

אִי.צ.י.
קולות ק.ק. עדת ישראל



Middletown, Connecticut
June 2014 Sivan-Tammuz 5774



FUTURE PLANS

By Michael Sigal

On behalf of the entire congregation I'd like to say Mazel Tov to Rabbi, Bonnie Rose and Sophie on the newest addition to their family. May they all have long, healthy and happy lives!

The Religious School just ended.

I'd like to congratulate the Confirmation class on their significant milestone. I hope that your Religious School experiences resonate in a positive way with you always.

I am inviting all of you to attend the semi-annual meeting on Sunday, June 22nd. All of us received the invitation to the meeting in the mail last week. The invitation contained the detailed agenda for the meeting. One of the agenda items is that the Board is recommending an increase to our contributions. It has been more than 10 years since our last increase and we can't don't feel that we can put it off any longer. The mailing contains a letter describing the proposal and the rationale behind it. I urge all of you to read the material and attend the meeting if you can. It is the forum for CAI to show democracy in action.

This is the last Kolot that will be published until September. So I will do what I always do whenever I have a public forum for the Shul. I want to thank all of the volunteers. Their giving of their time, their money and/or boundless energy allows us to have a vibrant congregation. I hope that many of

you attended the brunch on June 1st where we honored some of our volunteers. My thanks to Myra Finklestein and the Volunteer Committee that put on this great event. We plan on making this an annual event.

Some of us will spend some time this summer adding and changing content to our web site to further serve the needs of our members. For example, we need to have a fully populated section for life cycle events (e.g., marriages, births, deaths and b'nei mitzvah). There is still time for you to volunteer for this activity. Please reach out to me or Stephanie Meadow if you'd like to help. Even if you don't want to work on the committee, we'd appreciate any of your input. For example, have any of you gone onto another Shul's web site and saw something that you'd like to see on our web site. If so, please pass that information to us. Imitation is the sincerest form of flattery. I don't care if our site is similar to other sites. It needs to be meaningful and have information that is important to us members.

One of the hottest topics in Conservative Judaism today is something called Relational Judaism. It comes from a book authored by Dr. Ron Wolfson. Much of what we have done this year is in the spirit of creating a vibrant, Jewish community for us members which is the basic premise of Relational Judaism. Eileen Daling, Eliot Meadow and I have done much reading and attended a seminar on this subject recently. We are in the process of putting together a formal plan to begin later this year to further promote these ideas. We will undoubtedly be reaching out to all of us members to see what role each and every one of us can play to realize this plan. I will

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(President Continued from page 1)

be writing about it in the future and we'll also talk about it in the High Holy Day d'vars.

Here's the latest chapter in the Sigal story. Stacey came back from her semester abroad in Bologna Italy on May 30th. Her 21st birthday was June 1st so stayed in New York City to celebrate. Friends of hers flew in from other parts of the country to celebrate her big day. That is why I was not able to be at the volunteer recognition brunch. I so wanted to be there, but all of you who know me know that my family comes first and celebrating Stacey's special day meant the world to us. I've been at my new job for a month as I'm writing this and things are going well. Everything else is status quo at the moment.

I wish all of you a happy couple of months. May you enjoy the spring and the summer and any and all vacations you take. I look forward to speaking with you again in the fall.



During the summer the hours the synagogue office is open change. These hours will be in effect until after Labor Day.

Monday: 9 AM—3 PM
 Tuesday: 9 AM—1:30 PM
 Wednesday: 9 AM—3 PM
 Thursday: 9 AM—3 PM
 Friday: 9 AM—noon
 Saturday: Closed
 Sunday: Closed

WESLEYAN UNIVERSITY AND ADATH ISRAEL MUSEUM COLLABORATION

In Spring 2014, students in my History class “Out of the Shtetl: Jews in Eastern Europe” learned not only about Jewish history in eastern Europe but continued to explore the Judaica collection housed at the Congregation Adath Israel in Middletown. This was the third course that used the collection since a collaborative relationship between Wesleyan University and the Congregation Adath Israel began in 2011. This course was taught as a service-learning course, and objects will be displayed with new labels at the CAI Museum.

Students in this class researched the history of seventeen objects from the CAI Museum. In preparation for this project they participated in two workshops with Gabriel Goldstein, the former Associate Director for Exhibitions and Programs at the Yeshiva University Museum—one at Adath Israel and one at the Center for Jewish History in New York. The fruit of their work is a beautiful publication containing seventeen essays about seventeen objects, with some 100 images, they explore the objects' rich histories and contexts, and sometimes reveal that some of them were not exactly what they were thought to be.

