



# Congregation Beth El

*A seasonal, egalitarian synagogue affiliated with the Conservative Movement*

*Founded in 1947*

32 Gorton Avenue • Old thColony Beach • Old Lyme, CT • 06371

website: [www.synagogueoldlyme.org](http://www.synagogueoldlyme.org)

Nisan/Iyar 5786

March/April 2026

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\*z"l May their memory be for a blessing



Dear Family and Friends of Congregation Beth El,

Here in the Northeast, the cold and snow have hit us hard, testing our patience and our shovels. And, sadly, another year has passed and the turmoil in the Middle East and Israel continues. Many in our community feel a deep and personal connection, and we continue to pray for peace, safety and a swift resolution for all. We are grateful to the members of our American Armed Forces and the Israeli Defense Forces, the brave men and women whose courage and commitment to our countries safeguard all of us.

Yet, even in challenging times, our tradition reminds us that renewal is possible. As Passover approaches, we prepare to retell the story of liberation and hope. It is a powerful reminder that brighter days can emerge from the darkest moments. May this Passover bring warmth to our homes, strength to our spirits and peace to our world. As we approach summer, I look forward to seeing you all in our little *shul* by the sea.

On behalf of our Congregation Beth El Board of Directors, I wish everyone *Chag Pesach Sameach!*

Am Yisrael Chai!

Lisa

*The Talmud states that, "in every generation each of us is obligated to regard ourselves as if we personally left Egypt." Yet today, none of us have ever been trapped in Egypt, nor have we experienced actual slavery.*



*The rabbis tell us that Egypt is not only a geographical location, but also a state of mind. The Hebrew name for Egypt is Mitzrayim, similar to the word, m'tzarim, meaning "straits or limitations." Our personal exodus from Egypt involves lifting ourselves beyond the narrow straits of financial or health constraints, psychological burdens or physical boundaries.*

*"Egypt" is relevant long after Passover is over. We must strive to break free and express the potential of our limitless selves!*

A Zissen Pesach to all! Chag Pesach Kasher v'Sameach!





Ruth & Andy Spitz - *Mazal tov* to Marian & Rick Hyne in celebration of the birth of their granddaughter, Cleo Daphne Elmets.

Sharon & Preston Waxenbaum - *Mazal tov* to Marian & Rick Hyne in celebration of the birth of their granddaughter, Cleo Daphne Elmets.

Spitz and Waxenbaum Families - Happy birthday Cleo!

Phil Rischall and Family - *Mazal tov* to Marian & Rick Hyne on the birth of their granddaughter, Cleo Daphne Elmets.

Karen & Barry Rubinfeld - *Mazal tov* to Marian & Rick Hyne on the birth of their granddaughter, Cleo Daphne Elmets.

Carol & Larry Bojarski - *Mazal tov* to Rebecca Hyne and Jake Elmets on the birth of their beautiful daughter, Cleo Daphne Elmets.

Lisa Semel & Jonathan Guthart - *Mazal tov* to Marian & Rick Hyne on the birth of their granddaughter, Cleo Daphne Elmets.

Wendy & Michael Kay - *Mazal tov* to Marian & Rick Hyne on the birth of their granddaughter, Cleo Daphne Elmets.

Ruth Spitz and Sharon Waxenbaum - In memory of our mother, Adelle Snyder Wiener, at the time of *her yahrzeit*.

The Spitz and Waxenbaum Families - In memory of Matthew Allen, brother of Natalie Mandell.

Irene & Craig Smith - In memory of Matthew Allen, brother of Natalie Mandell.

## Milestones & Mazal Tovs



Marian & Rick Hyne with Cleo

Becca Hyne & Jacob Elmets celebrated the birth of their daughter, Cleo Daphne Elmets, on December 1, 2025. She is welcomed by her grandparents, Marian & Rick Hyne, Uncle Jay & Aunt Elissa Hyne and cousins Lily, Brady and Austin, and Aunt Lynne & Uncle Ken Hyne, all members of Congregation Beth El.



*Our congregation and Board of Trustees offer their deepest condolences to the following:*

**Natalie Mandell** - On the loss of her brother, Matthew Allen, on February 20, 2026.

*Zichronam livrocha,*

*May the memory of the righteous be for a blessing.*

Marian & Rick Hyne - In memory of Matthew Allen, brother of Natalie Mandell.

Marian & Rick Hyne - In honor of the birth of our granddaughter, Cleo Daphne.

Ruth Spitz and Sharon Waxenbaum - In memory of Warren Katz, father of Lauren Katz Schuman and Howard Katz.

Ruth Spitz and Sharon Waxenbaum - In memory of Roslyn Katz, mother of Lauren Katz Schuman and Howard Katz.

Sharon & Preston Waxenbaum - In memory of Uncle Martin Waxenbaum at the time of his *yahrzeit*.

## Shabbat and Passover Candle Lighting Times

Shabbat	Friday	March 27	7:18 pm
1 <sup>st</sup> Seder	Wednesday	April 1	7:20 pm
2 <sup>nd</sup> Seder	Thursday	April 2	8:13 pm
Shabbat	Friday	April 3	7:21 pm
8 <sup>th</sup> day	Thursday	April 9	7:17 pm
Shabbat	Friday	April 10	7:24 pm

## Passover Schedule 2025/5785

Tuesday	March 31	Search for <i>chametz</i>	evening
Wednesday	April 1	<i>Chametz</i> burned	10:30 am
	April 1	Stop eating <i>chametz</i>	10:43 am
	April 1	1 <sup>st</sup> Seder	8:15 pm
	April 2	2 <sup>nd</sup> Seder	8:16 pm
Thursday	April 9	Holiday ends	8:24 pm
		<i>Chametz</i> may be eaten	9:24 pm

## **Bedikat Chametz - Or Why is a Search for Chametz Conducted on the Night Before the First Seder?**

With regard to *Pesach*, it is written in the Torah: "Throughout the seven days unleavened shall be eaten: no leavened bread shall be found with you and no leaven shall be found in all of your territory. And you shall explain to your children on that day, saying: It is because of what the Lord did for us when we went free from Egypt."

The *Bedikat Chametz* custom has evolved that, once your home has been thoroughly cleaned for the holiday, the process of removing all *chametz* (leavened food), seen or unseen, concludes with a symbolic search for any last trace of it. This takes place after sundown on the 12<sup>th</sup> day of *Nissan*, which falls this year on **Tuesday, March 31<sup>st</sup>**.

To make sure that the search is successful, it has become a tradition for adults to hide several pieces of bread/crackers throughout the house to be found and collected by the children. While this is done to engage our children in holiday preparations, all adults, even single women and men living in their own homes, are obligated to carry out this ceremony.



