

TEMPLE EMANUEL
GREENSBORO

5668-5768

1907-2007

Kurt Lauenstein

TEMPLE EMANUEL'S CENTENNIAL: AN OVERVIEW

*"Know where you came from; know where you are going; and know
in whose presence you will have to make an accounting."*

~~ Pirkei Avot 3:1

A centennial provides a religious community a singular opportunity to honor the people whose actions and faith led the community through its first 100 years, but it also challenges the community to continue its tradition of foresight and leadership, to move vigorously into the future. For a synagogue, a centennial is about more than just passing an important sign post. It is about celebrating and recommitting to its spiritual mission which, as a byproduct, will lay the groundwork for a bicentennial.



The congregation now known as Temple Emanuel held its first worship service on Rosh Hashanah in 1907. Throughout these first 100 years, Greensboro's Jews have been an integral part of the broader community. A 1943 article in the American Jewish Times noted that *"the Jews of Greensboro have been most active in all of the non-sectarian philanthropic endeavors of the town,"* mentioning the Red Cross, the Chamber of Commerce, the Boy Scout Council, as well as various committees in support of World War II.

Today, in 2007, the Jewish commitment to G-d and society continues to be central to the vitality and identity of Temple Emanuel. The challenge we face is to ensure that this commitment lives on for at least another 100 years. But in the meantime, come join us as we celebrate the first 100 years!

Andrew Brod

Temple Emanuel President
2006 - 2008



Lee Street Temple



Greene Street Temple



Jefferson Road Temple



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Not many groups, religious or otherwise, can claim to have current members who were around at their very inception. Temple Emanuel however, is one of those rare, and very lucky organizations. Here, Mrs. Lena Goldman, who is over 100 years old, has the honor of writing the last letter in our renewed Temple Torah with Rabbi Gedaliah Druin.





Acknowledgements

Every piece of history is as complicated as the people who made it. For the past eighteen months, historical contributions from Temple Emanuel members and friends have been solicited publicly and privately. I have tried to include the many comments, interviews, anecdotes and photos of those members and friends of Temple Emanuel in this document. What follows is a synthesis of those who gave me special recollections. This story could not be told as well without the following members' efforts to make the story as interesting and as inclusive as possible.

Brenda Henley – our “go to gal”. Brenda has combed the archives, hunted through old memorabilia, called old friends, pored over the document to find weaknesses and omissions and raised the money for this special work. One cannot thank Brenda with words for her kindness and warmth and devotion to the members of this congregation. She is a wonder woman.

Marvin Isreal – our photographer with endless energy and positive spirit. Brenda would call Marvin at a moment's notice, telling him to “put your pants on and come over” to perform another act of photographic genius.

Todd Lewis – our graphic design and layout expert. Todd was always dreaming up ways to help the story and give Temple Emanuel's Centennial Book a special touch. Along with developing the centennial logo, Todd has given creative direction to much of the centennial.

Walter Falk – a storyteller with so much to tell. Walter provided old news clippings and details that have embellished the narrative and personalized our collective memories. Quiet and unassuming, Walter was relentless in hunting down details to make our story right and made us all feel welcome in his home.

Kay Stern and Betty Roth – two grand ladies who stepped forward to put the Temple story in context and offer Temple history details in gracious and illuminating detail. Having afternoon tea with these women is to experience simple elegance with warmth that lasts far longer than the last sip from the cup.

Marnie Ruskin – who read and reread the transcript, edited and added so much. What a splendid advisor and skilled reader to find the holes and redundancies.

Alice Isaacson – another great mind and careful editor who read and reread the document for historical accuracy.

Joanne Bluethenthal – spent hours sorting through her own archives and helped supply details, context and positive spirit for over a year.

Jillian Goodman and Lia Lewis – these two supporters of the Centennial project gave their time, energy, and interviewing skills in multiple contexts to make sure many of our Temple's older members were accurately remembered.

Edgar Marks – a fascinating man with a memory for detail. Dr. Marks can recount stories from road trips with his dad and his own golf exploits to his medical accomplishments. A raconteur par excellence, he remains a consummate gentleman and friend of Temple Emanuel.

Buddy Weill, Jr. – a quiet friend whose love of Greensboro and Temple have no equal. He knows so much and so many and has only good things to say about our past.

Ned Harrison – a World War II expert with respect and admiration for those in the “Greatest Generation.” Ned wrote The War Years section, researching the contributions of those in Greensboro who helped save Jews from annihilation.

Ed Cone – an historian and editor who focused his historical eye on the many accomplishments of his family. Ed provided background material from early Greensboro and his family, editorial corrections and photos from a bygone era.

Margaret Benjamin – a family expert on her relatives, Edward Benjamin and Emanuel Sternberger. Margaret provided early photos and documents that outlined much of Temple Emanuel's early years.

Leonard Rogoff – head of the “Down Home Project,” Leonard's lecture and subsequent advice were invaluable in telling our story.

Editor Amy Waldman – a detail-driven mind that would not let the book pass without dressing it up and down. What a wonderfully brilliant woman to have on our team.

Bob Wineburg – thanks for being a sounding-board, reader and great friend.

Marcia Horowitz – her master's thesis also provided much of the Greensboro historical background material.

Nancy Guttman – always cheerfully lent a hand as photo editor or person on whom to lean for practical advice.

Lynn Rolls – our final editor and layout director who, smiling throughout, took on the task in its eleventh hour and brought it to its completion.

Rabbis Task, Salkowitz, Koren and Guttman – our spiritual leaders for almost half a century, gave insight into what it means to be a Reform Jew, what it means to be a Jew in Greensboro and what it means to be educated in Judaic thought and spirit.

The Temple Community has shared its collective memory of the many themes of Judaic life with me. I thank the supporters who have imparted their memories, wisdom, and energy to this project.

- Kurt Lauenstein





*Baruch atah Adonai Elohaynu melech haolam
shehecheyanu v'kiyemanu v'higiyanu lazeman hazeh.*

In Tribute to Temple Emanuel

My Passion for Education and Music

When looking back on my childhood years, I realize that I did not receive a good Jewish education. By that I mean, much of the material was rather boring and meaningless. As a consequence, when I was a young Rabbi I decided to do everything in my power to make education more exciting for our youth.

Here at Temple Emanuel we have created a very dynamic educational program. Come to Temple Emanuel any Sunday and you will see how young people from the age of 4 to 18 are engaged in Jewish learning that is, indeed, very exciting.

I am particularly proud that my passion for Jewish history and for Israel has been translated into taking so many of our young people on the *March of the Living*. This incredible trip to Poland and Israel has indeed strengthened the Jewish identity of hundreds of our kids. In addition, we have taken many of them to Washington, D.C. on *L'Taken* seminars to lobby on issues of importance to the Jewish people. The combination of these trips has succeeded in giving a heightened sense of awareness to our young people of their Jewish identity and hopefully a greater passion for being Jewish.

Indeed, much of my rabbinate has focused on the need to educate our children. In the aftermath of the six day war of 1967, the connection of the American Jews to Israel became much stronger. Growing up, I remember in our congregation it was at that time we changed from the Ashkenazic to the Sephardic pronunciation of Hebrew. Since that time we have seen more Hebrew in our services and our services tend to have a more traditional bent.

At the same time, we have introduced music which is more modern sounding. Not everyone will agree that this has been a good thing, for there are still people who love the organ sounds. However, in order to make our music and worship more engaging, we have joined the majority of reform congregations and moved over to piano and other instruments.

With a greater level of Jewish education and a heightened sense of spirituality and involvement, we are trying to make Judaism more of a meaningful force in the lives of our congregants.

Our Accomplishments Together

Some people say that it is merely an issue of "being in the right place at the right time." I have never believed in this, preferring to see what the rabbis called "*hashgecha prateet* - personal supervision by God." Similarly, I believe that a good marriage also involves a spiritual element. It is not merely the case of a chance meeting of the right mate.



Rabbi Fred Guttman





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I mention these things because as I believe that my service as the rabbi of this holy congregation, indeed our being brought together, is a match made by God. I am proud of all the wonderful things that WE have done and accomplished together. Truly, my relationship with this congregation as a whole and its members in particular is one in which I believe that the *Shechinah*, The Divine Presence, has been present.

In 1995, Temple Emanuel had 363 membership units. Fourteen years later, we have around 600. This past year we added 43 members to our "family." Temple Emanuel is a vibrant congregation with an outstanding array of committees and a good level of participation. New committees such as Chesed, Hevra Kadisha, Empty Nesters and Social Action have become part of the fabric of our congregational life. The growth of participation in both the Friendship Circle and Brotherhood also come to mind and our Sisterhood continues to make a significant contribution to Temple life.

Our religious school and adult education programs have improved and flourished during this time. Temple Emanuel Preschool, under the leadership of Janet Hiatt, continues to be a wonderful school and a very important vehicle for bringing new families into Temple Emanuel.

I feel that during my time here, there have been three extremely important achievements which WE have accomplished TOGETHER.

First, as a congregation, we have managed to build a magnificent new 'home', our Jefferson Road campus, which brings great honor to our congregation. We built this building without incurring any mortgage debt. The number of people who come in and out of this building on a weekly basis is truly extraordinary.

Our leadership succeeded in building this sorely needed new building, while preserving an incredibly beautiful and historic building, our Greene Street campus and doing so while keeping the congregation unified in both purpose and focus.

The second outstanding achievement during this time was your decision to engage a second rabbi. Our congregation's rabbinic needs outgrew the number of hours I was able to stay awake! Not only did we add a second rabbi, we added one who is a total *menesh*. Rabbi Andy Koren has been a wonderful addition to our congregational family and we are truly blessed by his presence.

The third and final achievement over the past twelve years has been in the realm of leadership and leadership development. We have had excellent leadership since our founding and we have excellent leadership today. This did not happen by chance, but was the result of the dedication and talent of so many from our leadership ranks. To all who have served in leadership, we say "*Todah Rabbah*" - "Thank you very much!" and "*Yashar Koach!*" - a job very well done.

Temple Emanuel in Greensboro:
In Tribute To Temple Emanuel

Continued -

Some Thoughts about Reform Judaism in the 21st Century

I am proud to be a Reform Jew. We are always on the cutting edge of religious practices. In 1972, the rabbinical seminary of Reform Judaism, Hebrew Union College, ordained the first woman rabbi in America. Since that time, so many women have not only become Rabbis, but have taken their rightful place in the professional and lay roles in leading our people.

I am proud to be a Reform Jew because we have realized that intermarriage is an opportunity to welcome new people to Judaism. In our congregation, we have done our best to reach out to non-Jewish spouses, partners and children to make them feel welcome. We strive to help them understand the beauty of our traditions.

I am also proud to be a Reform Jew because Reform Judaism avoided the gay bashing and homophobia that seem to plague other forms of Judaism. I am proud to be a Reform Jew because Reform Judaism has realized that a Reform Jewish religious voice needs to be heard within the political arena. As Reform Jews, we do not endorse politicians. We do, however, advocate for public policy positions which we feel to be consistent with the ethics of Torah. Finally, I am proud to be a Reform Jew because Reform Judaism with its 1,000 congregations and a million and a half adherents, is now by far the largest movement of Jews in the United States. We are really trying our best to take meaningful Judaism and Jewish identity into this next century. To be sure, there are a million challenges that remain. Still, Reform Judaism seems to be pointing the way for the Jewish future and is doing so with great *ruach* (spirit and excitement).

A Heartfelt "Thank You!"

I want to thank you all and to thank God for allowing me the incredible privilege of serving this holy congregation. As we celebrate our one hundredth birthday, may it be God's will that Temple Emanuel will be blessed with many more years of helping Jews increase their Jewish education, of bringing our members close to God and our people, and providing meaningful support for our families in times of both joy and sorrow!

Yom Huledet Sameach! Happy 100th Birthday Temple Emanuel!

Fred Guttman, M.H.L., M.Ed., D.Div.

Rabbi

Temple Emanuel, 1996 - present



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Rabbi Andy Koren

Temple Emanuel is such a remarkable Jewish community! There rarely is an open day on our calendar. Our community is made up of Jewish people from all over the spectrum who celebrate Judaism in all of its dimensions. Our love for music, education, and Israel is only matched by our involvement in the general community and the great measure of our generosity. What an honor it is to serve here as one of your Rabbis.

When I first considered becoming a Rabbi, I could only have dreamed of the things that I am doing now at Temple Emanuel. Five years ago, I came to Greensboro. So many of the threads of my own life have come together during this time. Here is just one example of the many I could cite. In the summer of 1984, my personal Jewish journey took a quantum leap as I spent two months studying in Israel in the High School in Israel program. My teacher was Rabbi Fred Guttman. His guidance and inspiration then is what helped me become who I am today. I consider myself lucky that I get to work with him every day. Each day that I work with the youth of our community, I strive to inspire them in the way that Rabbi Guttman did for me, and in ways that he continues to do for our youth even now.

Michal and I are so blessed to be here in Greensboro. Our children, Avishai and Shiri, are growing up here. Temple Emanuel is our spiritual home. We are so grateful for everyone's welcoming embrace and for this opportunity to serve God, our people, and you.

With blessings and thanks,

Rabbi Andy Koren

Assistant Rabbi and Director of Jewish Education

Temple Emanuel, 2002 - present

Temple Emanuel in Greensboro:
In Tribute To Temple Emanuel

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*I*t's said that timing is everything. Well, my timing as president was perfect. I had the good fortune to be president when the Temple reached its 100th anniversary. Serving as president of Temple Emanuel was hard work, but it was also an honor and a pleasure, and the most pleasurable part was the celebration of our centennial.

We kicked off our observance of this milestone in September 2006 with a Torah Fair that celebrated the repair of one of our Temple's Torah scrolls. The highlight was the writing of a letter in the scroll by 101-year-old Lena Goldman, our oldest congregant.

Rosh Hashanah 2007 was the precise date of the 100th anniversary. Throughout the High Holy Days, we joined as a congregation to contemplate the meaning of our past as we looked forward eagerly to our future. Our fall celebrations featured a hilarious Night of Comedy and an amazingly successful Jewish Festival, which we hope to make an annual event.

Over 340 of us volunteered in various capacities at the festival, which attracted nearly 3,000 people from throughout the community and raised much-needed funds for the Temple's endowment. To me, the most important result of the festival was that it showed each and every one of us what we can accomplish when we work together as a congregation. And that's a wonderful way to kick off our second century.

Andrew Brod

*Past President
Temple Emanuel, 2006-2008*



Andrew Brod



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David Delman

Fellow congregants and friends of Temple Emanuel, I am honored to be President of our congregation at the start of our next century. This document catalogues many of our accomplishments as a congregation. I am humbled by the foresight, energy, and compassion of Temple Emanuel's leaders and congregants who have educated, inspired, and kept the faith of our people. We have known adversity and shown courage. As one reads this history, we recognize previous generations as outstanding men and women who have made Greensboro a unique place for the entire community and for Jews in particular. We at Temple Emanuel are recognized for our generosity and our community spirit here in Guilford County, in the American Jewish community, and in far off countries like Moldova, as well as in Israel.

I will be using the historical moments captured in this book to help me be a worthy leader for the next two years. Please join me in working to keep Temple Emanuel a community of traditional Jewish values, with energy, wisdom, and mutual support.

David Delman

President

Temple Emanuel, 2008-2010

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In Tribute To Temple Emanuel

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Gary Gordon blowing Shofar: "Awake, Awake, the Gates are Opening."



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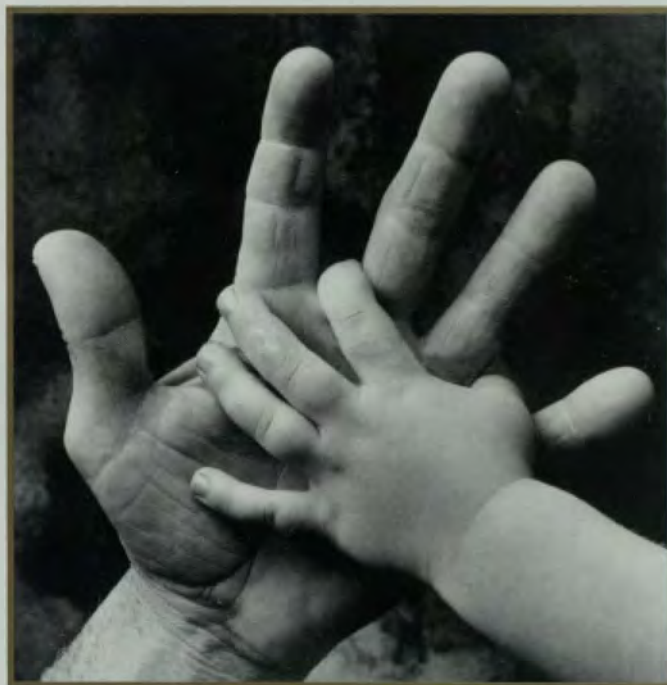
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One Hundred Years of a Unique Jewish Experience in The South

Temple Emanuel was founded 100 years ago. For the Jews of Greensboro, the Temple has been a community home of shared values and culture. As the story of Temple Emanuel unfolds, themes of Jewish life remind us of a shared past and present that bind Jew to Jew. This story also provides a unique narrative of Jewish integration in a gentile Southern society. Temple Emanuel reminds us that we arrived as immigrants and the Greensboro community gave us a special welcome.

The 20th Century brought struggles such as the World Wars and the Civil Rights Movement, as well as economic shifts from mills to the electronic and service industries. These struggles and changes challenged the Temple community to turn uncertainty into belief and belief into action. We are fortunate that early members of Temple Emanuel gave us such a rich, enduring heritage, and that our Temple continues holding the common Judaic values of education, social justice, religious observance, appreciation for the arts, concern for the elderly and commitment to all fellow Jews and community life. We begin the story of Temple Emanuel by looking at the city that the first Jews saw when they arrived.



The history and customs that many of the original Jewish families brought with them to Greensboro over a century ago, continue to be handed down from generation to generation - continuing the traditions and way of life that has made Greensboro our unique home in the South.



Greensboro at the End of the 19th Century



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Before 1890, Greensboro was a small town with no known Jewish presence, but Greensboro had the right ingredients for Jewish people to prosper. It was situated at the intersection of several rail lines, an historic reminder of Greensboro's strategic Civil War location, where troops and material had to be transported quickly and efficiently. As Leonard Rogoff, a research historian of the Jewish Heritage Foundation of North Carolina, explains, "If you want to see where Jews settled, follow the railroads."

Greensboro also had exceptional educational opportunities.

There was Greensboro College (chartered in 1838); Guilford College (chartered 1834), which started as New Garden Boarding School for Friends; Bennett College

(chartered 1889); North Carolina A&T (chartered 1891); and North Carolina College for Women later named UNCG (chartered 1897 as the State Normal and Industrial School for Girls). The first graded public schools opened in 1875.

Economic activity in Greensboro at the end of the 19th century was also picking up. After 1880, the number of commercial firms increased from 86 to 347, and the city was starting to attract entrepreneurs from all areas of the country. In 1902, the

Greensboro Industrial and Business Association resolved "that the people of Guilford County ought to do everything in their power to bring capital into the county and cause factories to be built."

Greensboro was safe for religiously observant Jews. The Quakers, original settlers of the New Garden settlement that ultimately became Greensboro, were nonjudgmental in their assessment of outsiders and people of other faiths. Other town residents had seen Jewish travelers and peddlers passing through and regarded them as "people of the



The view down Elm Street with original cable cars (c. late 1900s).

book," – honored biblical advisors who occasionally were invited to their homes on a Sunday morning to partake of ham and pork along with their eggs.

Donald Cone did extensive research on the early history of Greensboro. In a commentary prepared for the 75th anniversary booklet for Temple Emanuel, he stated, "Greensboro always seemed to have a friendly attitude towards Jews. Much has been made of the rise of anti-Semitism in the South just after the

Civil War as openly expressed in newspapers. However, with a few colorful exceptions, Greensboro's newspapers, when carefully reviewed, will disappoint the dedicated masochist."

THE FIRST PERMANENT JEWISH SETTLERS ARRIVE

Jews first came to Greensboro as individual shopkeepers, sometimes by accident as they traveled along rail lines that intersected here. We know that Mr. Einstein opened his clothing store in the 1850s. Mr. Morris Pretzfelder operated a small retail business in 1876 (and was buried in the Hebrew Cemetery in 1943). Ephraim Fishblate, brother of the Wilmington mayor, ran a clothing store in the late 1880s and 1890s. He died in 1911 in New York, and is buried in the Green Hill Cemetery in Greensboro along with his wife who died in 1897. Rabbi Samuel Mendelsohn, who served Temple Israel in Wilmington, N.C., 200 miles away, officiated at the wedding of the Fishblate's daughter in September 1892 (first recorded Jewish wedding in Greensboro), the funeral of Mr. Fishblate's wife in 1897 and at other Greensboro Jewish ceremonies during his 1876-1922 tenure.

During the last decade of the 19th century, several prominent Jewish entrepreneurs arrived, creating a foundation for the Jewish community. Temple Historian Jacob Rader Marcus has said, "No Jew was ever

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the first to arrive in town. He was always preceded by an uncle." This dictum holds true for the Jews of Greensboro. These families were among the two million immigrants that arrived in the United States after 1840 from Germany and Eastern Europe. They first landed in port cities such as Baltimore, New York and Charleston. Many then migrated into the heartland of the United States along rail lines. Greensboro became an "outpost" for established wholesalers or manufacturers in larger cities like Baltimore.

SHOPKEEPERS AND SMALL BUSINESSMEN

After Messrs. Einstein, Pretzfelder and Fishblate, other Jews came to set up small businesses. Isaac Isaacson moved to Greensboro after landing in Baltimore from Russia in 1890 with his brother Lewis. Mr.

Isaacson, the paternal grandfather of Henry Isaacson, emigrated because of conflicts with the Czar and came to Greensboro at the suggestion of Henry Harris of High Point, who became Henry Isaacson's maternal grandfather. Isaac Isaacson operated two successful clothing stores on South Elm Street when downtown Greensboro func-

tioned as a commercial center for the region. He was one of the founders of Temple Emanuel and served as its first vice president.

Simon Schiffman (1861-1949) settled in Greensboro on a fluke. He was traveling to Asheville to start a jewelry store. In 1893, while waiting to switch trains, he took a walk in Greensboro and decided to make it his home. Brothers Simon and Augustus Schiffman opened local businesses. Simon purchased George Lampman's jewelry store at 326 South Elm Street and in 1923 he moved to 225 South Elm Street. Simon had become a watchmaker and jeweler through the apprentice system in his native Germany, and he prepared his sons Arnold and Harold to manage and



Ellis, Stone & Co. - 225 South Elm Street, Greensboro (c. 1904)

expand his business. Augustus ran a real estate office. Other Jewish jewelers in the area included the Cohens, the Kareshs and the Saslows.



MAX TEMKO, a Russian émigré from Baltimore, was an interesting character. He opened the Southern Junk and Hide Company in 1906, with an office on South Davie Street. His business is described as being a "very large handler of all kinds of second-hand machinery and belting, hides, furs, wool, all kinds of old metals, brass, copper, zink (sic), lead, scrap iron, tallow, beeswax, feathers, etc." Born in Russia, he came to America in 1880, living in Philadelphia until 1898 and later in Greensboro at 226 South Ashe Street. His business seemed financially unstable, as he purchased materials almost indiscriminately, but his fortunes changed with the onset of World War I. His materials rapidly appreciated in value as America ramped up its production of war-related goods. He became quite wealthy and was a steady supporter of the Jewish congregation and Order of B'nai B'rith.



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Jacob Goldstein arrived in Baltimore from Russia and moved here with his Polish born wife in 1906.

By 1900, the Lindau, Meyer Stadiem (1897); Sternberger (1890), Baach (1890) and Susman (1900) families had arrived. The Oettinger cousins, Eli and Jake, born in Kinston, opened a buggy company in 1907, which later morphed into a lumber company and provided the woodwork for the Temple on Greene Street. Other early Jewish residents included David (Pony) and Sidney Stern, Sr. (1905), Max Block, Charles Weill, Sr. (1911), Julius Love, Michael Marks (1904) and Charles Pearl.

Max Edward Block came to America from Belgorade, Russia in 1893 at age twenty-one and moved to Greensboro (807 Summit Ave.) around 1901. M.E. Block worked for Metropolitan Life Insurance Co. until his retirement in 1929, although he continued serving as a special-ordinary representative after his retirement earning a diamond and sapphire medal for 50 years of service to the company in 1944. He played major roles in many civic campaigns, including raising money



Julius Cone in his office. (c. 1910).



Four generations of Cone family men pose together at Flattop Manor, the family vacation home in Blowing Rock, North Carolina.

for war bonds and was active with Sidney Stern, Sr. in congregational leadership until he passed away in 1947. He served as Secretary of Temple Emanuel for 38 years. Charles Weill, Sr. was also in the insurance business, having arrived in 1911 after attending UNC-Chapel Hill (class of '07). He operated the business with his good friend from UNC-Chapel Hill, Mr. Robins, until 1953. Attracted to Greensboro because the state had recently chartered UNCG, Mr. Weill assisted the building committee for the Greene Street Temple. He also helped develop many of Greensboro's current business and residential venues. He married Bea Schwabb, who had attended the State Normal and Industrial School with Laura Weill (widowed by David Stern and later married to Julius Cone). His son Charles "Buddy" Weill, Jr. joined the

firm in 1947, and since that time he has run the business.

These core families became the nucleus of the Hebrew Congregation of Greensboro. They lived close to each other and operated businesses on South Elm Street, sharing both social and business interests. Even before the Temple was founded, they dined (most kept kosher) and shared social events together. Once the Temple formed, religious services were also shared.

THE CONES AND THE STERNBERGERS

Of the original Greensboro Jews, the Cone family is most noteworthy. No single Jewish family has had more of an impact on the growth and development of Greensboro than that of the Cone family. Moses

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and Ceasar Cone arrived as traveling agents for their father's Baltimore wholesale grocery, bartering for fabric at mill stores and soon investing in mills themselves. They built an industrial empire in textiles and helped shape the future of their adopted home.



Benjamin Sternberger.

Their story begins in April of 1846, when Herman Cone (1828-1897), age seventeen, left his native Germany to immigrate to Richmond where he initially stayed with his sister and her husband. He then moved to Jonesboro, Tennessee where he became a successful shopkeeper. After the Civil War, he moved to Baltimore; he and his wife, Helen, had thirteen children. Two of them, Moses H. Cone (1857-1908) and Ceasar Cone (1859-1917), were business partners with their father, and in 1890, founded Cone Export and Commission Company, a textile sales firm in New York City.

Based on a series of business decisions, the Cone brothers chose Greensboro as a promising area for

their textile business. In 1895 and 1896, the brothers erected the Proximity Cotton Mill and, in 1902, the White Oak Cotton Mill which became the world's largest manufacturer of denim. One of the reasons they selected Greensboro was that "Winston-Salem and Charlotte gave the Cone Brothers a feeling of hostility caused by anti-Semitism" (Herbert S. Falk, Jr. 1982). At the time that the mills opened, the population of Greensboro was 3,300. By 1900, with new mill employees and other businesses, the population had grown to 10,000.

In 1903, the company moved its headquarters into new offices at 111 West Washington Street, the renovated site now occupied by the Greenwich Hotel.

The Cone brothers drew their younger brothers to Greensboro and contacted friends in South Carolina, who subsequently persuaded brothers Emanuel and Herman



The raising of a new flag above the Proximity Cotton Mill, built in 1895 by Moses and Ceasar Cone - the speaker is Bernard M. Cone, their brother. (1918)



Blanche, Bertha and Emelia Sternberger.

Sternberger to come to Greensboro from Clio, South Carolina. They were acquainted previously when the Cone brothers were traveling through the South as salesmen for their father's wholesale grocery firm. The Sternberger brothers, Emanuel (1859-1924) and Herman (1849-1918), then built the Revolution

Flannel Mill in partnership with the Cones.

Emanuel was born in the Rhine Province of Germany and came to America at age 13 at the invitation of his brother David, a merchant in Florence, South Carolina.



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Woman at Cone Mill.

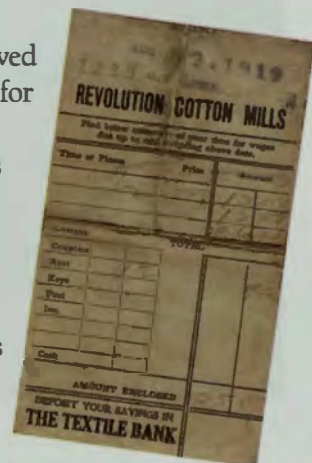
Initially, he worked for his brother for \$100 a year. He then returned to Germany where his father gave Emanuel \$250 to establish his own business in the "Goldina Medina." A second brother, Herman, was living in Darlington, South Carolina. Emanuel visited him, looked around the countryside, and decided to rent a store in Clio, South Carolina. Herman's business failed, and he later joined Emanuel in the store. Emanuel had tried his hand in a shirt factory in Philadelphia and then managed a shoe factory in Asheville for Moses Cone. Subsequently, Moses Cone persuaded Emanuel to come to Greensboro and organize the Revolution Cotton Mill (1898). Emanuel was made President, and his brother Herman became Secretary and Treasurer. Herman moved to Greensboro to superintend the building since the Greensboro schools were good and he had already started a family. In 1900, Emanuel married Bertha Strauss, and in 1902, they moved to Greensboro.

By 1900, the factory was operating 376 looms to produce finished cotton flannel. After Emanuel and Herman passed away, the Cones bought the Sternberger shares and Revolution Mill became part of

Cone Mills. The mill village, according to Leah Baach Tannenbaum (granddaughter of Herman Sternberger), was an entire social support network unto itself. The village had "a school system, a welfare system, a physician, dentists, nurses, stores, a YMCA and various charities. The company built houses and charged \$4.00 per room and supported churches of the workers. More than 10,000 workers stayed here. They even had Camp Herman... where I was a counselor."

The Cone and Sternberger families built not only a textile empire, but also attracted family members to the

area. As the textile businesses grew, Julius, Clarence, Solomon and Bernard Cone joined their brothers in Greensboro. Their families prospered and grew. Emanuel and Bertha Strauss Sternberger had two daughters, Blanche and Emelia; and Herman and Elizabeth Sternberger had three daughters and two sons. The latter couple's son Sigmund served as Treasurer for Revolution Cotton Mills and Temple Emanuel for more than forty years, following his father Herman in both positions.



Jim Melvin, former Greensboro Mayor, said of the Cones and Sternbergers, "Greensboro probably wouldn't even be here without them. We were a crossroads that they turned into the denim capital of the world." Moses Cone

Hospital bears the family name, as does Cone Elementary School and the Cone Ballroom at UNCG. Descendants of Ceasar Cone II set up the Cemela Foundation. Descendants also helped build



The original Sternberger home on North Elm Street (c. 1914).

