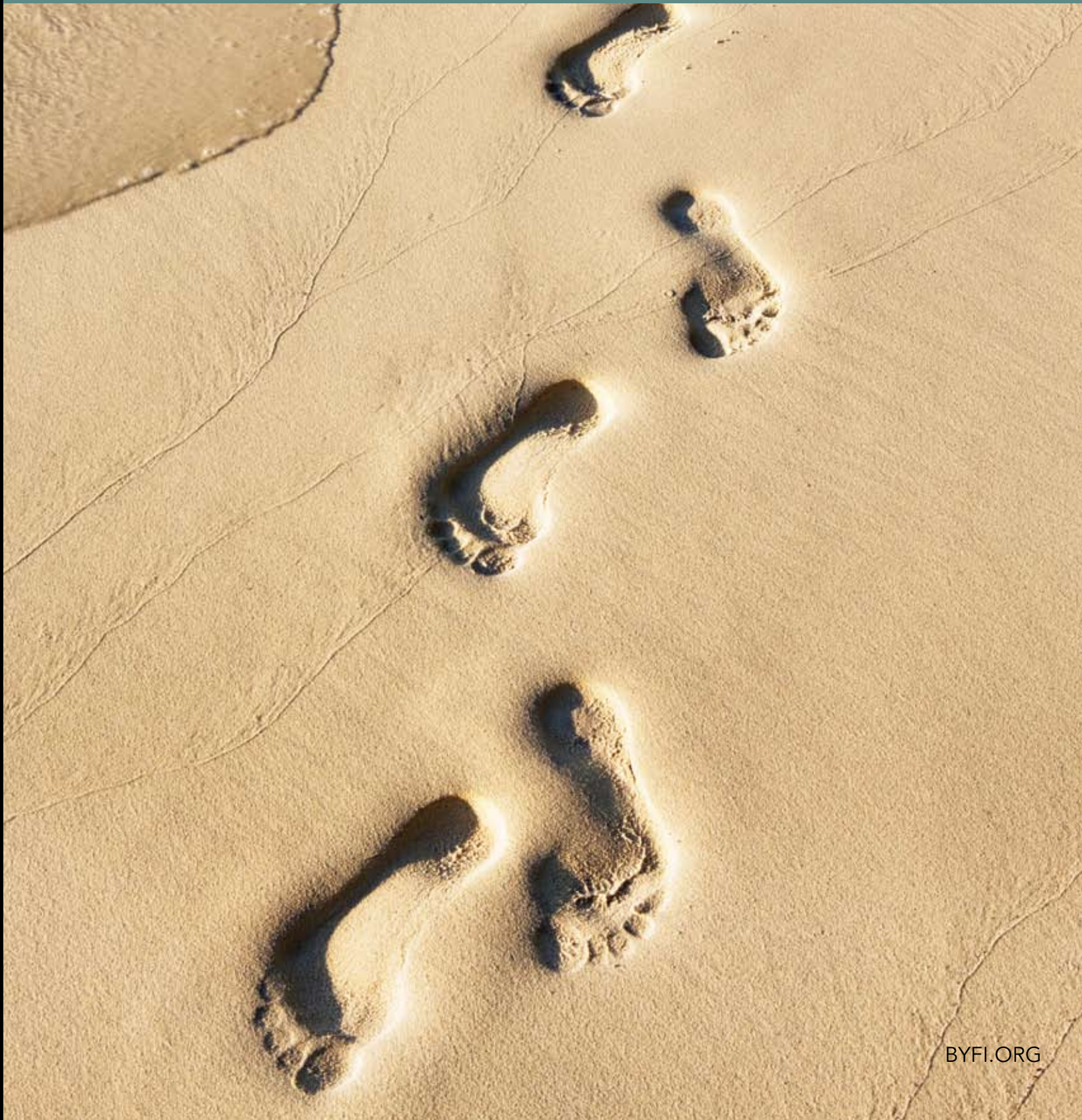


BRONFMAN IM

The Alumni Magazine of the Bronfman Youth Fellowships

2009



Opinions expressed are those of contributors or the editor and do not represent the official positions of The Bronfman Youth Fellowships in Israel.

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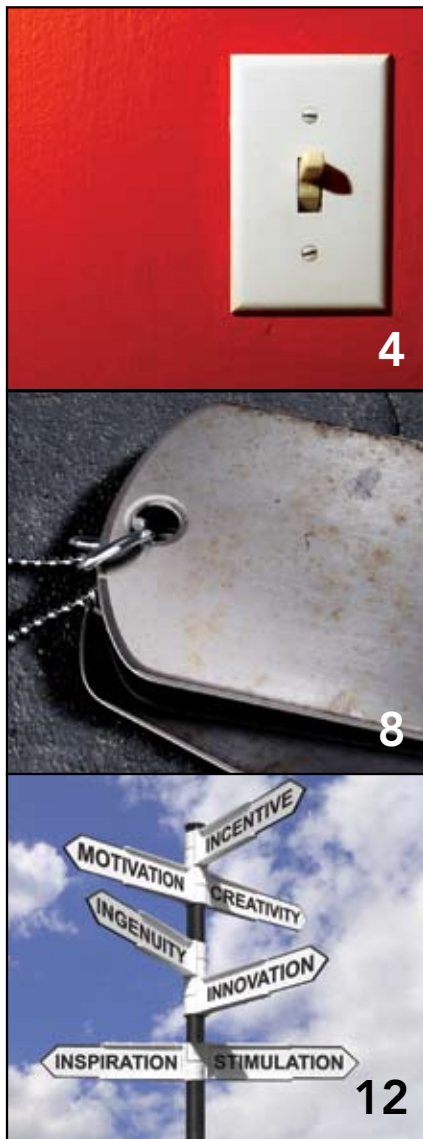
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We are grateful to The Samuel Bronfman Foundation for their ongoing support and vision.

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Rabbi Shimon Felix,
Executive Director

“...what excites me most about BYFI’s strategic direction is our ongoing and expanding focus on supporting Bronfmanim to apply their talents to benefit the Jewish community and wider world.”

It’s no secret that BYFI’s summer Fellowship program is somewhat cerebral. Our fellows are uniformly bright, intellectually curious, high achievers. The program itself is heavy on text study - be it the poetry of Yehudah Amichai, the Chassidic parables of Rav Nachman of Bretelev, an essay by Gershom Scholem, or a passage from the Talmud - and full of high level conversation on political and social issues with leading intellectuals, artists, activists, and politicians.

It is also no secret that the Jewish people are somewhat cerebral, placing study (preferably Torah study, but, apparently, other disciplines will do) right at the top of our list of values. And yet, one of the Rabbis of the Talmud, Rabbi Shimon the son of Gamliel, in Pirkei Avot (The Ethics of the Fathers), tells us that *lo hamidrash ikar ella hama’aseh*, it is not study which is the main thing, but, rather, action. As central as Torah study is, it is what we **do**, rather than what we **know**, that is important. It is for this reason that what excites me most about BYFI’s strategic direction is our ongoing and expanding focus on supporting Bronfmanim to apply their talents to benefit the Jewish community and wider world, highlighting, in particular, the BYFI value of social responsibility.

From its inception in 1987, BYFI has been committed to engaging our Fellows in both the cerebral as well as the more practical aspects of Jewish tradition and life. As we have evolved, we’ve added new elements to our programming and activities which inspire, encourage and enable our alumni to take their talents and use them for the greater good, in ways which are unique and exciting, and which continue to have a wide impact. You will read about some of them in this, our second edition of Bronfmanim, the BYFI alumni magazine.

