

B'nai Sholom Reform Congregation

420 WHITEHALL RD., ALBANY, NY 12208

Phone: 518-482-5283

e-mail: office@bnaisholom.albany.ny.us

visit us at www.bnaisholomalbany.org

OCTOBER 2013

TISHREI/HESHVAN 5774

JOIN US IN OCTOBER FOR

Friday, Oct. 4	KABBALAT SHABBAT SERVICE	6:00 PM
Saturday, Oct. 5	TEXT STUDY: <i>Prophets</i> Extended Study with coffee and bagels	9:30 AM
Friday, Oct. 11	EREV SHABBAT SERVICE	8:00 PM
Saturday, Oct. 12	TORAH STUDY: <i>Lech-Lecha</i> Gen. 12.1-17.27	9:30 AM
Friday, Oct. 18	EREV SHABBAT SERVICE	8:00 PM
	New Member Shabbat	
Saturday, Oct. 19	TORAH STUDY: <i>Vayera</i> Gen. 18.1-22.24	9:30 AM
Friday, Oct. 25	EREV SHABBAT SERVICE	8:00 PM
	Grades 5/6 Shabbat Dinner	6:30 PM
Saturday, Oct. 26	TEXT STUDY: <i>Prophets</i> Extended study with coffee and bagels	9:30 AM
Friday, Nov. 1	KABBALAT SHABBAT SERVICE	6:00 PM

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.

NEW WEB ADDRESS!

Current and upcoming events, the monthly Bulletin, lots of photographs, and in-depth information about B'nai Sholom are all available on the new congregational web site,

www.bnaisholomalbany.org

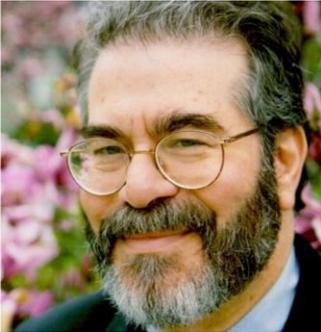
Bookmark the site and visit often!

Please "like" our new Facebook page at [Facebook.com/bnaisholomalbany](https://www.facebook.com/bnaisholomalbany).

From Our Rabbi...

Take a Pass

Rabbi Donald P. Cashman, D.D.
B'nai Sholom Reform Congregation, Albany, N.Y.
Rosh Hashanah Evening 5774 - September 4, 2013



Many of our congregants **take a pass** at this Erev Rosh Hashanah service. I don't know *precisely* why. It could be that they want to have a nice, long comfortable Rosh Hashanah dinner with all the traditions: wine, round hallah (maybe with raisins), apples dipped in honey, pomegranates, dates, carrots, black eyed-peas, strings beans, leeks, pumpkin, spinach, fish heads, honey cake, and tayglach. Or, perhaps this is the least attended service of the Days of Awe because it has no gimmick, no hook, no unique aspect to it. Tomorrow we have the shofar service, unlike anything else in our annual liturgical cycle. In ten days we'll have Kol Nidrei, a ceremony with a tune that's also a once-in-a-year occurrence. Yom Kippur Morning has some of the special Days of Awe prayer modules from Rosh Hashanah morning and Yom Kippur evening, but the afternoon has special material, like the Avodah, the retelling of the ancient sacrificial ritual, and the remembrance of Jewish suffering, not that I'm suggesting that our being here reminds us of suffering. And at the end of Yom Kippur, we have the unique N'ilah service. But this Rosh Hashanah eve has little to differentiate itself from Shabbat liturgy: mostly some different melodies, and a couple of references to a New Year.

I, for one, am glad to have the opportunity to kick-off the holidays with this fairly low-key service. Getting used to the crowds, to standing up here rather than down there, to the different music, the different book: this helps prepare us for tomorrow and for Yom Kippur, when all those unique prayers and ceremonies come into play, not to mention having to deal with larger number of participants than usual.

