Humanistic Judaism Magazine

Interview: Rep. Jamie Raskin with Paul Golin

Get Out the Vote by Victoria Ratnaswamy

Revolt Against Democratic Modernity by Prof. Ronald Aronson

Community News and much more

Winter 2020
From the Editor

p. 3
In This Issue

Interview: Rep. Jamie Raskin

p. 4–5
with Paul Golin

Revolt Against Democratic Modernity: The Unholy Marriage of Trump and His Base

p. 6–11
by Prof. Ron Aronson

The Founding Myth

p. 12–14, 23
Book review
by William Thompson

Get Out the Vote

p. 15
by Victoria Ratnaswamy

Ira’s “Humanukkiah”

p. 16–17, 22
A Father-Son Hanukkah Story

by Bill Parsons

Community News

p. 18–21
Pacific Community of Cultural Jews; Baltimore Cultural Jewish Chavurah; Congregation for Humanistic Judaism; Machar, The Washington Congregation for Secular Humanistic Judaism; The City Congregation for Humanistic Judaism; Kahal B’raira

Contributors

Ronald Aronson is Distinguished Professor Emeritus at Wayne State University. He is the author and editor of numerous books, including Living Without God: New Directions for Atheists, Agnostics, and the Undecided and Camus and Sartre: The Story of a Friendship and the Quarrel that Ended It.

Darlene Basch is past president of Machar, The Washington Congregation for Secular Humanistic Judaism and represents Machar on the SHJ Board.

Paul Golin is the Executive Director of the Society for Humanistic Judaism.

Lee Jacobi is President of the Pacific Community of Cultural Jews, Orange County, CA.

Bob Jacobson is vice president of the Baltimore Jewish Cultural Chavurah, Baltimore, MD.

Isabel Kaplan is a past president of The City Congregation for Humanistic Judaism in New York, NY.

Jon Levine is a member of Kahal B’raira, Greater Boston’s Congregation for Humanistic Judaism and represents KB on the SHJ Board.

Bill Parsons lives in Scottsdale, AZ and is a member of Or Adam Congregation for Humanistic Judaism.

Victoria LZ Ratnaswamy is the Vice-Chair of Kol Hadash Humanistic Congregation in the Chicago area and its representative to the SHJ Board.

George Rockmore is a long-time (30 years and counting) member of the Congregation for Humanistic Judaism, Fairfield, CT, and a retired special education teacher.

BJ Saul is a Madrikha and leader of Congregation Beth Adam in Boca Raton, FL.

William Thompson is an independent member of the SHJ and lives in South Carolina.

Tributes, Board of Directors, Communities

p. 22–24
From the Editor

This issue of Humanistic Judaism comes to you just as the 2020 primary elections in the United States are heating up. What better time for an issue focused on politics?

We are fortunate in this issue to have a number of interesting features. Especially exciting is an interview by SHJ Executive Director Paul Golin with Congressperson Jamie Raskin (MD 8), the U.S. Representative from Maryland's Eighth Congressional District. Rep. Raskin is among the founding members of the Congressional Freethought Caucus, a group of congresspersons dedicated to preserving the separation of religion and politics and to the place of reason and evidence in government in the United States. A former constitutional law professor, Rep. Raskin talks in this interview about the present political situation in the United States and the very real threats to freedom of religion and freedom from religion the country faces.

Professor Ron Aronson has appeared in the pages of Humanistic Judaism before and has written on a number of issues. This time, Professor Aronson addresses the rise of the anti-democratic movement that led to the election of Donald Trump as President of the United States, and the connection of that political movement to Christian evangelicalism and nationalism. His article provides insight into what motivates far-right Christians to support a politician whose personal history is antithetical to the values these religious groups have previously espoused as central to how leaders should be selected. His observations are especially important at this political moment for understanding how deeply-rooted in the American past Trumpism is.

SHJ board member Victoria Ratnaswamy has invested much of her personal time and energy into efforts to register people of all ages to become voters and to get to the polls. She writes here to reflect on her experiences, to explain what goes into registering voters, and to encourage all who are eligible to vote.

SHJ’s initiative, Jews for a Secular Democracy, continues its work. This issue, we present a book review by SHJ member-at-large William Thompson, which he wrote for the Jews for a Secular Democracy blog. Thompson reviews Andrew Seidel’s recent book, The Founding Myth, which explores Christian nationalism and shows how its purposes, assumptions, and ideas are contrary to the principles and documents upon which the United States was founded.

Bill Parsons writes about his adventures with his son in creating a Humanorah for Hanukkah.

And as always, we present news from SHJ-affiliated communities throughout North America. This issue provides an overview of the social action work many of our communities have undertaken, as well as general news updates from several communities.

J. M. K.

Humanistic Judaism Magazine is published quarterly by the Society for Humanistic Judaism, a non-profit organization, 28611 West Twelve Mile Road, Farmington Hills, Michigan 48334, (248) 478-7610, info@shj.org, www.shj.org. Two issues are printed and mailed, and all four are mailed electronically to subscribers and members of the Society for Humanistic Judaism, and later added to the SHJ website’s archives.

All material © Copyright 2020 by the Society for Humanistic Judaism. No portion of this work may be reprinted or copied without written permission of the publisher.


Manuscripts are welcome and may be sent to shjournaleditors@gmail.com. Word documents preferred.

Editor:
Rabbi Jeremy M. Kridel

Community News:
Deb Godden

Graphic Design:
Raya Kridel

Editorial Board:
Rabbi Adam Chalom
Rabbi Jeffrey Falick
Paul Golin
Rabbi Miriam Jerris

ISSN 0441-4195

Winter 2020
1. Thank you on behalf of the members of our openly-secular movement for co-founding the Congressional Freethought Caucus in 2018! Why was it important for you to help start a Freethought Caucus? What do you hope to accomplish with it? And what reactions have you received about it from your fellow Representatives?

America is all about free thought, free speech, free people. It is the boundlessness of our freedom—and the fact that millions of people have fought and will continue to fight for it—that everyone loves about America. We have no kings here, no queens, no thought-control censors, no more slaves and no more slave masters. Just the people and the big blue sky.