I am especially gratified by the inclusion of a number of articles by our Amitim - Israeli Fellows. In 1998, we created the Amitei Bronfman Fellowship program. Parallel to BYFI, and meeting for a *mifgash* (encounter) with their American counterparts during the fellowship summer in Israel and in the US during their Chanukah trip to America, the Amitim have become a part of our alumni community, interacting with their American counterparts in a number of ways, including meeting with some of them in Washington DC and New York, and volunteering together in Jerusalem during gap year programs which our American and Israeli Fellows have initiated. We hope to continue to integrate our Israeli alumni into the greater alumni community, as we continue to work to help the entire community get out there and make a difference.

Sincerely,

Rabbi Shimon Felix

Our oldest alumni turned 40 this year. We say this not to make anyone feel old! – but rather to celebrate the maturity and depth of our community in our program’s 24th year. We are a multi-generational, pluralistic and committed network of talented Jews. Our ongoing initiatives aim to encourage, inspire and enable Bronfman Fellows to apply their talents and passion to strengthening and serving each other, the Jewish community, and the wider world.

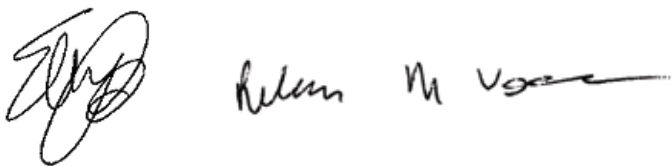
The Jewish community is looking for leaders in this time of tremendous change. The Bronfman alumni community is a talent bank for the Jewish people. The BYFI summer program develops Jewish leaders who value pluralism, Jewish learning, engagement with Israel, and social responsibility. By partnering with organizations in the broader Jewish community, we are helping our alumni to serve as innovators, volunteers, professionals and board members. Our alumni are bringing BYFI’s core values to the larger Jewish community.

We are strengthening our alumni network, not only in North America but also in Israel with our Amitei Bronfman peers, to serve as a model for open, stimulating and respectful dialogue. We are an open-source environment for skill-sharing, ideas sharing, collaboration and mutual support. Through the work of our Alumni Advisory Board, our current and upcoming alumni initiatives impact the community in the following ways:

- **Networking & community building** – opportunities for alumni to network, interact, and share resources. We are in the process of customizing a detailed alumni database and revising our alumni web spaces including our Facebook group and byfi.org.
- **A supportive network** – in the fall, we matched our second round of 26 Alumni Advisors to serve as guides to our 2009 Fellows with their Ma’aseh Action Projects, where Fellows create service projects that bring Bronfman to their local communities. We are hosting our first ever day of learning to support career and personal growth for college-age alumni and recent graduates led by older alumni. Our weekly emails continue to highlight opportunities for jobs, internships, fellowships and professional development.
- **Investing in social innovation** – the BYFI Alumni Venture Fund provides a platform for alumni to support their peers’ cutting-edge initiatives and projects. This year, in addition to our fundraising and grantmaking, we are creating team coaching opportunities so alumni with professional and volunteer expertise can support alumni leaders who are making a difference.
- **Content and ideas** – BYFI remains a resource for quality content, thoughtful discussion, and stimulating Jewish learning, both online with regular commentary of the weekly parsha and lively listserv discussion and in the real world. Through intimate events like salon discussion groups that alumni can lead locally, Jewish learning with faculty and alumni educators, and our successful Alumni Venture Fund Speakers Series, we hope to inspire alumni and spark conversation and action.

Together, as a voice of pluralistic young Jews, our network is shaping North American and Israeli Jewish life. Thank you for your engagement and commitment. Please contact us with your questions or concerns or if you’d like to deepen your involvement.

Best,



Elijah and Becky



Becky Voorwinde,
'97, BYFI Director of
Alumni Engagement



Elijah Dornstreich,
'92, President of BYFI
Alumni Advisory Board

“The Bronfman
alumni community
is a talent bank for
the Jewish people.”

The Light Bulb Moment

by *Melissa Korn (BYFI '01)*

There's no formula for creation, no one way to successfully start a business, launch a non-profit, write a book or a screenplay. But one common thread runs through the stories told by the scores of Bronfman Fellows who have done those things, who have in one way or another gone forth and conquered: Many can peg their impulse toward innovation to a single experience. While an idea may have been brewing for weeks or, in some cases, years, that one event made them realize that the world as it is doesn't need to be that way, and they could be the ones to change it.

Jeremy Hockenstein, a 1988 Bronfman Fellow who co-founded outsourcing company Digital Divide Data, was surprised at how simply he came upon his idea. Later, he would also be surprised to find out that this was not exceptional: When he was awarded the Skoll Award for Social Entrepreneurship in 2008, Hockenstein expected to "learn" how to be a social entrepreneur from the other, more seasoned winners. "I just did it by accident," he said. Apparently, so did everyone else. They saw an opportunity, did a bit of research, and took a leap.

Hockenstein's opportunity came during a work trip to Hong Kong and Cambodia in 2000, when he found himself more interested in the native people than in Angkor Wat's temples. (Though those were nice, too, he said.) He was impressed that local organizations were teaching computer skills to uneducated and unemployed people from the area, but was dis-appointed that they didn't do much to translate the training into good jobs.

The following year, Hockenstein and five friends returned to Phnom Penh to find out what they could do to help. Building on the model

of Indian call centers, they created Digital Divide Data, which provides computer training by translating print media into digital texts. (The company's first project was digitizing a few years of the Harvard Crimson.) Local employees attend university part-time with the help of company-sponsored financial aid, and once they graduate the company helps place them in jobs higher up the pay scale.

While the trip to Angkor Wat provided his ultimate inspiration, a more personal experience – his mother's birth in a concentration camp – gave Hockenstein his initial drive toward tikkun olam. "I had some sense that it was a miracle that we were alive," he explained. "What can we do other than help the world?"

Hockenstein kept a foot in the (slightly) more financially secure consulting world until two years ago, when he finally took the plunge and devoted himself entirely to Digital Divide Data. Sure, it was a risk, he says, and his salary shrank a bit, but he saw no alternative. Starting with a class of 20, the firm now has 600 employees in Cambodia and Laos, with a long-term goal of 1,500.

Far from southeast Asia, in a Colorado classroom, Deb Dusansky decided she needed to change something when she realized she didn't like Hebrew school.

The 1987 Fellow, for years a director of religious schools at synagogues, had watched too many children study for their Bar and Bat Mitzvahs only to return to homes that had little or no Jewish identities. "I just got really disheartened sitting with kids, by themselves, and never seeing the parents," said Dusansky, a counselor who founded



the Boulder branch of Jewish Family Services. Just because the kids were preparing for a major Jewish life event, she found, it didn't mean they were partaking in any major – or even minor – religious or spiritual activities at home.

Knowing that a significant portion – nearly half of North American Jews, according to some sources – are either unaffiliated or members of interfaith families, Dusansky launched Boulder Stepping Stones, an educational program that provides up to two years of religious education classes and Shabbat dinners to a few hundred people a year. She explains her mission with a sense of urgency: "If we're going to marginalize people from interfaith backgrounds, or people who are unaffiliated, it's going to kill Judaism."

