Rabbi Bellows Writes on the Significance of the Consecration Ceremony

Mission Statement: Who We Are and Who We Aspire to Be

New Art Exhibit Opening: Alan Falk

Chevra Kadisha

Latke versus Hamantaschen Debate for the Ages

January & February 2020

Tevet 4 -- Adar 4 5780

Alan Falk, My Beloved Is Mine
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Shalom, Chaverim,
As you know, I’ve devoted a handful of my columns to informative tidbits about the Jewish Lifecycle. So far, we’ve looked at the Shiva process, Pregnancy and Childbirth, and B’nai Mitzvah. This month, I wanted to focus on other milestones in a child’s religious school journey.

The first major milestone is Consecration. We are so proud when parents decide to enroll their children in our Kivvun program. These parents are fulfilling an incredible mitzvah, one which we chant every single service in the words of the V’ahavta:

“You shall love the Eternal your God with all your mind, with all your strength, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up.” (Deuteronomy 6:5-9)

These familiar words form the basis for the Jewish love of learning, and most families make sure to begin the Jewish education of their children during elementary school (if not much earlier, such as in our K’tantan gatherings, which are infants-four year olds). Indeed, the learning process impacts the entire family, as both adults and children alike are involved in the learning process. Ideally, the synagogue and the parents work together to help shape the Jewish identity and experience of the child. Certainly, for the very young, the most effective teacher of Judaism is the family. One’s basic values and attitudes towards life are, of course, acquired in the home.

Most children receive their formal Jewish education in a synagogue religious school, and our Kivvun program at Congregation Beth Shalom Rodfe Zedek meets either weekly or twice a week, depending on the age of the student. In our precious time together each week, our students engage in meaningful learning related to our tradition, our culture, our values and ethics, Torah, Hebrew, prayer, and more. We even have “chugim,” or “electives,” including Legos, cooking, art, storytelling, and nature encounters. In fact, our innovative format, created with love by Belinda Brennan and our teachers in consultation with our families, has already been recognized as noteworthy by the Union for Reform Judaism as something that other similar schools may want to emulate. Since it is so special for a new student to enter the world of Jewish learning – however it may be structured - we thus have a ritual to mark its beginning.

Consecration generally takes place at the beginning of kindergarten, or whenever a child begins his or her Jewish education. The ceremony is often held as part of the Simchat Torah celebration, therefore our congregation holds Consecration on a Sunday morning near to this holiday. This is a lovely and meaningful ceremony for children and families alike. The children are blessed by the clergy, their fellow students, and the parents who are present. They then receive a certificate and a gift.

At the other end of our students’ education is the celebration of Confirmation. Confirmation was an entirely Reform innovation, started less than 200 years ago, that was tied to the holiday of Shavuot in the late Spring. It celebrates a student’s affirmation of her/his commitment to the Jewish people as s/he approaches adulthood.

Most scholars attribute the creation of Confirmation to Israel Jacobson, a wealthy German businessman and a nominal “father” of Reform Judaism. In 1810, expending more than $100,000 of his own money, Jacobson built a new synagogue in Seesen, Germany. He introduced a number of then radical reforms, including the use of an organ and mixed male-female seating. Jacobson felt that bar mitzvah was an outmoded ceremony. Accordingly, when five 13-year-old boys were about to graduate from the school he maintained, Jacobson designed a new graduation ceremony, held in the school rather than the synagogue. In this manner, confirmation came into being. In 1831, Rabbi Samuel Egers of Brunswick, Germany, determined to hold confirma-
on Shavuot, the festival of the giving of the Torah at Mount Sinai, also the widely accepted practice today.

The first recorded confirmation in North America was held at New York's Anshe Chesed Congregation in 1846. Two years later, New York's Congregation Emanu-El adopted confirmation. The ceremony grew in popularity, and in 1927, the Central Conference of American Rabbis recommended confirmation as a Movement-wide practice.

