



## Religion & Forced Migration Initiative

Princeton University's Office of Religious Life

**Anne Moradpour**, Holocaust Survivor

Interviewed by Serena Alagappan in New York City, NY, date unknown  
Transcribed by Chesley Chan, 05/16/20

(00:00) **Serena Alagappan:** This is Serena Alagappan interviewing Anne Moradpour at her apartment at East 53rd street. So, could you start just by speaking a bit about where you were born and your first home?

(00:14) **Anne Moradpour:** Yes. And then anytime you want to interrupt, you can do that — if you want more information. Well, I was born in Berlin, Germany in 1927 and lived through the Hitler years. Not in the beginning, I was born in '27, so things until 1933 were normal. But then, Hitler came and a lot of anti-semitism and restrictions. So then, our lives changed. For instance, I went to first grade in public school and that year they had a law that Jew children could no longer attend public school. At the end of the first year, there were a lot of Jewish day schools that started out. I went to one of those. All those Jewish children who were thrown out of the public school system. I did that until I left in 1939, after Kristallnacht. I guess you know about Kristallnacht, what happened. They [INDECIPHERABLE] the Jewish men and they plundered all the stores and synagogues were burnt, and schools were closed. Then basically, I sat around because there's no more school to go to. It was all closed after Kristallnacht, which was in November of '38. And my family then decided —

(2:02) External Interruption

(2:14) **Anne Moradpour:** My family then decided that they could not stay in Germany. It was hard to get out and so they signed us up for something called the "Kindertransport." Have you heard of that?

(2:28) **Serena Alagappan:** Ah, yes. I interviewed someone who was [INDECIPHERABLE]

(2:31) **Anne Moradpour:** Basically, something that the British government did. They invited 3,000 children to come and live in England for about a year to get on the list of visas of Germans in England, which was very small. [INDECIPHERABLE] we would get on there and, in a year, get a visa and come here. That didn't work because world

war broke out. See the war broke out in September of '39, so we left before that. My sister and I — we went on one of those transports in May. We were in England when the war started and my parents fortunately got out of Germany in August before the war and they went to Sweden, cause they knew some people there and Sweden was neutral. They weren't in the war. My parents were able to stay in Sweden for a year and then come to the United States. Via Siberia and all kinds of different places they landed in Seattle, and came to New York, which was where they really wanted to be. Then my sister and I spent the war years in England. We went to school there, and in those days, you graduated high school at 15. When I turned 15, I was living with an English family. And then that was finished. Too old and I moved to...the school I went to, somebody had a sister or somebody living in Lancaster, England in the North and I wanted to stay with that couple. I didn't have a job. Actually, I think I finished high school there. Then when I'm done with that, then my sister and I went to something called a hostel. Have you heard about that? We went to live there. It was run by two women and all girls were there and we all have jobs. And we tipped in with the [INDECIPHERABLE]. But basically, the war was on. And I got a job in a little nursing school that was part of a very poor community. I took care of four two year olds. Really hard. And I did that for...I guess...I was fifteen...I guess I was there a year. And then I left there for a better job. I had no college. Nothing. I just presented myself as someone who liked to work with children and I worked with those two year olds for a year and this was a private school and it was wonderful. I have the kindergarten children... again with no training. [INDECIPHERABLE] Now you have to have a license and a degree and all that. And it was really nice and then one day, we got the news, my sister and I, that we got a visa to come to the United States and it was very quick. I had to leave the school in like two days.

(6:27) **Serena Alagappan:** And what year was that? The year that you came to the United States.

(6:36) **Anne Moradpour:** '46.

(6:38) **Serena Alagappan:** '46. So it was after the war.

(6:39) **Anne Moradpour:** Yes. They made all the arrangements and my parents were here and got the plane ticket and everything. In a very short time when we got this visa we had to leave and come here.

(6:56) **Serena Alagappan:** So just to back up a little. Could you speak a bit about what the religious practice you recall was in Berlin? And then how it shifted and if you were conscious of your faith or if you were still practicing Judaism when you were in England when you went there?

