

# *B'nai Sholom Reform Congregation*

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NOVEMBER 2013

HESHVAN/KISLEV 5774

## JOIN US IN NOVEMBER FOR

Friday, Nov. 1	<b>KABBALAT SHABBAT SERVICE</b> "Friends and Family Shabbat" potluck dinner following services—see details on page 8	<b>6:00 PM</b>
Saturday, Nov. 2	TORAH STUDY: <i>Toledot</i> Gen. 25.19-28.9	9:30 AM
Friday, Nov. 8	<b>EREV SHABBAT SERVICE</b>	<b>8:00 PM</b>
Saturday, Nov. 9	TORAH STUDY: <i>Vayetzei</i> Gen. 28.10-32.3	9:30 AM
	<b>SHABBAT MORNING SERVICE</b> Grades K – 3 Kiddush Luncheon	<b>10:30 AM</b>
Friday, Nov. 15	<b>EREV SHABBAT SERVICE</b> Grades 7-8 Shabbat Dinner	<b>8:00 PM</b> 6:30 PM
Saturday, Nov. 16	TORAH STUDY: <i>Vayishlah</i> Gen. 32.4-36.43	9:30 AM
Friday, Nov. 22	<b>EREV SHABBAT SERVICE</b> Synagogue Scholar: Paul Finkelman <i>The Ten Commandments: Are They the Moral Foundation Of American Law?</i>	<b>8:00 PM</b>
Saturday, Nov. 23	TORAH STUDY: <i>Vayeshev</i> Gen. 37.1-40.23	9:30 AM
Friday, Nov. 29	<b>EREV SHABBAT HANUKKAH SERVICE</b> Bring your menorah and candles as we light up the sanctuary	<b>8:00 PM</b>
Saturday, Nov. 30	TORAH STUDY: <i>Miketz</i> Gen. 41.1-44.17	9:30 AM
Friday, Dec. 6	<b>KABBALAT SHABBAT SERVICE</b>	<b>6:00 PM</b>
Saturday, Dec. 7	TORAH STUDY: <i>Vayegash</i> Gen. 44.18-50.26	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.***

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

**PASSING DOWN: GENETICS**

Rabbi Donald P. Cashman, D.D.

Rosh Hashanah Morning 5774/September 5, 2013



That nameless editor of the Book of Genesis sure knew how to keep people's attention. Known in scholarly circles as "R," for Redactor, he, or she, took the ancient idea of Covenant, of agreement, and put all kinds of turns, twists, and foils into the story. On one page, God promised Abraham that he'd have many descendants. On the next page there is infertility. A concubine, Hagar, is offered up as a surrogate, and she is the one who bears the child. But the wife Sarah: she eventually becomes pregnant too, and gives birth. Sarah comes to actively dislike Ishmael, Abraham's son by his concubine Hagar. "Cast out that servant, and her son!" Sarah demands of Abraham. "Listen to Sarah," God says to Abraham, "because through Isaac will your line go. But I will also make a nation from the son of the bondswoman, because he is also your son." Mother and child are sent forth into the desert, mercifully with food and water.

The water is soon depleted, and Hagar is afraid for the death of her son. She places him under a bush, so she won't have to watch him die. An angel calls to her, "Fear not, for God has heard the voice of the child. Pick him up, take him, for I will make of him a great nation." She did so, and then saw a well where she refilled her water bottle. Ishmael lives, and becomes, according to tradition, the ancestor of the peoples east of the Jordan, that is, the Arabs.

This story, from Genesis 21 with the near-death of Abraham's son Ishma'el, and the story from the next chapter, Genesis 22, with the near sacrifice of his other son Isaac, have the common theme of the ending of the promise, the ending of the covenant. God had promised Abraham numerous descendants; clearly that wasn't going to happen if he had no children.

These two cliff-hanger stories turn out just fine for the grand narrative of Abraham having numerous descendants. I learned a new term this year. Jews are an ethno-religious group. We are a biologically related group that has its own religion. Or we're a religion where we have kinship ties. Which ever we put first, the fact is that in the Jewish self-definition, we share descent from the same ancestors. And even those who came from outside the mishpacha and have grafted themselves onto the Jewish People, they are adopted into the family as ben or bat Avraham v'Sarah, son or daughter of Abraham and Sarah.