After a specified period of study, students were subject to a public examination. The following day, in the rabbi's presence, students uttered personal confessions of faith. The rabbi addressed the class, recited a prayer, and then blessed them. It was a simple service with no fixed ritual. As confirmation moved into the synagogue and as its ties to Shavuot strengthened, the ceremony became more elaborate.

In the early 1900s, confirmation took on an air of great pageantry, boys and girls wearing robes, bringing flower offerings to the bimah, and participating in dramatic readings and cantatas illustrating themes of dedication and commitment to Judaism. You still see many of these components in our celebration here at Temple B'nai Torah. Preparation for confirmation still includes a period of study, but public tests and confessions of faith have given way to more normative exams and papers, and speeches reflecting a deeper understanding of Jewish teachings and values. While 10th grade confirmation remains the norm in Reform Judaism, a number of synagogues now mark the event in 9th, 11th, or even 12th grade.

At CBSRZ, we mark Confirmation in our 10th grade Makom class, which I have the privilege of teaching. The students who remain involved up until that time, or even through High School graduation as part of our madrichim teaching assistant group are exemplary, and we are so proud of all that they’ve achieved.

You are always invited to come observe our Kivvun students in action. Feel free to arrange a visit with Cantor Belinda in advance. We’d love to show you the creativity, energy, and love of Judaism which fills our hallways each session. We also hope that you’ll tell your friends about the wonderful, personal, and fun program we’ve created here — we are always open to welcoming new families into our Kivvun community. Our students truly prove that the future of Judaism is in good hands.

HONORING THE FIRST NATIONS ON THE 400TH ANNIVERSARY OF THE LANDING OF THE MAYFLOWER

As we begin the secular year, 2020, we mark 400 years since the landing of the Mayflower. As New Englanders we all live in towns that were originally founded as English Settlements. However, it is especially important to acknowledge that the land in which we raise our children, worship, prosper, and live freely today was originally the territory of the Hammonasset, Quinnipiac, Wangunk, Mattabesset, and other First Nations. Their peoples stewarded this land throughout the generations, but also sacrificed and suffered in the creation of this great nation.

As we strive to embody our name, “House of Peace, Pursuers of Justice” in fellowship, community, and Jewish faith, we thank these Peoples of First Nations for their strength and resilience in protecting this land, and we aspire to uphold our responsibilities according to their example.

Rabbi Marci Bellows
Brad Jubelirer President, Congregation Beth Shalom Rodfe Zedek
Stephen Davis Past President and Chair of Nominating and Governance
Mission Statement

Congregation
Beth Shalom Rodfe Zedek

Who we are
and who we aspire to be

As an eclectic and welcoming family, we strive to embody our name, “House of Peace, Pursuers of Justice”: to nurture each heart and soul, to provide space for spiritual, cultural, and intellectual engagement and growth, to act for justice and righteousness in the world, to joyfully celebrate our tradition, our values, and the study of Torah, and to experience a Judaism most vibrant for the 21st century. We welcome all to join in the journey.
CBSRZ welcomes back noted Jewish artist Alan Falk with an exhibition of watercolors and paintings on view in the Main Street Gallery during the months of February, March and April, 2020. Through studying biblical narratives, prophetic writings, rabbinic commentaries, modern theology and Jewish history, Falk examines the core moral and humanistic values of Jewish tradition and ethos which he incorporates into his art, adding his own particular nuanced interpretation.

Alan Falk was born in England. From the age of 12 he was making art and, at age 16, he was admitted to the Manchester College of Art where he studied painting. Two years after graduating, he was awarded the prestigious Granada Fellowship in Fine Art.

He taught fine art at several colleges in England and was represented by major galleries in London. In addition he participated in many group exhibitions in Europe before emigrating to the United States in 1974.

