

B'nai Sholom Reform Congregation

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January 2014

Tevet/Shevat 5774

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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 level, 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.

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

President's Post

What will your legacy be?

B'nai Sholom's endowment, a part of the Jewish Community Endowment Fund set up by the Jewish Federation of Northeastern New York, is a way to help answer that question.

It's an opportunity to plan for the future – your own, your children's future, and their children's future

It's about honoring the past, and the traditions we practice today

It's about having a say in tomorrow – even when we are but memories

Protect and ensure your own legacy, as well as the vision of our congregation's founders, by participating in B'nai Sholom's endowment, through the Jewish Community Endowment Fund. This fund, set up by the Jewish Federation of Northeastern New York, provides a way for you to live generously – a way measured not just by dollars you might give, but by the traditions you value. Assets held by the Endowment fund are managed professionally, providing financial expertise to institutions that might not otherwise be able to afford this on their own. Income is earmarked for the member institutions, as a way of planning for the future without impacting current operating funds within the congregation.

The ways to donate to the endowment are varied, depending on your needs and goals. The simplest way is certainly in the form of a check, made out to B'nai Sholom, and earmarked for the endowment. This amount is then transferred to the JCEF account, where it becomes part of a larger pool of resources, where it can grow and thrive through financial planning and investment. Other methods include:

- Transfers of stock, annuities, and other financial instruments, while you are still alive to enjoy the tax benefits of such a donation.
- Planned gifts, such as a charitable bequest, charitable gift annuity, and gifts of life insurance, that provide income to the endowment after you are gone, while also providing potential tax benefits to your estate.
- Or simply naming B'nai Sholom in your will by earmarking an amount or percentage of your estate in your will.

Endowment gifts can provide potential tax benefits to your estate, while also acknowledging B'nai Sholom as part of your family, and ensuring its future well being accordingly. A small initial gift can turn into a legacy for years to come. It's a lasting partnership, and permanent legacy that can help our Congregation for generations to come.

For more information contact Jodi Kerper of B'nai Sholom, at 518.364.4648, or the Federation's Director of Planned Giving and Endowments, Deborah Chapman Goldstein at 518.783.7800 ext 230 or dgoldstein@jewishfedny.org, asking about B'nai Sholom's endowment program.

JOIN US IN JANUARY FOR

Friday, Jan. 3	KABBALAT SHABBAT SERVICE Shabbat potluck dinner following services RSVP: Samspitzberg@gmail.com	6:00 PM
Saturday, Jan. 4	TEXT STUDY: Prophets Extended study with coffee and bagels	9:30 AM
Friday, Jan. 10 Saturday, Jan. 11	EREV SHABBAT SERVICE TORAH STUDY: <i>Beshalach</i> Ex. 13.17-17.16	8:00 PM 9:30 AM
Friday, Jan. 17 Saturday, Jan. 18	EREV SHABBAT SERVICE TORAH STUDY: <i>Yitro</i> Ex 18.1-20.26	8:00 PM 9:30 AM
Friday, Jan. 24	EREV SHABBAT SERVICE Synagogue Scholar: Martha Rozett Discussion of <i>Nemesis</i> by Philip Roth	8:00 PM
Saturday, Jan. 25	TORAH STUDY: <i>Mishpatim</i> Ex. 21.1-24.18	9:30 AM
Friday, Jan. 31 Saturday, Feb. 1	EREV SHABBAT SERVICE TEXT STUDY: Prophets Extended study with coffee and bagels	8:00 PM 9:30 AM
Friday, Feb. 7	KABBALAT SHABBAT SERVICE Shabbat potluck dinner following services RSVP: ghoffma1@nycap.rr.com	6:00 PM
Saturday, Feb. 8	TORAH STUDY: <i>Tetzaveh</i> Ex. 27.20-30.10	9:30 AM

OFFICE HOURS-Important note!

Please note that during January and February, the office manager will be in on Monday, Tuesday, Thursday and Friday. The office manager will not be in on Wednesday.

OUR PLANTS ARE IN NEED OF HELP!



Our plants are looking pathetic. If you have the talent....we have the need. Contact the synagogue office if you have a green thumb.

