


Generations:



Miriam Schwartz and Avi Aharoni in
the 2018 world premiere production
of "Natasha and the Coat"

FALL 2020

Celebrating Jewish theater in Minnesota

Publication of latest journal traces this unique history

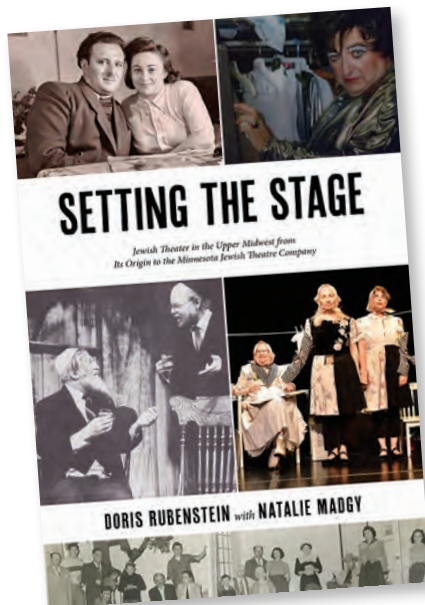
We're excited to announce the publication of Volume 8 of the Upper Midwest Jewish History Journal: *Setting the Stage: Jewish Theater in the Upper Midwest from its Origin to the Minnesota Jewish Theatre Company*.

Researched and written by local authors, Doris Rubenstein and Natalie Madgy, "Setting the Stage" takes on two tasks

in historical documentation and interpretation. First, it recounts the history of Jewish theater in Minnesota, including theatrical productions of synagogues and community centers, as well as Jews active in Minnesota theater as actors, directors, playwrights and costume designers.

Second, it traces the 25-year history of the Minnesota Jewish Theatre Company.

Photo Courtesy of Sarah Whiting



Rubenstein and Madgy undertook the project through a combination of archival research, interviews with living artists, and interviews with families of deceased artists. They uncovered new archival material through this process, ultimately adding to the existing collection at the Nathan and Theresa Berman Upper Midwest Jewish Archives at the University of Minnesota.

The journal is now for sale via JHSUM's website at www.jhsum.org/shop. A limited number of books are available for \$10 per copy and \$5 for shipping in the US.

Celebrate and learn more

JHSUM ANNUAL MEETING

OCTOBER 18, 2020 | 2:00 – 3:30 PM

Via Zoom (online)

Hear directly from Rubenstein and Madgy at JHSUM'S Annual Meeting. They will discuss their process and talk about the final work, accompanied by Barbara Brooks, Founder and Producing Artistic Director of the Minnesota Jewish Theatre Company, as well as other Minnesota Jewish Theatre Company artists known to the community.

The Annual Meeting will commence with business as required by the bylaws of the Jewish Historical Society of the Upper Midwest. Our agenda includes a vote on new additions to the board of directors.

RESERVE YOUR SPOT TODAY

RVSP to history@jhsum.org. We will send the Zoom link and further information about the meeting as the event gets closer.

Special statement from the JHSUM Board of Directors and Staff

In the wake of the senseless killing of George Floyd on May 25, 2020, we at JHSUM have been engaging with the grief and reckoning of systemic racism and its resulting violence in our world.

We ache with sympathy for the Floyd family, and for all the families that have lost loved ones through racial violence.

We acknowledge and listen to the pain of people of color, and we ask ourselves searching questions about how we have unwittingly participated in a racist system, how we can act to dismantle it.

The collection and interpretation of history enables us to make sense of where we come from. We know the healing that can come from scrutiny of past mistakes. The Jewish Historical Society of the Upper Midwest is committed to encouraging dialogue about how we represent the truthful history of a diverse community. We believe that this is a crucial first step in making real systemic change.

Let us use our passion for history, for preserving and telling stories, to be part of the healing that must now take place.



**JHSUM President
Jamie Heilicher**

What a whirlwind of a year. Between COVID-19 and the senseless killing of George Floyd, we are faced with new challenges and the need to reflect on how we see ourselves and those around us.

Our unique role at this moment in time is to capture the stories that become our history. We have partnered with an organization called **TheirStory** to help us capture *your story*. **TheirStory** provides an online platform for video recording of your comments and reflections. Learn more about this project in our "In Brief" section, then visit tinyurl.com/jhsum-covid to get started.

