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LIVESTREAM LINK

The link for all livestreamed services through StreamSpot is:
<https://venue.streamspot.com/72a802ed>

Times for Shabbat Candle Lighting & Services

Online service links can be found at www.bethabrahamdayton.org,
Facebook, or in your weekly News & Notes email

Friday, April 2 - Pesach VI

Kabba-Locked-In Shabbat (Zoom)	5:00 pm
Candle Lighting	7:44 pm

Saturday, April 3 - Pesach VII

Morning Service (livestream)	9:30 – 11:30 am
Candle Lighting	8:48 pm

Sunday, April 4 - Pesach VIII

Morning Service (livestream)	9:30 - 11:30 am
Yizkor Service	10:30 am
Havdalah	8:49 pm

Friday, April 9

Guess Who's Coming to Shabbas? (NO Kabba-locked-In Shabbat)	6:00 pm
Candle Lighting	7:51 pm

Saturday, April 10

Morning Service (livestream)	9:30 – 11:30 am
Havdalah	8:55 pm
Communal Havdalah	8:55 pm

Friday, April 16

Kabba-Locked-In Shabbat (Zoom)	5:00 pm
Candle Lighting	7:58 pm

Saturday, April 17

Morning Service (livestream)	9:30 – 11:30 am
Havdalah	9:02 pm
Communal Havdalah (Zoom)	9:05 pm

Friday, April 23

Kabba-locked-In Shabbat (Zoom)	5:00 pm
Candle Lighting	8:05 pm

Saturday, April 24

Morning Service (livestream)	9:30 – 11:30 am
Havdalah	9:09 pm
Communal Havdalah (Zoom)	9:10 pm

Friday, April 30

Kabba-locked-In Shabbat	5:00 pm
Candle Lighting	8:12 pm

DAILY MINYAN (Zoom)

Monday through Thursday – 5:30 pm (on Zoom)



BETH
ABRAHAM
SYNAGOGUE

Bulletin

Dayton's Voice of Conservative Judaism

VOLUME 17, NUMBER 8

APRIL 2021

NISAN - IYAAR 5781

In This Issue:

- Sunday Sundaes Fun-Day! - page 4
- Guess Who's Coming to Shabbas? - April 9th
- Service Attendance Increases - page 4

RECOGNIZING OUR WOMEN OF VALOR

Charlotte Golden & Melissa Sweeny, Co-chairs

Mark your calendars for Wednesday, May 5th at Noon as Beth Abraham Synagogue Sisterhood will again honor a group of amazing women at the Women of Valor event. And now, to ensure everyone can attend and safely enjoy the program, it will be held virtually as we stream live!

The seven distinguished women are shining examples of tikkun olam, who have improved our world through their commitment and hard work. Please join us as we proudly recognize and honor this year's dedicated and committed women who have made a difference in both the Jewish and general community. They are:



Phyllis Allen



Tara Feiner



Helen Halcomb



Goldye Kopmar



Linda Novak



Bonnie Parish



Jody Sobol

To be a part of this inspirational event you only need to tune into Beth Abraham's livestream link, <https://venue.streamspot.com/72a802ed>. A direct link will be available in the weekly News & Notes or on the Beth Abraham website – www.bethabrahamdayton.org. Profiles of each honoree will soon be available on our website.

Join in to learn about these outstanding women we are proud to recognize!

Lately, I have felt like a bear that has been in hibernation. But suddenly there seem to be signs that spring is



coming and it is time to wake up and venture out into the world once again. There has been much speculation about what this will look like. Will people simply go back to their lives as they were before COVID? Or will we gradually return to

those activities that we so missed this past year. What does our Jewish tradition teach us in regard to this new reality?

The Talmud relates the following story. Rabbi Shimon bar Yochai lived during the 2nd century in Israel, under Roman rule. He spoke critically of the Roman government, which was reported to the authorities. The Roman emperor sentenced Rabbi Shimon bar Yochai and his son Rabbi Elazar, to death, so they hid in a cave where they studied Torah day and night while being nourished by a carob tree and spring of water which had miraculously appeared in the cave.