IT'S SNOWING—IS SCHOOL OPEN?

Find out quickly by watching these television stations:
WNYT, WRGB, WTEN, WXXA.

We also post cancellations for all scheduled events on our web site and change the telephone message. You may go to our website and subscribe to cancellation e-mails.



.PASS THROUGH

Rabbi Donald P. Cashman, D.D.

Yom Kippur Morning 5774 – September 14, 2013

Over the centuries, Jewish sages have explained the Yom Kippur fast in several ways. At the dawn of the common era, Philo of Alexandria taught that one purpose was to show that if we could conquer our absolute need to eat and drink for one day, we could most certainly conquer the superfluities of life which bring pleasure, and mischief. Some say we fast to move our minds away from the physical so that we may concentrate on the spiritual. Indeed, the philosopher Yehudah haLevi said that by fasting, our physical powers would abandon their natural functions and shift to spiritual functioning. In modern parlance, that might be that by restricting hydration and nutrition, we end up at a different level of consciousness. Others say that eating would be a distraction from the important work of repentance and atonement. The Torah, I think, is very clear when it says *"v'initem et nafshoteikhem: You shall profoundly so. afflict yourselves."* The Torah wants us to be miserable on this day. For us to do anything that diminishes that misery may actually be counter to the Torah's command. Still, out of concern for the feelings of everyone who might be getting a little hungry, with the prospect of a meal several hours off, I won't be talking about my garden this morning, nor about the problem of hunger in our society, nor about different paths for Reform Jews to sanctify their lives through their eating habits, such as we explored last year in a course. Instead, I'd like to call your attention to Roman-era Judean kitchen gadgets. [*Pull out box of items: sponge, funnel, strainer, colander.*]

In the Mishnah, in Tractate Avot (5:18) we learn about four types of students: the sponge, the funnel, the strainer, and the sieve. The sponge, it tells us, absorbs everything. Is that a good kind of student? Our answer must be "No." A sponge will absorb not only the good, but the bad as well; that student is not discriminating.

The funnel? "What comes in is what goes out." In other words, the student absorbs nothing. We might say "in one ear, out the other."

The strainer is explained as the device used to separate wine from the dregs. It lets out the fine wine, but it keeps the dregs. Clearly, holding on to the dregs, and letting out the good stuff is not what we want. The fourth object is the sieve, which the Mishnah tells us lets the coarse flour fall away, while retaining the fine flour.

Clearly, as students, we want to be sieves, retaining the good stuff, while allowing the less desirable to pass through.

We do a lot of *passing through* in our lives. Schools, jobs, apartments, careers, personas, relationships. Passing through to get from here to there. Sometimes those passings-through are pleasant diversions, like taking the train from Albany to New York, you pass through the beautiful Hudson Valley. On the other hand, your passing through could feel like driving down the other side of the river, finding the Thruway closed, and discovering you have to pass through downtown Newburgh. But many of our passings through are, in fact, real ordeals. They're trials. They can be physically draining, emotionally taxing, or psychologically debilitating, often profoundly so.

"Passing through" doesn't have a good connotation in Jewish literature. The Biblical Hebrew name for "Egypt" is "Mitzrayim." You know: [Singing] *Ilo hotzi- hotzianu. Hotzianu Mi-mitzrayim...* If God had only taken us out of Egypt, and not done all those other things...Dayenu!" The Rabbis looked at the name "Mitzrayim." They played with it, and read it in two different ways. Sometimes they saw it as *"Mi-tzarim: from the place of troubles"*; it's the same root as *tzuris*: Egypt was the place of *tzuris*. They also looked at the word *Mitzrayim* and saw *meitzer*, plural: *M'tzarim*- the narrow or tight places. Again, it was a place where the Israelites passed through on the way from being a clan to becoming a People. Egypt, or *Mitzrayim*, becomes in Jewish lore the code word for a place where you're in trouble, suffering, enslaved, and it's tough, even painful, to squeeze out.

Let's face it: Our lives, the little bit of time we humans get on this planet, are a constant succession of ordeals. From the moment of our birth – passing through the narrow place into life, we are frequently, if not constantly, barraged with challenges. We have issues with our families – the one we were born into, the one we grew up in, the one we married into, and the one we created. Everyone of us has had an ordeal with family. In the spirit of atonement, we also acknowledge today that we too have been, on occasion, the ordeal that others have had to deal with.