Our work as a historical society is twofold: We capture stories, and we bring them to life. This year we have published Vol. 8 of our *Journal Setting the Stage: Jewish Theater in the Upper Midwest from its Origin to the Minnesota Jewish Theatre Company*, which brings to life the history of Jewish theater in the Upper Midwest. Find more information, including how to purchase your copy, on our website, and plan to attend our Zoom annual meeting on Oct. 18 to hear directly from the authors.

As always, I thank you for your continued support and wish you all good health and STAY SAFE.

From the archives:

**News from the Berman Upper Midwest Jewish Archives,
University of Minnesota Libraries**



Digitizing the *American Jewish World*

The Berman Upper Midwest Jewish Archives at the University of Minnesota is thrilled to announce our very first fundraising campaign. We are raising funds to preserve a vital part of the history of our local Jewish community.

One of our most requested collections is the *American Jewish World*, a Minnesota-based newspaper that has chronicled the lives of the local Jewish community for over one hundred years. This resource, valued by researchers as a robust primary source, details history as it happened. Each issue of the weekly newspaper includes not only local and national news, but also listings of weddings, bar/bat mitzvahs, obituaries, and social happenings that interest families and genealogy researchers alike.

This rich history recently became part of the Berman Upper Midwest Jewish Archives at the University of Minnesota Libraries. Currently, the issues are kept in our secure storage caverns and are available to researchers who want to come to the archives. Having the materials safe in the archives is great for long-term preservation, but we have certainly seen the power of digital collections during the time of COVID-19. To have the *American Jewish World* available online for people across the world to page through or search via keywords from the comfort of their own homes — this is where a community newspaper should live.

We are thrilled to launch our campaign to digitize the *American Jewish World*. We aim to digitize all 91 bound copies in our collection, dating from 1915 to 2007. Once digitized, each issue would be available online through our digital repository, UMedia. The newspaper will then be not only accessible to people around the world, but each issue and every page will be searchable by keyword as well.

HELP US REACH OUR \$37,000 GOAL to preserve this important history and make it more accessible to people world-wide! Make your donation at c-fund.us/oua.

QUESTIONS?

Contact archivist Kate Dietrick at diet0134@umn.edu or 612-625-0192.

The somewhat tarnished golden door

By Susan Weinberg, MNJGS President

What did you associate with immigration when you were a child? For me it was the Statue of Liberty which my grandparents would have first glimpsed as they entered America. Then perhaps, Emma Lazarus's poem within it with the resonant phrase: "Give me your tired, your poor."

As I worked on the book, *We Spoke Jewish*, I had the opportunity to dive deeper into immigration history. I was dismayed to learn that much of what I had learned was a myth. Sadly, it was not a history that was especially friendly to those perceived as outsiders.



The dark history of immigration laws

The first immigration law in the United States was enacted in 1882: The Chinese Exclusion Act banned Chinese based solely on ethnicity. The intervening years were a time of significant immigration. Fourteen million immigrants entered the United States in the first twenty years of the century. In 1924 the National Origins Act responded to this flood of immigrants by establishing quotas based on two percent of the population groups present in the 1890s, effectively limiting 70 percent of available immigration to the British, Germans and Irish. This law was designed to close the gates to Jews and Italians, who were then the largest group of "New Americans."

The National Origins Act was a barrier for many Jews seeking to escape the Nazis as America's doors remained firmly closed. Even German Jews, stymied by antisemitism in the State Department, were unable to benefit from quotas available to Germans. Seventy percent of the available quotas went unused.

You may be familiar with the Kindertransport, which brought 10,000 children to safety in England. Did you know that in 1939 a similar bill was proposed in Congress for 20,000 children to

come to the United States? The bill was opposed by 60 percent of the population and Congressional opposition sealed its fate.

During that same period, the ship, "The St. Louis," set sail for Cuba with 935 German Jews. They were to be admitted to Cuba while awaiting visas for the United States. They had the proper paperwork, but as they set sail from Europe, Cuba changed its visa policy. Upon their arrival, Cuba wouldn't admit them, nor would the US or Canada. Ultimately, they returned to Europe and were divided among Britain, Belgium, the Netherlands and France. Many died in the Holocaust.