At a time when right-wing forces are claiming a special religious right to discriminate in housing, employment and public accommodations and Secretary of Energy Rick Perry is telling people that President Trump is “God’s chosen one,” I thought it was probably a good idea to remind people that our Founders broke from centuries of theocracy, religious warfare, Inquisition and witchcraft trials to establish the separation of church and state and the sovereignty of reason in public institutions. I try to remind more theocratically minded colleagues that Donald Trump was selected not by God Almighty but by the Electoral College, an obsolete relic which can and should be replaced today by a national popular vote. If there was an invisible force giving Trump a special campaign boost in 2016, it was coming not from Heaven but from Moscow. In any event, I hope the Freethought Caucus will be a place for unsparing critical thought, muscular defense of science and reason, and serious moral inquiry and reflection.

2. How important is it to you to maintain the separation of church and state, and why?

It’s very important to me. As the Founders argued so beautifully, the merger of church and state demoralized and prostituted religion, corrupted and degraded government, and subjected people to a combined political and religious tyranny. The separation of church and state makes the individual’s spiritual beliefs and practice a matter of voluntary personal choice. It keeps members of minority religions safe from tyranny and discrimination by the majority, protects people against official ideological coercion and saves the government for practical progress rather than endless theological arguments.

3. What do you see as the key church-state separation issues Americans face today and in the near future? (And are there political issues that have church-state separation aspects to them that voters may not realize are tied to church-state separation, but should?)
The big challenge today is keeping corporations from gaining the right to discriminate against people in the name of religion. This was the agenda set by the outrageous *Hobby Lobby* decision, which found that business corporations can exercise religious rights. This is just conceptual confusion. Private for-profit corporations are not persons, much less pious and religiously observant persons who have a right to worship freely. This is indeed what the Civil Rights Movement was about—it insisted that all citizens have a right to participate in the stream of interstate commerce at restaurants, motels and lunch counters even if the owners claim they have a First Amendment free association right or religious exercise right not to serve people based on race or other arbitrary factors.

We also need to defend science and scientists against the relentless polemical, budgetary and political attacks of the Trump network. Science is the key to saving our species from the mounting calamities of climate change, and so we must protect science so that science can protect us.

4. What can ordinary citizens do (beyond the voting booth) to help make a difference on those issues?

Stand up for civil liberties, civil rights and the wall of separation between church and state. Fight for science and reason. Puncture theocracy when it steps on your toes.

5. Humanistic Judaism recently launched an initiative called Jews for a Secular Democracy because we feel Jews have a unique story to tell and role to play on issues of church-state separation. How do you think the Jewish community can be of help in keeping religion separate from government?

Like all minority religious groups, the Jewish community understands well the dangers of allowing particular religious groups to capture state power and spread religious propaganda and intolerance. Why not call your initiative Jews for Secular Democracy and Religious Pluralism and Tolerance? These values go together.

6. How has your own Jewish identity informed your work and your life’s mission?

My favorite part of Sunday School is when we learned what Rabbi Hillel had said: “If I am not for myself, who will be for me? But if I am for myself only, then who am I? And if not now, when?” That’s a pretty excellent statement of moral and existential values. I was also always moved by Passover and the command that we view ourselves as having escaped from Egypt. We are called always to think of ourselves as slaves, to identify with the oppressed and not with Pharaoh. And we are also enjoined to understand that the stranger amongst us shall be treated as the native-born amongst us for we ourselves were strangers once in the land of Egypt. And God is so serious about that, He reminds us that he is the Lord.

7. Anything else you’d like to mention?

Humanism calls upon us to recognize the humanity and strivings of all people all over the earth, and that is also the essential best premise of all the religions too. But in the real world, religion becomes a powerful institution that can be used for repressive and authoritarian purposes, which is why the Enlightenment Founders of America got it right. If we are to make progress, we must separate church and state and then call upon all people to live with compassion and reason along with their specific religious creeds and commitments.
What brought this resentment to a boiling point in 2016?

Trumpism is a response to a crisis. The upheaval lying behind the intense embrace of Trump is suggested in a survey taken before the 2016 election: a majority of whites (56%) said that American culture and way of life has mostly changed for the worse since the 1950s, compared with a huge majority (over 60%) of African Americans who believed it had changed for the better. Among the whites, evangelical Protestants were the most dissatisfied of all, 74% of them agreeing that things have gotten worse (Cooper 2016). Another study gives a major reason why: a majority of whites believe that whites are being discriminated against in American society today. Whatever other reasons evangelical Christians may have for gloom—abortion, homosexuality, pornography—more of them (57%) say that there is discrimination against Christians in the United States than acknowledge discrimination against Muslims (44%) (Gonyea 2017)!

Amid the explosion of multicultural and secular America, white Christian America has been experiencing shrinking numbers and shrinking importance. This is the central theme of The End of White Christian America, published in early 2016. In it, Robert P. Jones makes an extended analysis of the historical displacement of white Christians, and especially those considering themselves evangelicals (Jones 2016).

Jones begins with descriptions of three great twentieth-century monuments to White American Protestantism, the mainline United Methodist Building in Washington, D.C. (1928), the ecumenical Interfaith Church Center in New York (1960), and the evangelical Crystal Cathedral in Garden Grove, California (1980), all of which have since been abandoned either to other owners or other purposes. After replacing mainline churches as the demographic center of White Christian America in the late twentieth century, and after a generation of dominance, including wielding considerable power in the Republican Party, evangelical Christian churches, most notably the Southern Baptist Convention, are now themselves losing numbers and importance. Jones’s study takes off from two significant events: the launching of “Black Lives Matter” in 2014 and the 2015 Supreme Court decision legalizing gay marriage. He might also, of course, have mentioned the transformation of the role of women in much of America, which focused the evangelical mind over the past generation on the issue of abortion. A wholly unanticipated drop in relative and absolute numbers of white evangelicals is being caused by a steep falling off of churchgoing among those age 18 to 29. Moreover, they are following in their parents’ religion at a far lower rate than mainline Protestants and Catholics. On the one hand “nones”—those professing no religion—have risen steeply compared with any time in the past, and now are approaching 40% of the entire younger generation. On the other hand, while white evangelical Protestants now comprise perhaps one-sixth of the U.S. population, they
make up only 8% of 18 to 29-year-olds, meaning that white evangelical children are half as likely to follow their parents’ religion as mainline Protestants (Ibid.)

During the high tide of white Christian evangelical political presence between the Reagan and Obama presidencies, all Americans became aware of its doom-laden messages of moral decline allegedly caused by feminism, abortion, and homosexuality. Jones strikingly captures the contrast between its social, political, and cultural nostalgia and the forward-looking struggle for increasing equality symbolized by Obama’s election. A Happy Thanksgiving email was sent out by the right-wing Christian Coalition shortly after Obama’s reelection in 2012. It features a black and white photograph of a white family around a dining-room table with the caption: “Saying grace before carving a turkey at Thanksgiving dinner, Pennsylvania, U.S.A., 1942.” Jones comments: “The multiple layers of meaning in this single image make it a nearly perfect exhibit of the lost utopian world of white Christian America” (Ibid., 42).