Dusansky's program is not meant to convert non-Jews or force people to join synagogues, she says: "We must embrace families where

couldn't just point to a single book and say, "Start here."

Epstein's step-father gave him the final push by asking why he didn't make a book like that himself. So he did.

Collaborating with his fiancé, Epstein started crafting a non-traditional Gemara – a compendium of rabbinic commentary on Jewish law – that allows people who don't read Hebrew to engage in Torah study. "The original thought was to create a book that inspired people toward Jewish learning and Judaism in general in the same way that an inspiring teacher or an inspiring Jewish event could do that," Epstein said. He included English translations of biblical texts alongside the Hebrew, as well as English commentary from traditional sources like the rabbinic commentator Rashi. But he took the project – named Adashot, Hebrew for "lenses"

Taylor Krauss also needed a physical push before founding Voices of Rwanda.

Working on the Ken Burns World War II documentary, *The War*, Krauss spent much of 2003 rifling through hundreds of hours of film reels and stacks of photos in Washington's National Archive. "It was almost as if, in the office every day, our team was re-experiencing the war," the 1997 Fellow said of his immersion in material about the war and the Holocaust. When he lifted his head from that footage, contemporary newspapers were chronicling the ravages of another genocide, this time in Sudan.

"In the interest of studying how genocides continue to happen," Krauss said, he went to Rwanda on the eve of the 10th anniversary of that country's devastating civil war, but a film that developed out of that visit didn't quite satisfy him. Krauss said he realized that even if the film reached an audience on public televi-



From left to right: David Zvi Epstein '04 & fiancé Yael Richardson; staff at Digital Divide Data (DDD), Deb Dusansky '87; Jeremy Hockenstein '88 (far left) and staff from DDD;

they are." Her main focus is to expose families to Judaism and provide resources for those still figuring out where they belong, even if that doesn't end up being Hebrew School.

David Zvi Epstein's "a-ha!" moment, which would also target those on Judaism's outer reaches, cluttered up his apartment for months before any solid plan took form.

It was 2007, and the '04 Fellow was working with Montreal's Ghetto Shul, which happened to be looking for a new home. He offered his apartment as a place to store the shul's books, which left him surrounded by complicated texts and study guides for nearly six months. "I got to see very close how people would come in wanting to learn something but not knowing how," he said, and he grew frustrated that he

-- a step further, including passages from Franz Kafka, Yehuda Amichai and even Zen and the Art of Motorcycle Maintenance in order to embrace people more familiar with an English literature class than traditional Jewish text study.

Epstein received a BYFI Alumni Venture Fund grant to help defray some start-up costs for the project. But he says support from the Bronfman organization extended far beyond the financial. Alums acted as sounding boards and far-flung members of the Jewish community have reached out expressing interest.

Epstein is still looking for a publisher, but groups such as Brandeis University's Beit Midrash and Limmud France are already using sections of the book, parts of which are available online at adashot.com.

tion in the U.S., it likely would not inspire viewers to get off their couches, let alone help share Rwanda's history so it didn't also become the country's future.

"If you don't actually think that your audience is going to do what you think should be done, will you do what you think should be done?" he wondered. A year later, he realized exactly what needed to be done.

As Krauss explains it, he awoke one morning wanting to create a more substantial project with the stories Rwandans were telling him about the months of killings. He wanted to use the vivid testimonials to commemorate the mass death and to provide Rwandans and people around the world with a cautionary lesson about genocide. Fund-raising in his spare time while

finishing work on *The War*, Krauss turned *Voices of Rwanda* into an official non-profit by 2006. Aided by a grant from the BYFI Alumni Venture Fund, the group has now translated and transcribed about 1,000 hours of testimony.

Like Krauss, Ilana Lapid wanted to engage an audience. But just a few years ago, she didn't even know she wanted an audience.

The 1994 Fellow had always been inspired by film. The Macedonian movie *Before the Rain*, which tells of ethnic conflict between Albanian and Macedonian villages, moved Lapid to study international relations when she attended Yale. But it wasn't until years later, when she stood face-to-face with a film crew at the doorway of her apartment in Romania, that she understood the extent of the medium's power.

To rewind: Lapid was in Transylvania on a Fulbright Scholarship, working on an art project

Southern California's MFA program in film and television production upon returning from Romania. *Red Mesa*, her thesis film about a young woman in New Mexico torn between her love for an illegal migrant worker and for her family, premiered this summer at the New York International Latino Film Festival.

Having grown up in Jerusalem, Ottawa and New Mexico, Lapid says she is particularly interested in nomadic cultures. Her films span the Mexico-New Mexico border region, Transylvania and even Afghanistan. She is currently working on a documentary tracking her effort to bring a mate to the only pig in the Kabul zoo.

People standing behind movie cameras fit the bill of innovators. Those in suits and ties, not so much. But 1987 Fellow Joel Hornstein isn't any old suit. Hornstein took the skills he acquired over years on Wall Street to launch

agement world could be run better. That didn't mean, however, that he was ready to jump ship and build up his own roster of clients right away. By 2004 Hornstein knew he could get financing to start his own asset management firm, but he had just been offered the coveted job at Citigroup. He took it and then, a day later, realized he hated it and quit. Determined to venture out on his own this time, he was nearly pulled back into the fold with an offer from Smith Barney.

It was on a cross-country trip, as Hornstein was seriously considering that job, that he got his final nudge toward the unknown. He and his wife were listening to Ayn Rand's *The Fountainhead* in the car. The parallels to Rand's character Peter Keating, the miserable man who lives as others tell him to, were disconcerting. It didn't help that his wife kept pausing the iPod to tell him, "This is you, Joel." By the end of the drive, Hornstein



Ilana Lapid '94; Joel Hornstein '87; Taylor Krauss '97 speaking with Former Rwandan Ambassador to the U.N. Joseph Nsengimana & former First Counsellor Nicholas Shalita

with Gypsy children. Her apartment, in the capital city of Kuj, overlooked a cinema. One day, she saw people gathering for what turned out to be the first-ever Transylvania International Film Festival. A group of filmmakers knocked at her door, hearing she had some extra space for them to crash, and over the ensuing days she learned of their passion for an artistic form that was once all but forbidden under communist rule. "Thirteen years after the revolution, they have the possibility to tell stories through cinema that nobody had been telling," Lapid recalled. "They felt personally responsible for bearing witness to history."

Lapid was moved by their stories and realized that she, too, had some important ones to share. She enrolled in the University of

a creative boutique asset management firm, Structural Wealth Management.

Hornstein attended Harvard College and Yale Law School and worked at Goldman Sachs, McKinsey & Co. and then at Citigroup, where he rose quickly through the ranks and was ultimately offered the post of chief financial officer in the international retail unit. "I spent my whole career avoiding risk," Hornstein said. "I had always been so hierarchically minded, trained to believe that all I could aspire to was being as good as the best that existed already. I was so ready to believe that big institutions did things perfectly."

After a series of talks with a former Yale Law classmate, Hornstein realized the wealth man-

realized he didn't want to be "the guy who climbs the ladder to nowhere." He was ready to become his very own Howard Roark.

Four years into running his own company, Hornstein said, "I've never been more proud of what I've done." ■



Melissa Korn, a 2001 Bronfman Fellow, lives in New York City with her boyfriend and pet fish. She writes about personal finance, for-profit educators and student lenders for Dow Jones Newswires and The Wall Street Journal. Before starting at Dow Jones in 2007 she worked for the Financial Times and Fast Company Magazine.