After living twelve years alone in the cave, the emperor died and the death sentence was lifted. Elijah the prophet came to the cave and told Rabbi Shimon bar Yochai and Rabbi Elazar that it was safe to leave the cave.

They emerged from the cave, and saw people who were plowing and sowing. Rabbi Shimon bar Yohai said, "These people abandon eternal life of Torah study and engage in temporal life for their own sustenance." The Gemara relates that every place that Rabbi Shimon and his son Rabbi Elazar directed their eyes was immediately burned. A Divine Voice emerged and said to them, "Did you emerge from the cave in order to destroy My world? Return to your cave." They again went and sat there for twelve months, after which a Divine Voice emerged and said to them, "Emerge from your cave." They emerged. Rabbi Elazar continued to criticize those around him (burn down) while Rabbi Shimon treated others with respect (healed).

Although the circumstances behind this story are very different from our pandemic experience, what might we learn from this story? Perhaps we can gain insight on how it feels to move from an isolating experience back into regular life. How will we view the world around us as we emerge from the cave? We may see people around that appear to be acting recklessly, abandoning the wearing of masks, etc., and be critical of their behavior, not unlike Rabbi Shimon and his son. But maybe we can approach our emergence with a more healthy balance of focus on ourselves as well as those around us. I imagine many of us look forward to dinners out, live theater performances and more, but these will surely feel strange, if not outright scary, at first. The key may be to take baby steps. Start with an activity with 2 or 3 close friends or family members who are fully vaccinated, and savor the moments in which you can share a meal together and give long, overdue hugs. Over time and with the advice of health professionals, I feel confident that we will regain a sense of normalcy. But, will things be different? An article in the Washington Post, "After the Pandemic" asks the question of whether there will be widespread societal change after COVID-19 is under control. What aspects of our lives will return to "normal" and what will change? The article begins with a look back at the influenza outbreak in 1918 in the United States.

"If history is any guide, not much will change in the wake of the COVID-19 pandemic...When the pandemic subsided, people rushed to regain their sense of equilibrium and normalcy. While Americans had proved remarkably compliant with health officials' initial demands, they were reluctant to keep those restrictions on their lives — even as many communities faced a subsequent wave of the illness."

I suspect that there will be a bit of history repeating itself, but I would also hope that we can reflect on our experiences in the cave of the past year and emerge with new approaches and technology that have so enhanced our lives. Let's strive to bring more healing to the world as did our ancestor, Rabbi Shimon. I look forward to seeing more of you in person as we begin our emergence from our caves.

BETH ABRAHAM



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*OF BLESSED MEMORY



Is there a true story about Poland and the Holocaust? We are most familiar with the



fact that three million Polish Jews became victims. Many versions of the story claim that the Poles did not do very much to help the Jews and in some cases even betrayed Jews and turned them over

to the Germans. Various Polish officials over the 75 years since the end of World War II maintain that the Polish people at large suffered as much as the Jews. Indeed, some six million Poles died in the war, about 20 per cent of the nation's population, including the three million Jews.

To begin with, only 7,112 Poles are among 27,712 individuals recognized by Yad Vashem as Righteous Among the Nations. That is, however, the largest number from any nation. Several scholars think the number of Poles who did anything to help the Jews of Poland is much higher, though their efforts have not been documented. Any Pole who tried to help a Jew risked his/her own life. The Germans had decided to make Poland part of Germany, to move the Poles east from their homeland, and to liquidate the Jews.

Col. Kazimierz Iranek-Osmecki, one of the more heroic figures of the Polish military resistance to the German occupation of Poland, has produced a fascinating study boldly titled, *He Who Saves One Life*. It is based on the line in the Babylonian Talmud: He who saves one life saves as it were the world. The work is described as the complete documented story of the Poles who struggled to save Jews during World War II. It can be found in the synagogue library book collection.

In a 16-page introduction, the author describes the history of the Jews in Poland beginning in the 12th century. Over the centuries, Poland offered refuge to Jews expelled from almost all the countries of Western Europe. Poland, however, has a tragic history. Three surrounding more powerful nations, Russia, Prussia and Austria, carried out a series of partitions of

Poland until Poland disappeared from the map in 1795. Most of the Polish Jews would end up in Russian territory and endure discrimination and persecution for more than a century.