Temple Emanuel in Greensboro:
One Hundred Years of a Unique Jewish Experience in the South

Continued -



Sternberger Elementary School, named for Bertha Sternberger, staunch advocate for a good educational system and the first woman ever elected to the Greensboro School Board.

Weatherspoon Art Gallery at UNCG, a facility with internationally acclaimed artwork.

The Sternberger descendants also have had a large charitable and economic impact on Greensboro. Blanche Sternberger Benjamin (daughter of Emanuel) married Edward Benjamin of New Orleans. Between 1930 and the early 1970s, they developed a large part of the northwest quadrant of the city of Greensboro through the Starmount Company, which established the residential areas of Starmount Forest, Hamilton Lakes, Green Valley, and Guilford Hills, as well as Friendly Shopping Center and other commercial interests. In 1929, Blanche Benjamin donated and endowed the Sternberger

Hospital for Women and Children in memory of her parents, Emanuel and Bertha, as well as the land for the Sternberger Elementary School, which honors her mother Bertha Sternberger, the first woman on the Greensboro School Board. The Benjamin Branch library site, Sternberger Park, the Bog Garden, the David Caldwell log cabin site, the Blanche Benjamin Sternberger Park, the headquarters of Junior Achievement of Central North

Carolina and the future office of the Junior League of Greensboro were all gifts to the community.

Herman Sternberger's granddaughter, Leah Baach, married Dr. A. Jack Tannenbaum, and their family donated money that helped create Tannenbaum Park. The Tannenbaums also have been major supporters of art and music including the Eastern Music Festival, Children's Museum, Natural Science Center and ArtQuest at the Green Hill Center.



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Bicentennial Garden statue, a gift from the Tangers.

The Beginnings of a Congregation

From 1890 to 1907, other Jewish families arrived in Greensboro, the majority from Eastern Europe through Baltimore and Eastern North Carolina. Many kept kosher and were concerned with continuing Jewish traditions. When Moses and Caesar Cone's father, Herman Kahn (who changed his name to Cone), left Bavaria in 1846, he carried a letter from his brother-in-law, Joseph Rosengart, which read in part:

"I recommend to you the faith of your fathers as the most sacred and the most noble. Try to follow all the Commandments most painstakingly and thereby attain actual happiness. Do not sacrifice your faith for worldly goods. They will disappear like dust and must be left behind in due time. Remember particularly the Sabbath day, to keep it holy, for it is one of the most important pillars on which our Faith is established. Do not disregard this day and do not let gold or silver make you blind and do not let any business however tempting induce you to violate the Sabbath, but at least on this day think seriously about your existence and your work."

If you should be lucky enough to become wealthy in that distant land, do not let it make you proud and overbearing. Do not think that your energy and knowledge accumulated that wealth, but that God gave it to you to use it for the best purpose and for charity ... do not be stingy, but live according to your position and your finances and be particularly liberal toward the poor, and charitable to the needy ... be known as a philanthropist ... do right, trust in God, and fear no man."

Emanuel Sternberger is remembered as "the lay leader who preached in season and out ... to instill the spark of religion in the members of the flock." Leah Tannenbaum recalled her grandfather Jacob Baach as "learned in Talmud as well as Torah."

The earliest recorded Jewish services in Greensboro were held on a rented second floor of a grocery store at 225 South Elm Street, where Schiffman's Jewelry Store is now located. At that time, though, the building was

a wood frame structure that was replaced with the present historic building on Greene Street in the 1930s. The first well-documented service was Rosh Hashanah in 1907. Beatrice Schwab Weill remembered it in her history written for the 50th



Temple families en route to a Sunday School picnic. (1913)

anniversary and in a taped interview. The service was arranged by Mr. and Mrs. Emanuel Sternberger, and was led by Rabbi G. Mendelsohn, who stayed in Greensboro until 1909. The service included six Jewish women attending the State Normal School (now UNCG), some of them later becoming active in Temple Emanuel: Beatrice Schwab (Weill), Minnie Lippman, Janet Weil (mother of Arthur Bluethenthal), Stella Hoffman, and Sadie Stern.

Sunday school had been taught, at least informally, before the Fall of 1907 in private homes, including those of Caesar Cone and Simon and Augustus Schiffman. Early teachers



College girls (c. 1920).

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Continued -

included Bernard Cone and David Stern. Early students included Fannie Susman (Love), her brothers Mike and Herman, Etta and Leroy Schiffman, Kate Stadiem (Pearl) and her brothers Mike and Abe, Ben and Herman Cone, Sr. as well as Arnold, Harold and Harry Schiffman.

THE JEWISH CEMETERY

For Jewish immigrants, a traditional first order of business was securing land for a Jewish cemetery. In Wilmington, NC, the Jewish cemetery dates to 1855, but the congregation formed in 1867. As one scholar put it, “a town more likely had one dead Jew needing burial before it had ten living ones to form a congregation” (Leonard Rogoff). In 1910, Greensboro Jews purchased 9.5 acres known as the “Gorrell property” for \$850, and the Greensboro Hebrew Cemetery was created. By 1911, Jacob Baach was given oversight for the purchase and beautification of the cemetery on High Point Road. In those days, a mourner had a long buggy ride from Greensboro’s center.

Throughout the history of the Jewish families in Greensboro, the cemetery has remained a focus of attention. Virtually every budget, every board meeting, and every statement to Greensboro congregants has included information about the status of the cemetery. Remembrance has been a central theme of this congregation. Temple Emanuel has continued to own the cemetery but also shared the burial grounds with

the Conservative congregation of Beth David Synagogue. There is nothing fancy about the cemetery. As Arnold Marks, Chairman of the Cemetery Committee for twenty-four years said, “That’s the way the congregation wants it.” There are several unnamed graves of people who passed through Greensboro and died during the flu pandemic of 1918, and gentile spouses and African-American servants are buried here as well. The Sterns, Sternbergers, Schiffmans, Oettingers and Goldsteins are buried here, as is Sigmund Pearl, an army private who died in 1945.

The tradition of keeping the cemetery in good condition began with Jacob Baach, who tirelessly lobbied for beautification. Mr. Stadiem contributed to the landscaping by filling in the gullies during the first years. William A. Stern recalls a story about a congregational debate on whether to erect a fence for the cemetery. Jacob Goldstein lobbied against, saying, “I don’t see any

reason for it. Those on the inside can’t get out, and those on the outside don’t want to get in.”

David O. Stern and Arnold Marks continued the notable oversight tradition, followed by Amy Thompson, and then Leonard Guyes, the current chair.



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Lee Street Temple: The Early Years



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Formal records of Temple Emanuel begin with minutes of the Trustees on February 8, 1908 at the office of David P. Stern. Present were: Emanuel Sternberger, Herman Sternberger, Simon Schiffman, Isaac Isaacson, Augustus Schiffman, Jake Goldstein, G. Mendelsohn, David P. Stern and Max E. Block. At that meeting, it was decided to negotiate the purchase of the Friends Church at 115 East Lee Street for \$2,500. On November 1, 1908, a meeting of the Reform Jewish Citizens of Greensboro authorized the purchase of the Friends Church. At that time, Orthodox Jews were asked to contribute \$1,000 toward the purchase of the building. The Hebrew Congregation, as they initially referred to themselves, hired its first rabbi as well as a *shochet*. The joint efforts at building Jewish roots by both Reform and Orthodox Jews from the very beginning made Greensboro unique for Jews, and



An early Sunday School group photo (c. 1930s).

later was reflected at a congregational meeting on April 7, 1923, in

the words of Temple President Emanuel Sternberger. He “spoke feelingly about the unique position of Greensboro” as having the only Jewish congregation in the country uniting Reform and Orthodox. It helped that on Shabbat, “Reform Jews who had carriages hitched their horses a block away so as not to offend their brethren.”

The early Orthodox and Reform Jews organized themselves as the “Reform Hebrew Congregation, Inc.” The original eleven charter members were Emanuel and Herman

Sternberger, David P. Stern, Ceasar Cone, Simon and Augustus



The Lee Street Temple, our congregational home from 1908 - 1923.

Schiffman, Jake Goldstein, Michael Marks, Max Temko, M. E. Block and Isaac Isaacson. The Sternbergers and Ceasar Cone owned textile mills, David P. Stern was an attorney, Mr. Schiffman was a jeweler. Mr. Goldstein

worked in real estate, Mr. Marks in men’s clothing, Mr. Block in

insurance and Mr. Isaacson worked in general merchandise.

Many of the original founders of the Temple still have descendants living in Greensboro. Of these, many have also held significant positions in the

Temple including Temple Presidents, Board Members, and committee members. Many remain active in Temple and Greensboro affairs.

At the time, the location of the Temple on Lee Street was adjacent to a large farm. At an early High Holy Day service, Rabbi Mendelsohn was officiating, when, after each blow of the ram’s horn, a cow, pastured next door, would answer back with a deep bellow. Beatrice Weill remembers the congregation starting to giggle. “Rabbi Mendelsohn was very perturbed. He didn’t think it was funny a bit. I’m afraid that made it even funnier for us.”

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In 1910, the "The Greensboro Hebrew Congregation" was incorporated to include all members of the Jewish community. Tolerance and mutual respect between Orthodox and Reform members was evident. Records show that by 1910, the mortgage on the Lee Street property had been fully paid. Services continued at this site until the Temple on Greene Street was constructed in 1924.

In April 1909, the congregation had secured a charter with the following members: E. Sternberger, H. Sternberger, Ceasar Cone, Michael Marks, Max Temko, David P. Stern, Simon Schiffman, I. Isaacson, and M.E. Block. Early Trustees mentioned in 1909 were: H. Sternberger, S. Schiffman, A. Schiffman, and Saul A. Levy. In 1913, Isaac Isaacson was elected vice president and Jake Goldstein was elected as trustee. Other trustees mentioned in the 1913 minutes were Max Temko, Ceasar Cone, Sidney J. Stern Sr., Michael Marks and Joe Arlich.

Adelaide Love Israel's mother, Fannie Susman Love, and father, Julius Love, were the second couple to be married on Lee Street in June of 1912. After many family simchas, Adelaide celebrated her 50th wedding anniversary at the Temple on Greene Street. *"It is hard for me to describe the special feeling I have as I enter the building for any occasion. I am especially proud to say that Temple Emanuel has always been my inspiration."* Fannie and Julius Love served as Co-Chairs of the Membership Committee for fifty years.

The Temple congregation changed its name several times between 1909 and 1915. It was first called the "Reformed Hebrew Congregation," then "Reformed Hebrew Synagogue, Inc.," followed by "The Greensboro Hebrew Congregation." One sees the first mention of "Temple Emanuel" in the Executive Board Meeting minutes of April 4, 1915. Members often referred to themselves as the

"Greensboro Hebrew Congregation" until the Greene Street dedication in 1925; although during this time, Temple minutes consistently referred to "Temple Emanuel." Temple Emanuel did not become the official name of the congregation until 1949, when the Orthodox and Conservative Jews of Greensboro formed Beth David Synagogue. ("The Greensboro Jewish Community:



THE FOUNDING FATHERS



M. E. Block



Ceasar Cone



Jake Goldstein



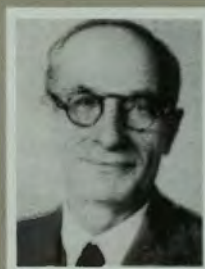
Isaac Isaacson



Michael Marks



Augustus Schiffman



Simon Schiffman



David P. Stern



Emanuel Sternberger



Herman Sternberger



Max Temko



Keeping the Memories Under Glass,” 1984, Karen Goddy, Masters Thesis, WFU Dept. of History).

The Temple had five rabbis between 1910 and 1920, but little is known about them. G. Mendelsohn’s first name, for instance, was not even recorded in Temple records. One rabbi was even fired after he refused to bury a man with whom he had had a dispute!

BUILDING TEMPLE TRADITIONS

The Temple’s religious school is as old as the congregation itself. Miss Etta Spier, professor of Education at Women’s College (now UNCG), was the superintendent for many years.

By 1914, the congregation’s payroll included a full time *shochet* to ensure the availability of kosher meat. In 1914, the congregation aligned itself with the Union of American Hebrew Congregations (UAHC), now the Union of Reform Congregations (URJ). Orthodox and Reform Jews worshipped in the same building but observed Shabbat and Holy Days separately. Leah Tannenbaum recalled that early services “had quite a lot of Hebrew, which, of course, none of us understood.” In 1919, the congregation decided that, with money being tight, they would forego the rabbi and keep the *shochet*. Sidney Stern, Sr. led services; Michael Block conducted funerals.

In 1914, the community formed the Greensboro Hebrew Aid Society, which served as a loan agency for indigent Jews. It also fed and sheltered itinerant Jews. We know from various sources that the early congregation was active in fund raising for War Relief during World War I. In 1915, the congregation responded to an appeal from the National B’nai B’rith to appoint a committee of prominent citizens in support of Leo Frank, the Atlanta manufacturer wrongly accused of murdering a girl in his factory. Ceasar Cone traveled to New York to meet with Rabbi Judah Magnes on behalf of the National Jewish War Sufferers Fund. We also know that the early Jews were keenly aware of the plight of Jews in Palestine and knowledgeable about the Balfour Declaration of 1917.

There is periodic mention of support to Jews in Palestine in Temple documents, beginning in 1916. That year, Ceasar Cone had attended a meeting of the American Jewish Committee in New York City that raised \$5 million for Jews in war-torn Europe. The March 9, 1919 Temple meeting includes mention of monies being raised for the “Jewish Relief Fund.” Later that year, President Sternberger announced that Revolution and Proximity Mills would contribute \$5,000 to help with “Jewish War Sufferers” and \$5,795 was “immediately subscribed” with Max Temko, Joe Klein and Emanuel Sternberger nominated as the first committee members

to lead this cause. At the October 17, 1920 Temple meeting, President Sternberger reported that the Greensboro Jewish Committee raised another \$572.50 for the “Jewish War sufferers,” with the Cone family adding \$3,250 and the Sternbergers \$1,250.

Contributions to Jews in Palestine were made regularly from 1920 until the creation of the State of Israel in 1948. In 1924, Rabbi Max Kauffman sent \$110 to the Palestine Fund, and by the 1940s, the Temple held bond campaigns to build a Jewish state in Palestine. In 1926, the community led fundraising drives for the Joint Distribution Committee, and members gave to the Hebrew Orphan’s Home in Atlanta and the National Jewish Hospital in Denver.

Financing Temple operations has always been challenging. At many Jewish places of worship, it is customary to raise money at meetings or on High Holy Days from the bima. Temple Emanuel has had a tradition of raising money through social functions or direct calls to Temple members. This tradition came about after Emanuel Sternberger asked a member, Mr. Witten, why he never came to a meeting. Mr. Witten, a tailor, replied that he did not have the financial resources to give each time he attended. Mr. Sternberger promised him that there would be no more solicitations at these meetings while he was president, a tradition that has endured.

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Temple Emanuel is one of the few Reform congregations where everyone rises for the “Mourners Kaddish.” This tradition was established when the membership was small and only one or two persons came to Temple to say kaddish. In order to avoid making the mourner feel “alone,” each member stood in solidarity with the family or individual in mourning.

WOMEN AS EARLY TEMPLE LEADERS

The women of Temple Emanuel were as essential to the education and social betterment of the congregation and the community as much as the Cone textile operation and Jewish businesses were to Greensboro’s economic vitality.. From the earliest days, women

served as teachers in the community’s Jewish and secular higher education systems. They also provided leadership in social services and political life.

Miss Etta Spier started the first organized education system for the Jewish community of Greensboro. Once the Temple was founded, she supervised the Sabbath School and was, for the rest of her life, its “guiding



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LAURA CONE

Laura Cone remains one of North Carolina’s greatest reformers. Born Laura Weill in 1888, she was the daughter of a Jewish lawyer who died when Laura was ten, and a Christian Scientist mother. She attended a prep school in Wellesley, Massachusetts, and the Normal School for Women in Greensboro, graduating at the top of her class. Like her father, she chose to follow Judaism and social justice. Her daughter, Frances Stern Lowenstein, remarked, “I think she was born a suffragette.” She worked with Gertrude Weil (Arthur Bluethenthal’s aunt from Goldsboro, NC) to insure women’s equal legal rights and women’s suffrage. After the passage of the 19th Amendment, these two women worked as leaders of the League of Women Voters. They pushed lawmakers in Washington and Raleigh to investigate the conditions of women workers in factories and mills, and to introduce child labor laws.

Laura had married Julius Cone in 1916 after the death of her first husband David P. Stern. After the violence of the Gastonia and Marian strikes in 1929, Laura found herself in conflict with her family’s mill interests and her political interest, and she withdrew from speaking on this issue.

She was selected for the Consolidated Universities Board by Governor Gardner to help public education during the Depression in 1932 and served twenty-two years. She worked on appropriations with the legislature and championed efforts to provide equal pay for the Women’s College faculty. In the 1930s she also became the first woman President of the Community Chest and was Vice-President of the Traveler’s Aid Board. She contributed generously to the Weatherspoon Art Museum and Elliot Center at Woman’s College, and donated a library to the Pfeiffer Science Building at Bennett College.

In 1951, as Chairperson for the Trustee Advisory Committee on Admission, she stood firm against criticism when her committee refused to support a strict segregationist admissions policy. Her commitment to education of Blacks was evident as far back as 1933 when she joined the Board of Trustees of Bennett College. She also served as Secretary-Treasurer of the NC Commission on Inter-Racial Cooperation in 1942. In 1968, Laura donated the funds for a Martin Luther King memorial in Greensboro. In response, she received a bomb threat, but that did not deter her.

She remained a strong supporter of the North Carolina Association of Jewish Women and other organizations by holding offices, supporting the North Carolina Symphony, the Council of Jewish Women, and hosting events, speakers, and conventions. She received an Honorary Doctor of Laws Degree from Woman’s College in 1942 and in 1960 was the recipient of the institution’s first Alumnae Service Award. In the 1950s and 1960s she visited Israel and was energized by the young, determined nation. She passed away in 1970, leaving behind her life’s work promoting social welfare, public education, and equal rights.



light,” as accurately expressed by Beatrice Weill.

In 1922, two years after the passage of the 19th Amendment and one year after the formation of North Carolina association of Jewish Women (the only such organization in the country), Etta Spier and Miriam Lindau asked the Board to grant women equal membership. The issue was tabled for a year to consider such a “radical notion.” With the Reform movement strongly committed to gender equality, the membership issue was approved without further discussion in 1923. Temple Emanuel became one of the very first Jewish religious institutions in the United States to grant women equal membership and voting privileges.

The Board of the Temple appointed five women to the Building Committee of the new Temple on Greene Street: Mesdames Beatrice Weill, Elaine W. (Bernard) Cone, Bertha Sternberger, Esther Schiffman and Laura Cone.

Temple women contributed to Greensboro and Jewish life in many ways. The origins of mobile libraries, day care centers, programs for the mentally retarded and elderly, as well as numerous educational and art programming can be traced to Temple women. The Greensboro School Board, as well as the local colleges and universities, have benefited from major contributions by Jewish women. Support and

leadership in charitable institutions from the Children’s Home Society, to the Community Chest, to Traveler’s Aid, Crippled Children’s Commission, aid for refugees of every European crisis and the building and improvement of community parks and recreation are examples of the work taken on by Temple Emanuel women.

Miss Etta Spier became the first Jewish professional to achieve prominence in Greensboro. A professor of education at Woman’s College (UNCG), she was later elected a Trustee of the College.

Jeanette Siegel Cone, wife of Ceasar Cone, was one of the earliest founders of the Children’s Home Society and took orphans and foundlings into her own home until adoptive parents could be found. Two sisters of the Cones who founded the mills, Dr. Claribel and Etta Cone, also supported the community with their patronage of the Weatherspoon Art Museum at Woman’s College, leaving artwork by Picasso, Matisse and American John Graham to the gallery’s permanent collection.

In 1887, Bertha Lindau married Moses Cone in Philadelphia. He died in 1908 without a will. Mrs. Cone established the Moses H. Cone Memorial Hospital Trust in 1911 to be used upon her death for the development of the hospital. With the bequest, the Hospital was required to deny no one treatment for lack of payment. She guided the

growth of the fund until her death in 1947, when the estimated \$15 million trust was then put to its intended use. The Moses H. Cone Hospital opened in 1951. Flattop Manor, the Blowing Rock estate of Moses and Bertha Cone, was donated to the public and is now part of the State Park System.

Bertha Strauss Sternberger (1887-1928) was a pioneer and tireless advocate in setting up what is now Greensboro’s Parks and Recreation System. In 1901, less than a year after she moved to Greensboro with her husband Emanuel, Bertha was stricken with bulbar paralysis, which prevented her from swallowing. Despite her medical infirmity, she worked with non-Jewish friends to set up the first children’s playground near the courthouse through the sale of stamps. Bertha was also active in Traveler’s Aid Society, Children’s Home Society, the Crippled Children’s Commission, and North Carolina Association of Jewish Women. During WWI, she worked with the Red Cross, and later supported woman’s suffrage and the League of Women Voters.

One of Guilford County’s most active civic organizations was the Greensboro Section of the National Council of Jewish Women, founded in 1919, with Beatrice Weill as the first president. Its seventeen members established a strong tradition of service to the community through the Red Cross, local welfare agencies, service to the

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depression-era poor and political action through city council elections to counteract the Ku Klux Klan. They also worked for Russian relief and provided thousands of garments for immigrants at Ellis Island.

JEWS AS ACTIVE COMMUNITY MEMBERS

The early years were significant because they were the beginning of a remarkable partnership between Jewish and Christian Greensboro. Jews came to town largely for economic reasons and largely accepted the norms of Greensboro town life. In return, they were accepted as full participants in civic life. Greensboro's residents welcomed the new investment in their city and opened their town and their hearts to the newcomers. Townspeople also considered Jews "people of the book," seeking their advice on biblical injunctions and other matters of religion, thereby easing Jewish assimilation into the town's economy and institutions. These alliances of Jewish participation helped in the growth of the city and increased as they became part of the fabric of life in Greensboro.

In 1905, Ceasar Cone served as President of the Chamber of Commerce, and four years later, did the same for two more years, (1909 and 1910). Julius Cone served on the City Council from 1923 to 1940. Emanuel Sternberger was the first President of the Carolina Motor

Club for North and South Carolina, and was an early President of Greensboro Rotary.

Herman Cone, Sr. helped establish the Greensboro Camp and Playground Association in 1920. Emanuel Sternberger was Chairman of the original Board of Directors. Ceasar Cone II was a paragon of civic support. He contributed to the North Carolina Tuberculosis Sanitarium, headed the United Way and gave money for the Hayes-Taylor YMCA. Jake Oettinger, Sigmund Sternberger, Herman Cone, Sr., Herbert Falk, Sr. and Stanley Frank were also Presidents of the Chamber of Commerce. Other members have headed the YMCA, YWCA, Red Cross, Boy Scouts, Greensboro Jaycees and virtually every other major charitable and civic organization in the city. Sydney Cone, Jr. founded what is now the United Arts Council. Help from Jews in the community was not always financial and was done with Maimonides in mind. Augustus Schiffman noticed the front door of St. Benedict's Catholic Church needed paint. He secretly painted the door himself because he



White Oak Village, where houses rented for a dollar a week (c.1930).

knew the church could not afford to pay for the work.

The Cones became well known for providing a comprehensive welfare program for their employees. Ceasar Cone built White Oak Village, with houses renting for a dollar a week and commissaries that provided credit. The houses had garden patches in the back and two fruit trees in front. The village included churches, street cleaning, garbage pickup and a "textile bank" for employees. These early industrialists were recognized for their progressive support for numerous community social programs and community leadership positions. Many have suggested that their foresight in community planning made the growth of unions, seen in other cities across America in the 1920s and 1930s, unnecessary in Greensboro.



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THE DEVELOPMENT OF YMCAs AND YWCAs

There was also close involvement and support for the quality of life for the larger community. In 1922, Cone Mills opened two fully equipped YMCA facilities for their employees in Proximity and White Oak villages. Camp Herman, north of town, offered overnight camping, fishing and swimming.

The first Greensboro YMCA for black citizens began as the Jesse Moorland YMCA, and from 1932 to 1937, the YMCA was located in the Carnegie Library basement at

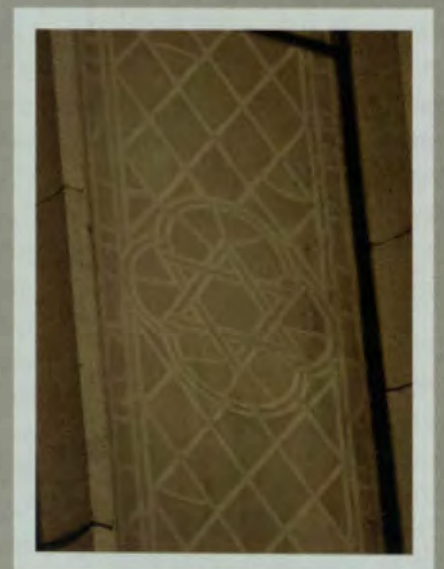
Bennett College. Community Chest funding in 1937 allowed for room rental over the Odd Fellows Hall on East Market Street. It was at this site that Greensboro's Black YMCA movement caught the attention of Ceasar Cone, II. Newspaper articles were his initial introduction and discussions with his butler followed. Cone made headlines when he announced plans to donate \$50,000 toward building a Y for the black community named in honor of his family's late cook, Sallie Hayes, and aforementioned butler, Andrew Taylor. The Hayes-Taylor YMCA opened its doors on a blustery New

Year's Day in 1939 on the corner of East Market and Dudley Streets, adjacent to NC A&T University, in the spirit of the Temple's early Reform/ Orthodox roots. Many people find it poignant and a true indicator of Greensboro's respect for diversity that a Jewish man built a Christian organization for the Black community. Laura Cone was also a major contributor to the organization and development of the Hayes-Taylor YMCA, while Ruth Rypins helped establish a YWCA organization in Southeast Greensboro.

ECUMENICAL ACCORD

The rabbis were consistently included in the life of Greensboro's religious community. They developed many relationships among the Christian congregations. Rabbis Rypins, Asher, Task, and Guttman are all known for their collegial work with ministers and priests. In a time of general anti-Semitism in the United States, it is significant to remember that Rabbi Rypins was given a free membership to the Greensboro Country Club. It's true that his good looks and stature (he was tall) meant that he didn't look stereotypically Jewish. Still, the Christians, who occasionally asked him to perform marriages, knew he was a rabbi. As head of the Rotary Club, he founded a local branch of the National Conference of Christians and Jews (NCCJ). In the 1930s, he met monthly with the Monsignor of St. Benedict's, the Pastor of First Presbyterian Church, and the President of Guilford College as members of the Friar's Club to discuss racial and social issues. Perhaps no greater evidence of ecumenical harmony was the 1938 election of Rabbi Fred Rypins as President of Greensboro's Ministerial Association. He is thought to be the first Jew in the nation to be elected to such a traditional Christian organization.

A special sign of goodwill between First Presbyterian Church (also designed by Hobart Upjohn) and Temple Emanuel is seen in the Star of David emblem in the stained glass panel of the Church facing the Temple on Greene Street. When the original fund-raising for Temple Emanuel on Greene Street was underway, the First Presbyterian congregation reportedly made a donation of several hundred dollars. Later, Temple members gave \$10,000 to retire First Presbyterian's mortgage.



Stained glass window.

Temple Emanuel in Greensboro:
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Greene Street Temple: The Middle Years

In October 1919, the congregation decided to plan for a new Temple. The congregation had grown in size, and its members had moved to different sections of town. Monies were solicited with the establishment of a Building Fund in December 1919. Members were asked to contribute at least \$10. Beatrice Weill recalled making and selling handkerchiefs to raise money for the project. The Cone and Sternberger families contributed \$75,000. The congregation raised another \$25,000.

Several committees were established to accomplish the funding, building, decorating and landscaping of this new home. The Building Committee is listed in the Archives as Harold Schiffman (Chairman), Herman Cone, Charles Pearl, Herman Temko, Sigmund Sternberger, Mrs. Emanuel Sternberger, Mrs. Charles Weill and Mrs. A.W. Kaplan. Of course, the

entire Temple participated in different capacities. For example, Buddy Weill, Jr. remembers his father's (Charles L. Weill, Sr.) strong participation. The Finance Committee was composed of Herman Cone, Harold Schiffman and Sigmund Sternberger. Ben Marks, Sr. chaired the committee to "secure funding for the lot." A.B. High was "to be a committee of one to look after the building of the Temple."

In 1920, famed architect, Hobart Upjohn, was commissioned as architect for the project. Total costs, including the lot, came to \$121,666.11. The East Lee Street property was sold for \$7,500. Brick for the Temple was "imported" from Philadelphia, PA. (The congregation at Grace Methodist Church was so impressed with the

structure that they later commissioned Mr. Upjohn to design their church.) The family of Emanuel Sternberger donated a new Torah, and menorah lights were a gift from Mr. and Mrs. Edward Benjamin. The First Presbyterian Church and Holy Trinity Church subsequently hired Mr. Upjohn as architect of their sanctuaries.

An organ was purchased for \$12,000 at the suggestion of Mrs. Sidney J. Stern, Sr., and Miss Mabel Baach was offered the position of organist. She agreed to



The Ark at the Greene Street Temple.



Social Hall at Greene Street (c. 1950).

this, and the Temple paid for her organ lessons.

In the fall of 1922, ground was broken for the Temple. There were fifty member families in the congregation at the time. The cornerstone was laid in 1923, with Rabbi J.L. Meyerberg from Goldsboro



The Greene Street Temple, designed by Hobart Upjohn, opened 1924.



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presiding, and the building was in use in 1924. The Dedicatory Committee included Julius W. Cone (Chairman), with Mrs. Clarence Cone, Jake Oettinger, Mrs. W.D. Meyer and Ben Marks. The Cornerstone Committee was chaired by Etta Spier, with Simon Schiffman, Mrs. Eli Oettinger, Joseph Klein and Max Temko on the committee. Formal dedication ceremonies were held over the weekend of June 5, 1925. The congregation grew from fifty families in 1922 to seventy-seven by 1925. Also, that year the Young Men's Temple Club was organized to support the Temple and work in the community.

During the 1920s and 1930s, the Temple on Greene Street remained a Jewish center for Reform and Orthodox Jews. On High Holy Days, Orthodox services were held in the large social hall. Jews came from several different counties and from as far away as Virginia. Membership continued to increase, and several different rabbis led services until Rabbi Fred Rypins was selected to be Temple Emanuel's Rabbi in 1931. Children were encouraged to attend Hebrew School with such non-traditional enticements as horseback rides. The Religious School year ended with a picnic at Luna Park that featured games, swimming and treasure hunts.

