

# FLEMINGTON FORWARD

Official Newsletter of the Flemington JCC



## THIS MONTH:

- Passover Guide (p. 2 - 8)
- Purim 2023 Pictures!

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Newsletter - כודריג

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## This Months Contributors:

Rabbi Cohen  
Sharon Rednor  
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Karen Walsh  
Rachel Rodriguez  
Adam Wolf

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APRIL 2023 | 10 NISAN - 9 IYAR 5783

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# PASSOVER

## APRIL 5 - APRIL 13, 2023

## NISSAN 15 - 22, 5783



**A QUESTION AND ANSWER GUIDE  
TO PREPARING FOR PASSOVER**

## I THE LAWS OF HAMETZ

### A. DEFINITION OF HAMETZ (LEAVEN)

1. Hametz is any one of the following grains—oats, spelt, wheat, rye, and barley—that has come in contact with water for 18 minutes or more. This is the beginning of the leavening process.
2. Hametz can also be any food product, whether solid or liquid, that is produced from the above grains even if these grains are of the smallest quantities. (The only exception is matzah, when the dough does not come into contact with water for more than 18 minutes and the dough is baked in less than 18 minutes.)
3. Dishes, utensils, ovens, and ranges that have absorbed even the smallest amounts of hametz and hametz products are forbidden to be used during the week of Passover unless they are properly cleansed and kashered according to Jewish law.
4. It was the custom of Ashkenazic Jewry during the week of Passover not to eat rice, corn, and vegetables of the pea family as though they were really hametz. The reason for the custom was that the above vegetables were ground into flour to make bread. To avoid any confusion between these vegetables and the five hametz grains, the custom was created to abstain from eating these foods during Passover week.
  - Nowadays, there is little chance of this confusion. Eating these products, as long as they are marked KOSHER FOR PASSOVER L'Ochlei Kitniyot, "Kosher for Passover for those whose custom is to eat rice, corn, and vegetables of the pea family," is not a violation of the Torah's prohibition on Hametz. As noted above, Jews of non-European descent routinely eat these on Passover.
  - However, out of respect for people eating at your home, or in whose home you eat, ALWAYS ASK WHAT THEIR CUSTOM IS, and abide by it.
5. Any non-hametz food product that was prepared in vessels and utensils that did absorb hametz is prohibited to be eaten during Passover.

### B. WHAT IS NOT HAMETZ?

1. The following types of food are not considered hametz in themselves:
  - a) Meat, poultry, and fish
  - b) Fruits and vegetables
  - c) Dairy products
2. The above mentioned non-hametz food categories must be processed, canned, bottled and packaged with rabbinic certification to guarantee that no hametz ingredient is included in the processing.
  - a) The following does not require any rabbinic certification:
    1. Those foods written in Paragraph #1 in their raw or fresh condition
    2. Refined sugar (excluding brown sugar, which does require supervision)
    3. Salt
    4. Ground coffee (excluding instant coffee)
    5. Pure fruit juice without additives in a glass jar or bottle only
3. The prohibition against the use and consumption of hametz applies to those products that are edible and fit for human and animal consumption.

4. Those products that are made from hametz that are not edible and are not fit for both human and animal consumption are not considered hametz, and one may derive use and benefit from them. Some examples of such products are toothpaste, deodorants, hair sprays, shampoos, soaps, lipsticks, talcum & baby powder, and cold creams & hand creams. Although toothpastes and lipsticks do not require rabbinic certification for use during Pesach, one should only use a fresh tube of toothpaste with a new toothbrush and a fresh stick of lipstick.

**PLEASE NOTE:** Dishwashing liquids and soaps must have rabbinic certification.

### C. THE SALE OF HAMETZ

The Torah teaches that during the 8 days of Passover, Jews must not own or use any form of hametz. In the past, Jews would destroy all the hametz and hametz products before the Passover holiday or a Jew would give away all the leaven to a non-Jew as a gift that would be his permanent possession. However, Jews began to acquire much larger quantities of hametz for business or the home. The destruction or the giving away of these vast quantities of hametz would have meant a tremendous financial loss for Jews. The Rabbi's teach "Rachmana liba Be-ee." "The Law requires the heart." Jewish law gave us an alternative that has shown great compassion and understanding of the material needs of the Jewish community. This alternative is called "machirat hametz"—the selling of hametz.

