



# Annual Shabbat BBQ

**DELICIOUS CHICAGO HOT DOGS**

**&**



**SHABBAT TOGETHER MUSICAL SERVICE**

Friday, June 5th - 6:00pm

Musical Service - 7:00pm

Oneg follows service



Everyone is welcome to attend service,  
Reservations for the BBQ are a must!

# Our Torah Members

*These generous individuals have voluntarily chosen to support our Synagogue at a higher level of dues than is required, in order to help other Jews who are less fortunate and in need of assistance.*

## ETERNAL LIGHT MEMBERS

*These members provide financial assistance and synagogue membership for families who are enduring financial hardship, as well as a full religious education for their children.*

Martin & Rochelle Carus  
Murray Feit  
Harvey & Barbara Fishman  
David Korn  
Joseph & Tikva Ofek  
Adrian Reisel  
Seligman & Phyllis Rosenberg

### "Offerings of the Heart"

*The names of our Torah Members are inscribed on the sculpture in our lobby.*

Steven Schwalbe &  
Annemarie Krim  
Marcia Sherman  
Paul & Arlene Starr  
Jaime & Susan Weiss  
Myrna Weissman

## CHAI MEMBERS

*These members provide financial assistance and membership for families who are enduring financial hardship.*

*Anonymous*  
Joan Alter  
Ben & Esther Bell  
Lore Benario  
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Mercy Cohen  
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Bruce Lager  
Mark & Lucille Laufer  
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Fred & Ann Rosenberg  
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David & Donna Schweid  
Michael & Sally Seymour

## TABLE OF CONTENTS

From the Rabbi's Study	4
Notes from the Cantor	7
Our Bar Mitzvah	7
Hebrew School News	8
Sisterhood	9
Birthdays & Anniversaries	10-11
Donations	13
Calendar	15

## IDENTIFICATION STATEMENT

### THE MESSENGER

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Congregation Geshur Shalom

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Fort Lee, NJ 07024

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# 2013-14 *President's Council* 2014-15

## **GUARDIAN LEADERS** *Gifts of \$25,000 or more*

\* Herb & Reggie Feuerstein      Cong. Sons of Israel      Steven & Suzette Kolitch \*

## **CHAI-FOUNDERS** *Gifts of \$18,000 - \$24,999*

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## **FOUNDERS** *Gifts of \$10,000 - \$17,999*

Estate of Ken Feldman

## **BENEFACTORS** *Gifts of \$5,000 - \$9,999*

Anonymous (1)      \* Irwin & Marjorie Berger      Joseph & Tikva Ofeck  
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Allan Ginsburg

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\* Alvin & Nili Cohen      \* Randy Ketive      Stephen & Merilee Obstbaum  
\* Jerome Goldfischer & Lila Mordoh      David Korn      Jack & Judith Rosenthal  
Arnold & Alice Grodman      Men's Club

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Renee Gruenspecht      Harry Lenson      Newton & Sheila Scherl \*  
\* Marvin & Shirley Kochansky      William & Helen Tobenkin \*

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Yetta Rosen

\* CHARTER MEMBERS

## FROM THE RABBI'S STUDY



As promised in last month's issue, here is the second of two essays on interfaith marriage.

kas

### **Intermarriage, I Do!**

A Conservative Rabbi takes the plunge by Rabbi Adina Lewittes, who is is the founder of Sha'ar Communities. Her article appeared in Tablet Magazine.

It was an intimate wedding at our local park where we take the dogs to run and where we throw our crusted sins into the stream each year on Rosh Hashanah. Between the couple, some of their friends and relatives, my wife, and me, we numbered just 10.

I led a niggun and shared a teaching from the Vilna Gaon about love. Blessings were made, vows and rings exchanged. The bride and groom stepped on a glass, triggering shouts of "Mazel tov!" Like many weddings I've done in 22 years as a rabbi, this was a beautiful seal placed upon a love that was meant to be. Sort of... For the couple, it was their long-awaited marriage. For me, it was a heart-wrenching divorce. The bride was Jewish; the groom wasn't. To marry them, I had to leave the Conservative movement.

