

# *B'nai Sholom Reform Congregation*

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AUGUST 2021

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Visit us at <http://www.bnaisholomalbany.org>

AV/ELUL 5781

***B'nai Sholom Reform Congregation is a Brit Olam Congregation in covenant with the world  
– because we seek the world we want, not the world as it is.***

## **JOIN US FOR PRAYER, GOOD DEEDS, CELEBRATION AND STUDY**

Zoom links for services are sent out weekly.

Please call the office for information about telephone access to prayer services.

Friday, August 6	<b>KABBALAT SHABBAT SERVICE</b>	<b>6:13 PM</b>
Saturday, August 7	<b>EXTENDED STUDY</b>	<b>10:00 AM</b>
Friday, August 13	<b>TOT SHABBAT SERVICE</b>	<b>5:00 PM</b>
Saturday, August 14	<b>KABBALAT SHABBAT SERVICE</b>	<b>6:13 PM</b>
	<b>TORAH STUDY</b>	<b>10:00 AM</b>
Friday, August 20	<b>KABBALAT SHABBAT SERVICE</b>	<b>7:30 PM</b>
Saturday, August 21	<b>TORAH STUDY</b>	<b>10:00 AM</b>
Friday, August 27	<b>KABBALAT SHABBAT SERVICE</b>	<b>7:30 PM</b>
Saturday, August 28	<b>SELICHOT</b>	<b>8:00 PM</b>
Friday, September 3	<b>KABBALAT SHABBAT SERVICE</b>	<b>6:13 PM</b>
Saturday, September 4	<b>EXTENDED STUDY</b>	<b>10:00 AM</b>
Monday, September 6	<b>EREV ROSH HASHANAH SERVICE</b>	<b>7:30 PM</b>
Tuesday, September 7	<b>ROSH HASHANAH MORNING SERVICE</b>	<b>10:00 AM</b>

Visit <https://reformjudaism.org/learning> for each week's parashah.

***B'nai Sholom Reform Congregation, a Reform Jewish synagogue, is a community that fosters individual, family and congregational spirituality by engaging in worship and prayer, promoting learning on all levels, supporting each other's needs, bettering our community and our world, and forging connections with worldwide Jewry.***

***We take pride in being warm, welcoming, informal, progressive, open-minded, diverse, and participatory.***

***We strive to create a vibrant Jewish present, linking our ancient traditions with the promise of the future.***

# **WELCOME TO RABBI DANIELLE WEISBROT!!**

A warm welcome to Rabbi Weisbrot from the Social Action-Social Justice Committee!  
We are excited to add your voice and support for Tikkun Olam.

***From the Social Action-Social Justice Committee***

## **More than Shalom and Welcome**

The word “shalom” communicates more than one idea; first “welcome,” then two seemingly opposite sentiments: “hello” and “goodbye,” and at last the lovely hope: “peace.” Starting with Shalom and adding Welcome, the Ritual Committee finds itself searching for a Yiddish or Hebrew phrase that says more. As we compared notes after our first interview with Rabbi Weisbrot, we shared the collective impression that our now-settled Rabbi is an old soul and a friend we have known for a long time. We are delighted to have Rabbi Weisbrot as our new rabbi, teacher, leader and partner. Welcome, Old Friend!

With highest regards,

***From the Ritual Committee***

Melissa Putterman Hoffmann, Deb Adler, Ben Marvin, Joseph DeFronzo, Lori Stuart,  
David DiPaolo, Linda Finkle, Mimi Bruce, Ann Lowenfels and Carol Smith

The Caring Community is excited about having Rabbi Weisbrot join B’nai Sholom and help us to further foster our community caring!

***From the Caring Community***

The Legacy Society warmly welcomes Rabbi Danielle Weisbrot to B’nai Sholom and looks forward to building a strong future with her for our congregation.

***From the Legacy Society***

The Member Events Committee extends a heartfelt welcome to our new rabbi and looks forward to sharing many happy occasions with her.

***From the Member Events Committee***

Bettina Stoller, Deb Nozik, Anne Hausgaard, Shari Whiting and Ann Shapiro

As we transition into this new and exciting time for our Congregation, we welcome Rabbi Weisbrot and look forward to assisting her in making B’nai Sholom her new home.

***From the Transition Committee***

## **From Our Rabbi**

Shalom, B'nai Sholom!