Another nice piece of Erev Rosh Hashanah is our Rosh Hashanah Oneg Yom Tov (courtesy of our Board of Trustees) afterwards. I think we started it as an incentive to get people here. B'nai Sholom doesn't have huddled masses yearning to eat free, at least not on Rosh Hashanah. The end of Yom Kippur is a different matter.

It's appropriate that we ask ourselves "What do we want to get from these holidays?" Certainly the classical answer is that we are aiming for repentance, forgiveness, atonement, freedom from guilt, the chance for a new beginning. For some of us, these are indeed our stated goals for this season. There are, to be sure, other worthwhile goals

Some people are looking to check-in. They might be checking in with their synagogue – to see if it's changed/to make sure it hasn't, at least not too much; to see and be seen; to burnish or at least to work at their formal relationship with the Jewish community. Or, they might just want to pull out their smart phone or other device and check-in here at B'nai Sholom on Foursquare or Facebook, so all their friends can see they were here. If you choose to do that, I'd prefer if you didn't do it during the service, though last year one of my colleagues, an old friend from Camp, encouraged his congregants to Tweet during the service, but he's in LA, so what do you expect?

Some are here out of obligation. It is, of course, a mitzvah, a Jewish imperative derived from the Torah, to hear the shofar sounded. There are plenty of other mitzvot, 612 others to be exact, but there's something so very special about hearing the shofar. Besides, it's such an easy and passive mitzvah, at least for you. But the sense of obligation some feel at the beginning of the year is enough to motivate the hope of a new beginning.

Some are here for formal family time. Many, I know, have visiting family members, or perhaps will go elsewhere for some of the holidays to be with family.

Many of our young adults, in college and beyond, return. So much of our lives today are casual, and so much more so in the comfort of our own homes. The solemnity of these days, so overlaid with ritual, help remind us that our most personal relationships – those with members of our families – are rooted in a holiness. Being together at this season is a blessing.

Some people may be here to learn. There are always people here who are at B'nai Sholom for the first time, or at a Reform synagogue for the first time, or at Rosh Hashanah services for the first time, maybe even in a synagogue for the first time. There are people who were shlepped to synagogue as youngsters, but who are now searching for meaning, or for connection in their lives, and hope that it can be found here.

There are people looking for an attachment to a heritage, to the deep, rich, meaningful millennial culture of the Jews. Most of us do want to believe that life is more than Facebook, a favorite TV show, the NFL, Starbucks, or shopping for shoes. Being here today may help us realize that fad and fashion may be fun, but they are essentially...non-essential. At this season, Jews have for centuries have considered right and wrong. Our secular culture hints at that, almost in passing, with its "New Years Resolutions." Few take those seriously, and certainly modern Western culture does not devote anything like these Ten Days of Repentance from Rosh Hashanah to Yom Kippur hinting and cajoling, pushing and shoving, demanding and requiring us to examine our lives and to confront our deeds.

There are then, many different reasons that bring us together tonight. All these are praiseworthy; they all stem from the three historic roles of the synagogue: to be a House of Prayer, a House of Study, and a House of Assembly, to connect with God, Torah, and the Jewish People.

I hope that many of us are aspiring to get that "A" in RH and YK. How do get an A? I think you have to be in the moment, read the words with sincerity, sing along with fervor when you can, and get with the program. Have excitement for the New Year, for the possibility of a better year, for you personally, for your own little world, for the entire world: these put you on the road to the A. Being involved in repentance: thinking about your failures of the past and how you're going to rectify them. Deciding what *you* can do, personally, this year, to improve something.

There's no term paper, nor is there an exam, and I'm not the one handing out the grades. But I read the syllabus: attendance counts, because a good deal of the benefit from these holidays is what we do here together. However, just showing up is not 80% of your success.

Some people, I'm sure, don't care about getting the "A." Some people might be happy with the B, but I think the students who aim for B are likely to end up with a C+. It's like those students who tell you, "Well, Professor, I didn't prepare for class. I was working on my important courses."