Military Service as a Formative Experience: Reflections from Bronfmanim

edited by Matti Friedman (BYFI '94)

Military service, with its trials, frustrations and hard-won personal victories, is nearly always a formative experience for those who undergo it, voluntarily or otherwise. The experience remains seared into the memory of the Amitim and Bronfman Fellows who have spent time in uniform, long after they return to civilian life. In these essays, Israelis and an American who served in the Israeli Defense Forces write of what they learned and what they taught, and of how the military changed them or others for better or for worse.



Matti Friedman '94 grew up in Toronto, was a Bronfman fellow in 1994 and moved to Israel the next year. Since then, he has been a dairy farmer, soldier, university student and reporter. Today he works as a correspondent in the Jerusalem bureau of the Associated Press. He is married to Naama and has twin boys, Aviv and Michael.



Michael Grumer serving in the I.D.F

Eating Dirt in the Desert

Michael Grumer (BYFI '04)

When I made aliyah in 2007, I took the obligation of service on myself.

I could have waited a few years to move to Israel, at which point my age would have exempted me from the draft, but I decided that that wouldn't be right. Everyone does their time in the army, and after they resume their lives they benefit from others serving and keeping them safe. I felt I needed to serve my time to feel right about continuing to enjoy that protection. I have spent nearly the last two years in an infantry unit – the 50th Battalion of the Nahal Brigade.

I ended up in a platoon with a number of other Americans. The Israelis all had similar reactions to us: they could not figure out why we would want to leave our cushy lives behind to eat dirt with them in the desert. Each one of the Americans had his own story, mostly to do with ideology and Zionism and wanting to serve Israel. Most of the Israelis eventually came to admire this, while others remained convinced we were crazy.

I chose combat service because I felt, and still feel, that it is the best way for me to give back to this country, to learn more about Israelis

and Israel, get to know the land (mostly by marching on it), and to really become a part of Israeli society.

I chose military service because I know that while I am in uniform, there is one more soldier who acts with a moral compass and exercises the IDF's value of purity of arms.

I chose military service because today one in four Israeli 18-year-old boys does not go into the army. I hope some of these boys notice me or others like me and realize that while they shirk their duty to their country and people, others leave their lives behind to serve.

Ideology is one thing, of course, and actually living it is another. Serving in a combat unit is trying, mentally and physically. I have thought many times, "how did a kid from the Bronx end up running around in a Middle Eastern desert with an assault rifle?" At the same time, the challenging experiences forged friendships that will prove to be lifelong. Every soldier eventually realizes that he depends on everyone else and everyone else depends on him. You don't make friends like these in college.

Some people say that the Israeli winter is not so cold. I say that those people haven't spent any time guarding the Lebanese border, camping out in the bushes on stakeouts for days at a time. Rain is naturally depressing, but even more so when you do not have an umbrella and you can't go inside. That aside, the winter I spent on the Lebanese border was one of the most rewarding times of my

service, because I felt something I've never felt in any other situation: I saw the distant lights of towns and kibbutzim at night and I knew that the people there were sleeping peacefully because of the work I was doing.

That feeling is what keeps me going, during patrols and stakeouts and mind-numbing shifts of four hours on, four hours off in a guard tower for days at a time. When we get out for weekends and sleep normally it builds us back up physically, but mentally is a different story. Mental strength is all about motivation, and my motivation comes from the fact that my work is enabling people to go about their daily lives while worrying as little as possible.

Eventually a day will come when we will not need to send our children to the military. While I pray that day will come soon, I am proud to perform this service until it does.

Michael Grumer was born and raised in the Bronx. He is currently serving in an infantry unit for the 50th Battalion of the Nahal Brigade for the Israeli Defense Forces. Michael is a 2004 Bronfman Fellow.

On the State of the Military

Zvi Benninga (Amit '02)

As any military expert will tell you, in order for an army to work well it has to work in



Zvi Benninga relaxing on vacation after three years of service in the I.D.F

perfect synchrony. It cannot have dissenters and free thinkers among its ranks. It cannot accept soldiers who question the authority of its commanding officers or their judgment of a situation. Military training is therefore devoted to a large extent to displacing personal impulses and replacing them with the ability to follow orders, an ability which is not learned until it is internalized. As Elias Canneti, the writer and Nobel laureate, wrote, "No one can truly be called a soldier until he has intensively incorporated into himself this whole body of prohibitions," until he recognizes himself only within the orders of others. Archimedes discovered that an object submerged into a full bath will displace water in volume equal to its own. A similar phenomenon can be viewed when training soldiers – their ability to follow orders and believe in the judgment of their superiors is directly proportionate to the degree to which they reject their faith in their own ability to fully understand a situation and decide upon a proper course of action.

Israel is a military state. We have been, legally, in a state of emergency since the inception of the state, and this mentality has trickled down into the frame of mind of its citizens – the Jewish ones, that is – who believe we are constantly on the brink of extinction. The school system devotes a lot of time and money not only to preparing teenagers for their military service but to enhancing the military

ethos, the heroism, the sense of calling in their wards from a very young and impressionable age. In adulthood many men continue to serve in the reserve corps, and when strangers meet they often appraise each other's worth according to their military experience.

I fear being dismissed as just another liberal, guilt-ridden, self-hating Jew, so allow me to state: Israel is my homeland and my home. I am not a pacifist. I have served my full military duty and still serve in the reserves. I truly believe the army is a necessary part of life in Israel. However, just as an organism in which one of the organs swells beyond proportion is diseased, so is my country, which has lost itself to the stranglehold of the military. Since my release from the army I have started to reassess the state of my country. I have seen what happens to those who live under military occupation and I have seen what happens to those who occupy them. I see a state obsessed by violence and devoured by hate.

I have seen what happens when the entire population is composed of soldiers who have forsaken their ability to criticize their commanding officers, and I have seen what happens to those few who have retained a critical and independent view of the country: they are labeled self-hating Jews and are considered traitors in our midst. As a country we have lost the ability to accept criticism,

since it is always perceived as an unjustified attack; we have lost the ability to change, to grow. Unless we regain these, our hopes for a better future will be lost.

Zvi Benninga (Amitei Bronfman '02) - After finishing a year of community service with the Amitei Bronfman Garin (group), three years of military service, and a short stint of travelling, Zvi is now studying Medicine and Liberal Arts at the Hebrew University.

Strength and Modesty

Daphna Ezrachi (Amitah '05)

I never decided to join the army – it was a simple fact of nature since I was born. My father was a pilot, my sister an education officer and my brother an infantry soldier. As I approached army age the only question was where I would serve.

About thirty years ago the army set up a project whose importance was more social than military – drafting delinquent youth with the hope that time in the military would help them become better citizens. I can say with certainty: these are the toughest soldiers in the Israel Defense Forces.

That's where I ended up, a 19-year-old girl from a middle class Jerusalem family – as a commander of these recruits. I found myself standing opposite a group of 13 men at a base in northern Israel and telling them what to do.

Each one of them had his own terrible story, things I had never been exposed to. I spent one Shabbat on the base with a soldier who started having a mental breakdown, crying and hitting himself. I stuck to him and didn't let him hurt himself until it passed.

Slowly, I began to understand that I was the commander. That for these soldiers, I was everything. The responsibility was overwhelming. That goes for every commander in the army, but with these soldiers there could be nearly no margin of error – every mistake you make can have a much greater effect on a soldier who is less stable than a typical recruit.



