

# CONGREGATION SCHOMRE ISRAEL

## *Bulletin*

Rabbi Shlomo Krasner

Established 1888



☆ ק'ק שומרי ישראל ☆

בס"ד

January - February 2022

28 Tevet - 27 Adar 1 5782

## Message From the Rabbi



The Chayei Adam teaches, “If one has had a miracle performed to save him, and even more so if a city has had a miracle that saved them, they have the right to institutionalize a Purim for that city, and to authorize a festive meal that would become a mitzvah, in order to memorialize the wonders of Hashem.” In fact, the author himself decreed on his family a day of prayer and celebration, when, in 1803, the Vilna Fort’s gunpowder magazine exploded. A significant part of the neighborhood (and his house) was leveled, and yet with Hashem’s kindness his entire family pulled through and survived. This has become known as the Gunpowder Purim.

Throughout our history, there have been many times, where Hashem has performed miracles to save His people, and throughout the world there are many cities which have established their own Purims with their own unique Megilla readings. These have become holidays passed through the generations, interwoven into the traditions and legacies of the rich cultures of the families of our people. They are transformed into days of praise and thanksgiving for Hashem, with the highlight being the reading of the Megilla which is written specifically for their city and their miracle. I would like to share one such Purim miracle and story that transpired during the sixth century for our Jewish brothers and sisters of Hyrcania.

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I was born and raised in Hyrcania, what is of the most beautiful provinces known to man. Hyrcania was nestled in between the Caspian Sea from the north and the Alborz Mountain Range in the south. In the

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<sup>1</sup> Ch 195, halacha 31.

The author of the Chayei Adam, Rabbi Avraham Danzig (1748 Gdańsk – 1820 Vilnius), is considered one of the most preeminent halachic codifiers of the modern era.

Please likewise see the Mishna Brurah ch 218, halacha 32, “One who has a miracle happen for him, should disseminate charity according to his abilities ... and read the Psalm of thanksgiving. It is likewise proper and fitting to help with the needs of the community, and every year on this day he should meditate to praise Hashem, to rejoice and to tell over Hashem’s kindness.

<sup>2</sup> See Maharam Alshaker ch. 49, o.c. Pri Chadash O”C ch. 496

<sup>3</sup> Erroneously dated as 1804 by the Jewish Encyclopedia

<sup>4</sup> As a lamb that survives surrounded by seventy wolves

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mornings we would awaken to the hawking of the bustling markets in the city squares, and in the evenings we would fall asleep listening to the songs of the jays, nightjars and the Persian lads on their flutes, trying to romance the lasses. The Jewish community had settled in the hills of Hyrcania, and while we could not see the sea from where we lived, during the windy seasons, we could feel the mist on our cheeks. Living near the Silk Road, there were always new curiosities in the markets, filled with silks and jades from Asia and new inventions from the Ottomans and the Gaels. And during the hazy evenings of the summer, after our learning and chores were completed, we would all gather to hear the stories from the storytellers and foreign travelers, filling our minds with adventures, tales and fantasies from all over the world. And if we were lucky, there would be some wind, carrying with it the cinnamon and saffron from the traders.



Hyrcanian Forest on the way to the Caspian Sea

Growing up, the most anticipated times of the year were Rosh Chodesh, where many of us would trek the day before, in order to daven at sunrise by the Caspian Sea. Especially Rosh Chodesh Elul, where the flamingo migration would spark our awe and songs to Hashem. “May my talk be sweetened before Him, I will become filled of happiness before Hashem.” While the Psalmist has claimed that Mount Zion was the most beautiful and joyful vista throughout the world, there was no doubt that we were a close second.

The Jewish community thrived during that time, under the reign of King Yazdegerd. While I myself was raised in a family of scribes, most of my Jewish neighbors were involved in trade and commerce, taking full advantage of the merchandise passing back and forth from Asia to Europe. In fact, Yazdegerd’s great-grandfather, King Ardashir, had encouraged the immigration of Jews into Hyrcania, with the hope and eventual success in turning Hyrcania into a marketing exchange along the Silk Road, sending and selling an influx of merchandise to the Persian lands. It is well known, that when there was a fire one year that ravished the main shul and a section of the fledgling Jewish community, Ardashir used his own coffers to help them rebuild. And in only three years, he was able to replenish his losses from the ensuing trade of the trade market that our community built. King Yazdegerd likewise understood the economic necessity of the Jewish merchants, and allowed us to raise our children in the vision of Yaakov, without imposing any added taxes or restrictions. He also respected and had a warm relationship with our rabbi, rosh yeshiva, and community leader, Rabbi Mordechai Ibn Chasdai. Under Rabbi Mordechai’s leadership and teachings, Hyrcania was developing into a real *Ir Va’eim Bisroel*, a province where Torah and Jewish pride flourished and grew.



Plate of Ardashir hunting rams

Yes, Yazdegerd went back a long way with Rabbi Mordechai. When Yazdegerd was a prince, he was tasked with guarding Hyrcania’s north-eastern military base. Rabbi Mordechai at that time was a supply specialist for the same base. One fateful day, as he was dropping off a shipment of uniforms a cry was sent out. A very large detachment of Huns were charging the base from the north, and it was obvious that their troops vastly outnumbered ours. As Yazdegerd seized up, Rabbi Mordechai took command. He ordered the elite guard to protect Yazdegerd, the rest of the foot soldiers to all take defense on the northern wall, and split the horsemen and cavalry into four regiments. He sent two to go towards one of the Alborz mountains on the east of the incoming troops, and the other two to go towards a western mountain. He instructed them to wait until a fifth of the Huns had passed, and then to attack from both the front and the back of the mountains. His strategy worked, and after the Huns saw their troops split three ways, from what appeared to them to be a larger army, they fled, and the fort and the four regiments were able to conquer those that were trapped in the front lines.



Mount Damavand, in the Alborz Mountain Range

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I was seventeen at that time, and I will never forget the Purim that followed. While Rabbi Mordechai was reading the Megilla, Prince Yazdegerd rode into shul with his entire entourage. We all watched as Rabbi Mordechai went over to him, welcoming him in and requesting what he could do in order to assist the prince. "I know that on today you recount the story of the miracles of old, and I too would like to hear it." Rabbi Mordechai smiled, led the prince to sit at the front, finished the Megilla, and read it again in Persian for the prince. Since then, every year on Purim, Yazdegerd would invite Rabbi Mordechai to the palace to read for him the Megilla. This would follow with an affectionate toast. "The Persians of old were blessed to have their Mordechai, and I likewise am blessed to have 'my Mordechai'."

So while we smiled for the blessings that were given to us from Hashem, on having found an oasis during our travels, we understood that we were still in exile. We would hear of the Persian battles with the Byzantines and the Romans and tremble as we heard of the atrocities that they did to the countries that fell before them. And while Yazdegerd treated us fairly, we would all make ourselves scarce when flew into fits of rage. Whether it was caused by commands coming from the Shah of the Sassanid Empire whom he served, or if was triggered by various battles or soured business ventures, we knew that if he ever had a change of heart, we would face his wrath and once again need to uproot ourselves and look for a welcoming city elsewhere.

