

B'nai Sholom Reform Congregation

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JANUARY 2013

TEVET/SHEVAT 5773

JOIN US IN JANUARY FOR

- Friday, Jan. 4 **KABBALAT SHABBAT SERVICE** **6:00 PM**
Our early service usually features a story
- Saturday, Jan. 5 **TEXT STUDY: Prophets** **9:30 AM**
Extended study with coffee and bagels
Beginning the Minor Prophets: For the next 1 ½ years, we'll be studying
"The Twelve" starting with Hosea.
- Friday, Jan. 11 **EREV SHABBAT SERVICE** **8:00 PM**
- Saturday, Jan. 12 **TORAH STUDY: Va'era Ex. 6.2-9.35** **9:30 AM**
SHABBAT MORNING SERVICE **10:30 AM**
A fun morning service with some of our youngest congregants
Grades 1 & 2 Kiddush Luncheon
- Friday, Jan. 18 **EREV SHABBAT SERVICE** **8:00 PM**
Rabbi Cashman will speak about his trip to Central Europe
- Saturday, Jan. 19 **TORAH STUDY: Bo Ex. 10.1-13.16** **9:30 AM**
- Friday, Jan. 25 **EREV SHABBAT SERVICE** **8:00 PM**
Shabbat Shirah: The Sabbath of Song!
- Saturday, Jan. 26 **TORAH STUDY: Beshalach Ex. 13.17-17.16** **9:30 AM**
- | |
|--|
| TU BISHEVAT SEDER. First time as a brunch! 11:00 AM
Reservations required: form enclosed
Whether you're celebrating it as an Ancient Israelite fiscal year, a fruit eating festival, for its Kabbalistic meaning, for the Zionist implications, or as a religio-ecological day, you can't beat our Tu Bishevat seder |
|--|
- Friday, Feb. 1 **KABBALAT SHABBAT SERVICE** **6:00 PM**
- Saturday, Feb. 2 **TEXT STUDY: Prophets** **9:30 AM**

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 others' 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.

From our Rabbi

The Past

Rosh Hashanah Morning 5773 – September 17, 2012

I was sitting in the Red Cross building on Everett Road last May, waiting my turn to donate platelets. There was someone before me, a young guy, who was studying the required reading material that you're given before you donate blood, reminding you of what might prevent or defer you from donating. This was my 92rd blood donation, so I've learned to look at the date change information on the bottom, and only if it's revised or new, do I read it.

This guy sitting next to me turned me and asked "In this list of countries here," - there are 25 or 30 countries - "you can't give if you've been to these countries?"

"No," I replied. "These European countries are the Creutzfeld-Jacob Disease countries. That's the human equivalent of Mad Cow Disease, and you can't donate blood if you've lived for more than 5 years in these countries since 1980."

"Oh, OK," he said.

"That would be terrible. I'm supposed to go to three of these countries this fall."

"Vacation?" he asked.

I looked at him straight in the eye, because he'd set me up for this, and said "I really can't consider a trip to Auschwitz a vacation."

Yes, friends, I am going to Auschwitz: The Auschwitz-Birkenau Death Camp, where at least 960,000 Jews were murdered, along with 74,000 Poles, 21,000 Roma, 15,000 Soviet Prisoners of War, and 10-15,000 central European civilians of various nationalities. Auschwitz, the name, the place that epitomizes the horror of the Holocaust.

I will be there in 62 days, on Sunday, November 18, the 4th of Kislev.

I was invited in May to be part of a group of 20 rabbis and cantors to travel to Eastern Europe. First we will go to Prague, and from there to Budapest, Krakow, and Warsaw. We'll visit 8 historic synagogues, 4 Jewish museums, 3 cemeteries, and other places of Jewish interest such as the Raul Wallenberg Memorial, an Old Jewish District, Oscar Schindler's Factory, the Wall of the Warsaw Ghetto and Mila 18, and the Concentration Camps of Terezin, Plashow, and Auschwitz.

Going to these places, especially these Camps, was never on my bucket list, my wish list. In fact, I had emotionally shut the door on those places decades ago, thinking that I wouldn't want to contribute a plugged zloty to the economy of Poland, or a pfennig to Germany. My ancestors didn't come from those places, so there was absolutely no attraction. (Budapest was another matter, however). Those countries were, in my mind, destined for perdition.