Upon his arrival in the US, Falk taught at institutions of higher learning including New York University and continued exhibiting in group exhibitions including New York International Art Expo; National Academy of Arts & Letters, Albright-Knox Gallery, Buffalo; Marlborough Fine Art, New York and was represented by E.P. Gurewitsch, A.M. Sachs and Katerina Rich Perlow in New York. Commissions have included an outdoor mural for the City of Buffalo, NY, and a series of banners depicting the arts at the Manhattan Ferry Terminal. His work is in numerous private, corporate and museum collections worldwide.

In this exhibition, Between Two Worlds, Falk explores the romantic and magical aspects of love and the relationship between these emotional states and the search for the sublime. The Song of Songs was the artist’s initial vehicle for this study and after researching several versions of the poem he discovered the translation that Chana and Ariel Bloch had published in 1995. The poetry was lyrical and voluptuous and reflected Falk’s feelings about the sensual nature of the Songs. This translation has been hailed by academics for its precise and assiduous scholarship - it’s mission was to carefully bring to light the original linguistic meaning of the poem. It was the perfect guide in helping Falk understand the subtleties and nuances of the Hebrew/Aramaic text. Falk obtained permission to use Bloch’s entire poem, which he incorporated in an illustrated book published in 2015.
The poem is a universal love story about the awakening of youthful relationship between a shepherd and a Shulamite woman who works in the vineyards. The story reveals, through rich metaphor and symbolism, the couple's meetings in an idyllic landscape where they discover the pleasures of love and mutual adoration. Falk believes the poem sings of the ideals of unconditional love and harmonious unity between mankind and the natural world. He sees the poem directing us back towards a concept of unification through acts of love by drawing parallels between the landscape and the human body.

While working on the Songs series, Falk felt there was an affinity between the poem and Sholom Ansky’s celebrated Yiddish drama, The Dybbuk, in which pre-destined lovers face enormous obstacles.

Early in the play the principal male character, Channon, speaks of Zalman (Solomon) and sings a love poem making reference to The Song of Songs. He asks, “Which sin is the strongest of all? Which one is the hardest to conquer? The sin of lust for a woman, isn’t it? And when you have cleansed this sin in a powerful flame, then this greatest uncleanness becomes the greatest holiness. It becomes The Song of Songs”.

While The Songs teems with images of nature and carnal desire, exuding joy and light, The Dybbuk confronts our darkest fears of death and afterlife through folktales and superstition. On the surface, the relationship between The Songs and The Dybbuk’s lovers seem poles apart. Channon and Leah’s mortal relationship seems utterly suppressed. They share no physical contact and only spare verbal communication. Their passion, predestined by the vows their fathers took that they should be betrothed, exists on a spiritual plane. By comparison, the passion described in The Songs is singularly earthbound. Falk expresses the central theme of both works to be about pre-destined, unconditional love.

The title for this exhibition, Between Two Worlds, derived from the subtitle of Ansky’s play, conveys Falk’s feelings about the contrasts and similarities of the two subjects.

Alan Falk
Kiss Me, Make Me Drunk with Your Kisses
Judaism celebrates life in so many ways: life cycle events, harvest holidays, Torah study and special meals that bring our focus back to family and to the joys of our religion and history. But, when an individual life comes to an end, Judaism is also there to comfort and to bring us together. You already know that CBSRZ has two cemeteries and a Cemetery Association overseeing how these two very important places serve our community. Did you know, though, that we also used to have a Chevra Kadisha? And, that it’s restarting and looking for volunteers to join it?

At this point, you may be wondering, just what is a Chevra Kadisha? A Chevra Kadisha, or, sacred society, is the Hebrew name for those people who provide one of the most important acts of lovingkindness in Judaism: preparing those who have died for Jewish burial. In Israel, there are many different Chevra Kadisha groups and each of them covers a particular area of the country but here, in the US, each synagogue can choose to form its own sacred society. In previous years, our Chevra Kadisha learned how to do the two basic jobs required of it: performing Tahara (the ritual preparation of the body prior to burial) and Shomer (the guarding or keeping company with the body and its soul as it awaits its funeral). A number of years have passed since our Chevra functioned and now that we hope to restart it, we plan on learning how to do both Tahara and Shomer and we’d like to invite you to consider joining the CBSRZ Chevra Kadisha.

