

Mishpachah Members' Monthly

The Newsletter of Bet Mishpachah, Founded in 1975
by Members of the Washington, DC,
Gay & Lesbian Community
www.betmish.org

Rabbi's Message

by Rabbi Jake Singer-Beilin



Sometimes, summer in DC can feel a little bit sleepy. With a rise in temperature and humidity, things wind down after the 4th of July. However, there are so many ways to explore Jewish culture and

history in our area over the summer. Here are some top ideas if you're looking for something Jewish to do (other than Bet Mishpachah's inspiring Shabbat services).

1) Enjoy a walking tour with Capital Jewish Museum entitled "Monuments and Memory" - August 22nd at 6:00 pm. Explore the connection between DC's monuments and collective memory. DC is a national stage for events, but is also a city with nearly 700,000 residents who call this place home (and is also experienced by hundreds of thousands of commuters, visiting tourists, and day-trippers). Looking at the city with the perspective of the Jewish value *Zachor* (memory) reminds us that here in our capital city, our landscape holds the memories of an entire nation. The past continues to live within us, and we have the responsibility to carry each other's stories forward. In this tour we will stop at many monuments and memorials and reflect on our collective memory. Event information is at this address: <https://capitaljewishmuseum.org/event/walking-tour-monuments-and-memory-5/>

2) Love Baseball? Jewish Community Day at Nationals Park is BACK! The Nationals and The Jewish Federation of Greater Washington invite members of local Jewish organizations, synagogues, and all of Jewish Greater Washington to join us as the Washington Nationals take on the Cincinnati Reds on Sunday, August 28th at 1:35 pm. \$5 from every ticket sold will be donated to benefit The Jewish Federation of Greater Washington, supporting their work to meet critical needs locally and around the world. <https://www.mlb.com/nationals/tickets/specials/jewish-community-day>

3) Hungry and looking for a plant-based meal? PLNT Burger (usually found inside of Whole Foods) just received the *Tav HaYosher* certification. The *Tav HaYosher* Ethical Seal is a certification given by the organization *Uri L'Tzedek* to kosher restaurants and caterers that ensure safe and just working conditions for their employees. Similar to the role of a traditional kosher certification, the *Tav HaYosher* Ethical Seal certifies

that a kosher establishment adheres to Torah ethics in its treatment of employees. In order to receive this certification, restaurants must agree to fair pay, fair time, and a safe work environment. <https://utzedek.org/tav-hayosher/>

4) Get out of town and visit the Jewish Museum of Maryland in Baltimore. The current exhibit is *Blacklist: The Hollywood Red Scare*, a multi-sensory exhibit that explores the intersection of politics, art, economics, and social dynamics that impacted our First Amendment rights of speech, religion, and assembly during Hollywood's "red scare." Through personal narratives of those who were blacklisted, members of House Un-American Activities Committee, and film executives of the period, *Blacklist* examines the shifting definition of what it meant and means to be a patriotic American. *Blacklist* takes on new relevance today. As free speech, journalism, and freedom of assembly resurface as rights in need of protection, *Blacklist* provides a look back at an era in which artistic expression, and speech were threatened. Everything you need to know can be found at this link: <https://jewishmuseummd.org/>

5) Do you know about the National Museum of American Jewish Military History in the DuPont Circle neighborhood? The museum is open Monday through Friday 9:00 am -5:00 pm, Sundays by appointment, and admission is free. It documents and preserves the contributions of Jewish Americans to the peace and freedom of the United States, educates the public concerning the courage, heroism and sacrifices made by Jewish Americans who served in the armed forces, and works to combat anti-Semitism. Check the website and plan your visit: <https://nmajmh.org/>

6) Beat the heat and take in a movie in the Edlavitch DCJCC's Cafritz Hall. Upcoming films include "Greener Pastures," "Shalom Putti," "The Levys of Monticello," and Valiant Hearts." Schedule information is at this address: <https://www.jxjdc.org/yearround/>

7) Looking ahead to September, I'm particularly excited about the movie "Bros." From "The Forward:" Billy Eichner, best known as the overly energetic, in-your-face host of "Billy on the Street," steps into character as a lead in this film, billed by its studio as "the first romantic comedy from a major studio about two gay men maybe, possibly, probably stumbling towards love." The movie, which is produced by Judd Apatow, has an all-LGBTQ principal cast, including for heterosexual roles. You can watch the trailer here: <https://www.brosthemovie.com/videos/>

Have a wonderful summer!

Twilight People

As the sun sinks and colors of the day turn,
we offer a blessing for the twilight,
for twilight is neither day nor night,
but in-between.