The objects here are renumbered, or in one case numbered for the first time. It follows a convention established in 2011, consists of the year (2014). Semester (S, for Spring), class number (267), and the object number, as well as in parenthesis the original number in the AI Inventory—if such in fact existed. This new system gives each item a unique number, and becomes a permanent historical record of the students' work.

Magda Teter

Professor of History and The Jeremy Zwelling Chair
 in Jewish and Israel Studies
 Director of the Jewish and Israel Studies Program

Editor's note: The students' work is available on our website at www.adathisraelct.org as a pdf. Hard copies are available for viewing in the Adath Israel Library.



ONE WHO GIVES LEADS TO THE LORD

MAXINE THUMIM SCHOLARSHIP FUND

IN HONOR OF

All the Volunteers Honored at This Year's Recognition Brunch: Bobette Reed Kahn, Terri Klein, Arlene Pressman, Marge Sadinsky, and Harriet Thiela by

Louise Feldman

Susan Miller

Sandra & Paul Beckman

Marcia & Arthur Meyers

Ann & Arthur Lerner

Naomi Abrams

Myra & David Finkelstein

Naomi & Richard Kamins

Marcia & Richard Wrubel

Robert Poliner

Hyime Paley

Sandra & Carl Haftel

Barbara Edelstein

Joanna Schnurman & Andy Bauer

Stephanie & Eliot Meadow

Marge Sadinsky by

Hazel Kurlansky

Marge Rosenblatt

Mr. & Mrs. William Hutensky

Ruth Maron

Bobette Reed Kahn by

Margaret Kahn

Phyllis Silverman

Arlene Pressman by Caryl Deingott & Evan Pressman

Harriet Thiela by Eva Bardwell

Jack Adler's Special Birthday by Eileen & Michael Daling

Robert Fishman by Randy & Richard Parks

The Confirmation of Elizabeth Beit, Jenna Dicks,

Alyssa Goldstein, Julia Meadow, Max Weiss, and

Skylar Wilkins by Eileen & Michael Daling

HOWARD FELDMAN BEAUTIFICATION FUND

IN HONOR OF

Jack Adler's Special Birthday by Dotty & Harold Kaplan

The Birth of Eileen & Mickael Daling's grandson, Alexander by Marge & Stan Sadinsky

The Birth of Rabbi Haaz & Bonnie Rose's new daughter by

Marge & Stan Sadinsky

Dotty & Harold Kaplan

Louise Feldman

The Birth of Natalie & Lenny Cheerman's New Grandchild by Louise Feldman

The Anniversary of Matt & Theanne Feldman by Louise Feldman

SPEEDY RECOVERY

Mike Needle by Louise Feldman

IN MEMORY OF:

Sarah Glaz's mother by Marge & Stan Sadinsky

Howard Feldman by Louise Feldman

Sonny Rubinow by Louise Feldman

SYNAGOGUE FUND

IN HONOR OF

Katie Gendrich reading Torah for the First Time by Elise, Jodi, and Chuck Gendrich

The Birth of Eileen & Michael Daling's grandson, Alexander by

Sara Paley

Joanna Schnurman & Andy Bauer

The Birth of Rabbi Haaz & Bonnie Rose's new daughter by

Anita Hennessey

Joanna Schnurman & Andy Bauer

IN MEMORY OF:

Jeanetta Seligman by Hazel Kurlansky and Anita Hennessey

Dorothy Kowaleski by Anita Hennessey

YAHREZEIT FUND

Marvin Daling by Marion Daling

Morris Kniazar by Barry Kniazar

Isadore Zeidman by Penny Apter

Judy Feldman by Sy Feldman

Ethel Russman by Naomi & Marvin Hoberman

Edwin Geiges by Myrna Geiges

Carmen Delldonna by Susi Delldonna

Esther Jacobs by Roslyn Kaufman

Rebecca Berger by the Sigal Family: Mike, Ruth, Amy, and Stacie

Charles Peltz by Ethel Peltz

Mark Miller by Reesa Belin

Irving Kahn by Margaret Kahn

Max Millen by Shirley Millen

Rose Bluman by Susan Mikulski

Fannie Kaplan by Eduth Kabatznick

Samuel K. Michael by Lorraine Michael

Kitty Curkin by Paulette Curkin

CHEVRA KADISHA

IN MEMORY OF

Estelle & Joseph Epstein by Suzanne Goldberg

IT'S NEWS

TODAH RABAH

May's Pray-Eat-Sing was a triple simcha! We got to share the joy of Shabbat as a community, listen to words of midrash shared by our Confirmands and enjoy a wonderful meal sponsored by Jodi and Chuck Gendrich in honor of their Chai (18th) anniversary. Other people who helped make it happen through donations of time and/or resources are: Sondra and Roger Beit, Paula and Rob Goldstein, Stephanie and Eliot Meadow, Myra and David Finkelstein, Joanna Schnurman and Andy Bauer, Colleen Poliner, Lisa Caron, Morty Pear, Sy Feldman, Alan Adler and Susan Galanto, Ruth and Mike Sigal, Stephano Zenatti, Terri and Michael Klein, Aaron Thiela, Marcey Thiela, Sharon Slossberg, and Star Bennett. And could it be Confirmation without a beautiful cake and cookies by Lynn Bennett or the amazing cooling of Harriet Thiela? Don't miss our last Pray-Eat-Sing before the summer break on June 13.

THE SHOW MUST GO ON! And it did go on thanks to the generosity of Connecticut Lighting Centers and Bern Padawer. A week before the opening of "What Next?" the 50-year-old dimmers to the stage lights started to smoke. And while we knew Terri Klein's play would be hot, that was not what we had in mind. Connecticut Lighting Centers donated new dimmers to replace all the old ones and Bern Padawer donated his time and expertise as a licensed electrician to install them.

MAZAL TOV to our Confirmands: Lizzie Beit, Jenna Dickes, Alyssa Goldstein, Julia Meadow, Max Weiss, and Sarah Wilkins. **KOL HAKAVOD** to their parents for their dedication to their children's Jewish education.

IT'S A BOY!!!! Eileen and Michael Daling welcomed a new grandson, Alexander on May 19.

IT'S A GIRL!!!! Rabbi Haaz, Bonnie Rose, and Sophie welcomed a new daughter/little sister on May 20.

SPEEDY RECOVERY

We'd like to wish a "*Refuah Sh'leimah*" to the following: Herb Gewirtz, Seth Axelrod, and Mike Needle.

MAY GOD GRANT COMFORT

We extend our deepest sympathies to Bobette Reed Kahn on the recent loss of her stepfather. May God grant comfort to Bobette and the entire Kahn family.



We are proud to celebrate the joyous marriage of our children, Lilly and Asher.

Please join us for services on Friday, June 6 at 7:00 PM with an Oneg to follow.

Fran & Lew Goldberg
Hana & Peter Berman

CONFIRMATION PROJECT: EXPLORING MIDRASH

Throughout this religious school year the Confirmation class has been exploring the roll of midrash to help us understand and make meaningful the stories of the Torah. The culminating project was for each student to write a midrash and share it with the congregation. Their collected insights, wit, and wisdom follow on the next few pages. Sit back and enjoy !

ALYSSA GOLDSTEIN'S MIDRASH

World hunger, just an awful thing to occur on the planet earth. Just picture dealing with being part of the population that deals with hunger and thirst. Suffering through being a part of world hunger is quite a rough thing to do.

Dealing with world hunger isn't easy. In fact it is quite difficult. What about seeing water that you can't drink? In the torah it says' "And when they come to Marah, they could not drink the waters of Marah for they were too bitter." This shows that the sight of water was thrilling until you realize you don't want to drink bitter water. This doesn't even include food. In fact they hadn't even reached a place in this section of the torah that addressed food yet. This meant that they were only able to stay hydrated from the Marah. Under these circumstances this would have meant they would go hungry and if no food or water source was found soon they would be a part of the world hunger population.

Do you have at least three meals a day plus snacks? An average American has at least three meals a day. But just picture not having the ability to eat and to be in the position the people traveling past the Marah and not being able to eat or drink.

If people like Americans weren't so selfish they could share some of the unneeded food they have every day which could solve two problems.

1. Obesity
2. World hunger

All people have to do is stop eating twice the amount they need and start to donate the food they would be eating to people in need. Yes this might sound like something close to impossible but just one simple thing could help solve such a large problem.

Unfortunately there are many countries where people suffer from hunger. Many of these countries happen to be 3rd world countries like Africa, Haiti, and more. In the world there are plenty of countries such as the U.S.A. that can afford food and water but we don't as a whole help out others as much as we should be. That is why as a community and as a country everyone should donate food and not just some people because the more food donated the less people that are considered in that percentage of world hunger. Therefore the more people who are active in donating food than the more we come together as a whole.

As Jews we are supposed to do anything we can to help others and do 10 good deeds a day. I can almost bet a majority don't and a majority especially don't donate food. But it's never too late to change so

you don't have to see the awful sight of world hunger as often. All you need to do is start changing yourself so that you start spreading that change to the point where it makes a large impact enough to stop deaths caused by hunger.

