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Congregation Beth Yam:
A Study of One Congregation in Preparation For the Retirement of the
Baby Boomer Generation

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Odach b'od t'h'yeh nishmat Elo'ah bi. I will thank you as long as the divine breath is in me.

GRATEFULNESS

אוֹדֵךְ בְּעוֹד תְּהִיָּה נְשִׁמַּת אֱלֹהִים בִּי

Odach b'od t'h'yeh nishmat Eloha bi.

I will thank You as long as the divine breath is in me.
(Solomon ibn Gabirol, eleventh-century Spanish poet and philosopher)

Shefa Gold

Voice 1 

 O - dach b' - od t' - h'yeh nish - mat E - lo - ha bi. O -

Voice 2 

 O - dach b' - od t' - h'yeh nish - mat E - lo - ha bi.

4 

 dach b' - od t' - h'yeh nish - mat E - lo - ha bi. O -



 O - dach b' - od t' - h'yeh nish - mat E - lo - ha bi.

7 

 dach — o - dach o - dach — o - dach o -



 O - dach o - dach o - dach o - dach

Table of Contents

Introduction.....	1
Chapter 1: What Brings Baby Boomers to the Synagogue and What Keeps Them There?..	20
Chapter 2: A History of Congregation Beth Yam.....	42
Chapter 3: The Evolution of the Music of Congregation Beth Yam.....	67
Chapter 4: The Destination <i>Bar-Mitzvah</i> Ceremony.....	79
Chapter 5: A Continuing Evolution - Growing Pains and Plans.....	98
Conclusion.....	109
Bibliography.....	118
Appendix.....	120

Introduction

For purposes of this thesis, the term Baby Boomers applies to American men and women who were born between 1946 and 1964. One of its defining characteristics is its unprecedented size -- 20% of the American Public, at the moment.¹ Because of its sheer numbers, it continues to influence and shape the generations preceding and following it.

Baby Boomers have lived a lifetime of societal unpreparedness. There weren't enough hospital rooms for all of the Baby Boomers' laboring moms, not enough elementary schools, high schools, spots in colleges, and eventually, when Baby Boomers graduated - not enough jobs. Because of this, they have become masters of creating solutions to resolve service and/or material deficit issues in order to have their needs met -- for example, finding ways to share space, materials, and time, or simply going elsewhere.

Baby Boomers are beginning to retire. "Along with inadequate retirement facilities and medical facilities, as they are reaching this stage in their socio-developmental lives, we are not ready for this group to their natural exploration that typically occurs in their spiritual lives."² This is a time of life when mature adults can explore education, amass and share wisdom, and reflect upon their lives and relationships. The synagogue could be the perfect fit for people in this stage of life. But if we are also unprepared for this group, if we are incapable of meeting their needs, we will have missed a precious opportunity and we will lose this group. They will go elsewhere.

¹ http://www.investopedia.com/terms/b/baby_boomer.asp, Accessed January 6, 2015

² Atchley

From the position of Student Cantor, I have been studying Congregation Beth Yam (CBY), a growing community situated in Hilton Head Island, South Carolina for the last year - a congregation made up primarily of retirees. I have been interviewing congregants from this synagogue as well as Baby Boomers in general, trying to learn what is important to Baby Boomers as they retire, where Baby Boomers are spiritually, what Baby Boomers want in their retirement, and how the synagogue fits in. For the non-members, and even for those who pay dues but don't come, I was curious as to why they don't go to synagogue. I wanted to know if something was missing. This thesis reflects my learnings about how CBY is preparing for the retirement of Baby Boomers. I am hoping that by examining what one congregation does, we can learn lessons about what to do to serve congregations of Baby Boomers in general, so that we don't lose them from our congregations.

American congregations did not first feel tensions in religion and morality during the lifetimes of Baby Boomers; these tensions were brewing in the decades before the Baby Boomers were born. "What the early Boom cohort did in a very real sense was not so much to initiate as bring to the surface tensions in religion and morality that had long been festering...Further, this early cohort and the generation more generally—became the carrier of cultural and religious values that would permeate "upward" to older generations and "downward" to those born after them."³ Serving the needs of the Baby Boomers, then, serves the needs of those in the generation preceding them, and the subsequent generations as well. It makes practical sense to study this generation and how to serve them, because by recognizing their needs, we will invariably also

³ Wade Clark Roof. *Spiritual Marketplace: Baby Boomers and the Remaking of American Religion*, p. 50 (Kindle Edition).

answer questions posed by at least the two surrounding generations, if not further on to the Millennials too.

Generations of migrants with cultures and religions from around the world came to the United States after major legislation in 1965 forced the immigration doors open, and an FCC policy change democratized airwaves, allowing televangelists access to a broader audience. “Combined, the two developments represented a major step forward toward a more deregulated religious market, broadening the base of religious competition within the country, opening up possibilities of new spiritual styles geared to the media, and turning the airwaves into an arena for proselytizing.”⁴ I think this is part of what brought Baby Boomers to synagogue and what keeps them there. Religion and spirituality are different now than they were at the beginning of the last century because the world, and the roles people play within it, are so radically different from how life was at the turn of the last century.

Before retirement, Baby Boomers had defined roles: worker, activist, spouse, but in later years, these roles change. Workers retire, activists may not be as healthy or as active, spouses get sick or even die. Baby Boomers are still defining their role, but it is a new one. In general, they are defiantly refusing to behave as frail, sick, elderly people the way others have before them, in the last stages of life. They are making alternative choices. They are seeking meaning in spite of the cultural expectations that could form them differently.⁵ It is our responsibility, as clergy, to assess

⁴ Ibid., pp. 89-90

⁵ Dayle A. Friedman, *Jewish Visions for Aging: A Professional Guide for Fostering Wholeness*, p. 15

how the synagogue may step in to assist, to honor, and to help them feel fulfilled -- to help them find meaning, that is, as they seek now, as older people, to connect.

Some congregants connect on a cultural level alone, and prefer to do without the current trend in spirituality; they tend to remove themselves from any specifically religious aspect of community.⁶ They feel connected to Jewish peoplehood and to the Jewish culture, however, even though they don't go to the houses of worship and connect there. I have interviewed such congregants who do not attend synagogue services. One describes himself as a "cultural Jew"; since I have known him, he has attended synagogue only if he knew it was a momentous occasion for me, personally. He specified that he was there because he wanted to hear me sing and to support me because we're friends. There are many like him, but he actually goes farther than most, in that he is not just a Jewish culturalist but a thoroughgoing universalist as well, for whom it wouldn't matter what faith tradition it was that was being upheld. It is just an interesting footnote to him that we are both part of the Jewish faith; but in the end, the importance of friendship trumps his personal uneasiness with synagogue in particular and faith traditions in general.

One of the solutions that the Baby Boomer generation has utilized to meet their spiritual needs when their faith traditions of origin fails them was to switch houses of worship, or convert to another religion altogether. Research demonstrates that for these "seekers," "Boundaries separating one faith tradition from another that once seemed fixed are now often blurred;

⁶ Roof, 37

religious identities ties are malleable and multifaceted, often overlapping several traditions.”⁷

CBY has many congregants like that – people who are in mixed marriages, for example, and attend religious services at both CBY and at the house of worship⁸ of their spouses – whether or not they consider themselves members there. Other congregants are attracted not to Christian alternatives but to more general spiritual practices: yoga and meditation, for example, which have led them to belong formally with groups of this sort, either on the island or at their homes in other parts of the country. They don’t necessarily see CBY as their only home, or house of worship. The synagogue is, therefore, in competition today in a way it never was for the hearts, souls, and pocketbooks of congregants.

There are substantial numbers of Boomer Americans who for one reason or another feel some ambivalence toward the faith tradition in which they were raised and are spiritually hungry -- enough so for smart entrepreneurs to cater to their concerns. Spirituality as linked to resolution of repressed feelings flourishes at present, indeed, in no small part because suppliers have discovered new venues for creating this market.⁹

Baby Boomers have learned to adapt to what they don’t have by seeking out what they want or creating it on their own. As stated earlier, if the clergy in the synagogue do not address their needs, they will find another place to have their needs met.

⁷ Ibid, p. 4

⁸ This is always Christian church, in the case of CBY congregants.

⁹ Ibid., p. 24

This thesis will first examine some research and theories on what brings Baby Boomers to the synagogue and what keeps them there. Next, it looks at the specific history of CBY as a model of a congregation which is serving the age group that the Baby Boomers are starting to age into. This is not to place CBY as the only model of how to serve retirees or Baby Boomers, but only to cite one model of how to do so, so that a more general conversation on the subject can begin.

The third avenue of exploration this thesis will cover is the music specifically of CBY. The music of a congregation is informed by the meeting ground of the tastes of the congregants on one hand, and the clergy (particularly the cantor) on the other. There are times when music transcends social status, but there are times also when music actually defines it. This thesis will review how the music was shaped at CBY but also how CBY was shaped by its music, throughout the worship metamorphosis in the relatively short existence of the synagogue's history.

The fourth chapter of this thesis describes a destination *bar mitzvah* ceremony. This was primarily a temple fund-raising experiment. I describe the *bar mitzvah* ceremony, and the social situations and issues surrounding it, so as to explore how CBY adapts to change and experimentation.

The final chapter of this thesis is on the growth CBY is presently experiencing and how the synagogue community is adapting to it.

Baby Boomers have been described as narcissistic. To make this group's collective reputation worse, rates of sexually transmitted diseases and drug use of Baby Boomers have begun to

increase towards their twenty-something previous levels. As well, the divorce rate in Baby Boomers is increasing.¹⁰ These trends look disappointing, at best, but they do not paint a complete picture of who the people in this group are. They can be explained as symptoms of a quest that was begun when Baby Boomers were young, a search for “something more,” for meaning, even in destructive places and habits. Along with the divorce rate, we see also a trend toward avoiding commitment. Baby Boomers are not signing up for what they perceive as a commitment to long-term synagogue membership. The running hypothesis behind this thesis, however, is that Baby Boomers (and the generations that follow) are not *commitment-phobic*, so much as they are *commitment-wary*. In its conclusion this thesis will share ideas on how congregations might work with their membership structure to better fit the needs of Baby Boomers and beyond.

In each chapter, beginning here, I include music either from my recital which relates to the chapter proceeding it or in the case after the destination bar mitzvah ceremony, music directly from that service. This music is the connection between the theory and the practice of being a clergy member serving CBY. The work of this thesis is directly connected to the music of this congregation. This recital was performed at the congregation a week and a half before the recital was performed at Hebrew Union College. We learned that the recital was accurate because the music spoke to the congregants of CBY. We laughed and cried together that evening. I am also including this music so that any reader with a musical background will be able to have a glimpse into the event of the recital that accompanied this thesis.

¹⁰ Stuart Himmelfarb (CEO of B3/The Jewish Boomer Platform), interview January 4, 2016

The music following this introduction is “May I Suggest” by Susan Werner. This was chosen to begin the recital, as a way to reinterpret retirement, and as a reflection of the descriptions Golden Agers and the oldest Baby Boomers were describing their experience in retirement. It is an a cappella piece, and in its bareness, but in its fullness of a trio it weaves a message of togetherness. The Baby Boomers often might not have had the accompaniment they would have liked to have had in their lives, yet they bonded together in their a cappella circumstances and often created new situations. They were discovering that, simply, often unaccompanied, but bonded together, this might be the best part of their lives.

Red Molly

May I Suggest

Arr. by Red Molly

Tempo **A**
Rubato

Words and music by Susan Werner

Abbie
Voice

Laurie
Voice


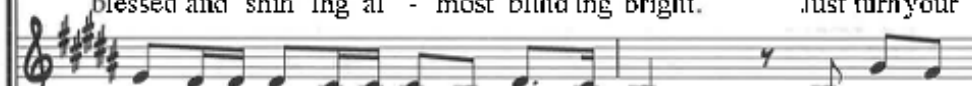
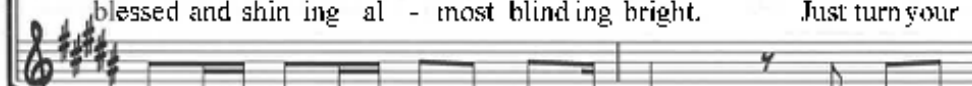
Carolann
Voice

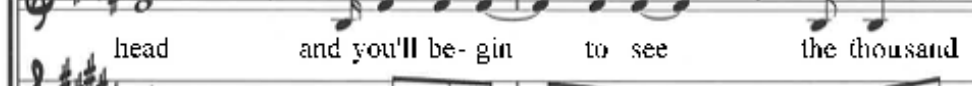
May I suggest to you? May I sug
May I suggest? May I suggest to you? May I sug
May I sug


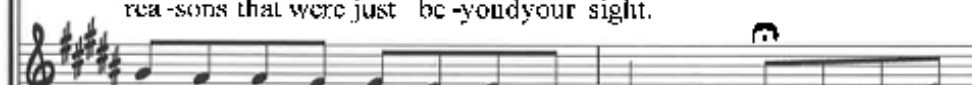
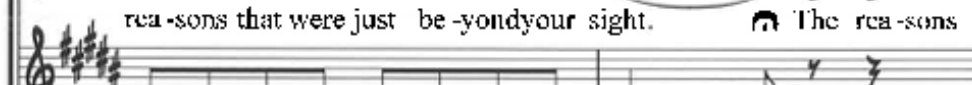
gest this is the best part of your life.
gest this is the best part of your life. May I sug
gest this is the best part of your life.

B

this time is blessed for you. This time is
gest this time is blessed for you. This time is
This time is

Voice 
 blessed and shin ing al - most blind ing bright. Just turn your
 Voice 
 blessed and shin ing al - most blind ing bright. Just turn your
 Voice 
 blessed and shin ing al - most blind ing bright. Just turn your

Voice 
 head and you'll be- gin to see the thousand
 Voice 
 head and you'll be- gin to see the thousand
 Voice 
 head and you'll be- gin to see the thousand

Voice 
 rea-sons that were just be-yond your sight.
 Voice 
 rea-sons that were just be-yond your sight. The rea-sons
 Voice 
 rea-sons that were just be-yond your sight.

D

Voice why I sug-gest to you, why I sug

Voice why, why I sug-gest to you, why I sug

Voice why I sug

Voice gest this is the best part of your life.

Voice gest this is the best part of your life. There is a

Voice gest this is the best part of your life.

E

Voice Ooh Ooh

Voice world that's been addressed to you. Ad-dressed to

Voice Ooh Ooh

Voice *Ooh* *Ooh.* A sec - ret
 Voice you, in- tend - ed on - ly for your eyes.
 Voice *Ooh* *Ooh.*
 Voice **F** world, a trea - sure chest to you... of pri - vate
 Voice *Ooh* *Ooh*
 Voice *Ooh* *Ooh*
 Voice scenes and bril - liant dreams that mesmer - ise. *mp* A ten - der lo - ver's
 Voice *Ooh* *mp* A ten - der lo - ver's
 Voice *Ooh* *mp* A ten - der lo - ver's

5

G

Voice *smile* *p* a ti - ny ba - by's hands *mf* the mil-lion

Voice *smile* *p* a ti - ny ba - by's hands *mf* the mil-lion

Voice *smile* *p* a ti - ny ba - by's hands *mf* the mil-lion

Voice stars that fill the turn-ing sky at night.

Voice stars that fill the turn-ing sky at night.

Voice stars that fill the turn-ing sky at night. Oh, I sug -


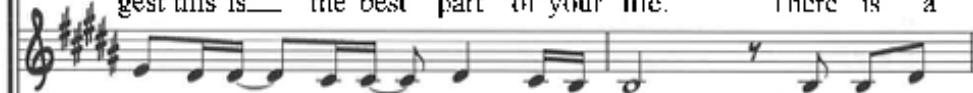
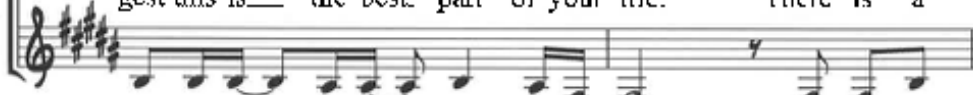
stars that fill the turn-ing sky at night.