“You say goodbye, and I say, **Hello!**” B'nai Sholom is in yet another period of transition: bidding a fond farewell to Rabbi Katz and welcoming me as your new rabbi. ...And I do mean welcoming! From the thoughtful sign on the front door, to the beautiful flowers, to the greetings from the committees in the Bulletins, to calls, e-mails, advice and invitations from congregants, I have felt truly embraced by this community.

I understand, though, that even in the absolute best of circumstances, change of any kind can be difficult. Any exciting new innovation can simultaneously bring a pang of nostalgia for what was familiar. And we are all working through the joys and oys of reopening after COVID – getting to see friends in person; figuring out the technical logistics of an in-person/Zoom hybrid for services and meetings; re-identifying our own personal comfort levels with activities that were probably once automatic.

The Jewish calendar recognizes this transitional feeling as well. There are traditionally three weeks of winding down to Tisha b'Av (this year July 17-18), one of our lowest points of the year when we mourn the collective tragedies that have befallen the Jewish people. We then promptly shift gears and embark on seven weeks of consolation as we build up to celebrating Rosh Hashanah, the head of the new Jewish year.

In the last few Torah portions in the book of Numbers, the Israelites prepare for a transition of their own. Moses is told that his time leading the people will soon come to an end and he is instructed to appoint a successor: Joshua. We learn over time that Moses and Joshua have different temperaments, strengths and skillsets. Moses is a (usually) humble prophet who is focused on the law and on shepherding his people safely through the desert. Joshua is an ambitious warrior, leading the Israelites to conquer and settle the Promised Land. Yet, despite – or perhaps because of – their dissimilarities, each manages to meet the needs of the people at the time.

Although I only officially started as your rabbi on July 1, I have been getting to know B'nai Sholom over the course of the last six months. I can already tell that it is a congregation of dedicated members and associates that values community, social justice and creating a space where everyone – not just new rabbis – feels welcomed. I am excited to take on this new role. While I do not claim to be either a Moses or a Joshua, I hope that, with your input and continued support, I can become the kind of teacher and leader that B'nai Sholom Reform Congregation needs as we navigate this next phase of the journey together.

May we go from strength to strength!

*L'shalom,*

Rabbi Weisbrot

## **From Our President**

### **What to the Jew is Critical Race Theory?**

In 1989, I had just graduated from college and started my law degree. As I grappled with my first-year classes, I also read around and outside of the regular curriculum. I was struggling to find ways to make sense of the disconnect I perceived between the procedural and formal principles I was learning in the classroom and the realities of inequality and injustice that persisted on the streets outside Vanderbilt Hall. Like-minded classmates and I looked for answers together. We had heard about the critical legal studies movement, which rejected the idea that the American story is one of triumphal progression toward liberal equality and freedom, but these critiques provided little in terms of any concrete way forward.

The years between 1989 and 1992, however, saw the publication of many of the foundational texts in critical race theory. This approach provided a new way to think about how legal institutions can reproduce inequality even when individuals in these institutions may have good intentions. Further, it provided ways of thinking about law and legal institutions both critically and as tools that could be used to build toward justice. Books and articles by Kimberlé Crenshaw, Derrick Bell, Patricia Williams, Mari Matsuda, Angela Harris and a host of other scholars left a profound mark, changing the ways we thought about justice, our commitment to the law, and ourselves and our identities.

While my encounters with critical race theory shaped my research career, which has focused on questions of identity and law, they also gave me insights into Jewish American history and experiences. The title of this effort, “What to the Jew is Critical Race Theory?” intentionally keys off Frederick Douglass’s famous interrogation of Independence Day, “What to the Slave is the Fourth of July?” reaching for the same spirit of generosity that animated his essay. How do critical race theory’s values and approaches help us to think through some of the dilemmas of the Jewish American experience? And how can critical race theory help Jews to navigate our relationships both with and sometimes as people of color?

While a full explanation of critical race theory would consume the entire bulletin, the writings of the early 1990s had some commonalities. They used personal narratives to illuminate structural inequalities and the disjunctures between law on the ground and law on the books. They emphasized that race, while a social construction rather than an incontrovertible biological fact, has concrete effects in the course of people’s lives. They question what is meant by progress, noting that too often rights advances can only gain support if powerful people or groups benefit as much or more than the subordinated groups that policies appear to target. And they emphasize the ways that race (and to a lesser extent other forms of identity) are deeply enmeshed with major moments of constitutional development and change. While Derrick Bell, Angela Harris, Kimberlé Crenshaw and Patricia Williams focused on the experiences and legal regulation of African Americans, other early proponents developed these insights and applied them with respect to other groups, like Mari Matsuda’s consideration of Asian Americans and Richard Delgado and Jean Stefancic’s applications for Latinas and Latinos (which would now apply more broadly to the Latinx community).