We deal with friends, seeming friends, feuding friends, lack of friends. We have faced trials in our schooling, in employment, our relationships, our finances, our health. And while not earth-shattering or life-changing, we face ordeals with our cars, our appliances, our homes and living arrangements. Our basements flood, our roofs leak,
Continued on page 4

From Our Rabbi (cont.)

a storm puts a tree where it didn't belong. Our houses burn. Our bodies rebel against us. Life is challenge after challenge after challenge.

Some of the passing through we do is a matter of choice, whether our choice, our parents' choice, the choice of a spouse or an employer. We humans often pass through ordeals made by circumstances beyond our control. We are subject to the forces of history, economics, politics and geopolitics. It's not just our own decisions, or those of our family: it can be somebody else's decisions that affect our lives in immeasurable ways.

Last fall I was privileged to travel with a group of a dozen rabbis and cantors to Central and Eastern Europe. Most American Jews have all their roots there. Our ancestors were there when the Crusaders massacred, the Tatars marauded, the Cossacks decimated, and the Czarists wrought pogroms. They were there during revolutions, civil wars, during the War to End All Wars, and the one after that. It certainly was not just the Jews who suffered through all of these: the misery of war seldom discriminates.

As I stood in Budapest, I thought about how both sides of my mother's family had lived here for most of the 19th century. I knew how the winds of change brought Hungarian Jews from the countryside into the city, and how another wind pushed them to America in the 1880's. I was so grateful for these winds, for had the family remained, they would most likely have ended up at Auschwitz.

Three days later, I passed through the gates of Auschwitz. Two sets of gates actually, as Auschwitz consisted of 3 separate compounds, one which was a IG Farben factory that made Zyklon-B gas. First, we entered the Concentration Camp through the steel gates with their taunting "Arbeit Macht Frei/ Work Makes You Free." Here, the barracks were brick, originally built in 1940 to hold Polish political prisoners. We entered barracks, and a gas chamber, and a crematorium. After a short bus ride, we arrived at the extermination camp Auschwitz-Birkenau. We entered through the guard tower, which gave us a panoramic view. To the right, we see the remnants of barracks: their brick fireplaces, with chimneys rising up. The wooden walls are gone, stripped away after the war by locals searching for building materials. To our left, the barrack intact.

Leaving the guard tower, we enter Auschwitz-Birkenau, following the train tracks into the heart

of the camp. I turn around at one point, and look back at the view. I'd seen this picture before, two sets of tracks coming together, but never knew exactly where it was. It's from the inside, looking out. The tracks continue further into the camp, to concrete platforms, just before the bombed-out gas chambers. As the Russians approached in January 1945, the Nazis tried to destroy the gas chambers, to hide the evidence, but the partially destroyed buildings remain, and I was honored by colleagues with the invitation to chant *El Malei Rahamim*, our memorial prayer, at a brief service they put together in the few days beforehand held next to remnants of the death chamber.

About 1.3 million people passed through the narrow gate down the tracks into Auschwitz; 1.1 million of them never came out. If a Jewish cemetery is holy ground, what level of sanctity do we attach to an area holding the ashes of a million souls?

What do we learn from their ordeal? What kind of Jew are we in the aftermath of the Holocaust? Are we the sponge, saturated with misery until we can hold nothing more and do no more good? Are we funnels that transfer the big doings of the Shoah only into our narrow little mindset? Are we strainers, holding in our minds the bitterness of the torturous experiences of those who lived and died in these camps, thinking only of the misery of our own people then and there? Or can we be sieves, extracting meaning for ourselves and all of humanity, while purging ourselves of hatred, of bigotry, of desire to eliminate the other?

I left Poland grateful, not for the first time, that all my direct ancestors had left those lands by 1905. We know that not every one who came to this country passed through the Golden Door of their own volition. The 50th anniversary last month of the March on Washington reminded us that some were forcibly taken from their homes and brought here to be slaves. Freedom did not come easily; the struggle for equality goes on. Indeed, we are in the middle of a new civil rights struggle, one not involved with color of skin, place of origin, conviction of faith, but one deeper, more internally rooted. The right to be married has been extended in about a quarter of the states and the District of Columbia, and in 17 countries. We are fortunate that other's decisions can affect us in positive ways.