Daphna Ezrachi (second from left) with friends

The amazing thing is that I, the commander, went through a process of learning and change just like the soldiers.

As a girl who was given everything I needed to succeed in life, when I faced a boy my age whose mother died of cancer in his arms, whose father wouldn't speak to him, who had been paying his own way since he was 15 and who had a criminal record, I learned something about modesty and about how lucky I am.

I learned about being strong. I saw soldiers dealing with the most difficult things, like being ordered to stay at the base when one of their brothers was being threatened because he owed money to some gangster. Their emotional strength stunned me.

I saw soldiers undergoing incredible change: soldiers who stopped swearing, who found they could deal with challenges instead of running away as they had always done before, soldiers who discovered after a grueling day in the army that they were actually succeeding at something for the first time. My soldiers are now scattered throughout the regular army – some are combat soldiers in the Givati Brigade, one is a mechanic, another is a driver, one runs the storeroom at the military radio station.

I know that I taught every one of them at least one thing, even if it was something little. And I also know that they taught me a lot. Some of them are doing well in the army, and some aren't, but they have all changed since being drafted. So have I.

I love my soldiers and I will always be their commander. Even now, when I call them, they laugh and call me *hamefakedet* – "sir." I can tell that it is still important for them to tell me how they are doing. I may not be in uniform anymore, but I will still be here for them when they need me.

Daphna Ezrachi, (Amitei Bronfman '05) was born and raised in Jerusalem. She is a graduate of the Reform Movement's pre-army Mechina program in Yaffo. After serving in the IDF, Daphna plans to work in NYC before travelling to South America in July 2010.

"Because of You We're Alive"

By Yair Agmon (Amit '04)

I am now in infantry officers' training, on my way to becoming a commander of new recruits. My job will be to educate them – but toward what goal?

I'm trying to remember why I signed up for a combat unit. I didn't have to. I was not supposed to.

Children of bereaved families and only sons need their parents' permission to join frontline units. I am the only son of a single mother who for her whole life feared and anticipated the moment her son would come to her and ask her permission to join a combat unit.

When that day arrived, we went together to the local army office to sign the release form. Unfortunately, and in typical army fashion, they didn't have the "only son" form. So they took out a "bereaved family" form and erased the title with white-out.

Then they lost the form. So we came again.

A few days ago I got a call from a soldier who was under my command for eight months, from the moment he joined the army until he left for commanders' training. He is now commanding recruits himself. He told me that he hung up a picture in his own soldiers' tent – the very same picture I hung up in his tent when I was his commander.

It was Hanukkah, and the freezing recruits under my command had received packages of sweets from kids all over the country. In every package there was a note: "Brave soldier, thank you for protecting us," "Don't be afraid my soldier, I'm with you and I love you," "Thank you – because of you we're alive." In every letter there was a telephone number written by a child who was waiting for a brave soldier to call. As commander, I made my soldiers call these kids to say thank you, and I put the drawings in a picture frame and hung it up in their tent.

"What's that picture, *hamefakedet*?" they asked, using the Hebrew equivalent of sir.



Yair Agmon

It's so that you remember why you're here."

It's not for no reason that those children were thanking my soldiers. This land, which I am learning to protect, is the great love of my life. I love to touch it, to study it, to taste it, to see it. I love the people in it: the Jews, the Arabs, the rich and the poor, the Yemenites and the Anglos. I love this land because it protects me and people like me.

It seems to me that there is no more tangible expression for this love than significant service in the army. For me, and for the country, a soldier standing with an Israeli weapon, on an Israeli frontline, and fighting the enemy, is someone who loves the country and is doing something about it. But it's not enough to be there. You must also educate others and get them to dream of being there too. You must give others the opportunity to become addicted to the love of this land, in the most significant way, in uniform, with a rifle, facing an enemy that must be defeated or facing soldiers who need to be taught.

That's why I'm a commander.

Yair Agmon (Amitei Bronfman '04) was born in Jerusalem. He is serving in the Israeli Defense Forces in Southern Israel and training to be an officer. This year, he published a book in Hebrew, entitled "Hapash." The book includes the discussions Yair and his soldiers had about the weekly Torah portion; the second printing is coming out soon. ■

What Do We Need from Our Leaders?

By Rabbi Sharon Cohen Anisfeld

This essay was written by Rabbi Sharon Cohen Anisfeld for The Samuel Bronfman Foundation "Why Be Jewish?" Conference, in May 2009.

Let me begin by stating the obvious. When we speak of leaders, we are speaking about human beings. This is a self-evident but elusive fact of life; we know it and yet we consistently expect or imagine our leaders to be superhuman, and we are disappointed when they are not.

It is natural, when discussing leadership, to focus on what makes leaders exceptional. I want to begin our discussion of leadership, instead, by focusing on the shared humanity of those who assume leadership in a given situation, and those who are looking to others to provide leadership.¹

Why is this important as a starting place for our conversation about leadership?

Because it reminds us of what leaders can and cannot offer.

Leaders cannot offer perfect guidance, certainty, or control. As human beings, we must stand humbly before the mystery of life and of death. We cannot anticipate the

future, of course; but more than that, we cannot even hope to grasp the full meaning of what has passed, or to understand the infinite complexity of the moment in which we live. These are aspects of the human condition that we all share, though we experience and respond to them in different ways. To make matters worse, we are each uniquely imperfect vessels, limited and flawed in our own particular ways. Our effectiveness as leaders depends, to a great extent, on our capacity to see, understand and respond compassionately to our own limitations and the limitations of others.

What, then, can a good leader offer? Leaders can help awaken, respond to and give direction to the basic human need for meaning and connection. There are questions that beckon to each of us throughout our lives. Who am I? To whom am I responsible (or, who do I love?) What is my purpose? At times, we are prepared to face these questions; at other times, for one reason or another, we may flee from them. But, for those who wish to engage in authentic and effective leadership – particularly

religious leadership – the willingness to hear and respond to these questions with an open heart is essential. By asking these questions, not just once but repeatedly, at critical junctures in our lives, we enhance our capacity to act with integrity and to effect positive change in the world and in the lives of those around us. We also invite others – through our example and influence – to engage in their own process of purposeful reflection and action.²

This is what I have come to understand as the essence of good leadership. Ultimately, a leader is defined not by the exceptional qualities that she may exhibit, but by the positive qualities and actions that she inspires in others. A brilliant artist may be unappreciated during her lifetime, and only later recognized as a creative genius. But the standard by which a leader's success must be measured is, by definition, relational. What matters most about a leader is what she brings out in others. The greatest leaders are not those who wield the most power, or even those who demonstrate the most impressive talents, but those who are able to elicit and inspire the very best in others.



Two models of leadership take shape in the early chapters of the biblical Exodus narrative. Pharaoh represents one model: absolute in its assertion of power, breath-taking in its arrogance, life-denying in its rejection of all paradox and ambiguity. Moses represents a radically different model: a model founded on humility, interdependence, ambiguity, and an affirmation of the sanctity of human life.