The contrast couldn’t be sharper with Obama’s second inaugural address the following January, when the African American president brought the Declaration of Independence up to date by expounding a progressive vision of how American history expanded what it means to be “created equal.” The litany included forming a government of, by, and for the people, ending slavery in a bitter Civil War, creating a modern market economy governed by rules to ensure fair play, providing transportation networks, schools, and colleges, protecting the vulnerable including through Medicaid, Medicare, and Social Security and on and on, stressing above all the need for collective action to meet collective needs. By citing “Seneca Falls, Selma, and Stonewall” Obama paid tribute to past struggles, and then he ended by looking to a future where women and men will be paid equally, African Americans guaranteed the right to vote, gays recognised as equal, schoolchildren are protected from gun violence, and where immigrants will be received warmly. What could be further from the Christian Coalition’s narrowly conceived nostalgia than Obama’s vision of a hopeful future and his welcoming of collective struggle and government action?

The changing demography

Before the 2016 election Trump told his supporters: “This is our last chance to save our country and reclaim it for we the people. This is it. You don’t have another chance.” It should be obvious what he meant and how his audience heard him. Trump struck a nerve among white evangelical Christians in the wake of the Obama presidency. These people were angry about cultural and social changes that had been making most of them troubled about the present and fearful of the future. Jones’s book, anchored demographically, focuses on the slow, steady experience of their displacement from being the essential people in a Christian country, the awareness that “America’s religious and cultural landscape is being fundamentally altered” (Ibid., 234).

According to research conducted by political scientist Diana Mutz, the 2016 election did not turn on the economic troubles of those who had lost jobs or who were unhappy with their wages. This supposed motivation is directly contradicted by the results of her post-election study:

Evidence points overwhelmingly to perceived status threat among high-status groups as the key motivation underlying Trump support. White Americans’ declining numerical dominance in the United States together with the rising status of African Americans and
Humanistic Judaism

American insecurity about whether the United States is still the dominant global economic superpower combined to prompt a classic defensive reaction among members of dominant groups (Mutz 2018).

In short, the white vote for Trump was about the "declining white share of the national population," a phenomenon leading the dominant group to feel threatened even if it still controls political and economic power. Living in a society whose entire national history has been structured around institutions and attitudes of the superiority of one group over another, as that group realizes that it will soon be a minority, as it sees members of the formerly inferior group as equal in positions of authority, it cannot help but experience racial status threat. An African American man becomes elected and the battle cry becomes "Take America back!" "It is not racism of the kind suggesting that whites view minorities as morally or intellectually inferior, but rather, one that regards minorities as sufficiently powerful to be a threat to the status quo." A change in the dominant group's relative position "produces insecurity." Similarly, as it becomes obvious that "The era of American global dominance is over," the sense of America being threatened internationally, especially by China, has increased, especially among Republicans.

Broadly speaking, this is the civilizational "Whiteshift" Eric Kaufman has written about, which is mingling ethnicities and races around the world and especially creating insecurities among whites. But there is also a uniquely American fact about Trumpism: those who voted most solidly for Trump are not whites in general but those answering to the label of "born-again or evangelical Christian." Indeed, a never-mentioned fact about 2016 is that, among non-evangelical whites, Hillary Clinton came surprisingly close to Trump, 33% to 36%. Although Mutz does not narrow her inquiry to evangelicals, she agrees with Jones: white Christians, for all of American history the dominant population, now see dark-skinned Others almost everywhere they look—at work, walking around, driving around, on television, in medical offices and hospitals, restaurants, shopping, in colleges and universities. Most of the athletes they cheer are Others, and much of the music they enjoy comes from Others. Strange-sounding names are a commonplace. And the word is out: by 2050 or thereabouts, the U.S. Census predicts that whites will be a minority in America. Which means, in the words of Albert Mohler, president of the Southern Baptist Theological Seminary, "it's going to be a chastening, humbling moment for American Christians to realise that we're going to be in the position across the country of speaking as a minority" (Kaufman 2019). Increasingly, as shown also by Arlie Russell Hochschild's study of Louisiana, whites experience themselves as "strangers in their own land" (Ibid.).

Page 8 cut from this preview edition.

Full version available for members of SHJ-affiliated congregations, SHJ Independent Members, and Magazine subscribers only.

If you are already eligible for full access, please contact info@shj.org for the correct link; otherwise find membership information here: http://www.shj.org/membership

or subscription information here: http://www.shj.org/subscribe

Thank you for your interest in Humanistic Judaism!
Mutz emphasizes how deep is the experience of displacement, including generating irrational responses. While whites are not likely to lose their economic positions in reality, symbolically for some of them their looming minority status troubles their sense of social and political dominance. Evidence of African Americans' racial progress threatens them, causing them to experience "lower levels of self-worth" relative to blacks. Accordingly, one defense mechanism to restore a sense of self-worth entails perceiving "greater antiwhite bias" (Hochshild 2016). Or should we say inventing antiwhite bias? Or inventing a threat from Mexican immigrants? Or inventing a Muslim threat? Or indeed vastly exaggerating the threat from foreign terrorists? Perhaps this helps us make sense of the issues raised by church members in contrast to the clergy in the survey of concerns mentioned earlier. In addition to the economy, most highly ranked were terrorism, immigration, foreign policy, and gun policy—all areas that indicate people feeling threatened from the outside.

Jones also worries about where things are headed for white Christians finding themselves in the minority, and then sketches a hopeful alternative to feeling this as an existential threat: that they may "find a way to integrate into the new American cultural landscape" (Jones 216, 44). Similarly, historian John Fea, echoing author John Inazu, calls for fellow evangelicals to learn, as an alternative to dominating others, "confident pluralism" as an approach to living together with humility, tolerance, and patience despite deep differences (Fea 2018).