בדיקת חמץ

Using a candle (although a flashlight is a safer alternative), those present go from room to room to locate the errant crumbs, which are then swept with a feather onto a wooden spoon. The candle, feather, spoon and the *chametz* are placed in a paper bag (or small can) and burned by 10:30 am on Friday morning. While there are a variety of customs as to the number of *chametz* pieces used, just be sure to keep track of how many have been hidden to avoid an unfortunate mid-*Pesach* surprise!

Before the actual search begins, recite this blessing:  
**Baruch Atah Adonai, Eloheinu Melech Ha'Olam, asher kidshanu b'mitzvotav v'tzivanu al bi'ur chametz.**  
**Praised are You, Lord our God, Ruler of the Universe, who has made us holy with mitzvot and instructed us to remove the leaven.**


### Dedicate a Siddur Book Plate

- New grandchild?
- Special birthday or anniversary?
- Graduation?
- Loss of a loved one?

Remember this occasion by dedicating a bookplate in our prayer book, *Sim Shalom*.



Please contact Carol Bojarski at [cbojo9@hotmail.com](mailto:cbojo9@hotmail.com).



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**What is PJ Library?**  
 PJ Library sends free, award-winning books that celebrate Jewish values and culture once a month to families with children from birth through 12 years old. These stories spark conversations that inspire the whole family to explore and celebrate what they love about Jewish life. A newer program, PJ Our Way, is for kids ages 9-12 and it's kid-driven.

The program was created by the nonprofit Harold Grinspoon Foundation (HGF) in keeping with its mission to help people connect to Jewish values, traditions and culture, while building vibrant Jewish communities.

**How do I sign up?**  
 Signing up is free, easy, and takes less than 3 minutes. Join today! Visit their website: [pjlibrary.org](http://pjlibrary.org)



**PLEASE DO NOT MAIL**  
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 to our street address:  
 32 Gorton Avenue, Old Lyme  
 especially over the winter months!

Donations to CBE by check should be made out to Congregation Beth El and mailed to:  
**Rick Hyne 19 Danielle Drive,  
 Wayne, New Jersey 07470**

# Who Really Hardened Pharaoh's Heart?

Rabbi Danya Ruttenberg

When people talk about great philosophical challenges in the Torah, they often cite a verse in *Parshat Vaera*. These chapters deal with Moses' attempt to convince Pharaoh to free the Israelite slaves. Pharaoh's refusal and the first seven plagues that rain down are part of this back and forth.

Toward the end of the portion the text says, "And God hardened Pharaoh's heart, and he did not hear them." (Exodus 9:12) The plagues continue, but suddenly they seem much less fair. There are major challenges to the concept of free will here: Did Pharaoh choose to refuse Moses' request to let the Israelites go or did God make him do that? Would he have responded the same way had not God intervened? How on Earth could God continue to punish Pharaoh, given that God caused Pharaoh to refuse to free the Israelites from bondage?

A number of classical sources deal with this question. The rabbinic commentary, *Exodus Rabbah*, observes a critical detail: Exodus 9:12 is the first time that the Torah tells us that God hardened Pharaoh's heart, but we see evidence of Pharaoh impacting his own heart five times earlier in this portion. Twice, (Exodus 7:13 and Exodus 22) in response to Moses' challenges and requests, the Torah tells us, his heart "hardened." And three times after that (Exodus 8:11, Exodus 15 and Exodus 28), we're told that Pharaoh "made his heart heavy." Five times Pharaoh turned away from Moses' call and the suffering of the Israelites. Five times he made his own heart less and less supple and soft. "Since God

sent [the opportunity for repentance and doing the right thing] five times to him and he sent no notice, God then said, 'You have stiffened your neck and hardened your heart on your own...' In other words, Pharaoh sealed his own fate, for himself and his relationship with God.

As the 18th-century Italian philosopher Rabbi Moshe Chaim Luzzatto wrote, "Our external actions have an effect on our inner feelings. We have more control over our actions than our emotions and, if we utilize what is in our power, we will eventually acquire what is not as much in our power."

This is true in both directions. When we make the choice to turn away from suffering, when we engage in the action of walking away from others' pain, we impact our inner life, our own heart is hardened. True, it's scary to look that pain in the eyes and then to grapple with the feelings of responsibility it might engender in us. But there's a cost to that turning away.

However, as Luzzatto implies, the situation is never permanent, even when you've turned away from others and toward your own self-interest to the point that you can no longer hear the still small voice whispering in your direction. Even then, the gates to the divine, and to ourselves, are always open. As the Talmud (Brachot 32b) teaches in the name of Rabbi Elezar, "From the day on which the Temple was destroyed, the gates of prayer have been closed... but though the gates of prayer are closed, the gates of weeping are not closed."

We can do the work of goodness in the world. It will change us. And when we're finally ready to let our heart break open, the gates will be there, ready to receive us. Rabbi Danya Ruttenberg is the scholar in residence at the National Council of Jewish Women.



Two of my favorite *capells* groups, **The Maccabeats** (top left) and **Six13** (bottom left) are still going strong. While both groups have recorded inspiring religious Jewish and popular Israeli songs, what I enjoy the most are their parodies, that add clever, holiday-themed lyrics to popular modern song melodies.

Songs, such as *Let Us Go* (*Frozen*) to *We'll Rise Again* (*Defying Gravity* from *Wicked*), *One Day More* (*Les Miserables*), A Billy Joel's Passover, and so many more, may be easily found on YouTube. Both groups have a massive fanbase, releasing singles and full-length albums with more than 10 million views on YouTube.

**Go to page 13 for links to Passover and other holiday music.**

## The Homer Omer Calendar

In ancient times, on the second day of Passover, our ancestors brought a sheaf of barley (a measure called an *omer*) from the first crop harvested to the Temple in Jerusalem as a gift to God. And every day after that, for 7 weeks (49 days), the *omer* was brought and counted. On the 50<sup>th</sup> day, on the holiday of *Shavuot*, the second spring crop, wheat, would be ready to harvest.

Although the Temple has been destroyed and offerings are no longer brought, we still count the *omer*, the days from Passover to *Shavuot*, according to the biblical law (Leviticus 23:15).

As Passover and *Shavuot* acquired historical significance, their linkage through the counting of the 49 days took on new meaning. Passover celebrates freedom from slavery in Egypt, and *Shavuot* celebrates the receiving of the Torah and the laws that make us free. By counting the *omer*, we symbolically connect freedom with the idea of Torah. It's like counting up the days to a special occasion!

Counting the *omer* is also an exercise in the discipline of mindfulness. Counting each of the days reminds us that all of our days are numbered, and it is our responsibility to make each day count.