Post-war discrimination

Even after the war, survivors remained in displaced persons camps as they awaited access to America. When Congress failed to act quickly, President Truman stepped up with an executive order allocating the unused quotas to displaced persons. A total of 15,000 Jews gained entrance between 1945 and 1947 under this action. Jewish leaders wanted a more sweeping law but were cognizant that if it were just for Jews it was unlikely to pass. While 53 percent of the American public favored admitting displaced persons, 60 percent favored restrictions if most of them were Jews.

Finally, in 1948, legislation passed that ultimately allowed 400,000 displaced persons, including 80,000 Jews. But the bill had limitations. Truman noted, "The bill discriminates in callous fashion against displaced persons of the Jewish faith." It favored agricultural workers and set restrictions that would exclude Jews who had returned to Poland and subsequently fled pogroms as well as those who had fled to the Soviet quarter for safety.

The National Origins Act was updated again in 1952 to reflect the population mix in 1920. It remained in place until 1965, when the country's immigration policy shifted focus to skills and family reunification.

Still later, the Refugee Act of 1980 acknowledged the need for clear procedures for refugee admissions and was used to govern the entrance of Jews from the Soviet Union.

What do we take from this often checkered history? Policies are not neutral; they are fed by biases, which accounted for many preventable deaths during the Holocaust. Nonetheless, our ancestors who arrived in America succeeded and gave back to their country in many ways. I often think about the experience of my grandparents — their resourcefulness and the sheer grit it took to succeed in a new country. It causes me to look upon new immigrants with empathy and to hope that we can live up to that myth I learned as a child.

Mapping Prejudice:

Restrictive covenants, generational impacts

By Robin Neidorf

Lake of the Isles is one of the jewels in the city of lakes park system in Minneapolis. Surrounded by stately homes and ringed by public trails, the picturesque lake represents much of what Minneapolis residents are rightly proud of — a combination of natural beauty, public recreation and elegant living.

But as this ad for land from 1919 demonstrates, there is an ugly side to property history. The restrictive covenants described in this ad were common in the United States throughout the early 20th century, and nowhere more prominently than in Minneapolis, famously described in 1946 as “the capital of Anti-Semitism in the United States.”

The outrage prompted by this ad would spark the first baby-steps of change in property law, the long-term effects of which on families and neighborhoods continues to this day.

“Look back on the history of your own deed” — Mapping Prejudice begins

In a 1976 interview, Jewish community elder Viola Hymes described the restrictive covenant on the deed to the home she purchased in the 1930s in the Country Club neighborhood of Edina. “Look back on the history of your own deed,” she told the interviewer. “You’ll find that no non-Caucasians — and by non-Caucasian, they meant Jews as well... — could live here, except as servants.”

It was this directive to “look back on the history of your own deed” that inspired the Mapping Prejudice Project, at the Borchert Map Library at the University of

LAKE OF THE ISLES BARGAIN

A fellow cannot interest the dollar without using dollar instincts, and this lot is purposely slashed in price to attract the dollar. The map shows you where it is and what it looks at. The lot has curb and gutter, stone sidewalk, city water, gas and electricity. It is a beautiful lot, high and commanding, with a frontage of 75 feet and a depth of 140 feet. Mr. Stiff lives next door, at 2815 Benton boulevard.

Old price \$4,000. Today's discount \$1,250. New price \$2,750. Terms, \$750 down, balance on or before 3 years; 6% interest.

I appeal to the instincts of those about to marry. Isn't this the most remarkable offering you ever heard of. Restrictions—

The party of the second part hereby agrees that the premises hereby conveyed shall not at any time be conveyed, mortgaged or leased to any person or persons of Chinese, Japanese, Moorish, Turkish, Negro, Mongolian, Semetic or African blood or descent. Said restrictions and covenants shall run with the land and any breach of any or either thereof shall work a forfeiture of title, which may be enforced by re-entry.

Lake Street Frontage

Advertisement placed by Edmund G. Walton in the *Minneapolis Morning Tribune*, January 12, 1919. The anti-Semitic restriction is located in the final paragraph.