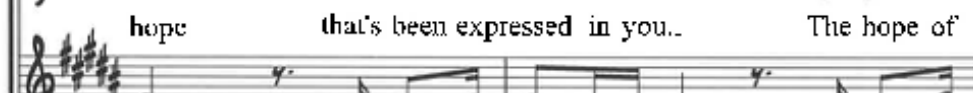
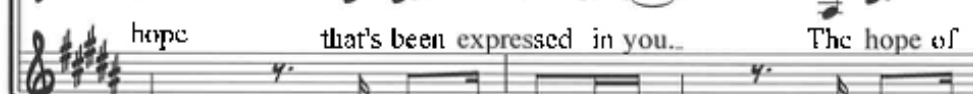
H

Voice Yes, I sug-gest to you, Yes, I sug

Voice gest, Yes, I sug-gest to you. Yes, I sug

Voice Yes, I sug

Voice 
 gest this is— the best part of your life. There is a
 Voice 
 gest this is— the best part of your life. There is a
 Voice 
 gest this is— the best part of your life. There is a

Voice 
 hope that's been expressed in you.. The hope of
 Voice 
 hope that's been expressed in you.. The hope of
 Voice 
 hope that's been expressed in you.. The hope of

Voice 
 se - ven ge ner a tions, may be more
 Voice 
 se - ven ge ner a tions, may be more This is the
 Voice 
 se - ven ge ner a tions, may be more This is the

J

7

Voice This is the faith they in vest in you.

Voice faith that they in-vest in you. It's that you'll

Voice faith that they in-vest in you. It's that you'll

Voice do one bet-ter than. was done be-fore. In -

Voice do one bet-ter than. was done be-fore. In-side you

Voice do one bet-ter than. was done be-fore. In-side you

K

Voice side you know Inside you un-der stand. In-side you

Voice know, Inside you un-der stand. In-side you

Voice know, Inside you un-der stand. In-side you

Voice know what's yours to fi - nal - ly set fi - nal - ly set right.
 Voice know what's yours to fi - nal - ly set right. And I sug
 Voice know what's yours to fi - nal - ly set right.

Voice **L** and I sug-gest to you. And I sug
 Voice gest, and I sug-gest to you. And I sug
 Voice And I sug

Voice gest this is the best part of your life.
 Voice gest this is the best part of your life. This is a
 Voice gest this is the best part of your life.

M

Voice Ooh Ooh

Voice song, comes from the West to you... Comes from the

Voice Ooh Ooh

Voice Ooh Ooh, This is a

Voice West, comes from the slow ly set - ting sun.

Voice Ooh Ooh.

N

Voice song with a re - quest of you... To see how

Voice Ooh Ooh

Voice Ooh Ooh

Voice *ve - ry short the end - less days will run.* And when they're
 Voice *Ooh* *pp* And when they're
 Voice *Ooh* *pp* And when they're

Voice *gone, and when the dark des cends, we'd give*
 Voice *gone, and when the dark des cends, we'd give*
 Voice *gone, and when the dark des cends, we'd give*

Rall.
 Voice *a - ny - thing for one more hour of light May I sug -*
 Voice *a - ny - thing for one more hour of light May I sug -*
 Voice *a - ny - thing for one more hour of light May I sug -*

P

Voice

gest this is__ the best_ part of your life.

Voice

gest this is__ the best_ part of your life.

Voice

gest this is__ the best_ part of your life.

Chapter 1: What Brings Baby Boomers to the Synagogue and What Keeps Them There?

Because the Baby Boomer generation is so influential for the generations surrounding it, and because it is such a large cohort in and of itself, it is clear that if we want Jews in the foreseeable future to join our synagogues, attend our services, and contribute to our communities, we must spend some time understanding what brings them to synagogue and what will keep them there. The Baby Boomers I have interviewed indicate seven areas of interest; their responses are echoed in the general literature on the subject.

1. A sense of purpose that Baby Boomers are renewing, revisiting, and revising in their retirement. Having sought out purpose as young men and women, but then taken a break from that quest to pursue careers and families, they are now retired, autonomous, and people of means – making them free to return to the pursuit of their college years.

2. Education. Baby Boomers are overwhelmingly college educated to a much larger degree than their parents. They appreciate the role of stretching the mind through education. Education at CBY, is focused on largely on spirituality, inwards towards self, upwards towards something greater than the self, and outwards toward connecting with community. We shall see also that the search involves a greater appreciation of tradition and its depth. The spiritual reach inward, upward, and outward is also a reach downward into the past and its traditions.

3. Rituals: enhanced ritual is a key to baby-boom meaning-making. Baby Boomers are finding that traditional Judaism developed rituals for a lifespan that was much shorter than the lifespan that they are expecting. If we are going to welcome Baby Boomers to our communities,

then we may need to create new Jewish rituals the natural events that will happen in their longer lifespan. Their lives have meaning and it is upon us to celebrate that with them, and help discover a Jewish context within which we can celebrate the moment and the congregants experiencing it.

4. *Tsedakah*: At CBY, congregants engage in social-action projects in record numbers. This will lead us to consider the role of *mitzvot* in general, in the life of the baby boomers who now reach advanced age.

5. Relationships: Relationships are held to have sacred value to this age group. Relationships have become the sacred currency of this generation.

6. Concerns of immediacy: Boomers understand how they or their loved ones are at an age where they may not always be as independent and able to do things such as travel as they are now. They often verbalize these feelings of immediacy as they communicate their plans.

7. Vulnerability: Related to immediacy is vulnerability itself. The sense of impending disaster leads to a feeling of no longer being in charge – a distinct change from what boomers traditionally have believed about their lives.

This chapter seeks to factor in these issues in order to understand what brings Baby Boomers to the synagogue, and how synagogues can better serve this vast cohort of people who have long been the mainstay of our society.

As stated in the introduction of this thesis, because of their history of chronic unpreparedness in the families and institutions around them, Baby Boomers have lived a lifetime of flexibility; they are masters at the creative thinking that goes into ensuring that their needs are fulfilled. This is precisely the attitude they now apply to their religion. This is not the first time a group of Americans have done this; Americans have been defining their religion for themselves since they arrived on this soil. But the Baby Boomers who remain within religious institutions have adopted the role of religious innovator with a passion. Their quest for spirituality is not, as we said, simply a search inward, upward and outward; it involves also an exploration of tradition, downward. “Mainstream American spirituality...thrives on the knowledge that ultimate truths reside...in open and honest encounters between people and religious stories informed by tradition.”¹¹ Tradition is the scaffolding from which the conversations originate; the traditions and practices are simply a starting point to inform ensuing conversations. It is from this starting place, with community, in a smaller relationship, that any truths seem to be unearthed. Baby Boomers head to the synagogue, then, to find purpose, to learn traditions, to encounter spirituality, to engage in rituals, to be part of a community, and to matter by participating in *tsedakah* – all of this being seen as rooted very largely in relationships. Baby Boomers feel a time-centered immediacy as they experience their own vulnerability and that of those closest to them. They wish to make the best use of this time they have left by experiencing spirituality and mattering.

Despite these universals, the baby boomer generation values individuality. Part of the difficulty defining Baby Boomer spirituality is that there is no one direction for everybody. There is no

¹¹ Roof, 201

consistency in Baby Boomer beliefs¹² or to Baby Boomer spirituality, which each individual defines for him or herself. With this plethora of definitions, the Baby Boomers are changing religion as a whole.¹³ Part of the reason that 12-step culture (for example) has done so well with and for Baby Boomers is that the steps insist that one chooses a God of one's own understanding. When everyone gets to choose, it gets difficult to define what the choice for the larger group has become.

Retirement is not, as it once might have been defined in generations past, the end of life. Because of a longevity revolution in the last century, many Baby Boomers can expect to live to their 80s and beyond.¹⁴ Along with this revolutionary realization, aging Baby Boomers are reporting “a need for that which transcends themselves and gives meaning and purpose to their lives.”¹⁵ After retirement, there seems to be a moment when many Baby Boomers ask the question, “What’s next?” This is a moment when they take stock and realize that they are actually opening a new chapter of their lives with the closure of the last. This is a fragile moment -- a moment where we, who are most deeply concerned with the spirit and soul, can be an invaluable resource.

Critical to newfound care of the soul is an expansion into education in ways that Boomers have not experienced before. In post-retirement, our bodies are not the bodies of teen-agers and younger adults; and our minds are not, either. There is more wisdom from having been here on

¹² Ibid., p. 291

¹³ Ibid., p. 115

¹⁴ Russakoff, Dale. *Old Age in America, by the Numbers*, “The New York Times” http://newoldage.blogs.nytimes.com/2010/07/21/aging-in-america-how-its-changing/?_r=0. Accessed January 7, 2016

¹⁵ Roof, 16

this earth; studying and learning as an older adult provides perspectives never before dreamed of. When Baby Boomers were younger, there was indeed a drive for spiritual insight – raised in the 1960s and ‘70s, boomers know full well how spirituality became the rage in their youth. Now the trend continues, as Stage Two, so to speak, with the quest for depth and meaning.¹⁶ They are looking to *Kabbalah* and texts in general, but bringing their life experiences to the text study table.¹⁷ There is a depth of understanding and the wisdom of a lifetime of experience that they now share. “Adult educational opportunities that address life challenges of aging individuals, such as discerning a person’s mission and facing mortality will be especially welcome.”¹⁸ It is obvious why torah study, wisdom literature and *Kabbalah* classes and lectures are so well attended at CBY. This is the targeted area of interest for this age group.

Rather than worshiping in the same church or synagogue as their parents and grandparents, Baby Boomers have taken the opportunity to decide where they would worship. They choose among the doctrines and theologies. “This democratization encourages a much deeper personal appropriation of belief and commitment, essentially making theologians of everyone.”¹⁹ Baby Boomers want to do their own research; they want to come to their own conclusions. Clergy is no longer the benevolent dictator. Clergy is now the teacher, the tour guide, the librarian.

This population has expressed a need to find God – but defining God in terms that they personally can understand and in a way to which they personally can relate, “reconnecting the

¹⁶ Roof, 125

¹⁷ Friedman, 58

¹⁸ Friedman, 62

¹⁹ Roof, 58

transcendent and the immanent, reclaiming God in everyday life and experiences, natural and otherwise, and asserting the dialectical presence of the divine, both ‘right here’ and ‘beyond.’”²⁰

Baby Boomers do not simply accept a given definition from clergy; they take the information from clergy and make their own informed decisions. Because of this shift, the role of clergy has changed. Baby Boomers now enter houses of worship with an idea of who and what they want their God to be. They are looking for a house of worship that will support each of their personal ideals. God needs to be individual and accessible.

An individual’s choices of spirituality informs his or her decisions.

Our spirituality reflects our own search for meaning, as nothing else does. Being *m’vakshim* means embracing the mystery of our relationship with that which is beyond our own self and seeing our life, and thus the choices we make in that life, as part of a relationship that transcends our own experience and self.²¹

All individuals have an opportunity to discover their own spirituality, but Baby Boomers have specialized in it. They are at a point where they can discover their own sense of meaning, connected to looking beyond themselves to something greater. As a seeker generation, their search for that greatness, for that unknown, has taken a different course from previous generations. One person’s spiritual journey cannot take the place of another’s. Each reaps the rewards available from from his or her own individual journey.

²⁰ Roof, 100

²¹ Address, 109

As we saw above people discuss four directions in their journey towards spirituality: inwards to the self, upwards to the divine,²² outwards into community, and downward into tradition. The emphasis on individualism values especially the search inward. Looking inwards, an individual marshals, "...effort and energy; the self is defined, shaped, and sustained through such effort and energy and looked upon as if in the process of creative transformation."²³ This is an exercise that Baby Boomers are engaging in more and more as they have the time to reflect. This is also a cohort that has had significant success in doing so. There has been a self-help explosion, possibly fueled by the 12-step culture and personal and group therapy. It's not as much a reliance on self, as it is an exploration of self. This internal pursuance allows healing to occur, but it also lays a groundwork for the connections that are potential - bonds that ultimately lead to closeness and spirituality.

America's religious history has many examples of beliefs designed to explore connections between an individual and a divine energetic being. Among them is the self-help notion that if one is able to grow enough one can be fulfilled. It is as if by achieving the perfect balance with nature one will find a universal truth. The train of thought continues, at times, linking the spiritual prosperity with the material, as if by being moral and/or religious, economic prosperity will follow in harmony.²⁴ The CBY congregants want to be happy.... they see this time in their retirement as a moment when they can grow and be self-fulfilled. They are living in Hilton Head, where zoning laws explicitly outline how they should harmonize with nature -- from the color

²² or outward, or sometimes described as looking towards nature

²³ Roof, 66

²⁴ Roof, 38

they may paint their houses to the amount of foliage required around houses and communities. It has been described as, “fantasy nature,”²⁵ because the manicuring is not natural; it is the work of landscapers who abound all over the island. But residents insist that it is beautiful because it is, “natural.” It’s as if the residents of Hilton Head Island are attempting to perfect nature. These people have worked hard before finally retiring, and now they are living the dream. With their prosperity comes the ability to purchase property on this beautiful island. The more beautiful, the closer to the divine they say they feel.

Yet, this is not the only relationship to the divine to be had on Hilton Head Island.

A mature spirituality propels us to see God not as an idealized parent, but as an internalized model of how to live a life of holiness. It is not a restrictive or controlling set of externally imposed rules, but a set of beliefs and practices forged through our own life experience, that provides a foundation for moving forward in life.²⁶

This model with the divine takes the material aspect out of the equation. It ceases to be about work. It is not contingent on prosperity, and prosperity is not contingent on a relationship with God. All relationships change throughout life. Our relationship with God does too. “The very first relationship we have is with God, and this relationship serves as a model for how we should relate to others.”²⁷ When an entire community is affluent, the aspect of prosperity stops being the

²⁵ Jason Rothbard, Interview with the author, September 13, 2015

²⁶ Address, 62

²⁷ Address, *xiv*

most important feature of the picture; the nature the members of CBY have surrounded themselves with is more important.

Along with religion, the Baby Boomers have changed the very nature of community. Baby Boomers have formed their own communities based on what they need and/or want in it, rather than accepting a pre-established community based on where they grew up, or with whom, or where they lived as adults. Community has a different form. It is no longer simply a social club; although the social aspect is also important, it is a place where people can bond around emotions and experiences. It is a place that addresses personal concerns. It has been labelled "reflexive spirituality -- a situation encouraging a more deliberate, engaging effort on people's part for their own spiritual formation, both inside and outside religious communities."²⁸ Encouragement comes from the lay person as much as from the clergy. Laypeople want to be engaged and want to take ownership of their own inner lives. This is why CBY wants to participate: for them it isn't just singing along; it's performing their own prayer. Originally, people were coming to houses of worship because it was an obligation. Now people demand individual nourishment; they create communities toward that end. ²⁹

When discussing community in worship, the discussion of rituals become a natural topic.

"Rituals remind us that we have connections, that we are not *l'vado* [alone], and that our existence and life have meaning. They point the way to holiness."³⁰ Rituals make a personal event a community concern by experiencing them in public. The very enactment of the ritual

²⁸ Roof. Marketplace, 75

²⁹ Roof. Marketplace, 86

³⁰ Address, 77

broadcasts to the entire community the personal. It invites the community into the personal and it insists that the personal is public. A ritual gains its power because it is performed, not alone, but in the sphere of the public.

“Sadly, elders in our society have little ritual to mark or frame their experiences. The great transitions of older adulthood go largely unmarked. Between retirement, which might be acknowledged in a social way, and death, there is no normative or even common ceremony.”³¹

The life expectancy in 1915 was 52.5 years old for women and 56.8 for men.³² There was no reason for a ritual for people who typically would not exist. This longevity revolution is recent; having two generations of people in retirement is new. This may be the point where we create new rituals, and the Baby Boomer cohort is the creative group who could help us do it well.

Friedman discusses the issue in the familiar language of *mitzvah*: “Accompanying aging may be disabilities. The disability does not excuse someone from performing a *mitzvah*, it simply obligates us to find an alternate, modified course so that some of the *mitzvah* - even a small piece of the original - can be performed.”³³

Tzedakah, a way to provide justice by helping others, is another physical, and also external route where a person can worship God and experience spirituality and connection that has a physical component. Although spirituality might have been first defined by the Baby Boomer population as an internal, self-search, it has evolved to be more about giving, family, well-being, and quality

³¹ Friedman, 166

³² “Life Expectance in the USA 1900-2000”, <http://demog.berkeley.edu/~andrew/1918/figure2.html>

³³ Friedman, 18

relationships.³⁴ This reflects a “spiritual maturity” that many Baby Boomers, if not having had already achieved, are moving toward. Spirituality is moving from being primarily self-searching to finding the reward in giving, in performing *tsedakah*.