From Our Rabbi (cont.)

We cannot imagine the ordeals that African-Americans have gone through. From kidnapping to slavery, to second-class citizenship and third class justice. Nor can many of us understand fully the trials that gays, lesbians, and transgender people have gone through, with societal acceptance still not 100%. "*Shver zein a Yid, it's hard to be a Jew,*" we say. We hardly have a monopoly on *tzuris*.

There are good gates to pass through, too. On July 1 Sharona and I had a 4PM appointment to walk the Western Wall tunnel in Jerusalem. While I'd done it 4 or 5 times, she had never taken this underground stroll from the Western Wall Plaza to the northern end, where the wall of the Temple Mount meets bedrock. We grabbed a taxi to the Old City. I figured in my mind the route we'd be taking, and that we would enter the Old City through the Dung Gate and get out just a couple of yards into the Old City. I was wrong: one way, do not enter. Were we going to go around the entire city, running up the meter? Nope. In through the Zion Gate? No; we went in through the big old Jaffa Gate, right outside David's Citadel. Made a right at the Citadel, and continued on the narrow street that's at least 700 years old, and wide enough for the car and one person pressed up against the stone houses lining the road. This was Sharona's first time going in this way, and she had the appropriate degree of fright. We got there, and took our tour, and exited from the Dung Gate. A week later we were back, this time on a charter bus, as part of the Rosh Hodesh celebration with Women of the Wall. Our police escort led us the wrong way down that one-way road, and we went in through the Dung Gate, and walked through the metal detectors and security apparatus. We were directed into a temporarily fenced off area to pray, protected from the ultra-Orthodox, whose newest tactic is to bring in bus-loads of ultra-Orthodox High School girls to block access to the Western Wall itself, these bus loads scheduled to arrive at 6:30 AM, before the Women of the Wall arrive at 7:00.

We prayed, we sang, I greeting several old friends and classmates who were in town and who had come out for this happening. We were yelled at, they blew whistles to drown us out, and they threw water bottles at us. And as much as the courts keep ruling that Women of the Wall has the right to pray there, and now at least are not arrested for wearing tallitot, the police are still taking their orders it seems from the private ultra-

orthodox organization that still controls what is arguably the most sacred area in Judaism, a place that should be a national shrine, but is instead run as a hareidi shul. The narrowness that oppresses here is not a gate, not walls, not barbed wire, but the minds of the powers that be.

It is difficult to express - even to admit - just how disgusting it is that the freedom for Jewish women to pray as they choose in the State of Israel is limited. Whenever some international survey comes out about freedom in various countries, and Israel comes out near the bottom because of the status of Palestinians, who never had their own country, we chalk it up to anti-Semitism, anti-Zionism, anti-Israel feeling. But freedom of religion in Israel, promised by their Declaration of Independence, is not yet a reality. It is a work in progress, and with the continued efforts of many, it will become a reality.

We reflect in our liturgy on this holiest of days the many places and powers our people has passed through. We remember Egypt, Assyria, and Rome, Byzantium, Babylonia and Ashkenaz, Spain and Germany, and our return to the Land of Israel. We recall great moments of learning and piety, and those times when our end seemed imminent. It is fitting today that we recall 40 years ago when the State of Israel was attacked, stuck between Syria and Egypt.

We also recall one more set of gates. They are not steel gates, nor gates of stone. They do not shut us in, nor are they to keep us out. They are the gates of repentance, those gates which remain wide open for us this day.

To get into those gates, we might seek to use a variety of tools. Back in the Mishnah, we wanted our students to be colanders, not sponges, funnels, or strainers. Yet the rabbis never said that sponges, funnels, or strainers didn't have their purposes. If we want to wipe off the schmutz from our souls, we'll need to use the sponge. If we want to take our sinfulness, which is lying around all over the place, and get it into one handy container so we can dispose of it, we want that funnel. If we want to remove the toxins from our personalities, we want the strainer, because we don't want them to get loose into the ecosystem. Each tool has its purpose.