But of course, something very different is happening: Trumpism. It is a refusal to accept being a minority. Its very existence tells us that neither the evangelical leadership nor the base possess the resources needed for coping with the issues raised by Jones, Mutz, and Fea: how do resentful evangelical Christians learn to become part of the emerging multicultural America? Think of Trump's own mania to dismantle every achievement left behind by America's first African American president. It is a sign that something more extreme than nostalgia is afoot. So is the strange fact that more white evangelicals believe Christians are discriminated against than believe that Muslims are discriminated against. As Davies has written, this is an example of "the rise of feeling" to the point where it not only overcomes reason, but shapes perception. Above, I follow this statistic about evangelicals' false perception of being discriminated against with an exclamation mark, because it is generated by whites', and especially evangelicals', crazy sense of victimization rather than actual experience. There is more craziness in Trumpism, including its central project of constructing a wall with Mexico against criminals and rapists, cheered on by chants of "Build that wall!" Some of this may be due to the man's own individual dementia, but not all. He is giving voice to widely shared fears and resentments, or he would not be president. But the wall is a magical solution to a nonexistent problem perceived as an existential threat. By what sort of magic will keeping out even ten or twenty million immigrants stop America from changing color and culture? Of course, Trump's base resonates as if in a trance with strikingly irrational, vicious, and foolish actions and proposals. They listen to him trying to recapture something that is gone, trying to "get our country back."

Concluding observations

After more than a generation of listening to apocalyptic, fearful sermons about America going to hell, Trump's evangelical supporters have had plenty of training in thinking this way and few resources to confront their situation directly and honestly. Their churches have for years been preparing them to deny the present and to fear modern life as an existential threat. In *Children at Risk*, one of the founding documents of the Culture War, Dobson described today's Civil War of values: "Two sides with vastly differing and incompatible worldviews are locked in bitter conflict that permeates every level of society… And someday soon, I believe, a winner will emerge and the loser will fade from memory" (FitzGerald 2017, 624). In this war it is the believers in God who see themselves as the ones under assault. They have been trained by their religions,
and have trained themselves, to ignore key parts of science and to reject many of the society's core values, even though they are people of today in every other respect. But they have diminished their faculties, as we can tell by listening to Jerry Falwell, Jr.'s incoherent insistence that he is unable to imagine Trump doing anything that would undermine his support by evangelical leaders. “I know that he only wants what's best for this country, and I know anything he does, it may not be ideologically 'conservative,' but it's going to be what's best for this country, and I can't imagine him doing anything that's not good for the country.” This abandonment of any rational perspective echoes the feelings of Trump's base (Heim 2019).

"Nostalgia" is Jones' polite way of describing their dominant mood before 2016, although after the election he also spoke of their "rage." But even that does not quite capture what happens between Trump and his base, the cult of his personality. As he announces that "I alone can fix it" his base agrees, and the Republican party, out of calculation, complicity, and cowardice, follows his lead. As if to top this comes the evangelical leadership's daffy koshering operation inspired by Benjamin Netanyahu, justifying Trump from pulpits as sent by God, reminiscent of the Hebrew Scriptures' Cyrus the Great, the pagan used by the Lord to deliver the Jews (Illing 2018).

To the theme of resentment and the issues of white Christian identity raised by Jones and Mutz must be added other disorders of the time so dramatically described by Chris Hedges in America: The Farewell Tour. The economic and social dislocations of neoliberal globalization, the end of postwar economic growth, growing inequality, as well as immigration and ethnic change and the increasing crisis of climate change. As Hedges catalogs only too depressingly, conventional politics has been incapable of addressing these issues, and indeed has only made them worse. While one response in the United States and the United Kingdom is a revival of thinking about socialism, more ominously authoritarian or "populist" electoral movements similar to Trumpism have been coursing through Europe, as well as the Philippines, Brazil, and India. Their common features, described in Roger Eatwell and Matthew Goodwin's National Populism, include distrust of elites, the breakdown of traditional political party loyalties, a revival of nationalism, and hostility to immigrants (Hedges 2019).

In part, this is because Trump's supporters are the heirs of an earlier history. They contain other waves of defeat, resentment, and defiance accumulated over recent generations—drawn from those who defended segregation, supported the campaigns of Barry Goldwater and George Wallace, belonged to the anti-busing movement, were for the Vietnam war and against the peace movement of the 1960s, defended school prayer, refused to ever confront, and ask how to undo, the heritage of slavery, opposed the Equal Rights Amendment, give endless support for the gun culture under the theme of "Gun Rights," embraced the Moral Majority and the Christian Coalition, oppose gay marriage, believe in "religious freedom" to discriminate, justify police killings of unarmed black men. When a black president was elected, their representatives in Washington vowed to block him at every turn and make him a one-term president. Because of the color of his skin, they opposed Barack Obama. Soon after his inauguration they joined the Tea Party, vowing to "Take our country back." Encouraged by none other than Donald Trump, the "birthers" doubted that Obama was born in this country, and accused him of being a Muslim. Trumpism has absorbed all of this history and brought it into the present: against Muslims, against women, against Mexican and Central American immigrants.

There is a related and deeper story that reaches well beyond the limits of this essay: how some of the roots of today's evangelical Christianity can be traced to the slaveholding South; how after the Civil War the defeated South restored white rule and overthrew Reconstruction; how its Redeemers kept the freed slaves at bay through Jim Crow and terror, including lynching, keeping them as near as possible to their former condition; how achieving this entailed systematic retardation of the South, keeping it as an isolated, impoverished backwater lacking industrialization, cities, education, and immigrants; how the white South eventually embraced the kinds of anti-modernist religion that fit its self- chosen backwardness; how its decentralized, evangelical Christianity spread north and west with millions of white migrants seeking jobs;
how these migrants and their churches “Southernized” American society between the end of World War II and the 1970s; how their religions embraced anti-Communism and unregulated capitalism during this time; and how the faithful of this religious tradition came to oppose the transformations being brought about by the Civil Rights movement, the women’s movement, the anti-war and youth rebellions of the 1960s and, soon after, the gay and lesbian struggle for equality. In short, in the face of profound global stresses, Trumpism is the story of chickens coming home to roost: how the bitter resistance to modernity, equality, and democracy has spilled over from its starting point, slavery, to poison the rest of American life.

References:
The Founding Myth
by Andrew Seidel
A review by William Thompson


(Note: an earlier version of this review was posted at the blog for Jews for a Secular Democracy.)