Speaking again in the language of *mitzvah*, Friedman maintains, “We find our “self” in service, for the *mitzvah* is the steel that reinforces the structure of community.”³⁵ CBY is therefore realizing that the way to make their congregational community stronger is to create opportunities to help others in the community. The programming is important, but more important is creating “sacred relationships”³⁶ with members of the CBY community and between members of the CBY community and the larger community of Hilton Head Island. There is, for example, a “care committee” that sends soup and a visitor to people who are feeling under the weather – an especially important function in a community of people who are aging. Rabbi Bloom is exceptional at pastoral care, which he considers to be one of the foundations of his rabbinate. No doubt, his congregants appreciate him as their Rabbi specifically because of this specialization which appeals to Boomers who are in a period of life where their bodies are not assured of health and wellness as they were when they were younger. The point here, however, is that the care committee has been wonderful, not only for the person who is not feeling well, but also the person and/or people who visit and who reap the rewards of having performed the *mitzvah* of doing so.

³⁴ Roof. Marketplace, 125-126.

³⁵ Address 25

³⁶ Address 25

Both the emphasis on helping others and the changes in ritual, worship, and community illustrate the selectivity involved in reframing Judaism for a generation that focuses on the self. With a lifetime of societal unpreparedness under their belt and a life-time career of improvisational skills, Baby Boomers have learned to be remarkably resourceful at such restructuring of institutional experience. Their spiritual journeys have already taken them out of the box and they probably won't be willing to climb into any other box unless the reasons and the rewards are strongly compelling. Their need to experience life as meaningful will not disappear; it will remain. If we do not find a meaningful place for them to do so among us, we will continue to have lightly attended congregations of primarily frustrated congregants, and a stampede in another direction where Baby Boomers do find meaning and value.

Baby Boomers were raised in a society that values individual accomplishments and self-reliance, but "the price of autonomy may have been the loss of intimacy."³⁷ Now that this group is at a juncture where they don't have to prove themselves by yet more accomplishments. It becomes a moment when they can discover intimacy for the first time, or at least rediscover it after a significant hiatus. This difference - the joining together and the intimacy - perhaps is much more enjoyable than they had initially realized. Intimacy becomes its own epiphany.

The style of our relationships have changed. The shape of our families have changed,³⁸ as well. Families look and behave differently from how they did. "Boomers...increasingly accept the principle of mutuality in love and marriage."³⁹ According to Roof, the old-fashioned male/female

³⁷ Address, 18

³⁸ Roof, 218.

³⁹ Roof, 269

(husband/wife) hierarchy is gone, or at least it is going. Family relationship has thus radically altered the idealized one of the 1950s, but the value of this relationship seems to be just as important, even though in a way it's a redefined relationship, so this could be a redefined value as well. Reform Judaism has certainly adapted to the new sense of egalitarianism within relationship. Other religions may have adapted more; certainly some have adapted less. The Jewish people first adapted to a "stranger nation" when they adapted Hellenistic qualities of their neighbors when trading in the Mediterranean Basin. Since that time, Jewish people have continued to be able to adapt to their guests' cultures adeptly. Our egalitarianism may be an example of what a more modern form of Hellenism looks like, along with our even newer forms of internet "drashes" and even our ability to call up the week's parsha by a Google search. The new Hellenism, spread widely through the internet, has given us new forms of communication. It can seem to unify; it disseminates news and information; it informs and it alerts quicker than any other way previously and with a far larger reach.

A large question is the impact of this new communication upon relationships. The internet cannot substitute for personal physical contact, but it does have its place and it will surely impact relationships, which are "the most powerful and important aspects of our lives." As we age, moreover, "those relationships gain greater importance and are the source of our own search for meaning."⁴⁰

Relationships are important to Baby Boomers not just in their own right but because they are the scaffolding that Baby Boomers use to build meaning.

⁴⁰ Address, *xiii*

Relationships give us the framework to create our own story. They also remind us that the truth, meaning, and purpose come not in a belief in and focus on the self, but in something greater than the self. At no time in life are the power and presence of relationships more necessary and important than in our older years.⁴¹

Relationships remind a generation of people raised to be selfish that the other is also important.

The finiteness of time is affecting the choices that Baby Boomers make regarding everything we have been talking about so far. It influences their lives from travel plans to education classes to taking another set of wedding vows. “Many of us are becoming aware that the clock of our own life span is ticking. In a very practical way, the choices we make as a result of that reality become how we define what spirituality means to us.”⁴² Plans are discussed openly and the reasons for them - one reason being less time than before. Perhaps this is why there are so many visitors every Friday night at our synagogue - because it’s more geared for people who are around retirement.

Unfortunately, with retirement and aging comes vulnerability. “Residents of the nursing home are veterans of loss. They have withstood legions of time as well as monumental bereavements, parting with everything from the furnishings of their longtime homes to their dearest beloveds.”⁴³

Loving takes courage in youth; the fortitude that it must take in old age is something that seems infinitely unimaginable.” The problem so many in this generation face, however, “is that of

⁴¹ Address, 9

⁴² Address, 108

⁴³ Friedman, 26

finding a sustainable discourse, deeply spiritual, which embraces the kinds of existential concerns they feel.”⁴⁴ That serious discourse seems to be what the congregants of CBY are looking for. We need, desperately, to highlight how Judaism can enter the deeply spiritual conversation that addresses the existential concerns that aging Boomers are feeling.

This chapter has discussed what brings Baby Boomers to the synagogue and what keeps them there so that the reader can learn what is important to this group. Baby Boomers are renewing, revisiting, and revising purpose – matters they may not have had time to explore while they were working or not as financially solvent -- just not as independent. Next, this thesis looked at the education that Baby Boomers are interested in, and the direction that their considerations on spirituality are taking, along with the rituals that are helping make these journeys meaningful. We find a running discourse of *tsedakah*, as being important to Baby Boomers and working in CBY. Next we traced a dialogue on relationships and their sacredness. Immediacy was the next as we saw Baby Boomers recognizing that even with an expanded lifespan the years where they can still be independent and active are limited. The last piece assessed is the vulnerability expressed by CBY congregants and Baby Boomers in general because they know that even their expanded lifespans are not infinite.

We can next consider the history specifically of CBY, the music and its development in CBY, a specific event and the issues around it, and then discuss the growth of CBY now and how it is adapting to the new ranks of retirees, the Baby Boomers.

⁴⁴ Roof, 59

The music following this chapter is a setting of a quote attributed to Rav Kook. The Hebrew translates to “May the old be renewed and the the new be holy,” and, “Bring us back to you, oh God, and we’ll return.” As Baby Boomers renew, revisit, and revise their sense of purpose in this stage of their lives, they are able to explore spirituality and closeness to God in manners they were never able to in their lives until now. The Aloni setting of these words was chosen because of the complexity of the harmonies, as well as the largeness that he creates by using elaborate chords under a fairly straightforward, yet comforting vocal line. The accompaniment matches well with the complexity into which Baby Boomers’ lives have evolved, yet the vocal line’s simplicity and purity symbolizes the search for the essence of divine that Baby Boomers finally have the time to embark upon.

WORDS: RAY COOK AND SCRIPTURES

HAYASHAN YITCHADESH

AMINABAV ALONI

ANDANTE

HA- YA-SHAN YIT-CHA- DESH V¹

HA- CHA-DASH YIT-KA-DESH MAY THE OLD BE RE-NEWED AND MAY THE

NEW BE HO-LY

BRING US BACK TO YOU O LORD AND WE'LL RE-

1 2 3/12 4/13 5/14 6/15 7/16 8/17 9/18 10/19 11 20 21 22 23 24

ALSO MUSIC 12441 Riverside Drive
Phone 762-2815 No. Hollywood, Ca 91607

HAYASHAN 2

TURN. BRING US BACK TO YOU AND WE'LL RE- TURN

25 26 27 28

CHA-DESH YA-MEI-NU RE-NEW OUR DAYS, CHA-DESH YA-MEI-NU RE-

29 30 31 32

NEW OUR DAYS AS OF OLD AS OF OLD AS OF OLD.

33 34 35 36 37

Più Mosso

HA-SHI-VE-NU A-DO-NAI E-LE-CHA V' NA-SHU-VAH

38/54 39/55 40/56 41/57

HAYASHAN

HA-SHI-VE- NU A-DO-NAI E-LE-CHA V'-NA-SHU-VAH

HA-SHI-VE- NU A-DO-NAI E-LE-CHA V'-NA-SHU-VAH

CHA-DESH YA- MEI- NU KE- KE- DEM.

KE- DEM CHA-DESH YA-MEI-NU CHA-DESH YA-MEI- NU

42/58 43/59 44/60 45/61

46/62 47/63 48/64 49/65

50/66 51/67 52 53

68 69 70 71

VALLEY MUSIC 12441 Riverside Drive, Suite 102-0815, No. Hollywood, CA 91607

HAYASHAN 4

CHA-DESH-YA-MEI-NU CHA-DESH CHA-DESH-YA-MEI-NU CHA-DESH YA-MEI-NU

72 73 74 75

CHA-DESH-YA-MEI-NU KE-KE-DEM. HASHI-VE-NU A-DO-

76 77 78 79

NAI E-LE-CHA V'-NASHU-VAH HASHI-VE-NU A-DO-

80 81 82 83

NAI E-LE-CHA V'-NASHU-VAH HASHI-VE-NU A-DO-

84 85 86 87

HAYASHAN

NAI E-LE-CHA V'-NASHU-VAH CHA- DESH YA-

MEI-NU HA- YA-SHANYIT-CHA- DESH V'.

HA- CHA-DASH YIT-KA- DESH. MAY THE OLD - BE RE-

NEWED - AND MAY THE NEW BE HO- LY.

88 89 90 91 92 93 94 95 96 97 98 99 100 101

Rit. Slowly Rit. Rit.

VALLEY MUSIC 12441 Riverside Drive, Inglewood, CA 90307

608

Chapter 2: A History of Congregation Beth Yam

CBY has grown steadily since its inception. It is a Reform congregation, but because there is no other Jewish house of worship on Hilton Head Island, people who were former members of Conservative and Orthodox congregations are members. It is financially solvent. It has policies in place to ensure its financial, leadership, and membership stability. Reflecting the nature of the Hilton Head Island population, CBY primarily serves retirees, and most members of the synagogue come from long-stand relationships⁴⁵ with other synagogues in different parts of the country. A large number of the people who join were also leaders in their former congregations. Because Baby Boomers are now retiring, it is imperative that we study congregations with this demographic in order to learn how to serve an aging population better. This chapter recounts the history of CBY as a community from its inception with a dinner for community religious observance to mark a Jewish holiday in 1979 through today.

Today a person could have a religious identity because of their family of origin but never claim the rituals and the spirituality personally.⁴⁶ This may be how some of the first congregants felt about their Judaism - and certainly what congregants of CBY have expressed during the research and interview process of this thesis. This may explain why the social activities are so popular in this congregation. This may be how the synagogue started. The original congregants were looking for other people who happened to be Jewish. There is no evidence if the original congregants were surprised by their spirituality or if the spirituality was expected. It is obvious that they organized quickly after that first meeting.

⁴⁵ Typically a forty year relationship with another synagogue

⁴⁶ Roof, 37

The Jewish community of Hilton Head Island began around shared meals at Jewish holidays. The first gathering of Jewish people on Hilton Head Island for ritual purposes⁴⁷ was a gathering of or a Passover dinner in 1979. Starting in 1981, the dinner turned into a seder.⁴⁸ The seders have been ongoing from 1984 until today.⁴⁹ Some attending these gatherings are members of the synagogue who don't go to synagogue for most religious services, but who still want to maintain a connection with other Jewish people. As well, synagogue service regulars attend.

The next gathering of Jews in Hilton Head was in 1980 for a Rosh Hashanah dinner at Christ Lutheran Church. Although the meeting was to be held in Fellowship Hall, Reverend Boyd Cook discovered that the hall had also been promised to the Boy Scouts for their meeting. Honoring his commitment to the Nobles, Reverend Cook put the Boy Scouts in the sanctuary. The morning following the dinner, Hank Noble received a phone call telling him that there had been a problem in Fellowship Hall after the folks had left.

"What was the problem?" Hank asked, and he wondered if something was left dirty or damaged. "We think that one of Moses' staffs was left behind," the reverend said.

"Huh?" or something to that effect was Hank's response.

⁴⁷ The very first known gathering of Jewish people on Hilton Head Island was for the marriage of Cosimo and Deborah Urato on August 24, 1974. They are still active members today - Deborah is the Gan teacher for the religious school and still sings in the *Shabbat*/High Holy Day choir.

⁴⁸ Michael Fritz, Joseph Levy, Robert Pascal, and Michael Werner. "A History of Congregation Beth Yam 1978 -2007, Updated by Joseph Levy and Michael Werner, 2014." Unpublished manuscript, last modified 2014. PDF file, 3

⁴⁹ Fritz et al, 8

"Yes. The Boy Scouts discovered a snake in the room after everyone else had left."⁵⁰

It is obvious by this exchange that as welcoming as the members of Christ Lutheran Church were, there was still some misinformation present. Many Southerners had not had any encounters with Jewish people - or if they did, they didn't realize it.⁵¹ There have not, to my knowledge, been similar instances of massive misunderstanding.

When the Jewish people of Hilton Head Island realized that there was a large enough group to organize, they did. On May 1, 1981 A Steering Committee and sub committees were formed and an organizational dinner meeting was planned on May 29, 1981.⁵² By December 1981, The Executive Committee named the group "The Jewish Community Association of Hilton Head."⁵³ The name changed to Congregation Beth Yam (House of the Sea) in June, 1985.⁵⁴ This formalized the group, which allowed them to organize events better and make plans easier.

We do not know of any other Rosh Hashanah gatherings held between 1980 and 1984, but we know that more than one hundred gathered for Rosh Hashanah dinner in 1984.⁵⁵

⁵⁰ Fritz et al, "History", 3

⁵¹ As a registered nurse in Greensboro, NC between 2003 - 2009 I have had to, on a handful of times, allow patients and/or families to feel my head for horns - assuring them that I did not hide them in my curls. It wasn't that they were harassing me - they honestly couldn't believe that I didn't have them. They either never met a Jewish person before or they didn't realize that a person with whom they were interacting was Jewish. Usually by the end of the encounter - certainly after I had cared for that person or their friend or family member, everyone who didn't believe that I could be a real "Jewess" and that I could be horn-free has told me they have been convinced - Jews were a lot like everybody else!

⁵² Fritz et al, 3

⁵³ Ibid., 4

⁵⁴ Ibid., 10

⁵⁵ Ibid., 8

Once the Jewish people on Hilton Head Island organized themselves, those who wanted moved from “cultural” to “religious” quickly. Services marking major Jewish holidays followed closely after the dinners. The first documented *Shabbat* Service of the Jewish Community of Hilton Head was held Friday evening June 12, 1981, in the Fellowship Hall of the First Presbyterian Church.⁵⁶

The JCA also started a newsletter which was called *Sho’reshim Shelanu* – Our Roots. It was mailed out monthly. The Chanukah issue of *Sho’reshim Shelanu* told the story of the holiday and the first documented Chanukah Service was held December 1981.⁵⁷ In May 1991 the name of the monthly newsletter changed from *Sho’reshim Shelanu* to *Temple Tidings*. A logo and a photograph of the temple entrance were also added as well as local advertising.⁵⁸ *Temple Tidings* moved to email in 2011, paper versions are sent only to those members who specifically opt for it.⁵⁹ CBY developed a website in 2013 using a URJ-run program.⁶⁰

By 1982 there were sixty-six resident members and forty-three non-resident members of the Hilton Head congregation.⁶¹ By December of 1982 a religious school⁶² was in existence, which means that these members weren’t all retirees, some were also families with school-aged children. By February 1983, dues had jumped from \$25 to \$75 for resident families and non-

⁵⁶ Ibid., 4

⁵⁷ Ibid., 5

⁵⁸ Ibid., 17

⁵⁹ Ibid., 86

⁶⁰ Ibid., 51

⁶¹ Ibid., 5-6

⁶² Ibid., 4

residents paid \$15 per person. Attendance at a Community Seder for Passover at the Sea Pines Conference Center cost \$8 per head. In 1982, Rosh Hashanah and Yom Kippur Services were held at First Presbyterian Church by Rabbi Ira Youdovin. In 1983, the first Sukkah was built in Greenwood Forest in Sea Pines.⁶³

By February 1982, there was discussion about music for the once monthly *Shabbat* services, and Torah readings in English had begun. There was still had no permanent rabbi and there were no sermons.⁶⁴ On Friday January 13, 1984, Rabbi Lewis C. Littman, Regional Director of the UAHC, conducted services and presented the Jewish Community Association (JCA) with a UAHC charter.⁶⁵

In December of 1982 the JCA was looking for a permanent rabbi.⁶⁶ The Community was unable to find an ordained rabbi, so at the Board Meeting April 24, 1984 the Directors voted to recruit a student rabbi for the 1984-85 year. In October, 1984 Rabbi Nina Mizrahi, a fourth year student at Hebrew Union College in New York, was hired to be the spiritual leader for this year. Her job duties, after joining the congregation in September, were to conduct High Holy Day services, to be with the JCA and conduct Friday night services on the second weekend of the month, and to hold Saturday adult seminars on the weekend she was on the island.⁶⁷ This began a relationship with Hebrew Union College that lasted until 1989.⁶⁸ Because there was a regular leader, Friday

⁶³ Ibid., 6

⁶⁴ Ibid., 5

⁶⁵ Ibid., 7

⁶⁶ Ibid., 6

⁶⁷ Ibid., 8

⁶⁸ Ibid., 12

night services were held once a month.⁶⁹ The first Saturday afternoon seminar was also initiated in 1984 which was the first formal Jewish adult education done on Hilton Head Island.⁷⁰ The JCA was still meeting regularly at First Presbyterian Church⁷¹, and the lease of the Fellowship Hall at First Presbyterian Church was extended through December 1988.⁷² The JCA was looking less like a dinner club and more like a congregation with programming.