Time continued to march on. I met my beautiful wife the following year, and was ordained as a *Chocham* a few years afterwards. I was taken under the direct tutorage of Rabbi Mordechai, and at the age of twenty six, I had joined the leadership of our kehilla.



Coin depicting King Yazdegerd of Hyrcania

And what an exciting time it was. As a way of repaying gratitude to Rabbi Mordechai for saving his life as well as cementing his trust with the Jewish community, King Yazdegerd was planning on throwing a lavish celebration. It was the tenth anniversary of the Alborz battle, and Rabbi Mordechai's entire family and yeshiva were invited. The excitement was palpable. We gathered in the garden court of the palace, and to say that this was the same as Achashveirosh's banquet would not be an exaggeration. "Hangings of white, of fine cotton, and blue, fastened with cords of fine linen and purple on silver rods and pillars of marble: the divans were of gold and silver, upon a pavement of alabaster, marble, pearl and precious stone." This was hedonism at its best, yet Rabbi Mordechai instructed us that for peace and for Heaven's sake we should come, "as long as everyone remembers that they are only here for Hashem's honor". The wine flowed, the harps and sorna-flutes played, and the happiness and joy permeated the air. Yazdegerd had raised a toast to each of his military advisors, and the highlight was when at the end of the celebration when he picked up his chalice and asked for silence. "I want to salute a dear friend of myself and the kingdom, Rabbi Mordechai. I will always value his friendship and we will treasure and respect the Jewish community forever and for all time. A salute, to 'my Mordechai'." We had found a land that we can hold the pride of the Torah high, while still being respected and beloved by the reigning monarchy. We were ecstatic.

I was still walking on air the next morning as I crowned myself with my tefillin, readying myself for shul, when screaming rent the air. I rushed out to the source of screaming, and was shocked when I saw Rabbi Mordechai and his family being led away in chains. I ran to be by his side, when I felt a scimitar at my neck. "You are coming with us as well." As I was chained, I felt my senses heighten, almost eerily, as if it was disassociated from the rest of me. I felt the reverberation of each door being slammed open, the shrieks of each of my friends' wives as their husband was being dragged away, the hundreds of chains dragging along the cobblestone streets. We were in shock, completely at a loss for what could have triggered such a harsh disgrace. We were led in bewilderment and tears, down to the palace, where we all placed on our knees before King Yazdegerd. "How dare you?" Yazdegerd roared at Rabbi Mordechai. I trembled as I looked up at the king. I had never in my life seen him, or anybody, as livid as he was looking down at us, his face a deep red with spit foaming at the corners of his mouth "What had happened to that cordial monarch of last night", was the thought that must have been going through everyone's mind.

# CALENDAR FOR JANUARY - FEBRUARY 2022

845.454.2890 - schomrei@aol.com - www.schomreishrael.org

**PLEASE NOTE:** THE BELOW TIMES HAVE BEEN CALCULATED FOR 12603. OTHER LOCATIONS MAY NEED TO MODIFY THE TIMES BY A FEW MINUTES

DATE	<u>SHABBAT CANDLE LIGHTING</u>	<u>MINCHA</u>	<u>TORAH PORTION</u>	<u>SHABBAT ENDS</u>
Dec. 31	4:16 PM	4:15 PM	Va'era	5:18 PM
Jan. 07	4:23 PM	4:20 PM	Bo	5:25 PM
Jan. 14	4:30 PM	4:30 PM	Beshalach	5:33 PM
Jan. 21	4:39 PM	4:40 PM	Yitro	5:41 PM
Jan. 28	4:47 PM	4:45 PM	Mishpatim	5:50 PM
Feb. 04	4:56 PM	4:55 PM	Terumah	5:59 PM
Feb. 11	5:05 PM	5:05 PM	Tetzaveh	6:08 PM
Feb. 18	5:14 PM	5:15 PM	Ki Tisa	6:16 PM
Feb. 25	5:23 PM	5:10 PM	Vayakhel (Shabbat Shekalim)	6:25 PM
Mar. 04	5:31 PM	5:30 PM	Pekude	6:33 PM
Mar. 11	5:39 PM	5:40 PM	Vayikra (Shabbat Zachor)	6:43 PM

## Dates to remember . . .

- January 3 Rosh Chodesh Breakfast after Shacharit  
Board Meeting after Maariv
- January 17 Tu B'Shevat and Wine, Olive and Cheese at 6:00 PM in celebration of Hashem's creation
- February 1/2 Rosh Chodesh Breakfast after Shacharit
- February 7 Board Meeting after Maariv
- March 3/4 Rosh Chodesh Breakfast after Shacharit
- March 10 Dinner of Gratitude for Chevra Kadisha
- March 7 Board Meeting after Maariv
- March 13 Daylight Savings Time
- March 16 Fast of Esther (FAST BEGINS 5:53 AM / FAST ENDS 7:46 PM)
- March 17 Purim - see page 7 for schedule

**Everyone is invited to attend Rabbi Krasner's Live and/or Zoom classes . . .**

### **WEEKLY PROGRAMS**

#### **SUNDAY**

**Talmud Studies with Rabbi Krasner** Sunday Morning after Shacharis – Continuing with the 5th Chapter of Brachos.

#### **TUESDAY** - Zoom only

**The Book of Daniel at 10:30AM.**

#### **WEDNESDAY** - Live and on Zoom.

***Leining For Dummies*** (A Review for the rest of us) **at 7:00PM beginning January 13, 2022.**

### **MONTHLY PROGRAMS**

#### **SUNDAY**

**4K** (Kvetching, Kvelling, Kibbitzing, Koffee) **Club** meetings are held the last Sunday of each month at 10:00 AM or 5:00 PM depending on the speaker. A different topic is presented each month.

#### **THURSDAY**

**Yiddish Club** - It will usually be held inside on the last Thursday of the month (January 27 and February 24) at 10:00 AM. We will be social distancing and masks must be worn at all times. If you want to speak *a bisele*, to *chap a nosh*, to *shmooze then this club is for you*. The Yiddish club will be a nostalgic trip to the times and culture of our *bubbies* and *zeydies*, mixed with Yiddish music, Yiddish comedy, Yiddish *lernin*, Yiddish *Hanae* as well as a look at how Yiddish is fairing in contemporary times. As with all events and programs spearheaded by Schomre Israel, this is intended to be open to all in the community. You don't need to be fluent in the language.

Let us know you are joining us by contacting [schomre1@aol.com](mailto:schomre1@aol.com) or [rabbishlomok@gmail.com](mailto:rabbishlomok@gmail.com).

**Hands on Judaism Mitzvah Workshops** with Rabbi Krasner Returns...

- Thursday evening, **January 6** from 6:00 PM - 8:00 PM, repeated on **January 9** from 10 AM - 12 PM, **An Introduction to Jewish Astronomy**. The heavenly bodies dictate the seasons and the Jewish calendar. Join us in order to understand the flow of the sun and moon, how the calendar is created, the times decided, as well as the fascinating question of where is the halachic timeline.