In 1988, while in rabbinical school at the Conservative Movement's Jewish Theological Seminary, I thought I'd be the Conservative rabbi whose sons wouldn't be subjected to circumcision and who'd one day rewrite the rules on intermarriage. Who was I to tell a Jew whom they could or couldn't marry? I was wrong on all counts. My three sons were circumcised (which I endured with copious amounts of Manischewitz at their brises). And while I recently performed my second intermarriage, I had to leave the Conservative movement, which I'd served for 27 years, to do so.

According to my Orthodox upbringing and Conservative rabbinical education, endogamy was the key to preserving Jewish tradition and ensuring the vitality of the Jewish people. Anyone who chose otherwise was rejecting Jewish identity. I had watched my own father's weakening connection to Judaism give way after he married his second wife, a non-Jewish woman. Though she later converted, I wonder if some tensions surrounding their intermarriage might have also pushed them toward the margins of the Jewish world where they've been for most of the last 38 years.

As the world changed, so did intermarriage, so did Judaism, and so did I. Society now welcomes us without asking us to diminish our identities and encourages interaction across backgrounds, enabling us to live proudly as Jews in the big, diverse world. I realized it wasn't only inevitable that Jews would meet and fall in love with people from other communities, but also that Jews would want to enjoy those relationships without sacrificing their Jewish lives.

For the first 20 years of my rabbinate I turned away interfaith couples who asked me to marry them. I believed it my professional duty to do so. But telling someone that I won't do their wedding because I disapproved of their life partner increasingly chafed against my calling to engage Jews with their heritage. Judaism isn't mine to offer or withhold at will. I don't own it. As clear as my policy was, saying no caused pain for the couple and for me. My refusal was often taken as rejection by Judaism itself, leading couples to reject Judaism in turn.

Some cared little about their Judaism and just wanted the optics of a Jewish wedding. I never struggled, and still don't, with those calls. It's a simple no. But those who cared about being Jewish and participating in Jewish life, even as they found themselves in relationships with non-Jews, started keeping me up at night. They made me think that our line in the sand serves us gatekeepers of Judaism, but refusing those couples erodes our capacity to speak with relevance and courage to the changing realities of Jewish families.

The contradiction weighed heavily—a policy that condemns Jews for living in the open society we fought, and even died for, and discovering one of the unintended, often uncontrollable consequences: falling in love. I could no longer judge someone for whom they love. I've been so judged. As a rabbi and as a gay woman, I could no longer defend that.

I started teaching about the evolving landscape of Jewish identity: patrilineal descent; the definition of Jewish parenthood; same-sex marriage; non-religious conversion ceremonies, secular Jewish communities, alternative Jewish synagogues, and other Jewish innovations. The trend was obvious: Lines delineating who was in/out and what was in/out were getting blurry. Jewish diversity was growing, and there was no turning back. My task wasn't to tame the energy out there and mold it to traditional standards. Sustaining Judaism doesn't require denying pluralism. My challenge was, and is, to harness the unmistakable, if varied, yearnings for meaning, connection, and authenticity and lead them to committed and robust Jewish lives.

The 2013 Pew study also revealed something critical: Intermarriage rates soared, yet more people wanted to integrate their Jewish identities into their intermarried families. By rejecting these couples I may hold the line on intermarriage but I was losing the opportunity to engage them and encourage their Jewish lives. Some rabbis say, “I’m sorry I can’t officiate at your wedding but please come join my synagogue.” That’s a far cry from synagogues addressing mail only to the Jewish partner in an intermarried home. And it’s quite something that, in a recent nod to the changing Jewish family, the Conservative movement approved burying non-Jewish family members in a designated section of Jewish cemeteries. Still, while some intermarried couples will abide the rejection around the wedding and still seek out a synagogue at a later date, many won’t accept the perceived hypocrisy of those who welcome their membership dollars after someone else does the “dirty work” of (i.e., takes responsibility for) consecrating their marriage.

For a few years I wrestled with this in classes, debated with colleagues, and ruminated on long runs. But when Beth approached me, it was no longer hypothetical.

Divorced with two kids and a graduate of Jewish day school, Beth (not her real name) called me about her wedding to her non-Jewish fiancé, Joe (not his real name). I’d been her rabbi for many years: I officiated at the bar mitzvah of her son, buried her mother after a tragic death, and led her synagogue. She was a proud Jew and intended to continue living as one. Her Orthodox upbringing long in the past, her Jewish soul remained fully formed. And she and Joe were perfect together.

