



**MERRICK  
JEWISH  
CENTRE**  
CONGREGATION OHR TORAH

*The Bulletin*



*Winter 2020*

office@merrickjc.org  
www.merrickjc.org

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# A Message from Rabbi Klein



## A Chanukah Message Light the Night II: The Return of the Guinness Record

I'll never forget the night when over one thousand of us gathered, each with our own Menorah, ready for the MJC to establish the Guinness Record for Most Menorot Lit in the same place at the same time. It was a glorious evening- one which filled us with enormous pride. We left the MJC that night feeling that we had celebrated Chanukah in a way that people all across our country would notice. And they did! The story of our triumph that night was told and retold in the media.

How exciting it was to relive that thrill this past Sunday when so many of us joined together on Zoom to light our Menorot. Yes- we set the record once again! This will be a record for the ages. May we be together in person next year, feeling the uplift that is experienced whenever we gather as a community.

Throughout Chanukah we'll each light the Menorah and doing so will connect ourselves and our families spiritually with the great miracles which occurred in the time of the Maccabees. Especially this year, the light of the Menorah inspires us with the memory that even in the

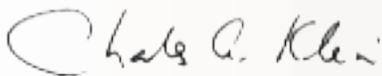
darkest of times our people did not succumb to despair. When we see how the Chanukah lights up our homes we understand the enduring meaning of this holiday which has served as a reminder for over 2000 years the great secret of Jewish existence has been the faith of our people that the worst moments were but a prelude to a better tomorrow. Our people always believed that so long as we held tight to the memory of the miracles of Chanukah we would never allow hope to die.

In this most unusual of years, in the midst of a horrifying pandemic, we light the candles of our Menorah and we affirm in our words, and in the powerfully inspiring act of lighting the candles of our Menorah, that the light of those eight nights will carry us through the challenging and frightening days ahead.

We have come far since the days of the Maccabees always finding our greatest strength in the human spirit. Especially this year may the Chanukah lights lift our spirits and may we keep hope alive. This is no time to give up or to give in. This is the time to light the candles, to be strong and to strengthen one another.

From our home to yours Betty joins me in wishing you a joyous Chanukah. I pray that you stay safe and stay well.

Faithfully yours,



Rabbi Charles Klein  
Michelle & Michael Schwartz and Family  
Senior Rabbinic Chair

## *The Bulletin*

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# A Message from Rabbi Dermer



The winter months are, for many of us, months of anticipation. On the coldest nights, we imagine the coming of spring and the good weather which will enable us to get back on our bicycles or back to the beach. So too as this new year approaches, I think it goes without saying that most will be thrilled to wave goodbye to 2020, and are thinking expectantly about all that 2021 will hopefully bring into our world.

Jewish tradition, in large part, affirms a future oriented perspective. History, much of our liturgy reminds us, looks hopefully toward a Messianic age which we call *Olam haBa*, the world that is to come. Even on a more concrete level, so much of our practice as Jews is undertaken with an eye toward the next generation; how we will prepare those who come after us to further our beliefs and traditions.

But with all of that forward momentum, both in our own personal lives during this season and in Jewish tradition as a whole, I'd like to remind you of another approach.

Mindfulness has become a buzzword in our contemporary spiritual landscape, and rightfully so. Mindfulness meditation is the practice of focusing our attention on our breath as we notice the thoughts of past and future which come into our minds. Simply acknowledging these thoughts and letting them go, we are instructed in this practice to return to the sensations of the present moment. You may have heard the quote, "The past for all its importance, is history, the future is a mystery - but the present is a gift."

The benefits of adopting a practice of mindfulness meditation for our mental, emotional, and spiritual well-being are extensively documented and widely recognized. Psychologists have linked even 5 minutes of present moment breathing, set aside each day without the interruption of news or text alerts, to increased productivity, reduced anxiety, as well as a deeper sense of compassion and patience for ourselves and those around us.

While you might be among those who argue that "sitting around" couldn't possibly be beneficial, I challenge you, the next time your mind is running in a million directions, to pause and to try this simple approach. As one meditation expert, a Jewish teacher by the name of Sylvia Boorstein reminds her students when they are feeling overwhelmed, "Don't just do something, sit there!" And if you thought that what I'm speaking of sounds too "new age," I remind you of the long legacy within traditional Judaism of meditative practices. One Chassidic commentator, for example, focused on the word *Hayom*, today, which is repeated often in the Torah, as a way of reminding us that G-d's voice is heard most clearly in the here and now, and that it is up to us to work on being present and aware as we listen for the call.

There's no question that all of us are eager for a new start in 2021. Many months into a pandemic that has upended our world and interrupted so much of life as we know it, we recognize that we are in the midst of a marathon, not a sprint. Like the child in the back of the car on a long road trip, all of us are asking, "Are we there yet?" - and rightfully so. But with all of that future oriented focus, I hope you will also know what it means to pause, in particular when you are feeling overwhelmed, and to take moments to simply appreciate the gift of a deep breath, or the hidden blessings within each moment which we so often miss.

It is because we believe so deeply in the power of this mindfulness practice that, alongside our Lifelong Learning Committee, we have formed an MJC Jewish Mindfulness group. Each Monday evening, for 15 minutes from 7:45-8PM on Zoom, we will be gathering together to learn a short spiritual teaching and to practice the sacred art of meditation. If mindfulness meditation is something you've always wanted to learn about, but haven't taken the initiative to try, this group is the perfect entry point. Wherever your starting place in the world of daily mindfulness, all are invited to take part in this new experience, and I pray that the community we form as we meditate on Zoom will help each of us ease into the peace and the inner healing which are our sacred inheritance.

B'Shalom, Rabbi Dermer

# From the Cantor



Greetings,

I can hardly believe that my first High Holiday season as your Cantor has come and gone already! NO ONE could have predicted that the High Holidays would have looked the way that they did, so drastically altered by the sad reality of the Corona-virus. Yet, somehow, the season proved no less meaningful even with all of the changes to our Jewish Holiday routine. Despite the added stresses and difficulties of the pandemic, I enjoyed the novel journey of creating, preparing, scheduling and leading our synagogue services during this important time of year. I hope you enjoyed being a part of that journey, in whatever way you were able to, as well. As a synagogue we could not have done it without all of you. Whether you were deeply involved in this process or just tuning in to the livestream services occasionally, I thank you for lending your time, energy, forbearance, spirit and creativity to our Tishrei cycle together.

And just like that the Jewish and Gregorian calendars turn our attention to the Festival of Chanukah and the upcoming New Year, that can't seem to come fast enough. But before we say goodbye to 2020, I would like to focus on the message of the fall season as it leads into winter.

The end of October through New Year's Eve are chock full of holidays and observances that touch our lives as Jews and Americans: Halloween, Kristallnacht, Thanksgiving, Christmas and, of course, Chanukah. While all of these holidays have varied meanings, background and lore, they all seem to share a common thread even across the "inter-religious-ecumenical-pagan" divide. In their own way, each reminds us: Light Can Vanquish Darkness! What an "en pointe" message in this tumultuous year as we hustle to put 2020 behind us.

The light-filled pumpkins of Halloween chase away the dark shadows of the dreaded spirit world. The six Kristallnacht lights, in memory of the 6 million Jews lost in the Shoah, vanquish the darkness of forgetfulness by reminding the world that we Jews are still here. We continue to celebrate life and memorialize the cherished memories of the ruined cities of our past. The light of thankfulness on Thanksgiving holds at bay the darkness of winter and lethargy as the active harvest season comes to a close. For Christians, the lights of the Christmas holiday light up the cold winter streets with "goodwill to Men." And finally, the Chanukah candles vanquish the darkness of the Temple's destruction through the miracle of oil. Despite the devastating loss of the holy Temple, those little candles remind us not to let the "lights" go out. Those eight beautiful lights mirror the light of Creation. They whisper to us across time, "Keep on building no matter how cold it gets outside and no matter how bleak the odds may seem. In the end, your light will vanquish the darkness!"

As I complete my first year as cantor of the Merrick Jewish Centre, I pray for this pandemic to abate and for 2021 to be a year of light in comparison to the relative darkness of 2020. I hope to see "your light" in shul, in whatever form that takes over the next few months, and I wish you all a guten vinter!