It is difficult to write a review of a book with which you mostly agree. *The Founding Myth* is one of those books for most secular non-Christians and those literate in American history and civics. While the conclusions that Andrew Seidel reaches in the book are common wisdom for those of us who value a secular government, its importance lies in the evidence he produces to demonstrate that the Christian nationalist position is founded on myth, erroneous assumptions, emotion, and flagrant lies. In the introduction, Seidel characterizes Christian nationalism as an “unholy alliance, an incestuous marriage of conservative politics and conservative Christianity” (p. 8). Christian nationalism is the idea that America was founded as and should be a Christian theocracy, not a secular democracy. Under the Trump regime, Christian nationalists have achieved more influence and power than at any other time in recent history.
The Founding Myth was written as an assault on Christian nationalism and as a handbook for advocates of secular government. It is an intelligent and passionate call to arms for secularists, inverting the chant of Trump’s cult to “make America great again” into a plea to make America secular again. Or perhaps more accurately, a plea to make America secular for once. Seidel particularly focuses on a defense of the Constitution, especially the First Amendment, which separates religion from the government. There are two fundamental myths that Seidel identifies as purported justifications for the entire Christian nationalist view. The first is that America was explicitly founded to be a Christian nation, which Seidel points out is obviously untrue and easily disproven by merely looking at the Constitution.

The second is more insidious: the idea that America was founded on “Judeo-Christian principles.” Disproving the second myth is the main focus of the book.

In order to demonstrate the falsehood of the myth that America was founded on Judeo-Christian principles, Seidel divides his argument into four broad topics. First is an examination of the religious beliefs of the Founders, the references to a god in the Declaration of Independence, and the original theocratic colonies and colonies with established churches. In each instance, the Christian nationalist arguments are demolished by showing that they are irrelevant and fallacious. Seidel correctly points out that the personal religious beliefs of the Founders are irrelevant to the government they created with the Constitution, and in any case, the most influential Founders such as Washington, Jefferson, and Franklin were demonstrably not Christians in any orthodox sense. The invocation of colonial theocracies and established churches by Christian nationalists are also summarily discarded as irrelevant to the founding of the constitutional government. Indeed, the Founders explicitly used those colonial governments as cautionary lessons.

While the references to a god in the Declaration are indisputable, Seidel argues that this does little for the Christian nationalist position. First, they are references to the god of the deists or a general, non-sectarian deity, not the Christian god. Second, the references are little more than window dressing, which neither add to nor subtract from the main argument of the Declaration which is thoroughly secular and based in contemporary political philosophy; in fact, the revolutionary philosophy of the Declaration is antithetical to the Christian principles of obedience and submission to a god’s supposedly-chosen monarchs. Third, the Declaration did not create the government of the United States and thus cannot be cited as evidence that America was founded on Judeo-Christian principles.

The second and third topics Seidel examines are the biblical influence on American government and a more in-depth analysis of the Ten Commandments. To analyze biblical influence on American government, Seidel analyzes seven principles, which he argues are indisputably biblical and central to “Judeo-Christianity”: 1) the Golden Rule, 2) obedience, 3) biblical crime and punishment, 4) original sin, 5) vicarious redemption, 6) religious faith, and 7) monarchy. He reveals how each of these biblical principles are fundamentally opposed to the political philosophy underlying the Constitution and American jurisprudence. The Ten Commandments receive similar treatment. After identifying which Ten Commandments the Christian nationalists are idolizing, Seidel argues that they would not hold up as valid laws under the Constitution because they are a tribal religious code predicated on religious rationale and thus invalid as American law. With regard to the two commandments that might hold up under constitutional review, against murder and theft, they are universal and unoriginal to either Judaism or Christianity. No commanding god on Mount Sinai is needed.
Page 14 cut from this preview edition.

Full version available for members of SHJ-affiliated congregations, SHJ Independent Members, and Magazine subscribers only.

If you are already eligible for full access, please contact info@shj.org for the correct link; otherwise find membership information here: http://www.shj.org/membership

or subscription information here: http://www.shj.org/subscribe

Thank you for your interest in Humanistic Judaism!
Get Out the VOTE by Victoria Ratnaswamy

If, to take a well-known phrase from Star Trek, living our values is the Prime Directive of Humanistic Judaism, then finding meaningful opportunities to pursue those values is most welcome. There are many ways we can work to pursue justice, equality, and human dignity—and one method or issue does not fit all. We can also take comfort that, while our individual role may be small, we can count on the ripple effects of our collective actions for a wider impact.

The right to vote is mentioned five times in the amendments to the United States Constitution, more than any other right. I cannot single-handedly preserve, protect, and defend that right. But, I can be part of a larger effort—working to register voters, lowering barriers to voting, helping facilitate free and fair elections, and, in the process, clearing up confusion and debunking myths.

I was serving regularly as an Illinois election judge when I received an email from a local organization seeking volunteers to be trained as Deputy Voter Registrars. Initially drifting into my superhero fantasy world, I envisioned myself in a Schoolhouse Rock-esque cape, humbly, yet valiantly serving democracy.

The reality was that I had to get creative to carry out my mission.

Our election structure is complicated, which can lead to disenfranchisement. Each state has different requirements for registration and different voting procedures. There are always a slew of posts on social media about how to register and vote, providing information that often applies to residents of one state only. When combined with the old-fashioned rumor mill, incorrect information often takes hold, and this too often results in people not voting.

I started with some basic goals that I pursued through social media and spreading the word in person. I decided to focus on groups at high risk of missing an election, and who thereby don’t get into the voting habit or fall out of it: 1) students who are seventeen years old but don’t realize they may be able to register and vote (depending on the timing of their birthday relative to the next general election—clear as mud!) and teens soon leaving home for the first time; 2) those we in the north refer to as “snowbirds”; 3) people in transition—moving, changing names, etc.; and 4) new citizens.

I join others in setting up registration tables at local high schools. I have a registration table at a local summer market. I attend rallies and marches, carrying my registration sign and supplies. I provide election information and links, offer my services, and answer questions on social media. I meet young people at coffee shops and in homes to register and inform them.

There are other ways for people to register, but I try to offer assistance in person. We may discuss what to expect of the voting process, how to learn more about issues and candidates, voting by mail, how to ensure voting when one is out of town or at college, printing sample ballots that match what will be seen on election day, required identification (if any), and what is not appropriate for voters to be asked (i.e., helping people know their rights), why it is so important to make yourself heard through informed voting, and some common rumors. The most common tale I’ve encountered is that an entire ballot must be voted or it will be voided. Not true. In fact, a voter can cast a blank ballot, and they will count as having voted.

I also still work as an election judge during Illinois’ two weeks of early voting, including a day of nursing home voting. I’ve completed additional training to serve as “voter services judge” on election day, which in many ways is the customer service department of the polls. That means complex situations and upset people are sent my way. While this role challenges my conflict-avoidant nature, it’s an additional opportunity to solve problems and ensure maximum enfranchisement.