LIZZIE BEIT'S MIDRASH

What was it like to be an Israelite slave in Egypt and then taken on a journey with Moses into the wilderness where there was limited water?

I picked this question because like the Israeli slaves, I pray to God in my times of need. I thank him in my time of triumph. We put our hope and faith into God so that we feel like someone will help us. There is hope in something. If you believe strongly in something it gives you the drive you need to keep going. It would have been so easy for the slaves to give up half way but they believed God would help guide them through the tough times so they prayed to him and he answered their prayers. This is also important to me because in my times of struggle I turn to praying and listening to music.

They kept running and trudging through the blowing desert sand. At first, they wanted to turn around when they fled from Egypt. They were going to go back to Egypt because they were afraid of the desert but then they prayed together and decided to keep going. When they were at the edge of the sea, before they crossed it, they thought there was no way they could cross and survive the rest of the harsh conditions in the desert. But as they stood on the shore right where the water met the sand, Moses led them in a prayer to God to help them in their time of need. All the former slaves joined in the prayer. Then when their hopes were high and their love for God was unquestionable, he answered their prayer. The sea split in half. The waves split right down the middle. You could see the waves angrily turn and twist in their respective spots as they were pushed back in order to make a path revealing the dark, wet sand at the bottom of the sea that is usually not seen by anything except the animals who live down there.

No one could believe their eyes of what they had witnessed. Moses shouted for them to hurry and cross before the Egyptians caught up with them. After that long pause everyone snapped awake when he said for them to go and in a stampede they all ran to the other side through the roaring walls of water. Just as everyone had crossed there was a moment where they all turned back and saw the Egyptians coming. Moses prayed to God to do something, then without warning "BAM!!" the sea walls collapsed. The slaves watched the sea come crashing back down on the Egyptians. The water went flying everywhere swirling the Egyptians in a confused mess, drowning

almost all of them. There was no way they could capture the Israelis now. Then it hit them all, they were free!! And it was all thanks to God. They all started to pray silently in their minds about how they would have never have had this opportunity to be free without God's help and guidance. The Israelites thanked God for setting them free. They prayed to express their feelings and their feelings towards God. Their time as manual labor slaves of the Egyptians was over. No more being owned by a person and being told what to do all the time. They could have lives and their freedom must not be under classed to Egyptians. And it was all thanks to God. They may be free but their journey still had a long way to go out in the wilderness. To make it worse, they still had to travel through the harsh desert climate with limited food and water. Some of the slaves would have rather died under the Egyptian's harsh rule then starve in the wilderness is what some had realized after trudging through the hot sandy desert. But what kept their spirits high was God and being close to turn to him in their prayers.

JENNA DICKES'S MIDRASH

Exodus 32

After bringing my people out of Egypt, crossing the Red Sea and traveling through the desert on our journey, to the foot of Mt. Sinai, it has been an exhausting passage for the Israelites and I. Once arriving here at the base of the mountain, I, Moses, have traveled up to talk to God. I have been away for 40 days and 40 nights. Now, finally I have finished talking to God and begin my journey down the mountain, bringing back to the people what I came for; two clay tablets inscribed with the writings of God.

Meanwhile, at the base of the mountain, the people are starting to think that I, Moses, have abandoned them. Some believe that something horrible has happened to me and I will never return. Others think I simply ran away and left them on their own.

In this time of crisis, the people turn against Aaron, and ask him for a new god to guide them in this new and unknown lifestyle. Even though they have witnessed the power of God's miracles, they have started to lose faith in him with my absence from coming back down the mountain. They are fearful and eager for leadership. In response to this Aaron collects everyone's gold jewelry, throws it into the fire and crafts it into the shape of a calf. By doing this Aaron allows the people to Idol worship this Golden Calf. They quickly fall back into their old habits that are familiar to them from their days in Egypt. But this is a great sin against God. Aaron may have believed that crafting a Bull would calm the people as it is a representation of strength. Aaron

tells the people that on the next day they will all have a festival over it, causing the people to sacrifice offerings and idolize the calf. Although this didn't last for long. Once God heard of this, he sent Moses down immediately to stop the chaos and to hopefully get things back to "normal."

Appalled at the behavior of my people, I quickly went back down the mountain to stop the worshipping of the Golden Calf, and to show the people that I am alive and well. It was a long journey back, especially carrying two giant clay tablets, but I knew I needed to get back soon. I had to appease God's anger with my people before he smote them all.