I often have a couple of students at SUNY who take my course Pass/Fail. Usually they opt for it after they figure out they're not going to get the A, and that they are expected to do something more than be registered for the class. Many of them, I think, don't realize that a Pass in the Pass/Fail system requires a C or better. It's in the catalog, it's in the syllabus, and I tell them, but Passing requires more than just not failing.

Some people here may be hoping to **Pass Rosh Hashanah**. Is just being here enough? No: it's here, and also out there. It's what's on our lips AND what's in our hearts. It's our intentions now, and our actualization of those intentions. That is how we pass, and even excel, at Rosh Hashanah.

The success for each of us of this day, this season, is not entirely in our own hands. Employer support helps: will you need to take a vacation day to be here tomorrow? Or maybe you won't. Is there hostility to your absenting yourself? I know you can't all be as lucky as I, having an employer who expects you to be here on Rosh Hashanah. A conducive home

environment helps, too. Having a home that moves with Jewish time, which adroitly deals with mid-week holidays that begin in the evening is a great thing, as is having a festive dinner synchronized with the starting time of services.

There is a traditional prayer for these Days of Awe, probably medieval and of unknown authorship, a version of which appears in our books, but which we do not do. It is called "*Hin'ni He'ani Mi-ma'as* : Behold me, poor in deeds." It is traditionally a hazzan's prayer, a showpiece for the cantor, who after all, is the Sh'liah tzibbur, the one who chants the traditional service while the rabbi's efforts are directed to interpreting Torah and the laws and customs of the day. I have never asked any of our soloists over the years to tackle *Hin'ni*: there's enough special music for them to worry about.

In *Hin'ni*, the prayer leader humbly begs God to accept the prayers which are about to be directed heavenward on the people's behalf. The person reciting *Hin'ni* avers to being a sinner and transgressor, a person of impure lips standing among an impure people, and barely qualified for the task of representing the people before the Throne on High. (You understand why rabbis put this in the cantor's mouth). "Do not hold them guilty for my sin," prays the Sh'liah tzibbur, but rather "accept my prayer as if I were a venerable and righteous sage with a pleasant voice."

We who lead people in prayer need to be ever mindful of our roles in creating the atmosphere that allows and encourages worshippers to get the maximum benefit of the holy day. I know my rabbinic colleagues of all branches of Judaism, and our sh'lichei tzibbur and hazzanim take very seriously the sacred role we have at this season to remind, instruct, and inspire people. Our worship, our services on these Days of Awe are not, however, a show put on for communal entertainment. Together we engage in prayer and worship, and just as no clergy should take sole credit for the success of your worship experience, so should no clergy be given sole blame when Rosh Hashanah doesn't seem to click for you.

I love doing Bar and Bat Mitzvahs here. All my work is before hand, with the kids and their parents. On the day of the event, I am the stage manager, I am the coach calling the signals to the kid, the parents, their visiting friends and family. So, too, on these Days of Awe, I am the quarterback, throwing passes to you, hoping that I will connect with you, and that you will receive that pass, catch that ball, and advance to the goal.

So for you, who did not pass on attending Erev Rosh Hashanah services, will you pass? Will you catch the pass? Or will you be like a middle school student, wandering the hall, afraid to be caught without a hall pass, and doomed to be apprehended by the Principal, who will sentence you to Detention?

I hope we won't let the possibilities of this great and awesome day pass us by, and that the opportunities for renewal that are offered to us in the coming year are ones we won't pass up.

PRESIDENT'S POST

Rosh Hashanah President's Speech, 5774/2013

Judaism is a religion that values not just physical space, such as a synagogue, but a sense of time. Shabbat is set aside from the rest of the days of the week, creating a pause, or a break that offers a time for reflection. It is often during these moments of silence between the otherwise hectic days of our lives that we can find the true meaning and beauty of Shabbat, and forge a closer connection to God.

