War II American Judaism.

The third segment of our "Conversations" series is "Sunday Bagel Brunch\*," which will take place at 11:00 a.m. on Sundays. Here you can begin the day with a bagel and engaging dialogue with topics that take longer than a lunch hour:

- **Dr. David Rudolph**, (4/17/2011) MD, FACS, is Director of Strategic Planning at South Shore Hospital. Dr. Rudolph will lead a presentation and conversation on the exhibition, *Deadly Medicine: Creating the Master Race*. **What does it mean to us today?**
- **Helaine Davis and Linda Stern**, (5/5/2011) are two experienced researchers who have undertaken a project called: **Breaking Ground, Jewish Women in Boston**. This program highlights the work and contributions of eight Jewish women who were born and raised in the West End, or, worked there to further their profession—and make a difference.
- **Steffi Karp**, (5/15/2011) is the creator of LimmudBoston, and a graduate of the Elat Chayyim Davennan Leadership Training Institute. She will be displaying and talking about the Inspirational Jewish Women's quilt, made for the Faith Quilts Project in 2006.
- **Lori Hope Lefkowitz**, (6/5/2011) the Ruderman Professor and Director of Jewish Studies at Northeastern University and founding director of Kolot: The Center for Jewish Women and Gender Studies, the first such center at a rabbinical seminary; author of *In Scripture: The First Stories of Jewish Sexual Identities*.
- **More to be announced!**

We invite you to join us for these exciting programs taking place at the Vilna Shul. Dare to explore a new facet of your Jewish identity; you never know what you might learn by "talking it out" with us! Find us at [www.vilnashul.org](http://www.vilnashul.org) to see or most recent program updates.

\*Donations of \$10.00 would be appreciated.

*Havurah on the Hill* is a non-denominational, lay-led organization that holds monthly Friday night services and other Jewish programs for young adults and the young at heart. Services are followed by an engaging speaker and a kosher buffet dinner.

We kicked off the season with a very busy September! Several hundred people attended Rosh Hashanah and Yom Kippur services, which were led by Yoni Bock and Deborah Melkin; Richard Samuels also helped lead on Yom Kippur. On Sept. 24th, HOH held "Shabbat in the Sukkot." The Friday night service was followed by a wonderful evening of eating, singing, and socializing together in two Sukkot on the front porch of the Vilna Shul.

In October, Tal Brody, who is considered the greatest basketball player in Israeli history, spoke about his experience playing for Israel's Macabbi Tel Aviv team, and his role as Israel's Ambassador of Good Will. The event was co-sponsored by Boston-Israel Group (BIG).

HOH held its second "Service Leaders' Academy" in November. Those in attendance enjoyed learning more about the Maariv service from veteran service leaders Malka Benjamin and Deborah Melkin, and practiced for each other from the Bima in the sanctuary.

Our November event speaker was Orna Shemer, who was a Major in the National Fraud Investigations Unit of the Israeli Police for 10 years. Orna spoke about how she helped to expose her classmates to a positive view of the state of Israel while pursuing her graduate degree at the Harvard Kennedy School.

In December, we heard from Steve Rapp, author of *Aleph-Bet Yoga: Embodying the Hebrew Letters for Physical and Spiritual Well-Being*. Steve shared about the connection between traditional yoga and Judaism, and even got the audience to its feet to try a few yoga positions.

The January event was particularly exciting, as it was also the inauguration of the new HOH prayer books! Utilizing a Combined Jewish Philanthropies Young Adult grant, a committee of HOH members worked diligently over the previous five months to re-create the prayer book used at Friday night services, with outstanding results. Sari Rapkin, the incoming chair of the CJP Board of Directors, spoke at the event. Committee members included Malka Benjamin, Sue Gilbert, Dallas Kennedy, Michal Kennedy, Chelley Leveillee, Deborah Melkin, Robyn Ross, Atara Schimmel, Morris Singer (Co-Chair), and Georgi Vogel Rosen (Co-Chair).

Jeffrey Robbins, the Chair of the Israel Advocacy Committee of CJP, was our speaker at February's event. He shared his experiences from his recent trip to Haifa to show support for residents who were affected by the wildfire on Mount Carmel in December. This event was co-sponsored by BIG.

The speaker for March was Cherina Eisenberg, who spoke on "The Creative Process Through Jewish Eyes," an exploration of the Creation narrative for clues on the nature of the creative process. Cherina is an award-winning recording artist and producer of Jewish and classical CDs and a freelance Jewish Educator.

HOH also held a tango-themed Purim party in March. Following the Megillah reading, 135 costumed young adults enjoyed live musical performances by Argentine tango singer Carolina Winograd and The Heartsleeves, as well as a tango lesson by dance instructors.

The HOH Council recently held elections, and is happy to announce the following results:

Robyn Ross – Chair; Deborah Melkin – Marketing; Chelley Leveillee – Volunteer Coordinator; Morris Singer – IT; Roneat Rish – Financials and Community Relations; Dan Mazor – At Large; Bella Freytsis – At Large.

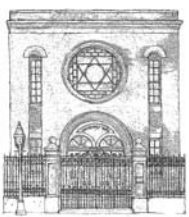
## THE VILNA SHUL

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# VilnaScribe

**The Vilna Shul, Boston's Center for Jewish Culture**, *gratefully acknowledges the following individuals, foundations, businesses institutions and community organizations for their generosity. Your loyalty and support allows us to continue our mission and commitment to preserving the historic Vilna Shul and to perpetuating an enduring Jewish identity in Boston. We especially want to thank all of you who have become members this year (or renewed membership) and to the wonderful volunteers and staff who have supported us in our work and efforts.*

*This list reflects donations made between January 1, 2010 and December 31, 2010. Honoring and recognizing our donors is very important to us. If we have inadvertently omitted a name, please accept our apologies. Please call 617-523-2324 or email [steven@vilnashul.org](mailto:steven@vilnashul.org) with any changes, corrections or preferences. Your support is greatly appreciated.*

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Michael Ateek	Max Burkin	Haim Duek	Rebecca Glassman	Mark Herlihy
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Ricardo Berner	Arlene Cronk	Bethany Freedman	Martin Greenstein	Neal Karasic
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Gary Katzmann	Elliott Marcus	Danielle Porter	John and Rhoda Schwarz	Arslan Tazeem
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