The selling of the hametz is a legal business transaction with a non-Jew that involved the drawing up of a legal contract based upon rabbinic law and signed in the presence of two witnesses who also sign the contract. The contract includes an assessment of the value of the hametz being sold, a statement of the terms of delivery, and other conditions. The rabbi on Passover eve acts as the agent who will negotiate the sale with the non-Jew. The two people will reach an assessment of the value of the hametz, and the rabbi will ask for a down payment of money on the hametz. The rabbi will stipulate with the non-Jew that the balance of the money be paid on the night after the 8th day of Passover after the appearance of the stars. If, at that time, the non-Jew does not want to pay the balance, then the rabbi will return the deposit to the non-Jew and the sale will not be completed. This year, please do NOT eat the hametz you have asked the rabbi to sell on your behalf, until **Thursday, April 13th, 8:45 PM**. This will give the rabbi sufficient time to meet with the non-Jew who purchased our hametz.

This is a legal and binding sale and not a joke as some people claim. Any person who does desire to sell his or her hametz may come to the synagogue office or fill out the form below appointing the Rabbi as his or her agent in the sale of hametz. Please remember that the sale of the hametz is not reserved only for traditional Jews, but every Jew can participate in the mitzvah. Even if that person does not observe the traditions of Judaism in his or her home, the person should not feel ashamed but should try to do this mitzvah.

**PLEASE NOTE:** Even if one will be away from one's home during Passover, one is still obligated to sell his or her hametz.

### II KASHERING OF UTENSILS

The process of kashering utensils depends on how the utensils are used. According to halakhah, leaven can be purged from a utensil by the same process in which it was absorbed in the utensil (keveleio kakh poletu). Therefore, utensils used in cooking are kashered by boiling, those used in broiling are kashered by fire and heat, and those used only for cold food are kashered by rinsing.

1. Earthenware (china, pottery, etc.) may not be kashered. However, fine translucent chinaware that has not been used for over a year may be used if scoured and cleaned in hot water.
2. Metal (utensils wholly made of metal) used in fire (spit, broiler) must first be thoroughly scrubbed and cleansed and then made as hot as possible. Those used for cooking or eating (silverware, pots) must be thoroughly scrubbed and cleaned and completely immersed in boiling water. Pots should have water boiled in them that will overflow the rim. The utensils should not be used for a period of at least 24 hours between the cleaning and the immersion in boiling water.



a. Metal baking utensils cannot be kashered.

3. Oven and ranges: Every part that comes in contact with food must be thoroughly scrubbed and cleaned. Then oven and range should be heated as hot as possible for a half hour. If there is a broil setting, use it. Self-cleaning ovens should be scrubbed and cleaned and then put through the self-cleaning cycle. Continuous-cleaning ovens must be kashered in the same manner as regular ovens. A microwave oven, which does not cook the food by means of heat, should be cleaned, and a cup of water should be placed in it. Then the oven should be turned on until the water disappears. A microwave oven that has a browning element cannot be Kashered for Pesach.
4. Glassware: Authorities disagree as to the method of kashering drinking utensils. One opinion requires soaking in water for three days, changing the water every 24 hours. The other opinion requires only a thorough scrubbing before Pesach or putting it through a dishwasher.
5. Dishwasher: After not using the machine for a period of 24 hours, a full cycle with detergent should be run.
6. Electrical Appliances: If the parts that come into contact with hametz are removable, they can be kashered in the appropriate way (if metal, follow the rules for metal utensils). If the parts are not removable, the appliance cannot be kashered. (All exposed parts should be thoroughly cleaned.)
7. Refrigerators need only be thoroughly cleaned with warm water and soap. The racks don't need to be covered, but if you wish to use foil or wax paper, pierce it to allow air to circulate in the refrigerator.
8. Tables, closets and counters: If used with hametz, they should be thoroughly cleaned and covered, and then they may be used.
9. Kitchen sink: A metal sink can be kashered by a thorough cleaning and by pouring boiling water over it. A porcelain sink should be cleaned and a sink rack used. If, however, dishes are to be soaked in a porcelain sink, a dish basin must be used.
10. Hametz and non-Passover utensils - Non-Passover dishes, pots, and hametz whose ownership has been transferred should be separated, locked up, or covered, and marked to prevent accidental use.