Becoming a member of the Chevra Kadisha means only that you would be part of the group of people who provide these services at the time when one of our congregants (or certain of their relatives) dies; you would be able to choose to be a shomer/et only or you could elect to provide both types of service.

As someone who has performed both ritual services, I can tell you that I found doing them to be transformative, life-affirming and very beautiful. Because the person we took care of could not thank us and could not know we were helping them, our service was given entirely from our hearts. Family members have the reassurance of knowing that their loved one received their final contact from members of their community and that their bodies and souls were watched over and treated with respect and kindness. Jewish burial, with its simplicity and traditions, is yet another special part of our past and present and forms one of the most important of the life cycle events.

If you are interested in learning more about the Chevra Kadisha, please feel free to email me (robyne339@yahoo.com) or the Rabbi (rabbibellows@cbrrz.org). We hope to start having informational meetings within the next few months and to organize seminars. Over time, we plan to have the services of the Chevra Kadisha available to anyone who will be buried in one of our cemeteries.

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Winter is long but it doesn’t have to feel that way! The Rituals and Celebrations Committee is sponsoring several special Shabbat services in January and February. Please come out of your winter hibernation to gather with us in the warmth of our sanctuary with friends and family to celebrate Shabbat.

Friday, January 3rd is First Friday Shabbat: Tot Shabbat Services at 6:00pm, potluck SOUP dinner (dairy only please) at 6:30pm, Shabbat services at 7:30pm

Saturday, January 11th is a Learner’s Shabbat Service: This service begins at 10:30am and is followed by a light lunch of bagels and cream cheese. Come ask the questions you were always curious about concerning the Shabbat morning service. Lively discussion will take place throughout the service as we discover more together about this holy day and its prayers.

Friday, January 31st is a Candlelight Shabbat: Bring your own Shabbat candlesticks and candles to this meditative and introspective Shabbat service. Services begin at 7:30pm.

Friday, February 7th is a Tu B’Shevat Shabbat (say that 5 times fast!): This service will start at 6:00pm and will include sharing a meal and having a Tu B’Shevat service all around the dinner table.

Saturday, February 8th is a Shabbat Morning Service with Bat Mitzvah, Ava Williams: This service begins at 10:30am.
PHOTO GALLERY

Celebrating the opening of the exhibition of Paula Retsky’s photography exhibit

Paula and Rabbi Bellows initiate the Oneg with the "Voilà!” challah reveal

Sponsors Stephen & Clo Davis and Linda & Ed Pinn show their love and support
Assembled clergy and choir celebrate the Inter-faith Thanksgiving Service
Joel Saltzman and Norm Rutty reconnect Deb's donated electric keyboard which Meg Gister is seen using for the Retsky reception.
Dr. Michael Good, author of the book and the documentary *The Good Nazi*, spoke to a packed house at this combined CBSRZ and Temple Beth Tikvah film event. Here Dr. Good views his onscreen image from the back of the hall.

Michael Roth discussing his new book *Safe Enough Spaces* at Books & Bagels.
A CAMPAIGN FOR OUR COMMUNITY
OUR PROGRESS
(as of 12/05/19)

If you are ready to participate in or are interested in more information, please call the CBSRZ office staff who will connect you to a member of the Capital Campaign Committee.

Pledges to Date Toward Our $1,000,000 Goal
$555,713
The Eternal Dilemma —
or Great Debate: Latkes
vs Hamantaschen

By Ellen Nodelman

It's time for you to step up and show us where you stand. On Sunday, February 9, 2020, at 3:00 in the afternoon, Congregation Beth Shalom Rodfe Zedek will be showcasing a debate on one of the most important issues of our times: which is more important...to Jewish life...to Jewish survival...to the betterment of mankind: the latke or the hamantasch?