(7:17) **Anne Moradpour:** In Germany, of course I grew up in a Jewish home. We went to services every Saturday. My father was involved with what I guess they call here "Trustees" or something — running the temple. So, we did that until Kristallnacht and then everything finished. I was brought up in a Jewish home with all the holidays and in the school we learned the history. We learned Hebrew. I got much more of a Jewish background by going to a Jewish school. And then when we came

to England, I still felt I had some affiliation with Jewish people, so I found temple in London. And they sent lessons every so often, which I answered and filled out. That way I kept up my Jewish education for those years. And then when I went to that other family, they were Quakers. So they used to take me to the meetings of the Quakers and I got to know different religion. But I still was doing the papers from the temple in London.

(9:08) **Serena Alagappan:** And were there particular Jewish prayers that were especially resonant for you during that time? Or do you remember any considerations of your Jewish identity during the war being affected by the war? How did you sustain that faith during such a traumatic period?

(9:29) **Anne Moradpour:** Yes, I didn't experience antisemitism because we were all Jewish in the hostel. It was where my two Jewish ladies and everyone who lived there was a refugee from Germany. But there we also kept up Shabbat and Hebrew songs and things like that. But I didn't have any formal education. When I left that hostel to come here, then I came back to my family, which was Jewish oriented and observed all the holidays. And my parents belong, have you heard of Park Avenue Synagogue?

(10:20) **Serena Alagappan:** Yeah.

(10:20) **Anne Moradpour:** Yes. They belonged to that. But they never felt very comfortable. It was very wealthy and they weren't that welcoming. I don't know how much you know about Central, but Central is very welcoming. Everybody, whether you're Jewish or you're not Jewish or you're converting, very different. And I was never comfortable at Park Avenue. And they didn't go there very much because they didn't like it either much. But that's where we went. I think it's better now. I think they have a rabbi that's more flexible and maybe more welcoming. I don't know.

(11:03) **Serena Alagappan:** Was it an Orthodox synagogue?

(11:04) **Anne Moradpour:** No, conservative.

(11:05) **Serena Alagappan:** Oh, okay.

(11:08) **Anne Moradpour:** And then, I had met my husband then. And he came from Iran and there they didn't really practice much Judaism because there was antisemitism and they were more doing what the country was doing. But he was Bar Mitzvahed but he didn't know very much Hebrew. So we looked for some synagogues when we got married, we looked for synagogues to affiliate with. And we visited Emmanuel and the one of 79 street and 2<sup>nd</sup> avenue to feel it and Central. And we liked Central best and so we joined. We joined in 1968. My husband unfortunately died in 1979 and after he died I actually became more active at Central. The service was more to my liking and my husband didn't have to know so much Hebrew. But it was a small synagogue in those days. I don't know if you know anything about the history.

(12:35) **Serena Alagappan:** I've been to a couple of services there, but I don't know so much history.

(12:37) **Anne Moradpour:** Yeah. It was small. But after they had the fire it became much, much larger. And now it's, I understand, we have 7,000 members, which translates into 2200 households, so it's really big and very nice clergy. Have you met any of the rabbis?

(13:00) **Serena Alagappan:** I think I have, but I wouldn't be able to recall. Cause I've went to a couple services in high school, but it's been a while.

(13:09) **Anne Moradpour:** There are four of them on the [INDECIPHERABLE] and [INDECIPHERABLE]. And then we have other Rabbis who were in education. And they don't get on the [INDECIPHERABLE] but they do a lot with the school and the nursery school and the confirmation class.

(13:29) **Serena Alagappan:** So I know Central is a conservative synagogue and you were saying—

(13:32) **Anne Moradpour:** It's reform.

(13:34) **Serena Alagappan:** Oh, it's reform now? Okay, can you speak a bit to this shift of in Berlin, was your family conservative?

(13:43) **Anne Moradpour:** Yes.

(13:44) **Serena Alagappan:** Okay, and then in England and well it was a conservative Jewish hostel?