Yet when I received the invitation by phone to be part of this trip - a trip with other rabbis and cantors, most of whom I would like to believe have a decent knowledge of Jewish history, a trip that will include a professor of Modern Jewish History and Holocaust Studies who will be speaking to us at various junctures, and a trip which is, I must point out, highly subsidized - I accepted the invitation immediately, even before asking my wife's permission, and even before asking who else might be coming along.

Was it a sudden change of heart, that I would agree to go to Poland? First, I think my sense and appreciation of Jewish history has grown over the years. Secondly, while a generation ago I formulated opinions about giving economic support to murderers, now, 67 years after the end of the war, they are mostly gone. I'm not terribly concerned about the remaining 90-year old former Nazi foot soldiers, may they worry every day about a knock on the door. Besides, three times the Bible instructs that parents should not be punished for a child's sin, nor should a child be punished for the parents' sin, but rather *איש בקטלואו יקמתו* only for one's own sins may a person be executed.

Most importantly, over the years I have come to appreciate the great spiritual power of memory. The memories I have for people who were important to me, the memories I have for places that have been important to me, and the memories I have of the experiences that were important to me are all very, very precious. As I am sure they are for you: the people you loved, the people who made you who you are, the places you lived, learned, vacationed, and the wide variety

of experiences that we all treasure – personal, professional, romantic,- we all have memories that we treasure.

And if we as individuals have memory, how much the more so for the collective body of the People of Israel! The Jewish People runs on memory. We are what we are because we remember. We remember the Patriarchs and the Matriarchs; we remember slavery and going to freedom and standing at Sinai. We remember destruction of a Temple, a rebuilding, a re-dedication, and another destruction. We remember the rabbis and their debates. We remember wandering, exiles, pogroms, massacres; we remember great sages and their books; we remember songs and prayers and foods and dances; we remember villages; we remember names, names that we pass down from ancestor to descendant.

The need to remember means it's time to go to Auschwitz. To recall, to remember, to be a witness to the people who lived and died there. To remind the people of Oswiecim – the town's Polish name – and of all Poland: that Jews lived there since the 1500's. To remind the world: why there needs to be a Jewish homeland.

This tour kicks off with a visit to Prague, in the Czech Republic. The Torah scroll we read from this morning is a Czech Memorial Scroll, one of 1,564 Torah scrolls that were confiscated by the Nazis for a planned museum they called "Museum for an Extinct Race." After the War, these scrolls were taken to England, where they have been parceled out on permanent loan. Forty years ago in 1972, during B'nai Sholom's first year, Rabbi Alvin Roth requested one of these Czech scrolls; ours is from the town of Chotebor. It's about 70 or 75 miles from Prague; MapQuest says it takes about 2 hours to go that distance, so I won't make a side trip.

But I wondered what happened to the Jews of Chotebor. Just a little research revealed that the Jews of this area were first taken to Terezin, and later were transferred to Auschwitz.

So this scroll, acquired by our congregation at its founding 40 years ago, links us to the most horrific episode of our era.

Not only are we a People of memory, but we attribute to our God the power of memory. God is the Great Rememberer, and we pray on this day for good remembrance. Indeed, the name of this day liturgically is Yom HaZikkaron, Day of Remembrance. Not only do we ask God to remember us for life, but we remind God in the shofar service, in the Zichronot/Remembrance section, of the times that God remembered the Covenant, that Covenant which is one of life and protection, and therefore God should remember us and protect us and grant us life.

It should not seem out of place, therefore, that one of the themes on Rosh Hashanah is that we remember our own deeds of the past year. If we want God to remember all the breaks we've gotten in the past, the least we can do is try to remember our short comings so that we can repent them, and correct our actions in the coming year.

One of the problems we encounter in this process is that real self-reflection and self-evaluation is tough. We don't like to admit our shortcomings. We are inclined to blame others, to blame circumstances. But true, frank self-examination with an eye toward self-improvement can be painful. And if you are really serious about making yourself a better person, and you get yourself professional psychotherapeutic help, you will be expected to dredge up all kinds of painful memories and feelings, so that you can purge yourself. The missteps of younger years may be what's informing our lives for ill now. On our clear pathways we have encountered loss, disappointment, setbacks, failures, and we create coping mechanisms which may, in the long run, move us off the right path. Our best intentions are spoiled due to our stubbornness, stupidity, blindness, rashness, selfishness, and countless other flaws.