In the 1920s one can see early Jewish families becoming integrated into all walks of commercial life. Mr. Harry Chandgie moved to Greensboro in 1921 and ran the National Shirt and



The Ebroclo Shirt Company (c.1926)

Hat Store. He also bought from the Ebroclo Shirt Company, for his mail-order shirt firm, which had offices throughout the nation. The headquarters were in a building that still stands on South Elm Street. His childhood friend, Mr. Ben Marks, Sr., arrived from Baltimore as a young boy in 1904 and opened a shoe store in 1921. One Jewish family ran a kosher delicatessen in the 1930s from their home on Walker Avenue until their two sons opened Fine's Delicatessen near the old Court House. Marvin Isreal's parents, Leah and Herman, ran the College Pastry Shop on Tate Street. Mr. Hyman ran his furniture store in the same neighborhood.

Reflecting the Temple's integration into secular Greensboro's social fabric, rabbis as early as Milton Ellis were elected members into the Greensboro Country Club (1926). Mr. Morris Friedman was attracted to Greensboro by newspaper

reports that a member of the Protestant clergy had accepted an invitation to address the Temple congregation. Other activities for Temple members included a Boy's Club football team, participation in the Boy Scouts and, of course, the many community social agencies to assist the poor.

Phil and Mary Segal moved to Greensboro in 1930 from Denver. Mr. Segal had been running a lab supply company in Denver in the 1920s and decided to move east because of his great interest in golf and wish to start his own company. Initially he looked at Charlotte, NC, but he could not find a country club open to Jews. When he considered Greensboro, he realized that he could belong to Starmount Country Club, recently build by Edward Benjamin. He moved to Greensboro in 1930, started Worth Chemical Distributors (later Worth Chemical Company) and joined the Temple.

Temple Emanuel in Greensboro: One Hundred Years of a Unique Jewish Experience in the South

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EARLY GREENE STREET JEWISH LIFE AND IDENTITY

The Temple held Friday night services using the Union Prayer Book, but regular Saturday morning services ceased. English became the main language, and American traditions sometimes competed with ancient rituals for attention. Adelaide Israel recalled how ushers Mush Fine, Phil Segal, Sr. and others sneaked out of services to listen to the ballgame on the radio of Mush's old Ford, providing updates to the congregation throughout the service. Temple Emanuel continued to hold bar mitzvah ceremonies for

boys, but the emphasis for all youth was on Confirmation at age thirteen, requiring recitation of the Ten Commandments in English with little or no Hebrew spoken. All of the male members learned Hebrew on Saturdays, but just two read from the Torah: Edgar Marks and Sigmund Pearl.

Buddy Weill does not recall many bar mitzvahs: it "was just not a common practice." Both he and Betty Roth remember being confirmed, which was a more universal custom at the time. Greensboro was a much more

secular society in the first seventy-five years of the Temple's life. It seems all children in Greensboro went to one Sunday school or another, but religious identity was not a defining trait. For Jews, Friday night services were very optional, there were no Saturday services and only Purim, Passover, and High Holy Days were regularly observed. Hebrew was not widely taught either. *Kippot* and *tallitot* "were never



Bernard Cone and group (c.1924)

seen at Temple." At the same time, Jews strived for excellence in order to be "ambassadors of the Jewish community" and good community partners.

Naphtali Kagan was hired in 1933 as *shochet* and tutored boys for their *b'nei mitzvah*. He was an old-world immigrant, a *Kohen*, and provided traditional guidance for young boys. He was originally from Russia and came to Greensboro after being contacted through relatives when Joe Arlich passed away. Sidney Stern, Sr. was representing Arlich's estate and needed a close relative to

help him finish settling Arlich's affairs. Kagan had to travel through Mexico to get to Greensboro, and Mr. Stern persuaded him to settle here. He continued serving as *shochet* until 1960. Mrs. Kagan immigrated to New York but died prior to arriving in Greensboro. She is buried in the Hebrew Cemetery.

On Sunday mornings, Mr. Kagan studied the Talmud with many senior members of the Temple congregation. He was often referred to as "Rabbi" although he was not so ordained. While he would never attend a funeral because he was a *Kohen*, he led minyans throughout his life at Temple and later at Beth David Synagogue and was a prominent Jewish spiritual leader.

The Temple was already recognized as a significant Jewish institution and its members a significant community in the 1920s, as is evidenced by many of the national and international Jewish organizations that solicited contributions from the congregation. In 1922, the Jewish community gave \$400 to the Anti-Defamation League. It made similar contributions to the United Jewish Campaign, the American Joint Distribution Committee and the United Palestine Appeal. In 1924, the Emergency Committee on Jewish Refugees, headed by Louis Marshall, made a national appeal for help for Jews stranded in European and Cuban ports. The congregation responded with \$750.



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THE DEPRESSION YEARS AT TEMPLE EMANUEL

The great Depression hit Greensboro hard. Temple activities diminished, but even so, contributions were solicited, received and sent to the Jewish Hospital in Denver, European Jewish relief organizations and Jews in Palestine. The Sisterhood hosted communal Seders and an annual dinner for fathers, sons and daughters. Jake Goldstein's family hosted an open house for Jewish singles every Sunday night, where Archie Israel met Adelaide Love. As Blanche Sternberger Benjamin recalled, "Mother gathered all the strays," hosting the community's young men and women.

Issues of the Temple Bulletin during the Great Depression reveal the mindset of the congregation during one of the country's darkest decades. Many sermons discussed biblical figures and the ways in which they reveal Jewish identity. Emphasis on morality and religious values in the face of "secularism" was a recurrent topic. Nearly every issue of the Temple Bulletin reported attendance.

As the Depression continued, Temple Emanuel's congregants felt a call to action, noting Jewish "transients" who arrived on freight trains with no money or social connections. Furthermore, members became aware of the plight of Jews in Europe and in Palestine. The issue of the "White Paper" by Britain stirred great concern within the community, since it seemed

to contradict the Balfour Declaration of 1917 in which England pledged to help establish a "national homeland for the Jewish People" in Palestine.

Despite these hard times, Greensboro was still attracting Jewish newcomers. Corky Segal remembers stories of her father-in-law, Phil Segal, Sr., arriving from Denver with his wife shortly after Rabbi Rypins was hired. He chose Greensboro over other North Carolina cities to start his chemical business, at least in part, because "he could join a country club open to Jews." Corky remembers that his firm was called "Worth Chemical" rather than "Segal Chemical" because of its neutral sounding name.

JEWISH COOPERATION IN ASSISTING THE LESS FORTUNATE

In 1940, the Greensboro United Jewish Charities (UJC) was incorporated by Walter Bernstein, Ceasar Cone II, Herbert Falk, Sr, Sidney Stern, Sr, Milton Zauber and Max Zager to 'foster, aid, assist and cooperate... in religious, charitable, social, educational, fraternal and humane purposes... without distinction to race, color, or creed.' The UJC became necessary because Greensboro had so many visiting



Depression era children and Cone Mill.

delegates from various Jewish agencies, often visiting prominent people to solicit donations on an individual basis. For example, there was a delegate who came to town regularly from the Jewish Hospital in Denver, Colorado. He would stay with a prominent citizen and write many letters soliciting money. The many solicitations became a "nuisance" of "over-solicitation."

At that time, Greensboro's population was 75,000, of which a mere 550 were Jewish. Nonetheless, the city became a destination for "schnorrers," homeless people who arrived penniless. Sam Goldman, a downtown merchant, was an expert in recognizing these unfortunates, and, with a budget of \$500 a year from the UJC, gave each one a meal and enough money to move on (Benjamin Cone, Sr.).

During the pre-World War II period, Jewish citizens of Germany underwent extremely hard times. Germany had been a refuge for Jews for more than 400 years, where they

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had risen to prominence in politics, the sciences, arts, theater and literature. The one area of the German military to which they were not allowed to enter was the German General Staff. That did not, however, prevent their fighting loyally and bravely for their country in World War I, and many were cited for heroism.

The Greensboro Jewish community recognized that a European catastrophe was in the making. As early as March 1934, all Temple members met to discuss "The German-Jewish Situation." Funds initially raised under the umbrellas of the American-Jewish Joint Distribution Committee, the American-Palestine Campaign and the Anti-Defamation League were rolled into a single campaign, with the largest portion of the money collected "...to go to German-Jewish relief... to aid our stricken brethren in Germany." Mr. S. J. Stern, Sr., President of the Congregation, made "...a very able presentation and a strong appeal... All agreed to help in this worthy cause." The world had arrived in Greensboro. The 188 members of Temple Emanuel were responding.

This new awareness was reflected in a change in sermons. A 1936 sermon that asked, "Can We Be Good Without Religion?" By March, the Bulletin called our attention to a radio address by Rabbi Abba Hillel Silver, of national fame, whose subject was: "What Can We Do For Peace?" A new awareness of the terror that was part of everyday Jewish



FRED AND RUTH RYPINS

Rabbi Fred and Ruth Rypins' contribution to Temple Emanuel first came during one of the most difficult times in American history for Americans, and for Jews in particular. Their leadership helped Temple Emanuel focus on what was important and what Temple Emanuel could do.

Helping those without food, clothing, shelter or emotional support throughout the Depression, the War, and the birth of Israel, Fred and Ruth sustained the congregation through daily inspiration, education, and involvement in community service and personal support. They were instrumental in the growth of a Jewish community that changed dramatically over the next forty years. Even after their formal years of Temple Emanuel leadership, these two gave selflessly and lovingly to a community that will never forget their tremendous legacy.



Rabbi And Mrs. Frederick L. Rypins With Grandchildren
Ruth, Robert, And Ron Meadows



life in Germany, combined with the understanding that the only possible relief would have to come from America, brought action from the American Jewish community.

Traditional sermons about Biblical characters ("The Advantage of Being a Jew" and "The Courage of Samuel") were replaced with sermons titled "Will War Come?" In 1936, the Bulletin read: "Germany has made clear to us how many rights of man will (be) banished. But we shall not surrender to fascism. Man will go forward, not backward."

Temple members responded to the twin threats of the Great Depression and Fascist Germany. Fund drive reports were common: the October 1934 minutes of a meeting of all Temple members noted that an earlier effort had raised \$9,250 of which \$7,000 was given to the Joint Distribution Committee "for relief of Jewish sufferers in Germany."

In May 1935, there was an added appeal "...for funds for the stricken Jews of Germany." In 1936, Ruth Rypins, President of the local section of the National Council of Jewish Women, noted that the national organization "had brought 160 Jewish children to this country from Germany and had placed 2,500 children ages six to thirteen in various parts of Europe." That was the good news. The bad news was that the expense to "maintain a child for a year was \$500." Additional funds were needed. Fund-raising was an ongoing event throughout the war years. In January 1939, the Temple Bulletin reported that Greensboro Jewry



Earl social event (c. 1955)

"...will do its part in raising funds."

Russian born Min Klein came to Greensboro in 1930 as a new bride and almost immediately set to work "doing what needed to be done." She initially worked with the Family Service Agency, delivering food and fuel to the needy. In the 1940s she worked with Civil Defense and the USO, as well as the Bookmobile Program started by National Council of Jewish Women in 1946. In the 1950s, she Chaired the Carolinas Chapter of the National Council of Christians and Jews (NCCJ) for two years, and in the 1960s and 1970s she worked on the Mobile Meals Program and Job Corps of the Office of Economic Opportunity. She found time to serve as President of the National Council of Jewish Women and the Temple Sisterhood, and she also provided library services for Jewish children and worked with Jewish college students. These efforts contributed to the tradition of harmony and cooperation between Jewish and non-Jewish segments of the Greensboro community.



MIN KLEIN

Min Klein became a Temple Emanuel hero as a result of her support of Jewish men and women in uniform during World War II. Her devotion to Temple Emanuel over the next fifty years was no less significant. She was Temple Bulletin editor and also developed the gift shop, which was later named "Min Klein's Corner." Min

became the first adult *bat mitzvah* at Temple Emanuel. She is said to have "measured her life in Friday nights." She was always gracious and modest, saying, "I haven't done that much." She was so proud of her family and those families that she helped throughout her life. Ned Harrison recalls her special pleasure staying in touch with those married couples she helped introduce during the war. Those who knew her remember her generosity of time, Shabbat spirit, and Jewish comfort.

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NEIGHBORHOODS WITH A JEWISH PRESENCE

The 1930s and 1940s for Jews in Greensboro was a time of tight community associations. As Rita Guyes recalls, "Everybody knew everybody." There were several specific sections of town where Jews lived: Fisher Park, Sunset Hills, Summit Avenue and Irving Park.

Fisher Park

"Speed" Gurfein lived on Bessemer and founded what is now Southern Plate Glass. He sold the business to Lou Silvers, and now Richard "Buzz" Strasser is President.

Other Fisher Parkers included the Rockwells, Rita Goldstein Guyes; (granddaughter of Jacob Goldstein), Leah Baach Tannenbaum, the Saslows, the Falks, the Stadiems, the Oettingers, the Isaacsons, the Ginsbergs, the Friedmans, the Chandgies, the Temkos, the Schiffmans and Flora and Sidney Stern, Sr. who lived on Magnolia Court and kept a key to the Temple.

Sunset Hills

Sunset Hills was home to Leonard Guyes, the Kriegsmans brothers, Lad Landau, Marvin Isreal and his parents, Fannie Sussman Love, Min and Al Klein, Edgar Marks' family, Abe Blumenthal (of Blumenthal's clothing), Sidney LeBauer, the Silbigers (Marge Camras), the Lavietes, the Kriegers, the Goss', Victor Bates, the Pragos,

Charles Pearl, and Max Klein. Cecile Thomas, sister of Rabbi Ellis, as well as the Lindaus (kin to Bertha Cone) lived in this section. Sophie and Ray Farber, as well as Carolyn and Maurice LeBauer, lived close to UNCG on Friendly Avenue.



Sternberger residence on Summit Avenue.

Summit Avenue and Irving Park

Several of the Cones and Sternbergers initially lived on Summit Avenue, preferring to remain close to their textile mills. The Sternberger residence was charitably transformed into a women's hospital from 1930 to 1953. Rabbi Rypins lived on Woodland Avenue in Irving Park, one of the few Jews living in one of Greensboro's "high-status white" communities. Herman Cone built his home on Country Club Drive in 1935. Ben and Sydney Cone, Jr. moved to Irving Park shortly afterwards. In the 1930s and 1940s the Sidney Bluhm, Charles Weill, Milton Zaubler, Nat Markowitz, Sidney LeBauer, Milton Weinstein, Marion Heiss and Barney Saslow families also moved to the area.

Starmount

Starmount (the English translation of Sternberger) and the surrounding neighborhoods of Hamilton Lakes in the northwest portion of the city were once part of a tract that was initially envisioned for development in the early 1930s by Mr. A.M. Scales. All of the area we now know as Friendly Shopping Center, the Bog Garden and Lake, was once the site of a horse farm and residence owned by Mr. and Mrs. Edward Benjamin. The residential neighborhood of what is now Starmount Forest, initially owned by A.M. Scales, became property of Revolution Mills. It was deeded to Blanche Sternberger Benjamin in exchange for her inheritance of the mill business.

Blanche and her husband, Edward, developed the Starmount Company during the 1930s selling home-sites. It wasn't until after WWII that the company began to build homes, as evidenced by the 1950s ranch style architecture of the early development of the area. The Starmount Country Club, however, was open in the 1930s, and membership was open to Jewish men and women.



Pajama party at the home of Gladys Rosenblatt (c.1927)



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TEMPLE PROFESSIONALS CONTRIBUTE TO THE COMMUNITY

The second generation of Jews in Greensboro included prominent professionals: physicians Maurice (Greensboro's first Jewish surgeon) and Sidney LeBauer in 1931, Jack Tannenbaum (third Jewish doctor in Greensboro, and Trustee of Duke University), Arthur Freedman, Edgar Marks, Adrian Rubin; lawyers Charles Roth (brother of Ruth Rypins), Herbert Falk, Sr. and Jr., Sidney Stern, Sr. and Jr., Henry Isaacson, Norman Block and A. Sol Weinstein. Many of this American-born second generation did not have as traditional a background. Sidney

Stern, son of a Prussian immigrant and born in Wilson, NC, served as President of the Temple for twenty-

two years. Of course, Jewish businessmen continued successfully throughout the century: Blumenthal's on South Elm Street; Oettinger Buggy Company (later Ford Body Works); Milton Zauber, founder of Blue Gem (now VF Corp.); Davidson Supply Company; Phil Segal's Worth Chemical Distributors and the Sheldon Company. The leadership this generation brought to Temple Emanuel and Greensboro continued the established traditions of support for its Jews and its participation in the greater Greensboro community.



A traditional father and daughter dinner in the social hall with Rabbi Rypins (early 1950s).



Passover seder in the social hall.

Continued ~

World War II

By the late 1930s and early 1940s, the Temple Bulletin and minutes of board meetings have less to do with “being Jewish” and more to do with “acting Jewishly.” One Temple Bulletin article suggested that the Bible never commands us to “believe” in anything. It commands us to “do.” This played out in a progression of increasing activity to support soldiers and Jews in Europe. From social activities for soldiers in Greensboro to sewing for the Red Cross and sending bundles to Britain, to buying War Bonds and advocating saving gas by walking to Temple, members of all ages participated in supporting the national cause. On January 10, 1939, two months after *Kristallnacht*, the United Jewish Appeal was formed merging JDC (Joint Distribution Committee), UPA, and NYANA (New York Association of New Americans) to aid Jews during and after the War. Fund raising became a year-long event.

THE WAR YEARS

This section encompasses the period just preceding and extending until the end of World War II. It was a period of enormous change in attitudes and lifestyles, both in Greensboro and throughout the world.

In January, 1933, Adolph Hitler took control of Germany.

In March, the first concentration camps for political dissidents were established at Dachau. In April 1933, Jews were barred from German Civil

Service, and the number of Jewish children admitted to German schools and universities was all but abolished. In May 1933, books by Jewish authors were burned publicly.

In 1935, the Nuremberg Laws deprived all German Jews of citizenship and forbade marriages between Germans and Jews. In 1936, Jewish doctors could no longer work in German hospitals and in 1937, Buchenwald Concentration Camp was opened.

Events in 1938 marked a particularly bad time for Jews in Germany. On Purim in March of that year, Rabbi Rypins delivered the sermon “Haman and Hitler.” German Jews

were forced to carry identification cards and on the nights of November 9-10, during what was called “Krtistallnacht” from all the glass that was broken, anti-Jewish riots burned synagogues, places of business, homes, and Jewish centers all across the German nation. On the 12th, German Jews were ordered to pay one billion Reichmarks for damages during *Kristallnacht*. On November 15, 1938, all Jewish children were expelled from German schools. On September 1, 1939, Germany

declared war on Poland, and World War II was under way. The Temple Bulletin is replete with support for European and Palestinian Jewry and for Britain. The former was the subject of almost weekly sermons and visitors came from outside Greensboro to Temple Emanuel. By November 1941, the Sewing Circle of Temple Emanuel was working for the Red Cross “Bundles for Britain” to support those in the European theatre.

A new awareness that the world was a nastier place had hit small-town America. In Greensboro and Temple Emanuel, the draft of able-bodied young men began in



Basic Training Camp Gate (c.1941)

September 1940. The Army opened BTC-10 (Basic Training Camp 10) here as the United States mobilized for war. BTC-10 became O.R.D., the Overseas Replacement Depot, replacing European war casualties with new soldiers.



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It was at this time that the Temple Bulletin included announcements of Hebrew courses, and references to “Palestinian Jews” changed to “Israel.” The Temple Bulletin of September 19, 1941 (Rosh Hashanah) states: “Israel with a history of thousands of years will not pass away in a night but after this interlude of darkness will go on to finer days to serve and bless mankind.” The “Simchas Torah Temple Bulletin” states: “Old clothes wanted to help supply the Clothes Closet at First Presbyterian Church” and: “All out in a whole hearted support of the one united drive (Community and War Chest) that will help our allies, contribute to our soldier boys, and back them up by support of the home front.”

Temple Emanuel opened its heart and its door to those of the Jewish faith who were in Greensboro and in uniform. In the minutes of the Annual Congregational Meeting on October 27, 1941, “Mr. Markowitz spoke on behalf of the Citizen’s Soldiers’ Committee, stating that more beds were needed for the visiting soldiers and asked for greater cooperation... from the members.”

JEWISH SOLDIERS FIND A JEWISH CENTER

Greensboro became a “camp town” during WWII, with more than 40,000 soldiers stationed at Greensboro’s BTC-10 (Basic Training Camp-10). With a grant from Laura Cone and with the direction of Nathan Markowitz, the Temple basement was turned into a center for soldiers, drawing as many



Min Klein cooking for the community.

as 250 servicemen to shoot pool, dance or meet Jewish girls from Woman’s College. This effort came under the direction of Min Klein and Nathan Markowitz. Della Freed supervised the cooking. Al and Min Klein opened their home for the GIs as did many other Temple families.

Lena and Ben Krieger, who ran a dress shop, were also active USO

volunteers. Edgar Marks recalls setting up speakers in the basement for the overflow crowds at High Holidays. Jerry Hyman remembers, “Well, my mother would have Jewish soldiers over for meals. But there was also sort of a center that Min Klein was very active with. They would give dinners and dances, and I think probably two-thirds of the soldiers that came to these were not Jewish. It was wonderful.”

OTHER TEMPLE ACTIVITIES FOR THE WAR EFFORT

Temple members participated in other activities to support the war effort and Jews in Europe, raising money for “Toys for Children After the War,” saving gas by limiting driving, and food “holdbacks.” The latter refers to the practice of limiting food portions at meals to allow more for the soldiers.



WWII USO building.

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Continued ~



Min Klein, Elizabeth Rockwell, Joanne Bluententhal and friends

In 1940, the Greensboro United Jewish Charities (UJC) was incorporated by Walter Bernstein, Ceasar Cone II, Herbert Falk, Sr, Sidney Stern, Sr, Milton Zauber and Max Zager to "foster, aid, assist and cooperate... in religious, charitable, social, educational, fraternal, and humane purposes... without distinction to race, color, or creed." Greensboro's UJC leaders walked Elm and Market Streets, visiting merchants to raise financial support for paupers who had wandered into the downtown area. They also raised money for the European refugees.

Other Jewish organizations active during the war included the Council-Sisterhood with President Mrs. Bertram H. Block. The B'nai B'rith Chapter, the "Sidney J. Stern Lodge" was the largest chapter in the state. Hadassah, led by Mrs. Philip Michalove, was also active. A 1943 article in the American Jewish

Times noted that "the Jews of Greensboro have been most active in all of the non-sectarian philanthropic endeavors of the town," citing contributions to the Red Cross, the Chamber of Commerce, the Boy Scout Council and

various other groups and committees supporting American efforts in World War II.

William Stern led a Greensboro Jaycees project that adopted a U.S. Navy LST vessel in the Pacific. They sent newspapers, magazines, a microphone, phonograph and sporting gear to the ship's crew. When the war ended, grateful crew members sent their battle flag to the Jaycees as a gift.

Fifty years later, in 1994, when the crew held a reunion, event organizers wrote the Jaycees asking to borrow the flag. The modern Jaycees had never heard of the project or the flag. Fortunately, the letter included a 1944 newspaper story about the project that mentioned Bill Stern. The Jaycees called Stern, who informed them that the flag was at the Greensboro Historical Museum.

Stern supported the Urban Ministry through the William A. Stern

Foundation. He also served on the National Committee of the Anti-Defamation League and NC Advisory Committee to the US Civil Rights Commission.

WAR BONDS

At a congregational meeting on October 27, 1941, the Temple heard a report from Mr. Ceasar Cone II, who had "...recently attended a meeting in New York where the refugee problem was discussed; greater problems were ahead in 1942 when places will have to be provided for the mass emigration (of Jews) from Europe, that great funds were needed for transportation and rehabilitation, and that a campaign for funds will start in Greensboro very soon."

By the next meeting of the congregation, in November 1942, the war was upon us. From the minutes: "President Stern called on Mrs. J. R. Oettinger who stated that "...this was Women's Week to sell War Savings Bonds and Stamps. The Greensboro Council and Sisterhood sponsored the sale. In a short time, sales were \$47,500... it was a most exciting moment when the totals were tabulated."

By 1943, the Temple Bulletin quoted the Ration Board as seeking ways on "how we can save gas... let us cooperate by sharing our cars when coming to Temple, walking when possible, and saving in a loyal spirit."



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The Holocaust Torah Scroll

When the Munich Agreement was signed on September 29, 1938, Britain and France agreed to Hitler's demand to annex the German speaking border regions of Czechoslovakia. The Jews in these areas (the Sudetenland) had 3 to 10 days to flee to the interior regions of the country before their synagogues were destroyed in the Pogrom of 1938.

In the remainder of Czechoslovakia, the synagogues and swollen congregations were safe for the time being, though more destruction occurred in the 1939 German invasion. In 1940, the congregations were closed down, but the Jewish community administration was used by the Germans to

execute their stream of decrees and instructions. Deportations began in 1941, and mass deportations continued into 1942 and 1943.

Fearful that the deserted synagogues and community buildings would be vandalized, a group of Jews at the Jewish

Museum in occupied Prague submitted a plan to the Nazis to save their religious and cultural treasures, which the Nazis accepted. At the time, Hitler had already ordered the confiscation of all Jewish artifacts in Czechoslovakia for the purpose of developing an exhibit that would illustrate the life of an extinct race. As a result of the Museum's plan, many of these liturgical treasures, archives, and books were sent to the Museum in Prague, and thankfully spared.

During the war, a task force of Jewish curators and archivists set to work under Dr. Josef Polak to meticulously catalogue and identify items that had come from over 100 congregations. Over 40 warehouses, including deserted synagogues, were needed to store these Jewish treasures.

In 1948, the communists staged a coup and took over Czechoslovakia. In 1956, the Michle Synagogue in Prague became the warehouse where these Torah Scrolls were stored. At this time, most of the surviving Jews in the country were from Slovakia or east of the Carpathian Mountains. Eric Estorick, an American art dealer learned of the scrolls and contacted Rabbi Harold Reinhart of the Westminster Synagogue in London, one of whose congregants, Ralph Yablon, put up money in order to purchase and save all of the many Scrolls. A deal was struck with the local authorities by Estorick, and in February of 1964, 1,564 Torah Scrolls originating from all areas of the Czech Republic were moved to the Westminster Synagogue for safekeeping, repair and restoration.



The Holocaust Torah, acquired in 1985, is a proud feature of Temple Emanuel's main lobby displays, and a permanent reminder of our collective past.



"Alan Baggish, 13, studies an 1890 Torah scroll which he will read at his Bar Mitzvah this weekend at Temple Emanuel." *The opening sentence from an article out of the August 1985 News & Record. The Holocaust Torah was acquired through a contribution from Alan's Grandparents, Sidney and Evelyn Saperstein.*

Temple Emanuel in Greensboro: Temple Emanuel's Holocaust Scroll

A Memorial Scrolls Trust was then established by the Synagogue with the goal of putting all of these Scrolls back into Jewish congregational life again around the world.

Communities from every corner of the globe applied to the Memorial Scrolls Trust in order to receive one of the recovered Torah Scrolls sheltered at Westminster Synagogue. Under the guidance of our own Rabbi Arnold Task, Temple Emanuel was lucky enough to be selected and on August 20, 1985, received our Scroll (#80) which originated from the town of Prostejov, Czechoslovakia, a small town about 125 miles ESE of Prague.

Prostejov at one time was a thriving textile center. In 1584, Jews were granted the right of residence, but were restricted to participating in

just certain branches of the textile trade. Prostejov later absorbed many refugees from the Chmielnicki massacres of 1648 and the Vienna expulsion of 1670. In 1676, with a growing Jewish community, the synagogue in Prostejov was dedicated. (Although Jews had been living in this small village since 1445, our Scroll wasn't written until much later in 1890.)

In 1930, the Jewish community in Prostejov numbered 1,442 (only 4.3% of the population), but not one was left by 1942 after the Nazis

invaded and then deported them to German extermination camps. The Torah survived. Unfortunately, the Jewish community who cared for and cherished it did not.

In their memory, we are eternally honored and grateful to have this scroll in our midst so that our community can remember and continue its care.

A NEW COVER

In 1996, the Confirmation class decided to purchase a special Torah Cover for our Holocaust scroll. The Torah Cover has six candles, in memory of the six million Jews who



Greensboro Holocaust survivors (from a 1983 News & Record article). (Back Row) Morris Kiel; Carlton Raper; Shelley Weiner; (Front Row) Lillian Andron; Ellis and Esther Mordechai, whose arms were tattooed with concentration camp identification numbers.

perished in the holocaust, which sit over the flames of a crematorium. At the bottom of the Torah mantel is the word *Zachor* which is the imperative to the word "Remember!"

The scroll is on display, permanently opened to the Holiness Code in Leviticus because it contains the verse, "You shall love your neighbor as yourself."



The synagogue in Prostejov, Czechoslovakia where our Holocaust Torah was cherished for so many years by the Jewish community of the town.

Funds needed to bring this important Holocaust Torah to Temple Emanuel were generously donated by Mr. & Mrs. Sidney Saperstein of Silver Spring, MD, in honor of their grandchildren.



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JEWISH WAR VETERANS

The Temple did not restrict its giving to money. It gave completely of its most treasured possession: its young men and women who wore the uniform. With a membership of about 350, Temple Emanuel sent its best and brightest off to war. From the minutes of the Temple on September 12, 1944, a letter from Walter Bernstein and David Cooper was read, giving the names of fifty-nine young men of our community, sons, daughters and members of Temple Emanuel, serving in the U.S. Army and Navy. The names listed are:

Robert Backer	Stanley M. Goss	Eli Rantzman
Elihu B. Bernstein	Irving Grablowsky	Harry Rockwell
Harry N. Bernstein	Isaac Gurfein	Richard S. Rubenstein
Martin M. Bernstein	Harry A. Karesh, D.D.S.	Samuel Rubenstein
Irwin Bloch	Melvin W. Karesh	Adrian S. Rubin, M.D.
Norman Block	Kenneth M. Kriegsman	Albert Sands
Robert J. Clein	Maurice L. LeBauer, M.D.	Marvin L. Sands
Harold K. Cohen	Meyer Levine	Everette B. Saslow
Alan W. Cone	Philip Levine	William G. Smith
Benjamin Cone	Robert C. Lewin	Melvin Stadiem
Edward T. Cone	Louis Levy	David O. Stern
Herman Cone, Jr.	Arnold S. Marks	Sidney J. Stern, Jr.
David Cooper	Edgar S. Marks	J. Welsh Strauss
Eli Fein	Lewis Myers	Simon Susman
Samuel Wells Freed	* Ted R. Myers	A. J. Tannenbaum, M.D.
Albert Friedman	Rachel A. Nachman	Charles L. Weill, Jr.
* Sanford Friedman	* Sigmund S. Pearl	Maurice M. Weinstein
Stanley H. Garber	Leon J. Perelman	Milton H. Zaubler, Jr.
Harold E. Ginsberg	Raymond G. Perelman	Raymond Zaubler
Jack W. Ginsberg	Alvin Perlman	<i>*killed in the line of duty</i>

One of those listed above was Edgar Marks, who was in the class of '42 at Duke University and went directly into the Bowman Gray School of Medicine. In 1943, he was inducted into ASTP (Army Specialized Training Program) as a Private First Class and was in uniform during the rest of the war. As part of the war effort, Bowman Gray compressed four years of medical training into three calendar years by eliminating the usual summer break. Marks graduated in the Medical School class of '45, and after interning, went into the Army as a first lieutenant and was sent to Korea for almost two years. As of this writing, Dr. Marks is the oldest active male member of Temple Emanuel born in Greensboro.