May each of us find the right tool to do the job that we need on this Yom Kippur. May one of our prayers be the right one for you. May we pass through from our narrow places of misery to the broad plazas of pleasantness for the coming year.

Early January 1964: *I Want to Hold Your Hand* lands on American airwaves in January and changes the world's music forever.

She Loves You follows and three new words enter the American lingo: "Yeah, yeah, yeah!"

2014: It 's the 50th Anniversary of Beatlemania!

To mark that milestone, The Shushan National Touring Company will celebrate Purim by presenting once again . . .

“ Whitehall Road: A Beatles Megillah. ”



WE NEED SINGERS (ON-KEY OPTIONAL) AND “MEGILLAH” READERS willing to *Come Together* to put on a fun show. Rehearsals will start in January, and you'd need to be available to rehearse *Eight Days a Week*, or at least a few evenings as needed.



If you've performed in a shpiel, then you know how much fun it is. If you haven't, then why not give it a try!?

Erev Purim is Saturday, March 15.

Sound like mail



Something you'd like to be part of? Then please call Ben Marvin at 439-4574 or e-mail marvinb@strose.edu as soon as possible.

It'll be *A Hard Day's Night* without your *Help!*

(*Eleanor Rigby*, *Sgt. Pepper*, *The Fool on the Hill* and especially *Lady Madonna* need not apply.)

Social Action We helped save 69 lives!!

Thanks to everyone who helped in any way at our blood drive on 11/24/2013. Whether you volunteered at the registration or canteen, made phone calls, arrived at the pre-dawn hour of 6 AM to open the building (Hal Rosenthal), re-arranged religious school to free up the social hall (Elizabeth Alowitz) , donated blood (or tried to), or closed up the building (Elizabeth Alowitz again), you can be proud that you helped save lives. Thanks to you, there are 69 blood recipients who will be able to enjoy another holiday season with friends and family.

Mark Your Calendars: Our next blood drive will be held on Sunday, April 27, 2014 from 8 am to 1 pm in the social hall. March 2 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! Blood drives are held twice yearly, in the spring and late fall.

IT'S TIME FOR THE B'NAI SHOLOM REFORM CONGREGATION ANNUAL PURIM BASKET EXTRAVAGANZA!

Therefore do the Jews of the villages that dwell in the unwalled town, make the fourteenth day of the month Adar a day of gladness and feasting and a good day, and of sending portions one to another.

Esther 9:19

Purim is a day of taking and giving pleasure. For years, we have rejoiced in our deliverance from Haman by sending gifts of special foods to friends and relatives. *Tzedakah* is performed by donating food or money and *mishloah manot* by sending sweet treats to friends. Once again, our congregation would like to provide you with the opportunity to fulfill two of the *mitzvot* of Purim – the giving of *Tzedakah* and *Mishloah Manot* (*Shalakhmones*).

You can honor your fellow B'nai Sholom friends and support the congregation's fundraising efforts while participating in this wonderful tradition. A package generally contains Hamantashen, wine or fruit juice, fruits, nuts and other sweets. It is a mitzvah to send to at least two people, but through our congregational Mishloah Manot, you may send to as many as you please within the temple membership.

HOW DOES IT WORK?

On the enclosed order form, please indicate whether you wish to send to the entire congregation or check the families to whom you would like to send Mishloah Manot. Follow the instructions on the order sheet. Return by **Wednesday, March 5th, 2014**. Listed families will receive only one gift basket with a card listing the names of all the families who had wished to send this greeting. Every family will receive a gift basket.

WHAT IS THE COST?

Your cost is \$10.00 for the first package and \$1.80 for each additional name that you check on the list.

WHAT IF SOMEONE SENDS TO ME BUT I NEGLECT TO SEND TO THEM?

If someone includes you and you wish to reciprocate, check "YES" on the order form for reciprocity. You will be billed \$1.80 for each name added.

HOW CAN I GET MY BASKET?

Baskets may be picked up at Erev Purim Services on Saturday, March 15, during Religious School on Sunday, March 16 or Sunday, March 23, or during office hours from March 17 through March 21. Any bags not picked up by March 24 will be donated.