## January - March 2022 - Schomre Israel Event Details

**January 3, Rosh Chodesh Shevat Breakfast** after Shacharit

**Board Meeting 7:30 PM** - Maariv at 7:00 PM

**January 6, 6:00 PM - Hands-on Judaism - Introduction to Jewish Astronomy.** The heavenly bodies dictate the seasons and the Jewish calendar. Join us in order to understand the flow of the sun and moon, how the calendar is created, the times decided, as well as the fascinating question of where is the halachic timeline.

**January 9, 10:00 AM - repeat - Hands-on Judaism - Introduction to Jewish Astronomy**

**January 15, 7:00 PM - Movie Night** (Movie to be determined)

**January 17, 6:00 PM - TuBishvat celebration - Wine, Olive and Cheese** in celebration of Hashem's creation", followed by fruit scented candle making. Also, **Ask the Rabbi** – all questions submitted by Thursday, January 10, 2022 will be answered.

**January 27, 10:00 AM – Yiddish Club**

**January 30, 10:00 AM - 4K Club**

**February 1-2, Rosh Chodesh Breakfast** after Shacharit

**February 3, 6:00 PM – Hands on Judaism** (program to be announced)

**February 6, 10:00 AM - repeat - Hands on Judaism**

**February 7, 7:30 PM – Board Meeting** – Maariv at 7pm

**February 19, 7:30 PM – Movie night** (Movie to be determined)

**February 24, 10:00 AM – Yiddish Club**

**February 27, 10:00 AM – 4K Club**

**March 3-4, Rosh Chodesh Breakfast** after Shacharit

**March 3, 6:00 PM – Hands on Judaism** (program to be announced)

**March 6, 10:00 AM - repeat - Hands on Judaism**

**11:00 - 1:00 PM - Pick up Hamentashen**

**March 7, 7:30 PM – Board Meeting** – Maariv at 7pm

**March 10, Dinner of Gratitude** for Chevra Kadisha with video demonstration

**March 12, 8:00 PM – Movie night** *The Yankels*

**March 16-17, Purim** (see schedule on page 7)

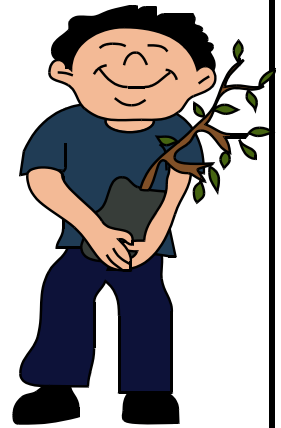
**March 27, 4K Club**

**March 31, 6:00 PM – Hands on Judaism – How to Kasher a Kitchen** – Learn and understand what it takes to kasher a kitchen. We will be demonstrating with Schomre's Kitchen, koshering it for Pesach

## Tu B'Shevat (15<sup>th</sup> of Shevat)

Tu B'Shevat (the New Year for the trees) falls on Monday, January 17, 2022. At this time of the year in Israel, winter has just passed and the sap is beginning to fill the trees with the promise of spring. It is the time of year which was appropriately fixed for computing the annual tithes of fruit, but its significance today is entirely as a nature festival which expresses the close ties binding Israel to the Holy Land. It is also called "Chamisha Asar B'Shevat" and "Rosh Hashanah Lailanot" (New Year for the Trees). It is customary to eat various fruits on the festival, and to plant trees and other plants.

<http://www.israeltrees.org/farmers/?a=mizrachi-farmers> or  
<http://usa.jnf.org/jnf-tree-planting-center/>



### EVERGREEN DELIVERY SCHEDULE

**FIRST** Tuesday of the month

Last day to order - Monday no later than 12:00PM

Delivery to Shul usually early afternoon



I don't know why we really need to have Purim this year.

All I have been doing for the past two years is wearing a mask and eating candy.

### Purim 5782/2022 Timetable

**Ta'anit Esther** (Fast of Esther) - Wednesday, March 16<sup>th</sup>.

Fast begins: 5:53 AM

Fast ends: 7:46 PM

**Purim** - Commences on Wednesday night, March 16<sup>th</sup>.

Mincha 6:30 PM

Maariv and Megillah Reading 7:20 PM

Outdoor Megillah Reading 8:30 PM (or 10 minutes after first reading in shul.)

[We will meet in the North East end of our parking lot (closest to College Ave.) You can stay in your car.]

**Purim Day** - Thursday, March 17<sup>th</sup>.

Morning Service and Megillah Reading 7:30 AM

Outdoor Megillah Reading 10:30 AM [you can stay in your car]

Second Megillah Reading 4:30 PM for those who didn't make the first

Sisterhood's Purim Dinner at 5:00 PM (RSVP REQUIRED)

### SAVE THE DATE ...

**Saturday Night at the Movies  
continues ...**

**January 15, 2022 at 7:00 PM** -  
Movie to be determined

**February 19, 2022 at 7:30 PM**  
Movie to be determined

Updates or changes will be on our website  
schomreIsrael.org

**SUGGESTED DONATION OF \$5  
TO HELP DEFRAY COSTS**

# **Message From the Rabbi** continued from page 3

“How dare you do what you did to me last night? How dare you repay all of my kindness with your cruelty?” We watched the sword pressing harder into Rabbi Mordechai’s neck, watched as the blood started trickling down his shirt. We looked at Rabbi Mordechai, and saw in his eyes a man whom was shouldering the fate of the community on his every word, yet resolute in knowing his own innocence, and the innocence of his flock. “Please, Your Majesty, please tell us what it is that is troubling you so much. You know that we are all loyal subjects, you know in myself how I saved your life, and how I would lay down my life for you any day.” “Liar”, thundered the king, “You and your people know exactly what you have done. I welcomed you in to my palace, I drank with you to your health, and yet you had the audacity to repay me with your thievery and deceit.” “Your Majesty, please tell us what it is that was stolen.” King Yazdegerd took a deep look at Rabbi Mordechai, analyzing him, switching back and forth between disgust and trust. “You know, that as the King of Hyrcania my word is absolute. I command armies at will and can open or close the many roads of trade at my whim. I can build, I can destroy, I can shower with blessings and I can put to the sword. However, my word only has that power, when it is sealed with the ring of Hyrcania, the signet ring of the first king of Hyrcania, King Shapur. Last night, my ring was stolen. If my enemies were to find out, I will lose my power, I will lose my throne. I had invited you and your followers to my palace, and you used that opportunity to usurp my power. You were my Mordechai”, he screamed, his voice reaching a crescendo, “Yet you are no Mordechai. Mordechai would have never acted in the manner you have acted!”

Rabbi Mordechai looked at the king, slowly stood up and pushed the sword away from his neck. “Your Majesty, I swear that neither I nor my students have taken your ring. We are loyal subjects, we would never deny nor forget the benevolence that you have treated us with, how could we steal even a single coin from you.” “I don’t believe you”, replied the king. “I want you to tell me who here had stolen my ring. Only then will I spare your lives, only exacting the due vengeance upon him and his family.” Silence reigned. “So be it”, proclaimed the king. “Either you have taken it, or you know who has taken it. Either way, you are all guilty of treason, and I will have my vengeance on all of you here and now. You have your own sins to blame for your blood, as not a single one of you are willing to admit to stealing my ring, since not one of you will return it and suffer the consequences of your actions.” The king gave one last scowl at Rabbi Mordechai. “You are no Mordechai, for if you were really innocent and righteous, your Gd would have saved you like he did to the Mordechai of old. That alone to me is enough from me to confirm your guilt.” “Your Majesty”, Rabbi Mordechai answered back, his gaze never wavering from the king’s eyes, “As you know, Mordechai was given three days to beseech Gd for salvation. Give us three days, and we will likewise beg of our Gd to perform miracles and we will then let Your Majesty know where the ring is.” “So be it”, replied the king, “I will give you three days to prove your innocence and have the ring returned. However, if on the fourth morning my ring is not returned, know that I personally will oversee the entire Jewish community being put to the flame.”