(13:47) **Anne Moradpour:** Yes.

(13:51) **Serena Alagappan:** So could you speak a bit to that shift of moving to a reform synagogue and what kind of effect did that have and if the war or that refugee experience affected it in any way?

(14:03) **Anne Moradpour:** Yes. The reform movement was quite big here already, but in Europe, it wasn't. It was there, but I think many of the Jews were either conservative or orthodox. So, for us to go to a reform synagogue was really the right solution because my husband didn't have much of a background and didn't know that much Hebrew. It was fine for me. Synagogue has gone through a lot of change because it has become so big. But it still is, I think they really think about the individual under different groups that they serve, so that it is always appropriate. The programs that they have, and um... just ask me what, you know, because you need to have certain information.

(15:02) **Serena Alagappan:** Well, it's honestly not meant to be certain specific questions for everyone the same. I'm interested in that shift that you kind of undergone because you sometimes meet people who, survivors of the Holocaust,

who become more religious after the war or less religious or their children become more religious. So I am just wondering if you can speak a bit to how you sort of...and I guess you were saying it was related to your husband, but also how if that reform movement – what about it that was particularly resonant and how that translated into how you raise children or any of that?

(15:41) **Anne Moradpour:** Yes, well Central was the right place for us. We felt because it had a lot of English in the service. And it was forward looking, wasn't like Orthodox. So it was the right place for us. And we weren't that active, I was working at the time, my husband was working. But we got to know nice people and formed very nice friendships. In those days, it didn't really have the education that they have now. Now they have a lot of – I don't know, have you seen what they are offering in lectures? It's a lot more – not as much as Emmanuel. Emmanuel has much more. But they are offering many more courses about the religion and about the history. [INDECIPHERABLE] the conversion, I think we've converted over a hundred people already. I don't know, have you met Rabbi Rubin? She's in charge of the program. She must be very good because she's converting a lot of people. As I see it, many times it's Jewish men and Christian women. And quite a few of them are Asian. It's very interesting that this combination.

(17:22) **Serena Alagappan:** That is interesting. Could you speak a bit to more about what your Judaism means to you today and if it has changed at all over the course of your life – in the war, in resettlement? Just, what your faith meant to you?

(17:39) **Anne Moradpour:** Well, I never left it. It was always part of me. Then, when I came here, as I mentioned, Park Avenue really wasn't the right place. It really didn't enhance any of my Jewish feelings. I never went to any classes or anything like that. And it really didn't happen that fast at Central either because I wasn't that involved. If you're not working and you have a lot of time, I think your involvement is greater. They had a very good sisterhood that did good things for poor people. I never got involved in that. It was really more of the religious end – going to services and just keeping up with what was going on in the movement. Because reform is very forward looking and they're very inclusive. They have things going on at – I heard about. But as far as my Jewishness went, it became more and more. The old [INDECIPHERABLE] and I retired in 2004 and then I had much more time to devote and I did volunteer work. That's really how I met the Wagner girls because they are very good. They do a lot of good things, so I was able to be more involved. It built up more and more after the fire. We had a big fire in '98 and synagogue became bigger. It offered more to a diverse group of people. What I decided to do when I retired from business – I spoke to the administrator who is no longer there, she retired. I said, if I can give you any time and help you with any short projects, I'm good on the telephone or I can talk to people. And she said, I'll think it over. The next day, she called. What had happened, the 5<sup>th</sup> Avenue Presbyterian Church has been renovated and they rented space at Central. And there they saw that they did different things with welcoming people and making them feel welcomed, so we became more active. Where we used to have one gentleman and an assistant doing all the ushering, all of a sudden it became something much bigger because we learned something from the Presbyterian Church. They have blazers that they wear and they