Of course, some of this process is specific to my state. And, I realize I haven’t addressed some of the major systemic impediments to the democratic process—e.g., gerrymandering, systematic voter suppression, disenfranchisement laws, and the intentional spread of misinformation. Those critical areas need action.

Change, however, is complicated and piecemeal and messy. As an individual, it is important that I’m “part of the solution” and not waiting for perfection to be achieved before I play a part. So, we find meaningful ways to live our values, even on a small stage. And, I love this work.
The Postman of Doom

When my wife and I received the invitation to our nephew’s bar mitzvah celebration, we knew the jig was up. For too long, we’d changed the subject whenever our little boy had asked why his cousins and classmates went to temple, but he didn’t.

We’d spoken about the religious traditions of our families whenever he’d asked: my secular childhood, with happy memories of time spent with an extended Jewish family; my wife’s unhappy (and, mercifully, brief) memories of a little girl stuffed into a dress and dragged to services by her then-hopeful parents.

As children, we both had tried to believe—really tried—but just couldn’t bring ourselves to accept anything supernatural or “revealed.” As adults, we’d never looked back, and when we became parents, we resolved not to teach our child anything that we, ourselves, did not believe.

We also knew that supporting his cousins when they become b’nei mitzvah was the right thing to do, but our son had never set foot in temple. He had no idea what to expect, or what would be expected of him. Context was critical to avoid misinterpretations that could conflict with values we had taught him.

Recalling my own limited experience in the Reform tradition, I knew the ceremony and participants would affirm belief in a supernatural reality, through both word and action—a worldview in which my wife and I put no such stock.

Society for Humanistic What?

Somewhat panicked, we struggled to find some elusive way of introducing our child to a deeper understanding of Judaism than we, as his parents, could provide on our own, but which would not proselytize him to accept a mythical prehistory as literal fact. In desperation, I turned to the Internet.

After a few unrequited, online flirtations with articles on the Reconstructionist movement, I stumbled across something called, “The Society for Humanistic Judaism.”

The more I read, the more it seemed I was approaching Nirvana (er, so to speak).

Several mouse clicks and a telephone call led me to Or Adam, the SHJ affiliate in Phoenix, and its indefatigable madrikh (and soon-to-be rabbi), Jeffrey Schesnol, who invited us to a humanist test-drive of the upcoming High Holidays with his congregation.

Humanistic Judaism, it transpired, was the acceptable compromise for which we were looking: a way to share the rich history, traditions, values, culture, holidays, music, food, art, literature, and humor of the Jewish community, without any requirement to believe (or pretend to believe) in the supernatural.

Since then, our little boy has taken to Humanistic Judaism like pastrami to rye, including Or Adam’s youth education, private Hebrew tutoring, Friday night candle lighting (with him reciting a humanistic Kiddush and Hamotzi), Shabbat services, and, especially, child-centric Hanukkah and Purim celebrations.

Guilt as a Deliverable

Long before we discovered Humanistic Judaism, it had been impossible for him to escape the omnipresence of Christmas in America—even in public pre-kindergarten—and as this growing inculcation fed his desire to celebrate a winter holiday, we gently guided his natural curiosity toward the Maccabees.

Consequently, we had celebrated Hanukkah with him from an early age, while still a happily-unaffiliated household. In first grade, he even built a bulb-lit hanukkiah (Hanukkah menorah) with Zayde, an electrical engineer. (No open flames for our little one!)

By the time we made our decision to join a temple, he was ready for the real thing, and with only a few weeks to go before his first Or Adam Hanukkah party, he asked me to build him a hanukkiah based on the SHJ “humanorah.” I assured him it would be...no problem.

I made some rough sketches, bought a router and some birch wood, and got to work in what little spare...
I eventually cut pieces for a prototype, but needed a way to join them, while still preserving the appearance of its "head" and "arms" floating above its "legs." I finally settled on a scheme to join all the pieces with a metal rod, passed through a vertical hole, dead-center in each. Of course, the tricky part was drilling holes "dead center," using only the amateur tools I had on hand. Without a precision drill press, I could only approximate.

With less than a day remaining until the party, my work (with its approximated dead-center holes) looked less like the "humanukkiah" my little boy originally had envisioned, than an arthritic Vishnu concocted by Salvador Dalí. I had no choice but to admit defeat, and I sat him down to break the bad news.

He took it as well as could be expected, thanked me for all my hard—yet futile—work, and reluctantly agreed to purchase an off-the-shelf, traditional hanukkiah. I knew I had let him down, and deep inside I knew I WAS THE WORST FATHER WHO EVER LIVED!!!

A Little Help Couldn't Hoit

Shortly after the party, which (with help from plentiful sufganiyot) he nonetheless enjoyed immensely, we decided to turn his humanukkiah vision into a father-son project for the following Hanukkah. We would work together, lay it out on computer, select materials, and pay a professional to manufacture its components.

We used Adobe Photoshop to design the pieces, increasing and decreasing the size of each component, and the gaps between them, to develop an overall design that approximated the SHJ humanorah—but with eight arms instead of six, and which could accommodate real flame.

We settled on acrylic as the medium. When my son was in third grade, Plastifab, a local vendor, had done a beautiful job custom cutting acrylic for an apparatus he built to demonstrate Pascal's Law, as the winning entry in his school science fair.

Knowing that candles drip wax—and that scraping it off acrylic would permanently scar what we hoped would be an heirloom for his own children—we settled on an authentic Maccabean solution: oil lamps. We found a set of small tzinores (wick holders) online, together with insulating rings to avoid melting the acrylic.

A few telephone calls, emails, and visits to the fabricator set our joint plan in motion, and two days before the holiday began, I retrieved a finished product. We mounted the nine glass cups, inserted holders and wicks, and filled them with oil. Our task was complete.

Reflections on a Humanistic Holiday

Over the coming eight nights, we kindled each light of Or Adam's humanistic Hanukkah values: reason, self-esteem, courage, freedom, love, loyalty, generosity, and hope. Perhaps not so ironically, we had lived some of those same values during our two-year odyssey leading to the holiday.

We had moved from mere concept to functional work of art—two generations striving together, in fits and starts, to bring a little boy's humanistic vision of the hanukkiah to life. We had both enjoyed our creative time together, and it had been an early lesson in perseverance, problem-solving, and self-confidence for him.