The end of World War I in November 1918 brought the restoration of an independent Poland. The author describes the Jews of Poland, about 10 per cent of the population, as a flourishing community. As so often happened in previous centuries, however, Jewish success led to a rise of anti-Semitism. World War II began in Europe when Germany invaded Poland on September 1, 1939.

Germany had an arrangement with the Soviet Union which allowed the Soviets to control eastern Poland. So the Jews in eastern Poland would be relatively safe until June 22, 1941 when Germany attacked the Soviet Union and overran all of Poland and much of the Soviet Union. That attack led to the enormity of the Holocaust. Some four and a half million Jews would be slaughtered in that area.

The author devotes a complete section of the book to what he calls dramatically "Martyrdom of the Jews." He says the Germans began a war against the Jews from the day they invaded Poland. The Jewish population of Poland at that time is estimated at almost 3.5 million. The author says that by January 1, 1943 only about 400,000 Jews remained in Poland, although some may have escaped to the Soviet Union or elsewhere. Tragically, only about 50,000 may have survived.

The author devotes an entire chapter titled, "The Jews in Battle" to the heroic but futile uprising in the Warsaw ghetto. He provides incredible detail about the uprising which began on a small scale in mid-January, 1943. He says that Polish military authorities smuggled significant supplies into the ghetto, but that consisted of almost exclusively small arms. The uprising involved only about 1,100 fighters. They had no chance against the overwhelming German force.

The final battle began in mid-April. All resistance ended by mid-May and the Germans then destroyed the entire area of the ghetto. The author provides a full list of the military equipment supplied to the

resistance by what is known as the Polish Home Army. It does not amount to much, but the author says the Home Army did not have that much to begin with. The bottom line is this: the author believes that the existing Polish government, then in exile in London, and the Poles in Poland could not give much support to the Jews without significant support from Great Britain and the United States.

Even after the British and the Americans launched the Normandy invasion on June 6, 1944, their forces remained more than 1,000 miles from Warsaw. Meanwhile the Soviets, who had turned the tide against Germany in 1943, advanced toward Poland from the east. When the Home Army launched an uprising in Warsaw in August, 1944 the Soviet army had orders not to intervene as the Germans savagely crushed the Poles by October. The Germans then destroyed most of Warsaw. The Soviet Union did not want anybody to interfere with its takeover of Poland at the end of the war.

The author insists that many Poles came to the rescue of Jews and he provides a lengthy list of those Poles executed for helping Jews in any way. In conclusion, as though to rest his case, the author offers a series of testimonials from Jews who acknowledged Poles who helped them survive. Poland had been defeated in about five weeks, only the first victim of overwhelming German air power and tanks. Great Britain and France failed to do anything on behalf of Poland, though the two nations had pledged to defend Poland.

THANK YOU!

We collected over 500 lbs. of food for our food drive last month. Thank you to the many congregants and Hillel families who participated. We are proud to support the Foodbank and help those in need in our community.

A MESSAGE FROM MIKE

Mike Freed, Beth Abraham President



It is hard to believe and easy to forget, given all that we have been through of late, both individually and collectively as a congregation, that it has actually been only slightly more than a year since we concluded our 125th Year Anniversary celebration. As I noted at the time, all of these efforts through the 125th year celebration strongly positioned Beth Abraham to move into the future. The Officers and Board intended to build on this momentum to help us set our course for the future, by undertaking a formal strategic planning process with the support of USCJ, the United Synagogue for Conservative Judaism. While the COVID pandemic caused us to delay beginning this effort, it is still critically important for Beth Abraham to develop a formal strategic plan. We are now prepared to start this work.