### III THE SEARCH FOR THE HAMETZ

1. The Talmudic tractate known as "Massechet Pesachim" requires an intensive and careful search for hametz in one's house on the night before Passover as soon as possible after nightfall. This cleansing of the home before Passover is traditionally known as "bedikat chametz." This year, the search for hametz takes place on **Tuesday, April 4th** after sundown.
2. The supplies necessary for the search are:
  - a) A candle
  - b) Wooden spoon, paper bag, paper plate, or paper cup
  - c) A feather
3. Since most of our homes are cleaned and ready for the Passover holidays, it is customary to place crumbs of bread in the various rooms of our homes (especially those rooms in which hametz was consumed) before the search.

4. Prior to beginning the search, the following blessing is recited:

"BARUCH AHTAH ADONAI, EHLOHAYNU MELECH HA'OLAM ASHER  
KID'SHANU BIH-MITZ-VOH-TAF, VIH-TZEE-VANU AL BEE UR HAMETZ."

"BLESSED ARE YOU, SOVEREIGN OF THE UNIVERSE, WHO HAS SANCTIFIED  
US THROUGH HIS COMMANDMENTS AND COMMANDED US CONCERNING  
THE DESTRUCTION OF THE HAMETZ."

The person then moves from room to room with a lit candle (please note: the house must be darkened) and gathers up the crumbs with the feather and places them in the wooden spoon or paper bag. No conversation is permitted until the search has been completed. Hametz found during the search is then tied up and put away so that it will be burned the next morning.

6. After the search has been completed, the person recites the following formula for nullification of the hametz preferably in the English language:

"ALL LEAVEN AND ALL HAMETZ THAT IS IN MY POSSESSION THAT I DID NOT SEE  
AND DID NOT DESTROY, LET IT BE NULL AND OWNERLESS AS THE DUST OF THE  
EARTH."

#### IV FAST OF THE FIRST BORN

- It is a tradition that on the day preceding Passover, the first-born sons of our people fast as an expression of thanksgiving to G-d for having spared the first born of the children of Israel from the plague that destroyed the first born of the Egyptians. This year the fast takes place on Wednesday April 8.
- It is permissible for the first born to break the fast for the purpose of celebrating certain religious observances such as a wedding, a circumcision, or the completion of a tractate of the Talmud. In most instances, the Rabbis of many congregations will study a Talmudic tractate during the year and complete it on the eve of Passover. There are rejoicing and celebration when the Rabbi asks not only the first born, but everyone to participate in his simcha. The celebration is known as a "siyum." The FJCC will have minyan and a study session on **Wednesday, April 5th at 7:30 AM** for the Fast of the First Born.

#### V BURNING OF THE HAMETZ

- The book of Exodus tells us: "You shall destroy leaven from your houses." On the morning of Passover eve, the hametz that was collected during the bedikat hametz the evening before and other hametz is burned in a fire. The fire is normally lit outdoors, and the hametz is then thrown into the flames.
- After the hametz is thrown into the flames, the following statement is said in English: "Any kind of leaven which is in my possession, whether I have seen it or not, whether I have destroyed it or not, shall be regarded as null and void and shall be as the dust of the earth."

No hametz may be eaten after **10:50 AM**, on **Wednesday, April 5th**. The burning of the hametz should take place on **Wednesday, April 5th**, before **11:50 AM**. There will be a community burning of Chametz at FJCC **after morning services that day (about 8:30 AM)**.

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***Form to Appoint an Agent to Sell My Chametz (Shtar Harsha'ah)***

I, (please print)\_\_\_\_\_,  
fully empower and permit Rabbi Eric Cohen as my agent to act in my place and in  
my behalf to sell all my chametz and chametz mixtures as defined by the Torah  
and Rabbinic Law and to lease all places wherein the chametz owned by me may  
be found, especially in the premises located at (please print addresses):

Home:

\_\_\_\_\_

Work:

\_\_\_\_\_

Other:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

The Rabbi has full power to sell and to lease by transactions as he deems fit and proper for such times as he believes necessary in accordance with all detailed terms and forms according to Jewish law. Also, I do hereby give the Rabbi full power and authority to appoint a substitute in his stead with full power to sell and lease. This is meant to conform with all the Torah and Rabbinic regulations and laws, and to be in accordance as well with the laws of the State of New Jersey and of the United States of America.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