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You might be thinking at this point that critical race theory has very little to say to American Jews. After all, we never experienced being forcibly held as slaves by law in the American colonies or the United States, nor was there a Jewish analogue to the broad, systematic democratic abuses of Jim Crow. We were not identified in federal law as racially unworthy of the prize of American citizenship, as were Africans at the founding, then the Chinese, and later all Asians. Our ancestral lands were not conquered by American military force and incorporated, nor did our home nations experience significant American political interventions that both destabilized them and made the United States an attractive refuge for immigration. Our primary struggle now is against the cultural scourge of anti-Semitism, and we understand ourselves as allies in the fight to end racialized injustice under law.

Critical race theory, however, asks us to listen actively to each other's stories. It does not ask us to judge whose story is the most harrowing, but it does encourage us to trace through how and where our experiences as Americans may differ from dominant experiences. While Jews were not subject to a structural legal system that identified the community as a target, discriminatory practices were common in a multitude of private and public settings. Critical race theory encourages us to identify these historical practices and to be conscious of our own experiences of personal and institutional discrimination. It also prompts us to notice the care we have taken both to maintain and express our distinctive identities and to protect ourselves against assaults on our identities.

Critical race theory also encourages us to think about how Jewishness is constructed. The United States never had a racial equivalent of the Nuremburg Laws, rendering Jewishness a simple matter of blood quantum (which was the case with African Americans). Nevertheless, broader American culture and law have historically intersected with Jewish identity, framing it sometimes as a religion and sometimes with more of a racial or ethnic component. A fascinating book by Karen Brodtkin, *How Jews Became White Folks and What That Says about Race in America*, provides strong evidence that Jews were viewed as not fully white until the post-World War II era. The role of race in immigration law and politics had a major influence on Jewish history and identity.

Jews' status prior to this transformation was complicated in legal and cultural terms. The legal and cultural analysis that critical race theory prompts pushes us to look back in history. Most of us born as Jews in the United States trace our ancestry back to immigrants who arrived in the United States (and to a lesser extent, Canada) in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. During the peak years of eastern European Jewish immigration, Congress was passing the first wave of national restrictive legislation concerning immigration, targeting Chinese immigrants on racial grounds. This legislative project, initiated in 1875 with a law that focused particularly on Chinese women suspected of immigrating for immoral purposes, ultimately expanded to include other undesirable immigrants.

Eastern European Jews fell into this category because of concerns about their religious practices and perceived refusal to assimilate, but increasingly because they were suspected of holding radical beliefs in light of Jewish involvement in labor unionist and socialist movements. Immigration officials, empowered by Congress and the courts to exercise their

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discretion freely, probed into the backgrounds and beliefs of prospective immigrants more rigorously. They held increasingly broad authority to deny entry to individuals who appeared to be potentially troublesome. The Immigration Act of 1924 (a quota act) then sought to solve this problem definitively by limiting immigration visas to 2% of the total number of people from each nationality living in the United States reported in the 1890 census. While the act cut off Asian immigration almost entirely, another goal was to make it far more difficult for Jews fleeing a rising tide of anti-Semitism abroad to find refuge under Lady Liberty's torch. If you have Jewish ancestors, you may have a family story about the enterprising great-grandparents who left but also a story about more distant relatives who remained in what would ultimately become the Nazis' killing fields. Congress's early experiments with anti-Asian laws and their expansion shaped our experience. In no small part, these laws had an impact on who survived and who did not.