Another who served was Charles "Buddy" Weill, Jr. Like many other American men, he signed up for the reserves at age eighteen. While attending UNC-Chapel Hill, he was called to active duty in 1943 into the 102nd Infantry Division of the US Army. He served from the Fall of 1944 until April of 1945 in the European theatre. He was wounded, and after treatment in an army hospital, returned to active duty. He eventually took "the long boat ride home" across the Atlantic in late 1945 and was discharged in 1946. (He was later recalled into the 108th Airborne Division for three more years beginning in 1950 because of the Korean conflict)

Dr. Marshall H. Solomon came to Greensboro after the war. He started his CBI (China, Burma, India) experience in Calcutta, India. This was a forgotten part of the war supplying China with material. He then crossed the Himalayas on the Lido Road to a base hospital in Myitkyina, Burma and received a Battle Star from the Army. He noted in a 4/2/08 News and Record article that most of his duty was caring for the GIs who contracted amoebic dysentery and malaria. After the war, he received his dental education through the GI bill, and then served in London during the Korean conflict.

Of those who were in uniform, the Temple lost three of its young people in the cause of freedom:

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Robert Backer: He was originally from Greensboro but lived in Winston-Salem when the war began. He served in the United States Army Air Force. His plane went down over India, but he bailed out over the Indian Ocean. His remains were never recovered.

Sanford Friedman: He was also a pilot and an instructor in the United States Army Air Corps. His plane crashed during a training mission in the United States.

Sigmund Selig Pearl: From the minutes of January 21, 1946, we find a tribute to him by Milton Weinstein, Chairman, Resolution Committee: "Mr. and Mrs. Charles Pearl, in memory of their beloved son, Sigmund, have given Greensboro High School an athletic field house, to be known as the Sigmund Pearl Memorial. This action, taken by the Pearl family in the name of their son, has proven their faith and courage, and by this deed they have brought distinction to the entire Jewish community."



Treblinka

TEMPLE EMANUEL HOLOCAUST SURVIVORS



Walter Falk and family.

Walter Falk - Born in Karlsruhe, Mr. Falk lived with his mother through the gathering storm clouds of Nazi Germany, including *Kristallnacht* in 1938. His mother Nelly learned through a family friend about the *Kindertransport*, which delivered

10,000 Jewish children from Nazi Germany to England. After arriving alone in England, Walter continued to correspond with his mother until she was discovered and taken to Auschwitz where she was murdered in the Nazi gas chambers. He came to New York through the connection with relatives, married his wife Ginger and eventually moved to Greensboro where he continued working as a salesman until retirement. He has kept in touch with his surviving German Jewish classmates, and he has revisited his Black Forest village at the request of the mayor. His mother is remembered in the Hebrew Cemetery of Greensboro with a tombstone on which rest the many smooth stones that Walter has placed.

Otto "Bob" Guttman - Born in Hamburg, Germany, in 1921, he was the youngest of three children. His father divorced and left the family when Bob was a baby and the children were raised by the mother and her brother, a bachelor neurologist who took good care of the family. Both, Bob's uncle and his older brother were interned for four weeks each in Concentration Camps early on and each was let go after four weeks internment. Bob's brother emigrated to Brazil shortly after the experience.



Inge and Bob Guttman

Bob's schooling was interrupted when he had to transfer from public school to the local Jewish school. There he completed 10 years of study but was not able to graduate, "Matura", which required 12 years. After school he worked as an apprentice at a small mechanic shop, learning practical engineering until *Kristallnacht*. A few weeks thereafter, he was able to join a *Kindertransport* organized by the British Refugee committee. It accepted children without their parents and relocated them to Great Britain. Once there, Bob was fortunate to be adopted by a family from Manchester who sent him to a textile college. As the war started in 1939 and Bob completed his two years at textile school, he was sent



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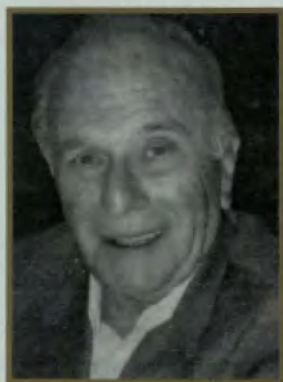


to an internment camp with thousands of others who were native Germans and Austrians.

He was only allowed to leave when he received a visa to emigrate to Brazil where he joined his brother and mother. Bob's sister also made it England but a severe medical condition did not allow her to join the family in Brazil. In Brazil, Bob lived in Recife and Sao Paulo for many years until he emigrated to the USA in 1958 only after having spent two years in Seoul, South Korea working for a Swiss Company in support of the USA redevelopment plan. Once in the USA, Bob met and married Inge in New York in 1962. They have three children, Robert and Edward born in USA and Lilian born in Brazil and two grandchildren, Ethan and Grant. While they enjoyed living in Greensboro for eight years, they moved to Columbus, OH in June to be with their daughter and grandchildren who transferred after their father, Keith, started working for Ashland Company in early 2008.

Hank Brodt - Born in Boroslav, Poland, Hank survived five different concentration camps. Hank's mother, sister, brother-in-law and all the members of his extended family were murdered in the camps (Hank's father died before the war). Hank's niece, a three-month-old baby, had been left in a trunk at the

gate of a Christian orphanage, and an unknown Polish Christian saved her life. Hank's brother Symcha was



Hank Brodt

drafted into the Russian Army. Despite multiple attempts to locate him after the war, Hank found out little more than Symcha had been badly wounded. A recent web site www.jewishgen.org/jgff, offered Hank's daughter Debbie a new search tool. In July of 2007, Debbie received an

email from a cousin in Israel. Although Symcha had died in 1986, Hank was able to fly to Israel and meet Symcha's family for a truly emotional reunion.

Sidney Schrieber - Temple members remember Sidney and his wife Roselle as sweet members of the Temple. He reportedly worked as a salesman and lived on Friendly Avenue near the Elam Avenue intersection.

Otto and Alice Loeb - The Loeb's escaped Germany just before *Kristallnacht* and came to America along with Harry Sloan, Alice's brother. Harry Sloan's brother-in-law Otto was arrested in the 1930s by the Nazis, but was released after Aunt Alice showed the Nazis her husband's medals from World War I. Alice Loeb

and Harry Sloan were not able to save their elderly grandfather, who, at age 82, died on a packed cattle car headed to Auschwitz. The Loeb's were good friends with the van Pelzes (who, along with their son Peter, went into hiding with the Anne Frank family in Amsterdam). Alice Loeb initially owned and ran a boarding house where Harry Sloan's future wife, Edith Vort roomed. Mrs. Loeb subsequently joined her brother's company, Southern Optical Company.

Harry Sloan - A native of Dusseldorf, Germany, Mr. Sloan came to America on September 24, 1938, calling that day "my second birthday." He was a fourth generation optical specialist, was the founder of Southern Optical Company, and served on the Board of Directors of the Eastern Music Festival. He was a Trustee of the Greensboro Jewish Federation, member of the Jewish Chautauqua Society, of B'nai Brith, and received the Scroll of Honor award from Israel Bonds.



Otto and Alice Loeb and the van Pelzes (late 1930s).

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MORRIS KIEL

Served as legal counsel at the Nuremberg trials. Kiel, who died in 1994, served as an intelligence officer for the U.S. Army during WW II. He continued to work hard to educate Jews and non-Jews about the Holocaust, speaking at churches and temples. His work lives on in the form of the Morris Kiel Memorial Holocaust Video Library given to NC Hillel, the Jewish student group at UNCG. A book, "Witnesses to the Holocaust", by Cecile Holmes White was written in the 1980s

about some of these Greensboro Jewish heroes. It was subsequently made into an award-winning documentary "The Holocaust: A Personal North Carolina History" (Project Director: Arnold Task, Associate Director; Morris Kiel).

By mid-1944, it was expected that the invasion of Europe, D-Day (which ultimately occurred on June 6, 1944), was imminent. The Bulletin noted on May 26, 1944: "...the day after the news of the invasion reaches us, the Temple will be open for a short service without choir, but with organ music, unless it is Friday when we have our regular Sabbath worship. A succession of our members will be on duty during the day to welcome people and help maintain an atmosphere of reverent meditation. The following have consented to serve: Chester Brown, David Cooper, Sam Goldman, Adolph Guyes, Cy Jacobs, Nat Markowitz, Louis Silverstein, Milton Weinstein, and Walter Bernstein, Chairman."

Sermons of the day were equally pertinent: a Bulletin in February,

1945, asked about: "Three Great Objectives of Jewry in Europe, Palestine and America."

Many other Greensboro congregants suffered greatly as a result of the Holocaust.

Peace was declared on September 2, 1945, aboard the battleship USS Missouri. The Bulletin for the High Holy Days reflected the hopes of us all - PEACE. In the September, 1945 Bulletin: "With the coming of peace, our Holy Days have taken on additional meaning. We feel a great gratitude for the blessings, which are ours. We sense that we are not altogether worthy of them...May we find in these days of penitence an inner strength to carry on in the months ahead. Through humility and reverence, may our hearts swing open to the divine influences of God's truth

that we go forward from strength to strength with His blessing."

Included in the Bulletin for October 1945 was a message of awareness that American Jewry had embarked on a new course involving America and what would be the new Israel. It was a message of hope for the future and read: "Palestine is prominent today because it may be the haven for thousands of Jews who have no other place to go. Tomorrow it may be important by reason of the contribution it will give to civilization."

North Carolina is the only state in the nation with a permanent council dedicated to commemorating and keeping alive the lessons of the Holocaust. The social conscience created by the Holocaust has been both an inspiration and a reminder to every member of Temple Emanuel that Judaism is a religion that is lived every day and its survival can never be taken for granted.



World War II ends.



100 YEARS
TEMPLE EMANUEL

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POSTWAR ISSUES

After the War, many Jews moved to Greensboro. The city's location, weather and climate of social tolerance attracted American Jews looking for a community that offered a unique combination of safety and the ability to prosper. Some were veterans who either had attended the military camp in Greensboro or had heard about it from others who had been here. The city grew rapidly after the war and, as a commercial center for textiles, furniture, and tobacco, good jobs were readily available. Educational opportunities were another important source of city growth. In 1953, Corky Sussman Segal came from New York to the Woman's College of North Carolina (later UNCG, and married Phil Segal, Jr. in 1957.

Rabbi Rypins led the Temple through the Depression and World War II. The Temple also maintained religious continuity with Naftali Kagan as *shochet* (until his retirement in 1960). The minutes of Congregational Meetings in 1943 and 1944 show clearly that the congregation was split, with about half preferring more Orthodox services. In 1946, Conservative members incorporated and left to start Beth David Synagogue. Immediately after the formation of the Conservative Congregation, Temple membership dropped from 400 to 160. Changes to the bylaws were then approved, allowing women to have an equal vote in congregational matters. In another change to the bylaws, the

Temple voted to allow any Jew of "good moral character" to attend any service or social activity. Soon after these changes were in place, the Reform congregation voted to change its name to Temple Emanuel. This was done, in part, to recognize the important leadership of Emanuel Sternberger, a founding father of the original congregation. On November 29, 1945, the Greensboro Conservative Hebrew Congregation adopted a separate constitution and bylaws. It continued to share the Greene Street facility with the conservative congregation and held services there until Beth David Synagogue was constructed in 1949.

During the 1940s, expansion of the religious school led to construction of a Temple annex. The war interrupted initial plans, but in 1948 interest was revived. In 1949, architect and Temple member Edward Loewenstein drew the plans for the Sternberger Room addition, and a Sunday school in the addition began later that year. (Mr. Loewenstein, a student of Frank Lloyd Wright, also designed the Weatherspoon Art Gallery at UNCG. He was the father of Jane Levy.)

Other sources of continuity during the Rypins years include the organ music by Mabel Baach, the Religious School teaching of Mrs. Ruth Rypins, and the social service work leadership of the Sisterhood. Min Klein, one of the pillars of the Temple during the 1930s and 1940s in social service and USO support of

the military camp, became a mentor of many Jewish women interested in social action.

CENTRAL THEMES OF JEWISH LIFE EMERGE

Shortly after the congregational split, the Temple family lost two very important leaders: M.E. Block and Sidney Stern, Sr. These men had been central to the congregation since 1924. Their loss made important the selection of new leaders to ensure that the Temple maintain its spirit and Jewish soul into the second half of the Twentieth Century. In a very real sense, the years from 1945 to 1950 were as tumultuous as any for the congregation, and it was forced to reframe its identity, not just its name. The Temple was outgrowing its early roots. Its new members needed to step forward.

Nevertheless, Temple Emanuel remained a focus of Jewish values and tradition. At the same time, the Temple continued its community action with its neighboring religious institutions.

CHARITY

Charity for Jews has been a common theme since Biblical times. When Jews first came to America, that tradition continued. Before Jews were first admitted to New Amsterdam, which later became New York, the Dutch said, "If we admit the Jews, they will have to take care of their own people so they won't become a burden to our Dutch taxpayers."

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That was the agreement, and the Jews fulfilled its terms. Jews at Temple Emanuel continue to “take care of their own people.”

Throughout the post war years, the early years of Israel’s independence, the Civil Rights years, and up to the present, the Temple has figured prominently in charitable awareness and action. The early work of the United Jewish Charities (UJC) with respect to WWII refugees and response to appeals for Jewish survivors in Israel has been discussed in an earlier section. This work continued. In 1962, the Greensboro Chapter of the National Council of Jewish Women initiated the first of its Day Care Centers with an allocation from the UJC. In 1967, when Israel was in extreme danger, the entire community responded with financial support.

The Greensboro Chapter of the National Council of Jewish Women (NCJW) was instrumental in starting the Mobile Meals program in 1946 (see Active Jewish Women). After the war, the NCJW also ran the Bookmobile, the Asheboro Street library branch and the Sixty-Plus Club, the first club for senior citizens in Greensboro. These women also contributed support to the Mental Health Clinic, the Medical Loan Closet, the NCJW Overseas Scholarship program and the Greensboro Community Council.

A tremendous increase in giving was Greensboro’s response in the immediate aftermath of the Holocaust,

especially when people realized that the refugee facilities in New York City were overwhelmed by an influx of survivors. The UJC in Greensboro set up the Greensboro UJC Refugee Fund to help relocate Holocaust refugees to Greensboro. In 1950, ten to twelve refugee families settled in Greensboro from Europe. Local volunteers provided food, clothes, housing, furniture and jobs for these survivors.

Among the innovative educational efforts were English classes offered by Ruth Rypins and Bernice Stadiem (sister of Adelaide Israel) to immigrants. Their foreign language base was sketchy at best, so these women used the Sears Roebuck Catalog to teach English to European war refugees that came to Greensboro, many of whom were Jewish.

The Jewish charitable organizations have changed in name and scope of work, but not in their caring. The United Jewish Charities, Inc. of 1940 came under the wing of the Federation in 1991. The Blumenthal Home, started in 1963 to provide Jewish residents with comprehensive healthcare and respectful living in their later years,

started in Clemmons, N.C. and subsequently moved its campus to Greensboro. The Jewish Foundation was established in 1997 to offer another venue for Jewish giving. In the past ten years, the Temple has supported the Urban Ministry and its Food Bank, with active participation in the soup kitchen and food collections during Jewish holidays. Under the initial leadership of Tom Cone, the Temple has also supported Habitat for Humanity in several home building projects. And events have focused on international crises such as the genocide in the Balkans and Darfur. In many ways, Temple Emanuel has promoted charity as a central mission in its commitment to *tzedakah* and *tikkun olam*.

SUPPORT FOR INTERNATIONAL JEWRY



David Ben-Gurion, May 14, 1948,
proclaiming Israel a nation.



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known, appreciation of freedom and justice became central themes of Jewish life in Greensboro and in America. These concerns would lead to increased interest and support for Israel and to civil rights activism fifteen to twenty years later.

The immediate postwar years were greeted with mixed emotions. People celebrated the end of Nazi Germany, but there was also concern about increasing global moral deterioration and chaos after the war's end. Other concerns were the rise of communism, the need for a United Nations, the importance of a Jewish State in the Middle East and the welfare of Jews in Europe.

For many Jews across America, the creation of the State of Israel was imperative. After many years of supporting the Joint Distribution Committee (JDC) and Jews in Palestine, Zionism became more than a promise. Attention and energy was focused on supporting Israel, from planting trees to political solidarity and fundraising. For the past fifty years, Greensboro's Jewish community has continued its commitment to Israel. This commitment has been more than financial and taken the form of cultural exchange, political awareness and educational opportunity. A campaign to raise money for Israel was initiated from 1947 to 1949 by the UJC, during which \$400,000 was raised yearly. While Benjamin Cone, Sr., was president, "practically every Jewish citizen in Greensboro was a member of UJC."

In 1956, tensions again flared in the Middle East, and the United Jewish Charities again stepped forward, assisting Hadassah in developing important medical assistance to those living in Israel.



Greene Street Confirmation.

TRADITIONS: RELIGIOUS AND SOCIAL

Temple Emanuel's religious traditions have changed over the 100 years. Initially, the Reform Jews who came from Germany to the United States had made a break with Orthodox rituals. They did not have bar mitzvah ceremonies, did not wear kipot or tallit and generally had services in the language of their native lands. Their architecture reflected the predominantly Christian culture, with the bima located at one end of the building and seats arranged like a theatre.

These traditions began to change in the 1930s. Temple Emanuel members began to perform *b'nei mitzvah*.

Change toward pre-Reform tradition continued throughout the 20th Century, but the changes were made within the framework of Reform values. In 1969, Debbie

Zauber became the first *bat mitzvah* at the Temple. The first women to dress the Torah were Linda Fleishman and Maryann Abrahams in the mid 1970s. As of this printing, two women, Midge Pines and Sherry Dickstein, have been President of the congregation.

The community seder, now held every year, was initiated by the Sisterhood of Temple Emanuel during Rabbi Task's tenure. Until then, many families had never observed this singularly Jewish event.

B'nei mitzvot were traditionally held on Friday nights until Evan Bates's Saturday ceremony in 1970. During Rabbi Rypins' tenure, a *bar mitzvah* service involved reading a passage from the Torah in Hebrew followed by a sentence-by-sentence translation.

Midge Pines recalls that during Rabbi Task's rabbinate, *b'nei mitzvah* were fewer in number than today



Naftali Kagan, Shochet.

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and were usually on Fridays, rarely on Saturday mornings. The whole congregation tended to get involved in preparations, including cooking and baking. Rabbi Task was very active with the children and youth, supporting their Jewish education and after school and camp activities. *Trope* was not regularly taught until Rabbi Guttman arrived. Phil Segal recalls his *bar mitzvah* under Rabbi Task as reading the Torah portion in Hebrew without *trope*, and the Haftorah in English. The *kiddush* was learned with the Troxlers, he on voice and she on piano. David



Rabbi Task and Bill King.

Helberg taped the Torah portion on a reel-to-reel tape deck.

Another tradition that has changed

is attendance at congregational meetings. For the first sixty years or so, Congregational Meetings were "standing room only." Often one or more Temple leaders gave humorous or moving speeches to the congregation. Sylvia Ricketts, for example, was noted for her humorous reports regarding the Friendship Circle.

The first Adult Confirmation Ceremony included Midge Pines in 1976

Kipot became a more common sight in the 1980s, and *tallitot* during the last decade of the century. Under Rabbi Guttman's leadership, more Hebrew was incorporated in the



First adult B'nai Mitzvah class.

service, and the teaching of Torah *trope* became a central feature of *b'nei mitzvot*. With the move toward more traditional services, however, women were included and not segregated as in the Orthodox tradition.

Sam Freed, head usher for many decades, was succeeded by Arnold Marks who invited women to serve as ushers at services for the first time.

Some interfaith marriages were consecrated by Rabbi Rypins, but were much more common during Rabbi Task's rabbinate. This tradition has been carried forward to the present as long as the parties engage in consultation and education with the rabbis.

MUSIC TRADITIONS

The tradition of music began at the Lee Street site, where a Professor Robinson played an organ during services. After moving to Greene Street, the Temple Emanuel orchestra performed featuring the quintet of Leona Gerson, Sol Weinstein, M. Schwartz, John Lindeman and Grady Miller (January 1926). An expensive Skinner pipe organ was purchased specifically for the Greene Street Temple, with special lessons arranged for Ms. Mabel Baach

who continued as organist for four decades (1915-1959).

Mrs. Donald Trexler assumed the organist position in 1961 and continued until 1991, occasionally teaching *trope* during the years of Rabbi Task's days. Currently, the organ is only occasionally played at



Don and Ruth Trexler.



Temple Choir (c.1960)



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the Temple on Greene Street. A beautiful grand piano, donated to the Temple by Ruth Simon-Newton, accompanies services at the Jefferson Road campus.

Over the years, Temple Emanuel members have shown an interest in theatre. One of the first productions was "Zangwill's Pot" on February 22, 1926. Karen Dresser created L'Chaim Productions and ran the company from 1996 to 2002, bringing provocative drama and Broadway-style reviews to an enthusiastic audience. Karen has also shared her beautiful voice at services and simchas for many years.



Karen Dresser

Temple Emanuel has provided choir opportunities to its members. Director Lane Ridenhour has led the current lay and congregational choirs in recent years. His voice and his personal touch have given Temple many special musical memories. The Temple community owes so much to this man. Of note is the stunning soprano voice of Debbie Feldman, with solos each Friday night and at High Holidays.



Lane Ridenhour.

Several cantors have served the congregation. The best known perhaps was Joe Portnoy, a graduate of the School of Sacred

Music at Hebrew Union College and the Julliard School. When he left in 1956, Bertram Allen succeeded him.

Since 1991, Mitchel Sommers has served as Cantorial Soloist. His energy, voice, and commitment to the Temple have made him dear to the entire Temple community. He also shares his talents with the Community Theatre where he has served as Executive Director since 1989, and with the Blumenthal Home, where he volunteers regularly to conduct services.



Mitchell Sommers

Also of uncertain musical note, the Sinai Mountain Ramblers have contributed their Southern interpretation of Jewish music to many Temple events. Labelled "Jew-grass" by certain nebbishes, their music has led them to the top of the Guilford County Klezmer world. They include "Doc" Fribush on clarinet, "Smooth" Silverstein on mandolin, Kurt Lauenstein on cello and Rich Lerner on guitar. Their reputation is enhanced by volunteers from the congregation, and by their Reform classic, "The Swinging Rabbi."



Sinai Mtn Ramblers at the Green Bean.

EDUCATION

The tradition of a sound Jewish education has been one of the foundations of Temple Emanuel. The tradition began with women as leaders and has been carried forward by gifted women throughout the last 100 years. Etta Spier, professor at the Normal School, directed the Sunday School in the 1920s and in the 1930s until Ruth Rypins assumed the teaching directorship. For several decades, Ruth Rypins was "the Sunday School." Min Klein also played a large role in religious education during the Rypins years.



Vicki Kilimanjaro

Naphtali Kagan, employed as *Shochet*, taught Hebrew from 1930 until his retirement in 1960. The first librarian was Vicki Kilimanjaro, who established the Temple library in 1963, and served until her retirement in 1984. She continues to volunteer at the library at the Jefferson Road campus and is actively working with the Temple Archives. She is married to Dr. John Kilimanjaro, founding editor of the *Carolina Peacemaker* and former Drama Professor at North Carolina A&T University. John Kilimanjaro was also a Sunday School teacher.

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David Helberg became the Educational Director of the Religious School in 1962. During the late 1960s and early 1970s, youth became much more active in the Religious School as madrichim. Phil Segal recalls his participation with Bobby Wainer and the establishment of the first Temple Religious School Newspaper during these years. Under the leadership of David Helberg, the Temple's Religious School received accreditation from the National Association of Temple



David Helberg



Cheryl Greenberg

Educators on November 6, 1978, the second such accreditation awarded in the United States. David Helberg became public school principal of the Sternberger Elementary School. He was the only Jewish educator to have been appointed an Assistant Superintendent of a public school system in North Carolina.

He was followed by Victor Cohen who held that post until 1985. Susan L. Polinsky (1985-1988) became Director of Education followed by

Cheryl Greenberg (1988-1997), Karen Dresser (1997-2002), and presently Rabbi Andy Koren.

GROWTH AND SOCIAL INTERACTIONS

During the 1950s, the community changed dramatically. The growth in population was enormous. Many of the GIs who passed through the ORD camp returned to Greensboro after the war. In addition, many sales representatives from northern companies moved to Greensboro. Population growth led to the development of "malls" and decentraliza-



Aerial view of Edward Benjamin land, future site of Friendly Shopping Center.

tion of social activity. Friendly Shopping Center opened in the fall of 1957, and, coupled with the subsequent racial tensions (the 1961 sit-in at Woolworth's on South Elm Street), people no longer came downtown to socialize. The tightly knit families of original Greensboro gave way to the "baby-boom" generation, and the Temple congregation began to adapt to the new social and spiritual needs of the community. One newcomer was Nat Labell, who came in 1946. He was a traveling salesman for Tootsie Roll. He stayed at the



Ruth Rypins, Donna Fordham and Sunday School Class.

me how to believe in myself and to believe that I really could get the job done. She truly pushed me beyond what I thought were my limits, and taught me that I could do things that I never dreamed were possible."

As an expression of their appreciation for the many years Rabbi Fred Rypins and Ruth Rypins gave to the families of Temple Emanuel in education and religious services, the congregation named their new building on Florence Street "The Ruth and Fred Rypins Religious Education Building" in 1977.



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King Cotton Hotel on trips here, but when he and his wife Helen moved to Greensboro from New York and settled down, he stayed in the old ORD barracks on Bessemer, offered to ex-GIs for \$25 a month. He eventually traveled less by getting into the clothing business.

Phil Segal, II moved to Greensboro when he was only three and, like some of the other Temple members, attended some public schools and some private schools. After going to NC State and serving in the Korean War, he went into his father's business. He was introduced to his future wife, Corky, by Marcia Krieger on the steps of Temple Emanuel. Corky, originally from New York, attended Women's College.

In the late 1960s, a proposal was made to relocate the Temple to a site off Hobbs Road. The Religious School faced overcrowding. A deposit was made on land owned by a local church, but the sale was not completed. Instead, land was purchased across Florence Street (the "Frazier property"), and the Rypins Educational Building was built there.

ECUMENICAL LEADERSHIP

Significantly, Rabbi Rypins continued to marry interfaith couples. The Temple community remained more integrated than many other Reform congregations



Worth Chemical - Segal family business.

in the U.S. in the sense that the many different traditions that people brought with them from the North did not fragment or polarize into different subgroups. The Rabbi was flexible and open to many different approaches to Judaism. Leonard and Rita Guyes, who were married by Rabbi Rypins at Sedgefield Country Club, remember some baby-naming ceremonies where the baby was not even present.

ACTIVE JEWISH WOMEN

The tradition of active Jewish women at Temple Emanuel has to be one of its greatest strengths. When asked what were his greatest contributions to the community, Rabbi Fred Rypins responded, "I brought Ruth Rypins to Greensboro." Ruth Roth Rypins, a native of Henderson, NC, graduated

from the Normal School in 1917 and taught four years in her hometown before she married Rabbi Fred Rypins. Soon after moving to Greensboro in 1931, Mrs. Rypins noticed that some public school students were doing poorly in the large classrooms. In 1938 Ruth Rypins (1897-1974) opened an old-fashioned "dame school" in her home. This private school was originally for 8th and 9th graders and was conducted in her famous attic. On warm days, all moved to her side porch. Poor students flowered under her tutelage. A remarkable educator, she taught navigation to Air Force officers, coached physicians, dentists, and engineers for their national board exams, and prepped eager high school students for college. She once waded her way through a surgical pathology text to quiz a surgeon on its contents so he could pass his exam.

Ruth Rypins once remarked, "I have never seen a dumb child. They're all at different levels, but they all have something. I have never seen a child who didn't want to learn." She coached, tutored and taught her students day and night, six days a week for thirty-four years, closing her school in 1972. She was devoted to the National Council of Jewish Women and the Eastern Music Festival, and she Chaired the YWCA Committee, which organized a branch of the YWCA in Greensboro's black community long before the civil rights movements.

Temple Emanuel in Greensboro: One Hundred Years of a Unique Jewish Experience in the South

Continued ~

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Leah Tannenbaum.

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learn more about the city's social structure. She served as a United Way volunteer, Chairman of the school system's Curriculum Committee and troop leader and board member of the Girl Scouts. She was also involved in local education,

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Former newspaper woman Kay Stern helped organize and fund a local public school for students with cerebral palsy (Gateway Education Center) and directed a survey of the needs of the chronically ill, which led to the establishment of the Guilford County Chronic Illness



50th Anniversary Program for National Council of Jewish Women.

and Rehabilitation Foundation. She also served as President of the Greensboro Junior League and the Sisterhood of Temple Emanuel, as Vice President of the Cerebral Palsy School Board and as Secretary for both the Greensboro Community Council and the United Way Board of Directors. She also served twelve years on the Board of Trustees of Duke University. She has been President of the Board of Directors of the Childrens Home Society of North Carolina. Kay was also Chairman of the Fund Raising Campaign to save Blandwood Mansion in the 1960s, one of her "most difficult" endeavors. She has remained interested and committed to Childrens Home Society and historic preservation.