Regards,

Cantor Benjamin Warschawski

# Our President's Message



Dear Friends:

During a year like no other, on Sunday, December 13, we had a night like no other, when nearly 300 of our congregants and their extended families joined Light the Night 2020, our Zoom-based Chanukah celebration.

Led off with wonderful videos from Rabbi Klein and Betty, Rabbi and Dermer and Kayley, and Cantor Warschawski, Heather and Sam, the opening segments of the evening's event were filled with the much-needed joy, hopefulness and brightness of Chanukah. In case you missed them, they can be accessed on YouTube at these links:

Rabbi Klein and Betty Latkes Recipe and Dancing  
<https://www.youtube.com/watch?v=80PQ-E4UMb8&feature=youtu.be>

Cantor and Family "Ocho Kandelikas"  
<https://www.youtube.com/watch?v=0bdRZj6T4Sg&feature=youtu.be>

Rabbi Dermer and Kayley Bring Adam Sandler to Merrick  
[https://www.youtube.com/watch?v=\\_2CwQcGe-k&feature=youtu.be](https://www.youtube.com/watch?v=_2CwQcGe-k&feature=youtu.be)

And then, with the blessing to light the candles having been offered, we went ahead and set the record for the most menorot ever lit during a single Zoom event, with 717.

It was an exciting evening, highlighted by our having brought together the congregation at once, even if it had to be virtual.

Please see the photos of the Rosman family's amazing collection of 40 menorot, and a special one they built for this year that requires no explanation.

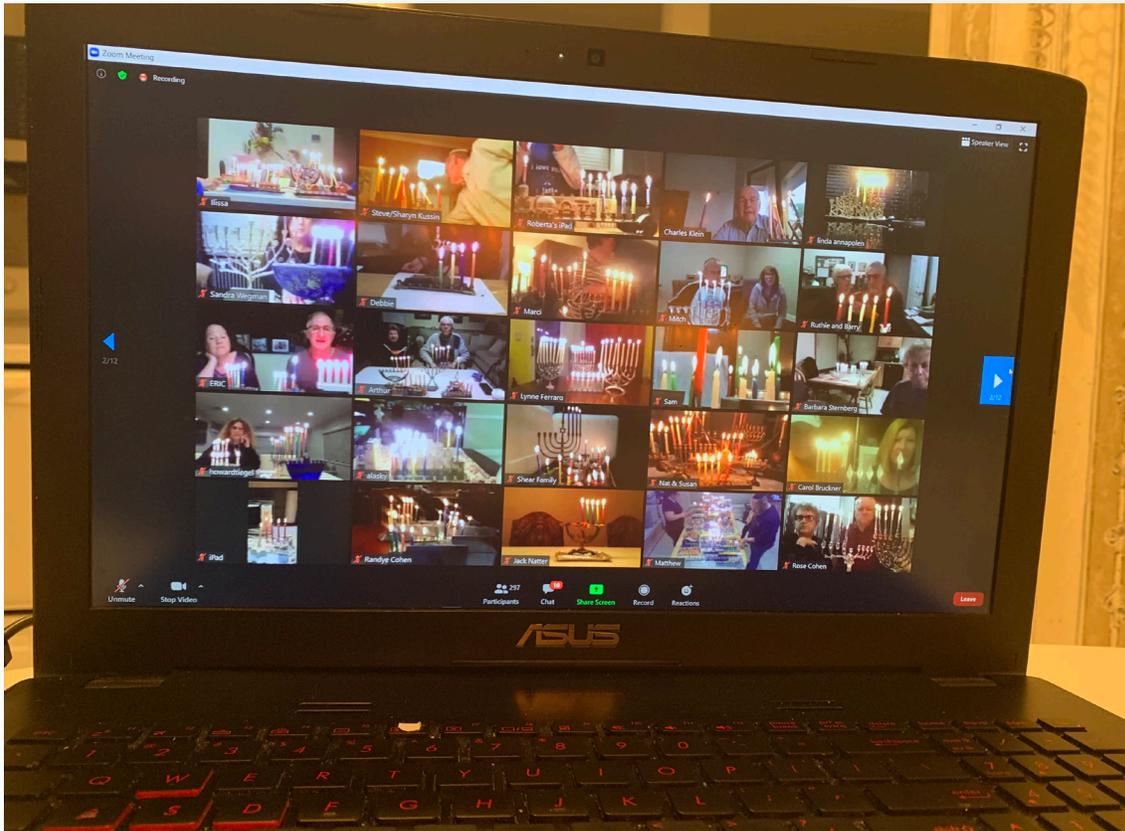
May we all be together, in person, next year, as we Light the Night again in 2021!

Chanukah Sameach!

Howard Tiegel, President



# Light the Night 2020



# Hebrew School Happenings



MJC Virtual School is Thriving!

Mid October, after being in Hebrew School for three and a half weeks, we gathered our attendance records and .... wonder of wonders--our student attendance was 95%!

Now that we have been in school for 3 months, we can attest that our virtual Hebrew School is truly thriving.

Our students and their parents, along with our wonderful teachers, have shown their commitment to engaging in Jewish education. Excellent attendance is the norm in our small Judaica classes of five to seven students and one to four students in each Hevruta (Hebrew) class. Teachers and students are building such positive relationships due to the more personalized learning. New games and activities along with curriculum and texts designed for online learning are filling our classes. Our teachers are sharing their ideas with each other, bringing new ways to reach students as well as relying on the most tried and true methods of all- their personalities and natural abilities to connect with students. In addition, our parents have been truly

supportive and appreciative of the teachers' great efforts. They have been real partners in making virtual education work.

As the year progresses, we are still moving forward with new and exciting educational opportunities. Our Vav (sixth grade) classes will begin a twinning program with an Israeli grade in the village of Mitzpe Ramon in Southern Israel. We are also continuing two successful programs from our virtual summer camp- a book club, where students will read a book outside of Hebrew School and then meet on separate days to discuss it, and cooking together on Zoom beginning with making latkes and sufganiyot for Hanukkah.

We acknowledge that there is nothing like singing together (something that we all know is SO hard on Zoom), nothing like in-person learning with new and old friends and building community. However, in these trying times, the success of our virtual classes is something to celebrate. Feedback from local public school administrators is that we are doing a service by keeping our 218 k-7 students from compromising the pods that the schools have worked so hard to maintain.

We all look forward to the day when we can come back together and will rejoice when that happens! In the meantime, mazal tov and yashar kochechem to our students, their parents and our teachers for making this new learning experience such a success!

Heléna Eilenberg, Education Director

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## Men's Club

COVID-19 has caused all organizations to adapt. The Men's Club of Merrick Jewish Centre is no exception. To this end, we have held our meetings and programs on Zoom. The Men's Club's exciting tentative calendar of upcoming events is listed below. We have included one tentative in-person program as we go further into 2021 that will only be held if circumstances change and subject to any necessary approvals and guidelines. Safety of our members, congregants and friends is our predominant concern. We hope that you can join us in these programs.

The concept of Tikkun Olam is a Hebrew phrase that has been translated as "repairing the world" and according to Levi Cooper in The Assimilation of 'Tikkun Olam,' "more recently it has become a banner for almost any laudable value." In addition to many of our programs in our tentative calendar being based around this crucial concept, Men's Club will be further following this value by making donations to charities that help people have better lives and care for the sick.

The Men's Club wishes the MJC community a Happy Hanukkah and a healthy and safe New Year.

Glenn Friedman, Co-President

### *TENTATIVE MEN'S CLUB CALENDAR: JANUARY 2021 - JUNE 2021*

JANUARY 2021 - Virtual Defensive Driving Class - certificates will be provided to all who participate

FEBRUARY 2021 - Virtual World Wide Wrap in conjunction with the MJC Hebrew School

APRIL 2021 - Virtual Health Class

JUNE 2021 - Mets Game (subject to any necessary approvals and guidelines)

Additionally, we hope to continue to offer Virtual Trivia Nights - Dates to be determined

## Sisterhood

Sisterhood has been meeting virtually during the pandemic.

On October 21st we had a zoom exercise class led by exercise instructor Susan Sachs. Thanks to Lisa Schutzman and Jen Gellman for organizing this event.