Minnesota. Its founders wanted everyone to be able to examine the racial history of their homes.

They also wanted to understand the larger patterns: Where were covenants put into place? When? What did they say? How many covenants were there in the Twin Cities?

Founded in 2016 by Kirsten Delegard, Ryan Mattke, Kevin Ehrman-Solberg, and Penny Petersen, and later joined by Maggie Mills, Mapping Prejudice is a groundbreaking research and education effort to build the first-ever comprehensive map of racial covenants for an American community.

When they originally began this investigation, they expected to see that racial covenants targeted Jews. But it turns out that fewer than one percent of the covenants identified to date in Hennepin County made explicit reference to Jews. At first glance, this omission seems to be at odds with the community memory articulated by Jewish elders like Hymes. Further research reveals a history that is more complicated than had been conveyed through this oral tradition.

Emanuel Cohen leads the charge

The Lake of the Isles “bargain” was advertised by property developer Edmund G. Walton, who is credited with bringing the first restrictive covenants to Minneapolis in 1910. The 1919 offer was only the latest in his development plans, sparking fresh outrage in the Jewish community.

“Jews have known all along that [the Walton crew] has no particular liking for them,” the editorial board of the *American Jewish World* wrote a few days after its publication. But “Jews here,” it declared, “have acquired the manly art of self-defense.” Jews should “retaliate and hit back.”

This call to arms was likely authored by Samuel Deinard, the editor of the *American Jewish World*. Deinard called on Jews to boycott publications that published offensive text. And he also likely recruited his friend Emanuel Cohen to take this protest to the State Capitol.

Cohen proposed a bill to prohibit discrimination in property transactions on the basis of religion. His bill became law in April 1919, with the unanimous approval of legislators.

After its passage, real estate developers dropped explicit references to Jews. Instead, as Hymes asserted in her oral history, racially restrictive deeds were changed to put prohibitions on people who were “not Caucasian.” A typical clause from a Hennepin County property deed reads:

“...said land or buildings thereon shall never be rented, leased or sold, transferred or conveyed to, nor shall same be

occupied exclusively by person or persons other than of the Caucasian Race.”

This begged the question: who was “Caucasian”?

Digging through the data for real-world impact

Legal language is one thing; actual transactions are another. To understand how this language was interpreted in different areas, Mapping Prejudice team member Maggie Mills, with the help of researcher Russell Star-Lack, created an online interactive map (arcg.is/myuP). Their work shows that Edina, for example, tended to interpret “Caucasian” as exclusive of Jews; on the other hand, large numbers of Jews were able to purchase homes in neighboring St. Louis Park, despite the restrictive deeds that barred people who were not Caucasian.

These distinctions — between the interpretation of “Caucasian” in one neighborhood versus another — demonstrate the different impact that restrictive covenants had on two of the key target populations: Jews and Blacks. While Jews came to be accepted as a variant of “White” in some areas, Blacks never had that option. Thus, Jews began to break away from the wealth-deadening effects of covenants, while Blacks continue to feel those effects to this day.

The research of Mapping Prejudice shows that racially restricted properties are worth 15 percent more today than properties that never had covenants. Jewish families who bought those properties were able to pass this wealth down through subsequent generations. This was the material benefit of being perceived as white.

Progress/no progress

Emanuel Cohen’s bill changed the language of racial covenants in Minnesota. But the legislation did not usher in a new

era of tolerance. In the decade that followed, the Twin Cities became a stronghold for the Ku Klux Klan. Jews were barred from membership in civic institutions like the Automobile Club. The onset of the Great Depression emboldened American fascists. The increasingly hostile environment for Jews would prompt the creation of what is now known as the Jewish Community Relations Council in 1938.

The narrow focus of this bill also failed to address racial discrimination in real estate, which only intensified. In Hennepin County, racial covenants became standard in new developments in the 1920s and 1930s, when the federal government endorsed racial restrictions as a way to protect property investments underwritten with public money.

In 1968, the passage of the Fair Housing Act made restrictive covenants illegal across the nation. Until then, covenants had the enthusiastic support of powerful Americans in every community; since then, White America has deliberately forgotten them and ignored the long-term generational impact they have had on targeted groups, who were cut off from the wealth-building opportunities of property ownership for the better part of a century.