We are all twilight people.
We can never be fully labeled or defined.

We are many identities and loves, many genders and none.
We are in between roles, at the intersection of histories,
or between place and place.
We are crisscrossed paths of memory and destination,
streaks of light swirled together.
We are neither day nor night.
We are both, neither, and all.

May the sacred in-between of this evening suspend our certainties,
soften our judgments, and widen our vision.
May this in-between light illuminate our way to the G-d who transcends all
categories and definitions.
May the in-between people who have come to pray be lifted up into this twilight.

We cannot always define; we can always say a blessing.

Blessed are You, G-d of all, who brings on the twilight.

Rabbi Reuben Zellman
Shavat Va Yinafash, page 51



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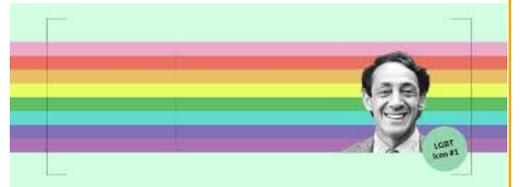
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Our community has been profoundly shaken by the Supreme Court's striking down *Roe v. Wade*, which for nearly 50 years has allowed legal and safe access to abortions for people throughout the country. This misconceived and heartless ruling ignores Jewish law and is a threat to the very idea of freedom. One Supreme Court member (we decline to call him Justice) has already suggested that the Court's decision today can allow for the overruling of other landmark cases preserving the right to privacy, such as *Obergefell v. Hodges* which recognizes the right of same-sex couples to marry. As Washington, DC's only LGBTQ+ synagogue, we stand firmly against this dangerous development and will continue to stand with our community in defending and fighting for everyone impacted by this decision.

Seeking Nominations for Bet Mishpachah Annual Service Awards

Nominations are now being accepted for our two annual service awards to be presented at the Member Volunteer Recognition on *Erev Shabbat* Friday, September 9th. Please submit your nominees along with a brief description of their accomplishments to Bruce Horowitz at CongregationalAffairsDirector@BetMish.org.



The Dace Stone Volunteer of the Year Award, named for congregant Dace Stone, z"l, a distinguished social worker and LGBT and AIDS activist, recognizes a congregational member who has made outstanding contributions to the Bet Mishpachah community. Devra Floyd was our 2021 recipient.

The Harvey Milk Chesed Award, named for LGBT activist and openly gay San Francisco City Council member assassinated in 1978, recognizes an individual, member or nonmember, who has made outstanding contributions to the wider LGBT and Jewish communities of which Bet Mishpachah is a part. James Radack was our 2021 recipient.

We look forward to selecting our 2022 candidates for these prestigious awards in our community!

A Drash for Parashat Korach, June, 2011

by Eva Freund

Sometimes I wonder if life imitates the Torah, or if the Torah imitates life, because I find that they are both full of contradictions and conflict. Tonight, Moses is the leading character in the Biblical conflict. Being chosen and favored by God, he is both the symbol and the substance of authority. And for the most part, he is respected by the people whom he has led out of Egypt. He is leader of the Hebrews because he led a successful rebellion against Pharaoh, the supreme political authority figure in Egypt. For the Hebrews, Moses represent the virtue of resistance against arbitrary power and domination. For the Pharaoh, Moses may represent a terrorist and a threat.

Yet in the eyes of Korach, the anti-hero of this week's Torah portion, Moses has become the willful and arbitrary leader, while Korach sees himself as the idealistic rebel challenging the status quo and the chain of command. In fact, his opening lines are: "You have gone too far! All of the people are holy...Why do you raise yourself above God's congregation?"

In this episode, Korach along with several hundred of his followers, confronts Moses and demands he and Aaron step down - that Moses resign from his position as leader of the Hebrew tribes. This would have been the perfect opportunity for Moses to get out from under the continuous griping and whining of the people who never seemed to have enough food, water, or anything else for that matter. Even if he wants to resign, Moses is in a quandary. For, how can he resign when he neither has placed himself in that position nor has he been elected to office. Rather he has been anointed by G-d. So here he is - leader of the Hebrews, with no end in sight.

Moses has no other choice but to defend his position against this public defiance, and so Moses calls upon G-d to bring swift and harsh punishment to those who had advocated rebellion. G-d responds by causing the rebel leadership, their followers and all of their families to be consumed by fire and crevices that open in the earth. Those who previously supported Moses against Korach are now outraged that Moses has killed his own people to maintain his position of authority.