And with that, we were ushered out of the palace, to the cold hard street, with the realization that we were still in our exile, in the cold hard world.

Rabbi Mordechai wasted no time in notifying the Jewish community. We all tore our clothes, from man to women, from toddler to infant, and dressed in sackcloth and ash. I went into my house to hug my dear innocent children, Shmuel and Hadassah, placing together with my wife the ashes on their heads. Holding our children close to our hearts, we started walking towards the main street of our community. I came to a scene that I had never seen before a new Tisha B’Av, a new dread. The Jewish masses all huddling together in fear and panic, the sounds of crying, the wailing enveloping us as a dark cloud. And in the middle stood the *bima* with Rabbi Mordechai, his face white as a sheet. “My brothers and sisters. Hashem has judged us for our sins, for our mistakes and our wrongs, and has found us guilty. Perhaps it was for not longing for the Beis Hamikdash, perhaps it was for not caring for Hashem’s return. Perhaps it is for not bringing in Hashem’s Torah into our lives, or for not allowing ourselves to come close to Him with love and awe. Perhaps some of us have been dishonest in our business, perhaps some of us



have been deceitful with our tongues. However, we are not a people who are ever widowed from Hashem, as Hashem has promised us, 'For no matter how low you will descend, I will never be disgusted, be abhorred, to destroy or annul My covenant with you'. This is not the first time that we have faced such a terrible decree. When this decree was declared to our ancestors during the days of Mordechai and Esther, they fasted for three days, wrapped in prayer and Torah, and we will do the same. Yet it is not the fasting that will avert this decree, but the repentance and returning to Hashem that has the power. I beg of you, look into your hearts and search out your deeds. If you have been dishonest in business, make reparations, if you have harmed anyone with your mouth, make amends. We will call out to Hashem, our tears will never be silent, until Hashem looks down and has mercy from His heavens."

We spent the next three days in a daze. We watched our children fasting and crying, comprehension dawning on their young innocent minds. We cried, repented and fasted, more than we have cried and repented on any Yom Kippur before. Rabbi Mordechai stood there in his kittel and sackcloth at the *bima*, straight from morning to late at night, as an angel, leading our community in prayer. He would only step down when it came time to study with the children, telling us "We must follow the path set forth by our leaders, for the children's study of Torah has within it the ability to break down the walls of heaven itself". At nightfall we would eat just enough to give us the strength to fast the next day<sup>5</sup>, which, upon the urging of Rabbi Mordechai, followed by deep honest introspection and finally Tikun Chatzot at midnight. Yet, we were no closer to finding out the truth about the ring or to finding any path to salvation.

By the third night, we were all broken and exhausted. I laid my children to sleep, crying as we sang the Shema together, wondering if this was the last time that I was to kiss my children. The windows were all open, and in a haunting symphony we could hear all of the children singing the Shema together, a melody of tears mixed with Jewish pride and their accepting their love for Hashem. We all knew what tomorrow would bring, and we all knew that we would have one last Shema to say before we returned to our Creator. We knew we were innocent, and we also knew that we were pure, and we would ascend to the heavens like an offering, an offering of love.

The next morning, we all gathered together by Rabbi Mordechai's house to escort him down to the palace. Yet we were all shocked by his appearance, as the man that emerged was not the man that we expected to see. While his eyes had sunken in and his cheeks had become taught from the fasting and prayers, his eyes shone with a fire of confidence and determination that we had never seen before. He was a leader, and he would shepherd and cradle his flock with every ounce of love that he could muster. "Come", he told us in a gentle voice, "Let us go down to the palace to the king". We followed him, and we stood like brothers in unity as one before the throne of the king. "Well Mordechai", asked Yazdegerd, "Have you come to tell me where my ring is?" "Yes, your Majesty, I have come to reveal to you who has taken your ring and where it can be found". We looked at each other, incredulously trying to comprehend what Rabbi Mordechai's plan was going to be. "So tell me, where is my ring?" "Your Majesty, I believe that your ring is hidden in the royal bakery, and one of the bakers was the one who slipped it off your hand during the celebration." King Yazdegerd silently stared at Rabbi Mordechai for what seemed like an eternity, finally calling forth the captain of the royal guards. "I want you to lead a squad of soldiers down to the bakery, and to search the entire bakery for my ring. Do not leave a single spoon unturned, nor a single baker unguarded or unquestioned. In the meantime, I want you likewise to surround these Jews with soldiers until we find out if they are indeed speaking the truth". We waited, feeling every second slowly tick by, as we looked up to Rabbi Mordechai for support and solace.

And then from the doorway a shout burst out. "Your Majesty, it is as the rabbi has said. We found the ring hidden in a sack of flour in the back of the storage room. Your Majesty, your kingdom has been saved." The King's face spread into a smile, and we all burst out cries of joy, our hearts singing and our mouth brimming with praise

<sup>5</sup> See Chayei Adam ch 131 halacha 4

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and thanksgiving to our Father in heaven. When the jubilation had finally died down, a man was brought in before the king. His cheeks were broken from been punched in, his stomach blackened from the fists of the guards. “Your Majesty”, proclaimed the Captain of the Guards, “I think that we may have uncovered the scourge of your predicament. We investigated into why the ring was hidden in the flour, and after some persuasion we have ‘convinced’ the assistant baker to tell us why he hid your ring there. This man before you is a Hun from the battle ten years ago. He was angered at the loss of what was supposed to be an easy victory, and he was incensed how they lost, to of all people, a rabbi. He became a baker in Your Majesty’s palace, and plotted and waited for the best opportunity to exact revenge both on Your Majesty and on Rabbi Mordechai. When the tenth anniversary celebration was scheduled, one where Rabbi Mordechai and his students would be in attendance, he knew that this was the perfect opportunity. He slipped off the ring as he was bringing in the qottab cakes, and hid it away that evening. We furthermore found out that he was planning on alerting the Huns, so that they may once more attack, when the kingdom would be in a state of turmoil and chaos over the loss of the signet ring.”

The King looked at Rabbi Mordechai, and declared. “My Mordechai, I should never have doubted you. You have saved my life ten years ago, and now again you have saved my kingdom. I know that your Gd performed miracles for you as he performed for the Mordechai of the Book of Esther, for you too are as righteous as he was. I hereby proclaim that you will be treated as a viceroy of the kingdom, and if you ever need any assistance for your community you have the right to come to me directly in order to request it. And as you are indeed a true friend, I will follow in the tradition of the Persian emperor of old, Achashverosh, and you will leave before me adorned in royal robes of blue and white, with a magnificent tiara of gold and a mantle of fine linen and one of purple wool.”