On Yom HaZikkaron, this Day of Memory, we must remember, as we progress to Yom Kippur.

I learned a new word this summer: Mbube. It's not Hebrew, or Yiddish, or Aramaic; it's Zulu, and it means "Lion." The short story is that it is a genre of South African 4 part unaccompanied vocal music.

This summer I sang a Mbube arrangement entitled "L'eila," based on the text of the Kaddish for the Days of Awe, when we add an additional L'eila to the Kaddish, saying not merely is God above any praises we can utter, but above and beyond.

Who wrote this "L'eila?" If you thought some South African Jew, you'd be wrong. It was composed by one Nick Page, a 6'6" giant of a New England Unitarian, who's a specialist in multi-cultural choral music, and a really fun guy to sing with. Sometime in the mid-1990's he attended the North American Jewish Choral Festival, because he was interested in religious music. Until that point, he believed that all religious music was just different paths to the same God. Sounds pretty Unitarian, doesn't it? But after spending a few days listening to, and singing a wide variety of Jewish music – Hebrew, Yiddish, Ladino, English; biblical, rabbinic, liturgical, medieval, and modern Israeli texts – he came away with a realization. Jewish music is different. It is music with a memory. We are a People of memory

Memory is related to - but different from - history. History is what happened. What we tell is not the product of faulty memory, but rather the way it is processed by generations of the Jewish mind, the way it is filtered and understood and transmitted and made to have meaning. Jews ritualize history, making it into memory.

For example, one of the greatest Jewish rituals is the Passover seder. For 2,3, 4, or more hours we sit at our tables, tell the story, and eat the foods. We re-live the experience of slavery and freedom. But the form is not one of 12th century BCE Egypt; it is of a 1000, 1200, 1400 years later, a Roman style banquet, telling stories about the Jewish revolt against Rome, but hiding it in the story of the Egyptian slavery. The slavery under Pharaoh and Hadrian are linked; the events and the items of slavery and redemption are sanctified; and the redemption from the earlier event is made the model for the hoped-for redemption from the second. And later generations put their own enslavements and hopes for redemption into the Hagaddah as well.

There are plenty of other examples of the ritualization of history into memory. The lighting of Hanukkah candles for 8 days ritualizes an old tale. By abstaining from work on Shabbat, we ritualize God's own rest at the conclusion of Creation. By staying up all night on Shavuot we repeat the experience of those who stood anxiously at Sinai. By rejoicing abundantly we recall being saved in Shushan. During these Days of Awe, we recite Avinu Malkenu-originally a few lines recited by Rabbi Akiva to end a drought (Ta'an. 25b). We'll sound the shofar, ritualizing the sacrifice of rams. It is not what may have actually occurred at those events – if they happened at all – that matters. What matters is how we have understood them since, and how we can understand them today.

In thinking about memory, and how each of us can respond to the past in a meaningful way, I thought about the custom of Yahrzeit, observing the anniversary of a death of a loved one. Almost everywhere, in every synagogue on Shabbat, they read a list of names of Yahrzeits being observed in the coming week. Sometimes the names are read as a laundry list: gotta get out those names, then it's on to the closing hymn! Sometimes there's more dignity. For me, and maybe this is because my own experience the death of loved ones, I try to read each name knowing that it's on that list because someone loved that person and wanted that person remembered. It's not just a name; it's a loved one.

I thought we could do more to remember these loved ones that to publish their names in the bulletin and read them on Friday night. What we will begin to do in the coming months is to invite people who have yahrzeits to sponsor the Oneg Shabbat on the Yahrzeit, and to put that fact of Yahrzeit and sponsorship into the bulletin and the announcements. I would suggest that those of you who like this idea and want to get a head start contact Linda Strohl or Barbara Devore before your date is gone.

For the Jew, remembering the past is not just a preventative from having to repeat it. Remembering the past is our key to linking ourselves across the eras to people seeking a sense of the transcendent. It helps us know that as brief as our sojourn on this planet may be, we can –each of us – have an impact on the future, if we but take to heart the notion that we can. Bettering our selves, and bettering our world is a very real possibility. And it starts NOW.