Shabbat is our weekly break, but as time passes and we approach Rosh Hashanah, we close the door on one year and mark the beginning of another. Last Saturday, we gathered together for Selichot. As we sat in a circle, we celebrated Havdalah, and then began the task of preparing ourselves for the Days of Awe. This is a time for reflection on the past year, and our hopes and dreams for the coming year. The readings encouraged us to strive to be better in the New Year, while



reflecting on our failings this past year. This is our prep time – almost a rehearsal for the Days of Awe. We don't recite the same prayers, and of course Selichot does not include an endlessly long, boring speech from the president of a congregation, but it's still a rehearsal – one for the spirit. And of course, the Shofar is blown. I believe we clocked this at 30 seconds or more – pretty impressive for a rehearsal! Rabbi, you did very well at today's service, and you have set the bar quite high for Yom Kippur.

Selichot has held a particular meaning for me since becoming a board member, but never more so than during the past 15 months, as president of the Board of Trustees and the congregation. It's a horrible feeling, thinking about everything you've done wrong, and ways you want to improve. Most especially, I am conscious of time – most notably time running out. Did I attend as many services as I wanted to? Did I make the time to let my fellow board members know how much I value their input? Reach out to new congregants? Did I keep things moving on all the projects we discussed throughout the past year, moving items from the mountainous “it would be good to do this” pile to the much smaller “hooray, we did this” category? Or even to explain the delays in various projects, because of what I like to call the triumph of the urgent over the important?

Sometimes this seems like a constant, uphill battle. A colleague of mine, on the brink of retiring, claimed that “The difficult we do immediately, the impossible takes a little longer.” We cannot let ourselves be bowed by these impossible tasks. We have to keep plugging away, despite the challenges, remembering our commitment to not just the urgent, but the important. Eventually, we hope, we achieve what seemed impossible.

At this time of year, I ask you to consider what is the “impossible thing” you strive for, with regard to the congregation, and your connection to B'nai Sholom and Judaism, and seek to make it happen. For some of you, it will mean going to more services, or lighting candles at home. For others, it is not just participation in ritual events, but affirming and cultivating the connection that this provides. A connection to the past, with Judaism's rich traditions and history. A connection to the present, where we value not just what may come, but living in the moment. Being present. What does this mean? It means not just being present in body, but being present with your entire being – a commitment to the Jewish religion, to the congregation, and to that collection of friends and relatives we call family. It's a commitment to God, but also a commitment to yourself. Last night, one of the readings said “Love us, as much as we will let you.” We have to let ourselves love God, and let ourselves make that commitment to living Jewishly – whatever that may mean to each of us. And one of the ways we live Jewish lives is by our commitment to the synagogue. Oh, I'm not just talking about a financial obligation. That's not what this speech is about, although believe me, I can, like any other congregational president, bend your ear on this topic for quite some time. It's about committing your time, your energy, and most importantly, yourself, to the congregation. The spirit of our congregation, since its founding, has always called for democracy, egalitarianism, and the full participation of its members. I wouldn't say we are a “Do It Yourself” congregation, much like doing your own home repairs- we have committees and a small number of paid staff that guide the process. It's more like a novel idea for a restaurant, where you don't just order off the menu. We encourage you to go behind the kitchen door and help us prepare the dish! We can't make things work without you. Get involved. Be a regular. Practice leadership from the ground up. We have congregants who live their lives with a fundamental commitment to Jewish values and simple, basic, human decency that one can't help but be awed by them, and aspire to be like them –a true mensch.

Do you know what we call a macher here at B'nai Sholom? Each and everyone one of you. I'm not using this in the ironic, or derogatory sense of the word. You are each important figures here. You may not realize it yet, but you are. You are critical to the future of this congregation. We need your participation, your involvement, and we need to know why you are here, and what you want from us.