Joanne Bluethenthal arrived in Greensboro as a bride in 1950 and wasted no time becoming an active member of the community. She chaired the city's first organization for older citizens, the "Sixty-Plus Club." She sponsored the Community Council Study

Committee, which led to the formation (under her leadership) of the United Day Care Services, becoming its first president. She subsequently became, in 1967, the first woman to sit on the Greensboro Housing Authority. She served on the Greensboro Planning Board and helped initiate the local education

study resulting in Human Relations Retreats and the Board of Education's Lay-Professional Advisory Committee on Human Relations. The program of school busing, massive in scope at the time, came off without conflict because of the groundwork she laid in those committees. These efforts also became the framework for a three-year staff development program sponsored in the city schools by private industry and foundations. She also found time to serve as President of the Greensboro Section, National Council of Jewish Women, the Greensboro Nursing Council and the Eastern Music Festival (EMF). She was a member of the Guilford College Board of Visitors, the Greensboro

Community Council, Temple Emanuel Board of Trustees, UNCG Board of Trustees, United Community Services and United Way.

Alice Isaacson served as a member of the Temple Emanuel Board of Trustees. She also was President of the Greensboro

Chapter of the National Council of Jewish Women, the Greensboro Carolina Theatre Board of Directors and Bel Canto (a professional choral organization). She was a founding member of the Boards of the Greensboro Day School, the Greensboro Opera Company and the Greensboro Commission on the

Status of Women. For many years, she served as Chair of the Temple Emanuel Music Committee. As a piano teacher for more than 20 years, she touched the lives of many children.

Many Temple Emanuel women have contributed to the community's art and cultural institutions. Barbara Cone founded the Greensboro Symphony Guild. Louise Falk and her husband Herbert founded the Weatherspoon Art Gallery. Linda Sloan spearheaded the creation of Triad Stage downtown. Other active contributors to Temple life were Carolyn LeBauer and Hilda Wallerstein who kept the Temple clean, welcoming and spiritually nourished as a joyous and sacred duty.

ACTIVE JEWISH PROFESSIONALS

As Greensboro has grown, Jewish professionals have assumed great prominence in law, business, medicine, publishing, construction and education. A complete listing would be impossible given space constraints, but older names in the legal profession include the Isaacson and Stern families and Charles Roth. Business leaders have included the Bates, Segal, Tanger, Samet, Tager, Frank, Strasser, Fleishman, Prago, Guyes and Sloan families. Early physicians included Sidney and Maurice LeBauer, then Jack Tannenbaum, and, immediately after the war Arthur Freedman,



Arthur and Joanne Bluethenthal

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Continued ~

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50th Anniversary Program for National Council of Jewish Women.





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Whites. This was at a time when Black Americans were limited to jobs with titles such as “maid,” “elevator operator,” or “porter,” although they did much of the same work as their white counterparts. Until 1961, Black employees did not wait on white customers. Leonard and other Jews “had no problem” with black Americans holding similar jobs as Whites and worked to make this a reality. He was “scared to death” after the Woolworth’s Sit-Ins because of the influx of non-Greensboro White racists who taunted and baited Black residents who came downtown. He remembers that business “just dried up,” giving the malls a boost in business that they have never lost. Downtown entertainment events such as parades, shopping, and dining in an environment where “everybody knew everybody” simply ceased. Only in the past ten years, with the resurgence of the downtown area have things begun to change.

In the 1960s, NCJW developed the first day-care center to be located within a public housing project. This became known as Council House Day Care Center. By 1965, the Council had opened a third center. The United Day Care Services was incorporated in 1967, and in 1969 five day-care centers were operating. Joanne Bluethenthal was a force behind obtaining funding from the United Way for the day care project, and served as its first President.

After the 1979 shooting of Communist Workers Party members by the KKK, Rabbi Arnold Task was appointed Chair of the Human Relations Commission.

PROMOTION OF COMMUNITY EDUCATION

The Head Start Program, the first of its kind in the Southeast, was started after a survey in Smith Homes by Leah Tannenbaum and Judy Hyman in the 1960s. These NCJW leaders spearheaded the project, with Judy Hyman obtaining the initial grant after a trip to Washington.

Starting in 1968, Temple Emanuel joined with First Presbyterian and Holy Trinity churches to begin the Fisher Park Community Program (FPCP). It provided remedial reading for elementary youngsters at Moore and Porter schools, a breakfast club for needy children identified by teachers and principals, and afternoon recreation of structured after-school activities.

A summer program for up to eighty children with recreation and enrichment activities included swimming lessons, arts and crafts, and special trips to points of interest. From the beginning, the Temple Sisterhood provided many books and study aids. Joan Falk Isaacson, coordinator of the program in 1970, noted that students had “changed both scholastically and emotionally” for the better (Greensboro Daily News, May 27, 1970). She stated in 1978 (Greensboro Board of Education document) that,

“It has been a rewarding experience to be a part of such a wonderful program. Most of all it has given each of us a chance to learn about the other, to develop respect and admiration among ourselves, and to become friends with people whom we would not otherwise have known.” Shirley Bernstein and Paula Scher are remembered as two outstanding tutors of the program.

In 1971, Barbara Cone applied for Kellogg Company support in the breakfast program. (An interesting clipping from the Greensboro News in 1973 by Anita Meyer features the FPCP on one page and the Watergate investigation on the other). In 1979, the Commission on Social Action of Reform Judaism (UAHC) nominated the Fisher Park Community Program (FPCP) for the Model of the Year Award, and in 1980 Temple Emanuel was one of seventeen congregations nationwide given the Irving Jay Fain Award for this social action.

FPCP Board Members from Temple Emanuel were Marnie Ruskin, Linda Silverstein, Barbara Cone, Ben Gauz, Ina Eisenberg, Leah Tannenbaum, Joe LeBauer, Midge Pines, and Rabbi Task. Tutors and volunteers included Carolyn Kriegsman, Linda Silverstein, Marge Camras, Judith Hyman, and Joyce Wainer. In 1978, approximately 100 children participated. When the state began offering school breakfasts, that part of the program was phased out.

In the early 1980s, Soviet immigration of Jewish people became a

Temple Emanuel in Greensboro: One Hundred Years of a Unique Jewish Experience in the South

Continued ~

Greensboro community cause. Led by co-chairs Ina Eisenberg and Shelly Weiner, the Temple and Synagogue communities helped numerous Jews from the Soviet Union immigrate. This required social networks, language facilitation, and home building support. The success of this effort was so rewarding to all involved that it inspired the formation of Jewish

Family Services. These community programs were administered by the Greensboro Jewish Federation.

Over the years, Temple Emanuel has been the temporary home for Greensboro Day School, B'nai Shalom Day School, a program for children with special needs, and Sunday school for the First Presbyterian

Church. In 1986, the Temple and New Garden Friends School signed an agreement allowing it to use the Rypins building, including all utilities, for one year while its new building was under construction. The relationship echoes the connection with the Friends, the organization that sold us our original Temple on Lee Street.



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FISHER PARK COMMUNITY PROGRAM

1968 was the embryo of the Fisher Park Community Program which was organized by First Presbyterian Church, Holy Trinity Episcopal Church and Temple Emanuel as a dynamic cooperative effort to give tangible form to the concerns of religion with the problems of today's world. The more specific purpose of our organization was to make these three congregations sensitive, vital and supportive to and of the needs of the people in the congregations' changing neighborhood and the total commitment the three groups working together for a common cause. The Board of Directors came from all three congregations and consisted of lay women and men and the clergy. The financial support came from all three congregations. The governing structure met monthly, and this group included the directors, committee chairs, a minister/rabbi from each congregation and the principals of two public schools at which a greater part of our interests were focused.

Initially, The Fisher Park Program worked with Moore and Porter Schools where Read-Aloud Programs for all classes were conducted in an attempt to show children that reading could be fun. This work was done by volunteers from the three groups.

Another phase of our program was the tutoring of reading. We conducted training sessions for our tutors through the leadership of qualified personnel of the public schools. The tutors worked on a one-to-one ratio with a student two days a week for an hour each day. These tutoring sessions sometimes became more personal as the role of tutor became one of close friend.

Another facet of the program was breakfast provided at two schools, feeding hungry children five days a week during the school year. We were proud that we were the first group to sponsor this type of program in the City of Greensboro. The programs were designed to reach underprivileged children living in the vicinity of the three congregations. The winter recreation program made use of the buildings of the three congregations staffed with volunteers.

For the first few years, the afternoon recreation program was held at First Presbyterian Church, but it soon became obvious that the program had outgrown its facilities and that our staff needed the expertise of professionals. This led to the association with the Hayes-Taylor YMCA. The YMCA had an empty building and needed Y memberships. The Fisher Park Program bought and paid for 60-80 memberships for children who attended our after-school program Monday through Friday for instructional swimming and other recreational activities offered by the YMCA. The Fisher Park group arranged for a Y bus to pick up the children of school, take them to the Y and then deliver them to their home areas after the afternoon program was over. The children were entitled to use their memberships during the weekends. The afternoon program provided a variety of physical educational activities. Growth and recognition came to the Hayes-Taylor YMCA from the direct association with the Fisher Park Program. The idea behind all of our endeavors was to have volunteers from each congregation involved and working together. After the YMCA experience, Fisher Park Program decided that the winter recreation should return to our own buildings.

The summer recreation program grew and improved each year. It was held for four weeks in July under paid professional leadership with many adult and teenage volunteers from the three congregations.



Joan Falk (second from left) head of the Fisher Park Program

The results of this Interfaith Social Action Program have been far reaching and have touched almost every aspect of these children's lives. We made the community aware of the needs of the public schools and brought volunteers into the schools. We piloted the breakfast program in the schools, as well as tutoring and Read-Aloud Program. We focused in on the recreational needs of neighborhood children and arranged for facilities to be opened to children in other neighborhoods.

It was rewarding to be a part of such a wonderful program. It was gratifying to know that these three congregations worked together, combining inspiration and talents, and found fellowship and a true understanding of our love for each other.

~ Mrs. Joan Falk



Fisher Park Program

100 Years of History



Sternberger Family (c.1900s)



Cone Mill



Bertha Strauss Sternberger and daughters



War Bonds



Temple Sisterhood

LEE STREET TEMPLE

1907 | 1917 | 1927 | 1937 | 1947



Theodor Herzl



Early Elm Street



Moses Cone Hospital



1908 Centennial Gate



Proximity Mill Band



Summit Shopping Center Ad (c.1950)



Sukkot



Passover



Wedding at Greene Street (c.1980s)



Rick Recht visits Temple Emmanuel



Vicki Kilimanjaro and class (mid 1960s)



Greene Street Temple Preschool Class



Purim (c.2004)

GREENE STREET TEMPLE

Timeline of Our Temple

1967 | 1977 | 1987 | 1997 | 2007



Woolworths building (c.1959)



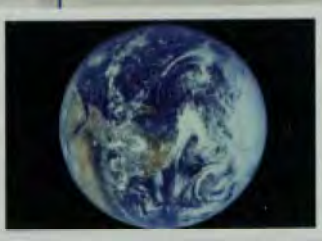
Israeli and Egyptian Soldiers (c.1979)



Sinai Mountain Ramblers



Coliseum Under Construction (c.1959)



View of the Earth when man went to the moon.



Henry Isaacson, PTA Airport Authority Chairman



Greensboro Skyline (mid 1990s)

Jefferson Road Temple: The Community Today



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In 1998, the congregation approved a plan to build a new facility on Jefferson Road. A steering committee was formed and Project Horizon was launched. By 1999, the Temple had grown to 475 families. Groundbreaking for Project Horizon took place on September 26, 1999. The Greene Street Temple Charter was acquired on November 18, 1999; the agreement was signed on June 30, 2000.

The Steering Committee, consisting of Tom Sloan and Buzz Strasser teamed with fundraising leaders Joanne and Arthur Bluethenthal, facilities coordinator Michael Schifftan, and recognition coordinator Midge Pines, to lead a formidable project costing close to \$10 million. The resulting facility allowed the entire congregation to meet and worship together during the High Holy Days for the first time in many years.



Rabbi Guttman and Torah (c.2002)

JERUSALEM STONE

The project's general architect was Michael Landau of Princeton, NJ, who has designed well-known Temples across the United States. Local architect for the project was J. Hyatt Hammond of Greensboro, with construction performed by the Samet Corporation.

Building highlights include the original Lee Street Temple cornerstone at the base of a pillar at the porte-cochere entrance, with the words "Kahal Kadosh Adat Israel" ("a holy community, the congregation of Israel"). The foyer features a magnificent frieze and verse from Exodus 23:20. The round chapel has a domed high ceiling. The sanctuary includes symbolism on all walls and

ceilings. The gorgeous library overlooks the American Hebrew Academy across the street, and the building also has many classrooms, a youth room, staff offices, an art room, a music room and a well-appointed kitchen. The sanctuary can be reduced in size to allow a second room to function as a social hall with stage.

The Design Committee spent long hours attending to the details of the sanctuary: Jerusalem Stone for the bima wall, unique ark door design (replicated from the ark door at Temple Emanuel on Greene Street) with multiple Magen David and heart lattice, verses from the



Confirmation Class rehearsal (c.2003)

V'ahavta above north and south walls, and stained-glass panels flanking the bima designed by Karen Dresser. The Shema is clearly written on the East walls of the sanctuary, flanking the stained-glass panels. The windows in the high dome over the bima number 18, echoing the numeric equivalent of Hebraic "Chai", and the north windows number 12, reminding us of the Twelve Tribes of Israel also highlight Jewish themes. Thanks to the Interior Design Committee



In 2001, Temple Emanuel broke ground on what was to become the Jefferson Road campus.

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Continued -

Co-chairs Erica Procton, Linda Sloan and Sara Lee Saperstein, the intimate feeling of the sanctuary blends sacred themes of the building with comfortable circular pews, heated carpeting and indirect lighting above.

Temple Emanuel on Jefferson Road was dedicated on October 27, 2003. The dedication coincided with the Temple hosting the mid-Atlantic Reform Convention Biennial. The President of the Union for Reform Judaism in the United States, Rabbi Eric Yoffie, attended and offered his blessing. Julie Silver, an internationally acclaimed Jewish vocalist, performed. Much of the pomp and circumstance is captured in the Dedication Book.

A SNAPSHOT OF THE CURRENT CONGREGATION

The Temple supports a variety of religious, community and social groups that contribute significantly to both the Jewish and general population of Greensboro. The Temple's maturity as an institution today is a living testament to the outstanding contributions of its members, from the earliest days to the present.



Jefferson Road Temple (c.2003)

Mission Statement:

The mission of Temple Emanuel is the preservation of our Jewish heritage and the perpetuation of Judaism through:

- Educating and involving our members in the teachings and practices of Reform Judaism as it applies to every aspect of contemporary life (spiritual, familial, social, communal, political, and educational).
- Developing a sense of unity within our congregation and with all Jewish people.
- A commitment to *Tikkun Olam* (mending, healing, and repairing our world). As such, we are committed to participating in the betterment of both the Jewish and general communities, with a special focus on the needs of Jewish families in the region.

Sisterhood - This longstanding women's organization has its origins in 1915 as the Ladies Aid Society, founded by eleven members:

Mesdames Charles Weill, Emanuel Sternberger, Clarence Cone, Sidney Stern, Sr., Simon Schiffman, A.M. Lindau, Sol Lindau, A. Jake Oettinger, Eli Oettinger, Ike Reinheimer and Etta

Spier. These dedicated women raised money by selling sandwiches at the Woman's College campus. They also made aprons, baked pies and other pastries to make good on their pledge of \$10 a year dues. Mr. Sidney Stern, Sr., asked his wife, "Why do you women work so hard? Why don't each of you just put your hand in your pocket and take out \$10?" His wife responded, "If any of us would have a pocket with \$10 in it, we would be very happy!"

These women supported the "Near East Relief" effort. They maintained two cribs for infants at the railway station and raised money for the



1915 Sisterhood Past Presidents

Levi Memorial Hospital and Purim Council Appeal, among others.

Over the years, the organization joined with the National Council of Jewish Women, supporting the Day Care Center, Youth Care and the Jewish Home for the Aged. It was dedicated to furthering human welfare in the Jewish and general communities.

The Ladies Aid Society was first mentioned in the Temple Board minutes of April 4, 1915. This group



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developed into the Sisterhood, which was founded on November 1, 1916. One of its first projects was to scour the Temple floor. The organization was adamant that the Trustees reimburse them \$15. By October 1922, Etta Spier and Mrs. A.M. Lindau joined. Subsequently, Council and Sisterhood meetings were held jointly, with combined dues totaling \$3. The name changed to "Council-Sisterhood," Min Klein and Louise Falk served as presidents.

In 1946, the Sisterhood re-organized and raised \$500 for kitchen equipment, redecoration of the Rabbi's study and beautification of the Temple grounds. In 1970, with 196 members, Sisterhood established the Ruth Rypins Scholarship Fund for TEMTY youth members to attend the National Youth Group Camp each summer.

In 1976, ORT started a local chapter. The group, whose name stands for Organization of Rehabilitation through Training, was originally founded in Russia in 1880. The activities of this and the aforementioned groups were gradually incorporated in the many activities of Sisterhood. Peggy Rosenbacher Tager recalls the many activities of Temple women through the National Council of Jewish Women, Hadassah, ORT and Sisterhood. It seems she went to a meeting for one or the other every week of the month, and the Temple women regularly attended a monthly meeting with a prepared meal in which they all participated.

"During my Sisterhood presidency (1978-1980), the focus was on completing and dedicating the Ruth and Fred Rypins Educational Building, which was finished in 1979 and dedicated in March of 1980. After David Helberg retired, Victor Cohen became our Educational Director. Sisterhood purchased a Hebrew character typewriter for the Religious School.

On a weekly basis, Sisterhood was responsible for the onegs and the candle lighters. We were the acting chesed committee, sending Union Grams to the ill or for special simchas and providing meals for bereaved families. Sisterhood supported the Religious School by providing celebrations for the various holidays. We organized and prepared seders and congregational dinners and provided hosts for the college students through Min Klein's efforts and her volunteerism with Hillel. We chaperoned the high school weekends when they were hosted by the Temple and prepared the meals for the students. Sisterhood sponsored a dance class for 7th graders and a Cradle Roll for toddlers. A Judaica Shop remains a Sisterhood project.

Our Fisher Park program, a continuing project with First Presbyterian and Holy Trinity Churches, has received national recognition. Teenage counselors from all three congregations work together to provide an after school program of tutoring and arts and crafts and a summer day camp for children at risk.

We raised funds each year through membership dues, flower bulb sales and donor luncheons and, with Brotherhood, a progressive dinner. In the summer of 1978, Sisterhood presented the Temple Building

Fund with \$10,000 that had been accumulated over the years. We also purchased tablecloths, china and flatware for our new social hall in the Rypins Building."

*- Marnie Ruskin
Sisterhood President 1978-1980*

"I was a "three-peat" Sisterhood President! I signed for two years, and then stayed on for an additional year. And it turned out to be my good fortune. It was also a special privilege to serve on the Temple Board of Directors during this time and represent the Sisterhood in those meetings.

I was fortunate to work with a great group of women on programming, which gave me lifelong friendships as well. My term included theatrical events to raise money, including two consecutive years we brought Ruth Kaye to Greensboro. She delighted us with her song and character in "My Mother, My Grandmother, and Me" followed by "Fabulous Babes of Broadway."

The especially spiritual Sisterhood Shabbat services I developed with Karen Dresser, coupled with Passover Women's Seders, made my involvement in Sisterhood especially meaningful.

My participation in Sisterhood afforded me the opportunity to represent the Temple at District WRJ meetings, where I met fantastic women from across the state and region. I brought back "Chai Tea" from a Rockville, MD meeting. At my last "Chai Tea" as president, Pauline Cobrda sang "Thanks for the Memories", a song still running through my great memories."

*- Anita Meyer
Sisterhood President 1996-1999*

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Continued ~

"Social action was mainly taken care of by the Council of Jewish Women (before the founding of the Greensboro Jewish Federation). They ran a day care, a summer enrichment program, and many fundraisers. Women were the caretakers, the mothers of the Congregation. They washed windows, cleaned pews and did the "housework" of the Temple even though many had full-time help at home. They just wouldn't trust the Temple to outside help."

- Midge Pines
Sisterhood President 1984-1986

"...On a personal note, I gained much more than memories. I found a "family" of friends within the congregation. My Temple "family" was by my side to support and comfort me. This was most evident when I suffered the death of my beloved mother just seven days into my term of office. I will be forever grateful for that outpouring of love."

- Wendee Cutler
Sisterhood President 1994-1996



Ivan, Wendee and Alexa Cutler.

We presented creative and informational programming; Rabbi Balfour Brickner was invited to come to a dinner and speak to the congregation. There were many other rabbis, clergy and professionals who addressed our congregants. David Helberg, director of the religious school, retired after fifteen years of service, the search was on for a "Director of the Administration of the Temple's Religious School." We purchased new Religious School furniture, two hundred folding chairs for the social hall with profits from the flower bulb sales, and replaced the carpeting in one area of the building and purchased new skirts to drape

the tables in the social hall.

What a treat for us when Min Klein (Z'li) became a bat mitzvah on April 27, 1977. Min was the first temple member I met when I came to the Women's College of the

University of North Carolina in 1959. She was the Hillel advisor and held a meeting for fifty freshmen Jewish students. She invited us to Temple Emanuel. I was adopted by Hilda (Z'li) and Milton (Z'li) Weinstein who gave me a home away from home. I attended services and activities at temple and felt comfortable in this wonderful Jewish community.

All presidents of the Jewish women's organizations met to support one another. Sandra Forman, president of the National Council of Jewish Women, and I organized and printed a Joint Directory with names, addresses and telephone numbers of all members of said organizations. It was an instant success and we were told it could not be done!

Our Fisher Park work was important and many congregants volunteered to participate in the breakfast club, tutorial and summer enrichment programs. There was a two day seminar entitled: "Prelude to Dialogue: When Jew and Christian Meet". The guest lecturers were Rabbi Marc Tannenbaum, of the American Jewish Committee and Dr. Albert Mollegen, of the Virginia Episcopal Seminary. To close the seminar, Rabbi Arnold Task invited couples from both churches, and those that participated in the event, to a Sisterhood prepared Shabbat meal for eighty people and later an Oneg Shabbat for two hundred guests.

Thanks to Brenda Henley's foresight, all the Board of Director's minutes, photos, newspaper articles, and tapes were saved and are in the archives to be enjoyed by our congregation.

I served on the Board of Directors for six years, was a member of the regional board of the National Federation of Sisterhoods, became President of Fisher Park Social Action Project and chaired the summer enrichment program. Thank you for the privilege and opportunity to serve Temple Emanuel.

- Ina Eisenberg
Sisterhood President 1976-1978

Installed in May of 1976, I had big shoes to fill as Elaine Marks had led the organization so well just before I became president. Our congregation had 300 family units. Sisterhood's job was to address the needs of the congregation and building as well as participate in Fisher Park Tri-Congregational Social Action Project.



lunches for Hebrew High Students, educational talks, coffees, movies, noted speakers and Chili and Games Night.

Today's Sisterhood, more than 200 strong, has established a tradition of service and dedication to the needs of Temple Emanuel. Through dues and Gift Shop revenue, it provides funding for the Jefferson Road Building Fund, Religious School and camp scholarships for the Temple's youth, stocking the kitchen with serving and tableware and hosting free Sisterhood events. Dues also support NFTY, rabbinic education and many Jewish social action programs worldwide.

Brotherhood - An important event in the Temple history was the formation of the Temple Brotherhood in 1945. It has sponsored blood drives, organized volunteers to help hospitals during Christmas and provided support services for the Temple. It was not as active as the Sisterhood or Council until Arthur Sohn revitalized the organization as its President in 1976-77. Brotherhood has sponsored everything from dances to presentation lectures by prominent people, including Simon Wiesenthal's lecture at the Greensboro Coliseum. In 1989, the Brotherhood was inspired by Bill Stern to begin an ongoing relationship with Greensboro Urban Ministry, where Brotherhood members serve food to indigent residents.

"I joined the Brotherhood in the early



Steve Bernstein, Larry Mars and sons.

1970s. Having experienced Jewish fraternity life at UNC-Chapel Hill, I looked forward to forging similar strong relationships at Temple Emanuel. My years in the Brotherhood allowed me to develop close friendships and gain valuable leadership experience.

While active in the Brotherhood, I was fortunate to work with Rabbi Task, who brought many speakers of great renown to Greensboro. Among these were Simon Wiesenthal and Professor Eric Myers of Duke. I particularly remember one Brotherhood meeting when Rabbi Task, bubbling over with enthusiasm, announced, "I got the guy who wrote the Torah!" I turned to him and asked, "You got God?"

As it turns out, Rabbi Task had secured Rabbi Gunther Plaut, who had recently edited a new version of the Torah... a bit of a letdown, but a good speaker nonetheless."

- Mike Marshall

Brotherhood President 1981-1983

"During my Brotherhood Presidency, I received great support from past presidents, officers, and several key members. Most notably, Allan Goldfarb, immediate past president, helped me in every way, including

schlepping when necessary. For everyone's support, I will be forever grateful.

My greatest reward was seeing that we had a viable, interested, and interesting Brotherhood membership, with many participants in each of our activities. I felt we made a significant and positive contribution to Temple life."

- Stan Meyer,

Brotherhood President 1994-1996

The Brotherhood's mission is to stimulate Jewish religious activities, foster Jewish cultural and educational advancement, promote friendship and provide financial and logistical support to the Temple. Activities have included erecting the Chanukah menorah, a golf tournament, Super Bowl party, maintaining the grounds, introductory day Religious School lunch, breakfast for Mitzvah Day and decorating the sukkah. There is a joke that the group has taken over most of the cooking activities that woman once performed.

Adult Education - This program includes Hebrew course offerings (beginning and adult b'nai mitzvah), Chevrah Torah every Saturday to study Torah, a course on Foundations of Judaic Identity, Adult Sunday School and regular seminars in all aspects of Judaic life. Teachers include the Temple's rabbis as well as out-of-town authorities on subjects of interest. Under the leadership of Rabbi Fred Guttman, the weekly Saturday

Temple Emanuel in Greensboro:
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Continued ~



Early Preschool Classes

morning Torah study sessions have become extremely popular with over twenty people attending regularly.

The "Pearl Music Fund" has brought congregants together in many musical events that have shaped our identity. It was founded by the sisters of Sigmund Pearl in memory of their parents, Kate and Charles Pearl.



Janet Hiatt.

Strulson asked the Temple Emanuel Board for permission to use a religious school classroom in the Rypins Building on Florence Street for a preschool class. Leah Tannenbaum hosted the first fundraiser at her home in 1987.

In 1989, TEPS had eleven students. Celia and Leo Goldfarb requested that the Sarah Jill Goldfarb

TEPS - Jewish history was made twenty years ago, in the Fall of 1988, when Greensboro's first Jewish preschool opened its doors at Temple Emanuel to its inaugural class of five students. Susie Friedman was the director and co-teacher together with Janet Hiatt.

Planning for the preschool, known as TEPS, began over a year before when Paul and Renee Levy, Leah Tannenbaum, and Barry and Leah



Temple Preschool Class at Greene Street

fund, named in memory of their granddaughter, be used to support the preschool. With Susie Friedman's relocation, Janet Hiatt became teacher/director and continues to serve in that role today.

Some of the activities and traditions which are remembered fondly by both students and teachers include weekly Shabbat celebrations, family dinners in the Sukkah, the Thanksgiving Feast, Hanukkah, Purim, the family seder and the end-of-the-year picnic. Our four-year olds have happy memories of the Gimel class's sleepover, movie week and game week, as well as the Mother's Day Tea and the Gimel class graduation.

TEPS has provided a warm and loving introduction to school and to Judaism for hundreds of children since its inception. With the needs of each child at the forefront, its dedicated staff members welcome new classes every August. TEPS's students benefit from having two experienced teachers in each class,



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a developmental, experiential approach to learning, and class sizes that ensure that each student will receive personal attention on a daily basis. Our beautiful, well-equipped, dedicated rooms, state-of-the-art playroom and playground are bright, cheerful and ready for fun! Our rabbis lead an age-appropriate Shabbat service every Friday.

As we celebrate TEPS's twentieth anniversary, know that the doors are open for you to come and see the Temple's youngest generation in action. Stop by the TEPS display case, just across from the Temple office, and see class photos of all of our children. Join us for Shabbat. Come and observe a class. Celebrate with us Greensboro's oldest Jewish preschool!

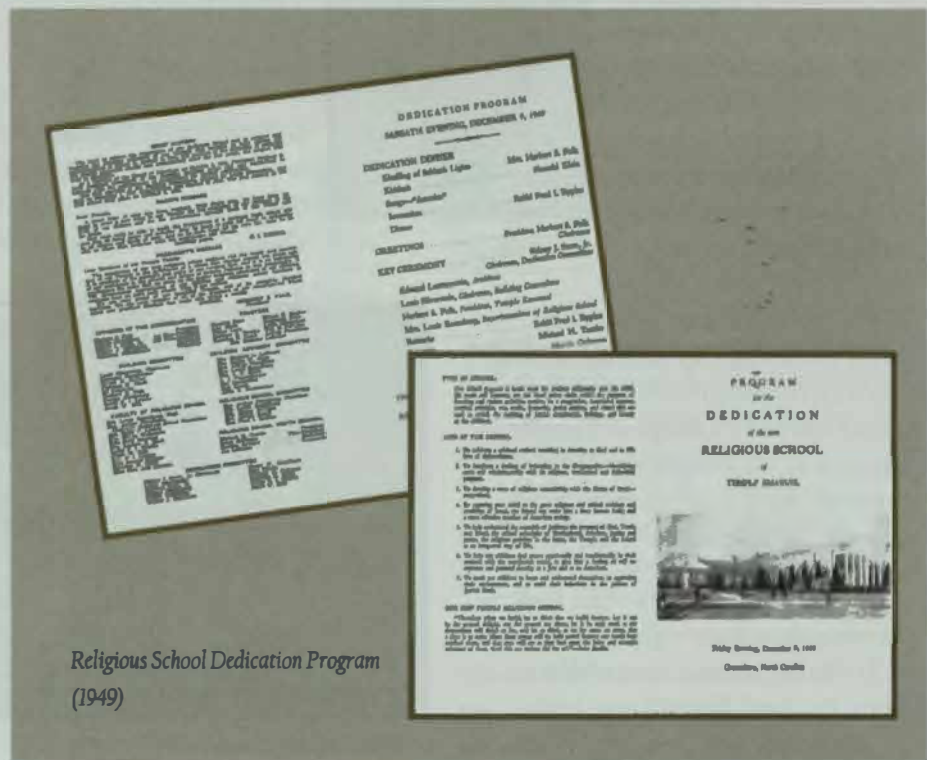
Jewish Community High School - This committee meets throughout the school year to review Judaic history and culture. Many students use this venue to prepare for the March of the Living, first led by Rabbi Guttman in 1995, a two-week trip for high school juniors to Poland and Israel. Other students have prepared for and attended Alexander Muss High School in Israel for a semester of high school.