We had our Paid Up Membership Party on November 11th. Although we couldn't eat together, some of our members ordered dinner from Wing Wan which gave our zoom a more festive feeling. We broke up into groups and played "Scattogories" and "Jewish Jeopardy." We had a grand prize raffle and gift certificates as prizes for "Jewish Jeopardy." We had over 40 women participating and it was a nice opportunity to catch up. Special thanks to Elaina Corwin, Ellen Multer, Joanne Skop, Mary Greenfield, Robyn Shear and Harriet Feldman for making this event a success.

Last week, Sisterhood and Lifelong Learning co-sponsored virtual Torah Yoga with instructor Genia Taub. It was a wonderful evening with an emphasis on light in honor of Hanukkah. Genia also shared an updated healthier latke recipe. Thanks to Joanne Skop and Lifelong Learning for organizing.

We have a virtual book club scheduled for Wednesday, December 30th at 7:30. Robyn Shear will facilitate a discussion on the book The Pearl that Broke its Shell by Nadia Hashimi. Copies of the book will be available at the Merrick Library.

We look forward to an evening of learning with Rabbi Dermer on Wednesday, January 13th in our #Ritual series. We will be discussing Rosh Chodesh on an actual Rosh Chodesh. Please watch your emails for further details.

Wishing you all a Happy Hanukkah.

Anita Cohen, President



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# Men's Club

## June 14

**\$60** per ticket

Join with Men's Club  
when we honor  
Charlie Skop for his  
years of dedicated  
service to MJC.



Mets vs.  
Chicago Cubs  
Field Level Seating  
behind third base and  
visiting dugout.

On the field Spirt  
ceremony honoring  
Charlie prior to the  
game.

This event is open to all  
members of Merrick Jewish  
Centre & their friends

ceremony at 6:45pm  
game starts 7:10pm

Questions? [menclub@merrickjc.org](mailto:menclub@merrickjc.org) or call the MJC office

**Clip and return with your payment to the MJC office**

Enclosed please find a check in the amount of (\$60/ ticket) \$ \_\_\_\_\_ for # \_\_\_\_\_  
tickets. Deadline for ordering is May 1, 2021. Tickets subject to availability

Name \_\_\_\_\_ phone \_\_\_\_\_ email \_\_\_\_\_

# Lifelong Learning

While we are all hunkered down for the winter, Lifelong Learning will be presenting many opportunities to engage your mind and spirit. Here are some of the highlights coming in January through March:

- Innovative Israeli films and discussion
- "Eve on Trial" - watch an entertaining video of Eve tried for crimes against humanity - Alan Dershowitz for the defense
- Kids Cooking with Dads
- Improve Your Writing with Steve Kussin
- Meditation to start the week
- Rich Knox's continuing series on Hollywood legends
- Improving Your Hebrew with Sharyn Kussin
- Spanish language class
- Rabbi Dermer's Wednesday Morning class plus occasional special classes

Watch your email feed for details for dates and times.

## From The Chesed Committee

A Special Thanks from Chesed

In what's been a long and dark year for all of us, we have to thank the congregants of Merrick Jewish Centre for supporting our efforts to help others in neighboring communities. In September you made Project Isaiah a huge success and allowed the allotment of over \$4000 in supermarket gift cards to help so many enjoy the High Holidays. Your overwhelming response continued in December with your generous support to "Share Some Gelt" which helped us provide holiday gifts to children and families at South Shore Child Guidance Center in Freeport. Over \$5000 was raised which sends such a beautiful and heartfelt message.

We are together this holiday this year and united we can make a difference! Happy Chanukah to all and thank you everyone for shining the brightest of lights and sending the best of your love! We are a wonderful and caring congregation!!



# The "Bulletin" Board

Merrick Jewish Centre has been pursuing the purchase of cemetery property for our congregation for a number of years. Last year an opportunity was presented to us for property at Wellwood Cemetery in Farmingdale. The purchase was delayed due to the result of Covid 19. We have begun the sale of burial plots to those who had expressed interest during the past year.

At this time, we have a limited number of plots still available for purchase. Plots are available to members in good standing of the Merrick Jewish Centre.

Plots at the Merrick Jewish Centre grounds at Wellwood are currently priced well below market rate at an introductory price of \$1800 per grave.

If your family is interested in purchase information, please contact the MJC Cemetery Committee by email at:  
[cemeterycommittee@merrickjc.org](mailto:cemeterycommittee@merrickjc.org)

Merrick Jewish Centre Cemetery Committee

Do you know that the Merrick Jewish Centre now has its own YouTube Channel?

You can find sermons, classes, and recordings of special events all on the Merrick Jewish Centre YouTube Channel.

You can go to our website ([www.merrickjc.org](http://www.merrickjc.org)) and click on the link for the YouTube Channel, and there you will find a long and growing list of videos available.

We invite you to visit the Merrick Jewish Centre website  
[www.merrickjc.org](http://www.merrickjc.org)  
Check out our CALENDAR for upcoming events  
Visit our PHOTO GALLERY  
Check out our BULLETIN BOARD

## We want to hear from YOU!

Do you have something to contribute?  
Is there something you would like to see in future issues of the MJC Bulletin?

Contact Howard Zryb at  
[hzryb@aol.com](mailto:hzryb@aol.com)  
with your ideas and suggestions.

## Clothing Donation?

Drop off your bags in the Big Brothers/Big Sisters bin located in the back of our parking lot, and the office will provide you with a tax receipt. Too many bags to carry? Call the office and a volunteer will be happy to schedule a home pickup.  
Thank you!

## MJC Helpline

We're here to listen and offer support during this crisis.

Please call 516-379-8650

We have assembled a team of wonderfully capable mental health professionals to offer phone counseling to our members who feel the need to speak with a caring therapist. Your Rabbis are also available. Please leave a message and a team member will return your call.

## Virtual Minyan Services

Morning Services:  
Monday, Thursday & Friday at 7 am Sunday at 8 am

Evening Services  
Sunday through Thursday at 8 pm  
Friday Shabbat at 6:15 pm

Zoom meeting ID: **649-098-3015**  
Password: **Mitzvah613**

Zoom call in phone number: **1-929-205-6099**  
ID: **649-098-3015**  
Password: **6489824613**

# ***We're having a party!***

**Yes, New Year's Eve will be different -  
but that's NOT stopping us.**

**You're invited to a virtual "Zoom" get-together.**

**You supply the food...**

**...We'll supply the entertainment.**

**8:30 pm – 8:50 pm = sign-in & schmoozing**

**8:50 pm – 12:15 am = "Let's party!"**

**Our own \*Richard Knox\* is preparing over three hours  
of 50's, and 60's doo-wop music along with some classic ballads.**

**Dedications will be accepted via the chat box.**

**Sit back in the comfort of your home and join us.**

***The price is right! \$ -- 0 --***

**However, pre-registration is a MUST...**

**...since Zoom limits the number of participants.**

***First come, first served!***

**For more information, contact:**

**June Goldhamer or Steve Kussin**

**RSVP to Steve at [sk3015@aol.com](mailto:sk3015@aol.com)**

**Deadline: Friday, December 18<sup>th</sup>**

***Hope you will join us!***

# Guide to Re-entering the MJC

as of July 1, 2020

Our community and our world are slowly emerging from a crisis that none of us could have imagined or prepared for. No aspect of our lives has been untouched by the COVID-19 pandemic. Our physical health, psychosocial, financial and spiritual well-being have been put to the test. There are many stories of great tragedy but there are as many stories of great heroism, acts of kindness and wonderful innovation as families have prevailed through months of self-quarantine.

The Merrick Jewish Centre, under the loving support and guidance of our Rabbis and lay leadership have continued to reach out and provide Shabbat, minyan, and Yom Tov services, numerous classes, and personal touchpoints to our congregants and friends. We have all learned how to ZOOM and YouTube. Now, under New York State and Nassau County phased re-opening plans the Merrick Jewish Centre is ready to re-emerge as strong and vibrant as ever. We will need to start slowly at first and re-adjust plans as needed. This document covers the first phase of reentry anticipated to occur during Summer 2020.