In December 1983, on the eighth night of Chanukah, an Ecumenical Dinner (\$8 per family) was held at First Presbyterian Church with the cooperation of Reverend John Miller,⁷³ In the 1985 Chanukah / Advent dinner, the children from the Sunday school presented Chanukah in story and song. In addition, the Congregation filled and distributed five Christmas baskets for the Community Service Group. Not only was CBY active as a congregation of people who joined for services and had community programming, CBY was also active across religious borders early in its history, and the members were not only participating in educational activities, they were participating in *tsedekah* activities. As a matter of fact, when the clergy of Hilton Head banded to organize a group known as Charlotte Heinrich's Community Service, Inc. in 1985, members of

⁶⁹ Ibid., 10

⁷⁰ Ibid., 8

⁷¹ Ibid., 6

⁷² Ibid., 11

⁷³ Ibid., 6

the JCA joined the group. This was a precursor of what is known now as Deep Well.^{74, 75} CBY is involved with Deep Well to this day.

There were lifecycle firsts. On October 2, 1984 the first *Brit Milah* ceremony was officiated by Hank Noble and Herbert Ross for Samuel Urato at the office of Dr. Neil Love. Sam is now an officer in the Navy and works as a pilot. He currently teaches ROTC at Auburn University.⁷⁶

Adam Noble was the first *Bar Mitzvah* on Hilton Head Island.⁷⁷ The first *Bat Mitzvah* on the Island was for Ellise Rachael Silver occurring immediately after the 1986 High Holy Days.⁷⁸

In 1984, a Torah was donated by a Hilton Head Jewish family. Because there was no permanent synagogue, it journeyed around the Hilton Head Jewish community, as it was guarded at congregants' homes and brought to First Presbyterian Church for the once-monthly *Shabbat* services.⁷⁹ Truly, this torah helped build a community!

Student Rabbi David Holtz conducted *Shabbat* and High Holy Day services starting in June 1986. The congregation enjoyed his guitar playing. The services on Hilton Head Island were shaped by this musical change and guitar playing is still a regular feature in CBY. Even though

⁷⁴ Deep Well's mission is to help neighbors in need by providing basic assistance in emergency situations. This assistance is immediate and not-bureaucratic, intended to provide clients with a "hand up, not a hand out." (<http://www.deepwellproject.org/about/> accessed December 15, 2015 at 10:10 pm)

⁷⁵ Fritz et al, 10

⁷⁶ Adriana Urato (current soloist and lifetime congregant), text to author, December 15, 2015

⁷⁷ Fritz et al, 8

⁷⁸ Ibid., 11

⁷⁹ Ibid., 7-8

Student Rabbi Amy Ehrlich was hired for the 1987-88 year, the Rabbinical Search Committee was still operational.⁸⁰

The search for a permanent rabbi coincided with an impetus to build a permanent home for the congregation. As of August 12, 1987 the Congregation had received over \$92,300 in cash and had \$259,000 in pledges specifically for the Building Fund. A site plan was approved by the Town of Hilton Head, and on December 11, 1987 an agreement with Keane Robinson Architects was reached to provide the design of the synagogue. At this time there were seventy-six on-island paid members and sixty-one off-island members.⁸¹ In June, 1989 The Congregation acquired a parcel of land in the Main Street development just outside Hilton Head Plantation at the north end of the Island. Our neighbors would be a new Episcopal Church and the Museum of Hilton Head.⁸² Construction of the first Temple Building began in June, 1989.⁸³

In the same month, Rabbi Ted Levy, recently retired from a large congregation in Syracuse, NY was hired as the rabbi for the 1989-1990 year, beginning in September.⁸⁴ 1992, CBY had joined the Union of American Hebrew Congregations (later to become the Union for Reform Judaism) and its Southeast Council.⁸⁵ With a building in process and an ordained rabbi, the JCA was looking more and more like other congregations.

⁸⁰ Ibid., 11

⁸¹ Ibid.

⁸² Ibid., 13

⁸³ Ibid., 12

⁸⁴ Ibid.

⁸⁵ Ibid., 17

The first *Shabbat* services were held in the new Temple on Friday evening, January 12, 1990. There are people in Hilton Head seem to “remember” the synagogue building first being at 107 Mathews Drive in Hilton Head.⁸⁶ The offices were temporarily located on Mathews Drive when the first CBY was raised and the second was being built. The congregation never held services on Mathews Drive.⁸⁷ Prayers were led by Rabbi Levy, and Rabbi Frank Sundheim, Southeast Regional Director of the Union of American Hebrew Congregations delivered a talk. A further celebration was held at the Overlook restaurant on Saturday evening January 13. The formal dedication of the CBY synagogue building was held on Sunday afternoon, January 14, 1990. One of the invited speakers, an active member of his own church and with all good intentions, welcomed CBY to its new sanctuary “in the name of Jesus Christ.” (1-16) It was obvious that the congregation needed to do more bridging to educate their Christian friends!

The JCA continued to embrace their Christian friends and neighbors. The 1990 Chanukah service included guests from the congregation of the First Presbyterian Church and the synagogue’s next-door neighbor, All Saints Episcopal Church. In April 1991, CBY signed an agreement with the Unitarian Fellowship of Hilton Head, renting space on Sundays for Unitarian services. This arrangement was to last until the middle of 2007 when the Unitarian Fellowship obtained its own building.⁸⁸ In a way, CBY “paid it forward. A tour of Israel conducted by Rabbi Levy and Dr. John Miller of the first Presbyterian Church of Hilton Head were announced in October of 1992.

⁸⁶ Members of Hilton Head Island community at YANA Club, 107 Mathews Drive, Interview, December 12, 2015

⁸⁷ Deborah Urato, Interview, December 13, 2016

⁸⁸ Fritz et al, 17

The 1993 excursion to Israel included nineteen congregants of Beth Yam and a similar number of members of the First Presbyterian Church of Hilton Head.⁸⁹

Members of CBY took advantage of the presence of their Rabbi and engaged in educational opportunities. In 1990 Rabbi Levy introduced an adult study group known as the “Second Friday” series that began meeting at noon on the second Friday of each month. Discussions centered on timely topics of Judaism.⁹⁰ In November, 1991 Rabbi Levy began to conduct three classes a month on Judaism on Thursday evening (later to be changed to Wednesday evenings).⁹¹

The Religious school has grown slower than the Adult Education initiatives. Partly, it is because there are just fewer children in this congregation. Partly, however, this can also be attributed to a subtle (and sometimes not so subtle) preference for the congregation to favor retirees and their needs before families with children, perhaps because of the predominant culture of the island in general. In May 1993 eighteen children enrolled at the religious school. That same year, Rabbi Levy’s Adult Education held a series which he, “designed as a ‘refresher course’ in Judaism for those born Jewish, intermarried couples, and those considering conversion to Judaism,” A basic Judaica library was established with books donated and purchased.⁹² The library has expanded since then and has spread into Rabbi Bloom’s office, as well. Congregants spent

⁸⁹ Ibid., 19

⁹⁰ Ibid., 16

⁹¹ Ibid., 17

⁹² Ibid., 19

On November 27, 1993, Adriana Meril Urato became a *Bat Mitzvah*. Adriana chanted the day's parsha which was a first for CBY.⁹³ As discussed below, Adriana continued to be active in CBY, finally auditioning for and accepting the position of Cantorial Soloist in 2012, the title changing to, "soloist," with Rabbi Bloom. On Thursday, December 10, 2015 there was a program called, "Journey To Friendship", between the local Catholic Church and CBY where Adriana continued to thrill and amaze!⁹⁴

Even though the services at the JSA were regular and popular, some congregants preferred to enjoy the community without the religious overlay. In March 1994, the first Progressive Dinner was held at nine different homes. seventy-three people attended. It has become an annual event.⁹⁵ The CBY Sisterhood took over the organizing of this event by October, 2002.⁹⁶ By 1994, CBY had begun to truly expand its social programs, both fun events such as Movie Night, Song Night, and holiday parties, and community affairs such as Trading Places where congregants filled in for Christian volunteers at Hilton Head Hospital and Volunteers in Medicine.⁹⁷

The first ritual dinner held at the new building of CBY was the Jewish Community Seder in April 1990.⁹⁸ By 1996 the Congregation Seder Dinner had become so popular that it could no longer be held at Temple Beth Yam. It was moved to the Country Club of Hilton Head.⁹⁹ It moved in

⁹³ Ibid., 20

⁹⁴ David Kimbell (current music director), text to author, December 15, 2015

⁹⁵ Fritz et al, "History", 20

⁹⁶ Ibid., 31

⁹⁷ Ibid., 20

⁹⁸ Ibid., 16

⁹⁹ Ibid., 21

2001 to Moss Creek Country Club,¹⁰⁰ and when 240 people responded that they were attending, it moved again to Marriott Beach and Golf Resort in April 2005.¹⁰¹

The years of 1995 and 1996 saw the continuance of the Family Cookout, a golf outing for men and women at Indigo Run, a Las Vegas Casino Night, the opening of the gift shop, and the introduction of a new member recognition night at an Erev *Shabbat* Service. There was also a Savannah Symphony evening with dinner and the concert. That event was repeated in 1997 when Itzhak Perlman performed with the orchestra.¹⁰² Clearly, many Jewish people on the island were interested in knowing who the other Jews were, but these events did more than assuage curiosity, they created community. The dinners and Gala event innovations continue, in December 2013, the first Dine Around dinner¹⁰³ was held. It was an easy fundraiser and they are held monthly up to today.

In 1997, the congregation formed a Sisterhood organization affiliated with the Women of Reform Judaism. One of Sisterhood's first actions was to sponsor the weekly *oneg Shabbat*. A local *Hadassah* chapter was also established.¹⁰⁴ In other women's news, the Board published and sold 500 copies of Sophie Miklos's book regarding her experiences in Transylvania with anti-Semitism, titled *The Paper Gauze Ballerina, Memoir of a Holocaust Survivor*.¹⁰⁵¹⁰⁶ Perhaps to

¹⁰⁰ Ibid., 25

¹⁰¹ Ibid., 34

¹⁰² Ibid., 21

¹⁰³ Ibid., 55

¹⁰⁴ Ibid., 21

¹⁰⁵ Ibid., 22

¹⁰⁶ On a personal note, I quoted from this book in my fourth year holocaust practicum.

compare, the CBY Men's Club was not established until 2002. It was not made an official affiliate organization until 2011.¹⁰⁷ This would be after both the *Hadassah* chapter had been formed and the woman's seder, with a CBY written *Haggadah*, had been established.¹⁰⁸

Rabbi Levy suddenly announced his resignation in 1997 at the conclusion of Rosh Hashanah services. It was a dramatic announcement and the congregation left the service shocked.¹⁰⁹ This triggered dissension among the congregants and internal strife that was to last for more than a year. A Rabbi Search Committee was formed.¹¹⁰ Rabbi Levy's surprise action created a split in the congregation that filtered into the congregational and the leadership life for years. At the June 1998 annual membership meeting, there was an "Ad Hoc Committee for Moderate Alternatives at Temple Beth Yam" who submitted its own slate of candidates for the Board of Directors. When the slate submitted by the Nominating Committee prevailed by majority vote, many congregants resigned. Rabbi Koplin was subsequently hired in June and started at CBY in July.¹¹¹

Rabbi Koplin made some changes. He instituted a policy of services every Friday evening.¹¹² He also announced a Passover Yizkor service and held a special service honoring Hadassah. A second torah was purchased through contributions to the Torah Fund.¹¹³ As well he supported

¹⁰⁷ Fritz et al, 46

¹⁰⁸ Ibid., 29

¹⁰⁹ Jane Joseph (former president, CBY), interview May 22, 2015

¹¹⁰ Fritz et al, "History", 21

¹¹¹ Ibid., 22

¹¹² Ibid.

¹¹³ Ibid., 23

lay-led changes. In 1999, a Women's Seder was held. Again, it has become an annual event. The women of the sisterhood have developed their own hagaddah (please see appendix), and they add to it each year.¹¹⁴

Adult Education under Rabbi Koplan included torah studies, adult Hebrew study, readings in history and philosophy, a Taste of Judaism, and guest speakers.¹¹⁵ In early 2001, Rabbi Koplin chose to leave CBY upon completion of his contract in July. Rabbi Koplin had suffered from the polarization that had plagued CBY before his arrival. This necessitated a Rabbi Search Committee.¹¹⁶

In 2001 CBY decided to hire an Interim Rabbi, Rabbi Richard Address. Rabbi Address had come in February as a guest of the congregation and a speaker from the UAHC, so the congregation knew him. He was to be available on a once a month basis as well as on the High Holy Days and other major Jewish holidays. He was to be on the island from Friday to Sunday. Rabbi Address was to continue his duties as Director of the Department of Jewish Family Concerns of UAHC, while he ministered to CBY.¹¹⁷

September 11th triggered an incredible demand for High Holy Day tickets by members and guests. CBY was fortunate both to have a ticket policy in place and to have a rabbi leading the services.¹¹⁸ Rabbi Address described the experience of leading his new interim congregation

¹¹⁴ Ibid., 30

¹¹⁵ Ibid., 23

¹¹⁶ Ibid., 25

¹¹⁷ Ibid., 25-26

¹¹⁸ Ibid., 26

during a time of crisis in the smaller circle of the congregation as well as the larger circle of the larger crisis in the United States as, “an amazing experience.”¹¹⁹ In 2001 forty-five people were attending Rabbi Address’s Saturday morning Torah Study Group.¹²⁰ It is unclear what exactly was bringing the congregation together. a theory could be the outside event that was so traumatic for the country was something that finally brought the congregation together after years of strife. At times like directly after the events of September 11th, it is understandable that the community would bond closer together.

The membership of Beth Yam voted to offer the position of rabbi to Rabbi Mark Covitz of Denver, Colorado in March, 2002.¹²¹ Rabbi Covitz was deeply involved in the religious school from the beginning of his tenure. He established a Junior and Senior Youth Group. He began a religious school PTA. He started the annual “Blessing of the Animals” held during Parshat Noah every year. Rabbi Covitz initiated the “Night of 100 Menorahs” services ¹²² which is still celebrated today.¹²³ In February, 2004 a once monthly *Kabbalat Shabbat* Service was set as a trial for the next few months.¹²⁴ The regular Friday night services were held at 8:00 in the evening. The *Kabbalat Shabbat* services were held on the second Friday of every month and started at 6:00 pm. The Board voted to make *Kabbalat Shabbat* service a permanent feature of

¹¹⁹ Rabbi Richard Address (former CBY Interim Rabbi) telephone interview, December 15, 2015

¹²⁰ Fritz et al, 27

¹²¹ Ibid.

¹²² Ibid., 29

¹²³ <http://www.islandpacket.com/news/local/article49355420.html>

¹²⁴ Fritz et al, 34

CBY's worship schedule in 2005.¹²⁵ *Kabbalat Shabbat* continues to be held until today. Friday night services have been moved to 7:30 pm.¹²⁶ Congregants tend to make dinner plans around these fixed times, making reservations at nearby restaurants at 5:00 on many Friday nights and 7:15 or 7:30 on *Kabbalat Shabbat* Fridays.

The Ritual Committee was charged with the responsibility of *Shabbat* services in 2003.¹²⁷ This means that they are responsible for making sure that people who have honors understand their responsibilities, and that candles, wine, and water for the clergy are at the *bima*. In the same year, the Board of Directors decided to suspend Social Action Projects on *Shabbat* in October, 2003, until the Ritual Committee could make recommendations. They decided that they could not block individual participation, but they decided that there was to be no sponsorship by CBY.¹²⁸

In 2006 The Board approved a contractual arrangement with Six Oaks Cemetery.¹²⁹ Finally, in death as in life, congregants had community. That same year, the Ritual Committee recommended that the board purchase *Mishkan T'filah* prayer books.¹³⁰ This action connected CBY to all other Reform Jewish congregations in the country.