The memory-keepers of this dark history have been Jews and Blacks. Fighting this systemic injustice inspired legal crusaders like Thurgood Marshall and playwrights like Lorraine Hansberry, who conveyed the pain inflicted by these restrictions in “*A Raisin in the Sun*.” Historians and geographers have written hundreds of articles and books on these unjust deeds, which encouraged residential segregation and exacerbated the racial wealth gap.

Mapping Prejudice is another call to remember this history of deliberate efforts to restrict access to property. Look to your own deed — you might be surprised by what you find.

For more information on the Mapping Prejudice project go to mappingprejudice.org. While restrictive covenants have been illegal and unenforceable for decades, it is possible to disavow such covenants as a symbolic act. For further information go to house.leg.state.mn.us/members/profile/news/10126/25602.

Mapping Prejudice staff includes Kristen Delegard, PhD (program director), Ryan Mattke (co-director and project manager), Kevin Ehrman-Solberg (digital and geospatial director), Penny Petersen (property records specialist) and Marguerite Mills (researcher & curriculum development).

On the road:

When craving Jewish soul food in Fargo, BernBaum's got the goods

Travel to downtown Fargo for Jewish soul food, and you'll find BernBaum's, a restaurant and bagel shop opened in 2016, by Andrea Baumgardner and Brett Bernath. BernBaum's frees North Dakotans from what has long been the trek of necessity to Winnipeg or the Twin Cities to get their craving for *heimische* dishes satisfied.

The menu combines the Jewish, Nordic and German backgrounds of its owners. Scandinavian and Northeastern European flavors turn out to blend remarkably well with Jewish cuisine — both bringing in rye, pickles, smoked fish and meats, beets and potatoes. Clearly, they're getting the blend just right: A 2017 review in *Food and Wine* magazine complimented BernBaum's "beautifully plated procession of bagel platters, latkes, and matzo ball soup that'd stand their ground against anything being made back in New York City".

A Fargo native, Andrea graduated from Macalester College in St. Paul in 1991. She then studied at the California Culinary Academy in San Francisco and worked in restaurants in San Francisco and Los Angeles for eight years, before returning to Fargo in 2001 to become the opening executive chef for the Hotel Donaldson, the first boutique hotel in North Dakota.

Baumgardner was named a semi-finalist for Best Chef-Midwest 2020 by the James Beard Foundation, the premier awards of the restaurant world.



BernBaum's, a restaurant and bagel shop opened in 2016, by Andrea Baumgardner and Brett Bernath.

BernBaum's offers Jewish staples and sells gallons of their chicken and vegetarian versions of their matzo ball soup every day — a resounding success, given the fact that local luminary Judge Myron Bright pronounced Andrea's first attempts as "cannonballs". When Judge Bright died in 2016, BernBaum's renamed their soup in his honor. Also on offer are the blintzes, a combination of Andrea's great-grand-mother's recipe for *ponnukokkur*

(Icelandic crepes), a traditional Ashkenazic cheese filling, and lingonberries (Nordic, again). They are named in honor and memory of another local light in Fargo's Jewish community, Sarah Smith.

Andrea and Brett are partners in life as well as in business. They live in Moorhead, Minnesota, with their 11-year-old son Avi.

Renew your membership today!
Not yet a member? Join us today!

Use the enclosed envelope to renew or start your membership and include "Membership" on the check's memo line, or go to www.jhsum.org/membership.

Midwest Book Award Winners with JHSUM Connections

The Midwest Independent Publishing Association announced the silver and gold medalists in the 30th Annual Midwest Book Awards competition. Two books with readings sponsored by JHSUM received awards.



Still (North Dakota State University Press 2019), co-authored by long-time St. Louis Park residents Kenneth and Rebecca Bender (father and daughter), was the Gold Medal Midwest Book Award Winner in the Religion/Philosophy category. *Still* is a nonfiction biography/memoir about five generations of a Jewish family — 150 years of heart-rending and uplifting stories on three continents.