The idea of passing down Judaism, or Jewishness, is something that has always been important to our people. We pass it down culturally, educationally, spiritually, and emotionally; in our self-definition, we also can pass it down biologically. The Hebrew verb *masar* means "to pass down." The very first Mishnah of Pirkei Avot is filled with this verb *masar*: Moses received Torah at Sinai *וַיְסַר* and passed it down to Joshua, Joshua to the elders, the elders to the Prophets, and the Prophets *מְסָרִים* passed it to the members of the Great Assembly." From this root we get the words "Masorah, and Massoret" which means "tradition." In the Hebrew language version of *Fiddler on the Roof*, they sing "Massoret! Massoret!"

"Passing down" of Jewishness can mean many different things. Certain ways of celebrating holidays; a family recipe; remembering a deceased loved one – these are personal things. We also have the values which we like to think are important Jewish values: devotion to learning, to justice, to righteousness. We also want to create a shared cultural context for welcoming babies, new adults, and marriages, and to bring comfort in

time of bereavement. Passing down of tradition from one generation to the next is, I believe, one of the high points of life.

Not everything that Jews pass down is good. I'm not talking about primitive chicken-swinging ceremonies, bad Borscht-belt humor, nor traditions rooted in superstition or embarrassing ethnic traits. I am not even referring to the archaic theologies or objectionable particularistic chauvinisms from earlier eras of our history. No; these we can shrug off, painlessly. I want to talk about something we might pass down, unknowingly, to our great regret.

I want to talk to you this morning about Jewish Genetic Diseases. These are disorders with a high carrier rate among Jews. In some cases, Jews are dozens of times more likely to have these diseases, or to be carriers of them than non-Jews. The possibility of a Jew being a carrier is so much higher, that even if a person has only one Jewish biological grandparent, that person should be tested before conceiving a child. Then, if the person is a carrier, the spouse should be tested no matter what his or her ethnicity, because a) non-Jews can have these disorders too, and b) going back a-ways, you never know who your ancestors might be.

Currently, there are about 3 dozen recognized Jewish Genetic diseases: 19 are primarily Ashkenazic Jewish diseases, while 17 are found primarily in Sefardic or Mizrahi Jews. There is very little overlap. One in 4 Ashkenazic Jews - Jews of central or Eastern European descent - is carrier of at least one of them. And when two carriers conceive a child, there is 25% chance the child will not be a carrier, 50% chance the child will be a carrier, and a 25% chance the child will be afflicted with one of these diseases.

A generation ago, when I was in college, they first created a blood test for Tay-Sachs Disease, a disease which affect the ability to process fats. One in 25 is a carrier, and children born with it usually die in early childhood. There is no cure. Since then, they've isolated more diseases and created more tests, tests for things like

- Canavan Disease, with progressive neurologic deterioration; Lifespan is often limited to teenage years; no cure is available. One in 40 to 1 in 57 are carriers.
- Fanconi Anemia type C, with bone marrow failure by age 7 or 8, lifespan is limited, no cure available. One in 89 is a carrier.
- Niemann-Pick Disease, with progressive neurologic decline, lifespan limited to early childhood, no cure is available, One in 90 is a carrier.

There are others with seizures, organ malfunctions, blindness, pain, intellectual impairment. Half of them have no cure, and the rest require life-long treatment.

Most of us in this room are done having our children, so you may wonder why I have chosen to speak about this today. We need to speak out and educate people for whom having children is something in the future. The recommendation is that before you start planning children, and before every successive attempt at pregnancy, you get tested for the Ashkenazic Panel of Jewish Genetic Diseases.

Sefardic and Mizrahi Jews are tested for more localized panels, depending on place of origin. These days, many insurance programs will pay for these tests.

In the 30 years I've been a rabbi, I have always told the prospective brides and grooms who come to me that they should be tested for Tay-Sachs. I never leaned hard, especially when one of them had fewer than two Jewish parents. But I know differently now. I even heard of one rabbi who refuses to officiate at weddings unless the couple gets tested.