To ensure that there are no further attempts at rebellion, G-d sends a plague that Moses stops by directing Aaron to intercede. G-d then causes the staff belonging to Aaron to put forth a flower. This is taken as a sign that the grumbings of the rebellious should end. For those of us living in a world that is full of rebellions, insurrections, and thousands of dislocated people, it is hard to get excited about Korach. However, there were those who did get excited.

The *midrashic* rabbis-those whose stories attempt to bring out the deeper or ethical meaning of the Torah text, paint a picture of Moses as the antithesis of authoritarian or tyrannical. To show that Moses is really looking out for the welfare of the masses they paint him as a true populist, responsible and fair. One might say that the *Midrash* paints a picture of a more holy Moses than does the Torah. In the *Midrash*, Korach is described as avaricious and scheming and it is no wonder that G-d picks Moses over Korach. The Rabbis have used the *Midrash* to essentially change the sacred Torah text and reframe the nature of the conflict from one about authority to one about values.

Although the Rabbis agree with Korach that "all the people are holy and although they sympathize with those who have less power they come to a conclusion that justifies the Torah's outcome." They decide that the transgression must have been caused by the unethical personal character of Korach. Not content with the face-value narrative of the Torah, the Rabbis invent two new opponents, a different kind of dramatic conflict and thus a new ethical teaching.

In the Torah, the fight is over authority; while in the *Midrash* the fight is over moral integrity. This teaching is a powerful one for our LGBTQ community. What does this teaching mean to us? Many of us frame our issues as a struggle for equal access to power and institutions. Can we get married? Can we be open and remain in the military? Can we earn a day's wages and live without discrimination and harassment? Can we adopt children? Can we access the more than 1100 Federal benefits we are now denied?

These are important questions. But the question is deeper - do we want equal rights just for us and ours or do we want equal rights for everyone? Do we really mean it when we say that everyone has a spark of holiness or do we really want to replace one privileged class with another? Does everyone include the less socially acceptable members of our community-the transvestites, the drag queens and kings, the leather people, and the stereotypical dykes and queens? Does everyone include the youth of our community who live on the street because they cannot live at home? Does everyone include our queer prostitutes and our queer felons? And in the broader world-what would it mean if we could believe that every single person has a spark of holiness - including those in this country who vote against us for political reasons or hate us for religious reasons?

If the message emphasizing ethical leadership and universal holiness is profound for our community, its methodology is even more profound. The *Midrash* provides a ready response to our reading of the Torah. We can read the Torah as it stands, or we can read it; and, then provide a creative interpretation just as the Rabbis did when they decided that the struggle between Moses and Korach was one of ethics rather than one of power.

We, and all those without voices, have an opportunity to enter the mythos and thus change it. We are not rewriting history, but rather we are amending it by interpreting our truth. For in the words of the feminist theorist Monique Wittig: "There was a time when you were not a slave, remember that. You walked alone, full of laughter...You say there are not words to describe this time, you say it does not exist. But remember. Make an effort to remember. Or, failing that, inventing." (Les Guerilleres, trans, and ed. David Le Vay [Urbana-Champaign: University of Illinois Press, 2007],89).

If the idea of inventing or amending makes you uncomfortable, then just think of it as adding back in what should have been there to begin with. As Korach proclaimed "we are all holy." On this Shabbat eve, it is the right time for each of us to take our place in God's congregation with pride.

The World of Israeli Dance

By Nathaniel Deutsch



In May, I attended a weekend Israeli dance workshop – in Cancún, Mexico. Of the 175 attendees, about half were Latin American Jews, mainly from Mexico, Argentina, Brazil and Uruguay, with the balance of the participants from the U.S., U.K., Hungary, and as far away as Australia. What we all had in common was a passion for Israeli dance.

Many of us of a certain age are familiar with a few dances such as “*Mayim Mayim*” (“Water! Water!”), the classic dance of the 1950’s (which I learned at our summer bungalow colony), and of course, the *Hora*, which is often done (mostly incorrectly) at *bar/bat mitzvas* and weddings. When I learned “*Mayim Mayim*” as a child, I had no idea it was just the tip of the iceberg. There is a whole world (literally and figuratively) beyond that, of Israeli dance!

I discovered this world when I went to Jewish summer camp in my teens, where Israeli dance was a big part of the cultural curriculum. I got hooked. When I got to college at the University of Rochester in upstate New York, I was delighted to discover there was a regular weekly session right on campus, as there was during my law school years at George Washington University. (It was at the GWU sessions that I met Bet Mishpachah members, and the rest, as they say, is history.)