You may have noticed a number of congregants are wearing these lovely nametags. Believe me, it's not meant to indicate how special we are, or suggest it elevates us above anyone else. Ushers as well as board members are wearing the nametags so we can help if you need assistance or have

a question. Don't know where the bathroom is? Wondering when Yizkor starts? When the president will stop talking? Ask one of the people wearing a nametag. You will get accurate answers to two out of the three questions, and a creative response to the third.

We want to continue the nametag program beyond the Days of Awe. We are encouraging board members to wear them to services and other B'nai Sholom events as a way of reminding you that we are here to help. Your questions don't need to be just about the service you are attending. It's about reminding you that you have a voice in this congregation, and encouraging you to use it. You are a stakeholder. As board members, it is our responsibility to guide the present and chart the future of this congregation, but we can't do this without your input. Everyone one of you has a great idea, and we want to help and support you in putting this into action. Sometimes we will act as a quick resource referral, letting you know which committee runs a certain program, or simply answer your question. Other times we can talk about bigger concerns, and help address and resolve them. And of course, selfishly, we hope that this will help you become more involved in the congregation. At the very least, it will give those of us who are horrible with names, new to the congregation, or haven't been here for a while a way to reach out to at least one other person at our services and events – by having someone's name there to see. It is so much easier to make conversation when you can use someone's name. At the very least, if you forget why we are wearing these nametags, it gives you an icebreaker or the conversation. "Why are you wearing that nametag?"

Time encompasses the past, present, and future. As we close the door on 5773 and embark on 5774, I am asking you to think about your commitment to the future. The joke about our particular "brand" of Judaism is that we are "Reform", not reformed. We're never done with the process of changing our practices, both spiritual and personal. Our emphasis on social action helps make the world a better place, in the now, and in the future. Milestone and lifecycle events confirm our commitment to the world to come, and the promise of what might be. We need your help in getting there.

We need to change. Tried and true methods from the past don't necessarily work well today. We are taking steps toward these changes. The past few years have brought about a number of changes in the area of social media and electronic communication. I remember when we joined here, the idea that people would be invited to events through electronic services like e-vite seemed impossible. Promoting an "opt out" policy, rather than "opt in" seemed unthinkable. When I joined the board, I heard heated discussions about bombarding people with email, much as our mailboxes at home get cluttered with junk mail. But it's a different world today, and it is much easier, and faster to delete an unwanted email than to get rid of regular mail, and certainly easier on the environment. And when I'm invited to B'nai Sholom's wine and cheese event, or the ever-expanding Chilipalooza tasting and contest, I'm much more excited about going when I can see the list of congregants who will be there. I love to view the invitation site regularly, checking on the status of who will be going. I want to see these people. And even if the RSVP is that someone can't make it, there's usually a thoughtful or funny response by the person, offering me some insight into their life. I can find out who skis, who is going to a klezmer concert, or whose parents are celebrating 50 year of marriage on the date of the event. This helps me know more about the person and forge a connection to them, and I'm hoping it does the same for you. Without these connections, being active in a synagogue is much harder.

We now have a real Facebook page, not just a group, beyond the congregational website. We expanded the number of ways to get to our website when searching for some congregation named

B'nai Sholom just by purchasing some domain names, and redirecting access from these names to our site.

Another small change that we are working on will be a new, revamped bulletin. We need to change the design, and encourage more content not just from congregational leadership and committees, but also from congregants. If you went on a trip to Israel, tell us about it in the bulletin, and why it was meaningful. Have parents from recent B'nai Mitzvah write an article on surviving the process, from a planning perspective. We need articles on ways to encourage our children to live Jewish lives as they move out of the house and off to college. We can find some of this content from informed individuals such as the Rabbi, or various Jewish organizations, but imagine how much meaningful such articles would be if they included personal stories – especially from someone you know. Don't leave this entirely up to others – help make it happen. Volunteer to write an article. Work on a committee. Host an oneg. Include us in your estate planning, or as you approach the end of the tax year. Think about saying “yes” when we ask for help. Even if this is something as basic as helping stack chairs after the congregational break fast after Ne'ilah, or weeding the garden and shrubs. We all purchase groceries – participate in our Hannaford and ShopRite grocery card program. Volunteer to staff or give blood at one of our blood drives: the next one is November 24. It can even be attending an event like movie night. The next movie night is Mahler on the Couch, scheduled for October 19.