There are many of us here who have children in - or soon to be in - their childbearing years. You have to talk about this with your sons and daughters as they

approach marriage, or before they start talking about having babies, which ever comes first. If one of the two parents-to-be has at least one Jewish grandparent, the screening should be done. Perhaps whoever has the most Jewish grandparents should go first, and if that one is a carrier, then the other should be tested.

So what happens if they are both carriers? In the ultra-Orthodox community, where they still use professional matchmakers, you won't get an introduction to someone who is a carrier of the same things you are. But in our social milieu, where our children make their own decisions, they have already fallen in love before they start talking about being carriers of genetic diseases. The couple would have to make decisions about whether to conceive at all, whether to use assistive technologies to conceive and bring to term an unaffected baby, whether to screen a fetus, and whether to terminate an affected pregnancy. Tough choices, ones we should never know.

Not all Jewish genetic conditions affect children. Others come later in life. And one doesn't need to have two carrier parents for all of them; some can be inherited from one parent. Certain forms of cancer, for example, are more prevalent among Jews, and there are genetic tests available to tell if you have a genetic mutation that predisposes you to one of these cancers.

Most well known, and subject to wide publicity this past year, are the BRCA1 and BRCA2 mutations, which can lead not only to breast and ovarian cancer in women, but to breast, prostate, and pancreatic cancer in men. This past May, actress Angelina Jolie revealed in a New York Times column<sup>i</sup> that she had undergone in February a preventive double mastectomy to prevent getting cancer which affected her mother, aunt, and grandmother from the BRCA1 mutation. Jolie, mind you, is not of Jewish descent, which only goes to underscore that certain other populations – such as the Dutch, her maternal background – are affected by the same diseases. A month later, the BRCA1 and 2 tests, which were the exclusive property of Myriad Genetics, a Utah corporation, were back in the headlines when the Supreme Court ruled that human DNA couldn't be patented.<sup>ii</sup> Myriad, you should know, charges \$3000 for the test, and overnight other companies announced they would soon be offering it for \$1000.

Many health insurance programs will pay for it. Mine does, and I know this for a fact because I had the BRCA1 and 2 genetic test this past February. Like Angelina Jolie, my mother, her sister, and their mother, all had breast cancers; on top of it, I have an Ashkenazic Jewish bloodline going back at least 6 generations that I can trace, and probably 1000 years before that.

Earlier today we recited "Who shall live, and who shall die?" With the help of science, we have learned that it is not necessarily written on Rosh Hashanah, called yom harat ha-olam, the Day of the world's birth, but rather some of these life and death matters are written when we are born, or before.

I had been contemplating this test for several years. After a session 15 months ago with the Capital District Board of Rabbis on these Jewish Genetic Diseases, I looked into it more closely. I looked at who gives the test, what kind of credentials might be involved, and would my insurance cover it. I learned that more than breast cancer was involved, and indeed it was knowing that pancreatic cancer was another possibility to be revealed clinched it for me. Being the father of three children, two of them young women, was another motivating factor.

I considered consulting a Certified Genetic Counselor. I understood the ramifications for me, I felt I could deal with knowing of a very real possibility, even an inevitability, of developing cancer. I was more concerned with how to best communicate the findings with

my three children: to encourage them to be tested, to tell them about more frequent and intensive monitoring and screening for the types of cancers our family might be prone to.

In the end, I went to an oncologist who specialized in Hereditary Risk assessment and genetic testing. She took some blood, sent it off to Utah, and maybe two weeks later I got the call.

They don't tell you results over the phone.

The next available appointment, when I would get the results, was about three weeks hence. Three weeks to ponder the fact that sitting in some file about a mile and a half from my house is the news whether I have the cancer gene, or not. Many of you, I know, have waited for results of medical tests. I think few wait as long as this.

I was OK for the three weeks, but on the morning of the appointment, I was filled with dread. I was on my way to get the news that nobody wants to hear: that there is a time bomb in your body, it may go off at any time, and one or more of your children might have it, too.

I sat in the little room, the doctor came in, she opened up her file, and told me "Everything is negative. You don't have it."