are really connected, especially to the older people. And so she called me the next day and she said we're going to have a much bigger usher program and we'd like you to get involved in that. And at that time it was the administrator and one of the clergies who is no longer there. Her name was Sarah Rayas. I don't know if they ever mentioned her. Those who laid these freely formed and usher programs and they had like 12 captains and 12 groups and about 10 people in each group and those who [INDECIPHERABLE] assigned people to be in certain teams. I don't think it was a good idea because many of them dropped out and many good people joined. I don't know how they picked people to be really anxious to do things so there were big changes. And over the years, I've lost -- then the [INDECIPHERABLE] dropped out to do anything. The rabbi left. Nobody ever said anything to me. I just knew that I had to carry on. And we are now down to 8 teams, no more 12. But the people that we have are very devoted and not necessarily that Jewish oriented. They don't go to that many services. Some do. Some are very devoted. Some are not. But it's a different picture, you now have the people who really want to do it, who give up a Friday night from 5:30 to 7:30, being on their feet, giving out programs, and helping people find seats, answer questions. So, that's where we're at now

(23:25) **Serena Alagappan:** Because it's interesting to hear how you speak about - you said your faith, you never left it.

(23:32) **Anne Moradpour:** Right.

(23:32) **Serena Alagappan:** And it's really tied to community, right? Hearing you talk about Central, it seems like as you got more involved, your faith also kind of grew with that involvement in the community. And you spoke about this hostel in the UK after the war. And so, I'm wondering if it's always been really connected to these communities and cultural - Shabbat - things like this - aspects of the religion that bring people together. So on the one hand, I hear that that's a big part of it, but is there also a private element to the way that you practice Judaism? Are there specific prayers that mean a lot to you individually that you say on your own? Or if you could maybe just reflect a bit on what God means to you and throughout your life if that feeling or conception has changed.

(24:31) **Anne Moradpour:** Yes. Well, the more you're involved with an institution like Central, the more likely you are to also include your Jewishness. And I go most Friday nights, so I know the prayers, I know the routines, it's more or less the same what they follow. It's very comfortable for me and I know some people - now of course there are translations in the prayer book. It's a very comfortable place for me to be in. I've made friendships and we don't necessarily do Jewish things on the outside, we're just interested in the same things and we like to be together and of course we talk about Central, what we like, what we don't like. So it's an affiliation but it's not completely Jewish because of the people that I've met and some of the people I've met also come most Fridays. Some don't come very often. There's a whole group of the Jews that only go on the high holy days, I'm sure you know that. Is your father religious?

(25:59) **Serena Alagappan:** He was raised Hindu. Yeah. They raised us with influences from both religions.

(26:06) **Anne Moradpour:** And where were you living?

(26:07) **Serena Alagappan:** In New York.

(26:08) **Anne Moradpour:** Oh?

(26:09) **Serena Alagappan:** Yeah. I grew up in New York.

(26:12) **Anne Moradpour:** Where did you go to high school?

(26:13) **Serena Alagappan:** I went to Trinity.

(26:14) **Anne Moradpour:** Uh huh. That's a nice, very nice school. I just know of a girl that applied there last year. She was going to change from her high school, also private, but she wasn't accepted. I think they have high standards. They don't just take anybody

(26:36) **Serena Alagappan:** I went to school there since I was little, so I don't even remember that.

(26:39) **Anne Moradpour:** Oh, so you started in Kindergarten and you worked your way up. Yeah, well when you first started was it co-ed?

(26:46) **Serena Alagappan:** It was. Yeah. It was co-ed. But it's interesting just because there was a chapel program there as well that was very much supportive of interfaith conversations, which I think my parents gravitated towards. It's interesting to hear that those inclusive elements of Central were also something that brought you in. And I wonder if that also has influenced, moving toward the reform movement and away from a more stringent religious practice if that affected your conception of God, if you see different religions as how you view different religious communities. I just would love to hear more about that.

(27:30) **Anne Moradpour:** Yeah, there was a big difference between reform and conservative because reform uses more English. I think they're trying to do more Hebrew too. But, therefore it's easier. It's easier to ease yourself into that. I never really, when I came to the United States, maybe Park Avenue was the wrong place for me, but I really never had good feelings about it. And I think it started with not being welcomed. That you're one of a crowd, you just found your way. So Central was much better for us because it was more welcoming and more up to date in their thinking.