In addition to Rebecca Bender engaging in a significant amount of her research at the Nathan and Theresa Berman Upper Midwest Jewish Historical Society Archives at the University of Minnesota, she read excerpts from *Still* in June 2019, at a reading at the Sabes JCC, sponsored by JHSUM.

The Question is "Why?" (Vantage Point Press 2019), a biography about Stanford M. Adelstein by Eric Steven Zimmer, received a Silver Medal in the biography category. In September 2019, former South Dakota Senator Adelstein spoke at a JHSUM sponsored book reading at the Sabes JCC.

Continue online: Video about *Still*: tinyurl.com/stillbook

Video about *The Question is "Why?"*: tinyurl.com/questionbook

Uncovering History: North High's Kadimah Club

In our Spring newsletter we asked for information on the Kadimah club at North High School in the 1930s. Here is what you told us:

Dr. Michael Gordon of Georgia, son of the late Bernice Cowl Gordon, wrote that his mom was an active member of this club before she graduated from North High around 1934.

Evelyn Shapiro responded that she graduated from North High in 1952 and became a member of the Kadimah club when she was a sophomore, serving as secretary for a year. Evelyn recalls about 40 girls as members of Kadimah at that time.

Evelyn also provided some more on the history of the Kadimah club which is reproduced below from her response:

Some background history: In 1926, a group of girls got together and formed the Jewish club Kadimah, which means "to go forward" in Hebrew. Its main purposes were to do service and to acquire leadership qualities. Part of the yearly program consisted of a Membership tea, Mother's Day banquet, and an Interfaith service. It was strictly a Jewish girl's club. I suspect there hasn't been a Kadimah club at North high for at least 50 years. There were various religious oriented clubs at North at that time, and no one complained about separation of church and state in those days. There were separate boys' clubs and girls' clubs, and no one complained about anyone being sexist. I remember some of us Kadimahites making pompoms for the cheerleaders of North's football team. And we always had a lot of fun meeting after school and socializing. Other than that, my memories of Kadimah are rather vague. There is a photo in my 1952 Senior Graduation book of all of us members at that time. The 1950s decade was the Golden Age at North High because North had a very high Jewish demographics. North had the highest rate of graduates and the highest rate of graduates going on to Universities of all the high schools in Minneapolis.

We wonder if the club existed without pause between the 1930s and 1950s. If



you have further information or photos to share, please reach out to us at history@jhsุม.org.

Upcoming Events

Please note: All upcoming events will be held online via Zoom until further notice. For all events, RSVP to history@jhsุม.org

JHSUM Annual Meeting

Oct. 18, 2:00 – 3:30 pm

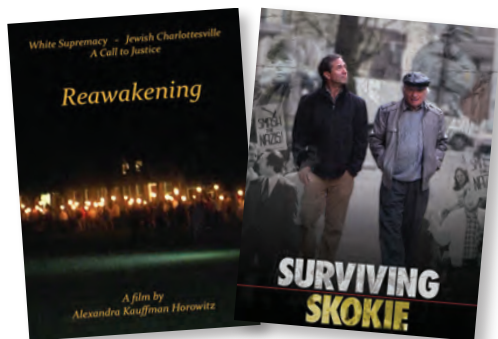
Join us for JHSUM's annual meeting highlighting publication of Vol. 8 of our journal, *Setting the Stage: Jewish Theater in the Upper Midwest from its Origin to the Minnesota Jewish Theatre Company*. Hear from authors Doris Rubenstein and Natalie Madgy, along with fellow panelists Barbara Brooks and actors from Minnesota Jewish Theatre Company.

Surgical Renaissance in the Heartland — An Afternoon with Author, Dr. Henry Buchwald

Oct. 25, 2:00 – 3:30 pm

Dr. Henry Buchwald will speak about his book, *Surgical Renaissance in the Heartland: A Memoir of the Wangenstein Era*. Dr. Buchwald, a Holocaust survivor, will also give his personal perspective on coming to Minnesota to what has been referred to as the antisemitic capital of the United States. Dr. Buchwald is a professor of surgery and biomedical engineering and the Owen H. & Sarah Davidson Wangenstein Chair in Experimental Surgery, Emeritus at the University of Minnesota. Co-sponsored by JHSUM and

The Maimonides Society. Purchase a copy of *Surgical Renaissance in the Heartland* for 30% off of when you order at z.umn.edu/buchwald, using discount code MN86950. Offer expires Feb. 1, 2021.