Though we talked conversion, Joe, raised Catholic but not practicing and also the father of two, wasn’t interested in that path. Joe supported and participated in Beth’s Jewish life but felt no need to change his identity to join his life to hers. Joe wasn’t looking for God or religion. He just wanted to marry Beth and welcome the traditions and community that came along with her.

I could have easily refused their request. But it felt misguided to turn them away. I was their rabbi before they married and would be afterward. Who was I supposed to be for the moment they came together? Couldn’t I stand at their wedding, bless their love, and convey the Jewish community’s desire for their continued involvement, while maintaining my integrity and that of Jewish tradition?

I believed I could, but that belief was hard-won.

I wouldn’t perform a Jewish ceremony for them with the traditional rituals of a ketubah, the Mosaic ring formula, and the seven wedding blessings. To me, those are historic, holy elements reserved for two Jews. But our treasure of Jewish texts has words to invoke without coopting tradition. Moreover, I’d have to consult my spiritual partners whose understanding and respect mean everything to me: mine and Andi’s children.

Were I to marry Beth and Joe, I couldn’t allow it to undermine our messages to our children about sharing their lives with another Jew, raising Jewish families and their privilege and responsibility of carrying Judaism forward.

The kids, who ranged in age from 12 to 21 and were all day-school students or alumni, were clear and consistent: It was my duty to embrace this couple, keeping them close to the Jewish community. “You have to stay close to them, Mum. You can’t just turn people away because of whom they love,” one said, capturing their shared conviction. “They’re still Jewish and part of our community.” Our kids’ position wasn’t a signal that their sense of what we expect of them had changed, but it pointed to a reality that I as a rabbi had to learn to address, lest Judaism become hopelessly irrelevant to the swelling ranks of intermarried Jews. Everyone had been touched by intermarriage. Saying no was sticking my head in the sand and missing a critical opportunity. This was the wisdom our children felt compelled to share with me.

Truthfully, before this ever came up, we’d had discussions during which our children wondered what would happen if they fell in love with non-Jews; these talks revealed the anxiety of a generation of American Jewish youth with so much freedom who also feel deep loyalty to their Judaism. It could happen to them, they knew, no matter how many years of day school they attended, no matter how traditional a home we’d had. Every conversation followed the same pattern: We’d reiterate the importance of marrying a Jew, born or converted, and concluded by reminding them that, being our children, we’d always stand with them and want, above all, for them to live authentically and at peace with themselves.

I realized, too, that if I set aside millennia of precedent to marry this couple because I was standing by a committed Jew who loved a non-Jew, she should affirm her ongoing Jewish devotion. I knew I would be taking a tremendous risk with both my reputation and my beliefs by marrying Beth and Joe, and I wanted to make as explicit as possible the reasons I was willing to do so. I asked Beth to increase her visibility and activity within our community to affirm her Jewish loyalties; she did. She became the chair of an important committee, a clear public role, and was careful to

## FROM THE RABBI'S STUDY (CONTINUED)

maintain her presence at events and services.

Next, I resigned from the Conservative movement. At 20 I had left my Orthodox home to follow my calling to be a rabbi, and I'd found spiritual and intellectual affinity with Conservative Judaism. As with all changes, there were gains and losses. It was difficult to leave the Jewish world I'd known all my life to fulfill my own Jewish aspirations. That move altered many relationships with my extended family and friends, the effects of which I still negotiate today. Finding myself again having to leave my spiritual home to be true to myself was painful. But knowing the movement's rules forbidding rabbis from officiating at and even attending intermarriages, I had no choice but to withdraw. When speaking to Rabbi Julie Schonfeld, the executive director of the Rabbinical Assembly, the organization of Conservative rabbis, I explained that my membership limited my ability to serve in the way I felt could most ensure Jewish lives. She acknowledged that the Conservative movement wasn't where I was. We sadly agreed to part ways.

The morning of the wedding I sat on my bed, frozen. Was I doing the right thing? Was I risking Jewish tradition or saving it? I didn't know. I still don't. But I knew that I couldn't turn them away.