Earlier in March, a group of Officers and Board Members including Scott Liberman, Andy Schwartz, Adam Feiner and Irene Fishbein joined Elaine Arnovitz and me in attending the USCJ Central District Conference, a virtual webinar on Synagogue Visioning and Planning. This virtual webinar provided an in-depth review of the USCJ Thriving Congregation Framework, the structured process USCJ employs to assist congregations in their strategic planning work. The conference gave all of us a much more detailed understanding of the process and the work ahead of us. The first step in this process is the formation of a Steering Committee to guide the effort, a group that will include Scott, Andy, Adam and Irene along with Susie Katz, Elaine and myself. We will also be adding a small number of members not currently serving in synagogue leadership roles to represent the congregation at large and round out the Steering committee. In the coming weeks, once these additional members are identified,

we will convene the full committee and begin work. The USCJ process begins with gathering data to create a fact book followed by completion of a self-assessment that identifies areas of strength; explores opportunities for congregational growth; and identifies ideas, resources and partners to help the synagogue thrive. With this information in hand, USCJ personnel will assist us in creating a strategic direction, establishing priorities and developing plans for implementation. With all that has occurred since we concluded our 125th Year Anniversary Year, it is even more important than any of us in synagogue leadership could have imagined at the end of 2019 when we first began discussing the need for creating a formal strategic plan to guide us. With the help and support of USCJ experts, I'm sure it will serve us well and help us in setting the stage for the next chapter in the long and successful history of Beth Abraham.

Rabbi Search Committee Update

Norm Lewis

The Rabbi Search Committee has submitted its Interim Rabbi Search Questionnaire to the USCJ and will look forward to reviewing the candidates who show an interest in serving as our interim rabbi from July 2021 through June 2022.

Co-chairs Debbie Feldman and Norm Lewis welcome Meryl Hattenbach, Marlene Pinsky, Norm Weissman, and Judy Woll to the committee that will screen and interview potential candidates. The committee will soon establish a timetable for those tasks.

After selecting an interim rabbi, we will then be adding additional members to the committee for the permanent Rabbi search which we expect to start in the fall.

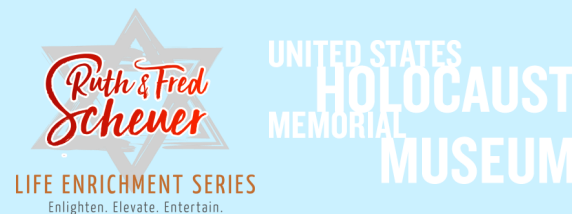
Americans and the Holocaust Sunday, May 16th 10:30-Noon

Join us for a virtual tour and discussion of the groundbreaking exhibition at the U.S. Holocaust Memorial Museum that examines the motives, pressures and fears that shaped Americans' responses to Nazism, war, and the persecution and murder of Jews in Europe during the 1930s and '40s.

Register to attend at our website:
bethabrahamdayton.org

Sponsored by the Ruth & Fred Scheuer Life
Enrichment Series

More Information and invitation to come



Bad Dreams Can be Mitigated

Rabbi Joshua Ginsberg

One of the least known rituals in traditional Judaism, found in some classical *Siddurim*, is entitled, ליום הטבת סדר, the ritual of making good a bad dream. Upon awakening from a bad dream, the dreamer would gather together three friends and recite in their presence the phrase – חזאי טבא חלמא "I have dreamt a good dream" seven times, to which the friends would respond: חזית טבא – חלמא "You have dreamt a good dream." This ritual transformation of a bad dream into a good one, was likely an attempt to avert the possibility of the bad dream becoming fulfilled, in other words, an urgent effort to make it go away.

This last pandemic year has been like a bad dream. We are trying to transform our "bad dream" with the help of our own "three friends:" vaccines; mitigation measures such as masks; and spiritual resilience. While the first two are *halakhic* imperatives, resilience is a characteristic that needs to be cultivated, or sometimes, unexpectedly discovered.

This month we commemorate *Yom Hazikaron laShoah ve-laG'vurah*, "Remembrance of the Holocaust and Heroic Resistance." There are many stories of heroic resistance, trying to create something "good" even during the hellish nightmare of the *Shoah*. One act that stands out to me this year has to do with *Daf Yomi*. *Daf Yomi* is the daily study of a folio (double page) of Talmud, usually in a group. It is a major commitment even in the best of times. But, in Auschwitz, without the books, without the freedom, with the enormous risk, in the very real and very frightful shadow of death – that it happened there is truly amazing. But there were Jews who knew the entire Talmud by heart; they were the living *Sifrei Torah* that could teach and lead a *Daf Yomi* group, even in hell itself. One of those Talmud "students" in Auschwitz was Joseph Friedenson, who found himself after liberation in the Feldafing Displaced Person camp 30 miles south of Dachau in November of 1945. Friedenson recounts:

"We were only a few broken Jews with two books, but...the day of the *Siyum HaShas* was my day of victory, the day of victory for all survivors, and the day of victory for every 'Talmud Jew.'"