On Friday evening, January 18, Rabbi Cashman will share with the Congregation some of his post-trip thoughts about his Eastern Central European experience discussed above, in anticipation of International Holocaust Remembrance Day at the end of January.

**WANTED:
SINGERS AND READERS FOR PURIM 5773!**

When you hear the name "The Four Seasons," what comes to mind -- Vivaldi? Or Frankie Valli?

The Shushan National Touring Company needs

SINGERS (on-key optional) AND MEGILLAH READERS

for yet another new Purim musical revue written by B'nai Sholom's own pool of amazing, award-whining songwriters.

Rehearsals will start in January, and you'll need to be available to rehearse a few evenings as needed. Erev Purim is Saturday, February 23, 2013!

If you enjoyed the Yiddish Invasion of two years ago, why not be part of the fun this year!

For info and to sign up, contact Ben Marvin today - phone 439-4574 or e-mail marvinb@strose.edu.

MONDAY NIGHT SONG SESSIONS are now every other week, on the 1st and 3rd Mondays of the month (instead of every week). Drop-ins welcome! If interested, please contact Libby Lliebschutz at 439-5089 or libbyliebschutz@gmail.com

CIVIL WAR MOVIE WAS POPULAR

On November 17 the Adult Education Committee showed the film, **Jewish Soldiers in Blue and Gray**, a documentary about the 10,000 Jewish soldiers who fought in the Civil War. B'nai Sholom congregant Sam Spitzberg introduced the movie and led a lively discussion afterward. Sam served as a military lawyer in the army and is still a major in the Army Reserve. The movie was very well attended, with about 65 people from the congregation and the community present. Our upcoming movie night is scheduled for March 16. Look for more information in future bulletins and on our website, www.bnaisholom.albany.ny.us/. All movie nights are open to B'nai Sholom congregants and to the general public.

IT'S SNOWING...ARE WE OPEN? IS THERE A MEETING? IS THERE SCHOOL?

You can find out quickly by listening to these radio stations: WRVE, WFLY, WGY, WYJB or watching these television stations: WNYT TV, WRGB TV, WTEN TV, WXXA TV
We will also post cancellations on our web site and change the telephone message (by 8 am on Sunday mornings). You may also go to our website and subscribe to cancellation e-mails. n.b. cancellation of committee meetings are NOT on radio or TV. Watch for email or call the office and listen to recorded message.

From the Fundraising Committee:

Back again – our third annual Chilipalooza!

Chilipalooza will be held on Saturday, February 2, 2013 from 6-9pm in our Social Hall. Bring a PREWARMED crockpot of your best chili (no pork or shellfish, please) to enter in our contest or come just to taste and be a judge! Winners will receive a trophy and some serious bragging rights.

Entry is \$10 per person with a maximum of \$25 per family.

All who enter our chili contest will receive a \$5 discount.

Chili toppings and beverages will be provided.

Look for your Mishloach Manot order form in this bulletin.

We'll also include one in the February bulletin. This is a wonderful and easy way to spread joy and warm wishes during Purim. Purim bags will be available for pickup on Erev Purim, February 23, 2013.

Do you know about our Hannaford and ShopRite gift card program?

It couldn't be simpler: you can raise money for B'nai Sholom just by doing your weekly grocery shopping. Hannaford and ShopRite pledge 5% back on pre-loaded shopping cards you can purchase through the Synagogue. That's right: without spending an extra cent, you can donate to B'nai Sholom. Just purchase the cards through the Fundraising committee, and then use your card like cash at Hannaford and ShopRite. The cards – available in multiples of \$25, \$50 or \$100 – can be purchased just by sending a check to B'nai Sholom. They make terrific gifts, too. For more information, contact Marjorie Pass or Ellie Davis. The sooner you start using the cards, the more you'll be helping B'nai Sholom.

***THE MEMBERSHIP COMMITTEE
ASKS YOU TO SAVE THE DATE:***

***WINE AND CHEESE EVENT
EVENING OF SATURDAY, FEBRUARY 9
WATCH YOUR EMAIL FOR AN EVITE AND MORE DETAILS***

Mishloach manot explanation
Full page

Adult education registration form
Full page inside back cover

Social Action

Dear Blood Drive Participants:

Seventy-five people owe you thanks! This is the number of people whose lives you may have saved by your collective participation in our December blood drive, our 24th since we began hosting drives in 2000. We welcomed four first-time donors and collected a total of 25 units. Our total donation to-date is now 101 gallons!