What I created with them wasn't Kiddushin—the ceremony reserved for two Jews. Some people have challenged me and said that as a rabbi, officiating in any way makes people think it's a Jewish wedding. However, the distinction between a Jewish wedding and what we did was made clear, most importantly, to Beth and Joe. That's what matters to me. They know their choice was non-traditional and that there are implications to accept. But they also know that their choice won't exclude them from the Jewish community, not from their Jewish community. Not from mine.

It felt good to have done the wedding, even as the weight of it took time to absorb. I didn't rush out the next day and make a shingle for my door saying, "Yes, I do intermarriages." Instead, I'd evaluate each request that came and consider the Jewish commitments of the couple before agreeing to marry them. I've both worked with, and turned away, other couples since.

The second call I felt compelled to answer was from a young interfaith couple wanting a Jewish home and family and requesting not only that I marry them, but that I keep learning with them, so they could grow into their shared Jewish dreams. Rather than "sprinkle some Judaism" on their marriage ceremony—which is all the Jewish bride's mother thought she could hope for, assuming her son-in-

law would never convert—I planted seeds of learning, commitment, and responsibility that, nourished with my presence at their wedding along with our ongoing study, will hopefully yield fruit for us all in the years to come. That fruit might be the husband converting to Judaism, or, at the very least, becoming a Jewishly educated non-Jewish father raising Jewish children.

The bride's parents' faces shone as they introduced me to friends craving not only the same Jewish spirit at their own children's upcoming intermarriages, but also for a rabbi to articulate the expectation I had expressed during the ceremony that these couples remain connected to Judaism. They recognized I'm not out there to accommodate reality; I'm trying to transform it into meaningful Jewish lives. When the bride opened her speech at the reception by tearfully thanking me for marrying them, I knew she understood not only the journey I made, but the one I charged her and her non-Jewish husband to make too.

Rabbi Gordon Tucker once listed the skills a rabbi needs to be successful, and he noted that what almost always fails to appear on anyone's inventory is what he called our charge to be an "ish/isha ha-Elohim"—a man or woman of God. To me this means being present to another to make manifest the singular, sacred, if messy, essence of life, transcending all particular religions and identities, and binding us to one another and to the divine. Our Jewish path to that revelation is rich, beautiful, precious, and in need of reinforcement. But its continuity will take many forms. My role is to illuminate for people their own path to ensuring Judaism's future. Or—to paraphrase another rabbi, the Lubavitcher Rebbe—the true teacher connects you with your God and then gets out of the way. As for me, I don't want to get out of the way entirely, just enough to honor each person's path, and help them follow it home.



SYNAGOGUE PRAYER: ENHANCED & ENRICHING



“AHL TA’AS T’FILATECHA KEVA” - the Rabbis commanded us, not to become routine. When we sing a new melody at services with the ancient words of the Siddur, it can only enrich the quality of communal prayer for every member of the

congregation. At the conclusion of most services, it is spiritually invigorating and refreshing to hear your words of thanks and appreciation to the Rabbi and myself for the quality of the services in our synagogue. It is no easy task, but it can be accomplished with your help. Some ingredients to achieve this are:

- 1. An increase of emotion and feeling. Mere repetition does not enhance the service.
2. Participation in the chanting of the service enhances the quality of community prayer. Singing along with the congregation makes you an active participant.

In recent years participation in the chanting of

melodies has created a deeper impact upon worshippers replacing professional performances that rendered the congregation of a non-participating audience. Community singing began in Chassidic Shtibels several centuries ago, and it slowly expanded into mainstream synagogues for the last 100 years.

- 3. Have a positive attitude - when you hear something new, don't dismiss it by saying "I like the old one better!" you should learn it. You might like it! Then - make your judgement!

Prayer melodies historically vary from community to community. In our synagogue we can enhance the quality of our service by increasing the variety of our selections.

As we begin the summer months, I look forward to welcoming those of you who enrich the services with your participation.

Have an enjoyable and relaxing summer!