PLEASE NOTE THAT HOME DELIVERY IS RESERVED FOR HOMEBOUND CONGREGANTS AND TEMPLE ELDERS ONLY.

B'nai Sholom Reform Congregation

Adult Education – Winter 2014

Courses

Siblings: Second Temple Judaism and the Development of Early Christianity and Rabbinic Judaism

Teacher: Steven Stark-Riemer

Tuesday mornings, Jan. 7 – Mar. 25, 10:00 a.m. – 11:30 a.m. (12 classes)

\$72; \$48 discounted fee for BSRC members

This course begins with the destruction of the First Temple, the reestablishment of authority, the building of the Second Temple, the coming of Hellenism, and the beginnings of sectarian Judaism. We will explore the origins and development of various sects within Second Temple Judaism (Pharisees, Sadducees, Essenes, Dead Sea Scrolls sect, Zealot party, etc.), after which we will focus on the two sects that survive the defeat by the Romans and the destruction of the Temple. In the aftermath, Second Temple Judaism gave birth to both Early Christianity and its somewhat younger sibling, Rabbinic Judaism. The class will explore the roots of both, their responses to the First and Second Revolts against Rome, their early development, and their "Parting of the Ways."

An attorney by profession, Steven Stark-Riemer studied anthropology and archaeology at City College of New York and conducted fieldwork in Israel at the Tel Gezer excavations. He continues to pursue his interest in the archaeology, history, and religion of the Ancient Near East.

Israel and the Holocaust

Teacher: Arthur Brenner

Thursday evenings, Jan. 16 – Feb. 6, 7:30 – 9:00 p.m. (4 classes; Feb. 13 snow day)

\$30; \$20 discounted fee for BSRC members

This course will explore how the Jewish community (Yishuv) in Palestine regarded and attempted to deal with the crisis of European Jews in the 1930s and the Holocaust in the 1940s, then turn to the State of Israel and look at its absorption of Holocaust survivors and the place of Holocaust memory in Israeli life.

Dr. Brenner is Adjunct Instructor of Judaic Studies at the University at Albany. He has taught at Columbia, NYU, CUNY, Manhattan College, William Paterson University and Siena College, as well as at the Florence Melton adult education program. He holds a PhD in European History from Columbia.

Synagogue Scholars 2013-14 Series

Our series of talks by distinguished members of the congregation continues in the winter of 2014 at two more regular Friday night worship services:

Martha Rozett – Friday, January 24, 2014
Discussion of Nemesis, by Philip Roth

This powerful short novel is set in the 1940s in Roth's hometown of Newark, N.J., during a polio epidemic. The characters are all Jewish, and the novel explores themes of fear, guilt and loss of faith in ways that will prompt a good discussion. Roth is, in many people's opinion, the preeminent Jewish writer of our time.

Martha Rozett is a professor of English at the University at Albany with an affiliate appointment in Judaic Studies. She has written extensively and taught about Shakespeare but also teaches contemporary historical fiction, including fiction on the history of the Jews.

Peter Golden – Friday, February 21, 2014
Jews, the Cold War, and Do Facts Really Matter?

Author Golden will discuss some of the favorite political stories American Jewry has been telling itself since the end of World War II, a number of which lead to the question: Do facts really matter?

Peter Golden is an award-winning journalist and author of six full-length works of non-fiction and fiction. In 2012, he published O Powerful Western Star, a history of the Cold War.

Movie Nights

All film events start at **7:30 p.m.**, with a few minutes for refreshments before the film begins. Suggested donation \$3. Films provided by the National Center for Jewish Film

February 1, 2014 – “Love at Second Sight” (Israel, 1999)

Renowned Israeli filmmaker and actress Michal Bat-Adam produced, wrote, and directed this intriguing tale of romantic obsession set in Tel Aviv. The beautiful Michal Zuaratz stars as a young photographer infatuated with a stranger whose image she accidentally captures on film. Hebrew w/ English subtitles.

March 22, 2014 – “Born in Berlin” (Israel, 1991)

This penetrating documentary looks at the lives of three Jewish women writers who grew up in Berlin, until Nazi racial laws shattered their lives. Cut off from family and friends, all three women made their way to Israel and became accomplished journalists and authors. The film follows the unique paths taken by each woman in her quest for identity and meaning in the aftermath of dreadful wartime experiences. Hebrew/English/German/Swedish w/ English subtitles.