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### **PASSOVER SCHEDULE OF SERVICES (Zoom options)**

Search for Chametz

Tuesday, April 4th At home, in the evening

#### **EREV PASSOVER**

Wednesday April 5th

Services for Fast of the First-born 7:30 AM

Burn Chametz After morning services (no later than 11:50 AM at home)

\*Stop Eating Chametz\* 10:50 AM

#### **FIRST DAY OF PASSOVER**

Wednesday April 5th

Evening services 6:00 PM

Candle lighting 7:10 PM (prepare flame from which to light next days' candles)

1st Seder

Thursday, April 6th

Morning services 9:15 AM

#### **SECOND DAY OF PASSOVER**

Thursday, April 6th

Evening services 6:00 PM

Candle lighting 8:19 PM (from existing flame, or non-electric pilot light)

2nd Seder

Friday, April 7th

Morning services 9:15 AM

#### **SHABBAT CHOL HAMOED**

Friday April 7th

Candle lighting 7:12 PM (from existing flame, or non-electric pilot light)

Evening services 7:30 PM

Saturday April 8th

Morning services 9:15 AM

#### **7TH DAY PASSOVER**

Tuesday, April 11th

Candle lighting 7:16 PM (prepare flame from which to light next days' candles)

Evening Services 7:30 PM

Wednesday, April 12th

Morning services 9:15 AM

Candle lighting 8:25 PM (from existing flame, or non-electric pilot light)

#### **8TH DAY OF PASSOVER**

Thursday, April 13th

Morning services 9:15 AM

YIZKOR 10:30 AM (an estimate, come earlier)

#### **PASSOVER ENDS**

Thursday, April 13th 8:18 PM

Post-Passover Pizza Party @ Al Fresco 8:30 PM (**please:** do *not* eat the Chametz in your home until 8:45 PM)



# RABBI'S REFLECTIONS

As we celebrate Passover, one ritual we have in our tradition (which often gets overlooked in the hustle and bustle) is Counting the Omer. From the second night of Passover until Shavuot, we say a blessing for counting the Omer, and then declare the number of days that passed since Passover. We do this until we reach to Shavuot, 50 days, or 7 weeks, later. Shavuot literally means "weeks." It is the only holiday whose date is not given; the only way to figure out when Shavuot starts... is by counting the Omer.



This time period corresponds, agriculturally, to the time from the completion of the barley harvest to the wheat harvest.

On Shavuot, we have the first offering of wheat from the new harvest, in the form of 12 loaves. Until that offering took place, the wheat from that year's crop (called "Chadash" or new wheat) could not be used. During the time the Omer was counted, barley from each week (an "Omer" full, perhaps close to a gallon or perhaps just over half a gallon) would be brought into the Temple and waved as an offering, as a prayer, that the harvest would come in successfully.

Rabbi David Seidenberg notes that this makes the Omer period a miniature version of the Sabbatical and Jubilee cycles. The Sabbatical is a 7-year cycle, and the Jubilee is 7 cycles of 7 years. Just as those cycles reset society's clock to align ourselves with freedom, and with the needs of the land, the Omer cycle, too, is a chance to align ourselves with the rhythms of spring and the spiritual freedom represented by the Torah.

Rabbi Seidenberg reminds us that the Omer has also taken on a deep spiritual significance. The spiritual journey we are asked to take mirrors the geographic journey the Israelites took. The Israelites traveled from the miracle of the Exodus to the miracle of receiving the Torah at Sinai. They travel from the moment God showed the ultimate in loving-kindness and compassion ("Chesed" in Hebrew) to the moment of God's



revelation on Mount Sinai, where God gave us the Torah (Malkhut or Shekhinah, or the Divine Presence in the world). We travel from Chesed on the second night of Passover, the night of true lovingkindness, to the 49th day of the Omer, Malkhut, the radiance of Shekhinah, the divine presence in this world.

The Omer count can be made starting from the evening of each day (specifically from when the stars come out). At

# RABBI'S REFLECTIONS

night the blessing is said, but traditionally, when the count happens during the daytime, the blessing is not said. The biggest challenge of counting the Omer is that, according to most sources, it is one long mitzvah lasting 49 days. What that means is that if you go one whole night and day without counting, the halakhic practice is... don't say the blessing any longer, just count the day. Making it all the way through seven weeks without missing a day is not easy for most of us!

