



Portraits of Crown Heights residents by Rusty Zimmerman, part of the art show "Brooklyn: Juxtaposition" at Repair the World. COURTESY OF REPAIR THE WORLD

population of millennial Jews.

"We knew there were not a lot of resources there for non-chasidic Jews," said Cindy Greenberg, Repair the World's NYC director. On Sunday it is co-hosting "One Crown Heights," marking the anniversary of the 1991 riots with a daylong festival of commemoration and festivities. (More info at facebook.com/events/276968549361120).

Combining Judaism and the arts is also common among new residents.

Rubenstein curated a multi-media art show "Brooklyn: Juxtaposition," exploring the intersection of the Jewish and Caribbean communities, at Repair the World.

She also hosted a Shabbat "Creatives Community Dinner," and a trio of young Jews started the Creative Healing Collective for processing grief through the arts. Over the past year, CKI (where assistant rabbi, Rabbi Sam Reinstein, is married to Jewish Week staff writer Hannah Dreyfus) has hosted a Passover-themed art show and an Andy Statman concert and is planning the "first-ever Jewish Comic-Con."

For the most part, Chabad and non-Chabad Jews peacefully coexist, but rarely co-mingle. "Outside of a few very special spaces, in general those communities don't interact," said Levy.

But those special spaces are multiplying. In addition to Kramarz's lunch, two congregations, Chevra Ahavas Yisroel and Chabad Heights, bridge the two communities by welcoming Jews of all stripes.

"On any given Shabbos, you could have a tattoo-clad bartender talking about some chasidic insight on the parsha with a chasid ... and that's completely normal," said Chabad Heights founder Rabbi Ari Kirschenbaum.

Lubavitch Rabbi Shea Hecht said that while the influx of non-chasidic Jews might cause children to ask questions, it also presents an opportunity. "We don't have to go out to Timbuktu to invite someone to our seder table. ... You can do it right on Franklin Avenue," he said, adding that "the rebbe [Rabbi Menachem Mendel Schneerson] wanted Crown Heights to be an international community."

But the dispute over the eruv, which has been vandalized three times in as many weeks, suggests some tension. Funded by a group of residents (rumored to be Lubavitch) and deemed kosher by the rabbi of CKI, the ritual enclosure was opposed by a Lubavitch religious court based on the belief that the late Lubavitcher rebbe had forbidden an eruv in Crown Heights. But some Lubavitchers contest the claim and have begun using it.

One source close to Lubavitch leadership, speaking off the record because of the sensitivity of the issue, said the resentment towards the eruv comes in part from a sense that CKI hasn't fully acknowledged the help Chabadniks gave the shul, built in 1924, when it fell on hard times in the 1960s.

Mendel, a 31-year-old Lubavitcher who would only give his first name, said not getting approval from

Chabad leaders shows a lack of "a certain respect."

The eruv committee responded in a statement that they had discussed the eruv with Lubavitch leaders, and, since the "response was not particularly favorable. ... it made much more sense to just build the eruv, rather than get into a fight." It added that since the eruv was built to Modern Orthodox, not Lubavitch, standards it "seems quite respectful."

Rabbi Kirschenbaum pointed out that, like in a husband-wife relationship, some disagreement is healthy. "You'd be hard-pressed to find any community that's all in line in one area. Any community that has respectful tension is a sign of a healthy marriage."

Chaim Levin, 27, a former Chabadnik who still lives in Crown Heights, sees the eruv debate as reflecting a shift within the Lubavitch community.

"You're seeing the Chabad part of the people who

live here kind of breaking off into two," said Levin, a Brooklyn College student and LGBT activist.

"It really does feel like there's a modern movement happening here. There's lots of resistance, but at the same time there are a lot of people who have lived here for a long time who are waiting for this modern movement to happen."

Yosef Rivkin, a 31-year-old former Chabadnik and a psychology grad student at Columbia University could well be seen as one of those people. "There are new, open-minded, fresh faces," he said. "I might have always thought that I wanted to get away when I got older, but now I don't think so. Now I'm seeing that there is capacity to build here. You don't have to flee Crown Heights to live well." ■

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