Panel Discussion: "Surviving Skokie" and "Awakening"

Nov. 15, 2:00 – 3:30 pm

Join JHSUM for a panel discussion with filmmakers Blair Gershkow and Alexandra Horowitz and other participants, on these two powerful films. Both films will be made available to watch prior to the panel discussion. RSVP to history@jhsun.org to receive links to the films.

Setting the Stage Book Event with Natalie Madgy

Dec. 1, 7:00 – 8:30 pm

Bet Shalom is hosting a virtual book event featuring *Setting the Stage* and one of the book's researchers and writers, Bet Shalom member, Natalie Madgy. Bet Shalom is managing this event, and we will share registration information as soon as we have it; for now, please save the date.

Past events

JHSUM has partnered on or hosted the following recent events

"Save Your Family History"

UMJA's archivist Kate Dietrick shared how to store aging documents, who to contact to repair the binding of an old family book and how to disassemble photo albums that are harming your photographs. April 2020. View it now: youtu.be/-crU_o93t0U

"The Begegnen Hour"

A discussion with Jay Weiner, longtime Twin Cities journalist and the co-author of *Professor Berman: The Last Lecture of Minnesota's Greatest Public Historian*. Co-sponsor of Mount Zion Event. May 2020. View it now:

facebook.com/mziontemple/videos/969338540162188/

"Finding Treasure in the Archives"

This webinar presented how to use the archives from two perspectives, an archivist and a user. Co-hosted with the Minnesota Jewish Genealogical Society, the Berman Upper Midwest Jewish Archives and TC Jewfolk. May 2020. Recording not available.

"Shining Light on Jewish Genealogy"

This event covered the basics of how to get started using Internet resources including free websites. Co-hosted with TC Jewfolk and the MN Jewish Genealogical Society. July 2020. Recording not available.

The Platform to Tell Your Story

Any moment in time is future history, and the time we are living through will no doubt be seen as a watershed year in our future community. Your story of the impact COVID-19 has on you is part of that story. Join us in capturing the moment — in your own words.

JHSUM has partnered with "Their Story," an online platform for audio/video story capture, to provide you with a place to tell your story and make it a part of our collective memory.

To get started, go to tinyurl.com/jhsuncovid and follow prompts to allow access to your camera and microphone. Then click on the microphone to start recording.

If you're not sure where to start, tell us about one or more of these topics:

- How has your life changed because of COVID-19?
- How has your religious practice changed during this time?
- What do you want future generations to know about this experience?

We want to hear your story...

Your submissions will help us chronicle this historic time for generations to come.

JEWISH
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Upper Midwest

COVID-19 Stories

JEWISH
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Eloise and Elliot Kaplan Family Jewish History Center
Jay and Rose Phillips Building | Barry Family Campus
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CHANGE SERVICES REQUESTED



Executive Director
Robin Doroshov

As summer gives way to fall and we approach the Jewish High Holidays, I reflect on how everything we took for granted has been turned on its head. Concerns around the COVID-19 pandemic continue to be central to our lives. The Twin Cities — home to many of us — have been rocked by the murder of George Floyd, the ensuing unrest, and the reverberations around the world.

As we enter 5781, it is my hope that we emerge, both individually and as communities, with greater resolve to support our fellow Jews and non-Jews, both at home and around the world. In this effort, history can serve as our teacher and guide, and JHSUM will continue our mission of preserving history and sharing it in our communities.

***I wish each of you a new year
filled with good health, peace,
and contentment. L'Shanah Tova!***



On a personal note, my new normal includes a lot of garden-ing. This peony was planted by my maternal grandparents in 1925 at their first home in the U.S. in the Rondo neighborhood of St. Paul. It moved with them when they followed the path of Jewish immigrants to the Selby Dale neighborhood. From there it followed the path to Highland Park and was replanted at the home where I grew up. In 2012, I brought the peony plant with me to our Golden Valley home. Now nearly 100 years old, it blooms more beautifully each year.