We are taking action on changing the congregation, in ways both big and small. I've mentioned a few of these small changes today, and we'll talk more about a bigger program on Yom Kippur. None of the things we are working on will be possible without you, so I am asking for your help. Make a personal commitment on this day, to this place, to this time, and to the future. Make a commitment to B'nai Sholom, and to yourself.

Such a commitment will help ensure a happy and sweet new year, not just for yourself, but for all of us.

INTRODUCTION TO JUDAISM: JEWISH HISTORY, CULTURE AND PRACTICE

The Capital District Board of Rabbis will again offer a community-wide "Introduction to Judaism" course.

When? Tuesday evenings beginning October 8, 2013 and ending February 18, 2014 from 7PM-9PM, (No class December 24 or 31.) plus Nov. 8 Shabbat dinner.

Where? The Golub Center, 184 Washington Avenue Ext., Albany.

Who teaches it? Rabbi Cathy Nemiroff, a Reform rabbi and Rabbi Robert Kasman, a Conservative rabbi.

What does it cost? \$350 for an individual, \$420 for a couple (includes a Shabbat dinner) plus books.

Who is it for? Open to adult students from 18 years of age to seniors who are curious about Judaism; considering conversion; or wanting to learn about Judaism on an adult level.

TO REGISTER or FOR MORE INFORMATION, please contact Rabbi Cathy Nemiroff at 518-812-3377 or rabbicnemiroff@aol.com Payment made out to the Capital District Boards of Rabbis is due at the first class session.

It's a Match! How to Select a College That's Right For You

Thursday, October 17th at B 7:00 pm at B'nai Sholom

Free program for high school students and their parents.

- Zero in on the type of school that meets your needs.
- Go beyond the official tour.
- Learn exactly who and what to see and what questions to ask during campus visits.
- Evaluate each college's academic and social climate for fit with your talents, interest and personality.

For the past 19 years, B'nai Sholom congregant Jill Rifkin, has counseled over 525 students on the college admissions process. She has visited 485 colleges in 34 states and speaks frequently on college admission topics. For information call 439-1843.

ARE YOU A SNOWBIRD?

Please let us know when you depart and your winter address. We'll continue to send you the bulletin and you can keep up with all the B'nai Sholom news. *(n.b.) The Post Office will not forward the Bulletin to your temporary address, but returns it to the synagogue and charges us for each one returned)*

SAVE THE DATE!

Actor Michael Milligan will be performing his hit one-man play

Mercy Killers

Thursday, October 3rd

7:00 – 9:00 pm.

Steamer No. 10 Theater

500 Western Ave., Albany



Theater contact info: 518-438-5503

info@steamer10theatre.org

THIS PERFORMANCE IS FREE

Co-sponsors: Single Payer NY- Capital Region, Capital District Alliance for Universal Healthcare (CDAUH), Albany Central Labor Council. More to follow.

The incredible strength of this performance is the character development of "Joe," the Limbaugh-listening, blue-collar worker who struggles with the uniquely American experience of watching his wife battle cancer, while the insurance companies refuse to cover her treatment.

OUR WINTER CLOTHING DRIVE WILL BE HELD ON SUNDAY, DECEMBER 1, 9-NOON

DID YOU HAVE A GREAT HARVEST? YOU CAN HELP FEED HUNGRY FAMILIES!

FRESH PRODUCE FOR SQUASH HUNGER PROGRAM You can donate fresh produce at the following locations through October 31:

Delmar Farmers' Market
Delmar Market Place at 4 Corners
Troy Farmers' Market

ShopRite at 651 Central Ave., Albany
ShopRite on Nott St. in Niskayuna
Honest Weight Food Coop

FIGHT HUNGER—HAVE A BOWL OF SOUP!