*Sefirat haOmer* – Counting the *omer* using the online animated Homer Simpson *omer* calendar.

The counting begins on the evening of **Thursday, April 2<sup>nd</sup>** through **Thursday, May 21<sup>st</sup>**.



In our digital age, we have many ways to remember to count and most prayerbooks list the blessings. The Homer Simpson *Omer* calendar (now in its 26<sup>th</sup> year!) provides a whimsical guide to keep track and it explains rituals and blessings as well. Go to:

<https://homercalendar.net/Welcome.html>

For daily *omer* reminders, you can also follow Homer on Instagram (@CountTheHomer) and on Facebook (@homercalendar).



*Chai* (חַי) is the Hebrew word for life. Also, it is a Jewish symbol, frequently appearing on pendants and other types of jewelry.

Unlike the Indian tea, *chai*, which is pronounced with the "ch" sound of "chocolate," the Hebrew *chai* is pronounced with the same "kh" sound as in *challah*.

*Chai* also refers to the numeral 18. Each Hebrew letter has a numerical equivalent, and the sum of *chet*, ח, (numerical value of 8) and *yud*, י, (numerical value of 10) is 18. As a result of its connection to the Hebrew word for "life," the number 18 is considered a special number in Jewish tradition. For this reason, Jews frequently make gifts or charitable contributions in multiples of \$18.

In Hebrew, *chai* is often referred to in the plural form, *chayim*, as in the boy's name *Chayim* (חַיִּים) and also the toast *l'chayim* (לְחַיִּים), which, as anyone who has seen *Fiddler on the Roof* knows, means "to life."



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## Congregation Beth El has Cards for Every Occasion!

You can acknowledge a loss or happy occasion such as a graduation, anniversary, birthday or wedding with a card from CBE! If you make a contribution to the synagogue, **Carol Bojarski** will send one for you! Call her at 860-508-3635 or email her at [cbojo9@hotmail.com](mailto:cbojo9@hotmail.com).



We also have cards with a picture of the synagogue on the front and plenty of room for your message inside! Purchase a packet of cards and you will have one on hand!



Congregation Beth El's

## Tree of Life

Thank you for your donation of a leaf:

*In honor of Ellen & Scott Bobrow, children Austin and Sarah, grandchildren Jackson, Brayden and Arleigh. With love, Lisa Semel & Jonathan Guthart.*

If you are looking for a meaningful way to remember a loved one, or to commemorate a happy event, mark the occasion by adding a leaf or stone to our CBE Tree of Life! Please speak with **Mindy Jason** at **860-559-7557** or email her at **mindysjason@gmail.com** to arrange the wording and to place your order.



## Project Re-Connect

Congregation Beth El would like to re-establish connections with former members of our synagogue community, regardless of where they now live.

We maintain a database of emails, phone numbers and addresses of current and former members. If you know of people who might like to receive our newsletter and announcements and, perhaps, participate in a Zoom service, please send their names and email addresses to **Lucy Blatter** at:

**beachshulmembership@gmail.com**

## Congregation Beth El Note Cards



CBE stationery is now available! Blank inside, these 4.25 x 5.5 inch cards are great for a handwritten thank you or for dropping a quick note!

4 cards for \$18  
10 cards for \$36

Please contact Carol Bojarski at **cbojo9@hotmail.com**.

Mail checks made payable to Congregation Beth El to Rick Hyne, 19 Danielle Drive, Wayne, NJ 07470 or Venmo: Congregation-Bethel.

## Congregation Beth El Recycles!

Time to get started on a little spring-cleaning!



CBE is collecting gently used paperback and hardcover books, CDs and puzzles (with all the pieces!) to be donated for sale at our Ice Cream Socials/Bookfairs.



Please contact Ruth Spitz at **rspz123@yahoo.com** or Sharon Waxenbaum at **shanaaviv@gmail.com** in May.



Please help us to improve our inventory!  
Contact Ruth Spitz • **rspz123@yahoo.com**

## Jewish Websites of the Month



**<https://www.rabbinicalassembly.org/pesah-guide>**

**The Rabbinical Assembly Pesach Guide**, found on this site, provides an outline of the policies and procedures relevant to the preparation of a kosher for Passover home.

## Push the Pushke



"If every Jew in North America set aside ten cents a day, that's \$600,000!," wrote author, lecturer and *mitzvah* man, Danny Siegel. In his push to reinstitute the *pushke* (Yiddish for *tzedakah* box) in households everywhere, he reminds us that nickels and dimes, when gathered together, buy a lot of *mitzvah* power. So, to welcome the upcoming New Year 5786, get a *pushke* from Peter Patten - or make one!

Keep a box in the laundry room for that loose change left behind in our pockets.

Peter Patten has obtained new JNF *tzedakah* boxes. If you wish to turn in a full box or if you would like a new one, please contact Peter at **peterpatten@att.net**.

## What Is a Hamsa?

Although it may derive from Islamic or pagan culture, the hamsa today has become a Jewish and Israeli symbol.



You've probably seen these uniquely shaped symbols on pendants worn by Jewish women or displayed in Judaica stores. In Israel, the hamsa, whether on necklaces, keychains or displayed on walls, is as ubiquitous as the Star of David. But what is a hamsa exactly, and what makes it Jewish?

The hamsa has been variously interpreted by scholars as a Jewish, Christian or Islamic amulet, and as a pagan fertility symbol. Yet, even as the magical form remains shrouded in mystery and scholars debate nearly every aspect of its emergence, it is recognized today as a kabbalistic amulet and as an important symbol in Jewish art.



As the references to Fatima (Mohammed's daughter) and to Miriam (Moses' sister) suggest, the amulet carries significance to both Jews and Muslims. One of the most prominent early appearances of the hamsa is the image of a large open hand that appears on the Puerta Judiciaria (Gate of Judgment) of the Alhambra, a 14th-century Islamic fortress in southern Spain.



The Alhambra hand of Fatima seems to draw upon the Arabic word "khamsa," which means "five," a number that itself is identified with fighting the Evil Eye. The Alhambra motif, as well as other Spanish and Moorish hand images, hints at the five pillars of Islam (faith, fasting, pilgrimage, prayer and tax) representing the five fingers of the hand.