## WE CARE ABOUT YOUR HEALTH

Your health and safety and that of our clergy and staff is paramount. While many of us are eager to return to the MJC building, others are more hesitant and cautious. As there is no right answer, each individual and family must do what is right for themselves. We are taking many steps to ensure the healthfulness of the building and to prevent the spread of the virus as best as we can. However, we cannot do it without your help. We need to be partners in keeping each other safe. This means following the guidance of our Health & Safety and Security teams. Please understand that these guidelines were not determined easily or haphazardly, rather the thoughtful collaboration of many professional, clergy and lay leaders based upon most current Centers for Disease Control and Prevention (CDC) and New York State Department of Health (NY DOH) guidance and recommendations.

Even with us all following these important guidelines and implementing best practices to prevent the spread of the virus, the Merrick Jewish Centre cannot guarantee that there will be no exposure to COVID-19 or any other communicable diseases as we make our gradual re-entry to the MJC building.

## ATTENDING SERVICES AT THE MJC

The procedures below apply to attendance at all services and may change at any time in response to guidelines and advisories issued by the CDC and the NYS-DOH, Governor Cuomo, Nassau County and the Town of Hempstead. Anyone who enters the MJC building, including the premises adjacent to the building, such as the parking lot, sidewalks, staircases and landings, and grassy areas, agrees to fully adhere to this Guide. There will be no exceptions to this Guide to Re-Entering the MJC. Failure to follow guidelines places other congregants and staff at risk and cannot be tolerated and anyone in violation will be asked to leave the building.

### Capacity Controls

Although we would love nothing more than having a Sanctuary filled with our congregation, current physical distancing requirements significantly limit the number of members who can be safely accommodated for services. We ask for your patience and understanding, and help to protect the health and safety of all of our members and guests, by reviewing and adhering to the guidelines below: At this time, pre-registration is required for all services taking place inside the MJC building. Without a confirmed registration, you will not be admitted into the building.

Social distancing as outlined below must be strictly adhered to. Pre-registration is required for services when a simcha will be celebrated such as B'nai Mitzvah or Aufruf. Celebrating families will be permitted to have a limited number of guests. Guest lists are required no less than one week prior to the event. In order to enable comfortable seating while ensuring social distancing, we ask that guests lists be prepared to indicate family units so that members of a single household can be safely seated together.

Outdoor minyanim do not require pre-registration, but strict adherence to face covering and social distancing rules is required. Bring your own chair if you will wish to sit during outdoor services. Please also follow the health restrictions as listed below.

### Health Restrictions

For the protection of all congregants and guests, it is of paramount importance that you do not attend services if you, or any member of your family, are experiencing symptoms of illness, including but not limited to a cough, sore throat, or fever, even if you have pre-registered to attend.

# Guide to Re-entering the MJC

CDC-acknowledged symptoms of COVID-19 include:

- Fever or chills
- Cough
- Shortness of breath or difficulty breathing
- Fatigue
- Muscle or body aches
- Headache
- New loss of taste or smell
- Sore throat
- Congestion or runny nose
- Nausea or vomiting
- Diarrhea

For more information, visit CDC website: <https://www.cdc.gov/coronavirus/2019-ncov/symptoms-testing/symptoms.html>

If you had or think you may have had COVID-19 please do not attend until at least 14 days after symptoms have resolved and you have been fever-free (i.e., under 99.5) for at least 14 days. If you have recently traveled from another state with significant community spread of COVID-19, including but not limited to Florida, you are required to self-quarantine for 14 days once returning to New York and will not be permitted into the MJC building.

For a current listing of restricted states visit: <https://coronavirus.health.ny.gov/covid-19-travel-advisory>

## Are You at High Risk?

Attending services in-person for individuals who are in COVID-19 high risk health groups is strongly discouraged at this time. For your reference, the CDC has defined high risk groups for COVID-19 as follows:

- People 65 years and older
- People who live in a nursing home or long-term care facility
- People of all ages with underlying medical conditions, particularly if not well controlled, including:
- People with chronic lung disease or moderate to severe asthma
- People who have serious heart conditions
- People who are immunocompromised

Many conditions can cause a person to be immunocompromised, including cancer treatment, smoking, bone marrow or organ transplantation, immune deficiencies, poorly controlled HIV or AIDS, and prolonged use of corticosteroids and other immune weakening medications.

- People with severe obesity (body mass index [BMI] of 40 or higher)
- People with diabetes
- People with chronic kidney disease undergoing dialysis
- People with liver disease

If you are in a high health risk group, we implore you to worship with us from home, by electronic means. We will continue to livestream services to accommodate those who do not wish to, or are unable to, attend services in person. Please refer to MJC emails for information on accessing our livestreamed services.

## Parking

The capacity of the parking lot for most services will be limited to 50%. Please leave an empty parking space on each side of your car.

## Entering and Exiting the Building

In an effort to reduce the number of casual contacts between congregants, we are establishing one-way routes throughout the synagogue. Until the Parking Lot Entrance becomes accessible, only the Henry Street doors will be used to enter the building. When exiting, you must use the Fox Boulevard doors only.

## Entrance Checkpoint Procedure

Our Security Team will remain vigilant to protect our congregation from a wide range of potential safety threats, including but not limited to COVID-19. Our focus on your safety and security remains undiminished during the current health crisis. Please comply with the instructions of the Security Team if you are asked to open all bags and purses, or if you are asked to remove items for closer inspection. No member of the team will touch your personal belongings.

A member of the Checkpoint Team will check your temperature with a contactless thermometer to ensure it is below the recommended safety threshold of 99.5° F. Anyone with a temperature at or greater than the threshold will not be permitted to enter and must leave the area immediately. You will also be asked a few questions about any recent signs or symptoms of COVID-19 or recent travel.

The Checkpoint Team will maintain strict capacity controls by monitoring the number of people entering the building. For services with additional guests, the reservation list will be strictly adhered to. Only those who have pre-registered or are on guest list will be permitted to enter the MJC building.

# Guide to Re-entering the MJC

## Non-Sanctuary Areas are Restricted

The Sanctuary and restrooms are the only areas currently accessible by the congregation. All other areas in the building are restricted from access at this time. If you wish to take a break during services, please do not wait in the lobbies. Except for rest room visits, you must immediately depart the building after leaving the Sanctuary.

## Physical Distancing Requirements

Please maintain a minimum distance from other congregants and guests of six feet or more when waiting at the entrance checkpoint, inside the synagogue, and while departing. Congregating within the building will not be permitted. We realize everyone is looking forward to seeing friends and neighbors, however, under the circumstances, you will be asked to return to your seat or leave the building.

Everyone must wear a facemask or cloth face covering before entering the Merrick Jewish Centre grounds, including the parking lot and sidewalks outside the building. You must keep the face covering on when approaching the entrance checkpoint, and at all times while inside the building even while davening. Congregants or guests who do not wear a facemask will be asked to leave the premises at once. At this time, children below Bar/Bat Mitzvah age should not attend in-person services. The reasons for this include:

- Children tend to not be tolerant of wearing face covers for a significant amount of time
- We are still learning about how COVID-19 affects children and Multisystem Inflammatory Syndrome
- There are no other areas of the building open at this time for play or distraction

## Hand Sanitizers

We encourage you to bring sanitizing wipes or a container of hand sanitizer with you into the Merrick Jewish Centre. There will also be hand sanitizer stations in the lobbies and wastebaskets in which to dispose of wipes. Gloves are not recommended by CDC or NYSDOH and are strongly discouraged. Frequent effective hand hygiene using hand sanitizer or washing with soap and water for 20 seconds is strongly encouraged.

## Restrooms

Restrooms will be cleaned frequently during and between services and are limited to a minimum number of people so as to practice social distancing. Disinfecting wipes will be available and we ask that you wipe down high touch surfaces you have touched such as doorknobs and faucets.

## Coat Check Room

The coat check room in the parking lot lobby is closed. You must bring your jackets, umbrellas, and other personal items with you into the Sanctuary and place them on the unoccupied seat immediately beside you.

## Kippot and Tallaisim

Please bring your own kippot, tallaisim and head coverings to services. If you do not own a tallis, you will be issued one, and then will be responsible to take care of it and then have it dry cleaned and returned to the MJC after the pandemic is over.