The American Hebrew Academy, located directly across Hobbs Road from the Jefferson Road campus of Temple Emanuel, has collaborated in many celebrations and educational events since our new campus opened. This relationship has stimulated and energized the

Temple and given Jewish education at Temple a well-received forum. We are grateful for this close relationship.

Jewish Education - Temple Emanuel's Religious School meets each week beginning on the Sunday following Labor Day and continuing through mid-May. Sunday morning classes run from 9:30 in the morning until 12 noon. The day begins with a school-wide assembly which features music, prayer and Jewish insights - often from one of Temple's rabbis - in a fun and interactive way. Each grade (pre-Kindergarten through 8th Grade) has at least one class; some grades are so large that they require two classrooms.

In addition to Sunday Religious School, Temple Emanuel also has mid-week Hebrew classes for students in grades 4-6: 4th and 5th graders attend Hebrew classes on Tuesdays; 6th graders attend on Tuesdays and Wednesdays. The self-paced curriculum was devised by the Union for Reform Judaism known as *Mitkadem* (Hebrew for making progress). Rather than track an entire class through lessons and chapters, *Mitkadem* allows for students to work on material at their own speed, advancing as quickly or slowly as they can through the various levels of instruction. These lessons focus on "synagogue skills" rather than language acquisition, although they do build a nice foundation for any student who would



Religious School Dedication Program (1949)

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Continued -

want to study Hebrew as a second language in middle school, high school, college or beyond.

Religious School teachers represent a wonderful cross-section of the Temple community. Many are trained as teachers and bring their weekday expertise to the classes that they teach on Sunday. Others are college students who have grown up in Reform congregations or recent college graduates who are working as Fellows at the American Hebrew Academy. In addition to sharing their knowledge of the subjects that they are teaching, all of our teachers bring a love for Judaism and Jewish youth

For over a decade, Temple Emanuel's Religious School has featured an important opportunity for our Jewish high school teens. They are invited to work as *Madrichim* (Teacher's Assistants) in our school. This assignment requires a high degree of responsibility and an understanding on behalf of the *Madrichim* that they are more than Teachers' Assistants - they are role models. This program has progressively grown from a few to a dozen to the current level of fifty *Madrichim* each year. *Madrichim* must volunteer for one year before they can receive compensation for their work. They have an option of being paid monthly or putting aside what they have earned to be used as scholarship (with matching funds from Temple) for Israel experiences or the March of the Living. In order to qualify for

compensation, *Madrichim* must enroll in and attend the Greensboro Jewish Community High School.

Temple Emanuel's Religious School has over 165 students enrolled in pre-Kindergarten through 8th grade classes. By this measure, we are the largest Jewish educational institution in the Triad. The addition of fifty *Madrichim* means that there are always over 200 Jewish youth at Temple Emanuel on Sunday mornings. Such a high percentage of high school youth has helped to create a culture of continuation in our congregation and models a visible and accessible path to a lifetime of Jewish learning. A 1st grader knows what waits a few years down the road in the 4th grade; the same is true for a 4th grader vis-à-vis middle school. Most importantly, middle schoolers know that there are meaningful and engaging activities when they get to high school.

Studies by developmental psychologist have shown that the most important years for identity solidification are the last few years of high school. Our *Madrichim* program is one of the ways that we keep teens involved through those years. Moreover, our area has Jewish youth groups such as NFTY. Temple's NFTY group is small, however, participants travel regularly to regional events and to special gatherings across North Carolina. Many of our high school teens also have leadership roles in the local BBYO Chapters. In recent years, we have created Teen Council bringing

together leaders from the various youth groups in our area, including the American Hebrew Academy, to work together on community service projects.

Three programs for high school students are truly unforgettable and life changing. The first is the *L'taken* Social Justice Seminar, which takes place in Washington, DC through the Reform Movement's Religious Action Center. Students travel to Washington for four days, during which they tour important landmarks, learn about Jewish perspectives on public policy issues, and then lobby Congressional representatives.

Two other programs take students overseas. The International March of the Living is a two-week experience, traveling first through Poland. Here, on Holocaust Remembrance Day, participants march in whispered silence with thousands of other Jewish youth from around the world from Auschwitz to Birkenau, remembering those fellow Jews murdered by the Nazis and their collaborators. The second part of the March of the Living takes place in Israel and includes a full tour of the country as well as the celebration of Israel's Independence Day in Jerusalem. Another dramatic and life-changing experience is available for Temple high school youth when they venture to Israel for a few months, or for a summer semester of study, on programs such as the Alexander Muss High School in Israel.



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Confirmation is a ceremony that celebrates the final years of youth at Temple Emanuel. Many congregations have held a Confirmation ceremony during

the high school years, most often in the 10th grade. This had been true for Temple Emanuel, too, until the 1990s. At that point, Confirmation was switched

to the 12th grade. This has made Confirmation a time for celebration, reflection and recognition, not only of past achievements, but also of what lies ahead in the coming years. Temple Emanuel's Confirmation takes place each year close to high school graduation (it is like a Jewish Baccalaureate service) proximate to the summer festival of Shavuot.

Exciting programs take place for youth in all grades. We have youth programs for 3rd-5th graders, as well as special programs for middle school students. A few examples of these are an annual whitewater river rafting trip, "Rosh Chodesh: It's A Girl Thing" for 6th and 7th grade girls and a trip to the US Holocaust Memorial Museum in Washington, DC for 7th and 8th graders (every other year). Over the past few years, Temple Emanuel has featured a 5-week exploration of adolescent relationships and Jewish ethics

employing the Reform Movement's Sacred Choices curriculum, working with trained facilitators from our congregation. These programs foster



Confirmation class 2004

unique, developmentally appropriate discussions among early adolescent teens.

Temple Emanuel also prides itself on inclusion of students with special needs into our educational programs and our congregational life as a whole. These students have the opportunity to experience bar or bat mitzvah, and serve as *Madrichim*. We work with families and children according to their needs and abilities and find ways to celebrate, as Jews, the special moments in the life of a child or in the experience of a family.

Although Greensboro, North Carolina is a mid-sized American community and the Temple congregation is mid-sized, Temple Emanuel been cited as a model for other Reform congregations across North America. The many inclusive programs have created a solid foun-

ation for a meaningful Jewish life. The attention to education and inclusiveness accounts for our growth as a congregation, and demonstrates our commitment to Temple Emanuel's mission, Judaism, and the larger Jewish community.

Mitzvah Crib - introduced in 1995, this group donates items to families in need.

Book of the New Year, Monthly Bulletin - The Bulletin has been edited and produced in-house since 1994 first by Laura Bonasia and Charlotte Hurwitz and currently by Diane Saltzman and Marnie Ruskin.

Temple Life - These members have provided for monthly pot-luck Shabbat dinners, Congregational second night Pesach Seders (which originated during Rabbi Rypins tenure as rabbi), Break-the-Fast supper, Purim and Chanukah parties, Chili night, and at least one fund-raiser a year. (Currently, this group has been replaced by other committees and individuals.)

Services - Services begin at 6:30 or 8 pm with the times alternating weekly and are open to the entire community. At least one service each month is held at the Greene Street campus, with the others held at the Jefferson Road facility. Special services are held on Martin Luther King weekend. Holiday services are held for Sukkot, Chanukah, Passover, and Shavuot. Tot Shabbat services are held twice a month. A Marriage Reconssecration Service is

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Continued -

held every year. Yizkor services are held four times a year. Tickets are required for the High Holiday Services.

COMMITTEES AND SOCIAL GROUPS

Archives Committee - This committee seeks to gather and preserve the documented history of our Temple, including genealogical information, membership and financial records, births, deaths, b'nai mitzvah, Confirmations, marriages and memorabilia.

Cemetery Committee - Temple Emanuel owns and runs the Greensboro Hebrew Cemetery, which is used by both Conservative and Reform Jews. The committee oversees upkeep and budget, sets policies concerning beautification and prices and works on establishing an endowment.

Chesed - This committee provides support and direction for members in times of crisis, illness and bereavement. Projects include phone calls to shut-ins, transportation to doctor's appointments and grocery shopping, visits to the ill and bereaved, arrangements for food for those recuperating at home,

coordination of assistance with Jewish Family Service and assisting Friendship Circle meetings and trips.

Dues Committee - reviews all membership applications and resignations, sets guidelines for outstanding dues, fees and pledges and any other financial obligations. The committee also assists members



UAHC Certification of Affiliation, Tamuz 9, 5674 (July 3, 1914).

who require development of mutually acceptable payment plans in the spirit of Tikkun Olam.

Education Committee - Temple Emanuel's Education Committee advises the Director of Education and makes recommendations to the Temple Board regarding curricula, educational policies, and the annual budget for the Religious School and related activities. This Committee meets monthly and consists of a chair and at least four other members appointed by the Temple

President. This committee, currently chaired by Robyn Weissburg, encourages the involvement of parents in activities for their children. Over the past few years, a group known as PASTA (Parent-Student-Teacher Association) has organized parents of each class and sought their greater participation. Parents have helped to organize school-wide Shabbat dinners, field trips and have served in the classrooms in volunteer roles.

Empty Nesters - The Empty Nesters (A *chavurah* but bigger) is designed for non-family focused, peer-oriented, social, educational, cultural, religious and recreational activities. Membership is for Temple members who are married, single, employed or retired. To join you must be eligible for the coveted senior discount (55+). We have occasional dinner and theater nights, Shabbat service and covered dish suppers followed by a discussion, gourmet groups and other programs.

Finance Committee - reviews and approves the budget.

Fine and Decorative Arts Committee - The purpose of this committee is to review works of art or decoration donated to Temple Emanuel, and to decide whether to accept them and where to display them.



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Centennial 8K walk-run for the homeless shelter.

Fund Raising Committee - for years, the Council of Jewish Women, the Sisterhood, or the Brotherhood undertook these efforts. The Temple has hosted dances and dinners that helped finance the Temple's programming. Midge Pines recalls the Flower Bulb sales, when people from Holland would come and help organize a project. The Sisterhood donated \$50,000 toward the Rypins Building Fund from flower bulb sales. The recent Jewish Festival is another example of a very successful event with a central organizing committee and support from Brotherhood, Sisterhood and specific subcommittees. A variety of guest events and fundraisers occur throughout the yearly calendar, with speakers and performers from all of the arts and sciences. In addition, the celebratory "Dinner at Eight" delights Temple members with raffles, exotic food and music. Other recent fundraisers have been the Casino Night, the Beach Ball and the Golf Tournament.

House and Grounds Committee - oversees appearance and maintenance.

Leadership Committee - works to develop new leaders, with programming to educate new and interested members on the skills needed to keep Temple programming relevant and financially strong.

Membership Committee - reaches out to the community to welcome the newcomers and unaffiliated Jews to the Temple family. Various social events offer a social vehicle for newcomers to meet others with similar interests and life-styles.

Music Committee - The mission of this committee is to facilitate appreciation of all types of Jewish music, supporting presentations of all Jewish forms, from Sephardic to Klezmer, as well as music traditional to Israel. The committee also supports the adult volunteer choir, the youth choir, instrumental groups and community concerts.

Recycling Committee - embodies tikkun olam for the Temple membership, increasing awareness and providing the necessary resources to reduce the impact of Temple activities on the environment.



Mitzvah Day Elder Group

Temple Emanuel in Greensboro: One Hundred Years of a Unique Jewish Experience in the South

Continued ~

Ritual Committee - recommends policies and procedures on ritual practice and worship for all life-cycle events for the congregation, fostering spirituality and promoting Jewish values and ideals.

Social Action Committee - addresses issues in the community that have a social, political, environmental or religious impact on Jews. The stated goal is "Tikkun Olam". The biggest project is Mitzvah Day, which originated in 1996, bringing 663 members (in 2008) of Temple Emanuel, Beth David, AHA, B'nai Shalom, Hillel and the Federation to work on projects in the community. Under the leadership of Derek Davis and Sylvia Berkelhammer, members of the Jewish community volunteer during the Christmas holidays at Cone Hospital to support the reduced staff there.

Jewish Healthcare International - Temple Emanuel of Greensboro members have participated in Jewish Healthcare International (JHI) since its creation in the mid-1990s. Through JHI, the cities of Atlanta, Pittsburgh, Virginia Beach and Greensboro have collaborated to conduct a series of medical mission trips to Eastern Europe with a goal of improving healthcare to the remaining Jewish communities of the former Soviet bloc. Each year, four to eight doctors participate in one or more of the four missions. Much of the focus has been on the elderly, with mission members frequently trading goods and services



Dr. Stephen Mackler working in Moldova with JHI in 2007.

with the gentile community for reciprocal community medical attention to the ailing and often isolated Jewish citizenry. James Adelman, MD, was the organization's second president, and Stephen Mackler, DDS, has been a frequent participant along with Bob Kriegsman, DDS.



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FRIENDSHIP CIRCLE

The Friendship Circle was initiated in 1972, and with financial support from grants and community foundations, provides a bi-weekly social venue for seniors over 55 years of age (Jewish and non-Jewish). Featuring a lunch and entertainment every other Thursday at noon, the group has traveled on weekend and day trips as well. The Friendship Circle has also hosted holiday luncheons for seniors from neighboring churches.



Sylvia Ricketts, founder of Friendship Circle



Original Friendship Circle Members



Hanukkah Celebration (c.1985)

Mitzvah Day - A Celebration for the City

*"Never doubt that a small group of thoughtful, committed citizens
can change the world; indeed, it's the only
thing that ever does."*



Year after year, members of Temple Emanuel, Beth David Synagogue, the Greensboro Jewish Federation, and other Greensboro Jewish organizations gather together in fellowship and for a greater good - performing Mitzvot throughout the area. Whatever the charity, whatever the need, Mitzvah Day participants are ready, willing and usually able to perform their own little miracles. Shoulder to shoulder and with smiles on their faces, they know that their efforts will bring joy to some less fortunate person or help in some small way to make someone's life that much easier, even if only for that one day. And, to their own benefit, they just might meet a new person or make a new friend!



Rabbinic History



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- | | |
|------------------------------|--|
| G. Mendelsohn
(1910-1912) | Rabbi Montague
Cohen
(1918-1919) |
| L.S. Egelson
(1912-1914) | Max Kauffman
(1924-1925) |
| Friedlander
(1914-1916) | Milton Ellis
(1925-1930) |
| Simon Cohen
(1916-1917) | |



Fred Rypins
(1931-1959)

Rabbi Rypins was born in Omaha, Nebraska and served in the Marines in WWI. He graduated from the University of Cincinnati and was ordained by Hebrew Union College there. He studied toward a doctorate at Columbia University and received an honorary doctorate from Hebrew Union College.

A founder of the local unit of the National Conference for Community and Justice (NCCJ), he was also President of the Greensboro Council of Social Agencies, Rotary Club, and Ministerial Association.

Rabbi Rypins was well-known around the state. He retired as "Rabbi Emeritus" of Temple Emanuel in 1959.



Joseph Asher
(1959-1968)

It was Rabbi Asher who presided over Temple's first *bat mitzvah*, once again opening doors for those who had missed opportunities to experience the full blessing of a Jewish life. He actively supported civil rights. Many remember his early years as solidifying Temple identity, and, with Stanley Frank as President, the Temple remained a respected and active presence in Greensboro's religious community. He was seen as a very intellectually gifted man, and he was eventually courted by a congregation in San Francisco. Rabbi Asher was the first Jew to give the Baccalaureate address at UNCG. He wrote a piece for *Look Magazine* titled, "Can a Jew Forget and Forgive." He moved to San Francisco, home of the second largest Reform Temple in America where former Temple Emanuel Cantor, Joe Portnoy, was employed. Arnold Magid, son of Lois and Sidney Magid, was hired as his assistant.

We received the following letter from Rabbi Raphael Asher, son of Rabbi Joseph Asher in honor of Temple Emanuel's Jefferson Road Campus dedication.

Dear Friends,

The years 1958-68, the years of my father's tenure, were extraordinary years not only for Temple Emanuel, not only for our family, but also for the American Jewish Community. I propose that the reason his aura and many friendships have outlasted his foreshortened years was that Joseph Asher was the right rabbi for that formative episode in Greensboro's history. He had both the prophetic courage and the rabbinic insight into human nature to bridge the social and political changes of the era. He was a bridge to the European past with the Eichmann trial first started to bring the Holocaust into focus for American Jewry. And he had the cosmopolitan vision and credibility to rally local energies in 1967 when the State of Israel was under the gun.

In many ways he was emblematic of the best of the Reform movement's embrace of providential renewal. In other ways, he carried the rich legacy of German Jewish Orthodoxy. With both together he was an exhilarating mix claiming Civil Rights as the most compelling *Mitzvah*, teaching Israel not just as a flag-waver, but its destiny as a prismatic light to the nations, and modeling the European Jew not just as victim but as spiritual victor over barbarity.

May his legacy from the pulpit on Greene Street, which my mother, brother, and I watched with such affection and awe, nourish the roots of Temple Emanuel within its fertile new soil.

From house to house,
Raphael W. Asher, Rabbi
Congregation B'nai Tikvah
Walnut Creek, California

Temple Emanuel in Greensboro: Rabbinic History

Continued ~



Rabbi Arnold Task
(1968-1989)

When Rabbi Asher moved to San Francisco, the Temple was blessed with the leadership of Rabbi Arnold Task. This kind and open leader consistently blended Reform Judaism with current themes by bringing international and national figures to Temple Emanuel. Topics including Israel and civil rights were commonly explored. He was also active with many other religious figures in Greensboro and spoke to both Christian congregations and college and civic groups.

Rabbi Task served as Adjunct Professor in the Department of Religion and Philosophy at Greensboro College under the auspices of the Jewish Chautauqua Society. He was appointed to the eleven-member Citizens Review Committee to look into all aspects of the Klan/Nazi shootings of November 3, 1979. He testified at the United States Civil Rights Commission hearing held in Greensboro in January 1980 about the shootings. While he was serving on this Commission, he was

appointed to the Greensboro Human Relations Commission where he served for six years, two of them as president.

An early incident in Rabbi Task's leadership demonstrates the Temple's deep commitment to the State of Israel. Money had been raised for a new religious school building on Florence Street. A crisis in Israel developed at the same time, and the Temple voted to give up every penny to support Israel instead of applying the money to the proposed new school building. In 1971, Temple Emanuel purchased the Frazier property on Florence Street and religious classes were held there. During Arthur Bluethenthal's presidency and with Rabbi Task's collaboration, the Rypins Educational Building was constructed and dedicated to a man and woman of great vision, Rabbi Fred and Ruth Rypins. This building housed not only the religious school, but also the library and a youth lounge. By 1981, the Temple had grown to include 340 families, and many Jewish cultural celebrations and life events were held there over then next two decades.

Among Rabbi Task's accomplishments were the creation of the Adult Education Group, Adult confirmation classes, the Friendship Circle, the Cradle Call, and the Parents ' Center. One especially memorable event during Rabbi Task's tenure was the *bat mitzvah* of Min Klein.

Rabbi Task was appointed to the Council on the Holocaust in 1982 and became Co-Chair of the Council. He had been involved in the development of two award-winning films on the Holocaust: "The Holocaust: The North Carolina Perspective" (which won a bronze medal at the 1984 New York International TV and Film Festival) and "The Holocaust: A Personal North Carolina History" (which won a gold medal at the 1986 New York International TV and Film Festival). He also collaborated with Morris Kiel on bringing "Anne Frank in the World" exhibit to Greensboro. Rabbi Task worked with Cecile Holmes on a book about North Carolinians affected by the Holocaust. Furthermore, he worked on Holocaust observances in Greensboro and Raleigh from 1982 through 1989, a Holocaust exhibit at the Greensboro Historical Museum. He coordinated meetings of survivors and their families, and he made numerous presentations to schools and churches about the Holocaust throughout the area. Rabbi Task continues in his rabbinical role in Alexandria, Louisiana where he is the Rabbi at Gemiluth Chassodim Congregation.





Rabbi Richard Harkavy
(1988-1994)

Rabbi Harkavy was the Temple's Rabbi for a few years. The Temple underwent an unsettled period during his tenure, with congregants struggling to cope with Rabbi Task's departure. Rabbi Harkavy was young and newly ordained, but he was energetic and did his best to meet the many needs of his congregants.

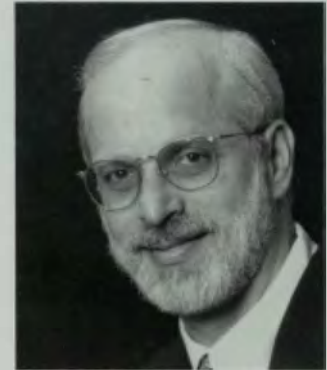
In 1989, inspired by Bill Stern, the Brotherhood began an ongoing relationship with Greensboro Urban Ministry. The group helped prepare and serve food monthly for homeless and needy Greensboro residents.



Rabbi Selig Salkowitz
(1994-1995)

Rabbi Salkowitz came to Temple as an interim rabbi. He had worked the previous year in California as the first rabbi in an interim rabbinic program under the auspices of Rabbi Arnold Sher. Rabbi Salkowitz remembers Temple Emanuel as a community in transition, trying to decide its future. He also recalls many touching personal moments, beginning with his getting settled in an apartment on Elm Street. Many members donated furnishings for him.

During Rabbi Salkowitz's stay in Greensboro, he was able to allow the congregation to recover from the trauma of losing two rabbis. He revitalized the congregation through his personal touch and enthusiasm with everyone.



Rabbi Fred Guttman
(1995- present)

Rabbi Guttman's innovations and contributions, and his energy and commitment to Judaism have been nothing short of amazing. When he arrived, he committed himself to making sure that every teen had the opportunity to go to Israel. He also challenged the "comfortable" to comfort the challenged.

In 1996, Temple Emanuel witnessed many new events:

- Congregants' Hour premiered during Yom Kippur services.
- The first annual Martin Luther King, Jr. Shabbat service was held with Rev. Howard Chubbs of Providence Baptist Church as the guest speaker.
- The first Mitzvah Day
- The first Women's seder at Passover
- The first Marriage Reconsecration Service
- The mitzvah crib, with donations to needy families
- The first Temple Emanuel participation in the March of the Living

Temple Emanuel in Greensboro: Rabbinic History

Continued -

As a leader in the March of the Living, he has taken youth, survivors and congregants to Poland and Israel. In a most profound way, he has connected today's generations with the Holocaust and what it means to be a Jew in today's world. Rabbi Guttman has used his past Israeli experiences to connect Temple youth with Israel through educational programs such as Alexander Muss High School, and through Birthright Israel. With the many secular distractions of the modern age, Rabbi Guttman has stimulated a proud Jewish identity in the congregation and among unaffiliated Jewish youth.

He created the *Chevrah Torah* study group each Saturday morning, which has inspired congregants to connect Torah with modern life. In the process, he has attracted other members of the Greensboro community, some of who elected to convert to Judaism. He continues to teach Judaism to all adults, and this has led to its greater acceptance in the community. Rabbi Guttman has made interfaith couples comfortable in the Temple Emanuel family.

The creation of the Jefferson Road campus has led to increased programming and shared spiritual experience at the High Holidays. For the first time in many decades, the congregation could celebrate the High Holidays as one community.

He has forged Temple's engagement with community through the Martin Luther King Shabbat Service, Mitzvah Day, and the many events that bring congregants to meet the larger community: building houses with other congregations through coordinated efforts of Habitat for Humanity or lobbying for Israel at the *L'taken* Seminar in Washington, DC, or campaigning locally for an end to the genocide in Darfur, Sudan.

One recent project involves putting together a large and representative group of Greensboro clergy to accompany him on a trip to Israel, the cost of which has been underwritten by generous contributions from a cross-section of the congregation and community.

Rabbi Guttman is particularly proud of the office staff, which has consistently raised the bar of excellence on listening to congregants' needs and connecting them with Temple and community resources.



Rabbi Andy Koren
(2002 - present)

The addition of Rabbi Koren, the Temple's first full-time Assistant Rabbi, has led to an explosion of educational opportunities and adventures for the members of the congregation. He has taken the foundations of Jewish education laid by Rabbi Guttman, specifically the involvement of adolescent madrichim, and incorporated their teaching with that of adult supervisors. The many educational trips such as political lobby activism in Washington, Israel education trips and the March of the Living feature prominently in the current Jewish educational experience for Temple youth. He has also contributed to adult education in *Chevrah Torah* and Adult programs, expanding the curriculum and increased educational opportunities for all congregants.



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Reflections From Past Temple Leaders

DAVID ZAUBER

Brotherhood President, 1961-1963 / Temple President, 1974-1976

Temple Emanuel, to my recall, was beginning to really grow in membership. Northeast USA had discovered us (we gave them Southern diction lessons, to no avail). Rabbi Arnold Task had just been here for four plus years and was a splendid addition to our synagogue. We invited Simon Wiesenthal, the famous and courageous Nazi hunter to speak to us. He did, and dining and spending a long evening with him was a great privilege. The Wiesenthal Center remains an active and an important organization still serving the world-wide Jewry.

North Carolina Governor, Bob Scott, was a guest speaker, as well as other important dignitaries.

We considered expansion; adding a second floor over the Sunday School wing and assembly room areas. We considered purchasing adjoining land across Florence Street. Expansion did not happen but eventually a land purchase did.

I am not sure about the dates, but I believe this is when Greensboro Day School started. We let them use our Sunday School facilities, rent free, until they found a permanent location.

Temple Emanuel Brotherhood came into its own as a strong and important arm of our Temple in the 1950s. Prior to this, B'nai B'rith was the primary men's organization. I not only served as the Temple's Brotherhood President in 1961, I also served eight years on the National Brotherhood Board. They also govern the Jewish Chautauqua Society.

During my tenure, we had some thirty to forty members. We were a close-knit group, many of us life-long friends. We took Brotherhood membership seriously, selecting quality programs and civic endeavors. Temple Emanuel was very important to us, its members. We also played an active and contributory role to our lovely city, Greensboro.

MARSHALL SOLOMON

Temple President, 1966-1968

Dot and I have been members of Temple Emanuel since we moved to Greensboro in 1949. In 1966, the congregation gave me the honor of electing me to be President of Temple Emanuel. At that time, Joseph Asher was our Rabbi.

The Board of Trustees realized that the congregation was growing, and it was important to enlarge the facilities. We attempted to purchase properties both on Florence and Greene Streets, but not all of the land needed was available.

Shortly after becoming President, Rabbi Asher informed me that Temple





Emanuel in San Francisco had contacted him and offered him the position of Chief Rabbi. When this happened, everything was put on hold. Now our main mission was to find a satisfactory replacement for Rabbi Asher.

One very rainy Sunday morning, several members of the Search Committee boarded Stanley Frank's plane and flew up to Richmond to interview a rabbi. We had a long conference at the airport and decided not to offer him the position.

We finally interviewed Rabbi Arnold Task, and he accepted our offer to become Rabbi of Temple Emanuel. Rabbi Task remained with Temple Emanuel for twenty years.

Being President of Temple Emanuel was indeed an honor I will never forget.

ARTHUR BLUETHENTHAL

Brotherhood President, 1959-1961 / Temple President, 1976-1978.

It was certainly an honor to have been elected as President of the Board of Trustees, and I did try hard to demonstrate, during my tenure, that I appreciated that honor and cared deeply about the future of Temple Emanuel.

A great deal of my energy was directed toward the goal of raising the necessary funds to build an educational facility for the young people of our Temple. My drive to reach the financial goal of that effort was enhanced by the fact that such a building was to bear the name of Ruth and Fred Rypins, two people whom I greatly admired and who gave generously of their many talents and their time to our congregation.

Fred Rypins was a tall, handsome man who was greatly admired by the Greensboro community. As our rabbi for twenty-eight years, he gave generously of his rabbinic skills and was very much loved and respected by his congregation. Our children, although somewhat in awe of him, had great respect for him too.

Ruth Rypins, his wife, was a very talented teacher who, for many years, ran a private school in her attic. Those students, fortunate enough to attend "Mrs. Rypins School," were well-grounded in reading, writing, arithmetic, Latin and ancient world history. They spent five hours with her each day and then were sent home with several hours worth of homework. They were instructed to call her if they needed help with their assignments, but under no circumstances were they permitted to ask their parents for help. Those who graduated from her school were accepted into some of the finest colleges in the country.

Although she gave a great deal of herself to this unique school, her devotion to Temple Emanuel, its congregation and its Sunday School was a high priority in



Temple Emanuel in Greensboro:
Reflections From Past Temple Leaders

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her life. She could be found every Friday night at services and, for many years, every Sunday directing the religious education of our children.

I was proud to call Ruth and Fred Rypins my friends and grateful to have that friendship enrich my family in many ways.

The Rypins Education Building was funded in full before it was built. I was grateful for the opportunity to help reach that goal and honor such a special, very deserving couple during my presidency.

RICHARD FORMAN

Brotherhood President, 1963-1965 / Temple President, 1978-1980

Looking back, a number of memorable Temple events fill my mind but none more vivid than the first one in July of 1957. I had just moved to Greensboro as a lawyer with the IRS and knew no one in town except the people in my new office and my landlord. I telephoned my parents in Atlanta to tell them I was settled in and my mother, not for the first time, told me to go to a synagogue right away and meet some Jewish people. My Jewish background was mixed between Reform in Atlanta where I was raised and Conservative in Cleveland where I was born. So it really wasn't that important to me which synagogue I attended, but first I had to find one. The yellow pages of the phone book were of no help, nor could I find "synagogue" in the business pages. However, when I checked the word "Temple," there was Temple Emanuel on North Greene Street, and that is where I found myself the next Friday night along with maybe another twenty-five people.

I sat alone near the back and felt very much a stranger. However, when the short service was over and I got up to leave, a small woman approached me, identified herself as Ruth Rypins, the rabbi's wife, and asked me who I was and why didn't I join her and her husband and a few other couples at their home for some cake and coffee. I did, and so did the Roths, Chandgies and Rogers. Two hours later I felt that I was really a part of the Greensboro Jewish community and, in particular, Temple Emanuel. A few months after that I found enough money to join first the Brotherhood and then the Temple, itself. I admit that joining the Temple was as much a social decision as a religious choice, but, motives aside, there is no doubt that I made the correct choice. Temple Emanuel has influenced my life in so many ways, taught me so much and definitely occupied a lot of my time, especially my eighteen years (soon to be twenty-one) as a member of the Board. Yet I can't help but wonder every so often what would have happened if fifty years ago there had been a listing for "synagogues" in the Greensboro phone book and I had spent that first Friday night at Beth David rather than Temple Emanuel and someone like Ruth Rypins had not noticed me and said "hello." Would Beth David have been as much a part of my life as





MIKE MARSHALL

Brotherhood President, 1981-1983 / Temple President, 1988-1990.