We owe special thanks to these two people, without whom the blood drive couldn't have been held at all: Religious School Director Elizabeth Alowitz, who helped schedule the drive, made the social hall available and closed up the building at the end, and Hal Rosenthal, who unlocked the building for Red Cross staff at 6:30 am, as he has been doing for many years.

Mark Your Calendars: Our next blood drive will be held on Sunday, May 5 from 8 am to 1 pm in the social hall. March 10 is the cutoff date for donating prior to that drive. Many thanks to those who already signed up to volunteer or to donate - we will call to remind you in the spring.

If you are interested in becoming more involved in our blood drives, please call the temple office. We are always in need of volunteers to help recruit donors and to help run the drives. It's a good way to get to know your fellow congregants!

Schoharie Valley Update

Thank goodness for strong young congregants. The Schoharie volunteer is a tree trimmer and was sent down to Long Island for 6 weeks to help with the clean-up after Sandy. Without the help of our new member, Josh Brody, we would not have been able to unload the truck full of household goods at the warehouse in Cobleskill.

The good news is that in the Village of Schoharie, some 45% of the homes are now occupied or nearly complete; however some 30% of houses (over 60 homes) have yet to see any real progress. In addition, 2041 applications were made to FEMA in the extended Valley area which gives an indication of the scale of need in outlying area. Progress has been made, but there is still a way to go in the recovery. Schoharie Area Long Term (SALT) is working with groups to continue the recovery efforts. While financial gifts are the greatest need, SALT is still in dire need of volunteers, particularly skilled ones (carpenters, electricians, HVAC, masons, plumbers, tile setters). If you are interested in volunteering, email volunteer@saltrecovery.org or call 518-702-5017.

Thank you from Unity House

Dear David (Liebschutz), I would just like to thank you so much for the wonderful breakfast you and the congregation provided for the Bethany Center. It was wonderful meeting everyone and seeing the team effort produce something so special. Speaking to a few of the consumers and looking around the room it was evident that the breakfast was a hit with everyone. Having bagels, scrambled eggs and fresh fruit is something that the consumers do not get a lot of and they always look forward to having something new and delicious.....Casey Mackesey, volunteer Program Associate, Unity House of Troy

CAMP AND ISRAEL TRIP SCHOLARSHIP APPLICATION DEADLINE: JANUARY 31, 2013

Scholarship forms for camp and Israel trips for the summer of 2011 are now available for pick-up at B'nai Sholom. You will find them on the table in the hall between the school and main offices. If you would like more information about Jewish summer camps or Israel programs, please contact Rabbi Cashman. Brochures are available outside the office.

Each year we offer Israel Bond Pledge Cards during the Days of Awe. Your contribution is combined with others so that the synagogue can purchase bonds. The income from matured bonds is used to fund scholarships for the children and youth of B'nai Sholom to attend Jewish camps and take trips to Israel. Dozens of children have increased their connection to Judaism through these programs. Below are our last two essays from Summer 2012.

This past summer was my last year at Eisner as a camper. I was part of the oldest unit on camp, called Olim. As an Olimer we set an example for the rest of camp. This year at Eisner Olimers were part of a program called "becoming Olim" in which we learned how to become a leader and we also learned how to apply these skills to our own communities. We focused on this program during first session. We also used these skills for Macabiah, color war during second session because we lead color war.

This was the first summer I had the privilege of being able to go for eight weeks. This was a big change for me to go both first and second session. I had previously gone to camp for just the first session. I loved doing sports, arts and creating a Jewish identity for myself. Although I did these various activities I created stronger bonds with the friends who I have known for the past five years. I made a couple of new friends who became part of the Eisner community. It was an unbelievable experience being a part of this amazing place where it becomes your home away from home and where everyone becomes like a second family.