“Your Majesty”, bowed Mordechai as he exited, “I will cherish your friendship and kindness forever.”

With great pride and jubilation we walked Rabbi Mordechai back to the *bima* in the center of the Jewish community, where once again Rabbi Mordechai took his place. Once again he needed to call for silence, but this time instead of the sounds of shrieks and wailing it was filled with the sounds of laughter and the cries of joy. “My beloved community”, he lovingly addressed us, “we must never forget the huge miracles and wonders that Hashem has given to us on this day. Hashem has delivered us from grief to happiness, from mourning to celebration, from death to life. We will likewise follow in the foot steps of the righteous men and women of our heritage, and declare for ourselves and our children, forever, this day as a day of celebration. A day of Hallel and praise and gratitude to Hashem, a day of charity and of sending foods one to another. We will remember the unity that we had when the sword was to our neck, and we must always hold tight to that unity until Hashem sends to us a complete salvation and brings us back to Yerushalayim with the building of the Beis Hamikdash.”



A copy of the  
Megilla of Hyrcania

I ran to hug my two beloved children and held them high as we danced in song and poetry, for the One who has given us a new lease on life, who constantly gives us life each and every day. But as no one else had asked the question, I could not hold myself in silence anymore.

“Rebbe”, I called out, “How did Rebbe know that the ring was hidden in the bakery?” There was complete silence as Rabbi Mordechai turned around and smiled at me. “My son”, he addressed me, “The ways of Hashem are truly wondrous. For the past three days, I davened with tears before Hashem, asking him to have the same mercy that he had on Mordechai Hatzaddik. I beseeched of Him to send me a message where the ring may be; perhaps a divine inspiration, perhaps a verse to wake up to, which is considered almost like a mini prophecy. But alas no message was forthcoming. Last night, as I had resigned to my fate, hoping that perhaps I could beg Yazdegerd to spare some of the community or some of my students who are as dear as my children, the following thought came into my mind. The Chocham had instructed us, ‘If you do not know what path to take, o most beautiful of nations, follow in

Message From the Rabbi continues on page 11

Message From the Rabbi continued from page 10

the footsteps of the righteous before you, and you too will be able to lead your flock in safety.” So I pulled out the Megilas Esther, and started studying it, hoping for a hint, a message, or an idea. Yet again, none was forthcoming. As my eyes grew heavy, I mustered every last bit of my energy for one last prayer, where I asked Hashem to have mercy on the young Jewish children of our community who devote themselves to the study of Torah. I begged Hashem, please have mercy on them, so they too can read the Megilla and celebrate your salvation with their children as well. As I awoke this morning, I found that my finger was resting on the following line of the Megilla, ‘*Beshaim hamelech Achashveirosh nichtav, vinechtam bitabaas hamalech* – In the name of the King Achashveirosh it will be written, and sealed with the ring of the king.’<sup>6</sup> I was puzzled, as that is not where I had left off the night before, and if this was supposed to be a message, as it mentions the ring of the king, what could the message be? And then Hashem’s kindness hit me like a lightning bolt. The word *nechtam* which means sealed could also be read as *nachtom* which means baker, and therefore the words of *nechtam bitabaas hamalech* which means ‘sealed with the ring of the king’, could be understood to mean ‘the baker is with the ring of the king’. I quickly jumped up and proclaimed, ‘Let the name of Hashem be blessed from this world through the next, for wisdom and strength are to Him. He gives the wise their wisdom and the knowledge to those who understand. He reveals deep and hidden matters, knows what is in the dark and light is always with Him. To you the Gd of my fathers do I thank and give praise, for you have given me wisdom and strength, for you have let me know what I have asked of you, the matter which concerns the king.’

“You see my son, salvation can always come from Hashem, as Hashem will never allow the Jewish people to become widowed.”

And for the Jews there was light and happiness, joy and prestige.

\*\*\*\*\*

While the above story is a masterpiece of imaginative artistry, there are many heritages of Jewish culture that maintain in their tradition to celebrate a Second Purim<sup>7</sup>: The Jews of Egypt commemorated an event in 1524 CE, when the governor of Egypt threatened to massacre them because they refused to join him in a revolt against the Sultan of Turkey who at that time ruled Egypt. On the day that he threatened to “murder all the Jews in Cairo right after he had finished taking his bath”, he was stabbed to death in the bathhouse by one of his junior officers and the massacre was averted. A Megilla was written to tell the story and is read in Egyptian synagogues on their Purim, known as *Purim Cairo* on the 28<sup>th</sup> of Adar. One of the best known is *Purim Vinz*, traditionally celebrated in Frankfurt one week after the regular Purim. Purim Vinz commemorates their salvation during the Fettmilch uprising, in which Vincenz Fettmilch attempted to exterminate the Jewish community in 1614. The Jewish community of Chevron has celebrated two historic Purims, both from the Ottoman period. One is called Window Purim, or *Purim Taka*, in which the community was saved when a bag of money mysteriously appeared in a window, enabling them to pay off an extortion fee to the Ottoman Pasha. The other was called *The Purim of Ibrahim Pasha*, in which the community was saved during a battle. Other Second Purims, in commemoration of salvation include *Purim Ancona* (Ancona, Italy - 21 Teves, 1700s), *Purim of the Bandits* (Gumeldjina, Ottoman Empire -22 Elul, 1786), *Purim Burghul* (Tripoli, Libya - 29 Teves, 1795), *Purim Narbonne* (Narbonne, France - 21 Adar), *Purim Rhodes* (14 of Adar), *Purim Sebastiano* (Morocco 1578 - 1 Elul), *Purim Tiveria* (1743 - 7 Elul and 4 Kislev), amongst many, many more.<sup>8</sup>

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<sup>6</sup> Esther ch 3 v12

<sup>7</sup> Sources: [https://en.wikipedia.org/wiki/Romaniote\\_Jews](https://en.wikipedia.org/wiki/Romaniote_Jews), [https://en.wikipedia.org/wiki/Second\\_Purim](https://en.wikipedia.org/wiki/Second_Purim), <https://esefarad.com/?p=17729>, <https://www.jewishmuseum.gr/en/religious-life-jewish-holidays>, <https://jewishindependent.ca/oldsite/archives/mar06/archives06Mar10-04.html>, [https://en.wikipedia.org/wiki/Doctors%27\\_plot](https://en.wikipedia.org/wiki/Doctors%27_plot), <https://www.aish.com/h/purim/t/ts/Stalin-and-the-Purim-Miracle.html>

<sup>8</sup> A larger list can be found at <https://www.jewishencyclopedia.com/articles/12450-purims-special>

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Perhaps of the most famous of these Purims is the *Pourimopoulo* of the Romaniote Jews of Greece.<sup>9</sup> Every year on the 17<sup>th</sup> of Shevat, they celebrate by gathering together and reading the Megilla written for this miracle known as the “Megilla for the Purim Katan of Siracusa”<sup>10</sup>.