A special Empty Bowls event will be held on Thursday, October 24 at The Linda on Central Ave. in Albany from 5:00 pm to 7:30 pm. Attendees purchase a bowl and enjoy delicious soup and bread from local restaurants. You can purchase a ticket by contacting info@hungeractionnys.org Tickets are \$25....more if you can, less if you can't.

Bakers needed! . B'nai Sholom Social Action Committee is supporting this event to help fight hunger. We need lots of home baked finger goodies for dessert at this great event. If you can bake a couple dozen cookies or brownies, please contact Becky Marvin.

Volunteers needed on Oct. 24: Contact Becky Marvin if you can help set-up in th afternoon, serve soup at the event or clean-up after 7:30 pm.

IN THE COMMUNITY

After a filling dinner at "Empty Bowls", fill your mind with...

A CANDID CONVERSATION: SIX CONSTITUTIONAL AMENDMENTS WILL BE ON THE BALLOT ON ELECTION DAY, NOVEMBER 5, 2013

Thursday, Oct. 24 at 7:00 pm at Congregation Beth Emeth, 100 Academy Rd., Albany
Sponsored by Capital District Reform Jewish Voice of New York State and Beth Emeth Social Action Committee

Join William Collins, retired Counsel to the New York Democratic Assembly Majority on how these amendments could affect the political landscape and our pocketbooks. Discussion will cover these issues: authorizing casino gambling, extending to 80 the retirement age for State Supreme Court judges, extending for another ten years an exception for municipalities from borrowing limits for sewer projects as well as two amendments about land exchanges in the Adirondacks and altered detail on handicapped veterans preferences for civil service jobs

PAUSE IN HONOR OF MEDICARE by Richard Propp

This article appeared in the "Times Union" on Friday, July 12, 2013

At this time of year I usually start thinking about the passage of Medicare in July of 1965. How in the world did President Johnson decide to take on Congress to approve such a huge program for seniors? To sum it up, it was just the right thing to do. Why?



A personal story may help. In 1965 I was chief medical resident at Albany Hospital under Professor Richard Beebe. He allowed us to moonlight. I worked in Ravena in the practice of Drs. Mosher and LeFevre. Our elderly patients often had no money for their office visits or medicines. Sometimes they might leave a chicken on Mrs. Mosher's back door. These folks were forced to rely on charity but had no real access to quality care. It just wasn't right.

After Medicare was implemented in 1966, there were changes in medicine. Medicare Part A paid for hospital stays and also paid medical residents a better wage. Part B reimbursed outpatient care at 80 cents on the dollar and physicians flourished.

Later on, the disabled and those with kidney failure and ALS were covered as was Hospice care. Why? It was the right thing to do.

Some conservatives have always hated this government program for the elderly along with the program for the poor, Medicaid, that was enacted at the same time. They say that government should not be responsible for any health care. And even now they would privatize Medicare by turning it over to insurance companies through vouchers. You and I, through our Congress and our President, have so far beaten back these efforts. Why did we organize to fight for Medicare? Because it was the right thing to do.

And so, as July 30 approaches, it is proper that we pause to remember the signing of the Medicare Act, which took place at the Truman Library in Independence, Mo., on that day. Here is what Lyndon Johnson said: "No longer will older Americans be denied the healing miracle of modern medicine. No longer will illness crush and destroy the savings they have so carefully put away over a lifetime so that they might enjoy dignity in their later years."

We honor Presidents Truman, Kennedy and Johnson and their staffs for their foresight and work that sustains our grandparents, parents, children, and generations yet unborn. Harry Truman proposed a national health plan in 1945. John Kennedy had health care on his agenda when he was assassinated in 1963. Lyndon Johnson carried their causes to fruition. And we will celebrate this historic achievement with a Medicare 48th birthday party at noon in West Capitol Park in Albany on Wednesday, July 31. Join us! It's the right thing to do.