Each summer, children and teens from our congregation attend Jewish summer camps and tour Israel, strengthening their ties to Judaism and to the land of Israel. B'nai Sholom offers scholarships which are funded by the interest from the synagogue's Israel Bonds fund. As you can read below, our campers had a great time!



Camp Essay by Victoria Smith 2013

Second session of Crane Lake Camp was so much fun! I was in Bonim which means "Building". I'm still in Lower Camp but it's still so much fun. The counselors and campers there are so nice. I was lucky to be in one of the newer bunks, with enough hot water for all of us.

One problem at Crane Lake is that Upper and Lower camp don't eat together because the dining hall isn't big enough. Luckily, this year they raised enough money to build a bigger one which will be complete for next summer. They had a big groundbreaking ceremony that temple leaders (including my Mother) were able to attend. One of my favorite activities was seeing the animals and getting to pet them. They had four dogs, two llamas, two pigs (kosher of course!), five chickens, a lizard, five mice, a snake (which didn't make it to second session),

two bunnies, two hamsters, two guinea pigs, two goats, two sheep, three turtles, and a mini horse (Sassy). It's something like Noah's Ark!

A few days a week we had Limud which was learning Jewish customs. In Limud we went different places, such as the soccer field. We learned partnership and what it has to do with Judaism.

Every Friday there was Shabbat services. We marched around camp showing off our pride. We had a lovely Shabbat dinner where you got to sit with anybody and relax. Everybody participated in services, whether your unit was leading it or you just wanted to jump up and dance! When my unit lead the service we talked about building because, after all, we are Bonim! We talked about building friendships, buildings, or even careers.

My 2013 Crane Lake Camp experience was amazing and I will definitely go back!

SCHOLARSHIP APPLICATION DEADLINE: JANUARY 31, 2014 Scholarship forms for camp and Israel trips for the summer of 2014 are now available for pick-up at B'nai Sholom. You will find them on the table outside the offices.

Benjamin Rethemeyer – Eisner 2013, Session II

You can never really forget a summer at Eisner Camp. It is like being in this place where everything is perfect and fun and unreal. The friends you make at Eisner last a lifetime.

One of my favorite parts of camp is trip day. This year we got to go to Six Flags New England. The first part of getting ready for the trip is figuring out your group. There were four different types of groups for you to choose. I chose the Big Rollers group. That meant that all we did was go on the biggest rollercoasters in the park. Next you figure out whom you want in your group. You would find other people who chose the same type of group. Then you would go to the unit head ask them to put you in the same group as these other people. The next day you would find out what the groups were and who the counselors were for your group. The trip itself is so good. After the hour-long bus ride you get off and have brown paper bag lunches. Then you go into the park and have fun.

Another great part of camp is Shabbat. Shabbat on Friday night is all about having fun. First you have a two-hour period to shower, relax, and get ready for Shabbat. Then you meet with the boys' side of camp (or girls') and have a bit of prayer session. You sing songs about Shabbat and relaxation. Then you go down and have Shabbat dinner. This meal is the only meal where you are allowed to sit with kids outside of your bunk. After dinner you go to outdoor services. The outdoor services are great. They have singing and dancing and everyone just has a good time. Then you go to song session. Song session is one of the best parts of camp. It has singing and dancing to Jewish songs - prayers set in a modern fashion.

Camp is one of the best places in the world. The friends and memories that are made there last a lifetime. I can't imagine a better Jewish setting to learn, grow, and have fun all at the same time. This is why I strongly urge anyone who is reading this article to go to Camp Eisner..

From the Fundraising Committee:

We still have a few more Entertainment Books for sale.

Please contact the synagogue office.

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

It couldn't be simpler: you can raise money for B'nai Sholom 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 during office hours or on Sundays during religious school from 9:30-10:30am. They make terrific gifts, too. The sooner you start using the cards, the more you'll be helping B'nai Sholom.

Mark your calendars for our Goods and Services Auction to be held on Saturday, March 1, 2014 at 7pm.