Moses owed his life to Pharaoh’s daughter, who – with courage and compassion – saw the Hebrew child and “drew him forth” out of the waters of the Nile River. “She [Pharaoh’s daughter] named him Moshe, explaining, ‘I drew him forth’ from the water.” [Exodus 2:10] It is this act that constitutes one of the most important elements of true leadership – the act of seeing another and “drawing him forth” so that he can not only live but give new life. It is this act that gives Moses his name, and it is this act that ultimately defines his life’s work: to bring the people out of slavery not only in order to survive, but to serve and contribute to a greater purpose.

We are living in a historical moment of increasing scarcity and decreasing communal resources, but our human resources are as abundant as they have ever been – that is, endlessly abundant. The Jewish community can no longer afford to squander the enormous talent, creativity, and diversity that exists among us.

When I think about what it means for a leader to have vision, I think about two things: Can you see beyond what is to what might be, and can you see the person standing right in front of you? We need leaders with this kind of double vision. We need leaders who can see what each person has to offer and can help “draw them forth”, inspiring them to become creative contributors to the Jewish people and to the world.

Footnotes:

1 I hesitate to use the terms “leaders” and “followers” because I suspect that these categories are too static to capture the dynamic nature of these relationships. In one aspect of my life, I may act as a leader, while in

another aspect, I may be a follower; we are not only one thing or the other.

2 I am grateful to Dr. Bernard Steinberg, the Director of Harvard Hillel, who helped me appreciate the human value of leadership education by teaching me to think about it in this way.



Rabbi Sharon Cohen Anisfeld has been Dean of the Rabbinical School at Hebrew College since 2006. Prior to assuming this position, she served as an adjunct faculty member

at the Rabbinical School and then as Dean of Students. She graduated from the Reconstructionist Rabbinical College in 1990, and subsequently spent 15 years working in pluralistic settings as a Hillel rabbi at Tufts, Yale and Harvard. She has been a rotating summer faculty member for the Bronfman Youth Fellowships in Israel since 1993. She is the co-editor of two volumes of women’s writings on Passover, The Women’s Seder Sourcebook and The Women’s Passover Companion. ■



Amplifying Impact—

The BYFI Alumni Venture Fund

compiled by Victoria Neiman

QUICKFACTS:

Total value of all grants:	\$92,100
Number of grants:	47
Fellowship years with at least one grant recipient:.....	77%
Grants under \$1000:	60%
2009 fundraising total raised:.....	\$22,645
Alumni families who donated in 2009:.....	27%



The BYFI Alumni Venture Fund enables alumni of the Bronfman Youth Fellowships to support their peers' cutting-edge initiatives with funding and technical assistance. Since launching our fundraising

campaign in 2005, donations from alumni and their families have enabled us to award grants to 47 innovative alumni-led projects that are helping to shape the Jewish community and the wider world.

The \$92,100 distributed in small grants is only part of the story. More exciting is the way the BYFI Alumni Venture Fund brings alumni together to share their technical skills and expertise through informal mentorship and collaboration. In the coming years, we will continue to create opportunities for grantees to share successful strategies with one another and for alumni working in all disciplines to offer guidance that helps grantees grow their initiatives and organizations.

All members of the BYFI alumni community are eligible to apply. Grants support projects that seek to promote BYFI's core values of Jewish learning, pluralism, engagement with

Israel, social responsibility or a combination of the above.

Here are profiles of four Bronfman Fellows who are making an impact.



Victoria Neiman grew up in Buenos Aires and moved to the United States to attend Yale University, where she received a BA in Theater and Art History. She currently lives in Brooklyn and is pursuing a career in Theater and Graphic Design.



Julie Geller, (BYFI '91) ***Step Into Shabbat*** ***& Minyan Na'aleh***

Julie Geller (BYFI '91) is a multitasking performer and religious trailblazer. Though Julie has been singing and writing music since high school, it wasn't until last summer that she made the difficult decision to leave her job as a public policy researcher at the Colorado Forum and transition to full-time Jewish folk-singer.

This year, with the help of a BYFI Venture Fund grant, Julie collaborated with her BYFI summer counselor and long-time friend Deb Dusansky '87 to create a CD entitled *Step Into Shabbat*. This project is intended to guide listeners of all ages through a unique Shabbat experience that focuses on music, stories, prayer and a celebration of Jewish traditions old and new. Proceeds from the CD served as a fundraiser for Boulder Stepping Stones, an interfaith inclusiveness organization led by Deb. The experience allowed Julie to combine her love of music and commitment to Judaism. "At the time, I felt like I was jumping off a cliff, leaving a job with a salary, so it was miraculous to be able to go right into a project - and a fun and meaningful one at that," Julie reflects.

In 2004, after living in Boston, Israel and San Diego, Julie returned to her hometown with her husband Josh and their two children and

set up residence next door to her childhood home, where her parents still live. But this move came with its downsides. "Because the Jewish community in Denver is smaller than those in other American cities, we couldn't find every single shade of Jewish life here," Julie explains. So Julie and Josh teamed up with another couple to create Minyan Na'aleh, an open and independent Jewish community which meets monthly to pray and provide support to its members. "We decided to start something that had the feel of an Orthodox shul and the openness and egalitarian bend of a Conservative one," Julie explains.

Minyan Na'aleh has grown significantly in its five years, beginning as a monthly potluck and quickly expanding to offer holiday gatherings and family retreats to the Rockies that include prayer, singing, hiking and yoga. The nature of the organization is such that it grows in accordance with the needs of the Minyan community. "Because we're supplemental, we don't have to focus on bigger issues like children's education or having a rabbi for weddings and funerals," Julie notes. Nonetheless, Julie has worked tirelessly to ensure Na'aleh's success, including helping the minyan secure support from the BYFI Alumni Venture Fund during its early years. "We would like to offer more educational and social action programs," she says, though budgetary restraints have made this difficult to achieve. She and her team of volunteers are currently applying for more grants and soon hope to hire an administrator to manage the increasing workload.

Julie remains committed to Na'aleh while working hard to forge her own music career. She performs in many contexts both in the Jewish community, other religious communities, and folk-oriented venues. "So many people support and help me but it's ultimately my deal, my path," Julie adds. "When it comes down to it, if I don't do it, nobody will."

For more information visit <http://naaleh.weebly.com> & <http://www.juliegeller.com>



Noam Pianko (BYFI '90) ***The Kavana Cooperative***

Noam Pianko (BYFI '90) is entering a period of change as he finishes the final edits on his first book and he, his wife Rabbi Rachel Nussbaum (BYFI '93) and their two year-old daughter, Yona, prepare to welcome a new addition into the family.

Noam and Rachel also served as faculty in 2003 and 2004. On these two occasions, they were able to experience the program as educators and further appreciate the innovative approach taken. "The Bronfman program is unique among high school Israel programs in its willingness to expose Fellows to a wide range of perspectives on the issues facing Israel. Being part of these conversations, as both Fellow and faculty, has been invaluable in pushing me to constantly evaluate my own understanding of the difficult political and social dilemmas the country faces," Noam reflects.

After serving as a Bronfman faculty member in 2003, Noam joined the Jackson School of International Studies at Washington University, as its first full-time professor of Jewish Studies. "This gave me the opportunity to help shape our program and curriculum," he says. "It was exciting to have that kind of responsibility."

While at the University of Washington, Naom has researched and written on issues pertaining to Modern Jewish political thought. His upcoming book, entitled "Zionism and the Roads Not Taken," will be published this spring by Indiana University Press. The goal of the book is to take a fresh look at the diverse expressions of pre-state Zionism, especially those that challenged the centrality of territorial sovereignty in defining Jewish nationhood. "As the global Jewish population settles into two equal centers in the United States and Israel, we will need to reopen difficult questions about the relevance of Zionism for Jews living in the Diaspora. It is my hope that the forgotten paths I explore in the book will help us critically reassess the meaning of Jewish peoplehood past, present, and future."