In 2003 CBY became involved with Habitat of Humanity. They donated \$1,000 and many CBY members became involved in building Habitat houses. The Men's Club of CBY assumed the

¹²⁵ Ibid., 35

¹²⁶ Rabbi Brad Bloom (current CBY rabbi) telephone interview, December 15, 2015

¹²⁷ Fritz et al, 32

¹²⁸ Ibid., 33

¹²⁹ Ibid., 35

¹³⁰ Ibid., 36

leadership role in building the Habitat House soon after.¹³¹ Perhaps because Hilton Head Island is not stranger to hurricanes, perhaps because Hilton Head is also in the South, but certainly because it was the right thing to do, CBY was involved in providing a Special Delivery Hurricane Relief to victims of Hurricane Katrina, many continuing their contributions long after the rest of the nation looked elsewhere.¹³² That next year CBY attended Hurricane Preparedness Seminars with their neighbors, All Saints Episcopal Church.¹³³ There had always been a torah evacuation plan since the torah traveled from house to house before the first synagogue building had been bought. Now it was more public.¹³⁴

In 2001 CBY membership voted to begin the process of fund raising for temple expansion. It was obvious that the congregation was quickly outgrowing their original building.¹³⁵ The new building is a 3,700 square foot addition¹³⁶ but because of a recession, the original building expansion project was tabled.¹³⁷ In October of 2005, the Board re-established the Building Expansion Committee.¹³⁸

¹³¹ Ibid., 31

¹³² Ibid., 35

¹³³ Ibid., 36

¹³⁴ Joseph, Interview

¹³⁵ Fritz et al, "History", 26

¹³⁶ Ibid.

¹³⁷ Joseph, Interview

¹³⁸ Fritz et al, "History", 35

In 2006 the board approved the hiring of the Ostroff Group, professional fund raisers, to perform a feasibility study for the planned Capital Campaign for a new building.¹³⁹ This touched off a firestorm in the congregation between members from smaller congregations and smaller towns and those from larger congregations and larger towns. Those from the larger towns never needed to have a group to come in to fundraise because their congregants had the knowledge and the skills to fundraise. People from smaller congregations did not have those assets.¹⁴⁰ Late in 2007 the next capital campaign was formally launched with the professional fund raisers.¹⁴¹ Preliminary plans for the new building were drafted in early 2008.¹⁴²

On December 13 gathering (hosted by Paula Flink) for younger families with school age children. This was for a discussion of the impact of our planned new facilities on their children's Jewish education.¹⁴³ This is the first time in the history of the congregation where a meeting of this type has taken place. Perhaps it was because of the influence of Rabbi Covitz. Perhaps it was because there because a critical mass of children in the religious school. What seems remarkable is that it takes nearly 28 years for this congregation to take their religious school seriously. Most congregations are driven by the needs of the families and the religious school. This congregation was built from a different direction.

¹³⁹ Ibid.

¹⁴⁰ Joseph Interview

¹⁴¹ Fritz et al, "History", 41

¹⁴² Ibid., 42

¹⁴³ Ibid.

The CBY website was launched in 2009.¹⁴⁴ The committee used a URJ program and template to get it off the ground. Again, it standardized the temple and it made it easy for a visitor to find necessary information about the synagogue. It has been used as a way to send information to the community, and it stores the community information. Additionally, the calendar feature has been invaluable as a communication tool.

The Board accepted the resignation of Rabbi Covitz in December, 2008.¹⁴⁵ People were thrilled with how he grew the religious school, but other congregants felt they needed a rabbi with stronger pastoral skills. When the search committee polled the congregation, strong pastoral skills was indeed the highest attribute the congregants checked.¹⁴⁶

By this point the new synagogue building was moving along. A “Back to Shul Day” was held in March, 2009. Members toured the synagogue building to see construction progress.¹⁴⁷ Rabbi Bloom met CBY in the middle of this last building process. The building was mostly built during Rabbi Bloom’s interview process¹⁴⁸ and it was dedicated the first week in December.¹⁴⁹

Rabbi Brad Bloom was approved in a special congregational meeting held to vote his appointment. He began a three year term on July 1, 2009.¹⁵⁰ He is still the spiritual leader of

¹⁴⁴ Ibid., 42

¹⁴⁵ Ibid., 43

¹⁴⁶ Joseph Interview

¹⁴⁷ Fritz et al, 44

¹⁴⁸ Rabbi Bloom, Interview, August 14, 2015

¹⁴⁹ Fritz et al, 44

¹⁵⁰ Ibid.

CBY today. As a trained social worker and therapist, Rabbi Bloom is uniquely qualified to lead this congregation. It continues to be a healthy, functioning, wonderful relationship.

In that same time frame, the Board approved the formation of a CBY Endowment Fund. The long term goal of the Endowment was to stimulate and develop legacy contributions to defray the cost of synagogue operations.¹⁵¹ This is a fund that much larger congregations and much older congregations have. Many congregations without as much wealth in the community could not afford to financially plan in this manner.

CBY continued to work with Deep Well. In 2009 the Social Action Committee worked in partnership with All Saints (their next door neighbors) in the Family Promise area. Family Promise houses and feeds homeless families in Beaufort County. They also work to restructure their job and living situations.¹⁵² The Social Action Committee began its partnership with Backpack Buddies in June, 2011. Backpack Buddies is a Social Action Committee project to get food to school children in need. Food is quietly slipped into their backpacks which they take home for weekend meals.¹⁵³ Discussing this at a dinner one evening, many people were in tears just thinking about how awful it must be for these children to need this service. The Board approved setting up a restricted fund for the Back Pack Buddies program in July, 2011.¹⁵⁴

¹⁵¹ Ibid.

¹⁵² Ibid., 43

¹⁵³ Ibid., 47

¹⁵⁴ Ibid.

Under the guidance of Rabbi Bloom, the worship services grew. by January, 2010, a Saturday morning minyan started following the third Friday of the month.¹⁵⁵ In June of 2011 a Megillah Ruth was donated and placed in the Ark.¹⁵⁶ On another personal note, It was the first Ruth Megillah I had ever read from. It was a thrill to tell the story from a megillah rather than from a bound book. Rabbi Bloom also started an annual Volunteer Recognition *Shabbat* service in April, 2011.¹⁵⁷ A new *Torah* arrived in 2012. A *Torah* Scribe, Neil Yerman, visited in May. Congregants were invited to inscribe a letter in the new *Torah* and perform an act of *Tzedakah*. The *Torah* was formally dedicated at the June 3 *Shabbat* service.¹⁵⁸ The congregation prayed with *Mishkan HaNefesh* for the first time with the 2015 High Holy days.¹⁵⁹ As well, Rabbi Bloom took about 20¹⁶⁰ congregants on a trip to Israel over the 2011 - 2012 New Year.¹⁶¹

The Rabbi was not the only innovating force in CBY. In 2011 a Leadership Development Program was developed open to members who “self-identify with a desire to step forward into leadership roles.”¹⁶² Two dues-paying non-resident membership categories, the associate and

¹⁵⁵ Ibid., 45

¹⁵⁶ Ibid., 47

¹⁵⁷ Ibid, 46

¹⁵⁸ Ibid., 49

¹⁵⁹ Ibid., 58

¹⁶⁰ Karen Smith (congregational administrative assistant), personal communication with the author, December 21, 2015

¹⁶¹ Fritz et al., 51

¹⁶² Ibid., 46

affiliate membership, were added in 2012.¹⁶³ In 2013 decided to accept non-affiliated, Jewish teens as members of the Youth Group and NFTY.^{164,165}

Some security changes were made as well. The Board approved a security officer in 2012 to be hired for any Temple events where there might be a potential threat.¹⁶⁶ In 2013, 12 panic buttons were installed around the building, internet and cell communications were initiated with a security company, additional security cameras were installed, and a button to open the front doors was installed at the head administrative assistant's desk.¹⁶⁷ In 2014, extra cameras, exterior lighting, and panic buttons throughout the building. It became a standard procedure to keep the doors locked at all times.¹⁶⁸

Awards were given: 2013 Rabbi Bloom was appointed a Trustee for the Community Foundation of the Lowcountry¹⁶⁹ and in early 2014 he was honored by Lowcountry Legal Volunteers for his outstanding efforts in the area of social justice.¹⁷⁰ Later that same year the Outreach Committee received the Belin Award from the URJ. The Award was given for five programs, each serving different populations in the congregation.¹⁷¹

¹⁶³ Ibid., 50

¹⁶⁴ Ibid., 54

¹⁶⁵ Michael Weingarten (former president), personal communication with the author, December 21, 2015

¹⁶⁶ Fritz et al., 49

¹⁶⁷ Ibid., 53

¹⁶⁸ Ibid., 57

¹⁶⁹ Ibid., 52

¹⁷⁰ Ibid., 51

¹⁷¹ Ibid., 57

By 2014 membership had grown to two hundred seventy-three member units – one hundred thirty-four Resident Families, seventy-two Resident Singles and sixty seven Affiliate/Associates.¹⁷² There were fifty-four students in the Religious School, the highest number ever attained. Additional aides were hired to deal with the increased student body.¹⁷³ Rabbi Bloom began *B’nai Mitzvah* family classes. They had, “an unusually large number of *B’nai Mitzvah* in 2012/13/14, i.e., approximately seven.”¹⁷⁴ The religious school had reached the point in 2014 where 80% of our students were from interfaith families.¹⁷⁵ A 2013 outreach project was created to have congregants invite interfaith families to their homes to celebrate Jewish holidays.¹⁷⁶

“The Internet is a tool for witnessing to those who are asking questions about what to believe-an extension of the "seeker church" into cyberspace.”¹⁷⁷ This is where we’re going next. Roof calls it a “Boomer techno-culture” style. The *Temple Tidings* are already online, as are *Small Tidings*, which announce services and special events, as well as *Special Tidings*, which announce births and deaths of congregants and/or their family members.

As CBY continues its expansion into the twenty-first century with twenty-first century technology, a backwards glance can give some perspective of the growth CBY has experienced in the middle of a growing island resort. CBY could be considered as a reflection from a Jewish

¹⁷² Ibid., 57

¹⁷³ Ibid., 53

¹⁷⁴ Ibid., 53

¹⁷⁵ Ibid., 57

¹⁷⁶ Ibid., 53

¹⁷⁷ Roof. Marketplace, 26 (Kindle Edition).

angle of the growth that is happening on Hilton Head Island. Some of its enlargement can be attributed to the growth of the community within which it is held. The population of Hilton Head is experiencing a population spike which may be connected to a combination of its being a retirement destination and a longevity revolution that is being experienced throughout the United States. This could be what is filling the seats of the synagogue. The history chapter of this thesis presents a compelling argument that primarily judicious handling, but also some good fortune, healthy financing, and tremendous community have come together to make the growth of CBY possible.

The music following this chapter, “Akhtsik Er Un Zibetsik Zi” is a Yiddish song by Mark Markovich Warshawsky celebrating a couple’s fiftieth anniversary. As the longevity revolution continues, people will be alive and more couples will be able to celebrate this marital milestone. A fiftieth anniversary is a common reason in CBY for a couple to be called to the *bima* to be blessed and thus an accurate description of many of the congregants’ relationships in the CBY community. The music is not written out, so there is an improvisational aspect to the accompaniment. The singer and the accompanist(s) must work together, understanding the story of the text, to create a performance that is meaningful and honors the spirit of the text. The members of CBY, on and off the board, as well as the clergy, have had to learn to work together over decades as well, listening to each other and understanding each others’ stories to create a congregation that is meaningful for each other and so that they could honor each other.

Lively

The musical score is written in 2/4 time and consists of four staves. The melody is in a key with one flat (B-flat). The lyrics are in Armenian. Chords are indicated above the staff: Dm, Bb, A, Dm, C7, C7, F-A7, Dm, Gm, A7, Dm, (A), and Dm.

Staff 1: S'iz haynt e - ku - rst ga - vo - m fuf - tsak vor, Vi zay

Staff 2: la - bn zikh in cy - nem dos al - - - ta - - - por. Zay

Staff 3: hn - bn zikh ge - al - tert, kukt - - - aykh - - - tsu -

Staff 4: Akh - tsak nr un zi - be - tsak zi.

Chapter 3: The Evolution of the Music of Congregation Beth Yam

The music of worship can create a spirit of expectancy, it can celebrate, it can reinforce a message, it can connect different events in a service, it can liberate emotions.¹⁷⁸ Music can also be instrumental in doing the exact opposite. Not much was written in CBY literature about their music. Since 2009, when Rabbi Bloom began his tenure, CBY hands out a *daft t'fillah* which they call the *Shabbat Tidings* that announces musical settings of prayers, the composer if it is known, and who will be leading the singing. Rabbi Bloom states, “It is about engagement. Following along even if it is just listening or singing is crucial.” The music grew with the synagogue. This chapter touches on who the music leaders were, their style, and chronicles how the music has changed. This chapter documents for the first time the musical timeline of CBY.

There was no musical instrumentation at CBY until Student Rabbi David Holtz led services with his guitar. The congregation agreed that the music was a welcome addition to the service and decided that it should be professional, or at least semi-professional. The only way the congregation could accomplish this in the early years of the synagogue was to pay non-Jews to sing. “The cantorial soloists were Protestant looking and pronounced the Hebrew like non-Jews.”¹⁷⁹ Nancy Pattison was one of the first non-Jewish soloists.¹⁸⁰ She had had some experience in a Pittsburgh Synagogue, so she knew Hebrew, or at least could sing it transliteratively, and had a big dramatic voice.¹⁸¹ Pattison was joined by Claire Powell, a lyric

¹⁷⁸ Warren, 270-272

¹⁷⁹ Joseph, interview

¹⁸⁰ A Urato, interview

¹⁸¹ Jaquely Schmidt (former cantorial soloist), interview June 12, 2015

soprano, and Davis Bingham, a bass baritone, who at one point had won a Metropolitan regional audition. Bingham also had some experience singing in temples.¹⁸²

During 1993, a singing group of twelve to fourteen congregants was established to, “promote greater participation and understanding of the musical portions of the services.” The piano accompanist at the time was Betty Purdy,¹⁸³ a devout Catholic and a fierce supporter of Jewish music and customs. She was at the piano at CBY until 2007.¹⁸⁴

At the time, CBU only had two services a month, but beginning in the spring and summer of 1993, Pattison started becoming involved in community theater, so she wasn’t always available on Friday nights. Paula Flink approached Rabbi Levy and recommended Jaquey Schmidt. Schmidt, who sang an audition a cappella was quickly hired as the soloist, and then coached with Pattison on the Hebrew.¹⁸⁵

In 2000, Rabbi Koplan decided that *Kol Nidre* should only be sung by someone who is Jewish.¹⁸⁶ This was before the 2012 board decision to only have Jews lead prayer.¹⁸⁷ That first year after the policy decision Al Balkin, a professor emiritus of music at Western Michigan University¹⁸⁸ who had by then moved to Hilton Head where he and his wife were members of the

¹⁸² Schmidt, interview

¹⁸³ Fritz et al, 19

¹⁸⁴ Felicia Pascal, email to author, December 17, 2015

¹⁸⁵ Schmidt, interview

¹⁸⁶ Ibid.

¹⁸⁷ Fritz et al, “History”, 25

¹⁸⁸ Rabbi Bloom, email to author, January 3, 2016

synagogue,¹⁸⁹ sang *Kol Nidre*, which up until then was sung by Bingham. Balkin was a very good musician and a pianist. As a congregant described him, “Al wasn’t a great singer. Al was a crooner. He used to drive Betty (the pianist) crazy because he never counted, and he never came in when he was supposed to.”¹⁹⁰ “He was doing night-club stuff at restaurants, like Tony Bennet and he would do a concert on Gershwin on tunes. He didn’t know about Jewish music and didn’t have a grasp of Hebrew.”¹⁹¹ His interpretation of *Kol Nidre* was not received well that year.¹⁹²

Balkin established a choir, “The Beth Yam Singers” in the summer of 1999 to participate in High Holy Day services with Rabbi Koplin.¹⁹³ He next put together a chorus to sing to learn the music of *Gates of Song*.¹⁹⁴ The *Shabbat* service March 17, 2000 featured the Hilton Head Choral Society led by Mary Green.¹⁹⁵ Green was another member (and still a member) and when she was first hired she was conducting the Hilton Head Symphony orchestra and an orchestra in Philadelphia.¹⁹⁶ She converted to Judaism when engaged to her husband, Howard. In 2005, Mary started leading the High Holiday choirs.¹⁹⁷ Her influence on the CBY music is still felt today.