Just as importantly, it was another way to more deeply share the timeless traditions of Judaism with our child, but without the need to believe (or profess) ideas that my wife JOIN NO W!!
Our Pacific Community in Action
Pacific Community of Cultural Jews—Orange County, CA

The Pacific Community of Cultural Jews (PCCJ) is a small secular/humanistic Jewish community located in Orange County, California. Orange County is the home of the radical right John Birch Society; its airport is named for John Wayne, who helped to “blacklist” movie industry leftists, and strongly supported the Vietnam War. For decades, right-wingers held all the Congressional and county supervisor seats.

However, liberal social “resistance” is also found in Orange County. Mexican-Americans won a landmark case (Mendez v. Westminster in 1946) against public school segregation. There is local LGBTQ activity. There is concern for the environment: for conserving wilderness areas, for treating injured marine mammals, and for prevalent use of solar panels. PCCJ’s social activists join with others to protest gender bias, racial discrimination, loss of reproductive rights, LGBTQ bashing, and gun violence. We raise our voices with others against climate change and environmental pollution.

On January 20, 2018, PCCJ joined the Women’s March in Santa Ana, CA. Later in 2018, the rallying cry was #MeToo, meaning “I, too, was a victim of sexual abuse.” Waving signs, PCCJ was with the 20,000 marchers in Santa Ana swaying to songs by Cyndi Lauper and Beyonce, and chanting “When we fight, we win!”

On March 24, 2018, PCCJ social activists attended a gun control rally at Centennial Park in Santa Ana, CA. Nation-wide “March for Our Lives” rallies reacted to a mass shooting (17 dead, 17 injured) at Douglas High School in Parkland, Florida. An estimated 5,000 people heard speakers, including Tom Steyer, call for stricter gun control laws.

Lee Jacobi

Photo captions, top to bottom: PCCJ social activists, from left: Cheryl Cohen, Suzy Baron, and Zena Jacobi, posed with “M. Liberty”. Lee Jacobi declared where he thinks women belong. PCCJ social activists: from left Cheryl Cohen, Lee Jacobi, and Suzy Baron.

We’re Small But We Make Ourselves Heard
Baltimore Jewish Cultural Chavurah—Baltimore, MD

Issues of immigration and detention are not new to our Baltimore Jewish Cultural Chavurah, but we persist. Last year we channeled our tzedakah funds to HIAS, which is deeply engaged in this work. However, a rally on August 11, Tisha B’Av, organized by Jews United for Justice (another of our past tzedakah designees), gave us an opportunity for a more active role. Seven of our members joined with a very broad coalition of mostly Jewish congregations, clergy, and organizations to demonstrate outside the Howard County Detention Center, with which ICE subcontracts to imprison immigrant detainees. Seven people may not sound like much, but that represents one-third of our membership and included our newest member, who had joined just one week earlier.

Bob Jacobson

Photo captions: Elise Saltzberg and Bob Jacobson with the BCJC banner; Bill Marker at the Jews United for Justice rally. Photos by Elise Saltzberg and Bob Jacobson.
On May 23, 2019, CHJ’s Saul Haffner Jewish Enrichment Fund underwrote an evening of Yiddish Cabaret for the greater community. The Haffner Fund, supported by donations, was established in memory of a beloved and long-time CHJ member. Recently, CHJ co-sponsored a Sukkot celebration with the Stamford JCC, where CHJ conducted a Humanistic Jewish Sukkot service.

On November 3, 2019, the Haffner Fund, CHJ, and the local Jewish Federation presented a major symposium, “A Flood of Ideas; A Symposium on Noah, the Great Flood and Climate Change.” Hosted by a local university, the Noah story was discussed by an interfaith panel of local clergy members and climate scientists, with a focus on climate change.

CHJ is proud that the symposium reflected Humanistic Judaism’s philosophy that climate change is a human problem requiring a human response. Tikun Olam, repairing the world, was the common theme of the event.

George Rockmore

---

Enriching Community with a Movable Havdalah
Machar, The Washington Congregation for Secular Humanistic Judaism—Washington, D.C.

Machar members—like SHJ communities everywhere—enjoy getting acquainted and reacquainted. Recently, we’ve gathered at a series of havdalah celebrations hosted by members to mark the end of Shabbat.

Our congregation has long wanted to observe Shabbat together, but our dispersed membership—which spans Washington D.C., metro Maryland, and Virginia—makes gathering on Friday evenings very difficult for members having to brave the traffic.

In 2018, Paul Golin visited Machar and led a thoughtful discussion about meaningful engagement with members. We decided that sharing traditions by celebrating havdalah together was one way we could do this more easily.

Our goal is to have havdalah gatherings as frequently as possible at members’ homes throughout the Washington, D.C. metro area. We’ve had six gatherings since mid-2018, including two at small public venues. Rabbi Jeremy Kridel leads a secular havdalah service with candles, music, and reflections on the meaning of havdalah, providing inspiration to everyone there. The service is followed by a tasty potluck dinner and an opportunity for members to mingle, socialize, and schmooze.

Darlene Basch
On Tisha B’Av, about 20 members of The City Congregation for Humanistic Judaism (TCC), along with Rabbi Tzemah Yoreh, participated in a protest against the harsh immigration policies of the Trump administration. Part of a national protest happening in many cities, the NYC group occupied an Amazon store, expressing anger over the company’s collaboration with ICE to track the locations of refugees.

The protest was organized by Jews for Racial and Economic Justice (JFREJ). Names of refugees who had died in custody were read aloud by approximately 40 clergy members. Many of these clergy were arrested, including Rabbi Tzemah. He was handcuffed and taken to a bus with other protestors.

Asked if it was worth it, Rabbi Tzemah said, “What I do know is that I have never seen such activism by people who care in my lifetime, I have never been prouder of being a member of the mobilized Jewish community. It is coming from such a good place, from a sense of shared experience: we too were refugees, we must treat refugees with empathy.”

TCC members participating included Rabbi Tzemah Yoreh and his sons Boaz and Itamar, Lisa Botwinick, Melanie and Gabriel Brazil, Paula Grand, Felicia and Morgan Greenfield, Tara Herlocher, Beth Lord, Benita Oberlander, Shirley Ranz, Jim Ryan, Marty Shore, Middy Streeter, Judy Watson, and Dan Wyman, along with their family and friends.

On Friday Sept 20, TCC members were back on the streets as part in the Climate Strike and March, including our Rabbi Emeritus Peter Schweitzer; Bob Avila; Judy Capel; Trudy Elins; Aaron, Asher, and Eva Glass; Helen Polson; Judy Watson; and Dan Wyman.