We're looking for debaters of all stripes and shades to come and advance their propositions, drawing not only from their wide experience in the world but from their very special areas of expertise. The debate will be moderated by none other but CBSRZ's own latke and hamantasch connoisseur, Rabbi Marci Bellows. Points made by debaters will be embellished by the odors of freshly made/baked latkes and hamantaschen wafting in from the CBSRZ kitchen and from the tables in the social hall where they will await testing and tasting from audience and debaters alike.

This debate, a tradition begun at the University of Chicago back in the 1940's but now expanded to campuses and synagogues throughout the country, is yet another way for CBSRZ to demonstrate that it is on the cutting edge of things Judaica. We are known for our cultural events, for our articulate authors who show up for Books & Bagels, for our impassioned disputants otherwise known as our Holy ScrollerS, for our chefs and gourmands who contribute their culinary expertise to CBSRZ events. What a perfect venue for these and other CBSRZ denizens to dig deep and come up with an outstanding argument for their choice, latke or hamantasch.

Those arguments may be short and pithy or more weighty and detailed. Examples from other debates include:

• That of Chicago’s Professor Wendy Doniger of the divinity school, who in a carefully footnoted paper entitled "The Archetypal Hamantasch: A Feminist Equivalent", asserted that hamantaschen are a womb equivalent, and were worshiped in early matriarchal societies.

• That of then President of Princeton University, Harold Taft Shapiro, who argued the hamantasch's superiority by pointing out the epicurean significance of the "edible triangle" in light of the literary "Oedipal triangle.

• That of Wendy Freedman, UC astrophysicist who worked on the Hubble telescope, said that Hubble discovered that the universe is filled with billions and billions of galatkes. These galaxies, as the galatkes are now referred to, are taking part in a global expansion of the entire universe. Even with the powerful Hubble Space Telescope, you don't see gal-hamantaschen.

• That of Marvin Mirsky who said: Let us move to another masterpiece of the Judeo-American literary tradition, Herman Melville's Moby Dick. We need not follow the lead of certain Talmudic literary critics who read the title as Moishe Dick. Suffice it to note that be he Moby or Moishe, he is but a Johnny-come-lately to the venerable Yiddish trinity: Milche Dick, Fleishe Dick, and Pesach Dick. In the famous chapter 43, entitled "The Whiteness of the Whale," Melville confronts us with the fundamental and profound duality of the monstrous creature. Is the whiteness a symbol of virtue and goodness, or is it the emblem of terror and evil? Is the whale a three-dimensional latke, wallowing in its gargantuan and blubbery circularity, bodying forth the benign and virtuous aspect of nature? Or is the whale a gigantic hamantasch, tapering from its massive triangular head to its tail fins, and incarnating the darkness, the malevolence, the evil in the universe? Ahab takes the whale for a hamantasch, and carries his ship and crew with him to destruction.

And, of course, Ted Cohen who concluded an analysis of how correct philosophical reasoning would lead one to the latke by explaining, "A world without hamantaschen would be a wretched world. A world without hamantaschen might be unbearable. But a world without latkes is unthinkable."

Where do you stand? What do you think? Sign up for the Great Latke/Hamantaschen Debate and recruit your friends to do the same. And those of you who aren't debaters, come to the event where you will have the opportunity not only to hear all these enlightening arguments but to vote on the most compelling of them, subject always to Rabbi Bellows' final judgement. Food (latkes, hamantaschen) and drink will be in ample supply.