¹⁸⁹ Joseph, interview

¹⁹⁰ Schmidt, interview

¹⁹¹ Joseph, interview

¹⁹² Schmidt, interview

¹⁹³ Fritz et al., 23

¹⁹⁴ Schmidt, interview

¹⁹⁵ Fritz et al., 24

¹⁹⁶ Pascal, interview

¹⁹⁷ Joseph, interview

A music committee was started in 2003. This was the first time that someone, besides the person who was singing and the rabbi, had input into the music. Mindy Shea, another non-Jew, was the first chair.¹⁹⁸ Felicia Pascal later took it over. Felicia is passionate about music. She made the music a more significant part of the business of the congregation.¹⁹⁹ Pascal is highly organized. Because of this, she has been able to create regular *Shabbat* choir and High Holiday choir rehearsals, and she was instrumental in hiring all of the musicians at CBY today.

In March 2001 Balkin led his first *Shabbat* jazz service.²⁰⁰ Some people loved his services for their updated sound, but others critiqued his pronunciation of the Hebrew. and the liberties he took with the liturgy (singing morning liturgy in an evening service, for example).²⁰¹ As well, people complained about the length of the service because he also improvised with his little trio in between what the service called for. However, there were those in the congregation loved it. When Rabbi Covitz started, he heard Jazz *Shabbat* and didn't like it. He suggested that it should be done as a separate concert, but Balkin said that it was a service. Balkin also wanted all his musicians paid at union salaries. Covitz balked at both suggestions. Balkin had health problems, so he resigned as a soloist. Once Balkin retired, and Bingham left there were two positions open. Judy Bluestone announced that she wanted to sing.²⁰²

¹⁹⁸ Joseph, interview

¹⁹⁹ Joseph, interview

²⁰⁰ Ibid., 25

²⁰¹ Joseph, Interview

²⁰² Schmidt, interview

At that point, Schmidt and Leon Rivshin were singing. Rivshin did the children's services on Sundays on guitar and sang mostly camp melodies. The children were comfortable with him and they all wanted him to sing at their *b'nai mitzvah*. There was a push for the congregational soloist to be a good song leader and for the congregation to sing. Schmidt did not sing many congregational melodies and didn't feel comfortable song leading or teaching during prayer. She also described the sound-system at the time as sub par.²⁰³ It's difficult to sing well in a congregation of people who don't hear well with an application system that is unreliable, she maintained, so the sound system was updated with the new building.²⁰⁴

Serena Applebaum was a daughter of two congregants. She sang with a beautiful voice²⁰⁵ and played guitar.²⁰⁶ She has since moved north, is part of the HUC cantorial certification program and is working in a synagogue as a soloist.²⁰⁷

for the High Holy Days in 2010, Paul Elgin conducted the choir and Lauren Stuligross accompanied²⁰⁸ In 2011²⁰⁹ Pascal asked Richard Feldman, the manager of the Hilton Head Community Theater if he knew any musicians, especially guitar players. Feldman recommended

²⁰³ Schmidt, interview

²⁰⁴ Kimbell, interview

²⁰⁵ Joseph, interview

²⁰⁶ Schmidt, interview

²⁰⁷ Joseph, interview

²⁰⁸ Pascal, interview

²⁰⁹ Fritz et al, 46

David Kimbell²¹⁰ who he had never been exposed to Jewish music before.²¹¹ Judy Bluestone, one of the soloists with Schmidt, gave Kimbell Craig Taubman's book *Friday Night Lights* and a popular source of children's music, *Manginot*.²¹² Bluestone didn't mind when Kimbell chimed in, but Schmidt when Kimbell sang with her because it threw her off.²¹³ Kimbell had some adjusting to do, but managed because of his incredible musicianship and dedication to the congregation. He has been an assist to CBY and is loved by the congregation.

Bluestone and Schmidt became the soloists. Rivshin sang with the religious school on Sundays and at one family service a month. Bluestone and Schmidt split High Holy Day services. They would do alternate services and the next year they switched services.²¹⁴ Most of the music sung at services came from Gates of Song and the *Shabbat* Anthology. Bluestone and Schmidt had a free hand in what they sang. Mary Green, the choir conductor, selected High Holy Day music and went over it with Rabbi Covitz. On most Friday nights soloists were given a list of prayers and the soloist would pick the settings. Bluestone would occasionally do new things and Schmidt would often get copies of what Bluestone sang.²¹⁵ Bluestone had a broader musical background than Schmidt who knew only the music that was just done at CBY. Schmidt liked the more classical Reform music while Bluestone liked to sing folk tunes from disparate cultures as well as some Sephardic melodies that she introduced. Schmidt would routinely raise things up a

²¹⁰ Kimbell, interview

²¹¹ Joseph, interview

²¹² Kimbell, interview

²¹³ Schmidt, interview

²¹⁴ Schmidt, interview

²¹⁵ Schmidt, interview

whole step or even a minor third so that the congregation complained that Schmidt sang too high, but what they actually heard, according to David Kimbell, was a lighter, higher sounding voice than Bluestone.²¹⁶ The congregation wanted to sing, and the lighter, higher sounding voice could have made it harder to feel like they could follow along.

With the beginning of Rabbi Bloom's tenure in 2009, the structure of the music organization started to change. He started holding music meetings on Wednesdays primarily to discuss the music of the service, but also to discuss the music of other temple events, as well.²¹⁷ The music needs to be directly tied to the events of the community and the world at large. Times of great celebration should have a service with upbeat music to reflect the occasion. Times of sadness, world tragedies, are not times for an entirely upbeat service. There needs to be a moment of quieter reflection. The High Holy Day music continued to develop. When Bluestone announced her retirement,²¹⁸ CBY went through an audition process to find a replacement.²¹⁹

Adriana Urato, the current soloist, started in 2012.²²⁰ She is a math teacher at Hilton Head High School but had sung in community theater when she was younger and had joined the *Shabbat* choir with her mother, Debbie Urato. At first, she would sing either with Bluestone or with Schmidt, who joined (pianist) Betty Purdy in mentoring her until she was able to sing services on

²¹⁶ David Kimbell (current music director) June 12, 2015

²¹⁷ A Urato (Congregation Beth Y am soloist), interview, June 12, 2015

²¹⁸ Schmidt, interview

²¹⁹ A Urato, interview

²²⁰ Fritz et al., 49

her own.²²¹ Larry Mercer, the choir director at the High School, started in 2012. Because Urato and Mercer both worked at the High school, they were able to practice there.²²² When Schmidt retired Urato took on more responsibilities, including Boker Tov, the religious school service. Her daughter, Elaina, started playing guitar for it in 2015.²²³

There seems to have been a flurry of activity in 2013 around the synagogue music. Betty Purdy retired in early 2013.²²⁴ The pianist after Purdy was Steven Branyon, the music director at All Saints Catholic Church.²²⁵ A music fund was established for music direction, sheet music and an accompanist which were all set in place to organize and developing a *Shabbat* Choir pilot program within CBY. This new choir was at several services other than those associated with the High Holy Days²²⁶ and continues to provide choral music today. The congregation purchased a Yamaha N1 electric piano.²²⁷ The first student cantor, Nancy Dubin, sang at services in August, 2014. She is the first Cantor to have served any of the low country.²²⁸ Tom Tiehel, the current accompanist, started in August, 2015.

The culture of a synagogue is reflected in the music used for worship. CBY's musical style has changed along with the rest of its worship style, which can also be seen as an illustration of the

²²¹ A Urato, interview

²²² Ibid.

²²³ Ibid

²²⁴ Schmidt, interview

²²⁵ Pascal, interview

²²⁶ Fritz et al., 51

²²⁷ Ibid., 54

²²⁸ Michael Weingarten (former CBY president), interview, November 7, 2014

greater culture within which it is found. This thesis chapter follows the changing faces and the changing shape the music has taken since guitar music was first introduced to CBY in 1986. It is a relatively short history, but in that small amount of time, synagogue music has undergone a transformation, as guitar-led folk music from the camps filtered into the home synagogues and CBY has followed the trend. Even with the proportionately low number of camp-aged congregants compared to the average age in this synagogue, CBY has felt the shift and has embraced it.

The music of CBY has changed from singing mostly Classical Reform with a soloist to a more congregational-melody friendly sound. John Lennon and Paul McCartney wrote “In My Life” as a love song. I used it in my recital to introduce “Akhtsik Er Un Zibetsik Zi” because it was a similar theme, but also because the musical group, The Beatles, were emblematic of the music of the Baby Boomer generation who changed the sound of Baby Boomer music and helped introduce a new musical genre. Because of the Hellenistic nature of the Jewish culture, Jewish liturgical settings changed and not just in the camp movements with their youth; as the Baby Boomers aged, they brought their folk/rock/pop sound with them. The music of the synagogue will be forever altered because of the influence that the music of groups such as the Beatles had on our congregants.

It also seemed fitting to use this piece because CBY the name of the synagogue building on Hilton Head Island as well as the congregation, itself. I was amused that “In My Life” talks about place first, then community. Often, people find the building of CBY before they meet a community member. Many people have commented that they are struck by the beauty of the

building first, then the welcoming nature of the people. If the music of a worship service can speak volumes about it's community, then this song, in a way, describes musically the route that people enter the CBY community, first the place, then the people. Written in 1965, this song insightfully describes a phenomenon of nostalgia with surprising accuracy that this community experiences because of the longevity revolution the Great Generation and Baby Boomers are encountering now.

IN MY LIFE

Words and Music by JOHN LENNON
and PAUL MCCARTNEY

Moderately

mp

F **C7** **F**

C7 **F** **Dm** **F7**

Bb **Bbm** **F**

Dm **F7** **Bb** **Bbm** **F**

There are plac - es I'll re - mem - ber all my
But of all these friends and lov - ers there is

life, _____ though some have changed. Some for - ev - er, not for
no - one com - pares with you. And these mem - 'ries lose their



bet - ter; some have gone _____ and some re - main. All these
mean - ing when I think of love as some - thing new. Tho' I

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





(1.) plac - es had their mo - ments with lov - ers and friends I
 (2., 3.) know I'll nev - er lose af - fec - tion for peo - ple and things that

still can re - call. Some are dead and some are
 went be - fore, I know I'll of - ten stop and think a -

liv - ing, in my life I've loved them all.
 bout them, in my life I love you more.

To Coda ♪

N.C.

gvd

In 18th century style

Chapter 4: The Destination *Bar-Mitzvah* Ceremony

This chapter was written as an example of a self-assigned community experiment that CBY agreed to participate in when given the opportunity, one experiment of many that CBY has tried in an attempt to capitalize on their location and raise income. In some aspects this was an experiment that worked successfully. The *bar mitzvah* family had an uneventful *bar mitzvah* ceremony. In some aspects, this could be consider a typical *bar mitzvah* ceremony experience, there was some discomfort within the family that might be expected with an multi-religious family and a service with many non-Jewish guests. From other angles, it is clear where boundaries need to be set and clear expectations need to be explained for this to have been a success, or perhaps to have a similar ceremony in the future run smoother. This destination *bar mitzvah* ceremony also highlights congregational issues, such as communication failures and unexplained expectations, and it accentuates strengths such as CBY's willingness to experiment. This ceremony describes how the congregants of CBY adapt to a new situation, as well as how the leadership leads when the footing is unfamiliar.

This was a first for the congregation. The Karcher family decided that they wanted to have a bar mitzvah at the grandparents' congregation. I later found out that the reason they wanted to change the city (they were from Atlanta) was that they were conservative and the father, Ken, was not Jewish. This was their second son of three. At the last *bar mitzvah*, for their now 14 year old son Thomas, Ken was barely mentioned as a family member. Ken was tremendously supportive of the whole process. I could imagine how uncomfortable this could have been for Ken and the rest of the family. Otherwise the Karchers were very involved with the community,

they liked the rabbi, and they didn't want to switch congregations. Having a destination *bar mitzvah* ceremony at Hilton Head Island seemed like a perfect solution.

CBY was excited that this could be a source of revenue for the congregation. They had never thought of themselves as a destination for a *bar mitzvah* ceremony. Certainly people chose Hilton Head Island for destination weddings, but a destination *bar mitzvah* ceremony, to most congregants, means that the family will be traveling to Israel. People voiced their discomfort, sometimes among themselves, sometimes to the clergy. They agreed that the revenue is always helpful and hoped for the best.

I first met the Karchers by email. Typically the *bar mitzvah* service is the same for every kid. I was told by the music director that I could make all the changes I wanted in other services, but not in the *bar mitzvah* service. I spoke with the Rabbi and explained that Charley, the *bar mitzvah* boy, and his family may be familiar with other musical settings for prayers and I wanted this day to be as comfortable and enjoyable as possible - so that it could be as prayerful as possible for everyone. I received the rabbi's blessing, and I asked the secretary for the contact information for the family.

I emailed the mother, Sharon, explained what I wanted to do, which was sing through a bunch of choices for prayer settings and have Charley (and Sharon) choose which ones he liked the most. I told Sharon that I understood how stressful a *bar mitzvah* service could be - Andy and I had just had our third. I also explained that my goal was to create a personal service of music they loved so that they could be comfortable and maybe even enjoy the day! Sharon had never heard a

cantor do this before and was intrigued. We agreed on a time that we could Skype or FaceTime, and at the appointed time I received a phone call that Sheryl was running late.

About an hour after the appointed time, we finally connected over FaceTime. I asked Charley immediately what his favorite songs were. He said the typical, “I don’t know.” (I was thinking HOW could you not know what your favorite song is?) I asked him if he liked Pharell Williams’s “Happy” because I already had an arrangement for that. He said, “No, ma’am.” (The Karchers really were from the South!) I asked him if he liked “Bad Day” as well, which granted me another, “No, ma’am.” He then, and I believe it was partially out of self-defense because I told him I was putting the last prayer to it and he would have been embarrassed by my other suggestions (as per my teen-aged boys), gave me a list of what I later realized were mostly rap songs, and with lots of inappropriate words. I think if they were my favorite songs I would pretend I didn’t know what my favorite songs were, either! Neither Sharon nor I knew any of his favorite songs, and once I started finding them on YouTube I realized why I didn’t know them. For the record, both of my sons love Charley’s favorite songs too. So my kids are on the same musical level, and if this is a sign of being out of touch, then I am just as bad!

Sharon, Charley, and I then proceeded to plow through the services. I sang every prayer setting I knew for every prayer that we were scheduled to sing. I also checked in with Charley and made sure he said he was comfortable with every prayer he was responsible for. There were a few that he said he was doing that he didn’t feel totally good about. I told him I had his back. My job was to make him look like he was a Jewish scholar. There was one prayer which I was told he was going to read. He saw it too and said he didn’t know it. It was too late for him to learn it and I

saw the panic on both their faces. I told him I was just going to sing it and gave him some choices. I reassured them both that it was common to miss a prayer or two, and if the rabbi got upset, we'll just say that I messed up and did it by mistake and of course Charley knew that prayer. Both he and his mother were relieved.

We finished choosing music for the service, and Sharon told me that she was incredibly touched that I spent so much time with them. It was a little over an hour. I wish I remember the words she used, but she made me feel the appreciation and she was really genuine about it. That night I emailed the music director the new order of service, and I was met with horror! I received an angry email back and I had to explain that the rabbi said that it would be okay to do that to the service because the kid didn't go to our religious school and didn't attend our Sunday morning service, so he wouldn't know our typical musical choices. I explained how I gave the family choices by singing settings of prayers and letting them choose. He'd never heard of that before. He approached the rabbi, and found out that I did indeed ask first, and he got the music I sent him for the accompanist. I was reminded that just like any other work place, I need to alert everybody about any potential changes - even if they don't happen - so that if the change happens, that change is the only thing everyone has to adapt to - not the change and a surprise that any change is happening in the first place.

On Thursday night I arrived in Hilton Head. I have a box of things that I keep in the Temple office so that I have less things to pack. I went into the Temple, and was greeted by an exhausted rabbi. We discussed the dynamics of the *bar mitzvah* ceremony, who was Jewish, who was not. We discussed the dynamics of the family with the congregation. Typically the *bar mitzvah*

mother would be called up at this service to light the candles and the *bar mitzvah* father would be called up for *Kiddish*. Typically the *bar mitzvah* kid would lead the prayers that he knows that are the same as the morning prayers. The family had other ideas about what they would be doing Friday evening and they had planned a large “rehearsal-type” dinner on Friday night which was scheduled during regular *Kabbalat Shabbat* Services. I learned at services on Friday night that the congregation was miffed! The congregation had to find last-minute replacements for those honors. I heard several people complaining at the *oneg* on Friday night, some directly to me, others were just venting their dissatisfaction clearly within my hearing, possibly for me to hear, as well.