*Sigh of relief.*

I sent my children an e-mail, letting them know that I didn't have this mutation, and therefore they didn't have it either. I was surprised that I didn't hear from any of them right away, but a few days later I did, but not about the genetic test. When I mentioned it, I was told "You told us that we didn't need to worry about something we didn't know we needed to worry about." What I am telling you, now, is that it may be worth your while to worry, and perhaps get tested.

The old words of our prayer book often are difficult for us to accept. A God who judges us is a very old idea from the past. A God who knows of impending suffering and does not act to alleviate it forces us to confront a notion that God may not be all-good or all-powerful. Each year we recite on this holy day "Who shall live, and who shall die?" My new realization for this Rosh Hashanah is that a portion of this living and dying is written from the very moment of our conception. The genes each of us inherits dictates so much of our life, and our health.

Humanity has been granted the wisdom to identify possible problems, and to act before they become real problems. All of here know there are many possibilities for problems that will confront us in this new year. May we be wise enough to discern them, and God willing, wise enough to prevent them. May we only pass down good things.

## **PRESIDENT'S POST**

### 2013 Yom Kippur President's Speech



When I spoke to you at Rosh Hashanah, I talked about time – time passing, and making time to do the important things in life – for yourself, and for the synagogue.

During services, we recite Kaddish. Later today we will remember our loved ones through the Yizkor service, as well. Hopefully we remember not just the way they died, but the way they lived – generously, with an open spirit and heart. They left, first and foremost, an emotional legacy.

Ideally, this was a positive one, although I could tell you stories. Others passed on an educational or cultural legacy. For some individuals, their loved ones were fortunate enough to pass along a financial legacy.

I'm asking you today to answer a question: What Will Your Legacy Be?

In many ways, you have already provided part of that answer by your presence here today. You value Judaism and the people sitting next to you. You value

a tradition that goes back thousands of years, whether you are steeped in the Talmud or just starting to learn about Jewish history.

What is a legacy? What does it do? When I think back on my grandfather, I think of the rich legacy he left me, of his love for his family, and his love for Judaism. One of the most enduring memories I have of him is from when I was a young child, visiting him almost every weekend in Brooklyn. I would wake up early in the morning and creep into the kitchen, finding him sitting by the window and putting on his tefillin, preparing for his morning prayers. On Saturday mornings we would walk down the street together, hand in hand, as he went to shul. Only as we approached the building did he let go of my hand, passing it from his large one, gnarled and scarred from years of carpentry, to the smoother, smaller hand of one of the neighborhood women, who would take me to the women's section of the synagogue. I remember wanting so desperately to sit with him in the "main" section of the synagogue.

As I grew older, I realized that he was very much a product of his times, and the practice he had been raised in. I still remember him fighting back tears of joy at my Bat Mitzvah – something that simply would not have been considered for his daughter, but was a subject of great pride when talking about his granddaughter. Years later I found out from other relatives what he really wanted me to do with my life. No – not be a doctor or a lawyer. Nothing so obvious for him. He thought I should become a rabbi. Mind you, he was Orthodox, and my parents were raising me in the Conservative tradition. At the time he first discussed this with other relatives, the Jewish Theological Seminary was not accepting women. But why let something like that interfere with his dreams?

I remember a conversation I had with him when I was in college. I was reminiscing about a time in high school, when a boy I was friends with had invited me out on a date. My parents told me I could not accept, as the boy was not Jewish. This led to a week of fighting with my parents. I still remember my mother explaining that a "group" date with other kids would lead down the road to marriage, and I could not marry someone who was not Jewish. It would, quite simply, kill my grandfather.

My grandfather's take on the situation was rather different. If I were marrying someone who was not Jewish, would he like it? Probably not. But he would not have covered up all the mirrors, either. The most important thing, he told me, is that whoever I loved be a nice person, and be supportive of me. If being

Jewish was important to me, then any future spouse would find a way to support that – whether he was Jewish or not. All of these things would make the person "Jewish" – regardless of the religion.

I carry the legacy of my grandfather, and memories of him, each and every day. What he never had the means to do, however, is to set up a more official legacy. As a carpenter he had a modest, yet comfortable life. His needs were simple, and rent control meant he and my grandmother could afford their one bedroom apartment on his small pension and social security. He gave what he could to Jewish charitable causes, usually in the form of small items or acts with larger repercussions, such as helping Jewish immigrants from Russia find jobs. I think the biggest mitzvah he performed, to him, was through his work with a local chevra kadisha.