But that may be the point. Intentionally tracking time, without an outside indicator, makes us all the more aware of the period of time we are in. Nowadays, there are all sorts of apps and online resources that can help us. I use "OmerCount," but there are many others. The Hagaddah teaches that we are supposed to see ourselves as if we ourselves were freed from Egypt. The Omer asks us to try to experience the same feeling of anticipation that our ancestors felt, as they waited to witness the presence of God and the receiving of Torah. May all the rituals we practice inspire us to find meaning and joy in our holidays and observances.

Rabbi Eric S. Cohen, PhD

**Fund supports  
Holocaust Museum trip  
to DC**



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# FROM THE DESK OF OUR PRESIDENT

Did you see all the photos of the cute children in imaginative costumes at Purim? How wonderful it was to celebrate Purim 2023 with all of you!

For this joyous holiday, the Sisterhood, with drawings created by the Hebrew School children, assembled beautiful and tasty Mishloach Manot bags. The bags were delivered to our members, far and wide, by a cadre of volunteers. My sincere thanks go out to all who contributed.

The Purim service, parade, skit, musical rendition and Megillah reading were spectacular again. It was a wonderfully festive event. Thank you to all the families that attended and especially those that regaled us with your creative costumes. Thanks to the photographers, including Adam Wolf, for the many pictures of the children's costume parade. We loved seeing the teenagers act out the story of brave Queen Esther and evil Haman. Thanks to Mitch Clarin, Alex Rapkin and Michael Wolf for providing musical accompaniment to the story. Finally, kudos to Rabbi Cohen for the long reading of the Megillah at the evening service and again during the morning service

Our Purim dinner was arranged with the help of Karen Walsh, Deborah Kesselhaut, Carolyn Goldman and David Goldman. It was truly a pleasure gathering together and meeting new community members. To top off the meal, the children and adults alike were treated to delicious chocolate, strawberry and prune hamentashen - sorry no poppy this year! Thank you to Allison Riccardi, Amy Cook, Josy Kestenbaum, John Fellin, Glenn Gold, Robin Alexander, Melissa Kleiman, and Cara London for their help in making the more than 300 hamentashen we got to enjoy. They were very yummy!

Finally, the ever popular Purim Carnival was an opportunity to see the kids playing (non-electronic) fun games. Again, it was a pleasure to socialize together! Thank you to the Youth Group and Jordan Gelber for arranging the games and prizes. And, thank you to Josy Kestenbaum, Carol Wolf, Sharon Zimmerman, Jeff Doshna and Jonathan Weitz for feeding us at the Purim Café.

Take a look at the pictures - they will make you smile! If you have more photographs of Purim to share, please let me know. We are collecting photos of our members and events for the future celebration of the 100th anniversary of the FJCC.



# HEBREW SCHOOL

Our Hebrew School Director and congregant, Karen Walsh, is facing challenging health issues and can use our support. Karen is asking for meals to be brought to her house. Follow this link to sign up to help Karen and her family.

<https://www.lotsahelpinghands.com/c/650317/>

Sometimes we need a boost or support from our community.

If you'd like to contribute a gift card for one of the following restaurants, Aikou, Brunello's, China Moon, Dockside, Dolce or Five Guys, please call the office and we will assist. Thank you!



Lotsa Helping Hands  
create community

## CLASS SERVICES, DINNERS, & HOLIDAY PROGRAMS

OCT  
28

### WINNER WINNER CHICKEN DINNER

- Chicken Shabbat Dinner
- Fourth & Fifth Graders Lead Services
- Storyteller Rebecca Kelly

DEC  
9

### DELI DELIGHT

- Deli Sandwiches Shabbat Dinner
- 7th - 12th Graders Lead Services

DEC  
21

### CHANUKAH DINNER

- Outdoor Menorah Lighting
- Family Menorah Lighting
- Chanukah Dinner

JAN  
27

### CHINESE NEW YEAR DINNER

- Chinese Food Shabbat Dinner
- Fifth & Sixth Graders Lead Services

MAR  
6

### PURIM DINNER

- Family Megillah Reading
- Purim Dinner
- Traditional Megillah Reading

MAY  
12

### IT'S A WRAP

- Dairy Wraps & Pizza Bagels Shabbat Dinner
- Third & Fourth Grade Class Service
- Third Graders Receive their Shabbat Prayer Book

Save the Dates



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# PURIM 2023





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# PURIM 2023





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# PURIM 2023





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# DINNER CLUB





# SPOTLIGHT ON SISTERHOOD

Thank you to all of the women who made the first Saturday morning Sisterhood Shabbat such a success. Seeing so many women take part in the service, some leading parts for the first time, was truly an inspiration.