OUR BAR MITZVAH

Jordan Weisner . . . June 13, 2015



Jordan Weisner, son of Bonnie Weisner, will become a Bar Mitzvah on June 13, 2015. He is the grandson of Barbara & Alvin Weisner of Staten Island, New York. Jordan is a 7th grade student at Lewis F. Cole Middle School where he is an honor roll student. He enjoys playing sports and has been a member of the Fort Lee Recreation basketball team, the 7th grade travel basketball team, Fort Lee Little League, Fort Lee travel baseball and Legit baseball teams. His Torah portion is Shelach, which teaches about Jewish people not always being truthful and God likes people who tell the truth. Jordan has stated that he is very proud of his Jewish heritage. He enjoys the traditions and looks forwards to continuing the Jewish traditions into his adult life. His goals for the future are to attend college and to always be happy. Jordan would like to thank his mom for always being so encouraging in all he does, Amichai Margolis for teaching him his Torah and Haftarah portions, Rabbi Stern for teaching him so much about Judaism and Cantor Zim for all his help in learning his prayers, and finally Myra London and Zeeva Sklar for helping him in Hebrew School.

As summer approaches and vacations and camp loom in the not too distant future, we have a little time to reflect on what makes a happy family. Is it the time we have apart from each other? Does absence make the heart grow fonder? How can we make our family life even richer as our children grow up before our eyes? Are there any little things we can do to make our time together happier and more meaningful?

The author of many books on parenting, Slovic Jungreis-Wolff, wrote about 5 steps that families can take to make life more joyous in this very busy world .

## 1. Happy families take work

Looking at Facebook and Instagram pictures makes some people feel as if all other families are experiencing bliss. Photos of smiling kids, loving couples and exotic vacations... Don't fall into this 'happiness trap'. Every family struggles with moods, dynamics, and challenges. True happiness takes work. Working on creating an atmosphere of joy means that you value your family's privacy. You do not gripe about your spouse or kids to others nor do you disparage them. You strive to protect your relationship so that a feeling of trust grows between family members. When there is trust in a home, confidence, hope, and stability flourish. Both parents and children feel happy that they can depend on one another as a sense of security is cultivated. Put energy into nourishing your family unit. Resolve to build rapport between parents and kids as well as siblings.

"Work" also means that you strive to see your spouse and children through a positive eye by focusing on their good character traits. If you have spent your time seeing the negative, this will take great effort.

## 2. Happy families know how to listen

Good communication is not only about talking, it's also about listening. Knowing that we are being heard and understood makes us feel happy. Are you a good listener? Here are some tips to reflect upon:

*At times simply listening is an adequate response to show that you care. Be careful not to interrupt.*

*Don't always try to offer solutions and fix the situation. Give undivided attention and don't check texts and emails while listening.*

Listen without judgment or saying things like, "You did what?!" "How could you?" "What were you thinking?"

## 3. Happy families communicate respect

Parents set the tone in the home. Children who see their parents being respectful know that their home is a safe haven. There are times that parents disagree, are stressed or under pressure. But realizing that even while strained, dignity is being maintained helps create a sense of peace.

When children grow up in a hostile environment, the foundation of the home is shaken. They never know what is waiting for them; which parent is out of control or withdrawn in stony silence. Some children feel responsible and pitifully try to fix their parents' conflict. Others grow fearful of what may come and with time their pain turns into anger.

When you disagree or are shouldering a burden, be mindful of your tone and words. Our children learn from us. What a powerful lesson it is for our children to observe that even when parents are stressed they do not resort to hurting others. The success of our children's future relationships may depend on the attitude they observe at home.

Decide to eliminate disrespect in your home. This includes yelling, put downs, rolling eyes, sarcastic remarks, laughing at mistakes, and personal attacks. Respect translates into an atmosphere where we value the people in our lives and treat each other with honor.

## 4. Happy families share time together

Families have stopped spending time together. Even when we do find ourselves on vacation or at a restaurant, too many parents and children are immersed in their own world of technology. It is time for us to say "Enough." Let's put down our iPhones and really share the moments that we have. Eat together! Studies show that families that share meals are stronger and more connected. Our Shabbat and holiday table, too, become a crucial time for family bonding. It is the time together, laughter, family trips, traditions shared, adventures and experiences that we participate in that strengthen our family. There is no substitute for our presence.