Join us and bid on a variety of goods and services offered by our congregants and area merchants. Doors will open starting at 6:30pm for a preview of items up for auction. Live auction will begin at 7pm. This is a lively and entertaining evening and a wonderful way to raise funds to support programming at our synagogue.

Albany NNORC Presents

Live Long & Prosper:

Strategies for Successful Aging



Join us for a thought-provoking presentation on aging into our 50s, 60s, 70s and beyond. Dr. Ellen Cole will kick off a lively panel discussion with Albanians who are aging with style and confidence: Judi England, RN (JFS), Dr. Mark Sullivan (Saint Rose), Dr. Doug North (The Albany Academies) and Ilene Sykes (Party Warehouse).

Sunday, January 12, 2014 (Snow date: Jan. 26)
3:00–5:00 p.m.
Congregation Beth Emeth, 100 Academy Road, Albany

RSVP recommended
518-514-2023 or info@jfsnny.org
jfsnny.org



Jewish FAMILY Services

Supported by the Jewish Federation of Northeastern New York.

Mazel Tov!



To **Janis and Stewart Altmayer** on the marriage of their daughter, Laura to Daniel Cahen Isaacs.

To **Ben and Becky Marvin** whose daughter, Johanna, has been named the *Outstanding Middle School Music Educator* for the state of Indiana.

THANK YOU

–to the paper-cut brigade who prepared the November Bulletin: **Sonny Hausgaard, Jeanette Gottlieb, Paula Philo, Marty Teumim and Nancy Rockefeller**

–to the following congregants who provided us with a sweet Shabbat: **Mimi Bruce and David Ray, Mark Silverbush and Kelly Yong, Nathalie Degroult and Adam Elias**



THE CONGREGATION NOTES WITH THANKS THESE CONTRIBUTIONS...

General Fund

In memory of **Estelle Nitka** by Cheryl and Mark Reeder

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

Hal Rosenthal

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

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

In appreciation by Jim and Joan Savitt

Caring Community Fund

In memory of **Adele B. Krochmal** by Herb and Ruth Swift

Rabbi's Discretionary Fund

With good wishes for speedy recovery for **Mimi Weiss** by

Steve and Fran Berg

Landscape Fund

Richard Propp

Phil and Marty Teumim

These congregants have donated to our new **Endowment Fund**
Richard Propp
Martha and John Rozett

YAHRTZEITS

The following Yahrts will be observed in January:

- 3 Bertye Balin, Morris Adler*, Mildred Adler*, Lore Lee, Benjamin Sacks, Rachel Trombley Porter, Ralph M. Pogoda, Irving Goodman*, Michael Kramer*, Vera Propp*, Jean Pacuk, Joseph Velk*, Walter L. Hock, Jr. Kitty Lazoroff*
- 10 Morris B. Saxe, Sylvia Brownstein, Ethel Horowitz, Mortimer Henry Englander*, Avraham Koren*, Melvin Joseph Rosenkrantz, Minnie Edel*, Martin Loeb*
- 17 Yitzhak Watnick, Merle Schaffer Sperber*, Rose Zaidspiner, George Raderman, Leo Cabelly, Harold M. Smuckler*, Rena Bach*, William Smith, Julius Spitzberg, Marion Hock*
- 24 Bernard Smith, Ada Rifkin, Harriet Devorin, Elizabeth Nelson*, Irving Greenberg, Allen Heffler, Aaron Stoller*
- 31 Ida Shapiro Jaffe*, Sandra Samuels, Arthur E. Rees, Isaac Adels*, Ethel Hesch Berke*, Lillian Hammer*, Frank Weinberg*, Morris Alowitz*, Jack Jarett, Arthur Katz, Bernard Royne, Ethel Strohl, Estelle Rosen, Jerome Ruzow

**denotes that a Perpetual Memorial has been established*

We note with sorrow the death of
RICHARD BROWER
Father of Rondi Brower



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

AS A RULE, THE BULLETIN DEADLINE IS THE SECOND WEDNESDAY OF EACH MONTH

PERIOD COVERED	DEADLINE
February	January 8
March	February 8

Articles and news received after deadline are subject to omission.