(28:31) **Serena Alagappan:** But so you joined, you said, in '68, right?

(28:33) **Anne Moradpour:** Yes.

(28:33) **Serena Alagappan:** So, you came in '46?

(28:36) **Anne Moradpour:** Yes.

(28:36) **Serena Alagappan:** So, in those years in between, what was your religious routine?

(28:42) **Anne Moradpour:** It was Jewish at home because we had a Jewish home. But in terms of a formal religion, I only went to Park Avenue for the high holy days. I was not motivated to go the rest of the year and I don't even know what programs they had.

(29:02) **Serena Alagappan:** And did you feel kind of a similar thing that you felt at the hostel? Did you feel that your religion was in any way connected to your feeling at home in a new place or was it not at the forefront of your daily life until '68 when you joined?

(29:22) **Anne Moradpour:** Yes. Well, the transition from the hostel back home was good because we practiced Jewish tradition and talked about Jewish problems and things like that. When I came here and the only thing that was offered me was Park Avenue, I kind of didn't do anything organized. Whatever Jewishness I had came from the home and school. Because we were in Jewish school and we learned Hebrew and all about the holidays and about our history.

(30:03) **Serena Alagappan:** And did you feel that the war affected the way your parents practiced Judaism at all? Or was it exactly the same from Berlin, from when you were a small child from being in the states it was the same way of practicing?

(30:17) **Anne Moradpour:** Well, really I was affected by the antisemitism in Germany because it got worse and worse and I was being discriminated against because of who I was. But I never lost my tie to Jewish religion. And that came from my home. It did not come from the outside

(30:42) **Serena Alagappan:** And what about your parents? Did they also have that consistent faith throughout the war?

(30:46) **Anne Moradpour:** Yes. Definitely.

(30:50) **Serena Alagappan:** And I know you were really young. You were six years old when Hitler first came to Germany you said it was in '33?

(31:00) **Anne Moradpour:** Yes.

(31:01) **Serena Alagappan:** So, um was that - and I know you were really young, but do you remember aspects of your Jewish routine besides going to school? Were there other things that you can recall? Or anecdotes that made you conscious of being Jewish when you hadn't been before or of being different?

(31:21) **Anne Moradpour:** Well, the school certainly helped because they made a point of teaching us Jewishness. That was the whole idea, we were thrown out of school so

this was what we had. So I think the school had quite a bit to do with it until the home. I had both.

(31:43) **Serena Alagappan:** And, did you consider- in your resettlement, you spoke how there was that period where it was more from the home. And was that - did that home routine shift at all before and after the war or not really?

(31:58) **Anne Moradpour:** No, I would say it remained very much the same. How do you remember everything? You don't write anything down. Because you're young, you remember, right?

(32:12) **Serena Alagappan:** But that's really interesting then. It's been this very consistent --

(32:17) **Anne Moradpour:** Yes.

(32:19) **Serena Alagappan:** And that's in the home ritual. But again, not to go back to this again, but I want to ask more about your private worship, if you don't mind sharing. When you're not in a community of a synagogue or even in the community of a home, if that private worship has been consistent or shifted in anyway at different times in life.

(32:46) **Anne Moradpour:** I do believe in God. That never changed. I feel very Jewish. I do. It's part of me. But, in Germany that was more so because we were separated, more or less. Here, you're part of the whole scene and you get out of your religion what you put in. So it's a little different. I go to services Friday night because it's a very nice atmosphere. They tell you to relax and to forget about the outside world and think of the Jewish part of us and it's very nice. If you go often, then you're part of that.

(33:55) **Serena Alagappan:** And when you say, you've always believed in God. What does God mean to you? What is that belief?