At the same time, some elite Jews, mostly Ashkenazim, used their training and talents to fight against Jim Crow. The NAACP, formed in 1909, counted among its early leaders Henry Moskowitz, Lillian Wald, Rabbi Emil Hirsh and Stephen Wise and brothers Joel and Arthur Spingarn. The editors of Jewish newspapers deplored the wave of anti-Black violence that swept the nation in the early 20<sup>th</sup> century and linked it to anti-Jewish violence in contemporary and historical terms. As Jewish papers reported in horror about the lynching of Sam Hose, Black newspapers deplored the lynching of Leo Frank. A new generation of activists for Black and Jewish rights recognized the power in struggling together and their agendas intertwined in social, cultural, and legal spaces. The labor and identity-based consciousness expressed in Jewish publications and within concentrated Jewish communities helped to forge new understandings of what it meant to be a Jew. These understandings still resonate today in continued Jewish concern about rights, threats to ethnic and racial minorities and the need for the state to protect the vulnerable against private and public discrimination. Critical race theory prompts us to remember the history of these related struggles, but also to understand how the Jewish experience of discrimination under law and culture differed and set us on a divergent developmental path.

For the current moment, critical race theory has valuable insights for Jews, regardless of how we identify racially. It encourages focus on the rise and normalization of anti-Semitism in public discourse and its role as a tool of political mobilization. It asks us to note the ways that anti-Semitism operates to support and enhance white nationalism, reanimating long-discredited thinking about Jews in racial terms. It helps us to understand a little better what is at stake with increased support for expressions of Christianity in the public sphere and particular accommodations for Christian beliefs, especially when those beliefs may collide with our own. And yes, critical race theory asks us to examine our relationships with people of color, whether or not these people of color identify as Jews.

In March of 2021, *Newsweek* published an op-ed entitled "Asian Americans Emerging as a Strong Voice Against Critical Race Theory." The op-ed drew a sharp rebuke from Mari Matsuda, one of the founders of the movement. She reminded her readers of the breadth of critical race theory's attack on the racism inherent in American legal liberalism. As she explained, "racism against Asian Americans was part of the legacy of U.S. white supremacy." So too did white supremacy develop in conversation with anti-Semitism, a

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conversation that continues to this day. I endorse her advice as good advice for Jews. We should reject those who claim to support the Jewish community by attacking people of color. We should continue our own work against white supremacy, both because it betrays our fundamental values and harms our friends, but also because it is a direct threat to us. And we should keep our history and uncertain path toward the American dream in mind, refusing to erase the blessed memory of the struggles we've shared with other subordinated groups.

L'shalom,

Julie Novkov

## High Holidays Early This Year: Mark Your Calendar!

*Our first post-COVID High Holidays will be here before you know it!*

Being able to observe Selichot, Rosh Hashanah, Yom Kippur and Simchat Torah at B'nai Sholom — or from home — with friends and family will be a true joy this year. As 5781 comes to a close and 5782 begins, Rabbi Danielle Weisbrot will be here to shepherd us through these especially significant dates on the Hebrew calendar.

Rabbi Weisbrot will begin with a new time for **Selichot: 8 p.m. on Saturday, August 28.** "Selichot initiates a period of reflection and repentance leading up to Rosh Hashanah and Yom Kippur," she explains. "It's a quiet and beautiful service, beginning with Havdalah and including song, prayer and the re-dressing of the Torah scrolls. It's a great opportunity to shift gears into our season of *teshuvah* (returning to our best selves)."

**Erev Rosh Hashanah** services will begin at **7:30 p.m. on Monday, September 6.** Visitors and out-of-town family members will be welcome. (Special note: if you borrowed copies of *Mishkan Hanefesh* and will be attending in person, please bring your copies with you so we have enough for all attendees!) A special oneg will be held after the service.

**Rosh Hashanah morning** service will begin at **10 a.m. on Tuesday, September 7.** As part of the reopening process, B'nai Sholom is still looking into possibilities of whether and how to offer a version of Rosh Hashanah luncheons this year or other opportunities to mark the occasion. Stay tuned for updates. **Tashlik** plans will be announced in the September Bulletin. Rabbi Weisbrot will have suggestions for at-home Tashlik observers.

**Erev Yom Kippur service** will start at **7:30 p.m. on Wednesday, September 15.** We will be joined by harpist Elizabeth Huntley and soloist Rebecca Pacuk for both Rosh Hashanah and Yom Kippur. Their contributions always elevate the days' proceedings.

**Yom Kippur morning service** starts at **10 a.m. Thursday, September 16.** We are pleased that David Liebschutz will again offer a study session between morning and afternoon services. Our **Healing Service** will take place at **4 p.m.**, followed by the **Afternoon Service** and **Yizkor**, and then by **Ne'ilah**. Our customary **Break-fast** is in the planning stage.

**Sukkot** will be observed on **Friday, September 24**, but our newly reimagined Sukkah will be available for family gatherings from September 20-27. **Simchat Torah** is on **Monday, September 27.** Stay tuned for service announcements.