• That of Chicago’s Professor Michael Silverstein, professor in anthropology, linguistics, and psychology, who argued that it is not mere coincidence that the English translation of the letters on the dreidl spells out T-U-M-S. He cites this as evidence that "God may play dice with the universe, but not with Mrs. Schmalowitz's lukshen kugl, nor especially with her latkes and homantaschen."
Memorial Plaques

Eleanor Adler – aunt of Sally Michael Pomerantz
Lawrence Joel Adler – brother of Rochelle Dauenheimer
Norman Bass – father of Suan Fine and Gail Boms
Alvin Bielot – father of Doreen Joslow
Gilda Biener – cousin of Eve Ber
Martha Bittman – aunt of Phil Richall
Breindel Bloch – grandmother of Michael Crair
Bella Breslow – mother-in-law of Estelle Breslow
David Cirulnik – grandfather of Ellen Friedman
Judy Cohen – mother of Jeff Cohen
Leroy Averill Cohen – father of Hila Rosen
Stella DeNicola – mother of John DeNicola
Rose Ernoff – mother of Jon Ernoff
Irving S. Frum – father of Miriam Gardner-Frum
Mary Pinkus Goldstein – mother of Jackie Hastings
Max Gutman – father of Evelyn Foster
Lani Hajagos – niece of Hyman Fink
Alanna Hitchcannon – friend of Gene & Marilyn Kalet
George Horowitz – uncle of Sheila Friend Byrne
Anna Kandell – mother of Marilyn Kalet
Kurt Kaufmann – father of Janie Pittendrigh
Edna Kleinman – mother of Michele Kleinman
Selma Kopelman – grandmother of Seth Lindennman
Charlotte Kurtzberg – mother of Howard Kurtzberg
Harold Leichtman – father-in-law of Maxine Leichtman
Bernard Madnick – husband of Rose Madnick, uncle to Susan and Charles Savitt
Dolores Malakoff – mother of Rona Malakoff
Yetta Michael – grandmother of Sally Michael Pomerantz
Joseph Pear – father of Sidney & Adrienne Hopfer
Laurette Penn – mother of Ed Penn
Jamie Radom – father of Debra Landrey
Israel Resnikoff – father of Henry Resnikoff
Rita Rogers – wife of Samuel Rogers
Esther Schoffer – mother of Marilyn White-Gottfried
Helen Schneller Klein – aunt of Juliet & John Van E恩kwy
Julius Schneller – father of Juliet & John Van E恩kwy
Irving Schwolsky – father of Paul Schwalwsky
Rayann Seidman – late wife of Sandy Seidman
Cynthia Shiffman – late wife of Irving Shiffman
Pauline Shulkin – wife of Norman Shulkin
Max Simon – father of Ken Simon
Raul Sobrino – grandson of Bianca Gonzalez-Lesser
Tim Stern – brother of Arthur Stern III
Rose Stolowy – grandmother of Ethan Goller
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Gertrude Zemmel
Irvig Ziprin

Sarah Spitz Wexler – grandmother of Susan Fine
Gertrude Zemmel – mother of Bob Zemmel
Gilbert Ziff – brother of Barbara Edelson
Nathan Zomback – father of Beth Brewer

Please remember to inform Beth Brewer, chair of the Chesed Committee, if you or someone you know is ill, in need of help, or has experienced a death in the family. Our Chesed Committee is here to help.
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<td>6:00pm - 7:30pm Adult B’nai Mitzvah</td>
<td>5:30pm RiC Meeting</td>
<td>NEW YEAR’S DAY</td>
<td>7:00pm Executive Committee</td>
<td>6:00pm Tot Shabbat</td>
<td>9:00 am Holy Scrollers</td>
<td></td>
</tr>
<tr>
<td>Office closed</td>
<td>7:00pm Rabbi’s Hot Topics Series: Session 1 - Abortion</td>
<td>6:00pm - 7:30pm Adult B’nai Mitzvah</td>
<td>7:00pm Board of Directors</td>
<td>6:30pm Potluck (Dairy/Parve) Dinner</td>
<td>9:00am Holy Scrollers 10:30am 2nd Saturday Learner’s Shabbat Service</td>
<td></td>
</tr>
<tr>
<td>5:00pm - 6:30pm SSKP Board Meeting (in Soc Hall) 7:00pm Choir</td>
<td>5:30pm Mavens Potluck &amp; Meeting</td>
<td>12:00pm Adult Ed Committee</td>
<td>8:00am Holy Scrollers 10:30am MLK Day</td>
<td>7:30pm Erev Shabbat Service with Piano</td>
<td>9:00 am Holy Scrollers</td>
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</tr>
</tbody>
</table>