## Ritual and Customs

Mezzuzot - Please DO NOT kiss any mezzuzot upon entering or anywhere inside the Merrick Jewish Centre.  
Aliyot - There will be no bima aliyot during Torah reading and no ark openings; nor will there be any Torah processions around the Sanctuary. Plexiglass partitions have been installed on the bimah to safely partition the Rabbis, Cantor and Torah reader in order to prevent droplets due to singing or public speaking to reach the congregation.

## Prayer Books

Please bring your own Siddur or Chumash if you have them. Siddurim and Chumashim will be available and we will be rotating them every 2-3 weeks to ensure you receive a clean one for use during services.

## Cleaning

The Sanctuary, lobbies, restrooms, doors, bimah, and other surfaces will be sanitized after each service following CDC guidelines as to cleaning products and methods.

## Exiting Merrick Jewish Centre

The Fox Boulevard doors will be used for exiting the building. Once out of the building, please move away from the steps and the sidewalk outside the building. Do not congregate at the exits and please do not socialize in the parking lot after the conclusion of services. Please wear your facemask until you have entered your car. Discard facemasks or personal protective equipment properly, and do not leave them on the sidewalks, parking lot, or on the property of our neighbors.

Thank you for your adherence to these protocols which are designed to protect all of us!

Respectfully,  
Health & Safety Committee:  
Michelle Goldenberg, RN, co-chair  
Andrew Rotjan, Nurse Practitioner, co-chair  
Eric Barth, MD  
Anita Cohen, DDS  
Josh Diamond  
Jonathan Schwartz

# From Partisan to Maccabee

## Rokhl's Golden City: Literary lessons about the Jewish child survivors of the Holocaust

December 10, 2020 | by Rokhl Kafriksen

How does a child partisan become a Maccabee? It takes a small-scale act of national imagination. And like the Hanukkah (or Khanike, in Yiddish) narrative, it's a complicated story of military conflict, straining at the boundaries of what we think of as children's literature.

In the period immediately after WWII, the small number of Jewish child survivors in Poland became the subject of intense interest to Jewish community leaders. Thousands of these children ended up in a network of children's homes and other institutions for child survivors. There was intense competition between Zionist homes, which prepared them for immigration to Palestine, and those that believed there was still a future for Jews in communist Poland. The devastation of the war meant that these children were, quite literally, the future. The lives of child survivors consequently became an important topic in the Jewish community. Child survivors were depicted as tough, resourceful, and psychologically resilient enough to work through the horrors of yesterday and become the leaders of tomorrow.

The 1948 Yiddish movie *Undzere Kinder* (Our Children) is a good example of the discourse around child survivors. It was co-written by Rokhl Oyerbakh, a pioneer in collecting survivor testimony, and filmed in Poland in 1946-47. *Undzere Kinder* was shot in a semi-verité style using real child survivors. Its visual style reads at times as downright Hitchcockian and its imagery,

whether intentional or not, veers toward the Freudian. By night, two visitors creep about a home for Jewish child survivors. Unseen, they observe the intimate conversations of the residents of the home, adults as well as children, as they reveal the dark stories that cannot be spoken in the daylight.

In contrast, Menashe Unger's Yiddish short story "Der kleyner makabi" (1950) also deals with child survivors, but its scenes are alive with color, and the story reads something like a modern-day fable. Despite its ripped-from-the-headlines characters and plot, the story makes explicit its appeal to Jewish mythology.

Dovidl is a 13-year-old Warsaw Ghetto escapee who spent two years living in the forest with a partisan unit. Though he's now happily established at a kibbutz near Tel Aviv, his sense of self is fractured. In just a few pages, *Der kleyner makabi* employs transhistorical dreamwork, the dramatic stage, as well as the field of combat, to completely shatter Dovidl's psyche and put him back together as a Zionist whole.

The story appears in Unger's collection of stories and plays for children called *Gut Yom-Tov Kinder* (Happy Holidays, Children). Though it was written and published in the United States, Unger was a Poyle Tsiyen (Labor Zionist) activist, and he played a role in the now forgotten chapter of Yiddish language postwar Zionism.



# From Partisan to Maccabee

Der kleyner makabi takes place at a kibbutz at Hanukkah time. Hanukkah, a once minor festival, was rehabilitated by the Zionist movement to serve as a narrative of national liberation of the land. Zionists shifted the focus of the Hasmonean story from the physical redemption of the Temple to the human triumph of the Maccabees, encouraging those settling in Palestine to think of themselves as Maccabees, too. When Dovidl arrived at the kibbutz the year before, he was given the nickname Dovidl Partizan, on account of his eagerness to share tales of his time with Jewish partisans in the forest. Dovidl assisted in their heroic work, searching out Nazi hiding spots. Disguised as a Polish boy, he slipped into nearby towns to gather information on Nazi soldiers. To avoid revealing his Jewishness, he pretended to be deaf and incapable of speech.

When the children of Dovidl's kibbutz are told of an imminent Arab attack, they are given orders to evacuate to Tel Aviv. Dovidl protests. He had fought alongside partisans and gone on life-threatening missions. How could he abandon his new home? No, he would find a way to stay and fight.

As the truck carrying his class slowly rumbles away, Dovidl hops off unnoticed, returning to the kibbutz. But where to hide? He heads to the empty theater, to hide among the costumes and decorations. Still on the stage are props from a play they performed about the Warsaw Ghetto Uprising. Dovidl had played the role of Mordecai Anielewicz. Anielewicz was a member of Hashomer Hatzair and in the Warsaw Ghetto, he led the Jewish Fighting Organization (known by its Polish initials, ZOB) in a heroic battle against the Nazis. As Dovidl settles in for the night, he is reminded of his performance as Anielewicz: Don't give up! Let us die with dignity!

Falling asleep, he dreams first that he is Anielewicz, leading the ghetto fighters. Then he imagines he is Berl, the partisan leader, planning an attack on a Nazi munitions train. Then he is Yehude Makabi, fighting the Greeks. But it is not just Greeks he is fighting, but Nazis, Arabs, the English—all have joined together to attack the kibbutz. And it is Dovidl who is there to drive them away.

He is woken by an alarm. Haganah fighters have arrived to defend the kibbutz against attack on three sides. But how to help? Dovidl looks around at the discarded props, a Ghetto Uprising paper cannon among them. He remembers how the partisans would use

a mock cannon to draw Nazi fire. The kibbutz paper cannon, painted brown, would look real enough from far away. He drags it outside, to an undefended spot, among the cactuses. Miraculously, his plan works, and the attackers rain precious ammunition on the paper cannon, much to the confusion of the Haganah. The kibbutz is saved!

After the battle, Dovidl is found with a bullet wound in his leg and taken to the hospital, in a room with other wounded Haganah fighters. The Haganah commander finds him there, feverishly shouting: "Death to the Nazis! Drive out Antiochus! Drive the Greeks from the Temple! The commander beams with pride. No longer shall you be known as The Little Partisan, he says. From now on you will be known as The Little Makabi. The other kibbutz children, on their way to the Hanukkah celebration, pass by his hospital window exclaiming, "There he is, the Little Yehude Makabi!

It's quite a story. Part of Dovidl remained in Poland, in the forests and towns where he took on roles normally considered too dangerous for a child. Partizan wasn't just part of his identity, it was his very name. In order to truly belong on the kibbutz, he has to travel back and forth in time. He performs the role of ZOB leader Anielewicz, which leads directly to his decision to use the prop cannon to fight a real battle. In his dream, too, identity is flexible. His wartime exploit as an undercover spy reinforces the point. The past holds trauma, but it also offers endless individual mutability, and redemption.

It's interesting that when Dovidl arrives at the kibbutz, he is open with his wartime story, so much so that it becomes his kibbutz persona. But in real life, the propriety of having child survivors tell their stories was up for debate. And the children themselves were often reluctant to talk. Historian Boaz Cohen notes that some teachers in the DP camps objected to soliciting testimonies from their students on the grounds that it would interrupt the healing of old wounds.

As Cohen writes in *The Children's Voice: Postwar Collection of Testimonies from Child Survivors of the Holocaust*. Benjamin Tenenbaum was a Hashomair Hatzair activist who took on the mission of collecting and publishing the stories of children, stories which he felt showed the wartime experience more honestly than those of adults, free of apologetics.