What could be more inspiring during Women's History Month than learning Torah and service parts in preparation for Sisterhood Shabbat? Parshah VaYikra discusses almost half of all the 613 mitzvot represented in Tallit, in its verses. According to My Jewish Learning.com the corner fringes on this ritual garment remind the wearer of all the commandments in the Torah. In each of the four corners of the shawl are strings tied in a particular pattern, called tzitzit. The origin of the tzitzit is biblical; the practice is prescribed in Numbers 15. The precept is to put these strings on the four corners of one's garment — in ancient tradition, with a single strand of blue as well—as a reminder of the duties and obligations of a Jew. Since we no longer wear four-cornered garments, the tallit is worn specifically to fulfill the biblical precept. Wearing a Tallis signifies that you have agreed to abide by the 613 mitzvot prescribed in the Torah. Many consider the act of a sacrifice a Mitzvah.



Traditionally, depending on who you ask, women are not required to or do not wear Tallit for one or more of several reasons. One is that women should not be required to fulfill most time-bound mitzvot. Another reason is that men and women should not wear the other genders' garments, and since a man wears a Tallis, a woman should not. For others there is a more complicated reason. It just simply wasn't worn by our mothers or grandmothers.

While women were busy making strides in equality in our secular life, our faith did not keep up. Some equate women's rights with the dilution of the Jewish faith. I am a living example of this. When I was Bat Mitzvah'd women were not permitted to read from the Torah at our Conservative temple unless a man read the same part first. Yet now several decades later, my daughter will not only chant my Haftorah, but she will

ALSO chant the Maftir I was denied. She will also do something else that day that I was denied. She will wear a Tallis. I fully support her in this, even though to be honest, this still feels a little strange to me even in 2023.

# SPOTLIGHT ON SISTERHOOD

While I fully support women's rights and I constantly push her to be whoever she wants to be, I internally struggle with the appropriateness of putting on a prayer shawl when I come to temple with my family. For me, the Tallis is a symbol that I have thrown my whole self into my faith. But how can I throw my whole self in, if my own faith doesn't want my whole self? And it is my faith telling me this? Or is this years of systemic gender roles put upon me that I just can't quite shake?

When I shared my story on Sisterhood Shabbat, I knew that many of my "sisters" would be listening while also not wearing Tallit. What I didn't know was how many of them felt as conflicted as I did. I had no idea how much of this internal debate was going on in their heads, just like mine. So many of you reached out to me and felt empowered to share your thoughts, which made me feel so much less alone.

My hope is that my daughter and hopefully my dad are proud of me for trying to learn something new and take that first step towards throwing my whole self in. I hope that all of you who stepped out of your comfort zone because you were told when you were young girls that this role wasn't right for you will feel empowered to keep pushing for women's rights both inside and outside of our synagogue walls. I look forward to next year's Sisterhood Shabbat and maybe we'll see some more Tallit.

Shabbat Shalom!



# SISTERHOOD



Are we missing an item or category you'd like to see? If so, please be sure to tell us by taking the survey below! (Click on the link "Copy of Gift Shop Inventory Survey")



## Copy of Gift Shop Inventory Survey

Web survey powered by SurveyMonkey.com.  
Create your own online survey now with...

 [surveymonkey.com](https://www.surveymonkey.com)

# WEEKLY EVENTS

## Parashat HaShavuah *with* Rabbi Cohen

Mondays, 1:00  
Beginning Sep 12



All are welcome!