My term as President of the congregation played an important and meaningful role in my personal growth and maturation. The end of Rabbi Task's 20 years of spiritual leadership and the beginning of Rabbi Harkavy's brief term occupied my years as President. The congregation went through two years of emotional highs and lows that could have threatened its continued unity. The years of my presidency were filled with negotiations, responding to different and often passionate viewpoints and the many emotions of a membership under stress. The events of that time propelled me to a level of maturity and leadership I had not anticipated. I learned to lead with a guiding hand, open mind and a sense of humor. With the help of a dedicated Board and the many wonderful congregants who are Temple Emanuel, we persevered, as we always do, to become a better, stronger congregation. It was an experience I wouldn't want to relive, but one I wouldn't trade.



MIDGE PINES

Sisterhood President, 1984-1986 / Temple President, 1994-1996.

We moved to Greensboro from California with two small children and the hopes and dreams of a young family. Temple Emanuel welcomed us and gave me the opportunity to find a place in both the Sisterhood and the Temple Board

Temple Emanuel epitomized a "Reform Congregation," holding respect for the past but not afraid to change to meet the needs of the future.

Greatness comes from the ability to learn from each other - to value the experiences of people from different places and backgrounds and incorporate the good within our organization. Temple Emanuel chooses leaders because of dedication and ability. This cannot be said of many cities around the country.

In the days I was President of the Congregation it was a 6 year commitment. Four years as Vice President, then 2 as President. I was the first woman to take this Honor. I had served as President of Sisterhood, sat on the Temple Board for 12 years, chaired every committee in the Temple except Religious School and

Reflections From Past Temple Leaders

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Financial (that was left to people far more qualified than me) developed the "Dinner at 8" fundraiser and initiated the Temple Pre-School along with Laurie Koslow Greene and Susie Friedman.

The years of my Presidency were tumultuous. Sylvia Ricketts, 25 years the Director of the Friendship Circle retired due to health issues. A new director and sufficient funding had to be secured. The Fisher Park Project (we worked with First Pres and Holy Trinity to run a summer camp for disadvantaged youth) was disbanded after many years. Temple Emanuel had a young Rabbi with little experience whose contract was not renewed after 5 years. As I took office my first year as President, Temple Emanuel had no Rabbi. Rather than pressure the Search Committee to find someone quickly and risk a mismatch, the Board decided to hire an interim, part-time Rabbi. It was up to me to find the interim Rabbi an apartment, furnish it, acquaint him with ongoing Temple Programs and keep track of his schedule. Rabbi Salkowitz, proved to be a wonderful healer for our congregation but as a part-timer it was up to me to make sure we had a leader for every Shabbat Service, someone to officiate at funerals if Rabbi Salkowitz was not here, emergencies that came up, hospital visits etc.

I had two priorities. One, to keep the congregation happy and the other to keep the Temple operating in the black. I am happy to say at least the latter was achieved in both terms of office and although we had some shaky moments because of all the changes in our congregation, with the help of Rabbi Salkowitz, then the hiring of Rabbi Guttman, our congregation looked to the future with optimism.

The second year of my administration, Rabbi Guttman was hired. He hit the ground running which was wonderful however, sometimes it was a bit hard to catch up with him. It didn't take long to orient him to the programs and procedures we had in place and for him to see where improvement or change were necessary. With excitement and visions of a growing congregation, this was the year we started to explore expanding our facilities or moving to a new location. My final act as President was a congregational vote allowing the investigation of new facilities.





SHERRY A. DICKSTEIN, MD

Temple President, 2002-2004.

I was honored to be President of Temple Emanuel and to be its second female president. During my term as president I helped with moving into the new Temple, developing the strong administrative staff we have today, selling the Rypins building and hiring the new assistant Rabbi. These were challenges that the staff and congregation met with grace and support, and thankfully, the Temple was stronger when the dust settled. My goal for the presidency was to keep the Temple congregation together as one community through the chaos of moving and staff changes.

I am proud that we succeeded in making the transition to two campuses relatively smoothly. I am equally proud that I have continued to work for the Temple on the Board, building the endowment, and co-chairing the Centennial Committee. It has been my great honor to work with a Jewish community that treasures its youth, its elderly, its newcomers, and its older families.



MARC L. ISAACSON

Temple President, 2004-06.

During the two years while I was President of Temple Emanuel, we reached a milestone of 500 members, renewed the employment agreement with Rabbi Andy Koren and started serious consideration of our endowment needs. We also restructured the Greensboro Hebrew Cemetery Board and started two endowment funds at the Greensboro Jewish Foundation for the cemetery perpetual care fund. Most importantly, we continued to build bridges among all members of our congregation as we found our footing in our new campus and continued to worship and have activities at our historic Greene Street building. Our programming increased as did our participation in various community efforts. Our budget was balanced each year, and our staff and volunteers were engaged in many ways as our Temple community expanded.

The most important thing I learned as President of Temple Emanuel was that each person has a very individual relationship with the Temple. Some only attend to worship, others view it as more of a social place, and some see the Temple as a place for their community involvement. Still others make the Temple a major part of their lives. Each is unique in their view of Temple Emanuel. I truly enjoyed meeting the members of the congregation and getting to know them, their stories and their families. At each Board meeting, I emphasized that we, as leaders of the Temple, had to earn the support of the congregation every day and take nothing for granted. We increased Board participation at events such as *Bar and Bat Mitzvahs*, Confirmation and TEPS and TERS activities. My proudest moment was standing on the Bima for our daughter Allison's *Bat*

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Mitzvah as President of Temple Emanuel, just as my father had done way back in 1969 when he stood with me as President of the Temple during my Bar Mitzvah.

CAROLYN LEBAUER

Sisterhood President, 1948-1950

I consider it an honor and a privilege to have served as past President of our Sisterhood at Temple Emanuel. It was very fulfilling and brought a great deal of pleasure into my life.

Thank you for allowing me to be part of this historic occasion by sharing my thoughts in the *Book of the Century*.

DOROTHY SOLOMON

Sisterhood President, 1958-1960.

My experience as president of the Sisterhood of Temple Emanuel was a privilege from which I personally gained immeasurably. Mrs. Herbert Falk, Sr. (Louise) was my mentor.

We met each month usually beginning with lunch ably prepared by members. This was followed by a business meeting and a program. Attendance was usually excellent.

We had an annual goal which would prove beneficial to our entire congregation. Although many years have passed since that era, my memories include the complete and willing cooperation from our members when asked to perform a service. Never once do I recall experiencing a negative response to a request for serving in any capacity. We were truly a "Sisterhood" in name and in spirit.

Temple Emanuel has been a very meaningful and important part of our lives in Greensboro.

INA EISENBERG

Sisterhood President, 1976-1978.

I was installed as President of Temple Emanuel Sisterhood in May of 1976. I had big shoes to fill as Elaine Marks had led the organization so well. Our congregation had three hundred family units. Sisterhood's job was to address the needs of the congregation and physical plant as well as participate in the Fisher Park Tri-Congregational Social Action Program. We presented creative and informational programming. Rabbi Balfour Brickner was invited to come to a dinner and speak to the congregation. There were many other rabbis, clergy and professionals who addressed our congregants. David Helberg (Z'l), Director of the



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Religious School, retired after fifteen years of service; the search was on for a "Director of the Administration of the Temple's Religious School." We purchased new Religious School furniture where needed, two hundred folding chairs for the social hall with profits from the flower bulb sales, replaced the carpeting in one area of the building and purchased new skirts to drape the tables in the social hall.

What a treat for us when Min Klein (Z'l) became a *Bat Mitzvah* on April 27, 1977. She became the congregation's first adult *Bat Mitzvah* and was an inspiration to all. Min was the first Temple member I met when I came to the Women's College of the University of North Carolina in 1959. She was the Hillel Advisor and held a meeting on campus for fifty freshmen Jewish students. She invited us to Temple Emanuel. I was adopted by Hilda (Z'l) and Milton (Z'l) Weinstein who gave me a home away from home. I attended services and activities at Temple and felt comfortable in this wonderful Jewish community. Home hospitality was provided for students for many years.

All presidents of the Jewish women's organizations met to support one another. Sandra Forman, President of the National Council of Jewish Women, and I organized and printed a Joint Directory of names, addresses and telephone numbers of all members of said organizations. It was an instant success, and we were told it could not be done!

Our Fisher Park work was important, and many congregants volunteered to participate in the breakfast club, tutorial and summer enrichment programs. There was a two-day seminar entitled "Prelude to Dialogue: When Jew and Christian Meet." The guest lecturers were Rabbi Marc Tannenbaum, of the American Jewish Committee, and Dr. Albert Mollegen, of the Virginia Episcopal Seminary. To close the seminar, Rabbi Arnold Task invited couples from both churches and those who participated in the event to a Sisterhood-prepared dinner for eighty people and an Oneg Shabbat for two hundred guests.

I served on the Temple Board of Trustees for six years, was a member of the Regional Board of the National Federation of Sisterhoods, became President of the Fisher Park Social Action Project and chaired the summer enrichment program. Thank you for the privilege and opportunity to serve Temple Emanuel.

Thanks to Brenda Henley's foresight to save all the Board of Directors' minutes, photos, tapes and newspaper articles as they are now the congregation's archives to be enjoyed by all.

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Continued -

WENDEE M. CUTLER

Sisterhood President, 1994-1996.

I am flooded with so many memories as I think about this Centennial year for Temple Emanuel. During the 1994 to 1996 years I had the honor of serving as President of our Sisterhood and joining the Board of Trustees. Looking back over those couple of years in particular, I realize there were a number of milestone moments.

Our Sisterhood continued its role of providing many services to the Temple.

Temple Emanuel was guided by the strength and wisdom of our 1st female Congregational President, Midge Pines.

An evolutionary process was taking place which ultimately created our outstanding Jefferson Road Campus.

Rabbi Selig Salkowitz came to Temple Emanuel as an interim Rabbi. His friendship and warmth is still a part of our congregation.

Rabbi Fred Guttman joined our congregation. He arrived in Greensboro with energy, warmth and strong leadership skills. In addition, he shares his wonderful family with us.

On a personal note, I gained much more than memories. I found a "family" of friends within the congregation. This was most evident when I suffered the death of my beloved mother just 7 days into my term of office.

My Temple "family" was by my side to support and comfort me. I will be forever grateful for that outpouring of love.

The Temple and its sense of family continue to grow through the years. I hope to be a part of our Temple family for many more years.





RABBI ARNOLD S. TASK

Temple Rabbi, 1968-1989.

My years at Temple Emanuel, from December 1968 through June 1989, were exciting years for me, for the Temple and for the Greensboro Jewish community. I followed Rabbi Fred Rypins, who had served the Temple for thirty years, and Rabbi Joseph Asher, who was the spiritual leader for ten years, both having served with distinction. Serving the Temple as President during these twenty years were Henry Isaacson, Ray Tannenbaum, Herman Cone, Jr., David Zauber, Arthur Bluethenthal, Richard Forman, Leonard Guyes, Arthur Sohn, Ben Marks, Jr., Richard Levy and Michael Marshall. These dedicated men and their Boards of Directors helped shape the twenty years I served as rabbi, during which time the membership grew from 275 families to 425 families

In 1968, Brenda Henley became the Temple secretary. Min Klein continued to edit the bulletin. For services, the Union Prayer Book and the Union Hymnal were used, together with a four-voice choir conducted by Don Trexler. His wife, Ruth, was the organist. For the High Holy Days, an augmented choir of eight voices provided the music.

Edward Marsh and Reggie Smith were our valued custodians during these years.

Transitions in the services in the aftermath of the Six-Day War included the use of more Hebrew music for the services, along with the use of Gates of Prayer in 1975, and the introduction of the new Union Haggadah for the Congregational Seder in 1974. The Congregational Seder was introduced as a way to bring together many of the Temple's families - many with children, and many without extended family in the area who might not be involved in a Seder at all - in order to celebrate this important holiday in the Jewish calendar. Min Klein, Marion Gilligan, and a dedicated group of people prepared the meals and made this an increasingly popular event.

Dual High Holy Day Services began in order to accommodate the larger number of Temple members. Student Rabbis from the Hebrew Union College, including Michael Herzbrun, Steven Bob, Steven Chester and Karen Fox were engaged in order to help with these services. In 1977, Rabbi Jonathan Malino, a graduate of the Hebrew Union College and professor at Guilford College, became the regular rabbinic assistant for the holidays for nine years. The times of the services were 7 and 9 in the evening, and 9 and 11:30 in the morning for both Rosh Hashanah and Yom Kippur.

David Helberg was Director of the Religious School when I arrived in Greensboro, and he developed an exceptionally fine teaching staff. In 1978, our Religious School was one of the first to receive national accreditation by the National Association of Temple Educators. This was a significant honor in the Reform

Jewish Movement. Also, under David's leadership, the Temple hosted a number of regional teachers' workshops. One was conducted by Rabbi Daniel Syme in 1974 and another by Rabbi Howard Bogot. Each of these highly respected national educators served as National Director of the UAHC Department of Education, initiating the preparation of innovative educational materials used throughout the Reform movement. In addition Steve Reuben, education specialist for the Union and composer of Jewish music, conducted a workshop for children.

With the completion of the Rypins Education Building in 1968, honoring the memory of Rabbi Rypins and his wife Ruth, a distinguished educator, the Religious School benefited greatly from a more up-to-date expanded facility. At its core was the library, managed by Vicki Kilimanjaro. Upon David's retirement, Victor Cohen became Religious School Director in 1978, initiating a number of different programs for the school. Susan Polinsky and Cheryl Greenberg followed, each bringing significant ideas to further improve and strengthen the School.

In 1968, the world was in a time of change as was Reform Judaism. It was a time of turmoil. In the aftermath of the Six-Day War, the continuing war in Vietnam, social revolution, the women's movement striving for complete equality, and the proliferation of drugs and cult groups, Reform Judaism was trying to find its direction. Temple Emanuel became a leader among smaller Reform congregations in the region and throughout the country to lead the way in *Tikkun Olam*. Nationally renowned speakers were brought in to share their views on what was happening Jewishly, especially in the area of social action. The Temple, with Joan Falk as chairman, was a partner with First Presbyterian Church and Holy Trinity Episcopal Church in the Fisher Park program beginning in 1968, engaging in numerous community projects and meeting together to discuss our different religious traditions.

Another social action program was begun to have members of the congregation volunteer to relieve Christian workers at the local hospitals on Christmas Eve and Christmas Day so that they could celebrate the holidays with their families. Derek Davis chaired this for years. Quality cultural programs featuring speakers and musical presentations were shared with the larger community in order to increase the awareness and understanding of Judaism and how our religion is reflected through the lives and actions of our Jewish people.

Among the changes in those years were the efforts to bring teenage girls into the Jewish learning experience that they would continue through Confirmation. Debbie Zauber was the first *Bat Mitzvah* at the Temple in 1969. This significantly opened the door for many girls to enter into the full range of the Jewish experience.

Adult *Bar and Bat Mitzvahs*, together with Adult Confirmation, became a part of the Temple program. Min Klein, in 1977, became the first adult *Bat Mitzvah* at





Temple Emanuel at the age of 72. When she was a young girl in a traditional family, this type of training and ceremony was not possible. This was noted in the Greensboro News and Record and in Reform Judaism Magazine, published by the Union of American Hebrew Congregations. The first Adult Confirmation was held in 1978, culminating a year of intense study. Members of that Confirmation Class were Midge Pines, Ethel and Sam Silver, Min Klein, Carolyn and Bill King, and Richard Gould.

Among the many highlights of programs sponsored by the Temple Brotherhood and the Temple Sisterhood, with the extraordinary support of The Jewish Chautauqua Society and the National Federation of Temple Brotherhoods, were the memorable appearances of Simon Wiesenthal in 1975 and Beate Klarsfeld in 1979, both distinguished Nazi-hunters whose dedicated work brought many Nazi criminals to trial.

Our Temple Youth Group, TEMTY, achieved recognition for its programming. It hosted MAFTY's Song and Dance Convention in 1974, which brought together several people who have gone on to achieve national recognition through their work and leadership. It also hosted a MAFTY Convention, chaired by Susan Task, which included among its speakers, United States Congressman H. Richardson Preyer and Judge Elreta Alexander.

Many of those teens are now congregational leaders, religious school teachers, community volunteers, and Rabbis (most notably Estelle Gottman Mills). Melissa Zalkin, who was ordained in 2007 and is currently enrolled in the Mandel Fellow's program, was Bat Mitzvah in 1985 and confirmed in 1988 at Temple Emanuel.

In 1972, Temple Emanuel initiated an annual Junior High Weekend combining with Charlotte's Temple Beth El. In the following years, the program included all 7th, 8th and 9th graders from all Reform Temples in North Carolina and southern Virginia, alternating the location of the event between Charlotte and Greensboro. Our own junior high teens also attended a three-day retreat weekend every year in a camp setting.

In the early 1970s, strengthening interfaith relations was an extremely important activity for the American Jewish community. Our Temple was significantly involved with this through the Brotherhood and Sisterhood, which helped with the sponsorship of Interfaith Programs and Clergy Institutes.

In 1972, the Friendship Circle was organized to provide for the special needs of senior members with Sylvia Ricketts as its energetic director. Fanny Love, who for many years, together with her husband Julius, welcomed all Jewish newcomers to Greensboro and encouraged them to join the Temple, suggested the name of the organization. The Sternberger Foundation provided funding. Regular luncheon

meetings were held every other week. The members were taken on shopping trips, doctor appointments, overnight bus trips, and trips to museums, plays and concerts.

The leadership of the Temple recognized the need for a weekday pre-school program. Funding was provided as the result of the very sad death of Sarah Jill Goldfarb, beloved granddaughter of Celia and Leo Goldfarb. The program was established in 1987, with Susie Friedman as the teacher and coordinator. Over the years, many children and grandchildren of Temple members have benefited from the early learning opportunity and have begun long-lasting friendships as a result.

In 1983, the Temple began sponsoring an annual Community Holocaust Observance. Moving programs were held each year at the First Presbyterian Church and at the Temple. Among the memorable speakers was David Wyman, renowned author of the classic account, *The Abandonment of the Jews*.

In 1983, the Greensboro Historical Museum featured a Holocaust exhibit, which was sponsored by the Temple. It became the basis for two award-winning films produced by the North Carolina Council on the Holocaust; a book by Cecile Holmes published by the Council which chronicled the experiences of North Carolinians, including several Temple members; and a Holocaust curriculum utilizing these accounts which continues to be used in public and private schools throughout North Carolina.

In 1988, we were honored by being chosen to host the *Anne Frank and the World* exhibit. Morris Kiel co-chaired this monumental undertaking with me, and it brought together all of the resources of the Temple. Annette Davis and Sylvia Berkelhammer were the administrators of the program, which was on display at Greensboro College for many months. It received regional and national recognition, with visitors from around the United States and beyond.

Our congregation was able to obtain a Torah rescued from a synagogue in Prostějov, Czechoslovakia some years after the Holocaust. The synagogue had been closed by the Nazis in July 1941, and the faded print of the Torah letters indicates that it was opened to the portion to be read on that Shabbat. In 1985, the Torah was donated to Temple Emanuel by Evelyn and Sidney Saperstein, in honor of Jeremy Baggish on his *Bar Mitzvah*.

The 75th anniversary of Temple Emanuel was celebrated in 1982 with a full weekend program featuring an address by Rabbi Alexander Schindler, President of the Union of American Hebrew Congregations. An historical booklet was carefully prepared by Dr. Donald Cone that presented an account of the Temple from its beginnings until the date of the celebration.



A number of distinguished national personalities were brought to Temple Emanuel for adult education. They included:

1972 & 1980: Max Janowski, acclaimed composer of major Jewish liturgical music;

1981: Dr. Eric Meyers, Duke University archeologist who, on a dig in Israel, discovered the stone portrayal of the Ark of the Covenant. This was featured in the New York Times and People with the title, "Raider of the Lost Ark";

1982: Rabbi Gunther Plaut, editor of the new Reform Jewish Commentary on the Torah;

1983: The renowned Debbie Friedman who brought several of her newly composed pieces of music, which have now become classics, for performances for our Congregation and for our children;

1983: Dr. Harry Orlinsky, Professor of Bible at the Hebrew Union College and Chairman of the Translation Committee of the new Jewish Publication Society Bible;

1983: Dr. Michael J. Cook, Professor of Judaeo-Christian Studies at the Hebrew Union College;

1983: Rabbi David Saperstein, Director of the UAHC Religious Action Center in Washington;

1984: Lydia Kukoff, Director of the UAHC Commission on Outreach;

1984: Leonard Baskin, internationally famous artist who illustrated the Union Passover Haggadah and what was then the newly issued CCAR Five Scrolls;

1984: Rabbi Harold Kushner, author of the best-selling book *When Bad Things Happen to Good People*;

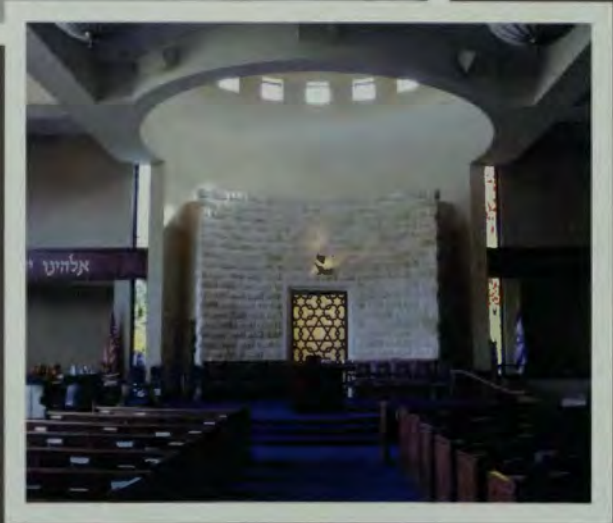
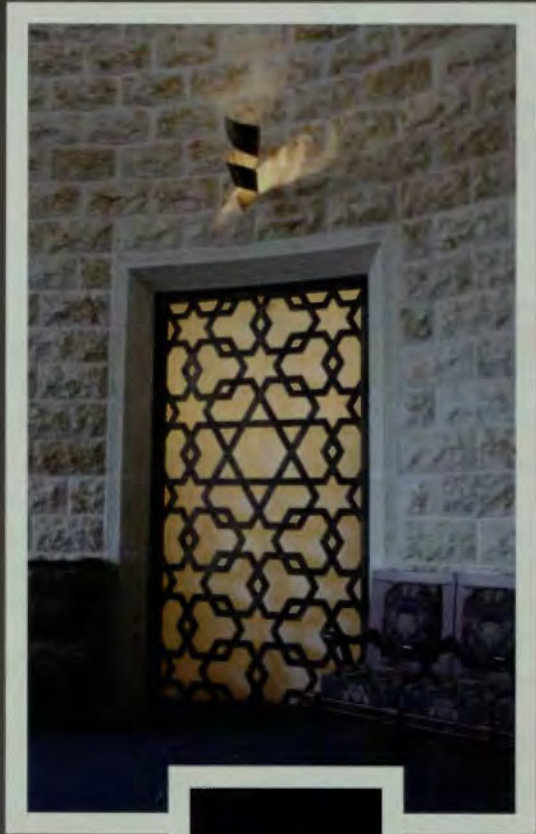
1984: Dr. David Altschuler, Professor of Judaic Studies at George Washington University, who was instrumental in organizing a world-class exhibit called the "Precious Legacy." It displayed Judaica stolen from Czechoslovak families and synagogues by the Nazis to be placed in a Prague museum to illustrate the life of "an extinct race."

1986: An extraordinary musical program, Ernest Bloch's *Avodath Hakodesh* (Sacred Service) was presented at the Temple by the Greensboro Oratorio Society, conducted by Donald Trexler. It was sponsored by the family of the late Dr. A. Jack Tannenbaum.

1988: Rabbi Earl Grollman, internationally-acclaimed inspirational lecturer and award winning author. Some of his books include *Living When Your Loved One Has Died*, and *Speaking to Your Children about Death*;

Temple Emanuel has a proud history, and I am pleased to have been a part of it.





A Final Word



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Temple Emanuel of Greensboro has a history rich in Judaic tradition: charity, education and religious observance. Different challenges such as international conflicts and domestic economic and social stresses, have been met with creative and productive responses for the past one hundred years. What began as a small village congregation quickly grew to a large and diverse community in an industrial city, with a diversified blend of industry and service work. Yet Temple Emanuel has always kept its focus on Jewish identity and community need. The dual balance of inward commitment to the Jewish community combined with integration into our Greensboro non-Jewish community has made Temple Emanuel of Greensboro a unique Reform Jewish experience.

It has been said that each generation must reinvent itself or it will fail to meet its potential. In the case of Temple Emanuel, each generation has done just that, maintaining its identity and its values. Tradition, passion for Judaism and remembered history are the Temple's gift to its future generations. May the gifts of Temple Emanuel's first 100 years be an inspiration to those who carry Temple Emanuel forward in the next century!

The following letters from Congregants illustrate the diversity and richness of the Temple Emanuel community.

I was a college senior at North Carolina Central College when I joined Temple Emanuel. My wedding in the Temple sanctuary on Greene Street was an occasion I will always remember with joy. My husband John and I were married in the evening on August 25, 1956. Rabbi Fred Rypins officiated the wedding ceremony.

I can recall fondly the friendly people John and I met such as Julius and Fannie Love, Harold and Ruth Needle, David and Isabel Helberg and Jack and Leah Tannenbaum. The Temple environment has always been warm and welcoming for me and my family. There are now too many friendly people to mention by name.

The Rabbis have been great spiritual leaders from Fred Rypins, Joseph Asher, Arnold Task, Richard Harkavy, Selig Salkowitz and now Rabbis Fred Guttman and Andy Koren.

Our children grew up receiving their religious education at the Temple and participated in those rites of passage such as baby namings, bat mitzvahs, confirmations and weddings. The Temple has always been the place where we celebrate family milestones and study Judaism.

While my children attended Religious School, I spent twenty-two years as the Temple librarian, and John taught Religious School for several years. I will

always look back with pride in the fact that I could contribute my skills to help enhance Temple Emanuel's library as well as help nurture the lives of young people by exposing them to materials by Jewish authors and books on Jewish history and culture.

It has now been fifty-one years since my wedding, and Temple Emanuel continues to be a serene house of worship for me and my family, and for that I am truly grateful. I will always be thankful for and love my Temple family and friends throughout the years. It has simply been wonderful and may the future be even more fruitful.

Sincerely,
C. Vickie Kilimanjaro

The big embrace of Temple Emanuel never stops.

On July 4, 1999, we certainly felt the sustaining love and strength from Temple Emanuel's enormous tender hugs. Led by Rabbi Guttman, a singing delegation of happy congregants joyfully welcomed us home, as extended family, with loving embraces at the Piedmont airport.

Holding our new daughter Alexa Rose - born 10 days earlier in San Antonio, Texas - our Temple



Ivan and Wendee Cutler with their new baby, Alexa.

Emanuel family quickly embraced us to our honored delight. As we paraded to the baggage claim area to happy refrains of

Temple Emanuel in Greensboro: A Final Word

Continued ~

Siman Tov U Mazel Tov, we again fell into the loving clutches of Temple Emanuel, our extended family.

From the moment we knew Alexa would be coming to Greensboro – we adopted her at birth – the tender yet assuring embrace of congregants has never diminished.

An incredible outpouring of affection for Alexa continued. Congregants kept

embracing us, always paying considerable attention to her and us.

In honor of Alexa's naming – Adina Tusheyah bat Yitzkchak Shimon va Yaffa Shoshanna – congregant and talented artisan Karen Dresser designed a special naming-pillow. Alexa's "pillow" has been integral to subsequent baby naming ceremonies, where the loving Temple Emanuel

family welcomes and embraces another member of the family.

Praise is due to the constant caring congregational family that is distinctively Temple Emanuel.

*Wendee and Ivan Cutler
Members since 1989*



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MAJOR TEMPLE CENTENNIAL EVENTS 5768 (2007-2008)

Time Capsule

Comedy Night with Brad Zimmerman
November 10, 2007

Organ Concert by Carl Schwartz
November 4, 2007 at Greene Street

Scholar in Residence by Daniel Frelander
November 9, 2007 at Jefferson Road

History of Greensboro Jews Lecture by Leonard Rogoff November 4, 2007 at Greene Street

Jewish Festival
Sunday, October 7, 2007

As part of the Centennial celebrations, Temple Emanuel organized the first Jewish Festival. The festival took place on Sunday, October 7, 2008. After over a year and a half of planning, the festival was a huge success. It was chaired by Laurie Regal and Nancy Guttman and included over 350 volunteers from the Temple. Not only was the festival well attended by our Temple community but included over 2,500 visitors from the greater Greensboro community!

The purpose of the Festival was to entertain and educate Greensboro about our Jewish community. It included a variety of scrumptious Jewish foods and pastries, an educational area that explained the Jewish holidays, life-cycle events, and relatively recent Russian settlement, and even included a replica of the Western Wall!! For the kids, there was a Kids Zone, which had activities and crafts. Throughout the day, two different Klezmer groups provided entertainment, the premiere production from the Community Theater of Greensboro of Jewish Broadway, Israeli dancing and choirs from B'nai Shalom and American Hebrew Academy (AHA). For those who were looking to buy Jewish or Israeli art, there were several craftsmen who had beautiful merchandise to sell.

One of the most successful programs of the day was the hourly tour given by the Temple's docents and rabbis. The sanctuary was full for each tour with curious Greensboro neighbors who were interested in learning more about Judaism and the Temple. Photographic collage panels developed by Don and Stan Pulitzer were on display to give a taste of Temple Emanuel history.

Throughout the day, raffles and door prizes were given. Stanford Investment Group was the festival's major sponsor.

Although the festival was a great success as a fundraiser, it was an even a greater success in bringing our Temple community together to teach our neighbors what it is to be part of this Jewish community. Volunteers were from ages eleven to eighty. There was a place and time for everyone to get involved and everyone did.

Everyone who participated knew that his or her contribution was important and contributed to the huge success of the day. Clearly everyone came away feeling "Am Israel Chai" (The nation of Israel lives!!) - Nancy Guttman

Rypins Memorial Garden

Endowment Drive

Centennial Benefit Walk/Run

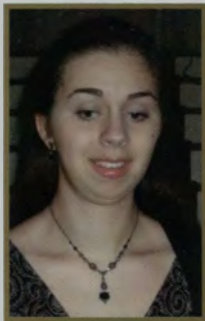
Centennial Closing High Holiday Services

Book of the Century: 100 Year History of Temple Emanuel

'What Being Jewish Means to Me'

By Rachel Gains

Being Jewish means believing in one G-d, one true G-d. It is believing that G-d and His love and protection are always within our reach. Being Jewish means being a caring, loving, thoughtful person. It means loving yourself and loving and helping others.