In the flush of enthusiasm as Jews began to settle in Palestine and the intentional desire by the *chalutzim* (pioneers) to create a new Israeli culture, people had the notion to create Israeli folk dances. The first choreographed dance was “*Hora Agadati*,” created as a performance piece in 1924 by ballet dancer, choreographer, impresario and filmmaker Baruch Agadati z”l (1895-1976), a Moldovan immigrant. Agadati (who never married and is believed to have been Gay) also created the annual Purim carnival in Tel Aviv. “*Hora Agadati*” is still popular today.

Following Agadati’s lead, choreographers began creating other dances. Israeli dance grew by leaps and bounds after the establishment of the State of Israel. By the time of the founding in 1948, there were already about 80 individual choreographed dances. In the 1950’s as the Israeli music industry developed and a characteristic Israeli culture arose, 140 more were created, with the numbers rising steadily to an astounding 2,262 dances created from 2000 to 2009 alone.

Gay dancer, choreographer and impresario Yonatan Karmon z”l (1931-2020) created the first regular dance festival, Karmiel, still held in and around the Galilee town of Karmiel every summer (www.karmiefestival.co.il/en/). It remains the world’s largest Israeli dance event, with 80 performances and up to 250,000 attendees. He also created the first well-known performing company, the Karmon Israeli Singers and Dancers, which performed all over the world and released many albums of Israeli songs from the 1950’s through the 1970’s, popularizing Israeli dance and spurring interest around the world.

Today, annual dance festivals and performances are held in many cities, including our own Israeli Dance Festival DC in the spring (www.israelidancefestivaldc.com/), a joyous celebration which features performances both by school groups and adult troupes.

In Israeli dance, each song has a unique fixed choreography, set to a recorded song, with or without lyrics. Dances have a lexicon of often-used steps, combined and choreographed in endless combinations. Today, there are in excess of 5,000 individual Israeli dances. Israeli dance incorporates the diverse influences of the Diaspora, influenced most directly by Eastern European folk dance (the *Hora* itself is Romanian), ballet, Greek, Yemenite, Arab, and Chasidic folk dance styles and steps, blended together in a magnificent *mélange* of styles. Today, dances are also influenced by pop, hip-hop, disco, and ballroom dance.

Dances can be slow and graceful, or fast and athletic. Dances can be done in circles, in lines, or as partner dances. These days, videos of all the dances may be found on various web sites or on YouTube (e.g., find “*Mayim Mayim*” at www.youtube.com/watch?v=YYEk0qalvsU taught by one of today’s leading Israeli choreographers/teachers, Gadi Bitton).

Originally called “Israeli folk dance” in the United States and still referred to as *Rikuday Am* (“folk dances”) in Israel, today in the Diaspora the “folk” is usually dropped and it’s referred to as just “Israeli dance.” Regular dance and teaching sessions are held in scores of cities in the U.S., from Anchorage to Atlanta, Santa Barbara to Sarasota, and Brooklyn to Brookline, plus dozens more in Israel, Europe, the Americas, Australia and around the world. There are at least five regular weekly sessions right here in the DMV, including sessions specifically targeted for beginners. For a listing of regular sessions in the U.S. and around the world, go to www.israelidances.com. When I travel, I try to drop in on sessions in whatever city I am in, and I always find like-minded, welcoming people.

The site also has a list of “dance camps,” or workshops, usually held over a long weekend, at locations all around the world, such as the one I went to in Cancún. Originally held mainly at rented-out summer camps (hence the name), now they are as often as not held in hotels or universities. At these events, choreographers have teaching sessions during the day, with dance parties each evening. There were regular camps in the DMV in the 1980’s and 1990’s, and now, for the first time in a number of years, one is planned for January 2023 in Rockville, MD (www.ohevetozvetproductions.com/machol-maryland).

Not only is Israeli dance great physical exercise, but it’s great exercise for the mind as well, to learn and (try to) remember steps to hundreds of dances. I also love the fact that it’s a Jewish social environment, welcoming of diversity, and I get to keep up to date with the latest music produced by Israel’s thriving music scene. So what are you waiting for? Come on out and dance!

Thank you for your generosity

May Donations

We appreciate the generosity of our members and friends, and recognize them for their support.

Operating Fund

Mindy Gasthalter, in honor of Nathaniel Deutsch's 70th birthday

Rachel Hamberger
JonRobert Johnson
Chris Miller
Charles Stewart

Mark Goldfarb Memorial Fund

Devra Floyd
Judy Retchin and Elyse Wander, in honor of Jocelyn Kaplan's special birthday

Ritual Objects Fund

Adam Polansky-Shapiro (non-member)

Membership Renewal is off to a great start

Membership renewal season has arrived! Thank you to all who have already renewed their membership for 2022-23. This year, our renewal forms were entirely electronic. If you have not received an email with your form, please let us know as soon as possible.