It is a scene hard to truly imagine, notes the historian Henry Abramson. The brick crematoria of Dachau had barely cooled when the surviving remnants of European Jewry were called upon to mark the third *Siyum HaShas* in November 1945. For most, it seemed unthinkable—in the wake of the most horrific genocide in human history, could the emaciated, traumatized survivors turn their attention to celebrating the third completion of the seven-and-a half year *Daf Yomi* cycle of Talmud study?

Amazingly it could, and did happen. Again, in the words of Joseph Friedenson, the *Siyum HaShas* in the Feldafing Displaced Person camp represented "the greatest rejuvenation in modern history to happen before our eyes." It occurred on the grounds of a summer camp originally designed for privileged Hitler Youth. The Americans commandeered the beautiful campus on the shores of Lake Starnberger to shelter 3,000 Hungarian Jews, who had been packed in cattle cars on their way to execution. These traumatized Jewish prisoners were soon joined by a constant trickle of other Jewish survivors — living skeletons that emerged from the concentration camps, battle-hardened Jewish partisans marching out of the forests, terrorized children who spent the war living in hiding behind false walls or impersonating gentiles with non-Jewish protector families. Tens of thousands of Jewish refugees from Central Asia and Siberia, where many had fled from the Nazi advance.

Feldafing, as Abramson tells, rapidly gained a reputation as one of the most actively Jewish of the DP camps. A wide variety of Jewish educational and cultural enterprises were supported, including a remarkably strong network of religious schools. Both David Ben-Gurion and Dwight Eisenhower visited the camp to witness the feverish, determined efforts of these Holocaust survivors to rebuild Jewish lives after the war.

In the most uncanny evocation of the Holocaust, Ezekiel the Prophet, twenty-six centuries ago, saw the Jewish people as a Valley of Dry Bones. God said to Ezekiel, "The people say our hope is lost." And Ezekiel responded, "But it is not lost, because I am going to take them out of their graves and bring them to the land of Israel."

Ezekiel's prophecy has been fulfilled – we have come back to the State of Israel. And Israel has, in very difficult circumstances, political and military, nonetheless achieved great things. In the arts and science, technology and human dignity, extraordinary things. I see hope in the recovery of Jewish sovereignty over the land of our beginnings, after an absence of 2000 years, a remarkable spirit of resilience. A reclaiming of Jewish life, after the worst of many nightmares in the life of the Jewish people, is an extraordinary sign of hope that the "good" of our life can be restored even after the most challenging and uncertain of times.

It is hard to imagine that any of the participants in that somber *siyum* had actually completed the massive Babylonian Talmud in the nightmare of the Holocaust. Their learning was probably truncated and incomplete, like the fractional *Shas* shared by the Jews around that table in Feldafing. It is a reminder that even the smallest of human achievements can make life worthwhile, that an ancient page of text, passed lovingly from one person to another, can be enough to keep the spirit strong and ensure that greater values, principles, and righteous deeds of our forebears and those we lost along the way live on.

This תלום הטבת, this transformation of a bad dream into a good one, does not happen on its own. Yes, sometimes it happens with a little luck, but as the ritual shows, it requires the support, the kindness, the fellowship of others, and faith in our ability to make things better in order to ensure that life triumphs.



You're Invited Sunday-Sundae-Fun-Day!

May 2, 2021
1:30-3:00 p.m.



at
Beth Abraham Synagogue



As we take baby steps out of COVID,
we welcome you home for a socially distanced outdoor gathering.

Join us for a chance to schmooze and catch up with friends you haven't seen in a long time. We will be celebrating Lag B'Omer, returning to Beth Abraham, and honoring our religious school students.

Activities and games for ALL ages PLUS delicious Graeter's Ice Cream Sundaes.