September is packed with so many opportunities to join with our B'nai Sholom community and Rabbi Weisbrot for meaningful moments, as we welcome a new year and a new leader. We look forward to celebrating together!

## **SOCIAL ACTION—SOCIAL JUSTICE**

### **VOTER RIGHTS MATTER!**

Our commitment to social justice and support for voter access has taken another step forward by joining the New York Religious Action Center's (RAC) action to support voter access. Rabbi Weisbrot, along with rabbis of other Reform Congregations throughout New York, signed a letter to Senator Charles Schumer calling on him to "do everything in your power to secure the passage of (S1), the For the People Act, and (S4), the John Lewis Voting Rights Advancement Act."

B'nai Sholom Reform Congregation members recently joined the RAC's national priority campaign to fight voter suppression through postcard writing and phone calls. Currently, over 40 state legislatures are trying to make voting more difficult, and these two pieces of legislation are "vital to the protection of our democracy" against the forces of white supremacy and "authoritarianism masquerading as patriotism."

The letter includes a prayer to "**Let each of us be an advocate for justice, an activist for liberty, a defender of dignity. And let us champion the values that made us a haven for the persecuted, a beacon of hope among the nations.**"

**WHAT YOU CAN DO:** Members of the congregation are urged to call Senator Schumer directly at his Washington office at 202-224-6542 or Albany office at 518-431-4070. Senator Kirsten Gillibrand needs to hear from us too and can be reached at 202-224-4451 or 518-431-0120.

### **Update from the Reopening Task Force**

B'nai Sholom released reopening guidelines on June 18. Unvaccinated individuals are required to wear a mask indoors; vaccinated individuals are welcome to wear a mask if they choose. There are no restrictions on outdoor activities.

Committees are now working to ensure that these guidelines are incorporated gracefully into each of their plans. Different committees have encountered different issues and challenges, and some are exploring the possibility of conducting hybrid activities (meaning both live-streamed and in-person at the same time).

Anyone willing to help with technical aspects of conducting hybrid services, activities and events should please send an email to Eric Goldberg [nyeric65@yahoo.com](mailto:nyeric65@yahoo.com) and Ann Lowenfels [annlowenfels@gmail.com](mailto:annlowenfels@gmail.com).

## News from the Fundraising Committee

Congratulations to Ellen Rubin, who won the May/June raffle - a wine and entertainment gift basket!

We would like to thank so many of you who participated in the raffles that we held over the past year, which raised almost \$1,300 for the temple!

**AND**, don't forget to place your orders for Honey from the Heart by August 8.

## B'nai Sholom's Tots Enjoy Outdoor Service

Tot Shabbat moved outdoors on June 11 for a service held in the backyard of David and Libby Liebschutz's home. Besides the Rosh Hashanah shofar service held in B'nai Sholom's parking lot last fall, it represented the only other in-person service conducted by Rabbi Katz during his tenure as our interim rabbi. It was also his last Shabbat conducting services for B'nai Sholom before transitioning to his next position.

Families spread out at a comfortable social distance on blankets or in folding chairs, affording plenty of room for toddlers inclined to roam, and the weather was pleasantly accommodating. Rabbi Katz delivered a particularly animated reading of a book with a message to "Be Nice." Because Libby was unable to lead hand motions while playing the guitar to accompany her song leading, David DiPaola was pressed into service to help lead a rousing rendition of "A Wonderful Shabbos Sound."

The tots and their families are looking forward to future in-person services with Rabbi Weisbrot. Tot Shabbat took a "summer break" in July while we work out those details, and the format for August will be communicated via email and the weekly announcements.

## August Kibbutzniks

Lois Gordon – In memory of my mother, Jeannette Lubitch Katz, and my father-in-law, Sol Gordon

## MAZAL TOV!

. . . **Harvey Strum**, whose article "A Lovely Rye Bread," about the Jewish farmers of southern Rensselaer County, will appear in the summer issue of *New York Archives Magazine*.

# B'nai Sholom Legacy Society

Ensuring the Future  
of B'nai Sholom ...



... Creating a Jewish Legacy Today!

## It's a great time to join us!

As we begin a new chapter of B'nai Sholom's history  
with Rabbi Danielle Weisbrot, help ensure B'nai Sholom  
will continue to thrive in the future!