(34:07) **Anne Moradpour:** There is a God. There's good and bad. You try to do the right thing: believing in God and carrying out the right things. I wouldn't be active at Central if I didn't feel that way. I have another volunteer job besides the ushers. I work with one of the rabbis and we put two people on the [INDECIPHERABLE] every Friday night and we invite the people who do things for the synagogue who are active. The rabbi gives me a list of people. He speaks to the whole staff in the summer and asks who do you recommend? Who should be sitting up there and representing the congregation and the good things they do? So then he gives me the names and I invite them and they get back to me whether or not they accept or they can't accept. That's another way of being involved in the synagogue

(35:32) **Serena Alagappan:** And are the moments that you feel there is a God, that there's right and wrong and bad, are there moments where you feel God's presence the most? Is it in synagogue or are there other moments in which you feel really close to your faith and God?

(35:50) **Anne Moradpour:** Yes, it's not just in the synagogue. No, I feel Jewish, but a lot of it has to do with good and bad. So whatever I would be, I would feel that way. So does that answer your question?

(36:08) **Serena Alagappan:** Can you explain a bit more what you mean when you say, so you feel close to God in the wake of something that feels very good or you consider God in the presence of something that feels bad?

(36:22) **Anne Moradpour:** I never feel that when something goes wrong that I'm being punished because I believe in God. No, that's separate. Does that - more or less?

(36:36) **Serena Alagappan:** Yeah, no I'm just sort of - and these are obviously really huge and unanswerable questions in a lot of ways, but we're just trying to talk to people about what their faith means. If you consider yourself a spiritual person, what that means to you...

(36:55) **Anne Moradpour:** No, I guess I'm not spiritual. I'm too much of a realist. I see problems as they are or I see where I can help, but it's not really spiritual. It's who I am. And, I don't know I don't question it.

(37:22) **Serena Alagappan:** And, I know you said your husband was from Iran, right? And was Judaism a big part of that connection and in your marriage? Because I know that you said that he didn't know a lot of Hebrew, but it was important that you joined a synagogue together. So was that a...?

(37:40) **Anne Moradpour:** Yes. Well, he came really with very little Jewish background because that wasn't fashionable in Iran. And he adjusted to it here because he saw and joining a synagogue was not a problem. Now, I will tell you that I would not have married out of my faith because it would've made my father very unhappy. And besides, I felt more comfortable so it was a given that I would marry a Jewish man. He wasn't religious, he learned a lot and so that's how we ended up being members and being attending various things and getting to know the rabbis and forming friendships. But they really didn't have much to do with religion. It was the people that you felt drawn to.

(38:54) **Serena Alagappan:** So it was important to share that background even if you had different levels of education within it.

(39:00) **Anne Moradpour:** Yes. People were very interested in his background because they know too much about Iranians in New York at that time. But that was just part of it. It wasn't what made it [INDECIPHERABLE]. I don't know if this is helpful to you or not

(39:26) **Serena Alagappan:** No, it absolutely is.

(39:28) **Anne Moradpour:** Is it? You get a little bit from everybody.

(39:30) **Serena Alagappan:** Yeah! It's really interesting to hear.

(39:33) **Anne Moradpour:** And that's good, you really get an idea of what's out here.

(39:40) **Serena Alagappan:** Yes. Exactly, exactly. Do you see - because it sounds like throughout - it was in Berlin that you really were discriminated against for being Jewish and you became very conscious of that being a part of your identity. Have there been other times in the states where you felt that or felt any sort of discrimination as a refugee? Or was that more in Germany and you left it there and it was in the past?

(40:11) **Anne Moradpour:** Yes. It wasn't here because America is such a melting pot and people are used to meeting from all over the world. So I never felt that this way. And in New York it's easier because there's so many of us. I think if you go to some of the middle western states, there's more antisemitism in smaller towns because people don't know. New York is where [INDECIPHERABLE] Jew's here. And whenever something happens there's now a lot antisemitic things are happening and they're really dealing with them right away. The mayor and various people cause they don't want that to grow. But it's more compared to what's out there and I really don't know. You would know more about that probably than I.