One of the greatest benefits of membership is belonging to our diverse and welcoming Bet Mishpachah family. You'll continue to be a part of the only LGBTQ+ synagogue in Washington, D.C., with access to our Friday night and Saturday morning services. You will continue to receive at no additional cost tickets to the High Holy Days, either in-person or virtually. Our educational programs and full range of activities will grow your mind as well as your spirit.

Your renewal is critical in ensuring our future and helping us create a legacy for many generations to come. We have taken a few giant action steps toward reaching our Goals: developed robust service leader training, continued virtual access to religious services via Zoom, thus making available our services for members near and far, hired our first Executive Director, revamped our web site and bolstered our social media exposure, and ramped up our presence in the metropolitan area by partnering with other Jewish organization as we strive to fortify our goal as the "Go-To LGBTQ+ synagogue."

Toda Raba,
Deborah Hyman, Membership Director

Bet Mishpachah Committee Highlights

By Joel Wind

Every month we will present two committees. The descriptions are brief and to the point and indicate how to contact the committee chair. This month we present the Religious Affairs and Shabbat Oneg & Kiddush Luncheon Committees

Religious Affairs Committee

The Religious Affairs Committee addresses issues pertaining to religious policy and practice and the spiritual direction of the synagogue. It recruits and trains lay service leaders, plans services for *Shabbat* and Holidays, and innovates new service formats such as *Mizmor* Shabbat and Learner Services. To become involved in the Religious Affairs Committee, please contact Rachel Wolkowitz at religiousaffairsdirector@betmish.org.



Shabbat Oneg & Kiddush Luncheon Committee

It's a running joke that we pray and then we eat. To this end we join together after *Erev* Shabbat service

Friday night for an *Oneg* Shabbat, and again on Saturday morning after the Shabbat service for a *Kiddush* lunch. These events bring congregants together in a social atmosphere and enhance the *Shabbat* experience. To sponsor a Friday night *Oneg* or a Saturday morning *Kiddush* Luncheon, or to become the chair of this committee, please contact oneg@betmish.org. Or you can sign up in honor of something special or in memory of someone special at: <https://www.signupgenius.com/go/805094bafac28a3fc1-erev>

Next month we present the Social Activities and Social Action/Social Justice Committees.

The High Holy Days are Coming! The High Holy Days are Coming!

Rosh Ha-Shana begins Sunday evening,
September 25th.

Watch for some preliminary plans in the next issue of Mishpachah Members' Monthly!
Want to be part of the planning? Ideas on how we can improve this year? Our committee has already begun to meet but we can use your input. Send us an email at HHD@betmish.org.

Celebrate!

July Birthdays

Joel Berelson
 Jeffrey Berns
 Sandor Bernstein
 Patricia Carlton
 Belinda Cross
 Ruth Eisenberg
 Glenn Garelik
 Deb Hyman
 Kenneth Kennedy
 Denise Leish
 Ellen Levy
 Jon Monger
 Robert Saks
 Neal Strauss
 Theodore Xakellis
 Craig Ziskin
 Evan Zukerman

Thank you to our July Service Leaders

Friday, July 1: Rabbi Jake Singer-Beilin
 Friday, July 8: Paula Morris and Robyn Helzner
 Saturday, July 9: Rabbi Jake Singer-Beilin
 Friday, July 15: Scott Reiter
 Friday, July 22: Rachel Hamberger and Vinny Prell
 Saturday, July 23: TBD
 Friday, July 29: Allan Armus



Thank You to Our June Service Leaders

Friday, June 3: Rabbi Jake Singer-Beilin
 Friday, June 10: Rabbi Jake Singer-Beilin
 Saturday, June 11: Rabbi Jake Singer-Beilin
 Friday, June 17: Paula Morris
 Friday, June 24: Louis Blank and Rachel Wolkowitz
 Saturday, June 25: Marc Bernstein and Jeff Burka



July Anniversaries

Patricia Carlton and Margaret Detwiler
 Sarajane Garten and Catherine Tarabochia
 Richard Gondelman and Frank Marino
 Deb Hyman and Paula Morris
 Judith Retchin and Elyse Wander
 Carl Spatz and Thomas Hesselbrock

Our Holocaust Torah is out for repair during the summer. Don't worry—we'll have it back before the High Holy Days for all of us to enjoy once again. This is a special Torah loaned to us from the Torah Memorial Scrolls Trust, saved from the Nazis from the Czech Republic.