On Friday mornings I typically Skype a voice lesson at 10:00. I did not that morning, I was busy interviewing people for my thesis. When my interview was finished I wandered into the sanctuary and the maternal grandparents (Bobbie and Larry Greenberg), the parents, all three boys (Johnny, 10 is Charley’s younger brother), and the rabbi were all standing around the open torah at the *bima*. Ken was wearing a polo shirt and khakis, Sharon was wearing an off-white lace dress and high-heeled wedge espadrille sandals. I noticed how slim she was. The boys were wearing dress shorts and polo shirts. The Rabbi was wearing slacks, a brightly colored solid pink button-down shirt. I was wearing a polo shirt-dress. Charley was practicing the torah readings and the family was practicing taking their turns with the blessings before and after. They were walking through the choreography. The family had been struggling through the blessings. I learned by listening that they were not singers. I think only Sharon stayed on tune. I was reminded how courageous it is to sing in front of all your friends and family when you aren’t good at it. I decided that I liked them even more.

The rabbi had me sing the blessings. The grandparents immediately each took me aside and offered me a job in LA. I explained that I don't get ordained until May 8, 2016 (between 9-12 in the morning) and that even after ordination I can't move because of Andy's position and the kids' school. They insisted that they will remember when I'm free to move and that they would offer me a position again.

Larry was scheduled to chant an aliyah. His cantor transliterated the aliyah and sang it for him. He said was able to sing along with the recording. He was unable to do it on his own. I took a picture of the torah and printed it out so that he could practice that day. He said he didn't need it. Bobbie took it and thanked me. Sharon walked over to me later and thanked me, as well.

Charley's older and younger brother were bored and play fighting. They were mostly quiet, their giggling was barely audible. Larry moved towards the back where the boys and I were and started lobbying my for that LA job. I thanked him again and said something like, "maybe in about 5 years when my kids are all done with school and I'm freer to travel." He then told me that he was in charge of *havdallah* and he asked me if I would lead it with him. I asked for some basics, like when and where, and he said at the *bar mitzvah* party, and said he will be sure that I knew when and where.

Finally, rehearsal was over. Sharon told me that she wanted to invite me to the party they were having Saturday night. She said she had an invitation for me and she forgot to bring it to the rehearsal but she will try to remember to bring it to the service on Saturday. The family left, I went into another interview.

The next morning I arrived at the synagogue about an hour and a half before the service started so that I could warm up in time. The family started streaming in about 45 minutes before the service started. Ken, Charley, and Charley's two brothers wore dark suits. Ken did not wear a kippah but Johnny did. Johnny also wore a black bow tie. The 007 jokes happened. Sharon wore a white tailored dress with a matching blazer. I had a mostly white dress with some flowers under my black robe and tallit. I wear a wire kippah. A congregant could only see my bone shoes. The rabbi took off his suit jacket to put on his robe and tallit. He prefers a Sephardic style kippah.

They were quite busy with the photographer when the rabbi told everyone that they were going to be in the torah pass and had everyone come up to the *bima* to learn the choreography. Bobbie was wearing an off-white tailored suit-dress and expensive jewelry that I could spot from the back of the sanctuary. Larry wore a dark colored suit and a muted tie. Paul and Terry Karcher, the paternal grandparents, looked strangely out of place in his brightly colored suit and her brightly colored but shapeless dress. The rabbi told each family member where to stand and explained what they were going to do.

Pictures continued and Charley, Ken, Sharon, the rabbi and I went into the rabbi's study. The rabbi explained how our job was to make sure that Charley is as comfortable as possible. He reminded Sharon and Ken how amazing it was for them to hold Charley for the first time and how much love they had for them. Sharon and I got teary. We talked for a few more minutes and then the rabbi and I moved to the *bima* and the family went into the congregation.

I was so excited by this point that I remember the butterflies in my stomach. Most of the people in the synagogue were not Temple members. As a matter of fact, aside from the people

presenting gifts to the *bar mitzvah* boy, the temple president (who read the announcements) and her husband, and the rabbi's wife, there were no people from the Beth Yam community. Well more than half of the people in the sanctuary that morning were not Jewish. It also seemed apparent to me by the smiles in the congregation, and the willingness to play with the *Mishkan T'fillah's* opposite pagination that they wanted to participate. Every time a prayer setting had a, "Yai, dai, dai," a, "lai, lai, lai," or similar refrain I let them know. They always were game and participated. The rabbi peppered the service frequently with education - he even had the congregation repeat some Hebrew after him. Again, they always participated, they continued to smile.

Charley read what he was prepared to read, he was prepared to read his torah *aliyot*. All the people and groups who were called to say blessings before and after had at least one person who could stammer their way through it. Larry never learned his part. Later he complained that he really never had any uninterrupted time the day before. The rabbi quietly fed him every word and Larry said it louder. No one reprimanded Larry. No one embarrassed him. There was just support for a man who did his best and climbed out of his comfort zone. Everyone congratulated him. Larry looked relieved to have finished it. I was reminded in what order priorities could be arranged. It was an excellent learning for me.

After the *bar mitzvah* speech, and the rabbi's speech, different heads of committees came to the *bima* to present Charley with gifts. No one looked particularly comfortable to me. Most people's words included, "although I don't know you well," or, "I hope to see you here again." There's a difference when there's a relationship. This kid didn't have one with any of these adults. He

didn't know who any of them were. I think some of the adults were also still miffed that the family hosted a rehearsal-style dinner during *Shabbat* services the evening before.

At the end of the service, I said; "Charley and I were talking about the music for Charley's *bar mitzvah* service. I asked him, "what's your favorite song. We'll put "*Adon Olam*" to it." So...he actually gave me a list. It turned out to be a list of cantorial challenges. This is not your regular "*Adon Olam*". It has been retrofitted.

I put "*Adon Olam*" to Charlie Puth's "See You Again" which was one of the list of challenges that Charley gave me. It meant that I had to rap a lot of "*Adon Olam*". I was nervous about the rabbi's reaction. The accompanist was the choir teacher in the local high school and accompanist for most of the high school events. The school had just put on a talent show the weekend before where some students sang "See You Again" so he knew the music already and was also singing along. Charley's school friends and hockey friends all sat in the back row. Throughout the service they were extremely well-behaved. At some point during "*Adon Olam*" they all raised their arms and were waving them to the beat. I looked at the family and they were too. When I looked up in the end (I had to really focus on what I was doing because I had never rapped in Hebrew before) the whole sanctuary's arms were up and they were swaying and clapping. Sharon was crying. The rabbi looked pleased. I was relieved.

The family held a kosher-style *oneg* and the entire group slowly went to the social hall which is attached to the sanctuary. Some people immediately went to the buffet and started serving themselves until the rabbi announced that we were going to say *kiddish* and *hamotzie* and other family members shooed the early buffet-goers away from the food. It took a while, but grape

juice was handed out and we sang *kiddish*. Then all the little kids held on to the *challah*, we said *hamotzie*, and we had a CBY-traditional tug-of-war/*challah*-splitting moment. We could finally eat.

I was starved. All I wanted to do was push to the front of the line and eat, but people kept stopping me and telling me how moved they were by the service, how they didn't know that Jewish music could be fun, beautiful, etc., and I was gratified. I also received two more job offers from the maternal grandparents. At lunch Sharon gave me an invitation and she asked me if I'd lead *havdallah*. I agreed, and thanked her for inviting me, and I left the synagogue for the beach.

The party was called for 7. Sharon told me that she wanted to "do *havdallah*" at 7:30. I arrived at the party at 7:35. When I found Sharon and Larry, neither of them had thought about *havdallah*. I found the head caterer and we figured out a table. I asked the DJ's if I could borrow a mike. Sharon wanted to do *havdallah* outside, but it was too windy because we were right by the ocean. Sharon insisted so I suggested she light the candle and see how it did outside. We set up indoors on the dance floor. Larry wanted to introduce *havdallah*. He did so by saying something about getting everyone in to the dance floor loudly into the mike until they gathered inside. I reintroduced *havdallah* by explaining that *Shabbat* is a sacred day, and a separate day from the rest of the week. It's a sweet day, so we sip the wine, and pass the sweet spices to remember for the rest of the week how sweet it was, and this ceremony ends the sweetness of *Shabbat* and ushers in the rest of the week. I started singing and there were enough Jews that knew it that a bunch of people joined in. We sang it together, especially the *lai lai* parts. The group really

wanted to participate and they tried their best with the Hebrew (I shouted it out phrase by phrase before I sang each phrase) and I was surprised how many people knew *Eliyahu* words.

At the end I handed the mike to the DJ's. They said they watched other people try to get people to join in before at other Jewish *bar mitzvahs* (what other kind of "*bar mitzvahs*" are there?), but this is the first time people joined in. I thanked Merri Arian in my head and told the DJ's that I'm in school to be a Cantor - which is like a Rabbi that sings. They said they thought rabbis were supposed to be men. I explained that I wasn't one but I still could be a cantor, or a rabbi if I decided that I would like to go to school for the better part of the rest of this decade.

Although Bobbie and Larry were members of the congregation, they were not active members of the congregation. They either did not know the *minhag* or they didn't care. I would assume that they didn't know. It was as if the congregational space was rented out for the morning, and the congregation's *minhag* was to not attend. There is a divide anyway in this synagogue that will be discussed in greater depth in chapter 5. Put simply, the children do not attend services unless it is specifically a family service. When the congregation announces a family service many of the regulars skip that evening and do something else. This was a community event, but not for the Hilton Head CBY community, just for the Karcher community. Perhaps the member turn-out would have better had the family attended services, and possibly if they had sponsored the *oneg* and if they spent time at the *oneg* afterwards, chatting with congregants. That is not what happened. As far as I could see, this was simply a source of revenue for CBY.

I could sense everyone's discomfort. The paternal grandparents were uncomfortable because the service was in a different religion and language, the maternal grandparents were uncomfortable

because they were not part of a community they are members of. The congregants acted as if they had been “bought”; they behaved as if their *bar mitzvah* family was intentionally slighting them by scheduling a family dinner Friday night. I think in the end the congregation will agree to do another destination *bar mitzvah* ceremony, but they might implement more boundaries to ensure that they as a congregation and the *minhagim* of the congregation don’t seem or feel “cheapened” by the experience.

Successful roles and *minhagim* in synagogues sometimes begin as planned experiments. CBY had been presented with an unusual opportunity because of their location. This destination *bar mitzvah* ceremony was a family solution to a complex community issue in their home town. It also was an idea to generate additional congregational income. This *bar mitzvah* ceremony afforded the researcher with a unique opportunity to witness first-hand how the CBY congregants and leadership behave under the stress of a novel experience. It was a congregational behavioral snapshot to which a researcher is often not privy, less that a researcher has an opportunity in which to play a considerably large part. There were successes in this experiment as well as lessons learned. The family of the *bar mitzvah* boy was happy with the ceremony and did not seem to notice any of the congregational displeasure; they even attended *Rosh HaShanah* services that September. The leadership learned that they need to spell out the expectations better and that communication needs to take many forms - especially when they are working with a visiting family or a group who they do not know well.

The music following is the exact sheet music I used for this destination *Bar Mitzvah* service.

After listening to all of the choices Charley had given for favorite songs, this one sounded the

most “singable.” This is how the words to *Adon Olam* sounded that morning in CBY. This is an example of how modern music might be adapted to bridge two worlds; this includes the music of the *Bar Mitzvah* and his contemporaries and family, and it includes the world of the congregation that may not know that music, but they know the text of *Adon Olam*.

SEE YOU AGAIN

Words and Music by
ANDREW CEDAR, JUSTIN FRANKS
CHARLIE PUTH, and CAMERON THOMAZ

Moderately slow $\text{♩} = 80$

Bm7 D Gsus2 D A

mp

Bm7 D Gsus2 D Bm7 D

A - A don o lam - a

G D Bm D G D A

sher ma-lach b' te rem kol y' tzir ni-vra- L' L'

The musical score is written for piano and voice. It begins with a key signature of two sharps (F# and C#) and a tempo of moderately slow at 80 beats per minute. The piano part features a steady eighth-note accompaniment in the right hand and block chords in the left hand. The vocal line starts with a melodic phrase in the first system, followed by a series of notes in the second system. The lyrics are in Hebrew, with some words written in a stylized script. The score is divided into three systems, each with a key signature change indicated by a double bar line and a sharp sign. The first system has a key signature of two sharps, the second system has a key signature of one sharp (F#), and the third system has a key signature of no sharps or flats (C major). The piano part continues with the same accompaniment throughout, with some changes in the left hand to support the key signature changes. The vocal line continues with more notes and lyrics in the third system.

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Bm7 D G D A

et- na — a'sah — v' chef-tzo kol, a —

Bm7 D G D To Coda ♢ G D

zai Me-lech — sh-mo ni — kra sh — mo ni — kra.

Bm D A Gmaj7 D A

V'a-cha rei kich lot ha-kol L'va do ym leh no — ra. —

Ooh, — ooh, —

mf

Bm D A Gmaj7 D A

v' hu ha-yah v' hu ho-veh v' hu yik-yeh, b' tif-a-rah.

ooh, ooh,

Bm D A Gmaj7 D A

v' hu e-chad v' cu shai-ni i' ham-shil lo i' hash birah.

ooh,

Bm D A Gmaj7 D

B' li rei shir B' li tach lit v' lo ha-oz v' ha mis rach

ooh.

Bm D A Gmaj7 D A

v'hu e-li v'Chai go-a-li, v'tzur dev li - b' eit tze-rah

Bm D A Gmaj7 D *D.S. al Coda*

v'hu ni - si u - ma nos li m na ko - si b' yom ek-ra (D) A - A

Coda G D Bm7 D A

mo ni - kra. Ooh — Ooh —

G D A Bm7 D A G D

Ooh —

Bye!

Bm D A Gmaj7 D A

B'ya-do af ka ru-chi b'eiti-shan v a-i rah.

Ooh, ooh,

mf

*Till double-bar

Bm D A Gmaj7 D A

v'inta chi g'vi ya ti, A-do nai li v'lo i-ra—A—A

ooh, ooh,

Bm D A Gmaj7 D A

ooh, ooh,

8

G(add9)

A - A

Bm7 D Gsus2 D

don o - lam — a - shér ma - lach b —

Bm7 D Gsus2 D

te rem kol y' tzer niv rach L' L'

Bm7 D Gsus2 D A

et na a. sah v' chet tzo kol A —

Chapter 5: A Continuing Evolution - Growing Pains and Plans

Sometimes growth is exhilarating. Sometimes growth feels natural and comfortable. Sometimes growth is painful. The oldest Baby Boomers are starting to retire. Because CBY is located in an island retirement resort, it is surely about to experience a growth spurt. There has been some speculation about how the building, “could get bigger this time,” by more than one (anonymous) congregant. No real conversations have been had, let alone plans drawn. There are four related issues that CBY is working on, however: balancing the needs of long-time members with those of newer ones; attracting new members in a non-intimidating manner; physical musical infrastructure; and intergenerational integration.

The prototype CBY congregant was very successful in his working life. Property is very expensive on Hilton Head Island. One must be financially comfortable to have had bought a home on the island. This particular group of retirees has plenty of time to pursue whatever recreational activities they choose. Volunteering at the synagogue, then, is something they can do without any financial worries.

“Elders can shine light on the path ahead for individuals and the community with insights gleaned from the road behind. Their accumulated perspective can be a boon for the work of organizing the congregation. New challenges can be confronted with guidance from past experience.”²²⁹

²²⁹ Friedman, 194-5

As well, because they were so successful, they have brought those organizational skills to the synagogue volunteer management. It is no surprise that a synagogue this young is as organized as it is. The best and the brightest have retired here. This is a new synagogue where a member can, “make a mark,” easier than in a more well-established community; and typically, people who retire here are already successful leaders with a lifetime of successful leadership experience; people are generally engaged here, therefore -- passionate about how they want to build this community. Sometimes this has resulted in strife. Some presidents have quit. Some members have resigned. As an example, a grounds decision was made about playground ground covering. It went against a founding member’s recommendation. The founding member (who is also a teacher) did not quit or resign, however she has steadfastly refused to allow her religious school class to go outside to play in that playground. It has been difficult for the current leadership to balance the needs of the newer members with those of the members who have been part of the community longer. It doesn’t always mean that someone must come out a winner and the other a loser, but sometimes that’s exactly what happens.