It would not be unusual for an Islamic symbol to find its way into Sephardic Jewish culture, which flourished alongside Islam. However, amulets are somewhat problematic in Judaism because the Bible prohibits magic and divination. Still, the Talmud refers on several occasions to *kamiyot*, amulets, which might come from the Hebrew meaning "to bind." Among Jews, at some points in history, one law allows for carrying an approved amulet on the Sabbath, (Shabbat 53a, 61a)



It is difficult to pinpoint the exact time when hamsas emerged in Jewish culture, though it is clearly a symbol of Sephardic nature. Jews might have used the hamsa to invoke the hand of God, or to counteract the Evil Eye, with the eye embedded in the palm of the hand. Some hamsas contain images of fish. The Talmud states that the descendants of Joseph, who received Jacob's blessing of multiplying like fish (Genesis 48:16), are protected from the Evil Eye. It is explained: "the water covers the fish of the sea so the eye has no power over them (Berakhot 55b)."

Other icons, besides eyes and fish, have also found their way into the hamsa, including the Star of David, prayers for the traveler, the *Shema*, the blessing over the house and the colors of red and blue, both of which are said to thwart the Evil Eye.

The recent revival of interest in *Kabbalah*, in part due to the efforts of celebrities, including Madonna, Brittany Spears and Demi Moore, has brought with it a new public for *kabbalah* accessories, including hamsas.

Hamsas can be purchased today in Judaica shops around the world, and even through companies like Sears and Saks Fifth Avenue. Many people hang them in their houses, and it's not uncommon to see them dangling from the rear-view mirrors of taxis and trucks. In addition to appearing on necklaces and wall hangings, hamsas can be found on *mezuzot*, bracelets, earrings, bookmarks, key chains and candlesticks.

Hamsas still play a role in some Sephardic rituals today. During the henna ceremony, when brides are decorated in the preparation for their wedding, they may wear a hamsa around their neck to ward off the Evil Eye.

Even today, the hamsa is affiliated with *kabbalah*, Israel and Judaism, it is perhaps the symbol's mysterious origins and the superstitions surrounding it that attract the attention of celebrities and ordinary people alike.

*Thank you to Menachem Wecker*



## Passover... Did You Know?

### 1. In Gibraltar, there's dust in the *charoset*.

The traditional *charoset* is a sweet Passover paste whose texture is meant as a reminder of the mortar the enslaved Jews used to build in ancient Egypt. The name itself is related to the Hebrew word for clay. In Ashkenazi tradition, it is made from crushed nuts, apples and sweet red wine, while Sephardi Jews use figs or dates. The tiny Jewish community of this small British territory at the tip of the Iberian Peninsula takes the brick symbolism to another level, using the dust of actual bricks in their recipe.

### 2. Abraham Lincoln died during Passover.

The 16<sup>th</sup> American president was shot at Ford's Theatre on Friday, April 14, 1865, which coincided with the fourth night of Passover. The next morning, Jews were so moved by Lincoln's passing that the regular *Shabbat* and Passover services were marked by acts of mourning and the singing of *Yom Kippur* hymns. American Jews were so affected by the president's death that Congregation Shearith Israel in New York recited the Mourner's *Kaddish*, usually said only for Jews, on Lincoln's behalf.

### 3. Arizona is a hub for *matzah* wheat.

Hasidic Jews from Brooklyn have been increasingly sourcing wheat for their Passover *matzah* from farmers in Arizona. Excessive moisture in wheat kernels can result in fermentation, rendering the harvest unsuitable for Passover use. However, rain is scarce in Arizona, which allows for a stricter standard of *matzah* production. Rabbis from New York travel to Arizona in the days leading up to the harvest, where they inspect the grains meticulously to ensure they are cut at the precise moisture levels.

### 4. Persian Jews whip each other with scallions.

Many of the Passover *Seder* rituals are intended to recreate the sensory experience of Egyptian slavery, from the eating of bitter herbs and *matzah* to the dipping of greenery in saltwater. Some Jews from Iran and Afghanistan have the tradition of whipping each other with green onions before the singing of *Dayenu*.

### 5. Karaite Jews skip the wine.

Karaite Jews reject rabbinic Judaism, observing only laws detailed in the Torah. This is why they don't drink the traditional four cups of wine at their *Seder*. Wine is fermented and fermented foods are prohibited

on Passover, so they drink fruit juice instead. (Mainstream Jews hold that only fermented grains are prohibited.) The Karaites also avoid other staples of the traditional *Seder*, including the *Seder* plate, the *afikomen* and *charoset*. Their *maror*, bitter herbs, are a mixture of lemon peel, bitter lettuce and an assortment of other herbs.

### 6. Israeli Jews have only one *Seder*.

Israeli Jews observe only one Passover *Seder*, unlike everywhere else, where traditionally two *Sederim* are held, one on each of the first two nights of the holiday. Known as *Yom Tov Sheni Shel Galuyot*, literally "the second festival day of the Diaspora," the practice began 2,000 years ago when Jews were informed of the start of a new lunar month only after it had been confirmed by witnesses in Jerusalem. Because Jewish communities outside of Israel were often delayed in learning the news, they consequently couldn't be sure precisely which day festivals were meant to be observed. As a result, the practice of observing two *Seder* days was instituted just to be sure.

### 7. An orange on the *Seder* plate??

Some progressive Jews have adopted the practice of including an orange on the *Seder* plate as a symbol of inclusion of gays, lesbians and other groups marginalized in the Jewish community. The story goes that the practice was instituted by the feminist scholar, Susannah Heschel, after she was told that a woman belongs on the synagogue *bimah*, prayer podium, like an orange belongs on a *Seder* plate. However, according to Heschel that story is false. In the apocryphal version, she said, "a woman's words are attributed to a man, and the affirmation of lesbians and gay men is erased. Isn't that precisely what's happened over the centuries to women's ideas?"

### 8. The word *afikomen* isn't Hebrew.

For many *Seder* attendees, the highlight of the meal is the finding/eating the *afikomen*, a broken piece of *matzah* that the *Seder* leader hides and for which the children in attendance search. The person who finds the *afikomen* usually gets a small reward. After the meal, the *afikomen* is eaten and the *Seder* continues. Most scholars believe the word *afikomen* derives from the Greek word for dessert. Others say it refers to a kind of post-meal revelry common among the Greeks. Either theory would explain why the *afikomen* is traditionally the last thing eaten at the *Seder*. Thanks to my Jewish Learning 8



## These Passover Pancake Noodles are Better Than Matzah Balls

By Liz Susman Karp and Natalie Gorlin

"As the pandemic raged in my area, I opened my front door to my dear friend Natalie, who literally threw at me, from a distance, a plastic sandwich bag containing her family's cherished Passover tradition: flädla."

Less commonly known than the universally beloved matzah ball, these Passover egg noodles are made from a thin crepe that's coiled and cut into strips. Natalie's family recipe was handed down from her mother's Aunt Ilse, who emigrated from Germany in 1939 post-Kristallnacht. Ask around about flädla and, like the history of any good noodle, you'll discover the topic covers a lot of ground. Flädla, also spelled flädle, didn't start off as a Passover food, but evolved into a dish that reflects the ingenuity and frugality of Jewish Eastern European cooks, who repurposed leftover dough or pancakes into noodles.