(41:23) **Serena Alagappan:** No, but I mean it's really interesting just because thinking about different - and I guess you first had that time in the UK so that was also a period where you had left the persecution but you were still practicing your faith. There are a lot of people that I spoke to who during the war, they were hidden or they weren't allowed to be Jewish so they spent years with Catholic nuns or in a Catholic family and started to become used to going to Church or used to other sorts of prayers. And then it's just a very different kind of identity shift and trying to reckon with that as a child I think is really hard. Whereas it's interesting that you did have this sustained connection to your religion and you were able to practice in the UK as well.

(42:17) **Anne Moradpour:** That's right, because I'm sure some of them, who you would call refugees, lost that and lost faith because of what happened and became atheists. There's a number - I'm sure you've come across them. So there are different reactions. But I think a lot of it comes from the home - what you grow up with.

(42:43) **Serena Alagappan:** Did you ever - I know you were saying there were some people who became atheist because of the war and because of what happened - was there ever moments where you doubted your faith or where you saw your parents doubt their faith? Or was it really the entire time there was never any doubt?

(43:00) **Anne Moradpour:** Right. It was the entire time.

(43:03) **Serena Alagappan:** Wow. I would just like to give some time, if you wanted to say anything more or share any anecdotes from either the home, if there was a Jewish tradition that's especially memorable to you that you practiced with your family or a prayer that is especially moving to you. I would love to hear.

(43:32) **Anne Moradpour:** Passover. My father used to lead the service and all my cousins and my uncles and aunts came and nobody was as religious as we were. Some didn't practice anything and some knew a little bit, but passover they wanted to be at the Seder. That was something that they enjoyed and took part in and they knew what the routine was. So that was always a very nice family gathering. And to this day, some of my cousins talk about my father's - the way he led the service, the passover service. It was memorable. So that was really the one time a year that we all got together for some Jewish. And here, a lot of my friends don't practice it - Judaism. Once a year they'll go to synagogue or they'll go to the memorial service on Yom Kippur. But they're really not affiliated in any way. They don't feel - they feel Jewish, but not in a religious way. I'm sure you've come across people like that.

(45:02) **Serena Alagappan:** Culturally, maybe and less spiritually.

(45:05) **Anne Moradpour:** Yes, exactly. So, there's all different people and different ways that people think and how they observe and all of that, but I just - it was just normal for me to continue and about ten years ago, the rabbi at Central asked me to write something at that time they had a little newspaper going twice a year and clergy wrote in it and a lot of members - children, adults - about Jewish issues. They asked me to write something about Jewish continuity and it's very much like what you're looking for. I wrote that piece. What I was doing, why I was doing. It was really interesting. A lot of people came over to me and they said we didn't know where you came from. They were very interested. That was a good idea that the rabbi asked about this continuity because a lot of people never thought about it.

(46:35) **Serena Alagappan:** Was your religion always a strong source of comfort for you through those times, these transitional periods, different homes, different places that you had to keep changing. It's interesting that you use this word continuity.

(46:53) **Anne Moradpour:** Yes. It was a continuity but not that I relied on it so much. I didn't. But I always stayed Jewish wherever I was, even with the Quaker family. So, I think that that was important and that was a continuity that brought me to Central. That I didn't just forget about it like I did those years that my family belonged to Park Avenue. I really didn't feel that Jewish outside. Only at home. I hope I am answering your question.

(47:48) **Serena Alagappan:** You are! You are. Thank you. Yes. It's really [INDECIPHERABLE] to let people organically speak about their faith, their journey, their migration and resettlement and what their faith and religious community meant to them throughout, which is exactly what you've been speaking about so it's very helpful and I - if there's anymore that you'd like to add on this, I just want to leave time for you to also speak to that.

(48:07) **Anne Moradpour:** I don't know. I think I've covered it. Unless you have more questions.

(48:11) **Serena Alagappan:** No, I mean that was basically - they're open ended questions. We're trying to just talk to people about what their faith means to them,

what God means to them, how their religious practices and traditions affected resettlement. So everything you've said has been really interesting and I appreciate you making the time.

(48:35) **Anne Moradpour:** Oh, it's my pleasure.