In the late 1300s, their king requested of the Jewish community that whenever he paraded through their neighborhood they should take out the Torah scrolls, to hold them and to kneel before him. However, the Jews removed the Torahs and honored him with empty cases, since as faithful people they would only bow before Hashem. In the year 1352, a *meshumad* Jew by the name of Marcus went to the king accusing the Jews of dishonoring him by removing the Torahs and greeting him with empty cases. The king in a fury, ordered a surprise inspection the following day, and the slaughter of all of the Jews if Marcus’ tip proved correct. That night, Eliyahu Hanavi appeared in a dream to the caretakers of all twelve synagogues and told them to return the Torahs back in the cases without telling anyone. The next day, when the king passed by the Jewish community, he commanded his guards to open the cases. When he saw that each Torah case contained the Torah scroll, his anger fell upon Marcus, and he was hanged. In memory of this miracle their descendants celebrate this Purim in the synagogues founded by their ancestors at Constantinople, Magnesia, Melasso, Smyrna, Aldin, Jerusalem, and Salonica. This “Little Purim” is celebrated and memorialized with a host of songs, amongst them the following:

*Long may you live, my king!  
The Jews are mocking  
They honour you with empty Seferim  
His servant Efraim,  
and His right-hand man,*

*Listen to my words  
and fake are their respects.  
and only ask their lives.  
who worked for His honor,  
Eliyahu sent as His messenger.*

*Wake up, Efraim, don't sleep,  
Decorate the sefurim, fill the letters,  
They hanged Marko,  
Praise to God the Almighty,  
By sending out Elia anavi*

*decorate the synagogue and get busy,  
decorate them with stars, and tell no one.  
like a stray dog.  
for he favored the Jews,  
for this great day.*



And how can we not celebrate the Purim miracle that happened in our own time. In an attempt to genocide the three million Jews living in the USSR, Stalin devised the Doctor's Plot, which would put into motion for every Jewish man women and child being sent to Siberia with no food or warmth. A few short weeks before his plot was finalized, on Purim, March 1<sup>st</sup>, 1953, right after Stalin reaffirmed his genocide of the Jewish People, he was struck with a major stroke, averting our destruction.

*Rabbi Shlomo Krasner*



<sup>9</sup> Sources include Eftihia Nachmias Nachman, *Yanima, A Journey to the Past*, 39-40: The director of the Kehila Kedosha Janina museum, besides for the above footnotes.

<sup>10</sup> Syracuse, Sicily. As there were many Jewish immigrants from Sicily to Ioannina, Greece, they brought with them the celebration of the Sicilian Purim Sheni.

### RABBI'S DISCRETIONARY FUND

If you would like to make a donation to the Rabbi's Discretionary Fund, congregants are urged to make the check out to: **Rabbi Krasner's Discretionary Fund**, in order to avoid confusion. Thank You.



people hurried to purchase for themselves masks made from hangings of white linens green and blue and from all materials which were possible, until they ran out. And the Chinese left in great haste from the besieged Wuhan, and they traveled in cars and wagons and great planes and they scattered throughout every country and country, and there was plenty of spittle and anger. And the plague started and it spread going and spreading in all of the lands, and it came to the gates of Rome, and it spread on all the cathedrals in the capital of fashion and on the handles of the automobiles and on the cheeks of the men and their well-trimmed beards, and the corpses fell in every city and city. And those who lived there panicked until very much, and they washed their hands, six months in oil of myrrh, and six months in alcohol hand sanitizer and it did not help.

There was a Jewish man in the great Milan, and his name was the son of a      , the son of Kish, and man from Binyamin, that was exiled from the kingdom of Yeduda to Or Yehuda. And when he heard the words of the king and his laws, and when there was the gathering of many mothers to the great toy store to find pieces of costumes, that had not reached them from their orders from Ali Express, and they waited in line one hundred and eighty days to deposit into the hands of the cashiers ten thousand talents of silver in exchange for worn out and flammable police uniforms of the wrong size.

And the son of Kish went out from the terminal, and hurried, and placed his face in the direction towards the houses of business to count his pillars of silver that he gathered from only one and a half days of selling Purim items. And he came to the stores, and he rubbed against people and he coughed and he spit, and he sneezed, and he blew his nose and he hugged the buyers from youth to elder, child and women, and his heart rejoiced, until three days seemed in his eyes to only be two hours. And the plague went out from before the presence of the king, and it traveled throughout the entire country, and it sought out to wipe out, to kill and to destroy all of the Jews, and the city of Shushan was thrown into confusion.

And all of the officers of the kings, and its satraps, and officials, and everyone who was even less, were snobbish and agitated, and were blaming each other for exaggerated panic, and for spreading diseases, and for ruining the economy, and for sowing panic, because the fear of Corona has fallen on them. And the news reporter said to the news presenter, go gather all the Jews that are scattered and separated in all the king's provinces, and bring them back home to Canaan, and order them to go into quarantine for fourteen days, night and day. And the news reporter also said, do not touch the scepter, and do not eat from the feast that I have made, and do not fall on the bed that I am on, lest the wrath of the virus will burn and it will jump on you.

And the Jews that were in each city and city, seventy five thousand, locked themselves up, and they gathered each man to his residence on the fourteenth day of the month of Adar, and they rested from their enemy bosses and they withheld from all work, and from hugging, and kissing, and patting on the back, and coughing, and sneezing, and sweating, and being together, and the hands, and the elbows, and the armpit. And they stayed in their houses until they went crazy and lost their minds, and their sleep evaded and drifted from them, and all work was stopped and everyone became completely destitute and they called out, “So will happen to the man, who wants Corona”.





## SISTERHOOD NEWS

### GIFT SHOP

We have some new items in our Gift Shop. If you need to send a housewarming gift, shower gift, wedding gift, graduation or birthday gift, call the office or Roberta to ask what the Gift Shop has to offer. It could be time to replace some of the mezuzahs in your home, get a chanukiah or havdallah candles. We also have Cards by Stacey. The cards are handmade and beautifully crafted the proceeds from each card purchase go to our Sisterhood.

### GOLDEN BOOK CARDS

If you wish to send a Gold card (\$3.00, payable to Schomre Sisterhood) or a Shrubbery Card (\$5.00, payable to Congregation Schomre Israel) please call, Marcia Fishman, at 471.1241 between 6:30 pm - 9:00 pm (no business during Shabbat). Send payments to the synagogue: Attention; Marcia Fishman/Cards. It is easy to do and everyone appreciates receiving a card. They are appropriate for mitzvot, condolences, get well, etc.

*Many thanks to the following members for sponsoring kiddushes:*

*Jane Friedland in celebration of Darren Friedland's 18th Birthday*

*Roberta Grosman in celebration of Len Grosman's 80th Birthday*



## News from The Jewish Social Action Committee...

The Social Action Coalition continues to be involved with supporting families and children at the Morse School in Poughkeepsie. Once a month the school welcomes deliveries of food purchased by the Coalition from the Food Bank of the Hudson Valley. Drivers from the Harding Club put the food in their vehicles, and, at the school, unload the boxes of fresh produce, canned goods, staples, dairy items, and other products. A group of parents, staff from the school and a contingent of volunteers from Beulah Baptist Church set up the food for distribution to families designated by the school social worker and psychologist. Here's one thing that you can do to help - please consider bringing some brown paper bags to the foyer of the Gold Room. The bags will be used for the families to carry home their groceries.