Noodles were a significant part of the Ashkenazi diet. In medieval times, Europeans began boiling dough in water rather than baking or frying it. In the Encyclopedia of Jewish Food, Gil Marks writes that noodles were predominantly used in soup and that some cooks cut up *matzah* meal blintzes into the liquid. No name was ascribed to that noodle or dish.

Recipes for Passover noodles are included in numerous Jewish cookbooks, notably June Feiss Hersh's compilation of recipes from Holocaust survivors, *Recipes Remembered: A Celebration of Survival*, illustrating how deeply ingrained the dish was in people's memories. Sometimes called *lokshen*, the Yiddish word for noodle, the recipes use *matzah* meal or potato starch, and always the same method of frying a thin crepe and cutting it into strips.

Pinpointing when, where, or who first adapted these noodle ribbons for the holiday is a challenge. "What is most fascinating to me," says Gaby Rossmer, coauthor with her daughter, Sonya Gropman, of *The German-Jewish Cookbook*, "is how these food traditions travel.

Many Jews, like Natalie's ancestors and Rossmer, lived in southern Germany, where pancakes are known as flädle. The recipe has been handed down over generations. Tradition dictates the crepes be thin

over generations. Tradition dictates the crepes be thin and crispy. Flädlesuppe was a popular dish, but "never for Passover," says Rossmer. She was a year old when she came to America from Bavaria, but fondly remembers frequently frying flour crepes with her father. The goal was always to have enough left over to make flädlesuppe.

Holocaust survivor, Cecile Gruer, 86, is known as her family's chef. She movingly recalls eating flädla in 1946 at the first Passover she celebrated with her family in an Austrian displaced persons camp after they were reunited. Then a teen, she watched her mother prepare the noodle as her mother had done in Hungary. Gruer makes flädla year-round, using potato starch, *matzah* meal, or quinoa or almond flour for gluten-free relatives. Sometimes, she'll just mix egg and water, essentially an omelette. Gruer suggests adding any herb, such as dill or cilantro, to heighten the soup's flavor. She continues these traditions because, she says, "You do not want to break the chain." Gruer's and Natalie's families enjoy their flädla in chicken broth with matzah balls. Gruer confides she doesn't like chicken soup. How does she eat her flädla? She laughs. "I would have it on the plate!"

### Ingredients

4 eggs, separated  
¾ tsp salt  
¼-½ cup (to taste) chopped chives  
4 Tbsp potato starch  
¼ cup of chicken broth  
oil

### Directions

1. Separate the eggs and add the salt to the yolks.
2. Mix chives and potato starch in with the egg yolks. Add as much chicken broth as is necessary for the mixture to be the consistency of pancake batter.
3. Beat egg whites until stiff and add to yolk mixture (mix occasionally while cooking batches to avoid separation).
4. Heat a small amount of oil in a frying pan and add enough batter to cover the bottom of the pan. Fry like a crepe, and remove from pan. Lay flädla on paper towels to absorb any excess oil.
5. Let cool, then roll each crepe and cut into thin strips. Flädla can be made a few days in advance and refrigerated.
6. Serve in hot soup and enjoy.



## Make Your Own Lox for Passover

The simplest way to make homemade lox is to follow the Scandinavian form of gravlax, which is cured salmon in a salt-sugar solution. It's surprisingly easy to do, with only four ingredients and some patience!

### Live up your matzah by changing the flavor!

Make the salmon Mexican with chili powder and limes or Greek with lemon and oregano or Israeli with za'atar - the possibilities are limitless!

### Ingredients

- 1 1/2- 2 lbs salmon filet, boneless, skin on
- 1 C kosher salt
- 1 C sugar
- 1/2 bunch dill, stemmed, leaves washed

### Instructions:

1. Rinse salmon filet and make sure all pin bones are removed. To do this, take a small pliers/tweezers and pull the small bones out in the same directions they face. (There are pin bones more often in wild salmon than in farmed salmon.)
2. Cut the salmon in half to make 2 equal-sized pieces.
3. Mix the salt and sugar in a bowl.
4. On a plate or in a shallow dish, pile half of the mixture onto each half of the salmon. It will seem like there is extra mixture, but just pile it on. The salmon will absorb the mixture during the curing process.
5. Place the dill on top.
6. Sandwich the 2 pieces of fish together and wrap tightly with plastic wrap.
7. Place the fish into a gallon-sized Ziploc bag and push out all of the air.
8. Place in a shallow dish such as a Pyrex baking dish.
9. **CRUCIAL** - refrigerate with weights on top like another heavy dish, bottles of wine, anything to weigh down the fish.
10. You can begin tasting it after 2 days. When it is cured to the desired taste, remove fish from plastic and rinse well.
11. To eat, slice on a bias, leaving the skin behind.
12. The cured lox freezes very well. Simply wrap well in plastic and place in a freezer bag to keep.

## SO WHAT'S KOSHER FOR PASSOVER??



Most folks associate Passover with abstaining from eating leavened bread (or anything else made with leavening, agents that cause dough to rise). However, when delving more deeply into the traditions it becomes significantly more complex. The first layer is abstaining from any glutinous grains (wheat, barley, spelt, oats, and rye) other than in their matzah-like form. These grains, and their derivatives, are referred to as *chametz* if containing leavening agents. In the medieval period, another layer was added, particularly in the Western and Central European Jewish (Ashkenazi) communities: foods cannot contain *kitniyot*.

*Kitniyot* are legumes (beans, lentils, peas, soybeans, chickpeas, peanuts), seeds and rice. There are multiple explanations as to why these became prohibited. Some say it is because they would occasionally be stored together with grains and could mix or be contaminated. Some say that it is because they could be ground into flour that was difficult to distinguish from chametz. Then, as new foods arrived from the Americas to Europe, another layer was added to the tradition. Potatoes and corn became staples in Europe and beyond, and both came under scrutiny as to whether they should be considered *kitniyot*.

A final layer arose later as food processing became more advanced: Are the derivatives of *kitniyot* (such as oil, syrup, etc.) also prohibited? One of the rabbinic luminaries of the early 20th century, Rabbi Abraham Isaac Kook, allowed oils and syrups.

In 2015, the Rabbinical Assembly of the Conservative Movement published a paper explaining that it was now permitted to eat *kitniyot* during Passover, due to modern processes in industrial food production that require separation of different types of food.