Many of us live very different lives today, and our traditions have evolved and changed over time. We find new ways to fulfill our grandparents' legacies, and to pass along ones of our own.

Looking around at you today, I see many different faces. Some are young. Some are more mature, or as my husband likes to say, "seasoned." Some of our congregants are at the early stages of their careers. A number of us have been working for a while, and are currently recovering from getting the kids back to elementary, middle, or high school this past week. Others have children off in college, coping with the empty nest syndrome and realizing that, although they are paying tuition bills, at least their household food costs are down. Some of you are here today accompanied by your grown children, who have already embarked on their careers, with families of their own. You may be retired – usually in name only, with a second or third career of your own, using the time to engage in the activities you truly love.

I am asking each of you to consider what your legacy is, and to think about B'nai Sholom as part of this. To this end, I ask each of you to consider the B'nai Sholom 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. Your gifts can be in the form of a direct donation such a check, stock, annuity, or other financial instrument, while you are still alive to enjoy the tax benefits of such a donation. Planned giving, such as a charitable bequest, charitable gift annuity, and gifts of life insurance provide income to the endowment after you are gone, providing potential tax benefits to your estate.

I am asking each of you to make B'nai Sholom part of your financial legacy. If you have the means to donate to the endowment now, we will gratefully accept and acknowledge such a donation. However, I know that for many of us, we cannot make large gifts at this time without impacting our families. Instead, I want you to think about the future. Earmark a cash amount, or percentage of your estate for us in your will – or even the residue of your estate. Name us as the beneficiary on a life insurance policy. Or set up a charitable gift annuity, which can provide you or someone you name with an income for life in return for a meaningful gift of cash or marketable securities.

Most of these methods, especially ones set up through your will, have no impact on your ability to provide for your families on a daily basis, and will be possible for many of you. We are simply asking you to create a plan. By including B'nai Sholom and its endowment in your will, you protect your family in multiple ways. You 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.

My grandfather's legacy was a commitment to me. I ask you to join me in making a similar commitment to B'nai Sholom. This is the time of year when we ask God to inscribe us in the book of life. We acknowledge and atone for our past behavior, while striving to do better in the coming year, finding true repentance in the ability to not just atone for transgressions and wrongdoings, but by not committing them in the future.

As we move past the Days of Awe, into Sukkot, Shmini Atzeret, and Simhat Torah, we remember God's covenant with the Jewish people, and I ask you to join in a similar covenant – one with B'nai Sholom, and the Jewish community. There are fliers around the temple with some reminder information about the endowment, and contact information for myself, and the Federation's director of planned giving. We can answer questions you have about the endowment, and engage in more meaningful discussions about setting up your legacy, and your covenant to the Jewish community. Think about safeguarding B'nai Sholom and Judaism in the Capitol District not just for your children, or your grandchildren, but your grandchildren's grandchildren.

Judaism says "May your name be inscribed in the Book of Life." We also want our names, and those of our loved ones, to be a blessing – not just through memories of our loved ones, but by the lasting impact of their actions, and ours. L'Shanah Tovah, I wish you a happy and healthy year, and that your name, and your legacy, will be source of strength and blessings for generations to come.

**Come to the next B'nai Sholom Coffeehouse!!!**

**Hosted by Phil Teumim and Will Vail, this will be our sixth  
Bet Kafeh!**

**Come join us on Saturday, November 16, 2013 starting at 7 p.m. in B'nai Sholom's Social  
Hall for an evening of great entertainment.**

**You are welcome to come and listen or sign up to perform. Sing a song, recite some  
poetry, tell a story, whatever you like!**

**Coffee and refreshments will be served. Donations accepted and encouraged. Hope to see  
you there!**

**Questions? Send to Carol Smith at [csmith1161@gmail.com](mailto:csmith1161@gmail.com)**

Mark your calendar for the  
**HANUKKAH AND JUDAICA SALE!**

Two days -Sunday, November 17, 10 am – 1 pm  
Sunday, November 24, 9 am — 1 pm

**Gelt**



**Dreidels**

**Jewelry**

**Menorahs**

**Candles**



**and lots more!!**

**Social Action**

Blood drive ad

***New Date:* OUR WINTER CLOTHING DRIVE WILL BE HELD**



**ON SUNDAY, DECEMBER 8, 9-NOON**

Please sort your donations twice! Sort for gender (male, female, unisex) and sort again for age (infant, child, youth, adult)