Jewish Community Relations Council

by Stuart Sotsky

As the representative for Bet Mishpachah, I recently attended the Annual Meeting of the Jewish Community Relations Council of which we have been a member since 1988. The leadership reported on the extensive accomplishments of the Council this past year in coordination with the Jewish Federation through direct funded action and political efforts.

These efforts included combating antisemitism, ensuring the safety of community institutions, crisis support services during the pandemic and conflict in the Ukraine, and strengthening support for the people of Israel. The Council has also protected Jewish students in school by protesting offensive Holocaust simulations and advocating for culturally responsive education on race and religion as well as inclusive religious holiday scheduling. Congressman Jamie Raskin of Maryland and Speaker of the Virginia House of Delegates Eileen Filler-Corn attended the meeting to address the Council and present recommendations to the outgoing President, Dr. Ron Paul. The newly elected Council President, Thorn Pozen, is the first D.C. President in many years who included LGBTQ rights and issues in his incoming agenda. I introduced myself and he seemed eager to work with Bet Mishpachah on issues relevant to our community.

Subsequently, the Council issued a strong public statement condemning the Supreme Court decision overturning *Roe v. Wade* including on grounds of religious freedom: "The *Dobbs* ruling constitutes a double infringement on the rights of American Jews. Even under its strictest, most traditional interpretation, Jewish law mandates the termination of a pregnancy in certain circumstances involving the life or health of the mother. While we respect other religions' belief that life begins at conception, Jewish law has no such dictate. Accordingly, a ruling holding that a fetus is a person effectively elevates one religious viewpoint over others and infringes upon Jewish pregnant individuals' right to follow the tenets of their faith."

The JCRC has recently included announcements of Pride events and the Rainbow Seder to their member organizations. If you are aware of Bet Mishpachah activities and programs that you would like brought to the attention of the wider Jewish community through the JCRC, please contact me.

Bet Mishpachah Yizkor Booklet for 5783

In Jewish tradition, when we write the name of someone we love or respect who has died, we append the Hebrew letters *zayin* and *lamed* after their name. This stands for *zichrono l'vracha*, "may they be remembered as a blessing." It means that when we call them to mind, we should remember the good that they did in their lives and keep it alive through our own actions. What we do and how we behave is a reflection of our parents', teachers', and other loved ones' influence on our own lives. We keep our memories of them alive, not just by a passive recollection, but by doing something — a *mitzva* — and associating their names with our actions.

One way to do this is by making a donation to the congregation in their memory and having their names published in Bet Mishpachah's annual *Yizkor* booklet. This booklet is used on *Yom Kippur* and other holy days when *Yizkor* is observed. This is **not the same as observing a Yartzeit**, the anniversary of a death. Sub-

mitting names for *Yartzeit* announcements will **not** result in the names being published in the *Yizkor* booklet. **You must take the active step to perform the *mitzva* by making a donation to publish their names in the *Yizkor* book.**

We suggest a donation from everyone of at least \$18 (*chai* = life) per name. But what you give is up to you. All donations are greatly appreciated.

**Names and donations should be mailed to:
Bet Mishpachah - Yizkor, c/o Armus
4309 11th Street North
Arlington, VA 22201-4748**

Do not send your list and donation to the congregation's post office box or include it with your dues. This will only delay the process and increase the chance of errors. Listings must be **received by Friday, September 12, 2022.**

*******A.** Please print clearly using block letters. Names will be listed alphabetically. *****

First Name	Last Name	First Name	Last Name
1.		6.	
2.		7.	
3.		8.	
4.		9.	
5.		10.	

B. Please list in the section below names and relationships of those who have died during 5782 (since last *Rosh ha-Shana*). These names will be read aloud during the *Yizkor* service on *Yom Kippur*.

First Name	Last Name	Relationship	Donor First Name	Donor Last Name
Example: Arthur	Einberg	Father of	Morris	Einberg
1.				
2.				
3.				

I am making a donation of \$ _____, in memory of the above. May their names be remembered as a blessing.

Name of Donor (please print) _____

EMAIL Address _____

Street Address _____ City, State _____ Zip Code _____

Payment can be made through our website, with PayPal Giving, send a check or contact: treasurer@betmish.org

Member Yartzeits

Announced Friday, July 1 (Yartzeits observed July 1 – 7; 2-8 Tamuz)