The choice is yours. For some Jews, the tradition of abstaining from *kitniyot* brings meaning to their Passover, and helps them to feel a difference in their diet that allows them to connect with their ancestors. Ashkenazi Jews traditionally avoid *kitniyot*, while Sephardic Jews generally do not observe this custom.



## The Jewish History of Joyva

*This 115 year-old candy company is the ultimate American immigrant story.*

Cousins Richard Radutzky and Sandy Wiener grew up with major bragging rights. Both boys could boast to friends that their family made candy for a living. Career Day at their schools inevitably involved one of their fathers bringing in a giant bar of chocolate to wow the room and treats to share with all of their classmates. Richard and Sandy grew up in Brooklyn, New York, in the shadow of their family business, Joyva, makers of tahini, halvah and other confections.

In 1906, arriving in New York from Ukraine, Jewish immigrant, Nathan Radutzky, had little to his name, but he carried with him a family recipe for halvah that his wife, Ray, encouraged him to sell. Halvah originated in the Middle East and traveled north through the Balkans and to Eastern Europe thanks to migrating Jews. Nathan's family in Ukraine were in the grain business, so halvah, which was made from sunflower seeds in that area, was familiar to him. In 1907, Radutzky set out with a pushcart of halvah through the Lower East Side of Manhattan, where he immediately found an audience for the sweetened sesame seed confection.

"People living alongside him on the Lower East Side that grew up with halvah, were familiar with halvah, and enjoyed it." "It was a welcome bit of the life that they had just left behind that kept them attached to it," says Ben.

By 1909, Nathan Radutzky had outgrown his Lower East Side route, so he set up a retail store on nearby Orchard Street. Interest continued to grow and just a couple of years later, Nathan relocated to Brooklyn, where he officially began Independent Halvah and Candies, Inc. and eventually built the factory, completed in 1931, that still houses the brand.

At the end of 1950, Independent Halvah and Candies Inc. introduced a sub-brand called Joyva, based on Roslyn Joy, Nathan's granddaughter. In the following decade, the company would drop the name Independent Halvah and Candies in favor of the simpler moniker.

In 1961, the company introduced chocolate covered jellies and marshmallows to the market, which have become a staple of Jewish households, Mah Jongg tables and Passover celebrations in the years since. Nowadays, Richard estimates, they make around 7,000 to 8,000 pounds of jellies per day.

Six decades later, Joyva is still very much a family business. Over the past few years Ben Radutzky, the fourth generation to join the business, has been integral in bringing the centenarian brand into modern times, something the original owners were never in a rush to do.

For 60 years, Joyva operated just as Nathan and his sons envisioned it, working off of hand-written recipe cards and doing business with handshake agreements and phone calls. (To this day, folks who call Joyva HQ with a complaint may wind up talking to Richard or Sandy, which, Sandy says, goes a long way with the old-timers.) When Richard's father Alex passed away in 2015 at the age of 93, he was still a vital part of the business, coming to work every day.

"Our secret sauce has always been connection," Richard notes. "We have handwritten letters from customers going back years and years. Everyone feels connected to this brand, not only connected but like they have a stake and a say."

Now in their late 50s, Richard and Sandy have bragging rights of another kind. When so many family businesses have been torn apart by infighting and generational upheaval, they are among the few who have managed to honor their family's legacy while keeping it relevant and engaging for today's audience, appealing to the newest generation of halvah lovers 115 years later.

With thanks to Stephanie Ganz

*[Joyva products are certified Kosher for Passover by Rabbi Andrue Kahn for Sephardic Jews and those who permit kitniyot. Ashkenazi Jews traditionally avoid kitniyot due to a centuries-old custom. Joyva product packaging notes that they are Kosher for Passover, but some sources advise Ashkenazim to check labels carefully as the certification allows kitniyot, a distinction often clarified on their website and packaging.]*



**See article on kitniyot on page 10** 11



## 4 Jewish New Years

As the body of Jewish law developed, the Jewish calendar has served to distinguish both holiday observances and numerous time-bound obligations. To ensure that certain commandments were completed at their appointed times, four different Jewish new years were established to provide boundaries and markers for these activities. For example, since the Israelites were required to contribute a tithe, a tenth of the current year's produce, they had to know exactly when the current agricultural year began and ended.

### 1 Tishrei

This date is best known being the New Year for the civil calendar. *Rosh HaShanah* literally means "the head of the year." Although *Rosh HaShanah* is not a well-defined holiday in the Torah, distinguished mostly as "a day when the horn is sounded" (Numbers 29:1), the Talmud expanded its religious connotations to make it the Jewish New Year and the anniversary of creation. 1 Tishrei is also the new year for figuring the *ma'aser*, the yearly tithe, or ten percent tax, on vegetables and grains. The Levites and priests were supported by these tithes, because they did not own land. The tithe for a particular year had to be paid with produce from the same year, thus requiring a standard date to begin and end each fiscal year.



### 15 Shevat

The second new year is 15 *Shevat*, the New Year for Trees. This date was selected "because most of the winter rains are over" (*Rosh Hashanah* 14a), the sap has begun to rise, and the fruit has started to ripen. The 15<sup>th</sup> of *Shevat* has become a minor holiday, *Tu B'Shevat*. On this day, it is customary to eat, for the first time, a fruit from the new season, particularly one typical of the Land of Israel (the seven biblical species: wheat, barley, grapes, figs, pomegranates, olives and dates) and to say the *Shehecheyanu* blessing. In modern Israel, *Tu B'Shevat* has come to symbolize the redemption of the land and the awakening of environmental awareness through the planting of trees.

### 1 Nissan

The third Jewish new year, is 1 *Nissan*, which corresponds to the season of the redemption from Egypt and the birth of the Israelite nation. The Torah's command that "this month [*Nissan*] is for you the beginning of the months, it shall be the first month of the year to you" tied all counting of Jewish religious festivals to the Exodus from Egypt, and this special religious counting system distinguished Israel from other nations. The first of *Nissan* is also the New Year for the reigns of Jewish kings.

### 1 Elul

The last new year, 1 *Elul*, is the New Year for the tithing of cattle. The tithe for cattle had to be made from cattle born in the same fiscal year, between 1 *Elul* one year and the next.



## PARVE CHICKEN??

Why is poultry considered meat for the purpose of separating meat and dairy?

According to the rules of *kashrut* given in the Torah, it would seem that fowl and land animals are in different dietary categories. Land animals must have split hooves and chew their cud in order to be kosher (*Leviticus* 11:3, *Deuteronomy* 14:6). The Torah doesn't list a set of criteria that birds have to meet in order to be kosher, it simply provides a list of birds that are unacceptable (*Leviticus* 11:13-19, *Deuteronomy* 14:11-18). The idea of separating meat from dairy comes from the prohibition against boiling a kid in its mother's milk. A kid is a land animal and fowl are ostensibly in a different category altogether. So why avoid chicken Caesar salad?