At *bat/bar mitzvah* and beyond, every adult member has a printed, magnetic name tag; there is a drawer in the foyer and every member knows to pick up his or her name tag upon entering the building for a worship service and replace it at the end of the service. Every visitor is given a name tag sticker which makes visitors easy to spot, but this may create an insider/outsider environment. It is unclear if an insider/outsider environment is inherently a good or a bad thing to have. In a congregation located in a resort, it is a given that there will be visitors; I have never attended a CBY service without at least one visitor. Outreach begins as soon as a visitor reaches the front step, or even earlier, for instance, when the perspective new member drives into the

parking lot or sometimes even earlier, with the first perusal on a website.²³⁰ Certainly the locals are able to distinguish who the visitors are, but even more helpful, the visitors know who the members are to approach them for information, from the smaller questions about where to find a rest room to the larger questions of how to become an associate or an affiliate member. This has been helpful towards the financial solvency of the congregation.

This thesis had an original bias that there might be a point where community outreach feels intrusive. During announcements at the end of every service, the *bima* honoree asks for visitors to please stand so that the congregation could know to greet them after the service. Most visitors gamely stand and introduce themselves and sometimes a spouse or other family member and say where they are visiting from. Some visitors look uncomfortable doing so. There are arguments for both sides of the debate, some who feel this practice should never be done, and who feel this will “scare away the unchurched,”²³¹ yet for CBY, it is a practice to which people have not objected loudly. The board has developed board protocols for greeting visitors²³² which is reviewed approximately every four months.²³³

A visitor gets immediate information about a community by its musical choices. The music is also what can make a congregant feel like she is at home, or like the house of worship is foreign. The music has changed at CBY. As well, the sound has changed. B’nai Jeshurun in New York City has considered the sound of their music itself and found that a sound system that is heavy on

²³⁰ Warren, 264

²³¹ Warren, Synagogue 2000

²³² Please refer to Appendix

²³³ Twyla Sable (current president), personal communication, January 2, 2016

the bass and treble and weaker in the middle presents a warmer sound.²³⁴ Although it is a new sound system, neither CBY's sound system, nor its sanctuary footprint, was made for music. There is a stand on the *bima* for a singer to share the space with the rabbi, but the space for the piano is an afterthought and the sound cords must be taped to the floor so that people do not trip on them. There is no space for a choir, so the choir is cramped in a small corner between the *bima* and the piano, which is already flat against a set of windows. The High Holiday choir, which is larger than the *Shabbat* choir, barely has room for both their chairs and the ability to stand. There is no amplification, so two choir mikes were bought as an afterthought. The volume on the microphones on the *bima* does not adjust separately. To modify the sound, a singer must move the microphone far from her so that when the Rabbi speaks it is audible. It is easy to understand how this could have been overlooked in the building and planning process - there was no cantor on board; there was no one knowledgeable who was specifically invested in the music of the congregation.

Along with worship, CBY's adult education program is varied and eclectic. It's much broader than the religious school program. It has more people enrolled, as well, although to be fair, in this particular congregation, children make up only about 10% of the population. "Many elders have a profound desire to deepen their connection to Jewish learning. Increased free time, as well as the challenges of redefining a person's self in light of new roles and circumstances, may prompt a thirst for Jewish study that is more intense than at other points in life."²³⁵ The children of the congregation are growing up around retirees, and retirees are in these childrens' lives on a more

²³⁴ Fader

²³⁵ Friedman, 200, Torah: Lifelong Learning and Teaching

regular basis than most children. Essentially, these children are growing up and living in a retirement community. I personally have had conversations about God, family, and friends with these children. They have deep insights exquisitely linked to their age and experience. There is no reason why the discussion needs to be solely confined to children or adults. The children and the grown-ups could learn together and it would enhance everyone's experience. "Ideally, people in every life stage will have opportunities to take part in the dimensions of wholeness outlined in Pirke Avot 1:2 - Lifelong learning and teaching, worship and ritual, and giving and receiving caring connection."²³⁶ This is a weakness of CBY.

This weakness in intergenerational community is a known focus for CBY. Because there are so many retirees, families with children voice feelings of disenfranchisement. Just as music can be eclectic but still carry a universal message, philosophies of spirituality need to be eclectic as well, while still carrying universal messages. There are no children's books in the Judaica Library. Children's books are only in the religious school wing. As a matter of fact, the prayerbooks for the family services are also not stored with the other prayer books, they are also stored in the religious school wing. This could be seen as a convenience, so that the books are conveniently located where the children could be found, but it also seems to be another subtle reminder that the children aren't totally welcome unless they have been invited. By consistently programming worship for one group at a time rather than having more than one group worship together, CBY is missing opportunities for all groups to engage together. This does not have to be an either/or proposition - community events do not only have to have one *simcha* at a time - as a matter of fact, even though a *simcha* such as a *bar mitzvah* could be happening, there still

²³⁶ Friedman, 195

could and should be a space for a congregant to say *gomeil*, for another to mourn a recent passing of a loved one, and a space for a baby naming (should someone have been born), with the same *kavod* given to all, allowing the beauty that comes in sharing a day for momentous occasions in many lives of many congregants, and allowing that beauty and *kavod* to mutually enhance the “specialness” of each other. Our liturgy insists upon it. With a new religious school principal, CBY has instituted a student choir. The “Fusion Shabbat”, which had been geared as a program to include the families with children, did not result in shared services. This year it was discontinued. Instead, a student choir was started, and each month a different grade from the religious school is leading prayers at the regular *Shabbat* services. So far, this is working. This is looking like it could be the beginning of many working solutions for CBY.

“In a time when many congregations are shrinking, we continue to grow.”²³⁷ This is a highly functional and functioning congregation. None of these issues are secrets; they are common conversations whenever groups of congregants gather. Most of these issues were identified by congregants in the spirit of solution seeking and problem solving, with more creative, out-of-the-box solutions.

At first blush, “Adonai Li” may not seem like an obvious choice to follow a chapter on “Growing Pains and Plans”, but when there is pain, even when the pain is from growth, it is important for clergy to find comfort. This version has a flute component, and Rabbi Bloom is learning how to play flute. The flute part is at times a light descant and at other times a harmony to the voice. It is almost analogous to the dance the new member does with the member who is

²³⁷ Rabbi Brad Bloom interview, August 16, 2016

established, each finding how they can share in the community together. Taking this analogy further, The clergy presence could be the accompaniment - present, allowing the members to be their best selves, making the musical of healing and spirituality with all the members.

Adonai

85

Adonai Li

Music: Bruce Benson & Don Rossoff
arr. Andrea Jill Higgins, ed. J. Mark Dunn
Text: Liturgy, from Adon Olam



CD track (20)

Quietly $\text{♩} = 84$

C G/D C/E F Am B \flat Gsus 4 G *mf*

Flute *optional* *mf*

Piano (Play cue notes if no flute)

A - do -

A Am G/B C C/E F G C

nai li, v' - lo i - - - ra. A - do -

Originally published for SAB choir, piano, and flute (993214).

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9 Am G/B C F G C

nai li, v' - lo i - - - ra. A - do -

13 Am Em Dm7 Gsus4 G

nai li, v' - lo i - - - ra. A - do -

17 Am G/B C C/E F G C mp C7

nai li, v' - lo i - - - ra.

33 Am G/B C F G C *mp*

nai li, v' - lo i - - - ra. A - do -

mp

37 Am Em Fadd⁹ B^b Gsus⁴ G *mf*

nai li, v' - lo i - - - ra. A - do -

mf

41 Am G/B C C/E F G Cmaj⁷/E *mp*

nai li, v' - lo i - - - - ra. Hm.

mf *mp*

45 Am G/B C F G C

Hm.

ppp rit. pp

rit.

*The Eternal is with me, I will not fear.
 Into Your hands I entrust my spirit, when I sleep
 and when I wake, and with my spirit my body also;
 the Eternal is with me, I will not fear.*

יְיָ לִי, וְלֹא אֵירָא.
 בְּיָדוֹ אֶפְקִיד רוּחִי בְּעַת אִישׁוֹן וְאָעִירָהּ,
 וְעַם־רוּחִי גִוִּיתִי: יְיָ לִי, וְלֹא אֵירָא.

Conclusion

Baby Boomers are a large influential group in the American population. They were so large that they have developed coping mechanisms for deficit situations when their needs aren't being met including sharing mechanisms for space, materials, or time, or this group has learned to go elsewhere. This group is in the brink of retirement, which could be a wonderful time for religious and/or spiritual development. This thesis begins with a brief introduction to who Baby Boomers are. Next it discusses some researching theories on what brings Baby Boomers to the synagogue and what keeps them there. Hilton Head Island, South Carolina has developed into a retirement resort, the location of Congregation Beth Yam, the synagogue this thesis studies where this thesis focuses next. The third chapter of this thesis covers in the music heard of CBY and the people responsible for its production as an example of the tastes and comfort level of the clergy and mainly retirement-aged congregation. The fourth chapter of this thesis details a destination *bar mitzvah* ceremony as an example of how CBY how CBY continues to explore and how the members, lay-leaders, and clergy cope with the social and religious choices surrounding these experiments, and how a congregation learns together. Finally, a brief chapter on how the synagogue community is adapting to new members and growth, how the new members are adapting to the pre-existing synagogue community, and the shaping that continues to happen because of the constant additions to the ranks of the membership of CBY.

2016 is not the end of the story. For Baby Boomers, it's more of a place close to a mark between two stages - active work and retirement. The oldest Baby Boomers have just started retiring. Baby Boomers may be experiencing a resurgence of their behavior in their 20's; sexually transmitted diseases, drug use, and the divorce rate is increasing at alarming rates in this

group.²³⁸ It is not that they are commitment-phobic, rather, they are commitment-wary. Their behavior or hesitation to join is shaping the behavior of the Generation Xers and the Millennials in their willingness to engage in longer relationships - not just with individuals, but also with groups of people and institutions. "...the first strategic weakness is that somehow, with reduced fees, Jews will flock to Jewish institutions."²³⁹ It's not simply reducing the fees that will entice Jews to involve themselves. A smarter option would be to take a page from American theater companies, philharmonics, opera companies, even fitness centers and gyms. These institutions realized that a traditional, long-term membership is too much of a commitment, so they changed the structure of their memberships to make more options for those who want less obligations. Rather than only season subscriptions or a one show at a time offer, other smaller-term memberships were offered, for example a three-show option. Congregations can think in this open manner, as well.²⁴⁰ There could be volunteerism, or *tsedakah* memberships, or there could be a choir membership, for people who just want to sing in the choir, education memberships, sisterhood memberships - congregations do not need to be limited - nor should they be.

The words to the following song's text, Ben Steinberg's "*Marbeh Torah*", are from Pirkei Avot 2:7, 3:2, 1:6, 1:15.

The more torah - the more life.
 The more schooling - the more wisdom.
 The more counsel - the more understanding.

²³⁸ Stuart Himmelfarb (CEO of B3/The Jewish Boomer Platform), interview January 4, 2016

²³⁹ Elcott

²⁴⁰ Rotem

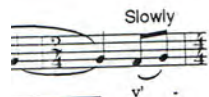
The more justice - the more peace.
When two sit together, and between them is torah -the presence of the divine sits
between them.
Get yourself a teacher,
Find a partner with whom to study.
Say little and do much.

This thesis concludes with this music because so much of CBY agrees with these words. The torah was so important to the community that they shared guarding it in their homes. They are strong supporters of education - not just religious school - they are curious and they want to learn, This is their chance and they are taking it! The presence of the divine does sit between them, not all the time, but it has frequented that community.

I chose Steinberg's "*Marbeh Torah*" not only because of the text, but also because of the musical clarity in which he sets the text. It starts simply with one voice and accompaniment. The same phrase is sung a second time with four other voices. Even though it's the same melody, the texture change of the four additional voices takes the same idea to a new level. As with the previous musical example, an analogy can be made to the synagogue. Judaism is not a religion that can be observed alone; it is a community religion; our prayer style calls for a *minyan*, there are some prayers that we just can't pray alone. CBY lives this philosophy of community, and it continues to grow because the congregants of CBY understand and believe in the values that Baby Boomers cherish. CBY is preparing for the retirement of a large group of people. They will be ready!

MARBETH TORAH - STEINBERG

19



rit. *Andante* (♩ = 80) *p* *rit.*

Cantor al ha-sha - lom.

Gently & Evenly *mp*

C.C. Mar -

rit. *Andante* (♩ = 80) *mp* *rit.*

Harp

BECAUSE [50] *BECAUSE*

C.C. beh To - rah, - mar - beh cha - yim, mar - beh y' - shi - vah - mar - beh choch - mah, mar -

Gently & Evenly (♩ = 80) *mp*

Harp

BECAUSE *poco rit.* *Andante*

C.C. beh ei - tsah, mar - beh t' - vu - nah, - mar - beh ts' - da - kah, - mar - beh sha -

(Fl. plays C.C. melody)

poco rit. *Andante*

Harp

991376-34

C.C. lom. unison *mp*

S/A Mar-beh To-rah, mar - beh - cha - yim, mar -

T. *mf* Mar-beh To-rah, mar - beh cha - yim, mar.

B. *mf* Mar-beh To-rah, mar - beh cha - yim, mar.

oboe Flute *mf* Vc

Harp

60 *mf*

C.C. mar-beh ei - tsah, mar-beh t'-vu-nah, mar -

S/A beh y'-shi-vah, mar-beh choch-mah, mar-beh ei - tsah, mar-beh t'-vu-nah, mar -

T. beh y'-shi-vah, mar - beh choch-mah, mar-beh ei - tsah, mar-beh t'-vu-nah, mar -

B. beh y'-shi-vah, mar - beh choch-mah, mar-beh ei - tsah, mar-beh t'-vu-nah, mar -

Flute oboe ob. & fl.

Andante *mf*

Cantor Sh'-

C.C. beh ts'-da-kah, mar - beh sha - lom.

S/A beh ts'-da-kah, mar - beh sha - lom.

T. beh ts'-da-kah, mar - beh

B. beh ts'-da-kah, mar - beh

Andante

Flute

oboe

Vc

Poco più mosso

Cantor na-yim sh'-yosh-vim v'-yeish bei-nei-hem div-rei To - rah, sh'-chi-

Poco più mosso

Flute

organ

oboe

70

Cantor

nah sh'-ru-yah vei-nei-hem.

5

poco accel.

Flute

organ

mp

poco accel.

Cantor

rit. -----

mf

Andante (♩ = 80)

mp

A - seih l'-cha - rav, - u - k' - nei l'-cha cha-veir. a -

C.C.

mf

Mar - beh y'-shih-vah - mar -

(usse Hun)

unison

mf

Hm

Hm

Flute

rit. -----

Andante (♩ = 80)

80

Cantor

C.C.

S/A

T.

B.

80

Cantor
seih to - rat - cha 5 ke - va. e - mor m' - at va - a -

C.C.
beh choch - mah, mar - beh ei - tsah, mar - beh t' - vu - nah, mar -

S/A
(hm) mar - beh ei - tsah, mar - beh t' - vu - nah, mar -

T.
mf mar - beh ei - tsah, mar - beh t' - vu - nah, mar -

B.
mf mar - beh ei - tsah, mar - beh t' - vu - nah, mar -

Cantor
 C.C.
 S/A
 T.
 B.
 Harp
 C.C.
 S/A
 T.
 B.
 Flute
 991376-34

seih har - beih.
 beh ts'-da-kah mar - beh sha - lom.
 beh ts'-da-kah mar - beh
 beh ts'-da-kah mar - beh
 beh ts'-da-kah mar - beh
 rit. rall.
 pp Hm.
 pp Hm.
 pp Hm.
 rit. rall.

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Appendix

CONGREGATION BETH YAM

SHABBAT AND HIGH HOLY DAY GREETER PROGRAM

- Welcome all people who attend services with “Shabbat Shalom”
- Greeters are members of CBY who know most of the membership and try to engage in conversation with visitors
- Greeters ask if they are visiting, affiliate member or new member
- Visitors are asked to fill out a blue slip with their contact information. If they refuse, they are still welcomed
- All of the above are given a name tag
- Resident and Affiliate members have permanent name tags so no one is left out
- Greeters ask guests where they are from and try and form a welcome bond with them
- At the end of Shabbat services, the Presiding Officer asks visiting guests, new members and affiliate members to stand and identify themselves and say where they live
- At the Oneg, all members of CBY make a point to welcome and greet with conversation the guests
- If the service is a Kabbalat Service, at the Oneg CBY members invite guests to attend dinner with them
- The program is quite successful by engaging members with new or potential members and make those feel welcome