## 5. Happy families see love

Love provides children with a sense of belonging. Homes filled with words of affection, smiles, hugs and kisses show children that we are happy to be a part of this family.

I met a woman whose husband was not shown affection as a child. His mother never once said "I love you", though she is a lovely woman, she simply did not know how to express her love. This man carries the hurt and unhappiness of his childhood with him and now his wife and children suffer.

Kids who grow up in a home where spouses put each other first, give kindly, and speak lovingly enjoy being home. Sons and daughters who feel cherished know that they are valued. Love translates into living a committed life and knowing which priorities are most important. Family and marriage must come first. Words are not enough; show that you love and be generous with your heart.

There are no perfect families that are happy all the time. But we can try to infuse our homes with joy so that we create light, maintain a sense of security and build a foundation of love.



***Sisterhood Shabbat***  
***Friday, June 19, 2015 – 7:00pm***

***The women of Sisterhood along with  
Rabbi Ken Stern & Cantor Paul Zim  
will participate in a beautiful and meaningful service.***

***A special Oneg Shabbat will follow.***

***We hope your family and friends will join us this evening.***

***Chairperson: Kathy Grazian***

Our last general membership meeting of this year on May 21st was truly special. I would like to thank our guest speaker, Alex Michelini, and Naomi Altschul for an evening to remember. We will resume meetings in the fall.

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Now we come to the end of another year. We hope we managed to entertain and educate you. To my wonderful Executive Board, thanks and kudos for your patience and support. To our members, thank you for being a part of Sisterhood. To our congregants who are not members of Sisterhood, consider joining us this year, your dues help support our Center. As we close up for a few short months, we hope you have a relaxing, healthy summer.

***Sisterhood Book Group***

**Wednesday, June 24th**  
***“The Hare with Amber Eyes”***  
*By Edmund de Waal*

**Wednesday, August 12th**  
***“The Nazi Officer’s Wife”***  
*By Edith H. Beer &  
Susan Dworkin*

***Refreshments will be served.***

***Chairpersons  
Kathy Grazian & Naomi Altschul***

# BIRTHDAYS &

# J U N E

1	Marcus Seeger	9	Roberta Delson	24	Ira Kohl
1	Edna Bar-Nadav	10	Audrey Greenberg	24	June Kerman
2	Harriette Gluckow	10	Rose Lederman	25	Naomi Fein
3	Ellie Schulman	11	Jacob Greenberg	25	Elisabeth Sussman
3	Lucille Laufer	11	Ann Schaer	25	Marcia Sherman
3	Barbara Sussman	11	William Tobenkin	26	Diana Dasgupta
6	Jordyn Fein	13	Jason Halpern	26	Anne Sommer
6	Jacob Seeger	14	Martin Carus	26	Roslyn Abramson
7	Steven Kolitch	15	Marvin Josif	27	Charlotte Hyman
8	Ava Ciardiello	16	Arlene Starr	27	Anna Merker
8	Shari Bergman	16	Eileen Haber Zlotnick	27	Richard Danoff
8	Walter Popick	16	Norman Silverberg	28	Ryan Levi
8	Mercy Cohen	17	Gilad Gensler	28	Jeff Lichtman
8	Eileen Goff	20	Sharon Starr	28	David Schweid
8	Phyllis Breit	22	Walter Strasfeld	29	Barbara Grossbard
8	Ann Hurwitz	23	Simcha Hausman	29	Andrea Oriel
8	Ethel Plutzer	24	Mark Klein	30	Eshrat Baradarian
1	David & Lia Pitchkhadze	13	Kenneth & Irene Eisenstein		
3	Emanuel & Helene Rabin	18	Jeffrey & Beatrice Adler		
3	Jeffrey & Beth Kaplan	18	Alex & Gloria Salit		
5	Frederick & Sheila Small	19	Michael & Lisa Boyd		
6	Jacob & Ayelet Kindler	20	Marc & Cheryl Karpman		
6	Mark & Sandy Klein	24	D. Scott & Suzanne Alenick		
7	Mordechai & Suzanne Warshavsky	24	Alvin & Lynda Sussman		
8	Loren & Lori Wasserman	25	Chaim & Andrea Garncarz		
9	Stephen & Merilee Obstbaum	26	Milton & Doryne Davis		
10	Herbert & Reggie Feuerstein	28	Harold & Florence Goldring		
12	Milton & Phyllis Breit				