The JSAC also assembled and delivered thirty Thanksgiving baskets for some families at the school. Items in the baskets were from donations or purchased with our funds. Special thanks to our shul, specifically Rabbi Krasner and Cassia Brown for providing the space to assemble the baskets.

If you would like to make a monetary contribution towards the work of this group, please make your check payable to Temple Beth-El (118 S. Grand Ave., Po'k, NY 12603) and in the memo section write Jewish Social Action Coalition. Also, include a note stating that you are contributing to the Jewish Social Action Coalition. Temple Beth-El has been kind enough to hold our funds for us.

Thank you.

Sandy Corwin,

representative of Schomre Israel to the Jewish Social Action Coalition







## *From the Schomre Hadath's 1939 Golden Anniversary Journal*

### *Historical Facts*

**A**S fifty years of devoted service to God are measured off by Congregation Schomre Hadath, it is fitting that this documentary record of events be kept for posterity. The historians regret the inability to locate detailed written records and many interesting facts which have been lost in the memories of those now deceased.

To the best of recollection, half a century back, a small group numbering some twenty five Orthodox Jews assembled one evening at the home of Michael Weiss at 510 Main Street. Here by the flickering light of the oil lamp, the handful of devout men drew and executed a charter and chose Mr. Joseph Eisner, first president of their organization. They took the sacred name Schomre Hadath, "Guardian of the Law". Until the group grew too large for comfortable assembly, they conducted services in the living room of this dwelling.

Then, the premises known as the Haymarket Building at Clinton Square, were taken and the members convened there for several years.

Meanwhile the great exodus of Jews from Europe to America was occurring and Poughkeepsie Jewry was increasing in numbers. Again new quarters were necessary and they were found in the Harris Building located at Main and Liberty Streets.

Now spurred on by the ambition to possess their own house of worship, the property at 50 Noxon Street was purchased and remodeled to conform to the structure of a traditional Orthodox Synagogue. With the naming of Michael Weiss as president, the congregation moved into its new home.

Thirty years passed, years of growth in numbers, years of development, years of increasing prosperity to many families; thirty years during which the congregation continued to minister to the religious, cultural and charitable needs of the Jewish Community.



## *Historical Facts*

(Continued)

The little Noxon Street edifice was the scene of countless bar-mitzvahs weddings and an abundance of joyful occasions, but was proving itself time after time to be entirely too small for the thriving community's needs.

During the World-War period, with the minds of all beset by the bloodshed and dreadful holocaust across the sea, the elders of the synagogue continued to plan for the future. With vision of a new and greater structure for the observance of worship and a local keystone for orthodoxy, plans were formulated for a new House of God. Shortly after Passover in the May days of Spring, 1921, the late Barnett Abramsky headed a committee to seek funds for the realization of their program. But in the midst of their planning, the community suffered a sad loss in the passing of the chairman. Undaunted but with courageous energy, the drive began operation along four fronts; they secured pledges for funds; they sold the Noxon Street property; they purchased land at 16 South Bridge Street; and shortly thereafter awarded the general contract for construction to the firm of Worona and Miller.

The building committee in charge of operations was:

Louis Morowitz	B. Weiner
Samuel Weisman	Samuel Mandel
Morris Effron	

The late DuBois Carpenter, the Architect, graciously donated his services to the Congregation.

Now faced with the need for a place to conduct services until the erection of the new synagogue, the trustees selected the premises at 13 So. Bridge Street. These temporary quarters were located directly across from the lot where the new foundation of their hopes was being constructed. Eastward, they faced each day to ask God's indulgence and beg his blessing; but as they left the house of prayer, they looked westward across the street, proud in spirit, thankful in heart to see God's dwelling taking form.



## Historical Facts

(Continued)

On the morning of April 22, 1923, the Master of Obed Lodge No. 984, F. & A. M. laid the cornerstone in the presence of almost all Poughkeepsie Jewry and prominent non-Jewish civic leaders. Rabbi Stephen Wise, spokesman of the National reformed elements, Rabbi Orlansky, representing the orthodox division and Rabbi Sigmund Israel of the local Vassar Temple complimented the building committee's efforts and prayed for divine blessing for the new house of Schomre Hadath.

At the time of the laying of the cornerstone, the officers of the congregation were:

E. LEVINE	-	-	<i>President</i>
ABRAHAM STEIN	-	-	<i>Vice-President</i>
SAMUEL WEISMAN	-	-	<i>Treasurer</i>
SAMUEL SHULMAN	-	-	<i>Recording Sec.</i>
A. UGHEZ	-	-	<i>Financial Sec.</i>

### DIRECTORS

Louis Morowitz	M. Stein	Samuel Mandel
Nathan Pedolsky	Louis Gellert	Chas. Canter
Morris Effron	Isaac Simon	K. Kaplan
Morris Feigenbaum	Barnett Levine	

On September 15, 1924, the building was officially dedicated. The officers and directors at that time were:

CHAS. EFFRON	-	-	<i>President</i>
BARNETT LEVINE	-	-	<i>Vice-President</i>
MICHAEL GOLENSKY	-	-	<i>Treasurer</i>
SAMUEL SHULMAN	-	-	<i>Recording Sec.</i>
SAMUEL LEVINE	-	-	<i>Financial Sec.</i>

### DIRECTORS

Samuel Mandel	B. Lutsky	Louis Gellert
Jack Siegel	Louis Morowitz	
Abraham Stein	Nathan Krakower	



## *Historical Facts*

(Continued)

Now, with the building's completion, the Ladies Auxiliary of the Synagogue made a presentation of funds for a beautiful altar and Ark. Unceasing has been the efforts of the women's group to help in the upkeep of the structure. They merit the divine blessing and gratitude from all of the congregation for their creative efforts, their unflagging interest and their diligent service. May they and theirs be blessed.

In 1934, the congregation acquired land on LaGrange Avenue in the town of Poughkeepsie and dedicated the new cemetery, a step long in contemplation and finally brought to successful realization.

The synagogue also remained the headquarters of the Hebrew Sheltering and Free Loan Society, an organization devoted to the succor of the luckless Jewish wayfarer who knocks at our gates with increasing frequency in these troublesome times.

The saga of the Congregation Schomre Hadath could only be possible in a Democracy such as the United States, where freedom of worship is foremost among the rights granted its inhabitants; a right enjoyed by all, Jew and Gentile alike. This privilege has been and is all the more appreciated because a majority of the members came from countries where the converse was only too true. As time passes and more and more members are acquired from the ranks of those who were born in this country, they do not lose sight of this thought.

Today, the synagogue displays an ever increasing importance in the orthodox life of Poughkeepsie Jewry, having developed from the embryonic nucleus of 25 worshippers to a membership of 110 families. It is a monument to those now gone whose foresight and labor made it possible; it is a testimonial of those living of the unextinguishable faith in God's Word of the trusting and devout; its open doors are a daily haven of refuge for the soul seeking the Creator; it is a safeguard and stronghold for the beautiful historical orthodox traditions of the sons of Abraham, Isaac and Jacob. May God bless and keep it so; may it cause his countenance to shine upon its members and their progeny to the end that they may persist in their efforts to fulfill not only in name but in truth the pledge of Congregation Schomre Hadath "Guardians of the Law."