## Chair Yoga Not Just for Seniors

No Chair Yoga on Tuesday  
August 30th or September 6th

Chair Yoga resumes on September 13th  
at a new time, 11:45 AM



## CONTRACT & DUPLICATE BRIDGE *with* DAVID GOLDMAN



## Mah Jongg

Thursdays, 1-3:30  
\$5 cash at door

*New & Experienced Players Welcome!*  
Members can bring friends  
Light snacks served



Contact Karen Walsh: [kwals@flemingtonjcc.org](mailto:kwals@flemingtonjcc.org)

## Adult Education Classes *with* Rabbi Cohen

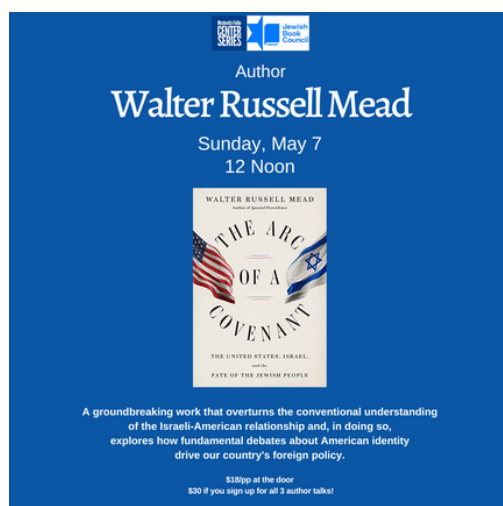
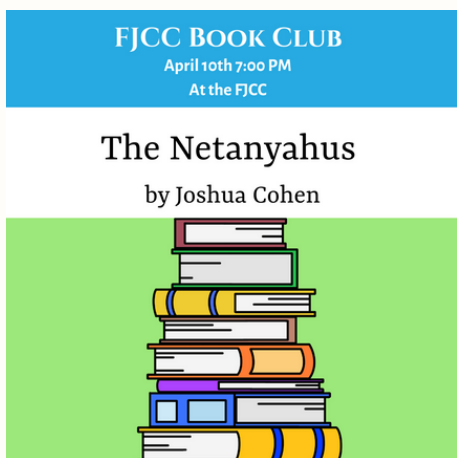


Thursdays  
11:00  
Begins Sept. 15  
All are welcome!



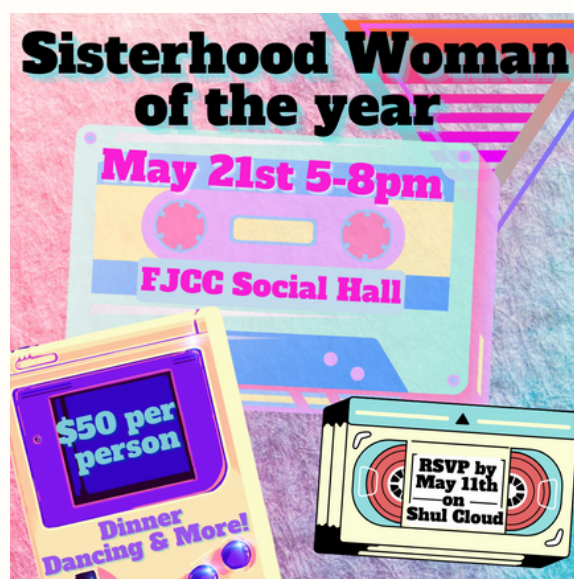
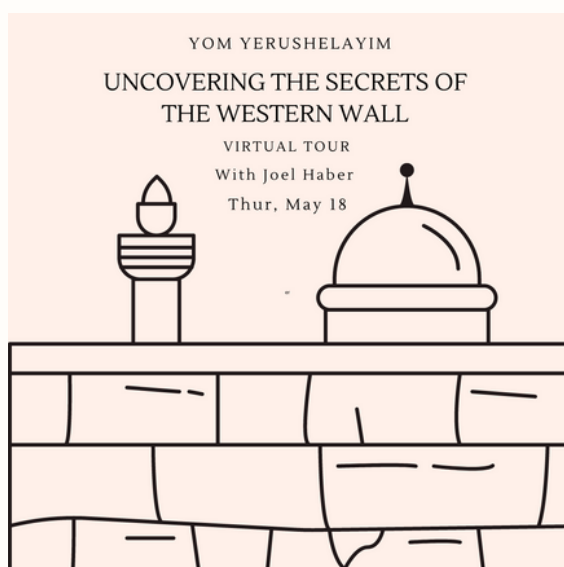
# UPCOMING EVENTS