It turns out that fowl was not always considered meat according to Jewish law. A *Mishnah*, a written collection

of Jewish oral traditions, (*Tractate Hullin* (8:4), presents two opinions. Rabbi Akiva posits that separating fowl from dairy is a rabbinic prohibition. Rabbi Yose Ha-Galili, has no problem with chicken parmesan. By the 15<sup>th</sup> century, however, the prohibition against eating birds with dairy was codified in the *Shulhan Arukh*, a compilation of Jewish legal codes, (*Yoreh Deah* 87:3), with the stipulation that the prohibition is rabbinic, not from the Torah.

Professor David Kraemer, of the Jewish Theological Seminary, thinks the rabbis decided to classify fowl as meat because of the sociology of the times. "In the ancient world, meat was eaten with relative rarity, primarily for special occasions." "For more common special occasions, such as the Sabbath, 'smaller' meat would have been most common and that was typically fowl. So people simply thought of and spoke of fowl as meat. Since this is the way people thought of it, this is the way the rabbis categorized it."



## Singing is Traditionally a Major Part of the Passover Seder!

Music certainly makes for a more festive and participatory celebration. Check out the following resources if your repertoire is lacking, you can't remember the lyrics or melodies even for classics like *Dayenu* or *Chad Gadya* or if you have an urge to accompany the singing on guitar:

### Zemirot Database

Zemirot Database (*zemirot* is the word for songs sung around a holiday table) is a great place to find songs for *Shabbat* and other holidays. The site provides free printable lyrics, in Hebrew, English and transliteration, for more than 20 Passover songs. Most songs also have recordings embedded for streaming.

### Haggadot.com

Haggadot.com is set up to help you to create your own *haggadah*. Even if you don't want to make a whole *haggadah*, you can use the site, which is free but requires registration, to find Passover music and other content. You can search by media type (ie. text, audio or video) and also by section of the *Seder*.

### Chabad

This site features more than 15 Passover songs with streamable audio (plus links directing you to places where you can purchase the songs), and printable song sheets/lyrics in Hebrew, English and transliteration. One unique offering is "*Mah Nishtanah*," The Four Questions, in Yiddish.

### YouTube

If you know what song you're looking for and just want to listen to the melody, this is a great resource. You can also do a search for "Passover Songs" and browse the results. Videos vary dramatically in quality, of course, but a number of them include lyrics and transliteration, sometimes presented karaoke-style. In addition to traditional songs, here you'll find a wide range of modern parody songs, including many versions of *Let It Go* (generally changed to *Let Us Go*).

### JewishMusic.com

You can pay to download PDF versions of numerous songs here. Most cost around \$3.95 and include sheet music so you can play along on an instrument.

## Passover Pages



### Pass Over the Plagues Game

The entire family will enjoy this fun-paced game of Pass Over the Plagues! Players must match up cards to get rid of all of their plague cards first to win! Great for all ages and gatherings, this educational game will provide life-lasting memories of good times celebrating the Passover holiday!



### I Spy Passover

Ages 2-5

Kids will love the cute illustrations and the puzzles will provide them with fun and enjoyment as they practice their creativity and develop essential hand-eye coordination. Pages are professional-quality images and this is the perfect present for an *afikoman* treat. It's also great for keeping your kids busy, passing the time on long journeys!



### Ella and Noah Celebrate Passover

Preschool - 3rd grade

Explore Passover with this activity book, filled with beautiful illustrations, stickers, mazes, matching activities and coloring pages. Learn about the story of the Exodus from Egypt, with games to match each part of the story. Make Passover come alive with holiday scenes such as help with Passover cleaning, join the family for the *Seder*, find the *afikoman* and tell the stories of the Ten Plagues.



### On All Other Nights: A Passover Celebration in 14 Stories

Ages 8-12

The *Seder's* themes of freedom, joy, tradition and more, are timeless and universal. In this collection of short stories, 14 award-winning authors each reimagine a different step of the *Seder* for today's young readers. Through historical and contemporary fiction, verse and prose, fiction and nonfiction, these gifted writers from different Jewish traditions and backgrounds gather around the *Seder* table and invite everyone to join them.

## “New-ish” Jewish Holidays

While Passover is said to be the most observed holiday throughout the Jewish diaspora, the 20<sup>th</sup> century has brought four modern holidays into our ongoing and developing traditions.



### Yom HaShoah - Holocaust Memorial Day

Monday evening, April 13/26 Nissan

In 1959, Israeli Knesset designated the 27<sup>th</sup> day of Nissan as the official day of mourning and memorial for the victims of the Holocaust. It was on that date, in April 1943, that the Warsaw Ghetto uprising began.

### Yom HaZicaron - Remembrance Day

Monday evening, April 20/4 Iyar



The day before Independence Day is a solemn day of memorial for those who gave their lives to preserve the State of Israel. This was established in 1963.



### Yom HaAtzmaut - Israel Independence Day

Tuesday evening, April 21/5 Iyar

Israel became a modern nation on May 14, 1948, 5 Iyar 5708. The official name of the country is *Medinat Yisrael*, *medinat* meaning state or nation.

### Yom Yerushalayim - Jerusalem Day

Sunday evening, May 14/28 Iyar



This day marks the unification of Jerusalem after the Six Day War in June 1967.

## Passover Vocab



<b>Afikomen</b>	Greek word meaning dessert
<b>Chametz</b>	leavened food
<b>Dayenu</b>	“It would have been enough.”
<b>Exodus</b>	Greek word meaning “going out” at Passover it refers to “going out of Egypt”
<b>Haggadah</b>	the telling (of the Passover story)
<b>Matzah</b>	unleavened bread
<b>Mitzrayim</b>	Egypt
<b>Pesach</b>	Passover
<b>Seder</b>	order (as in retelling the Passover story in a specific order)



## Yom HaShoah

Monday Evening April 13<sup>th</sup>

One valuable aspect of our many Jewish holidays is that they help us remember the history of our people. Events, such as our Exodus from Egypt and the victory of the Maccabees, are recalled with wonder and joy. Others have been tragic and we remember them with great sadness. Yet, we still observe such holidays to keep our memory of them alive.

Less than a week after we conclude our Passover celebration, we observe *Yom HaShoah*, “Day of the Whirlwind.” It is a time set aside to recall the Holocaust and the incredible disaster that befell the Jewish people and others who were murdered.

This year, *Yom HaShoah* begins on the evening of Monday, April 13<sup>th</sup>. Many synagogues and organizations hold special services and educational programs at that time or the next day. Zoom or streaming information for such programs can be found online.