**Office closed:**

- **Monday, 18 January:**
  - 9:00am Holy Scrollers
  - 10:30am 2nd Saturday Learner’s Shabbat Service

**Sundays and Saturdays:**

- **9:00am Holy Scrollers
- 10:30am MLK Day**
<table>
<thead>
<tr>
<th>SUNDAY</th>
<th>MONDAY</th>
<th>TUESDAY</th>
<th>WEDNESDAY</th>
<th>THURSDAY</th>
<th>FRIDAY</th>
<th>SATURDAY</th>
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<tr>
<td></td>
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<td>2 7 SHEVAT</td>
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<td>5 10 SHEVAT</td>
<td>6 11 SHEVAT</td>
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<td>12:00pm Adult Ed Committee</td>
<td>5:45pm Facilities Meeting</td>
<td>7:00pm Choir</td>
<td>Megillah Deadline (Mar/Apr)</td>
<td>6:00pm - 7:30pm Adult B’nai Mitzvah</td>
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<td>9:00am Holy Scrollers</td>
<td>10:30am 2nd Saturday Shabbat Service</td>
<td>6:00pm Tu B’Shevat Shabbat</td>
<td>6:00pm Adult Ed Committee</td>
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<td>9 14 SHEVAT</td>
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<td></td>
<td>3:00pm - 5:00pm Latke/Hamentash Debate</td>
<td>L’Taken Seminar - Washington, DC</td>
<td>No SSHP Board Meeting this month</td>
<td>6:00pm - 7:30pm Adult B’nai Mitzvah</td>
<td>12:00pm - 1:30pm Lunch &amp; Learn</td>
<td>7:00pm Board of Directors</td>
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<td>16 21 SHEVAT</td>
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<td>19 24 SHEVAT</td>
<td>20 25 SHEVAT</td>
<td>21 26 SHEVAT</td>
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<tr>
<td></td>
<td>PRESIDENT’S DAY</td>
<td>Office closed</td>
<td>7:00pm Choir</td>
<td>7:00pm Choir</td>
<td>7:00pm Rabbi’s Hot Topics Series: Session 2 - Physician-Assisted Suicide</td>
<td>7:30 pm Erev Shabbat Service</td>
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<td>19 27 SHEVAT</td>
<td>20 28 SHEVAT</td>
<td>21 29 SHEVAT</td>
<td>22 30 SHEVAT</td>
<td>23 1 ADAR</td>
<td>24 2 ADAR</td>
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<td>24 29 SHEVAT</td>
<td>25 30 SHEVAT</td>
<td>26 1 ADAR</td>
<td>27 2 ADAR</td>
<td>6:00pm - 7:30pm Adult B’nai Mitzvah</td>
<td>7:00 pm Executive Committee</td>
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<td>27 4 ADAR</td>
<td>28 3 ADAR</td>
<td>29 4 ADAR</td>
<td>30 1 ADAR</td>
<td>6:00pm Shabbat across America with Piano</td>
<td>9:00am Holy Scrollers</td>
</tr>
</tbody>
</table>
Do you play drums? Cluppin' Spielers need drummer ASAP! For more information contact Cantor Belinda at bzbt@comcast.net or 860 - 526 - 8920

The Whole Megillah may be viewed in color on the web at www.cbsrz.org

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Upcoming Birthdays
Sadie Cohen January 13
Gus Page January 15
Gloria Conley January 23
Jack Conley February 7
Nathan Freeman February 9
Joshua Cooper February 23
Ava Williams February 28

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