In addition to debating this subject in his book, Naom will be leading one of six sessions in a discussion series on modern Jewish identity organized by The Kavana Cooperative, an independent Jewish community based in Seattle that was founded by his wife Rachel as an alternative to the more traditional synagogue structure. The development of the series was funded, in part, through a BYFI Alumni Venture Fund grant.

"With the series, we wanted to provide an environment for Kavana participants to discuss controversial topics about Israel in an open and safe setting," Naom says. "In a sense, we want to create the type of conversations we were fortunate enough to have on the Bronfman Fellowship here in Seattle."

Noam hopes to continue exploring modern Zionism personally and academically through his teaching and collaboration with Kavana. "I feel that addressing these realities of modern Judaism with honesty will ultimately foster a closer relationship with Israel," Noam concludes.

For more information visit www.kavana.org



Sara Bamberger **(Yozma '97-'98)** ***The Bay Area Learning Initiative (BALI)***

Sara Bamberger (Yozma '97-'98) is familiar with the challenges of launching new ideas into the North American Jewish landscape. After graduating from Yale with a degree in Religious Studies, Sara spent two years as a Yozma Fellow, an internship program run by the Bronfman Youth Fellowships in the late '90s. During that time she helped launch Gann Academy: the New Jewish High School of Greater Boston. She later spent four years serving as the first full-time director of The Curriculum Initiative (tcionline.org), an organization that offers professional development counseling, school presentations and extra-curricular programming to promote appreciation of Jewish culture and identity throughout the nation's independent high school network.

Today, Sara is, once again, at the forefront of pluralistic Jewish education as the lead professional launching an adult Jewish learning program called the Bay Area Learning Institute (BALI).

"I was inspired to create BALI by the realization that there was a dearth of opportunities for serious pluralistic Jewish learning in the Bay Area," Sara explains. After gathering a group of friends to brainstorm, they realized, "if my

friends and I wanted to have an institution that could facilitate the learning and teaching of Torah, we'd have to build it ourselves."

In partnership with the General Theological Union, BALI will provide the resources and training to a select group of dynamic and accomplished adults to study classical Jewish sources. Students will then lead Jewish learning and discussion groups within Jewish communities in the San Francisco Bay Area. The ultimate goal is to provide an intellectually engaging environment where individuals can delve into Jewish texts that may otherwise be inaccessible to them. Sara has gained valuable experience through the many challenges of starting a non-profit organization, particularly in this economic climate. "Fundraising and grant writing take enormous amounts of time and effort, which gives us less time to focus on building the organization itself," Sara explains.

Additionally, she recognizes, "it has been very hard to chisel our grand ideas down to a manageable human scale."

After nearly two years, Sara's leadership and her team's hard work are finally paying off. BALI educators are already teaching some informal text study sessions for young Bay Area professionals. In June a group of BYFI alumni and their friends enjoyed an engaging session organized by BALI and several BYFI alumni have offered to continue hosting similar events in the future.

In addition to some financial support from the BYFI Alumni Venture Fund, BALI was selected this past spring as one of the five projects to be supported by Upstart Bay Area, a new incubator for Jewish social entrepreneurship. Upstart seeks to nurture pioneering Jewish groups with the goal of fostering strong Jewish identity in the Bay Area and beyond through innovative religious and cultural engagement activities. "Upstart has been invaluable at giving me an intensive course in social entrepreneurship and nonprofit management," she reflects. "It has helped fill in some gaps in my professional experience."

Sara hopes that BALI will be a center that "builds the future of text-based Jewish learning in America."



One to Watch Hannah Rabinowitz (BYFI '07)

Hannah Rabinowitz (BYFI '07) is a sophomore at Washington University in St. Louis, where she majors in Earth and Planetary Science. With plans to continue as director of WashU's chapter of Challah for Hunger, which she founded in 2008, and organizing a weeklong pluralism activity series on campus this November, Hannah is keeping herself active on campus and in the Jewish community.

Hannah is a St Louis native and though she and her family currently live in Albuquerque, New Mexico, the choice to return to her hometown to attend WashU was not a difficult one. "It was natural for me to come back to St Louis and I was particularly attracted by the fact that I could find a larger Jewish population here than back home," she explains.

It was both this sense of community and her prior interest in Challah for Hunger that inspired her to open the organization's 11th chapter at Washington University. The premise is simple: Students gather weekly to bake around 120 loaves of challah and sell them on and off campus in order to raise money that they donate in equal parts to the AJWS Sudan Relief and Advocacy Fund and another charity of their choice - in this case

the Harvey Kornblum Jewish Food Pantry. However, the actual logistics of finding volunteers, sufficient funding for materials and a proper space for baking that complies with the Department of Health's standards for food preparation are far from simple.

"We applied for the AVF grant to help us meet administrative costs, but our main goal is to purchase electric mixers," Hannah says frankly. "Kneading 120 loaves-worth of dough can be very time consuming, let alone staying for another few hours to braid it into challah." Indeed, with better equipment, the whole process can be faster and more enjoyable, which ultimately translates to more volunteers.

Generating interest from volunteers does not seem to be a problem for Hannah or her team. "I believe our chapter has the greatest Hillel support of any other nationwide," she says proudly. "It is very rewarding to have

events on campus this fall. The week includes Catholic, Muslim, Atman and Jewish prayer services and educational activities, culminating in a discussion panel where religious leaders of each community are invited to speak. "It is going to be an exciting week and we are trying to have as many different religions and denominations represented as we can," she explains.

Hannah plans to continue making Judaism and religious understanding a large part of her life and attributes her inspiration to organize this event to the academic and open-minded approach that Bronfman instilled in her. "I'd go as far as saying that it was the most formative religious and social experience of my life."

For more information visit www.challahforhunger.org ■




Challah for Hunger donates proceeds from challah sales to charity.

students come together for a cause that is so essential, regardless of religious or social background." Then she adds with a laugh, "I also just love to bake!"

Since her 2007 BYFI summer, Judaism and social action have grown increasingly important to Hannah. "The trip really changed my views on Judaism and as a result I made the decision to become more observant and active with my faith," she says.

To share her commitment to pluralism, Hannah is organizing a full week of interfaith

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Fund:
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“Judaism allows me
to feel history
vibrantly and urgently
in my body”



Among the Bronfman alumni community's diverse members are two professional dancers, Jesse Zaritt (BYFI '95) and Asya Zlatina (BYFI '04). Interested in how their art interplays with their Judaism, we asked them to email one another and let us in on their experiences. Here are some excerpts...





On feeling Jewish history in your body

Asya:

"I remember dancing to the theme from Schindler's List. I was the only Jew, surrounded by Catholics. In rehearsal, I was crying from the moment I heard the quivering strings of the violin. I couldn't stop. There were young kids in the group. I wondered if these kids even knew about the Holocaust. It took about seven or eight replays of the music before I pulled myself together. At the competition, we were dressed in rags with smudges on our faces. As the music faded out with the heart-wrenching violin, I ran off the stage crying. Everyone accosted me, wanting to know what had happened. How could I explain to them that the Holocaust had just happened?"