***Our celebration service will be held Saturdays at 9:30am.***

***June 27th  
July 18th  
August 22nd***

***If your birthday/anniversary is not listed, please call the Center office  
and we will update our records. 201-947-1735***

# ANNIVERSARIES

## J U L Y

1	<i>Evan Starr</i>	8	<i>Hennie Ostrower</i>	22	<i>Suzanne Warshavsky</i>
2	<i>Faith Dash Guigliano</i>	8	<i>Alan Stern</i>	23	<i>Ilene Cohen</i>
2	<i>Marianne Wolff</i>	10	<i>Abramm Kupfer</i>	23	<i>Josh Bar-Nadav</i>
2	<i>Karen Reisner</i>	10	<i>Ruth Feldsohn- Weisman</i>	23	<i>Jami Grossbard</i>
3	<i>Edith Kantrowitz</i>	12	<i>Rochelle Schneider</i>	24	<i>Shirley Kochansky</i>
3	<i>Norman Schaer</i>	15	<i>D. Scott Alenick</i>	24	<i>Blake Cohen</i>
3	<i>Andrew Schulman</i>	15	<i>Mary Rosensweig</i>	25	<i>Arie Levi</i>
4	<i>Joseph Hyman</i>	16	<i>Lauren Bigler</i>	25	<i>Barbara Fishman</i>
4	<i>Shira Kindler</i>	18	<i>Seymour Green</i>	26	<i>Susan Habler</i>
4	<i>Paige Alenick</i>	18	<i>Selah Kessler</i>	26	<i>Lisa Maier</i>
5	<i>Martha Shemin</i>	19	<i>Shmuel Bar-Or</i>	29	<i>Hilda Froelke</i>
5	<i>Michael Guigliano</i>	19	<i>Gregory Vorbach</i>	29	<i>Esther Bell</i>
7	<i>Rachel Schulman</i>	19	<i>Beatrice Adler</i>	29	<i>Benjamin Habler</i>
7	<i>Lynda Sussman</i>	20	<i>Leatrice Weiss</i>	30	<i>Samuel Deutsch</i>
8	<i>Carol Franklin</i>	20	<i>Justin Fasman</i>	30	<i>Adam Taylor</i>
		21	<i>Anne Bendell</i>		

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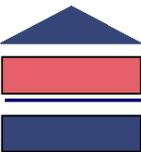
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 Friday 7:00am & 7:00pm  
 Saturday 9:30am & Minchah  
 Sunday 9:00am & 7:45pm

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 14 Sivan	2 15 Sivan	3 16 Sivan Last Day of Hebrew School Moving-Up Ceremony	4 17 Sivan	5 18 Sivan Bible Study 11:30am BBQ 6pm Shabbat Together 7pm  8:05PM	6 19 Sivan  MINCHAH 8:00PM BEHA'ALOTECHA
7 20 Sivan	8 21 Sivan	9 22 Sivan	10 23 Sivan	11 24 Sivan Rabbi's Class 10:30am	12 25 Sivan Bible Study 11:30am   8:09PM	13 26 Sivan Jordan Weisner Bar Mitzvah 9am  MINCHAH 8:00PM SHELACH
14 27 Sivan	15 28 Sivan	16 29 Sivan	17 30 Sivan	18 1 Tammuz Rabbi's Class 10:30am Sisterhood Board Meeting & Supper 6:15pm	19 2 Tammuz Bible Study 11:30am Sisterhood Shabbat 7pm   8:12PM	20 3 Tammuz  MINCHAH 8:00PM KORACH
Flag Day	21 4 Tammuz	22 5 Tammuz	23 6 Tammuz	24 7 Tammuz Sisterhood Book Club 8pm	25 8 Tammuz Rabbi's Class 10:30am	26 9 Tammuz Bible Study 11:30am   8:13PM
Father's Day	27 10 Tammuz Birthday & Anniversary Service 9:30am	28 11 Tammuz	29 12 Tammuz	30 13 Tammuz		MINCHAH 8:00PM CHUKAT



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