Tenenbaum took to this work with a single-minded determination, describing it as a dybbuk that had

# From Partisan to Maccabee



A group of Jewish partisans in the Rudniki forest, near Vilna, between 1942 and 1944 (photo: US Holocaust Memorial Museum)

entered him. Thirteen-year-old Shmuel Krol was just one of the autobiographies he collected. As quoted by Cohen, Krol wrote: From far away shines the sun of Eretz Yisrael. There I'll be a faithful son to my homeland and if need be, I'll die for her. Defending himself against charges that the children were merely repeating propaganda, Tenenbaum believed ideological inculcation was itself therapeutic. Zionist education gave children hope for the future, which facilitated their rehabilitation.

When Rokhl Oyerbakh handed over the first cache of Oyneg Shabes documents in 1942, she included a note conveying the rawest anger: I want to stay alive. REVENGE REVENGE remember. After the war, she channeled that anger into her collection work, part of which was used to try Adolf Eichmann.

The carefully selected child testimonies Tenenbaum published, however, lacked hate or passion for revenge. He explained that bringing the children into the Zionist project had channeled that potentially destructive energy into one redemptive channel: dreams of building and creativity.

As I was thinking about this story, an Israeli friend mentioned an interesting connection between *Der kleyner makabi* and Israeli children's literature of the same time: 1950 was also the year the first of Yigal Mossinson's *Hasamba* adventure series books appeared. In it, a group of Jewish boys and girls take part in various

battles against Israel's enemies, as spies and combatants. Two of them even die in service to the new state.

I know that Tenenbaum truly believed he and his colleagues were giving child survivors a dream of building and creativity. They were, after all, providing a new life for young people who had nothing, and had seen their families and homes consumed in fire. But the fiction of the time was more honest about the reality into which these children were entering, one in which child soldiers were held up as an ideal, both in Hebrew and Yiddish literature. As *Der kleyner makabi* shows, the survival of the Jewish people meant that one enemy had merely been exchanged for another.

Though Unger writes a sparkling, candlelit nighttime scene for Dovidl's happy ending, he betrays himself by its construction. The injured Dovidl is confined to his room, forced to observe the activities through a window, separated from the life around him. His Hanukkah victory comes at a high price, too high, perhaps, for a child to ever fully comprehend. If Hanukkah often feels impossibly complex to explain to children (just what the hell is a Seleucid again?), Dovidl's story succeeds in reflecting that perplexing truth.

Re-printed from *Tablet Magazine*

Rokhl Kafrissen is a New York-based cultural critic and playwright.

# Jews and Chess

## Jews have long shaped the game of chess

Dec 5, 2020 | by Dr. Yvette Alt Miller

The Queen's Gambit, Netflix's wildly popular miniseries, is focusing many people's attention on the timeless game of chess. Chess has long been a popular game in the Jewish world, and Jewish players have helped shape the game since its beginnings. Here are seven little known facts about Jews and chess.

### *Early Chess in the Talmud?*

The game of chess originated in India in the 6th Century CE, growing out of several other popular board games that were popular at the time. The most likely precursor to chess is the Indian game chaturanga – the Sanskrit name means “four armies” and recreates an epic battle described in the Indian epic poem the Mahabharata. From India, the game travelled north to Persia, where the name of the king piece was changed from the Sanskrit name Rajah to the Persian Shah. Board games were already popular across the Middle East at the time, but this new version had some distinctive features we associate with modern chess: the pieces each had different powers and abilities, and victory depended on the survival of one piece, the King.

The Talmud mentions a game called Naradshir (Ketubot 59a). The Medieval Jewish sage Rashi, who lived in France, translated Naradshir as Ishkakash, an old French name for Chess. (We get the chess term “check” from the same French word, echec, meaning failure.) Yet later historians have concluded that Naradshir was more likely a board game played with dice, perhaps one of the popular games that soon would help inform and influence the emerging game of chess as it developed in the Middle East.



Anya Taylor-Joy as Beth Harmon in “The Queen's Gambit”

### *Chess Spreading Far and Wide*

Early forms of chess became widely popular and spread throughout the Medieval world from Persia. Traders along the Silk Road brought chess to China, where it developed into Xiangqi, also called “Chinese chess”. This game is played with carved disks on a board that is marked by intersecting lines instead of a checkerboard pattern.

Chess made its way west through the Byzantine Empire and into Europe, spreading like wildfire. Soon, chess was being played in India and Iceland, as far west as Spain and across the eastern expanses of Russia. A perfectly preserved chess set from the 1100s – known as the “Lewis Chessmen” – was even found in the remote Isle of Lewis in the Outer Hebrides of Scotland.

In Hebrew, chess is called *shechmet*, which sounds like the Persian terms shah or sheikh (king) and the Persian (and Hebrew) words for death, met.

During the Middle Ages, many of the chess terms we use today developed, often from Persian terms. For instance, “Rook” sounds like the Persian word for chariot. In ancient Persia, war chariots were built like mini fortresses, surrounded by stone walls and turrets, much like today's rooks on the chess board. While the English word chess comes from the French echec, other languages have different names for the game. In Hebrew, chess is called shechmet, which sounds like the Persian terms shah or sheikh (king) and the Persian (and Hebrew) words for death, met. (In German, a checkmate is known by the same term: Schachmatt.)

# Jews and Chess

## *Rabbi Yehudah Halevi: Chess and Spirituality*

In 1140 in Spain, the great Jewish poet-philosopher Rabbi Yehudah Halevi wrote *The Kuzari*, a series of letters to the king of the Khazars in which Rabbi Halevi discussed the human condition and beautifully explained Jewish belief. Chess was becoming popular with royalty throughout Europe and was beginning to be called "The Game of Kings." This royal and challenging board game provided Rabbi Halevi with a beautiful metaphor for explaining free will.

"Man finds within his soul the ability to do evil or to forsake it, using those measures that are within his grasp," Rabbi Halevi explained. A wise person exercises this ability, working hard to fulfill their God-given potential: any seeming obstacles that get in our way are trials meant to strengthen and refine us.

The mental energy required is like that required to excel in chess: "For this reason, the weak-minded person is unable to beat the strong-minded person in the game of chess. One cannot argue that good or bad luck are factors in the war of chess, as we could say in a real war between two kinds. This is because all the causes (for a victory) in chess are within the individual. The wise player will therefore win by constantly exercising these causes..." In life, as in chess, it's crucial to wisely choose our course of action. (Kuzari 5:20,52)

## *Legend of a Jewish Pope*

For years, Jewish storytellers relayed a fantastic legend about a Jewish pope who rediscovered his father over a game of chess. While almost certainly fictional, the tale does have a (very small) element of a tragic true event.

Rabbi Shimon ben Elchanan HaGadol was a prominent rabbi living in the German town of Mainz in the 10th Century. His son Elchanan was kidnapped by Christians, baptized against his family's wishes, and was raised by his kidnappers in the Catholic faith. Rabbi Shimon was overwhelmed with grief and never stopped looking for his son. He wrote a beautiful prayer that is still recited to this day on Rosh Hashanah – and which contains a prayer within a prayer. In a little-notice detail, the first letter of each of the lines in Rabbi Shimon's Rosh Hashanah prayer spells out a plea to God for "my son, Elchanan."

Over time, the fictional legend sprang up that a great rabbi from Mainz's son was kidnapped, renamed Andreas, and raised as a Christian. In the legend, Andreas grew up to become a great scholar and eventually was elected Pope. In some versions of the tale, Pope Andreas longed to find his father, so he

issued an order expelling all the Jews from Mainz: the community's leading rabbi requested an audience with Pope Andreas, not realizing he was his son, in order to plead for mercy. In other versions, it was the great rabbi who sought out Pope Andreas for help, either in locating his son, or alleviating anti-Jewish decrees. Once the two men were together, the story goes, they played a game of chess. While chatting over the pieces, it became obvious that Pope Andreas was the rabbi's son. This Jewish story illuminates the dire status of Jews in Medieval Europe – and also the central role that the game of chess in Jews' leisure time.

## *Jewish Chess Poems*

One of the most vivid and colorful of the Medieval Jewish sages was Rabbi Avraham ibn Ezra. Born in 1089 in Tudela, Spain, he died in the mid-12th century, most likely in France. During his long life, ibn Ezra wrote penetrating Biblical commentaries, and also penned books on mathematics and astronomy, wrote at least one novella, and authored many beautiful poems.