Zelda Gordon, Aunt of Maxine Klane	July 1
Alessandro Nobile, Nephew of Catherine Tarabochia	July 1
George Singer, Uncle of Michael Singer	July 1
James Berns, Grandfather of Jeffrey Berns	July 2 (3 Tamuz)
Evelyn Rheingold, Grandmother of Mindy Gasthalter	July 3
Jan Berns, Uncle of Jeffrey Berns	July 3
Israel Pomper, Paternal Grandfather of Joseph Pomper	July 3 (4 Tamuz)
Jack Kahn, Grandfather of Jeffrey Kahn	July 4 (4 Tamuz)
Herman Kropf, Father of Barry Kropf	July 4
Ricardo Alcaraz, ex-Brother-in-law of Judy Barlas	July 6 (5 Tamuz)
Morton Retchin, Father of Judith Retchin	July 6
Lillian Dembo, Grandmother of Jocelyn Kaplan	July 7
Leon Deutsch, Father of Nathaniel Deutsch	July 7 (6 Tamuz)
Anna Reich Lifshitz, Grandmother of Diane Liff	July 7
Morrie Ringelheim, Brother-in-law of Georgia Korn	July 7

Announced Friday and Saturday, July 8 & 9 (Yartzeits observed July 8 – 14; 9-15 Tamuz)

William Lifshitz, Grandfather of Diane Liff	July 8
Harold Leftwich, Friend of Beth Cohen	July 9
Robert Marcus, Grandfather of Susan Silber	July 9
Daniel Morales, Friend of Alicia Saffer	July 9
Eleanor Berelson, Grandmother of Joel Berelson	July 10
Jeffrey Bernstein, Friend/neighbor of Larry Neff	July 10
Morris Rosetsky, Grandfather of Judy Barlas	July 10
Max Morris, Grandfather of Ronni Karambelas and Paula Morris	July 11
Sylvia Deutsch, Mother of Nathaniel Deutsch	July 11 (11 Tamuz)
Ben Snaider, Uncle of Warren Snaider	July 12
Philip N. Woldman, Father of Murray Woldman	July 12 (12 Tamuz)
Elizabeth Graefe Gossett, Mother of Patrick Gossett and Mother-in-law of Howard Menaker	July 14 (13 Tamuz)
W James Roddie, Uncle of Reginald McBee	July 14 (13 Tamuz)
Dorothy Uchin, Grandmother of Marisa Uchin	July 14

Announced Friday July 15 (Yartzeits observed July 15-21; 16-22 Tamuz)

Roy Lebowitz, Father of Dena Lebowitz	July 15
Shirley Nigberg, Aunt of Jocelyn Kaplan	July 15
Ana Besa Selbin, Grandmother of Denise Leish	July 15
David Nissenbaum, Father of Beverly Nissenbaum	July 15
Sandy Gordon, Cousin of Warren Snaider	July 15
Thelma Adams, Aunt of Patricia Carlton	July 16
James Alan Graf, former Partner of Thomas Sachs	July 16
Lee Dannick, Uncle of Marlene Cohen	July 17
Monroe Fabian, Friend of Larry Neff	July 18
Sam Sharp, Grandfather of Murray Woldman	July 18 (16 Tamuz)
Joan Berelson, Aunt of Joel Berelson	July 19
Judy Himpler, Dear Friend of Ruth Potts	July 19
Lorna Kasarsky, Mother of Andi Kasarsky	July 19
Martha Spatz Cohen, Aunt of Carl Spatz	July 19

Member Yartzeits—continued**Announced Friday July 15 (Yartzeits observed July 15-21; 16-22 Tamuz)**

Sheba Scher, Aunt of Ruth Potts	July 20
Bernice Hyman, Mother of Deb Hyman	July 21
Marjorie Lewis, Mother of Barbara Lewis	July 21

Announced Friday and Saturday, July 22 & 23 (Yartzeits observed July 22 – 28; 23 – 29 Tamuz)

Mac Gottfried, Great uncle of Joel Berelson	July 22
Consuelo Sides, Mother of LySandra Brady	July 22
Marilyn Simms, Sister of LySandra Brady	July 22
Bessie Montgomery Prather, Mother of Marcel	July 23
Belle Bergman, Aunt of Georgia Korn	July 23
Leonard I. Frank, Father of Steven Frank	July 23
Grace Milgram, Mother of Betty Milgram	July 23 (20 Tamuz)
Gloria Marcus Silber, Mother of Susan Silber	July 23
Emile Bocian, Grand Uncle of Jocelyn Kaplan	July 24
Eleanor Schwarz, Mother of David Schwarz	July 25
Lee Desjardins, foster Grandmother of Catherine Tarabochia	July 26
Walter Winslow Hollis, Father-in-law of Mark Agrast	July 27
Eva Schindler-Rainman, Friend of Eva Freund and Elke Martin	July 27
Joseph Lev, Grandfather of Larry Neff	July 27
Gertrude Stein, Historical Figure	July 27
Lila Lerner, Aunt of Deborah Kramer	July 28
Robert Marcus, Grandfather of Susan Silber	July 28
Daniel Morales, Friend of Alicia Saffer	July 28