## *To Be Continued*

**MANY THANKS TO THOSE WHO  
CONTRIBUTED TO SCHOMRE ISRAEL:**

In memory of his . . .

beloved grandmother, Tillie Chick

beloved sister, Susan

Jeffrey Chick and Meri Yallowitz.

In memory of David and Judy Effron

Sara Effron.

In memory of her beloved brother, Leonard Simon

Edith Greenfield.

In memory of her father, Sol Pollack

Judith Greenman.

In loving memory of...

Edith Blatt

Frieda Horowitz

William Horowitz

William Rosch

Pearl Schreiber

Rabbi Erwin Zimet

Evelyn and Dave Horowitz.

- In memory of...

her beloved parents, Ruth and Benjamin Goldberg

her beloved brother, Dr. Arthur Goldberg

his beloved parents, Esther and Israel Korfman

their dear friend, Toni Farkas

- Mazel tov to...

Sharon and Hal Warren on the birth of their  
grandson

their nephew, Andrew Stein on his acceptance to  
NYU Medical School

- A BIG Thank you to...

Rabbi Krasner for singing in Yiddush Club all the  
songs we remember growing up and to all members of  
the Yiddush Club for making it a success!

Dr. Martin Korfman.

In memory of his beloved mother, Frances Krakower

Thomas and Melissa Krakower.

In memory of her dear friend, Essie Schiller

Batya Lewton.

In memory of her husband, Sidney Osofsky

Dorothy Osofsky.

- In memory of her dear friend, Ida Kronberg
- In appreciation for the wonderful Chanukah dinner prepared by our Sisterhood  
Rose and Brion Shapiro.

In memory of his beloved father, Carl Silber

David and Martha Silber.

In memory of his father, Moses Stavisky

Arnold and Galina Stavisky.

In memory of Ida Kronberg

Phyllis Sturm

Linda Colwell.

In memory of her husband, Fred Tlumak

Anastasia Tlumak.

In appreciation of Rabbi Shlomo Kasner and Rose  
Shapiro

Susan Winer.

Just because...

Helene and Larry Price.

We received a note...

*Dr. Michael and Keren Ritz want to deeply thank everyone for their care and support. Receiving all of your Gold Cards throughout this past summer brought us such comfort. Wishing you all good health and happiness!*

**GOLDEN BOOK CARDS WERE SENT TO:**

Sandy & Lee Corwin - Mazel Tov on becoming the proud grandparents of a new granddaughter  
Debby & David Sullum

Sharon & Hal Warren - Mazel Tov on becoming the proud grandparents of a new grandson  
Debby & David Sullum



**GOLDEN BOOK CARDS** continued:

Cassia & Steven Brown - Mazel Tov on your grandson's Bar Mitzvah

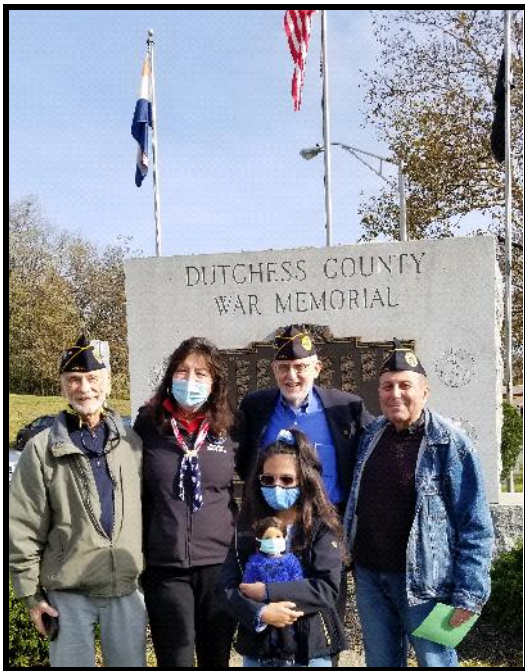
The Congregation of Schomre Israel,  
 Rabbi Shlomo Krasner & Sisterhood  
 Hinda & Irv Baum  
 Rabbi Eliezer & Lucy Langer  
 Marcia Fishman  
 Ros Fox  
 Linda Skolnik  
 Roberta & Len Grosman  
 Sharon & Hal Warren  
 Jane Friedland  
 Barbara & Irwin Lifshy  
 Natalie & Ron Markowitz  
 Sandy & Lee Corwin  
 Myra Stoner  
 Evelyn & David Horowitz  
 Barry & Del Kricheff  
 Holly Hummel.

Keren & Michael Ritz - Mazel Tov on Laila's Bas Mitzvah

Debby & David Sullum.

Natalie & Ron Markowitz - Wishing them a Happy Anniversary

Marcia & Jeff Fishman.

**JWV Post 625**

Marty Korfman, Senator Sue Serino,  
 Martin Hochhauser, Ralph Schwartz  
 and Annaliese

Roberta & Len Grosman - Wishing them a Happy Anniversary

Marcia Fishman  
 Ellie & Marty Korfman.

Alex Farkas - In memory of his wife, Toni  
 Ellie & Marty Korfman.

Ros Fox - In memory of Stanley Fox  
 Evelyn & David Horowitz.

**SHRUBBERY CARDS WERE SENT TO:**

Mr. Steven Licker & Family - In memory of his mother Sandra

Phyllis & Sherman Smith.

Roberta & Len Grosman - Wishing them a Happy Anniversary

Evelyn & David Horowitz.

**Veterans Day 2021**

Chief of Staff Martin Hochhauser places a stone  
 on the Memorial

**Yahrzeits for January 2022**

- 03 Edith Blatt
- 04 William Feureisen
- 05 Helene Ben Ezra  
Sylvia Blatt
- 07 David Krakower
- 10 Morris Lubowsky
- 11 Leo Caston
- 13 Lillie Levine
- 14 Arthur Mendel  
William Rosch
- 15 Bracha Nussbaum
- 18 Celia Danto  
Florence Levy
- 19 Reyna Wachs
- 22 Benjamin Chick  
Ruth Goldberg  
William Horowitz
- 25 Yaakov Mallott  
Jake Nussbaum
- 26 Ivan Miller
- 30 Harry Berman
- 31 Frieda Horowitz

**Yahrzeits for February 2022**

- 01 Morris May
- 03 Stuart Fox
- 07 Frieda Koenig
- 08 Ann Chick
- 10 Murray Gamberg
- 13 Abraham Krakower
- 16 Pearl Schreiberman
- 21 Walter Hering
- 22 Millie Davis  
Gladys Schechter
- 23 Sophie Levine
- 24 Fruma Fox
- 25 David Brown
- 26 Nathan Kaplan
- 27 Sidney Berkowitz  
Lea Kaplan

**CONDOLENCES**

Our sincere condolences  
are extended to the family and friends of  
Ida Kronberg  
on her passing.

**PLEASE INFORM THE RABBI**

Congregants are urged to call Rabbi Krasner (845.454.2890) if you hear, Heaven forbid, of any member who is ill. It is a great Mitzvah to visit the sick and very often we just don't get to hear of a member's indisposition. Your help in this endeavor is much appreciated.