Rachel Gains

Being Jewish means praying to G-d to ask for forgiveness, ask for help and being thankful for G-d's many blessings and gifts. For me, being Jewish means thanking G-d for the gift of my beautiful singing voice and using my voice to bring others closer to G-d.

It is one of my greatest joys to sing, especially at services at Temple Emanuel and the Blumenthal Jewish Home. I hope to continue my vocal studies so that when I am invited, I can sing Jewish songs with the beauty and grace of G-d.

As the plane took off, we stole a parting glimpse of the glimmering golden domes of Sofia and the thin blue ribbon of Dniپر already fading far below our wing. We were crossing that poignant line separating our past and our future, the old country and the new home. It dawned on us that we might never see our Kiev again. Together on the plane with us were our daughter, our son-in-law and our grandson, as well as a long-

haired dachshund named, Pepsi.

Kiev was our city. We were born there, and, with the exception of a few years during the World War II, we lived there our entire lives. Our parents were born there. Our ancestors came to Kiev from rural shtetels deep in the Ukrainian countryside in search of better opportunities for themselves and their children, seeking the bright city lights, better education and pay. What they found was a "zone of exclusion" that the Czars had set up around the perimeter of the city – the Jews (or jeedz as they were derogatorily called) were forbidden from living anywhere inside that "zone."

Our grandparents' lives revolved around the never-ending cycles of pogroms perpetrated by successive waves of revolutionaries, idealists, foreign imperial powers, and just common criminals. It seemed that whatever the opposing ideological stripe these people had, they could always agree on one thing – their hatred of the Jews. The advent of communism did little to change that attitude. During the War (as World War II is commonly called in Ukraine where nearly one third of its population perished) seven members of our family were murdered in the Baby Yar. We survived only because our respective parents were able to evacuate deep into the Russian territory, and away from the Eastern Front. Raisa lived in Georgia, while my family was moved to Siberia.

After the War, the Soviet government proclaimed their commitment to "unity and equality of all peoples," while the Jews all across the vast Soviet empire were openly denied admissions to universities and were discriminated against in hiring on the account of their "nationality." Historically,

in Eastern Europe being Jewish had little to do with one's ecumenical preference. Our passports' dreaded "fifth paragraph" stated bluntly and unequivocally that our "nationality" was Jewish. Our daughter learned this a hard way when she was blatantly denied admission to the university of her choice because their Jewish admission "quota" was already reached.

During the chaotic years after the Perestroika and the Independence, anti-Semitism spread. Newfound freedom of speech was often harnessed by the right-wing nationalist movements to spread racially charged messages of hate against anyone they deemed unfit to live in the "new" Ukraine. Throughout Ukraine the Jews found themselves in the unlikely company of ethnic Russians, and people from Central Asia and Caucasus as targets of harassment and intimidation. Flyers spreading racial hatred were plastered openly all over town, while booksellers peddled Protocols of Zion to the passersby.

The decision to immigrate came to us gradually. We didn't want our grandson to live through the same humiliation and intolerance that we've witnessed, and we were confident that he would have better opportunities in America than in Kiev. The decision was difficult because so much was unknown.

First, we had no relatives in America – nobody to help us if things went wrong, give us advice and guide us as we navigated what we perceived to be perilous waters of American immigration bureaucracy. The only family connection we had was a little more than a family legend – a distant relative who immigrated to New York in the early 1900s. We lost all contact with

Temple Emanuel in Greensboro: A Final Word

Continued -

him long ago, since during the Soviet times communication with relatives from the West could lead to big problems, if not incarceration.

Also, our knowledge of “contemporary” America was limited to its literature: the great works of Scott Fitzgerald, and T.S. Elliot, O’Henry and Hemingway, Walt



Ilya and Raisa Tanklevskiy

Whitman and Mark Twain. We witnessed the Great Depression through the eyes of Steinbeck, and explored the streets of New York through Holden, J.D. Salinger’s unforgettable protagonist.

We knew, of course, that literary America had little in common with the struggles and joys that real Americans experienced on the daily basis. We worried and wondered how well we would assimilate in a foreign culture, learn a different language and fit in a mysterious city of Greensboro, North Carolina. Funny story – a few months prior to our arrival someone confidently assured us that Greensboro was in fact located in the little known state of Northern California, but as hard as we tried we could not locate either the state or the city on the US map. It was our grand-

son’s Google skills that finally led us to the website of the city of Greensboro, which proudly proclaimed that Greensboro was in fact located in North Carolina, conveniently adjacent to what it dubbed “the Furniture Capital of the World” - the city of High Point.

The first impressions were nothing but positive. We were met in the airport by a group of Russian-speaking representatives of HIAS who brought us flowers. HIAS also provided us with an already furnished apartment, with the refrigerator full of food. When we realized that our three-bedroom apartment boasted two full bathrooms, we knew that we were to live in the lap of luxury!

Our daughter and her husband were able to quickly find entry-level jobs that paid the bills and since then moved to better paid and more rewarding positions, while we became eligible for Social Security Payments, as well as Medicaid. We were astonished that a country in which we barely set a foot in would be so generous, whereas the Ukrainian government, to which we paid taxes all our adult lives refused to honor its pensions obligations because of our move. Our grandson went to college and then law school, and is now a practicing attorney.

We found Greensboro to be a pleasant, and welcoming town. We were astonished that a relatively small city would have two Jewish

houses of worship, whereas the whole five-million plus city of Kiev boasted only one decrepit semi-legal synagogue that moonlighted as a children’s puppet theater during the week. While we were never very religious, partially because of almost total lack of access to any kind of Jewish religious services in Kiev, we became much more appreciative of our Jewish traditions and heritage since our time here. The Jewish community of Greensboro was remarkably welcoming and supportive, and we felt right at home from the very beginning. We are particularly grateful to Kurt Lauenstein and Sherry Dickstein for all the support, friendship and advice that they so selflessly and enthusiastically extended to us over these years. We also continue to benefit from the great work that Senior Resources at Guilford provides to the elderly – organizing trips, helping with the citizenship exam, and developing various community-based activities with the seniors in the area. We are avid fans of Greensboro Symphony Orchestra, which we have been regularly attending for almost eight years. We were particularly delighted when its new lead conductor turned out to be our former compatriot Dmitry Sitkovetsky.

It seems that our life has come a full circle. In 2004 our family celebrated passing a citizenship exam, finally becoming the full participants in what Thomas Jefferson once called “the great experiment” of American democracy. We proudly call Greensboro our home, and America our country.

- Ilya and Raisa Tanklevskiy



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STATE OF NORTH CAROLINA
OFFICE OF THE GOVERNOR
20301 MAIL SERVICE CENTER • RALEIGH, NC 27699-0301

MICHAEL F. EASLEY
GOVERNOR

May 28, 2008

Dear Friends:

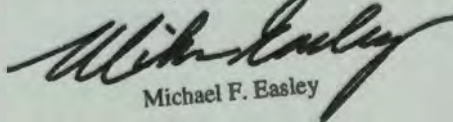
It is my privilege to extend sincere congratulations as *Temple Emanuel* celebrates its 100th Anniversary. I know this day comes with much preparation and hard work.

This exciting celebration will afford opportunities to pay tribute to those individuals who laid the foundation for *Temple Emanuel*. Their foresight and commitment to excellence will continue to guide you as you move forward. While you commemorate your rich history, you also may look forward with great anticipation to your future ministry.

Mary joins me in congratulating the congregation of *Temple Emanuel*. We wish you many years of fellowship and spirituality to come.

With kindest regards, I remain

Very truly yours,



Michael F. Easley

MFE/sg

LOCATION: 116 WEST JONES STREET • RALEIGH, NC • TELEPHONE: (919) 733-5811

ELIZABETH DOLE
NORTH CAROLINA



UNITED STATES SENATE
WASHINGTON, D.C. 20510

September 1, 2008

Temple Emanuel
1129 Jefferson Road
Greensboro, North Carolina 27410

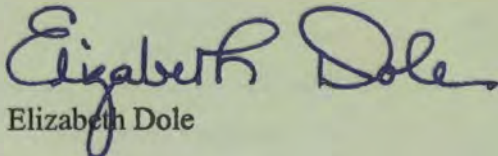
Dear Friends:

Heartfelt congratulations to you on the occasion of your 100th anniversary! Temple Emanuel has grown and flourished in the years since its founding, a reflection of your dedication and commitment to building a strong, faithful community.

As Americans, we are fortunate to be free to worship without discrimination, without intervention, however, and whenever we wish. Practicing this freedom is vital to honoring the moral foundation upon which our country was built. As our nation faces challenging times, we must be mindful of the power of prayer and ask God for the wisdom and vision to persevere.

As you gather with friends and family to observe this special day of worship, I join you in prayer. God bless each and every one of you, and God bless this great land of the free – America.

With my warmest best wishes and congratulations again,


Elizabeth Dole





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*Congress of the United States
House of Representatives
Washington, D. C. 20515*

*Howard Coble
Sixth District
North Carolina*

September 2008

Temple Emanuel
1129 Jefferson Road
Greensboro, North Carolina

Dear Friends:

On behalf of the citizens of the Sixth District of North Carolina, please accept our best congratulations on the celebration of your 100th year in Greensboro. We hope that the spiritual bonds that you formed in the early 1900s continue into the future for many generations.

Your congregation's commitment and service to the community is an inspiration to us all. We hope that your many fundraisers and outreach programs continue to have a positive impact on the Greensboro area.

Once again, congratulations on this historic milestone for your congregation and best wishes for the future. If there is anything that our office may do to assist our friends at Temple Emanuel, please do not hesitate to let us know.

Sincerely,

HOWARD COBLE
Member of Congress

**GREENSBORO
JEWISH**



FEDERATION

5509-C West Friendly Avenue
Guilford Corporate Park
Greensboro, NC 27410-4211

336-852-5433
336-852-4346—Fax
www.shalomgreensboro.org

July, 2008

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President Elect

Peggy Bernstein
David Marker
Philip Segal III
Stephen Sharvitz
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Cathy Levinson
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Keith Rosen
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Marc Isaacson
2009 Men's Campaign Vice Chair

Jenny Kaiser
2009 Women's Division Campaign Chair

Liz Cohen
Women's Division President

Frank Brenner
Immediate Past President

Marilyn Forman Chandler
Executive Director
mchandler@shalomgreensboro.org

Carolya Hinzberger
Director of Finance and Human Resources
chinzberger@shalomgreensboro.org

Deborah Kintzing
Director
Campaign and Community Relations
dkintzing@shalomgreensboro.org

Cynthia Scott
Facilities Manager
cscott@shalomgreensboro.org

Rechel Wolf
Director
Outreach and Education

Dear Temple Emanuel Congregants:

The Greensboro Jewish Federation salutes you on the celebration of Temple Emanuel's Centennial year. The Federation and the Temple have long been partners in strengthening our Greensboro Jewish community. In 1940, Temple leaders Ceasar Cone, Walter J. Bernstein, Herbert S. Falk, and S.J. Ster saw the need to respond to the refugees coming out of Eastern Europe and created the Greensboro Jewish United Charities, which later became the Greensboro Jewish Federation. For almost two decades the Federation was housed at Temple Emanuel's Greene Street Campus.

In addition to our common historical connections, our two institutions often co-sponsor community events such as visiting scholars, Israel Independence Day, Mitzvah Day and the community Yom Hashoah commemoration. We also enjoy our partnership in providing Jewish camp incentive grants, Israel experience funds for high school and college students and the mutual support of the Jewish Community High School. Our organizations work closely through our Jewish Family Service with programs such as Jewish Holiday Gift Bags for Seniors, Matnat Mitzvah, Friendship Circle, and Senior Luncheas, as well as through the Jewish Foundation of Greensboro's Create a Jewish Legacy Program.

May the Temple continue to flourish with many successes in its Second Centennial.

Yasher Koach!

Gary Fischer
President

Marilyn Chandler
Executive Director

The Greensboro Jewish Federation serves to foster commitment and resources which strengthen and enrich Jewish life within local, national and international communities.

BOARD OF TRUSTEES

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Tom Cone

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Todd Schwarz
Thomas Sloan *

Christopher Spaulding
Aaron Strasser
Amy Thompson
Dan Wolf

* Past Presidents



100 YEARS
TEMPLE EMANUEL

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*Congress of the United States
House of Representatives
Washington, D. C. 20515*

*Howard Coble
Sixth District
North Carolina*

September 2008

Temple Emanuel
1129 Jefferson Road
Greensboro, North Carolina

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Member of Congress

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JEWISH**



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President

Marilyn Chandler
Executive Director

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Todd Schwarz
Thomas Sloan *

Christopher Spaulding
Aaron Strasser
Amy Thompson
Dan Wolf

* Past Presidents



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Rabbi Daniel H. Freeland
Vice President

September 2008
Elul 5768

Temple Emanuel
1129 Jefferson Road
Greensboro, NC 27410

Dear Friends:

In the absence of Rabbi Yoffie, who currently is on sabbatical, it is my pleasure to extend greetings you on the occasion of Temple Emanuel's centennial celebration. As you mark this significant milestone in the life of your congregation, I am delighted to wish you a warm and hearty *mazel tov*, both personally and on behalf of the Union for Reform Judaism.

Since its beginnings 100 years ago, Temple Emanuel has been an important Reform Jewish presence in Greensboro, as well as a vital and precious link in our Union of congregations throughout North America. A century later, it remains a vibrant house of worship, house of study and house of assembly, as well as a truly caring community for its members and their families. In all facets of congregational life, Temple Emanuel represents a true *kehilla kedosha*—a sacred community—whose members are deeply devoted to each other, to the synagogue and to the Jewish living, learning and celebration they do together. Worthy of special praise are the congregation's longstanding commitments to social justice, Israel and world Jewry. In Greensboro's greater Jewish community, too, the congregation has been a leader, particularly in the realm of education. Under the tireless efforts of Rabbi Guttman, who, since 1995, has worked to bring God and Torah into the lives of members and their families, the congregation exemplifies what is best in Reform Judaism and stands as a most fitting tribute to its members, its founders and its leaders—past and present—as well as to our Movement and to *k'lal Yisrael*. We are honored to count the congregation among our ranks and proud to claim it as our own.

As you demonstrate deep affection, respect and admiration for Temple Emanuel by joyously celebrating its rich history and promising future, so too may you rededicate yourselves to Torah and to the ideals of our Judaic tradition. Under God's countenance, may the entire Temple Emanuel family continue to flourish and grow from strength to strength for many years to come. *Yasher koach*.

Sincerely,

Daniel H. Freeland

633 THIRD AVENUE, NEW YORK, NY 10017-6778

P: 212.650.4085 F: 212.650.4159 DFREELANDER@URJ.ORG WWW.URJ.ORG

Continued -



HOUSE OF REPRESENTATIVES
WASHINGTON, D. C. 20515

MELVIN L. WATT
12TH DISTRICT, NORTH CAROLINA

May 28, 2008

Mr. Andrew Brod
President
Temple Emanuel
1129 Jefferson Road
Greensboro, NC 27410

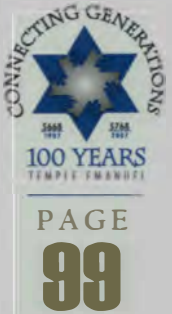
Dear Mr. Brod:

I am pleased to congratulate Temple Emanuel on its 100th year in Greensboro, North Carolina. The contributions of Temple Emanuel and its members have provided many tangible benefits to our community and to my congressional district for which we are extremely grateful.

Best wishes on a successful celebration.

Sincerely,

Melvin L. Watt



Not printed or mailed at government expense



PAST TEMPLE PRESIDENTS

1907-1924	Emanuel Sternberger
1924-1946	Sidney J. Stern, Sr.*
1946-1948	Milton H. Zauber*
1948-1950	Herbert S. Falk, Sr.
1950-1952	George Blankstein
1952-1954	Sidney J. Stern, Jr.*
1954-1956	Herbert S. Falk, Sr.
1956-1958	Sidney LeBauer, MD
1958-1960	Martin M. Bernstein
1960	Milton Weinstein
1960-1962	Harold Needle
1962-1964	Stanley Frank*
1964-1966	Lawrence M. Cohen
1966-1968	Marshall H. Solomon, DDS
1968-1970	Henry H. Isaacson*
1970-1972	A. Raymond Tannenbaum, DDS
1972-1974	Herman Cone, Jr.*
1974-1976	David N. Zauber*
1976-1978	Arthur Bluethenthal
1978-1980	Richard C. Forman
1980-1982	Leonard J. Guyes
1982-1984	Arthur Sohn
1984-1986	Benjamin Marks, Jr.
1986-1988	Richard Levy
1988-1990	Michael Marshall
1990-1992	Thomas Cone*
1992-1994	Edward Benson
1994-1996	Miriam Pines
1996-1998	Jerrold Pinsker
1998-2000	Neil Belenky
2000-2002	Barry Frank*
2002-2004	Sherry A. Dickstein, MD
2004-2006	Marc Isaacson*
2006-2008	Andrew Brod
2008-2010	David Delman

PAST BROTHERHOOD PRESIDENTS

Milton Weinstein	1945-1947
Alvin Hamburger	1947-1949
Arthur Freedman	1949-1950
Max Bloom	1950-1952
Charles Roth	1952-1954
Martin Bernstein	1954-1956
Lawrence Cohen	1957-1959
Arthur Bluethenthal	1959-1961
David Zauber	1961-1963
Richard Forman	1963-1965
Howard Wainer	1965-1967
Carl Scheer	1967-1969
Joel Fleishman	1969-1971
Howard Silverstein	1971-1973
Paul Saperstein	1973-1975
Arthur Sohn	1975-1977
Benjamin Marks, Jr.	1977-1979
William Starr	1979-1981
Michael Marshall	1981-1983
Leonard Warner	1983-1985
Henry Gutman	1985-1987
William King	1987-1988
Gary Grandon	1988-1990
Howard Feller	1990-1992
Allan Goldfarb	1992-1994
Stanley Meyer	1994-1996
Paul Benson	1996-1998
Jay Eisenberg	1998-2002
Craig Kabatchnick	2002-2004
Mike Weisenfeld	2004-2006
Don Eckstein	2006-2008
Ken Eisenberg	2008-2010

*Fathers and sons:

- Sidney Stern, Sr. and Sidney Stern, Jr.
- Milton Zauber and David Zauber
- Stanley Frank and Barry Frank
- Henry Isaacson and Marc Isaacson
- Herman Cone and Tom Cone

Temple Emanuel in Greensboro:
Past Temple Leadership

Continued ~

PAST SISTERHOOD PRESIDENTS

Bertha Oettinger
Helen Schiffman
Etta Spier
Myrtle Sternberger
Ella Ginsburg

1936-46 Council/Sisterhood
Hattie Oettinger
Ruth Rypins
Mollie Zauber
Min Klein
Louise Falk
Virginia Block

Adele Rosenberg	1946-1948
Carolyn LeBauer	1948-1950
Irene Miller	1950-1952
Laura Weinstein	1952-1954
Joan Steele	1954-1956
Adelaide Israel	1956-1958
Dorothy Solomon	1958-1960
Marge Camras	1960-1962
Leah Tannenbaum	1962-1964
Kay Stern	1964-1966
Barbara Levy	1966-1968
Joan Falk Isaacson	1968-1970
Joyce Wainer	1970-1972
Jackie Igar	1972-1974
Millie Sang	1974-1975
Elaine Marks	1975-1976
Ina Eisenberg	1976-1978
Marnie Ruskin	1978-1980
Linda Silverstein	1980-1982
Rodna Hurewitz	1982-1984
Midge Pines	1984-1986
Mary Berkelhammer	1986-1988
Jane Rosen-Grandon	1988-1990
Sue Meschan	1990-1992
Susan Kalin and Laura Bonasia	1992-1994



Past Sisterhood Presidents and Guest

Wendee Cutler	1994-1996
Anita Meyer	1996-1999
Catherine Magid	1999-2001
Andrea Petrarca	2001-2003 and 2006
Denny Norris	2003-2005
Erin Goldstein	2006-2008
Jennifer Rosenbluth	2008-2010

NCCJ HONOREES

Herbert Falk, Sr.	1964
Ceasar Cone, Sr.	1968
Stanley Frank	1974
Sidney LeBauer	1981
Arnold Schiffman	1986
Leah Tannenbaum	1987
Joanne Bluethenthal	1992
Betty Cone	1996
Henry Isaacson	2005
Sally and Alan Cone	2006



Centennial Celebrations...

First Greensboro Jewish Festival

What a tremendous way to launch into this centennial year of celebrations, exciting events & special programs than with our first ever Greensboro Jewish Festival! Hundreds of people - friends, special guests and many people from the surrounding neighborhoods - arrived to sample our food, enjoy the musical programs and unique displays, tour the Temple and generally enjoy themselves at our wonderful celebration. And the kids even had their own huge play area filled with games, crafts, amusements and fun! The day was a huge success thanks to all those many, many people who put in countless hours of work and organization to make the day perfect. We look forward to future Festivals and celebrations in our next hundred years!



FOOD PRICES	
Bagel with Schmear	3 tickets
Bagel and Lox	8 tickets
Coffee	1 ticket
Commemorative Cup (with soda/22 oz)	2 tickets
Comed Beef Sandwich	8 tickets
Dr. Brown's	2 tickets
Israeli Wine	4 tickets
Kosher Dill	1 ticket
Kosher Hot Dogs	3 tickets
Matzo Ball Soup	
Bowl	3 tickets
Quart (frozen)	8 tickets
Pepper products (12oz)	1 ticket
Poached Fish	7 tickets
Potato Knishes	4 tickets
Water (bottled)	1 ticket





Centennial Celebrations...

Night of Comedy

As the year progressed, Temple Emanuel was honored and privileged to have had many special events and wonderful speakers to help us celebrate this important milestone. From the rededicating of our Lee Street Temple's original cornerstone at the Jefferson Road campus and the repairing of one of our sacred Torahs, to helping others through another successful Mitzvah Day and the big Run for Shelter. The list is certainly a long one. On these pages, you'll find just a snapshot of some of those more memorable programs and events. We hope you were able to join us for at least a few of those occasions.





Run
For
Shelter



Repairing
Our
Torah

Special Thanks

The Book of the Century would not have been possible without the generosity of the major benefactors who provided the support to begin this effort. Their special wishes to our extended Temple Emanuel community are shared below.



100 YEARS
TEMPLE EMANUEL

PAGE

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"Happy 100th birthday, Temple Emanuel"

-Barbara and Herman Cone

"Rita and I are proud to have been a part of the Temple's 100 years of history. We hope the next 100 years will be as wonderful as the first."

-Rita and Leonard Guyes

"The progress of Greensboro's Jewish community during the past 100 years has been awesome and inspiring, as this book reminds us. Let us hope that the past serves as a prologue for an equally fruitful next century."

-Jane and Richard Levy

"Congratulations to Temple Emanuel and to all of the people, past and present, who have brought it to where it is today. May this book be a reminder of our involvement with the community and the churches. May we look to the future with continuing good relations with our neighbors."

-Joan and Irving Isaacson

"Mazel Tov and best wishes for the next century."

-Lillian Rauch

"In appreciation of all those in the last 100 years who made Temple Emanuel what it is today and best wishes for the future."

-Betty C. Roth

"Best wishes for the next century."

-Charles Weill, Jr.

"The Marks family has enjoyed all of the first 100 years of Temple Emanuel and are looking forward to the next 100 years."

-Annemarie and Edgar Marks

-Naomi and Arnold Marks

-Elaine and Ben Marks

"My life with Temple Emanuel has always been joy, from being a part-time secretary to my marriage in 1948. It has continued to be real happiness to me and in my heart."

-Catherine Block Laidlaw

"The Bretan Family"

-The Bretan Family

"A hundred years of Temple Emanuel, a hundred changes but the one thing at the core of Judaism that remains unchangeable and steadfast through the ages is the *Sh'ma*: 'Hear, O Israel, the Lord is our God, the Lord is One.'"

-Marge Camras

"With pride for the past, we build for the future."

-Midge and Bill Pines

"Our family is proud to be a part of such a historically significant past and looking forward to a wonderful future."

-Rhonda and David Draper

-Shaina, Ricki and Zack

"The Benjamin Family"

-Mente Benjamin

-Margaret and Bill Benjamin

"Dr. Kurt Lauenstein's intriguing history of Temple Emanuel's first one hundred years will serve as an inspiration and resource for Temple Emanuel in its second hundred years."

-Kay Stern

"I am proud of the past and am looking forward to the future of the Greensboro Jewish community."

-Ben Cone, Jr.

"Congratulations to our Temple family on the celebration of our first centennial."

-Rene and Tom Cone

"Mazel Tov to Temple Emanuel on its first 100 years! May we go from strength to strength."

-David Delman and Family

"To an extent virtually unprecedented, our congregation has compiled a history of working hard and giving back. We remain as we have been: warm and caring. The next one hundred years should be even better than the first."

-Bob Cone

"Honoring our founding fathers of the 20th Century, upon whose shoulders we stand, Congratulations Temple Emanuel, on entering your 2nd Century."

-Ellen, Sig and Maxx Tannenbaum

"The Edward Cone Family"

-Lisa and Ed Cone

Mazel Tov

Don, Donna,
Andrey, Max, Jake
& Sam Pulitzer

Mazel Tov

Joanne Bluethenthal

Thank You, Volunteers!

Kurt Lauenstein & Sherry Dickstein

Mazel Tov

Lois Magid

Mazel Tov

The Camras Family

To
Walter Falk, Edgar Marks,
Betty Roth, Kay Stern,
and
Brenda Henley

*I couldn't have written the history without your
advice, guidance, and friendship*

Kurt Lauenstein &
Sherry Dickstein

Mazel Tov

Ellen & Gary Fisher

Mazel Tov

Rita & Leonard Guyes

Mazel Tov

The Isaacson Family

Mazel Tov

The Milstein Family

Mazel Tov

Catherine Laidlaw (Block)

Mazel Tov

Rich & Mandy Lerner

Temple Emanuel in Greensboro:
Mazel Tov to Temple Emanuel

Continued -

Mazel Tov Todd and Jennifer Schwarz and family		Mazel Tov Julie & Allan Goldfarb	Mazel Tov Susan & Jerrold Pinsker
Beatrice Berkowitz and Jan Wallace	Hank & Ada Brodt	Mazel Tov Annette Rachlin	Mazel Tov Rabbi Selig Salkowitz
Bettie & Bob Chandgie	Hilda Cubell and family	Ellen Gladding & Goodman family	Inge & Bob Guttman
Ina & Ken Eisenberg	Linda & Joel Fleishman	Stan & Anita Meyer and family	The Morris Family
Leonore & Ned Harrison	Edgar Marks	Keren & Jay Rotberg	Jerry & Marni Ruskin
Denny & Millard "Bud" Norris	Gary and Jane Rosen Grandon	Deane & Seymour Smigrod	Mort & Lois Snitzer
Barbara & Steve Scheck	Grace & Melvin Sheldon		

Mazel Tov

Ellen & Gary Fisher

Mazel Tov

Rita & Leonard Guyes

Mazel Tov

The Isaacson Family

Mazel Tov

The Milstein Family

Mazel Tov

Catherine Laidlaw (Block)

Mazel Tov

Rich & Mandy Lerner

Temple Emanuel in Greensboro:
Mazel Tov to Temple Emanuel

Continued -

Mazel Tov

Todd and Jennifer Schwarz
and family

Mazel Tov

Julie & Allan
Goldfarb

Mazel Tov

Susan & Jerrold
Pinsker

Beatrice
Berkowitz and
Jan Wallace

Hank & Ada
Brodt

Mazel Tov

Mazel Tov

Bettie & Bob
Chandgie

Hilda Cubell
and family

Annette Rachlin

Rabbi Selig
Salkowitz

Ina & Ken
Eisenberg

Linda & Joel
Fleishman

Ellen Gladding &
Goodman family

Inge & Bob
Guttman

Leonore & Ned
Harrison

Edgar Marks

Stan & Anita
Meyer and family

The Morris
Family

Denny & Millard
"Bud" Norris

Gary and Jane
Rosen Grandon

Keren & Jay
Rotberg

Jerry & Marni
Ruskin

Barbara & Steve
Scheck

Grace & Melvin
Sheldon

Deane & Seymour
Smigrod

Mort & Lois
Snitzer

Mazel Tov

Sally Isaacson and Harold Gelb

Honor Thy Father and Mother

In Memoriam

**Harry and Rose Cutler
Murray and Ardis Miller**

*with Eternal love,
Wendee, Ivan & Alexa Cutler*

**In Honor of our Grandparents
Michael and Fannie Marks**

one of the founders of Temple Emanuel

Annemarie and Edgar
Naomi and Arnold
Elaine and Ben

**In loving memory of
Michael Scott Winepol**

*Gone yet never forgotten.
Although we are apart, your spirit lives
within us forever in our hearts...*

Love, Mom, Dad and Ray

**In Memoriam
Richard L. Cubell**
by Hilda Cubell

**In Memoriam
The Brodt Family**
by Hank Brodt

**In Memoriam
Hilda Dreyer**
by Sheldon Greenberg

**In Memoriam
Leon Dreyer**
by Sheldon Greenberg

**In Memoriam
Thelma Greenberg**
by Sheldon Greenberg

**In Memoriam
Lester Greenberg**
by Sheldon Greenberg

**In Memoriam
Sid Magid**
by Lois Magid

**In Memoriam
Harriette
and Moe Tanger**
by Lois Magid

**In Memoriam
Esther and David Magid**
by Lois Magid

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We give back. We encourage our employees to volunteer and give. We also manage our client's assets in such a manner that they, too, can leave a legacy of goodwill and change. From support of Boy's Town Jerusalem to helping to push for the sale of State of Israel Bonds in Florida, Stanford tries every day to make a true and lasting difference in the world around us and partner with organizations that share our passion and our heart.

At Stanford, we understand that real, lasting good only comes with consistent and constant stewardship and unwavering passion. Only through *hard work* and *clear vision* does change prevail and that is the heart of Stanford.



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~ Mazel Tov ~

The Rabbis, teachers, staff, and everyone here at Temple Emanuel would like to congratulate the entire congregation - past & present - on reaching this wonderful milestone: 100 years of Jewish Life in the South.

As traditions and ideas are passed from generation to generation, we reflect on all we have accomplished here together, and eagerly await the future.

Temple Emanuel in Greensboro:
Individual Family Histories & Temple Emanuel

Photos:





Original Cornerstone from La Street Temple.

TEMPLE EMANUEL

תשס"ג - 5763 - 2002

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