Announced Friday, July 29 (Yartzeits observed July 29 – August 4; 1 – 7 Av)

Eleanor Berelson, Grandmother of Joel Berelson	July 29
Jeffrey Bernstein, Friend/neighbor of Larry Neff	July 29
Morris Rosetsky, Grandfather of Judy Barlas	July 29
Shirley Sklar Umansky, Grandmother of Morris Umansky	July 30
Leo Umansky, Father of Morris Umansky	July 30
David Lax, Uncle of Stuart Sotsky	July 30
Leon Gasthalter, Father of Mindy Gasthalter	July 31
Eva Kaplan, Grandmother of Jocelyn Kaplan	July 31
John Scott, Nephew of Barbara Goldberg and LySandra Brady	July 31
Erica Nash, Winner of 2007 Harvey Milk Chesed Award	August 1
Ronald B. Balin, Friend of Eva Freund	August 2
Richard Horovitz, beloved Friend of Stuart Sotsky	August 2
Robin Aleo, Niece of Steven Weinberg	August 2
Edith Schwinder Umansky, Aunt of Morris Umansky	August 4

Shabbat Services

Bet Mishpachah will continue to stream *Shabbat* services virtually by Zoom, as well as meet in person in the Kay Community Hall of the EDCJCC. Please check our website for details. The Zoom meeting number will be in our weekly electronic newsletter, "This Week and Beyond."

Bet Mishpachah holds *Shabbat* services every **Friday at 8:00 pm and on the second and fourth Saturday of every month at 10:00 am**. Saturday morning services include a short Torah reading, a lively Torah discussion (in lieu of a sermon). Our regular Friday night *Oneg* and Saturday *Kiddush* has resumed. If you would like to be a sponsor, please sign up at: <https://www.signupgenius.com/go/805094BAFAC28A3FC1-erev>.

Sign Language interpretation for Shabbat services is available by sending an email request to sign@betmish.org with a minimum of two weeks notice.

Any changes to our regular Shabbat service schedule (e.g., due to inclement weather) will be posted on our website (www.betmish.org) and will be included in our weekly email broadcast

To Schedule a Bet Mishpachah Event, email the date, and number of expected attendees to administrator@betmish.org

Bet Mishpachah's Affiliations

Bet Mishpachah is a member of the:

- * World Congress of GLBT Jews: *Keshet Ga'avah*
- * Jewish Community Council of Greater Washington
- * Jewish Funeral Practices Committee of Greater Washington
- * Network of Independent Jewish Communities and *Havurot*

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To donate to our congregation, please mail your check to Bet Mishpachah, P.O. Box 1410, Washington, D.C. 20013 or donate via PayPal from the "Donations" page on our web site, www.betmish.org

Bet Mishpachah Newsletter

Our newsletter, *Mishpachah Members' Monthly*, is published monthly by Bet Mishpachah, P.O. Box 1410, Washington, D.C., 20013. The newsletter is sent to members and posted on our website. Articles, columns and content should be submitted by the 10th of the month prior to publication. Email them to administrator@betmish.org

Weekly Email Broadcast

The congregation also distributes a weekly email blast, "This Week and Beyond," which contains late-breaking congregational news about upcoming programs, as well as other Jewish and/or LGBTQ news of partner organizations. **To receive our weekly email newsletter**, send an email to administrator@betmish.org

Congregational Website

Be sure to check out our website at www.betmish.org with information about our congregation's current and upcoming programs, our rabbi, and our history, as well as links to other websites of interest.

Reprints. Information in any of our publications may be reprinted without permission, but acknowledgment of the source is required.

Communications Policy. For questions about our editorial or advertising policies, send an email to secretary@betmish.org

Membership

To join our Bet Mishpachah family and become a member, email MembershipDirector@betmish.org
 Reduced membership is available for students, young people, new members, and those who live outside the DC metro area.

Address, Phone, and Email Updates

Send your name and old and new information to membershipdirector@betmish.org

Bikur Cholim — We Care About You

Become a partner in the *mitzva* of *Bikur Cholim* — visiting the sick — by advising our *Bikur Cholim* Committee, rabbi, or president when you or a relative is hospitalized. We can stay informed ONLY if we receive the information. Please email us at BikurCholim@betmish.org.

Death Notices, Bereavement Services

If you are in need of bereavement services or to announce a death in your family, email bereavement@betmish.org.

DIRECTORY**RABBIS**

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