Second session was so different from the first session. There was a lot less time to do regular scheduled activities especially as Olim. This is because of how Macabiah is organized. Macabiah is run by Olimers with help from some staff. Organizing Macabiah is the most important job an Olimer does and it is also difficult which is why it takes so much time. Nonetheless, it is worth doing when you see how happy the other campers are. During the second session we were also lucky to go to another country. For our trip we went to Montreal and visited "La Ronde" an amusement park. We also visited the Holocaust Memorial Museum. This was unique because it showed how many victims lived through World War II

Eisner is the place to have an incredible summer experience and meet wonderful people. I encourage anyone who is even just debating whether to go or not to at least take a tour because it really is an experience of a lifetime. *Shaina Degroult-Elias*

This year was my 5th summer at Eisner camp and boy was it great. This year, I was in Ofarim which is the group of kids going into seventh grade. The sports at Eisner camp are amazing. They have two periods for sports: free sport and instructional sport. The free sports I did this summer were basketball, soccer, hockey, flag football and adventure. For instructional this summer I did archery, fitness, soccer, basketball. I also got to play my guitar a lot.

Some highlights of my summer were the 6th and 7th grade play, *The Lion King*, where I was Scar; spending time with my friends during bunk time; and Color War or what we call it at camp—Maccabiah—where we do competitive sports and dance and we cheer for our team until we lose our voices.

But the best thing about going to camp is the important Jewish lessons I learn. Camp teaches me how to embrace Judaism and helps me become a Jewish adult. I love Camp Eisner!
Max Suib

WELCOME TO OUR NEWEST MEMBERS!

Liz Grisaru and Deb Greenberg and Family

THANK YOU

--to the paper-cut brigade who prepared the December Bulletin: **Ellie Davis, Carol Fishman-Ng, Marty Teumim, Sonny and Anne Hausgaard**

--to the congregants who provided us with a sweet Shabbat: **David Ray in memory of Rita Ray, Liz Gingrich in memory of Abraham Porter, the Strohl, Wager-Pacuk and Fleischer families, our Religious School families and the Membership Committee.**

THE CONGREGATION NOTES WITH THANKS THESE CONTRIBUTIONS...

General Fund

In memory of **Adel Broch Krochmal** by Herb and Ruth Swift

In memory of **Judy Dobris** by Jan Dobris

In memory of **Gertrude Slotnick** by Howard and Bettina Stoller

In memory of **Rick Friedman** by Herb and Ruth Swift

In memory of **Estera Fiks** by Howard and Bettina Stoller

In memory of **Adah Vosburgh** by Hal Rosenthal and Mari Vosburgh

In honor of **Terry Royne** by Deb Adler

In appreciation by Stanley Bergman

Caring Community Fund

In appreciation of **Ruth Swift** by Ben Marvin

YAHRTZEITS

The following Yahrtsaits will be observed in January:

- 4 Irving Goodman*, Ralph M. Pogoda, Michael Kramer*, Vera Propp*, Jean Pacuk, Joseph Velk*, Walter L. Hock, Jr., Eleanor Marvin, Kitty Lazoroff*, Sylvia Brownstein
- 11 Janice Kerper, Bertha Ginsburg*, Allan B. Cashman, Bertye Balin, Ethel Horowitz, Mortimer Henry Englander*, Avraham Koren, Melvin Joseph Rosenkrantz, Minnie Edel*, Martin Loeb, Leo Cabelly
- 18 Morris B. Saxe*, Harold M. Smuckler*, Rena Bach*, Julius Spitzberg, Marion Hock*, Bernard Smith
- 25 Merle Schaffer Sperber*, Yitzhak Watnick, Rose Zaidspiner, George Raderman, Ada Rifkin, Harriet Devorin, Elizabeth Nelson*, Irving Greenberg, Allen Heffler, Aaron Stoller*

**denotes that a Perpetual Memorial has been established*

Please note that during January and February, the office will be open on Monday, Tuesday, Thursday and Friday. The office will be closed on Wednesday.

B'nai Shalom Reform Congregation

420 Whitehall Rd.
Albany, NY 12208

RETURN SERVICE REQUESTED

RABBI: Donald P. Cashman

PRESIDENT: Jodi Kerper

OFFICE MANAGER: Rebecca S. Marvin

RELIGIOUS SCHOOL DIRECTOR: Elizabeth Alowitz

***OFFICE HOURS: MON/TUES/THU/FRI 9:15 AM – 3:00 PM**

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Bulletin Deadlines

“As a rule, the second Wednesday of each month.”

Period Covered

February

March

Deadline

January 9

February 6

Articles and news received after deadline are subject to omission