Then we will continue the struggle to improve and expand Medicare for all, as a right. We will do this to obey the ethics of all faiths that instruct us to "love your neighbor as yourself." It's the right thing to do.

Dr. Richard Propp lives in Albany and is chair of Capital District Alliance for Universal Healthcare, which he co-founded.

THANK YOU

--to the paper-cut brigade who prepared the mid-August/September Bulletin:



Ellie Davis, Molly Davis, Jeannette Gottlieb, Margie Pass, Sonny Hasugaard, Edith and Bruce Goldstein

--to **Marty Teumim** and **Ruth Swift** who labeled and stuffed the ticket mailing for the Days of Awe and to **Gail Myers** for preparing and stuffing the Israel Bond cards

--to **Bert Cromling, Sam Spitzberg, Bob Negris, Stella Suib** and **Hannah Suib** for their help in erecting the sukkah

--to the following congregants who provided us with a sweet Shabbat: **David Ray** and **Mimi Bruce** in memory of Buehl Ray, **Annis** and **Peter Golden** in memory of **Jacob Grover, Ruth** and **Herb Swift, Sharona Wachs, Libby** and **David Liebschutz** in memory of Edward Hoffman, **Deb Adler** in memory of **Helen Adler, Maggie Tabak** and **David Smith** in honor of **Hugh's** bar mitzvah.

YAHRTZEITS

The following Yahrzeits will be observed in October:

- 4 Julius Turoff*, Frederic Adler, Sara Esther Pogoda, Ruth Ottenheimer*, Peter Strassberg, Maurice Samuel Schwadron*
- 11 Bertram Hess*, Peter Kurak
- 18 Morris Raderman, Robert Gordon, Pearl Tress, Sadye Lazoroff Rabineau*, Irving Englander*, Gertrude Shapiro*, Meyer Sklar, Fanny Binewitch*
- 25 Maurice Pass, Abe Turoff*, Julius Goldfarb, Irene Krochmal Swiwcz, Nathan Kaufman*, Julius Domfort, Ruth Devore, Sabina Millens, Jack Myers

**denotes that a Perpetual Memorial has been established*

We note with sorrow the deaths of:

ED PACUK

Husband of Stacey Wager-Pacuk
Father of Rebecca and Benjamin Pacuk

OSCAR ROZETT

Father of John Rozett

THE CONGREGATION NOTES WITH THANKS THESE CONTRIBUTIONS...

General Fund

In memory of **Charlotte Sacks** by Paula Philo

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

In memory of **Yetta Berman** by Sophie Berman

In memory of **Ann Radosh, Lubi Radosh** and **Martin Klein** by Steve Klein and Susan Radosh

In memory of **Mildy Fischel** by Mark and Cheryl Reeder

In memory of **Edith Cabelly** by Robin Seguine and family

In memory of **Robert Stoller** and **Gina Kleinfeld** by Howard, Bettina and Jeremy Stoller

In appreciation by Audrey Zibelman and Phil Harris

In appreciation by Mary Black

Rabbi's Discretionary Fund

In memory of **Irwin Shivek** by Steve and Fran Berg

In honor of **Grayce Burian** on the publication of her book by Fran and Steve Berg

The following congregants have shown generosity in signing up for additional Patron Dues:

David Ray and Mimi Bruce

Stuart Schwartz and Debbie Youngelman

Mazal Tov!

-to **Martha and John Rozett** on the marriage of their son Alexander to Jenny Beach

-to **Isaac Malsky** on being named a semifinalist in the National Merit Scholarship Program

2014 ENTERTAINMENT BOOKS NOW AVAILABLE

The cost of the books this year is \$25.

Lots of bargains available. Books may be purchased during office hours or on Sunday mornings when Religious School is in session.

art work

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

November

December

Deadline

October 9

November 6

Articles and news received after deadline are subject to omission