Ibn Ezra travelled extensively throughout Europe and was an early enthusiast of chess. Three of his surviving poems are Hebrew paeons to the game. In one, he describes the opposing chess armies as Kushim (Ethiopians) and Edomim (Europeans):

The kings stand with their camps  
To fight, and there is space between them.  
Their faces are set for war,  
And they sally forth and camp continuously.  
But they draw no swords in this war  
For this war is the work of thoughts...  
The Kushim stretch out their hand in battle  
Adomim next after them.

(Translated by Nina Davis Salaman)

Interestingly, there are some key differences between the chess that ibn Ezra played in the Middle Ages and the contemporary game. In ibn Ezra's telling, pawns are called ragli and move first. The queen in ibn Ezra's poems is a male piece and can only advance four squares in any direction. A bishop is called a pil, or elephant, and "stands on the side to ambush", and the king "walks along the sides, in all directions, and helps his servants."

## *World Champion*

Chess gained in popularity, but it was only in the 1800s that the concept of having a world chess title as we know it was born, thanks to an amazing Jewish player named Wilhelm Steinitz (1836-1900).

# Jews and Chess

Steinitz grew up in a religiously observant family in Prague and initially planned to become a rabbi. As a child, he was too poor to afford a chess set, so he carved his own out of kindling wood, and painted a piece of rag to use as a board. Within a few years, he'd distinguished himself as the leading chess player in all of Prague.



Wilhelm Steinitz

After studying mathematics at college, Steinitz travelled to London, which at the time was considered the center of world chess, to participate in an international chess tournament. Steinitz came in 6th in the world in the first tournament he participated in, in 1862; by 1866 he'd improved to become the world's number one player. It was a title he defended for 28 years.

Steinitz remained in London for most of the rest of his life and helped shape the modern game. He invented the Steinitz Gambit (a powerful opening move), edited a chess journal, and contributed to the chess standard dictionary. His game was less flamboyant than some previous players, and Steinitz set the fashion – which still exists – for chess masters to play careful, deliberate games and secure a series of slight advantages instead of pursuing more flamboyant moves. Steinitz was also the first chess player to stipulate rules under which he'd play to defend his title. His match against Joann Zukertort in 1886 was the first official "World Championship" for chess, a title that Steinitz insisted upon.

Over half of the reigning world chess champions have been Jewish.

Steinitz lost his mantle as the reigning chess champion in 1894 to Emanuel Lasker, another Jewish chess protege.

## *Half of Chess Champions are Jewish*

Since Steinitz, over half of the reigning world chess champions – fully 54% – have been Jewish (or with some Jewish ancestry) including Wilhelm Steinitz, who held the title from 1886-1894; Emanuel Lasker (1894-1921); Mikhail Botvinnik (1948-1957, 1958-1960, 1961-1963); Vasily Smyslov (1957-1958); Mikhail Tal (1960-1961); Bobby Fischer (1972-1975); and Garry Kasparov (1985-1993).

Given the dominance of chess by Jewish players, it's no surprise that Israel today is one of the world's great chess nations. According to the International Chess Federation, Israel ranks 15th in the global rankings, despite its much smaller size compared to other great chess countries such as Russia and India and is home to 212 chess Grand Masters and International Masters. The Israeli city of Beersheva has a higher percentage of chess Grand Masters than any other place in the world: one Grand Master for every 22,875 residents.



Garry Kasparov

In Israel, kids start learning chess from a very young age. In 2020, it's estimated that over 10,000 Israeli kindergarteners and first graders play the game. With the current popularity of *The Queen's Gambit*, it's possible that even more kids – and adults – the world over will discover this classic game, and the ranks of chess aficionados through the ages.

## *About the Author*

Dr. Yvette Alt Miller lives with her family in Chicago and has lectured internationally on Jewish topics. Her book *Angels at the table: A Practical Guide to Celebrating Shabbat* takes readers through the rituals of Shabbat and more, explaining the full beautiful spectrum of Jewish traditions with warmth and humor. It has been praised as "life-changing", a modern classic, and used in classes and discussion groups around the world.

# In The Temple Family

## BAR/BAT MITZVHAS

Matthew Stone son of Heather & Mark Stone  
Aleigha Juliano daughter of Lauren Juliano  
Jack Messinger son of Jon & Heidi Messinger  
Ari Salama son of Ricki & Leon Salama  
Daniel Daitch son of Tammy & Jeff Daitch  
Zachary Ostroff son of Galit & Kevin Ostroff  
Sophia Benno daughter of Gayle & Ameer Benno  
Eidan Wexler son of Lauren & Eric Wexler  
Joshua Schwartz son of Jenna & Adam Schwartz  
Ben Schwed son of Lauren & David Schwed  
Ethan Laby son of Carol & Darin Laby  
Rachel Watson daughter of Jacqueline & Robert Watson  
Keith Silverstein son of Lauren & Jeffrey Silverstein  
Matthew Katsman son of Ellen & Boris Katsman  
Whitney Gomberg daughter of Lynn & Lawrence Gomberg  
Zara Selvin daughter of Sabrina & Jared Selvin  
Jack Levitt son of Julie Levitt  
Julie Lehrfeld daughter of Andrea & David Lehrfeld  
Sophie Reese daughter of Kerri & Mark Reese  
Adam Rosman son of Gina & Lyle Rosman  
Logan Cohen son of Erika & Russell Cohen

## BIRTHS

Helene & Donald Siegel and Michelle & Glenn Reisender on the birth of their grandson  
Skyler Maddox son of Stephanie & Mark Siegel  
Tova Friedman on the birth of her granddaughter Dylan Ivy daughter of Jason & Malorie Friedman  
Charlie & Joanne Skop on the birth of their grandson Seth Noah Lehrer son of Helaina & Jason Lehrer

## CONDOLENCES

Michelle Goldenberg on the loss of her father Herbert Feldman  
Liz Schwartz on the loss of her mother Frances Cushman  
Bennett Gewurz on the loss of his mother Ruth Gewurz  
The Maltz family on the loss of their mother Bernice Maltz  
The Kemper family on the loss of Nancy Kemper  
Terry Wechsler on the loss of her father Gerald Bandel  
Ileene Adler on the loss of her brother Ted Feinman  
Stuart Flum on the loss of his mother Eileen Flum  
Carol Klar on the loss of her husband Michael Klar  
Alan Aaron on the loss of his wife Marilyn Aaron  
Jay Wanderman on the loss of his sister Sharon Lieberman  
Marjorie Toback on the loss of her father William Brief  
Alan Tepper on the loss of his father Stanley Tepper  
Deborah Kohan on the loss of her father Allan Feingertz  
Brenda Geier on the loss of her father Harold Gross

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Herb & Edith Margulis on the marriage of their grandson Isaac Margulis to Josie  
Amy & Scott Leist on the marriage of their daughter Ariel to David Ackerman

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Sophia Benno's Bat Mitzvah from Joan & Blaine Land  
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Sarita Mlawer from Steven & Sharyn Kussin  
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### *In appreciation of*

Josh Diamond for helping the day of Eidan Wexler's Bar Mitzvah from Sarah Wexler

### *In honor of*

the marriage of Isaac Margulis to Josie grandson of Herb & Edith Margulis from Alan & Ellen Sussman  
the Bar Mitzvah of Eidan Wexler grandson of Sarah Wexler from Steven & Sharyn Kussin  
the Bat Mitzvah of Rachel Watson from Steven & Sharyn Kussin  
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Sarah Wexler on the Bar Mitzvah of grandson Eidan from Mindy & Ed Goldstein  
the Bar Mitzvah of Eidan Wexler grandson of Sarah Wexler from Phyllis Goldberg  
the birth of Graham Benjamin Eilenberg the grandson of Helena & Steven Eilenberg from Richard & Dana Knox  
Leslie Feinberg for being named "Woman of Distinction" from Richard & Dana Knox  
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Cheryl Uram on the birth of her grandson Benjamin from Shelley Rosenblum  
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Alicia Stone on the engagement of her daughter from Shelley Rosenblum  
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the Bar Mitzvah of Jack Levitt from Steven & Andrea Davis  
the birth of Seth Noah Lehrer grandson of Joanne & Charlie Skop from Steven & Andrea Davis