Another TCC member, Rebecca Faulkner, has joined Extinction Rebellion (XR), a global group of nonviolent climate activists, who protest and raise awareness through peaceful civil disobedience.

On October 7, the rebels staged several actions in the NYC Financial District to mark the first day of Rebellion Week (occurring globally). Rebecca is a Red Brigade performer. XR portrays funeral processions and die-ins, among other actions, to demonstrate the effects of climate change and compel government action. To learn more, go to: www.rebellion.earth.

Isabel Kaplan
**Becoming Social Activists**

**Congregation Beth Adam**—Boca Raton, FL

Members of Congregation Beth Adam (CBA) take social action seriously with a strong Social Action Committee. A Social Action section in our monthly newsletter promotes events and provides information and conservation ideas for the home. In addition, we sign many on-line petitions that reflect discontent with fracking, offshore oil drilling in protected areas, ending gun violence, and water and animal conservation. Congregation Beth Adam also created a resolution with Stand With Us, a pro-Israel organization, that unites behind Israel against an anti-Israel-Boycott Proposal.

This year CBA is participating in a new program called Comfort Cases. This program provides a case/backpack to replace the plastic trash bag that foster children often have. It is provided to a foster child in need, filled with new items that they can keep during their journey. It also provides these children with dignity and the notion that someone cares about what they are going through.

**Creating Safe and Welcoming Gatherings**

**Kahal B’raira**—Boston, MA

As Kahal B’raira prepared for the High Holidays, we considered the challenge of creating safe and welcoming gathering places in the wake of local and national antisemitic acts. We require no tickets or fees for our Rosh Hashanah and Yom Kippur services (donations gratefully accepted!). As many as 270 people—members, former members, and visitors—attend. Greeters are at a table at the main entrance to welcome visitors and request contact information.

This year, our holiday preparation included attending security training sponsored by our local Jewish Federation. Following their recommendations, we developed a team of members who served as ushers. They stood at each of the entrances to engage with people as they arrived. Ushers welcomed current and past members and made a special effort to greet and observe all newcomers. Ushers created a text messaging group to communicate with each other quickly, if they felt it was necessary.

We worked with the Arlington Police, the city in which we hold our services, to find the right mix of

“not alarming anyone while still maintaining a certain amount of security.” Officers on patrol were aware of our services and periodically “stopped by.” We made good contact with each police officer. One officer was interested enough to take a copy of a service home.

After the holidays, we held an Open House with a program about Humanistic Judaism created and presented by our Managing Director, Gladys Maged. She combined a portion of the PowerPoint introduction to Humanistic Judaism created by Rick Gold, of the Gainesville Humanistic Jewish Community, with a portion of the Young Rabbis Panel video filmed during the SHJ@50 celebration. We divided up into pairs to discuss:

- What do you believe/not believe?
- What do you seek in a community/a philosophy?
- What role can you play in creating and maintaining this?

For more experienced members, it was an opportunity to see old material presented in a new way. For new people, it was a chance to experience the richness of Humanistic Judaism.

**Community News**

Members have also taken to the streets. In 2019 we have participated in many events that included joining thousands of Americans wearing orange to recognize National Gun Violence Awareness Day and then wearing blue to support March for our Oceans. CBA members marched at a Families Belong Together rally supporting the importance of keeping immigrant families together and attended the Washed Ashore Exhibit, a display of artwork using trash from the ocean. Showing solidarity for the Worldwide Climate Strike, CBA members and guests walked out at their Friday night Shabbat celebration before the Shabbat service.

Each year members attend the annual Kristallnacht Film Forum. This program supports grants for high school students attending the March of the Living. CBA also collects food for the needy at each shabbat and donates it to a local food bank.

CBA is proud to participate in all these important programs.

**BJ Saul, Madrikha**

**Jon Levine**
and I found so problematic in our own childhoods. For that, I’m thankful to the SHJ—and for our little boy’s initial curiosity and persistence, which led us to it.

Ultimately, the humanistic lesson of our shared Hanukkah project was one of determination, teamwork, struggle, and triumph over challenges and failures, to reach a common goal. Surely, that’s a small, contemporary reflection of the larger, Maccabean achievement our holiday celebrates?

I suppose a scrupulous observer might question our placing the shamash (“helper” candle) at the base of the stylized figure, instead of above the eight lights, but—unsurprisingly—rabbis have disagreed even on that point! (“Two Jews, three shamash elevations.”)

Now, about that humanistic tallit he envisions for his bar mitzvah celebration...

The author, Bill, and his wife, Audrey, both IT professionals, live in Scottsdale, Arizona, with their little boy, Ira, a future garbage-truck driver, police officer, FBI agent, pilot, theoretical physicist, neurologist, pediatrician, psychologist, linguist, cartographer, computer programmer, cryptographer, astronaut, author, inventor, restauranteur, and genetic engineer. They are members of Phoenix-area SHJ affiliate Or Adam.
By debunking the myths and showing the ways in which the bible and conservative Christian theology are opposed to everything good about America, Seidel thoroughly demonstrates exactly why Christian nationalism is un-American and what we have to lose if they win the war for our government and culture. Seidel says it best in his conclusion:

“Christian nationalists have successfully persuaded too many Americans to abandon our heritage, to spurn our secular foundations in favor of their myth. It is time to reclaim that heritage and refute these myths” (p. 297).

References:
Established Community
Community in Formation

Find A Humanistic Jewish Community Near You
Check Our Website For More Information

**ARIZONA**
- Phoenix
- Tucson

**CALIFORNIA**
- Berkeley
- Encino
- Garden Grove

**COLORADO**
- Denver/Boulder

**CONNECTICUT**
- Fairfield County

**DISTRICT OF COLUMBIA**
- Washington, D.C.

**FLORIDA**
- Boca Raton
- Gainesville*
- Sarasota

**GEORGIA**
- Atlanta*

**ILLINOIS**
- Deerfield

**MARYLAND**
- Baltimore

**MASSACHUSETTS**
- Boston

**MICHIGAN**
- Metro Detroit

**MINNESOTA**
- Minneapolis/St. Paul

**NEW JERSEY**
- Morris County

**NEW YORK**
- Ithaca
- New York
- Rochester
- Westchester County

**NORTH CAROLINA**
- Durham/Chapel Hill

**OREGON**
- Portland

**TEXAS**
- Austin*
- Houston*

**WASHINGTON**
- Seattle

**CANADA**
- Toronto, Ontario

* indicates a community in formation

www.shj.org/find