Contact a member of the Legacy Committee for more information:  
Mimi Bruce, Chair; Libby Liebschutz, Barry Pendergrass, Dave Ray and  
Stuart Schwartz

"As my ancestors planted for me, so do I plant for those who will come after me." -- Talmud Ta'anit 23

## The following Yahrzeits will be observed in August:

8/6 Alice Tausig Rozett; Diane Burkowsky; Milton Swartz; Lorraine Tharus; Virginia Kaufman; Esther Binewitch\*; Isidore Dinkin; Phyllis Gilsenberg; Eva Gordon; Walter L. Grayson, Sr.; Elaine S. Cashman

8/13 Samuel Walker\*; Ed Pacuk; Gerald Hazard; Miriam Falb; Lore Hauptman

8/20 Gina Kleinfeld; Robert Stoller; Frieda Hoffmann\*; Paul Edward Krochmal; Abraham Sperber

8/27 Albert Einstein\*; Ann Radosh; Oscar Rozett; Angelina Dipaola; Rose Kesler; Sydell Morris; Marvin J. Finkelstein\*; Arthur T Singer\*; Franklyn Cole\*; Nathan Green; Louis Greenstein\*; Belle Schwartz; Martin Klein

*\*denotes that a Perpetual Memorial has been established.*

## The Congregation Notes with Thanks These Contributions:

### General Fund

In honor of **Barbara Devore and Phil Teumim** by Phil Gilly and Rondi Brower

In memory of **Helaine Plaut** by Phil Gilly and Rondi Brower

In memory of **Helaine Plaut** by Barbara and Jack Devore

In memory of **Helaine Plaut** by Nancy Goody

In memory of **Dr. Hyman Cohen** by Nancy Goody

In memory of **Helaine Plaut** by Amy and Yossi Koren-Roth

In memory of **Helaine Plaut** by Susan Aron and Joseph DeFronzo

In honor of **the 50<sup>th</sup> Anniversary of Bruce and Edith Goldstein** by Lorrie Van Akkeren

In appreciation of **Jim Savitt** by Ben and Becky Marvin

In memory of **Hyman Moskowitz** by Gail Volk

In appreciation of **Carol Smith and Steven Stark-Riemer for including me in the Saturday morning Torah Study and giving me a wealth of knowledge** by Joanne Klein

### Rabbi's Discretionary Fund

**To welcome Rabbi Danielle Weisbrot** by Ben and Becky Marvin

In honor of **Rabbi Danielle Weisbrot** by Susan Aron and Joe DeFronzo

Ruth and Herb Swift

## Thank You!

The Office Manager is extremely grateful

. . .to the dedicated Bulletin Brigade – Steve Abelman, Jim Savitt, Joan Savitt, Rema Goldstein, Anita Stein, Barbara Devore, Joe DeFronzo, Mark and Cheryl Reeder and Anne Hausgaard – who helped fold and stuff the July Bulletin.

. . .to Lois Gordon, Margie Pass, Ellie Davis, Amy Sternstein, Marcia Tress, Bettina Stoller, Cheryl Reeder, Stephen Ableman, Deb Adler, Dayle Zatlin, Nancy Rudinger, Linda Strohl, Katelyn Ouellette DiPaola, Barbara Devore, Becky Marvin, Maxine Goldberg, Anne Hausgaard, Gail Volk, Carol Smith and Lori Stuart – all who have volunteered their time to help with countless office projects.

**RABBI:** Danielle Weisbrot can be reached at [rabiweisbrot@bnaisholom.albany.ny.us](mailto:rabiweisbrot@bnaisholom.albany.ny.us)

**RABBI EMERITUS:** Donald P. Cashman

**PRESIDENT:** Julie Novkov can be reached at [julienovkov@hotmail.com](mailto:julienovkov@hotmail.com)

**OFFICE MANAGER:** Christine Blackman can be reached at [christine@bnaisholom.albany.ny.us](mailto:christine@bnaisholom.albany.ny.us)

**OFFICE HOURS:** TUE/WED/THURS/FRI 9:30 AM–3:30 PM

Articles and news received after the deadline are subject to omission.  
As a rule, the Bulletin deadline is the 2<sup>nd</sup> Wednesday of every month. Adherence to the deadline is critical to ensuring that the Bulletin is sent out in a timely manner.

<u>Period Covered</u>	<u>Deadline</u>
September.....	August 11
October.....	September 8