FR brochure will not insert...use hard copy and paste

**ARZA Bulletin Bytes**

If you are a **NFTY-EIE Alumni** or know someone who is, please stand up and be counted! ARZA is running an ARZA-EIE Census to create the definitive, most complete list ever of EIE Alumni. Make sure you register with the census using this [registration form](#) and share the form with other EIE Alumni. When spreading the word through Twitter or when sending us a message about this campaign, use #ARZA\_EIECensus.

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**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!**

***Spending My Summer at Camp Eisner***  
***By Max Suib***

*This year at Eisner, it was a lot of fun! This year, I was in Chaverim (which means friendship in Hebrew) which was my first year of upper camp. The biggest difference of upper camp and lower camp is upper camp goes on an overnight trip. We went to Boston this year and stayed overnight in Temple Beth Shalom. We explored the entire city, including museums, getting a tour of Fenway and getting to spend free time with our group of friends at Quincy Market and other places.*

*Back at camp, we spend most of our doing activities and sports. Eisner has lots of options like basketball, softball, soccer and more. We have a instructional sport period where we learn the sport and work on our fundamentals. The next period is a chug sport period where we play the sport. For people who like the arts, there are two great art buildings now. I participated in painting and drawing. There are also other choices like drama, ceramics and more. We also have educational activities, but this year*

*they were so much better. They make limud fun at camp. We discussed Jewish values found in rock and pop music and I also took a class on Jews in Sports. We concentrate on certain themes some weeks. The week my unit led the camp Shabbat, we concentrated our messages and lessons on bullying and standing up for what you know is right and lessons you can bring back to your own school and community once you leave Eisner.*

*The highlight of the week at camp is Shabbat. On Friday nights, we have Shabbat dinner together as a camp. That is the meal where we get to sit with our friends and family, not just with your bunkmates. After dinner, we have a beautiful service in our outdoor sanctuary led by a different unit each week. After we finish our closing song, we go to song session in the Beit Am. We sing our hearts out to all of our favorite camp tunes. After song session, we get to stay up late and Israeli dance on the quad. That is the most fun I have on Friday nights.*

*It is one of the best memories of being at Eisner. I can't wait to go back.*

***Camp Tel Yehudah by Zach Libby***

*This summer I went to Camp Tel Yehudah. It was my third year that I have participated in the Young Judaea program. The three hour ride up to Barryville was one of the most anxious moments of my life. I was immediately greeted by the group of staff welcoming campers, and was shown to my bunk where I spent the next three weeks with my friends. When you are essentially living together with your bunkmates and counselors, making friends is very easy to do. The camp is a pluricultural camp, so I was able to learn about all different levels of Judaism, as well as attend Orthodox, Conservative, and Reform services for Tefillot. The camp makes a big effort to integrate the counselors from all over the world. I had a counselor from Britain and a counselor from Israel, who told us about his experience in the IDF, which was very interesting. The counselors also are responsible for putting together all of the peulot which consisted of many Zionist activities that educated me on Judaism and Israel. Camp Tel Yehudah is an experience I will never forget. The friendships, memories, and life lessons have made a significant impact in my life. I hope to continue going throughout high school, then continue with the Young Judaea program, and maybe work there as a counselor someday. I could not have had the incredible, awesome, unforgettable experience that Camp Tel Yehudah is, without B'nai Sholom and their scholarship fund.*

*Greatest thanks, Zach Libby*

**FRIENDS AND FAMILY SHABBAT potluck dinners** follow our First Friday Kabbalat Shabbat services at 6:00 pm. As the name implies, please feel free to invite friends and family, even if (or especially if!) they are not members of B'nai Sholom! We hope to see you there!