RSVP to the office by April 23rd

**in the event of rain, the celebration will be postponed to Sunday, May 23rd 1:30-3:00*

OUR DOORS ARE OPENING A LITTLE WIDER

Dale Schiff

Have you been thinking about coming to services? Now there is a new opportunity to attend! As we are getting vaccines and things are slowly opening up, the Congregational Engagement Committee feels we can safely increase our numbers to 20 people attending in person.

Beginning April 10th, we are welcoming an additional 10 people to Shabbat services. We still need 10 people to arrive at 9:30 to make a minyan, but an additional 10 people can attend and arrive later if they wish. All who are interested must sign up in advance. You can click on the link in your weekly News & Notes, or call the office and we'll add you to the list. You are welcome to sign up for as many services as you wish. Please enter the building using the chapel doors on the upper level. Medically speaking, we continue to prioritize your health and safety and all attendees must wear a mask. The seating will follow approved guidelines including maintaining a minimum of 3 seats between individual/family groups as well as sitting in every other row (these will be marked accordingly). To minimize potential exposure, Torah aliyot and kid-dush will not yet be a part of the BAS experience.

You may also use our live streaming to attend services should that be the best option for you. We look forward to welcoming people back to the sanctuary as our doors are safely opened a little wider.

We Gratefully Acknowledge... These Thoughtful Contributions

Building Fund

In honor of
Leah Hodayah, by Rachel Harris

Cemetery Fund

In memory of
David Schneider, by Harvey Fiddler

General Fund

In memory of
Harvey Ellman, by David & Mindy Duberstein
Oscar & Claire Soifer, by Janey Penwell
Marilyn Serelson, by Beverly Saeks

In honor of
DeNeal Feldman's 90th birthday, by Houser, Inc.

Rabbi Bernard Barsky, for his honorary Doctorate of Divinity from the Jewish Theological Seminary, by Jim & Carol Nathanson

Cantor Raizen, for help with Minyan/ Ma'ariv to say Kaddish for Erika Garfunkel, by Felix Garfunkel

Speedy recovery
Phyllis Rosen, by Beth Adelman

Gerald Wilks Fund

In memory of
Richard Hauser, by Howard & Sue Ducker
Miriam Ducker, by Howard & Sue Ducker

Ida Pinsky Fund

In memory of
Martin Goodman, by Carol & Donald Marger

Joel Horenstein Fund

In honor of
Rick Pinsky's special birthday, by Bari & Steve Blumhof
Bonnie & Doug Deutsch's granddaughter's wedding, by Linda & Steve Horenstein

Ruth Glaser's Bat Mitzvah, by Linda & Steve Horenstein

Kiddush Fund

In memory of
Sadie Galpern, by Ava, Edward, Jordan, Danielle, Riley, Brooklyn & Blake Mendelson
Charles Galpern, by Ava, Edward, Jordan, Danielle, Riley, Brooklyn & Blake Mendelson

Rabbi Ginsberg's Discretionary Fund

In memory of
Edward Erkes, by Michael & Rochelle Goldstein
Sigmund Baer, by Henry Guggenheimer
Louis Wall, by Henry Guggenheimer
Betty Remick, by Susan Remick Topek & Family
The brother of Rabbi Jack Riemer, by Beverly Louis
Marilyn Serelson, by Beverly Louis
In honor of
Matt Arnovitz, by Beverly Louis
Rabbi Joshua Ginsberg, in appreciation for his outstanding service to our Synagogue, by Jim & Carol Nathanson

Ritual Fund

In memory of
Shelly Sherman, by Lois Unger, Susie & Eddie Katz
Philip Stayman, by Myron Stayman
Seena Stayman Goodman, by Myron Stayman
Saul Nathanson, by Carol Nathanson, Claire Nathanson
Ludwig Schwab, by Helmut Schwab
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Hyman & Alice Levine, by Marilyn Lustig
Esther Vandersluis, by Joel & Marci Vandersluis

Sanderow-Tannebaum Fund

In memory of
Ann Kay Shore, by Barbara Sanderow



Thank you to the Men's Club for all their work in preparing and delivering the delicious Deli Dinner boxes in March.