Register for events on Shulcloud. Links are posted in News and Notes



# UPCOMING EVENTS

Register for events on Shulcloud. Links are posted in News and Notes



# BIRTHDAYS

## April 1

Ethan Rednor  
Rose Weitz

## April 2

Matthew Winnick  
Phillip Franklin  
Alexandra Fox

## April 3

Bruce Kamich

## April 4

Carol Wolf

## April 5

Brian Goodman

## April 6

Andrew Weinstein  
Benjamin Goodman

## April 8

Steven Weinstein

## April 10

Douglas Atlas  
Danielle Rubin  
Elyssa Krampel

## April 11

Jacob Sperling

## April 12

Charlotte Byne  
Lisa Ziv  
David Freedholm

## April 13

Greg Scibilia  
Olivia Kleiman

## April 14

Cheryl Schutz  
Alexander Rapkin

## April 15

Jacob Walsh

## April 16

Rachel Silberman

## April 17

Marsha Gerstein  
Shellie Jacobson

## April 18

Alexandra Rubin

## April 19

Natalie Atlas  
Dana Schindler

## April 20

Alan Blankenstein

## April 21

Fred Sornstein  
Ethan Gertzman

## April 23

Amy Marshall  
Colin Jakubowski  
Ian Jakubowski

## April 24

Donna Levinston-Braff

## April 25

James Fox  
Elise Franklin

## April 26

A. Bragin

## April 27

Hannah Sornstein  
Nathaniel Nemeth

## April 28

Jackie Lefkow  
Zoe Quinn

## April 29

Sharon Goldstein  
Noah Doshna  
Erica Agins

## April 30

Alan Hylton

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# **ANNIVERSARIES**

**April 8**

**Mark and Laurie Weinstein**

**April 14**

**Jane and Eric Wasserman**

**April 20**

**Ray and Liz Slavin**

# YAHREZEITS

April 2  
Stuart Kamich

April 5  
Samuel Goldman

April 6  
Peter Doshna

April 8  
Serah Benari  
Ethel Weiner

April 10  
Raymond St. Pierre

April 11  
Martin Shapiro

April 12  
Jules Wasserman

April 13  
Ronald Shankoff

April 14  
Michelle Cohn

April 15  
Saverrio Zuchovicki

April 16  
Sylvia Mittler

April 17  
Sol Gerstein

April 18  
Jacob Dvoor

April 19  
Irwin Goldman  
Ida Dvorr

April 20  
Shirley Klinger  
Dorothy Ort

April 21  
Faye Nahama  
Jerome Weiner

April 22  
Abraham Simon

April 24  
Benjamin Thomas  
Herman Lefkow  
Anita Winnick

April 27  
Milton Frant

April 28  
Lawrence Rubin  
Daniel Itzcough Orlin

April 30  
Irving Ort  
Gale Mack Staton



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## Building Fund

Zel & Marsha Gerstein

For the Yahrzeit of Ruben Simon

In Memory of Myrna Wasserman, beloved mother of Eric Wasserman

In Memory of Jill Davidson, beloved sister of Lenore Levine

In Memory of Myron Kesselhaut, beloved father of Steve Kesselhaut

In Memory of Edwin Matzkin, beloved father of Patti Matzkin-Katz

In Memory of Adrian Mitler, beloved father of Barry Mitler

In Memory of Freydun 'Fred' Daneshrad, beloved father of Ray Daneshrad

Mazel Tov to Anneliese and Howard Nifoussi on the birth of their  
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A speedy recovery to Mike Wolf

A speedy recovery to Stan Weinstein

A speedy recovery to Karen Walsh

## Kiddush/Oneg/Nosh

Nadine Milecofsky

For the Yahrzeit of Herbert Milecofsky

Zel & Marsha Gerstein

In Honor of the Bar Mitzvah of Zel Gerstein

Dr. Austin & Sharon Rednor

In Memory of Judith Pavelich, mother of Sharon Rednor

In Memory of Martin Pavelich, beloved father of Sharon Rednor

Dr. Bruce Moskovitz & John Fellin

In Memory of Adrian Mittler, father of Barry and Kimi Mittler

In Memory of Myron Kesselhaut, beloved father of Steve Kesselhaut

Refuah Shlema to Rachel Rodriguez

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In Memory of Myrna Wasserman

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