**For the November 1 dinner, RSVP to [Samuel.spitzberg@gmail.com](mailto:Samuel.spitzberg@gmail.com)**

### **THANK YOU**

--to the paper-cut brigade who prepared the October Bulletin: **Marty Teumim, Richard and Marilyn Strassberg, Sonny**



and **Anne Hasugaard, Edith and Bruce Goldstein**

--to **Judy Lee** and **Bill Herbert** for providing the wonderful break-fast after Yom Kippur in memory of **Betty Herbert**

--to the following congregants who provided us with a sweet Shabbat: **Jeff Rosenbaum, Jasmine** and **Mark Fleischer** in honor of **Daphne's** Bat Mitzvah, the Membership Committee and the families of our Religious School students

### **THE CONGREGATION NOTES WITH THANKS THESE CONTRIBUTIONS...**

#### **General Fund**

In memory of **Rose Levine Goldstein** by Arthur and Sheila Small  
In memory of **Irene Krochmal Swiwecz** by Herb and Ruth Swift  
In memory of **Ruth Devore** by Jack and Barbara Devore

### **YAHRTZEITS**

**The following Yahrts will be observed in November:**

- 1 Evelyn Steinhardt\*, Seymour Schwartzman\*, Sarah Renee Whiting, Rose Kaufman\*, Robert L. Mutschler\*, M. Michel Dobris\*, Louis Horowitz, Harold Black\*, Rachel Levy\*
- 8 Herman Schoenbach, Samuel Spitzberg, Vicki Adler, Samuel Abrams\*, Lillian Golderman, Julie Fiks\*, Gustave Heart
- 15 Albert Marcus\*, Sylvia Goldstein Marcus\*, Louise Degroult, Sallie Kaplan, Selma B. Kuperman\*, David Bach\*, Teddy Knee, Rose Parets\*, Paulette Tabak, Doris Hatch, Fred Hauptman, Estelle Nitka
- 22 Sanford Liebschutz, Ruth Bosin, Irving Oblas\*, Oscar Glick, Samuel K. Jaffe\*, Mildred Aronson\*, Arthur Minick, Sue Selsky, Abraham C. Porter, Nusia Reichbach\*
- 29 Gertrude Slotnick, Minnie Strassberg, Lillian Glick, Ray Stephany, Simon Semelisky\*, Elihu Propp\*, Murray Berg, Paul B. Blum, David H. Cohen\*, Bertha Markstein Peckerman\*

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

We note with sorrow the deaths of:

**ANNA CATHERINE LIPKA**  
Mother of Mary Alice Wexler

**VIVIAN QUELL**  
Mother of Lynn Horowitz

## **Mazal Tov!**

- to **Hana Zima** and **Mike Sullenger** on their marriage
- to **Ann Lowenfels** and **Steve Redler** on their marriage
- to **Ryan Fleischer** and **Phoebe Morse** for the medals they earned at the JCC Maccabi Games this past summer

## **BITS AND PIECES**

1. DID YOU LOSE A CAMERA? Someone left a digital camera at the synagogue. Did you, a relative, or a friend leave it behind at a bar or bat mitzvah? Please contact the office if you know to whom it belongs.
2. Due to changes in office printers and copiers, we have ink cartridges we can no longer use. If you can use them, please pick them up from the table in lounge at the synagogue.  
HP Inkjet #88 (black, cyan, yellow and magenta)  
HP Inkjet #26A (black)  
We also have two Canon GPR toner cartridges for a Canon copier. Please contact the office if you know an organization that can use these.

## **IN THE COMMUNITY**

### **THE POWER OF PERSONAL STORIES:**

#### **75<sup>th</sup> Anniversary of Kristallnacht- The Night of Broken Glass**

Monday, November 11, 6:00-7:45 pm  
Bach Branch of the Albany Public Library  
455 New Scotland Ave., Albany  
Information: 482-2154  
Screening of *Paper Clips* (rated G)—  
a film documenting the story of one  
community's lesson on the Holocaust

### **IT'S SNOWING—ARE WE OPEN?**

Find out quickly by watching these television stations: WNYT, WRGB, WTEN, WXXA. We will also post cancellations on our web site and change the telephone message. You may go to our website and subscribe to cancellation e-mails.

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**

December  
January

#### **Deadline**

November 6  
December 11

*Articles and news received after deadline are subject to omission*