It is a tradition to light a *yahrzeit* candle, a memorial candle, at sunset that evening and to recite *Kaddish*, the mourner’s prayer, or other appropriate readings such as this one:

*God, full of mercy, this Yom HaShoah, we remember  
the six million Jews and the five million other people  
murdered by the Nazis’ attempts to  
exterminate those who were different,  
those who were the other.*

*May their souls forever be sheltered  
beneath the wings of Your Divine Presence.*

*Their deaths teach us the grave dangers of  
moral failing and indifference to evil.*

*May we honor their memories by  
standing up to hatred in our midst today.*

*This Yom HaShoah, we pay tribute to  
the righteous ones amongst the nations who  
sheltered Jews during the Holocaust,  
risking their own lives to save those in danger.*

*Today, as we remember, may we commit ourselves to  
building a world free from hatred and persecution,  
a world where all may live freely and with dignity.*

*(HIAS Yom HaShoah reading)*

Place the candle in your window to remind our children and the world that the Holocaust did happen.

*“Let it be an act of remembrance, for that is what the victims  
wanted, to be remembered, at least to be remembered.”*

# 5 Strategies to Interrupt Antisemitism in Everyday Conversation

We all have a responsibility to remember the atrocities of the Holocaust and combat present-day antisemitism to fulfill our promise of "Never Again." Below you will find five strategies to implement in conversations to interrupt all forms of bias. Practice them with friends and families so you are prepared to use them should the need arise.

## SPEAK UP.

- "Let's pause the conversation here to reflect on something that was just said."
- "That sort of language/behavior is not acceptable here."
- "Ouch! Let's talk about that a bit more."
- "What I just heard was not OK."

## CIRCLE BACK.

- "Something you just said doesn't sit right with me. I need some time to think about it before we continue this conversation."

## EXPLAIN IMPACT.

- "Do you know how that symbol makes some people feel?"
- "When you say that, it is really damaging to an entire group of people."
- "Statements like that have a long history of causing pain and fear for entire communities."

## ASK QUESTIONS.

- "What do you mean?"
- "What do you know about the history of the language you just used?"
- "Do you mean everyone who is \_\_\_\_\_, or are you speaking of someone in particular?"

## CONNECT TO A HISTORICAL CONTEXT.

- "What you said feeds into an old stereotype. Let's talk about where that comes from..."
- "You may not realize it, but that language has a long history of disrespect, violence and oppression..."
- "Let me explain how that language was historically used to talk about people..."



ADL, FJMC, WLCJ, and USCJ remember the six million Jews whose lives were cut too short by the Nazi regime and their collaborators during the Holocaust.





# Congregation Beth El

*A seasonal, egalitarian synagogue affiliated with the Conservative Movement*

32 Gorton Avenue ♦ Old Colony Beach ♦ Old Lyme, CT ♦ 06371

## Donation Form

Remembering is an essential Jewish value. Honoring those who have been in our lives, the beauty and struggles that they lived, and the hopes and dreams they passed down to us, are part of our own journeys.

In Jewish tradition, giving *tzedakah* on the occasion of a *yahrzeit* is a way to honor their memory by performing a good deed in their name.

We also welcome you to a celebrate a happy occasion or honor an achievement by sharing the event with our Congregation Beth El community!

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- Asenath & Joseph Jacobson - In honor of our children, Ephraim & Menashe.
- Miriam, Aaron and Moses - In memory of our beloved mother, Yocheved.
- Rivkah & Isaac Abramson - In celebration of the college graduation of our twins, Esau and Jacob.

Message:

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**Donations will appear in the CBE newsletter. Please fill-in the info below so that it can be acknowledged.**

Snail Mail Address of Honoree or *Yahrzeit*

Name: \_\_\_\_\_

Address: \_\_\_\_\_ City/State/Zip: \_\_\_\_\_

Snail Mail Address of Donor

Name: \_\_\_\_\_

Address: \_\_\_\_\_ City/State/Zip: \_\_\_\_\_

Email: \_\_\_\_\_

Please send check and donation wording to:

**Rick Hyne 19 Danielle Drive Wayne, New Jersey 07470**

Please Venmo\* or make checks payable to **Congregation Beth El**.

\*Our **Venmo** account is: **Congregation-Bethel** (hyphen between Congregation and Beth and no space between Beth and el)



# Tree of Life Order Form

Donor Name: \_\_\_\_\_

Address: \_\_\_\_\_ City/State/Zip: \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

Order \_\_\_\_\_ Leaf @ \$118 OR \_\_\_\_\_ Stone @ \$318

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our children  
Ephraim & Menashe  
with love  
Asenath & Joseph  
Jacobson

In celebration of  
the marriage of  
Rachel & Jake Isaacson  
  
Rivkah & Isaac  
Abramson

In memory of our  
beloved mother  
Yocheved Moses  
  
Miriam & Aaron  
Amramson

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Do you wish to have your donation acknowledged? Send to the person/family recognized at:

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Please contact **Mindy Jason** for more info and to place an order: [mindysjason@gmail.com](mailto:mindysjason@gmail.com)/860-559-7557.

Please Venmo\* or make checks payable to **Congregation Beth El**.

\*Our **Venmo** account is: **Congregation-Bethel** (hyphen between Congregation and Beth and no space between Beth and el) 17



# Congregation Beth El

*A seasonal, egalitarian synagogue affiliated with the Conservative Movement*

32 Gorton Avenue ♦ Old Colony Beach ♦ Old Lyme, CT ♦ 06371

## Annual Membership Form

Welcome to our synagogue by the sea! We invite you to join our congregation!

### Member Contact Information:

Name \_\_\_\_\_

Primary Address \_\_\_\_\_

Phone # \_\_\_\_\_

Beach Address (if applicable) \_\_\_\_\_

Phone # \_\_\_\_\_

Email address \_\_\_\_\_ Facebook \_\_\_\_\_

### Membership Dues:

Although we are a seasonal congregation, our expenses are incurred year round.  
We encourage you to be generous with your support.

_____ \$36 (minimum)	_____ \$118	_____ \$540
_____ \$54	_____ \$180	_____ \$720
_____ \$72	_____ \$360	_____ \$ Other

Please make checks payable to **Congregation Beth El**.

Please mail check and completed form to:

**Rick Hyne 19 Danielle Drive, Wayne, NJ 07470**

**or Venmo Congregation-Bethel\***

**Lucy Blatter, Membership VP beachshulmembership@gmail.com**

\* Our Venmo account is **Congregation-Bethel**

(hyphen between Congregation and Beth, no space between Beth and el)