"It's because I accidentally hit her at the end," one girl said."

Jesse:

"In reading your writing, I was struck by how powerfully your body is connected to the history of the Jewish people. This is a point of connection between us. As a dance artist, Judaism has taught me that through practice – prayer (binding, bowing) and ritual (the Passover Seder, fasting) – it is possible to relive historical narratives. Judaism allows me to feel history vibrantly and urgently in my body. This embodied relationship to an imagined, but deeply felt past enriches my craft, giving me performative and creative power. I am not alone when I stand before an audience, I represent more than just myself.

"As a young adult, a central frustration surrounding my experience of Judaism was what I felt to be a radical and totalizing emphasis on the thinking, verbal mind in opposition to an intuitive, unpredictable body. It is with relief and optimism that I watch (or discover what has

always been happening...) as the North American Jewish world embraces and seeks out a blurring of this mind/body divide. The Jewish world is expanding, and the experience and knowledge of the body have a vital place within an increasingly accessible tradition."

On a Jewish upbringing

Asya:

"To be frank, Judaism and dancing are truly the two defining parts of me. They both have actually also been in conflict with each other at times and have left me torn. It's odd, to put it mildly, growing up in a modern orthodox/black hat community and still be dancing at age fourteen...in public...in leotards. Shabbos and performances were also an issue.

"And yet no one has ever discouraged me, at least to my face. Everyone usually marveled at the fact that I dance. I will not even consider, at this point, giving up dance. And having come to the wonderful United States as a refugee fleeing Soviet anti-Semitism, I will never ever relinquish, or even be indifferent to my Jewish identity. I fight having to choose between the two. I want it all."

Jesse:

"Like you, the history of my engagement with Jewish life and texts is always present in my body, in my consciousness - forming one lens (among many) through which I view and interact with the world. However, my connection to Judaism is less a daily ritual practice and more of an accumulated context..."



"Although I was raised in a traditional Conservative Jewish family, I am no longer observant. While I grew up acutely aware of the divide between my aspiration to be an artist and the expectations and limitations of my family's (and community's) observance, the nine years I have spent working professionally as a dancer, choreographer and teacher, two of them in Israel, have calmed this opposition. While not wholly resolved – I like to feel a little bit like an outsider in both my Jewish and dance communities – I am increasingly comfortable with the ways in which my dancing informs my Jewish practices and with how Judaism informs and shapes my artistic life."

On Jewish tradition

Asya:

"As for me, Judaism only finds its way into my dancing every day and every time I dance. It seems like forever that I've been fighting with myself about ballet class on Saturday afternoons, attempts to take it easy when fasting, and what kosher food to pack with me on tours. After internal battles about those issues, I needed, to the best of my ability, to give directors/teachers/friends a "logical" explanation for my limitations."

Jesse:

"In my creative process, it often feels correct and inevitable to conduct research into the mythic, historic, and spiritual narratives of Jewish texts. Most recently, my interest in identifying situations in which opposite emotional and physical states exist simultaneously in the body led me to study sacrifice in the Bible, specifically the narrative of the binding of Isaac and the texts surrounding the Yom Kippur scapegoat. The spaces of silence within these texts offer me the possibility to imagine how violence, tenderness, devotion, resistance, ecstatic abandon and fear might meet in a single body."

Bios

Jesse Zaritt '95 received an MFA in Dance from the Hollins University/ American Dance Festival in August 2008. Jesse is an artist in residence at the 14th Street Y in Manhattan, and was commissioned to create an evening length work for the LABA Festival of the 14th Street Y in May 2009. He has presented his own solo work in Israel, Mexico and New York City. Jesse has recently taught at Hollins University (VA, Spring Semester 2009) the American Dance Festival (NC, Summer 2008, 2009), and taught/choreographed for the Seminar HaKibbutzim College Theater Department, and the Acco Theater Festival (Israel, 2006-2007). Jesse was the recipient of a 2006-2007 Dorot Fellowship in Israel, which enabled him to develop a method for teaching movement to individuals with physical disabilities, and to conduct research on the relationship between political conflict and choreography. Jesse spent five years as a dancer with the Shen Wei Dance Arts Company (NYC 2001-2006), and spent a season dancing with the Inbal Pinto Dance Company (Tel Aviv 2008). Jesse graduated Cum Laude in 2000 from Pomona College (CA).

Anastasiya Zlatina '04, of Moscow, Russia, immigrated to the United States in 1992. She trained throughout the DC/Baltimore area and graduated in May 2008 from Goucher College with a BA in Psychology and a BA in Dance. At Goucher, she had the privilege of working with talented coaches, as well as notable guest artists such as Ann Hutchinson Guest, Tiffany Mills, Michael Vernon and Nilas Martins. In spring of 2008, she had the opportunity to perform at the DiCapo in New York City with the Nilas Martins Dance Company. She has also performed at various venues, including the Kennedy Center, with the ClancyWorks Dance Company of Silver Spring, Maryland. She is currently an apprentice with Koresh Dance Company for the 2008-09 season. ■

Summer Fellowship

November 2009
NEW YORK, Nov 1-3 – 2009 Follow-up Seminar

January 12, 2010
Summer Fellowship application deadline.
For more information: www.bronfman.org

July 5, 2010
Summer Fellowship begins, through Aug. 11

November 2010
NEW YORK, Follow-up Seminar – Nov. 6-8

BYFI

Alumni Events

November 2009

- ✓ PHILADELPHIA, Nov 6-8 – Collegiate Weekend
- ✓ PHILADELPHIA, Sun. Nov 8 – Seminar:
How Jewish should our social concerns be?
- ✓ WASHINGTON, D.C., Mon. Nov 9 – Dinner & Discussion
- ✓ NEW YORK, Tues. Nov 10 – Dinner & Discussion
- ✓ BROOKLYN, Mon. Nov 23 – Kulanu-Abayudaya Tour
(w/ Rafi Magarik '05)

December 2009

- ✓ LOS ANGELES, Sun. Dec 6 – Family Friendly Event
- ✓ WASHINGTON, D.C., Wed. Dec 9 – Dinner & Discussion
w/ Amitei Bronfman
- ✓ JERUSALEM, Tues. Dec 29 – Annual Winter Event

February 2010

- ✓ BOSTON, Sun. Feb. 21 – Family Friendly Event
- ✓ TORONTO, Tues. Feb. 23 – Dinner & Discussion
- ✓ MONTREAL, Wed. Feb. 24 – Dinner & Discussion

March 2010

- ✓ SAN FRANCISCO, Tues. March 9 – Dinner & Discussion
- ✓ NEW YORK, Sun. March 14 – Spring Forum

September 2010

- ✓ JERUSALEM – Mon. Sept 27 – Sukkot Alumni Event

November 2010

- ✓ Nov 12-14 – Collegiate Weekend

December 2010

- ✓ WASHINGTON - Wed. Dec 1 - Dinner & Chanukah
w/ Amitei Bronfman

Venture Fund

MAY 15, 2010

Deadline for BYFI Alumni Venture Fund applications

October 15, 2010

Deadline for BYFI Alumni Venture Fund applications

Check www.byfi.org
for calendar updates
as new events are scheduled.

Alumni Israel Seminar JULY 4-5, 2010

For the first time, BYFI will bring together American alumni visiting Israel, their partners and families for a 2-day program of great speakers, outstanding text study and Israel site visits.

For more information contact
shimon.felix@byfi.org



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