### *In memory of*

Herbert Feldman father of Michelle Goldenberg from Alan & Leslie Chibnik  
Michael Klar from Alan & Leslie Chibnik  
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Frances Cushman mother of Liz Schwartz from Phyllis Goldberg

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Herbert Feldman father of Michelle Goldenberg from Phyllis Goldberg

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the Bar Mitzvah of Jack Levitt from Lewis & Linda Altman

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the marriage of the granddaughter of Linda & Larry Feinberg from Sandra Pinkus  
the birth of Andy Ageloff's great grandson from Stanley Becker  
Joanne & Charlie Skop on the birth of their grandson from Stanley Becker

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Marilyn Aaron wife of Alan Aaron from Phyllis Chaskes  
Michael Klar from Phyllis Chaskes  
Bernice Maltz from Sandra Pinkus  
Michael Klar from Sandra Pinkus  
Michelle Goldenberg's father from Stanley Becker

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Happy Thanksgiving from Mom & Dad, Nana & Papa Gershlak to the Pulewitz Family & the Eisenberg Family from Allen & Barri Gershlak

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Michael Klar from Allen & Barri Gershlak

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the birth of Benjamin Allan Sadovnik from Rena, Steven, Eli, and Alix Kozin

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Frances Cushman mother of Liz Schwartz from Alan & Nancy Marder

Allan Feingertz father of Deborah Kohan from Henry & Laura Arkin

Frances Cushman mother of Liz Schwartz from Nancy and Alan Marder

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Jack Levitt and family on the occasion of his Bar Mitzvah from Mindy & Ed Goldstein

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*In honor of*

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*In memory of*

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## *PULPIT FUND RABBI KLEIN*

*In appreciation of*

Rabbi Klein from Harold and Beth Stern and Jonathan Cohen  
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Rabbi Klein from Robert Capilupi  
Rabbi Klein from Sarah Wexler

*In honor of*

Rabbi Klein for his kindness from Joel & Gail Antin  
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the Bar Mitzvah of Eidan Wexler, grandson of Sarah Wexler from Robert & Marilyn Hochhauser  
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the Bat Mitzvah of Rachel Watson from Alan & Ellen Sussman

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Frances Cushman mother of Liz Schwartz from Alan & Ellen Sussman  
Ruth Gewurz mother of Bennett Gewurz from Alan & Ellen Sussman

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Leatrice Hartstein from Alan & Leslie Chibnik  
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Father Sylvin Weinreb from Alan & Norma Bronstein  
mother Mildred Bronstein from Alan & Norma Bronstein  
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mother Rose Maltz from Bernice Maltz  
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mother Minnie Trompeter from Jeffrey & Barbara Trompeter  
father Jonas Trompeter from Jeffrey & Barbara Trompeter  
father Meyer Rubin from Jeffrey & Jill Kaiserman  
Ruth Rosman from Jerald & Lyle Cogen  
father Aaron Slabodsky from Joe & Dawn Azrak  
father Sam Krauss from Joel & Gail Antin  
Sadie Hershfeld from Joel & Jill Wexler  
Eva Hershfeld from Joel & Jill Wexler  
Leo Abrams from Joel & Jill Wexler

# Yahrzeits

father Daniel Stoller from Joel & Rita Stoller  
father Herbert Feinberg from Joseph Levy & Leslie Feinberg-Levy  
Grandmother Etta Karson from Larry & Wendy Shilling  
mother Pearl Feinberg from Lawrence & Linda Feinberg  
mother Eleanor Halperin from Lawrence & Linda Feinberg  
father Murry Friedman from Lenore Friedman  
father in law Murry Reichman from Lenore Friedman  
mother Gussie Friedman from Lenore Friedman  
father Alvin Feit from Leonard & Lois Kaufman  
grandmother Ruth Gross from Lewis & Eileen Kasman  
mother Hilda Weiner from Lewis & Linda Altman  
Charles Federman from Linda Sable  
husband Paul Silberberg from Louella Silberberg  
aunt Ida Podolsky from Louella Silberberg  
sister Eileen Singer from Louella Silberberg  
Claire Blume from Marc & Joanne Hamroff  
mother Sylvia Swartz from Mark & Beth Weiss  
husband Jeffrey Doninger from Martin & Joan Sommers  
mother Frances Siminerio from Martin & Joan Sommers  
Norma Shore from Marvin Feller  
mother Beth Endlich from Matthew & Zina Endlich  
father Morris Silverberg from Melvin Parker  
mother Elsie Silverman from Melvin Parker  
mother Shirley Silverberg from Melvin Parker  
mother Susan Robin from Michael & Audrey Robin  
father Saul Seltzer from Mitchel & Karen Bleistern  
father Ezra Levine from Mitchell & Brenda Pitkoff  
brother Farrel Levine from Mitchell & Brenda Pitkoff  
father Walter Mund from Mitchell & Judy Mund  
Milton Rum from Nathan & Paula Rum  
Moses Adler from Ned & Judith Sachs  
mother Rita Sweet from Neil Baumgarten  
father Morris Faust from Paul & Karen Baer  
mother Sylvia Jeshion from Paula Cohen  
husband Howard Chaskes from Phyllis Chaskes  
father Morris Burg from Phyllis Goldberg  
mother Ruth Feldman from Richard & Dana Knox  
father Leon Schwartz from Richard & Elyse Finkel  
Geraldine Finkelstein from Richard & Shari Stern  
mother Ruth Getz from Robert & Elissa Stein  
father Raymond Gorin from Robert & Janet Bertner  
mother Sarah Bertner from Robert & Janet Bertner  
Bernard Jitomir from Robert & Lenore Birnbaum  
father Dewey Samson Gottlieb from Roberta Cogen  
father Reynold Katzanek from Robin & Robin Katzanek  
aunt Celia from Robin Rait  
father Louis Rait from Robin Rait  
cousin Janice Strow from Robin Rait  
grandparents Perry & Anna Strow from Robin Rait  
Barry Flashner from Rochelle Flashner  
Brian Flashner from Rochelle Flashner  
Jerome Blane father of Roger Blane from Roger & Karen Blane

# Yahrzeits

husband Sheldon Goldsmith from Roslyn Goldsmith  
father Jerry Rosenberg from Samuel & Arleen Rosenberg  
husband Harvey Pinkus from Sandra Pinkus  
Boruc Lieblick from Sarah Wexler  
husband Boris Mlawer from Sarita Mlawer  
son Ronald Weintraub from Sheila Weintraub  
father Morton Ruck from Shelley Rosenblum  
son Edward Mark Tilchen from Shirley Tilchen  
mother Mollie Bloomfield from Stanley & Susan Bloomfield  
mother Miriam Kramer from Stephen & Ellen Kramer  
father Gerson Mandel from Steven & Amy Uffner  
father Norton Friedman from Steven & Cheryl Haber  
father Sheldon Koton from Steven & Nelly Koton  
mother Gloria Berger from Steven & Rena Berger  
mother Selma Helfgott from Steven & Sandy Edelman  
father Sol Gillman from Steven & Terri Gillman  
father Howard Weber from Steven Fishkin & Susan Weber-Fishkin  
Fay Goldstein from Steven Goldstein & Fani Gellman  
Harry Bronstein from Steven Goldstein & Fani Gellman  
mother Rhoda Forster from Sue Forster  
husband Jack Mermelstein from Theresa Mermelstein  
mother Ida Feinman from Tina Reiner  
father Sol Deutsch from Zelda Kaslow

## *YIZKOR*

### *In memory of*

Michael Neal Klar from Bahram Razy, Ezabel (Arezoo) Razy, Josh Razy, Tiffany Razy  
Robert Zaldo from Barbara Zaldo  
Allen Cohen from Cindee Cohen  
Ruth and Victor Freinberg from Debbie Sorrentino  
Seymour Zryb from Howard & Linda Zryb and family  
Betty & Isidore Altman from Lewis & Linda Altman  
Hilda & Hyman Weiner from Lewis & Linda Altman  
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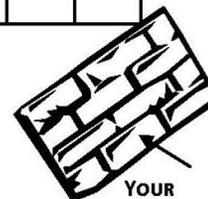
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