Upon my return from the mountain, I am shocked to see the actions of my people, and to see that they have turned against God's work so quickly. In my frustration I smashed the clay tablets to the ground, unable to even speak. I think to myself of everything God has done for them, all the miracles He has brought upon them, and this is what He gets in return. When I finally get back to my senses, I quickly go and try to put a stop to it. With so much chaos around me, I don't even know where to begin, I try to convince the people that what they're doing is wrong, and the biggest sin, but no one would listen. When I finally found Aaron in the sea of people, I knew he would have an explanation to this. He told me the whole story, that the people bullied him to get what they wanted, and that this was not his fault. Understanding, I knew what I had to do to stop this madness. I stood up in the gate of the camp and asked "Whoever is for the Lord, come here!" And all the Levites rallied to me. With the Levites doing my bidding, I cleaned the camp to regain control.

The next morning, I traveled back up the mountain to face the Lord for the sins that the people have committed. I said to the Lord, "Alas, this people is guilty of a great sin and making for themselves a god of gold. Now, if You will forgive their sin: but if not, erase me from the record which You have written!" The Lord said to me, "He who has sinned against Me, him only will I erase from My record." With this, God a plague against all the people that had worshipped and sacrificed to the Golden Calf. Those that were left, accompanied me to the land of milk and honey.



JULIA MEADOW'S CONFIRMATION SPEECH

Many years after Noah and the flood, God wanted to see how the people on Earth were behaving. He decided to see how people treated others with some disabilities. He went down to Earth as a blind man. At first, everything was going well, and God was extremely happy that people were treating him with care. But some time later, things started to change. Time after time people would push him, trip him, and kick him. Those who didn't just stood by and snickered. God was furious. He decided to give humanity another chance. God left Earth, thought about what happened, then returned to Earth, this time as a deaf man. Again, people were very kind at first. However, as God kept walking, people started making fun of him. They joked about him, called him names, and insulted him. God was devastated. He thought people had changed from the time of Noah. He wanted to destroy the world again; to start over. But then he thought again. He had promised Noah that he would never again wash out the world: he even signed the treaty with a rainbow! All he knew was that whatever he did, it couldn't involve the end of the world. Instead of destroying the world, God sent a huge storm to simply "warn" the people on Earth that their actions were noticed. People were terrified. There had not been a storm anywhere near that intensity since the time of Noah. From then on people were scared of God's power, and obeyed his commandments. This is where we get "Thou shalt not curse the deaf, nor put a stumbling block before the blind, but thou shalt fear thy God: I am the Lord. This means that: just because someone can't hear, doesn't mean they don't have feelings, and it doesn't mean they don't know what's happening around them. The same thing applies to the blind. Just because they can't see who's tripping them, doesn't mean they can't feel the pain of being tripped. However, the last part just seems to be randomly put in because God felt like it. The part that says "But thou shalt fear thy God: I am the Lord does have a meaning, and it does have a reason to be in this commandment. God created everybody, including blind and deaf people, and everyone should be treated fairly and with respect. If God sees and injustice, he will do something about it. That is why you should fear God.

LIFE ON NOAH'S ARK

By: Max Weiss

My Midrash is about life on Noah's ark. It covers the perspective of the animals and Noah, during one of the most challenging journeys in Jewish history.

After the animals walked two by two onto the ark, it was not too pleasant. For days, the animals would complain about the conditions of the vessel. It constantly happened, no matter the time of day. The camels constantly complained that they missed Hump Day, while one of the geckos mumbled about saving 15% on boat and car insurance, whatever a car was, that is. There were not many bathrooms on the ship; clean ones for that matter. Due to that, disease often and quickly spread. Noah tried to care for the ill, but some died. Despite his best efforts, the animals were often hungry. Most days, Noah gave his food to them, but they still complained. On top of that, the ark was freezing. Since lighting a fire was not a good idea on a wooden boat and heating systems were yet to be invented, each animal pair was given a blanket to keep warm. With the cold, splashing seawater, the blankets were not much of a help. The animals often bickered with each other and even fought, at times. When the animals fought, Noah quickly stopped them. By the end of the journey, all of the animals were on each other's nerves. When the final two toucans began to bicker over the last piece of bread, Noah shouted at them to stop and look ahead. The rain began to stop and the water calmed. Suddenly, all of the bickering animals ceased and looked in awe. The storm was finally over and a new day began.



SKYLAR WILKIN'S MIDRASH

Rebecca walked to the well, holding an empty jug. She was going to gather water for her family and also hoping to run into Abraham's servant. The rumor going around the village was that Abraham had sent his servant out searching for a wife for his son Isaac. Abraham was a very powerful man, and marrying Isaac would be beneficial to Rebecca's family. As she began to fill her jug with water, a man ran up to her asking for water. After Rebecca gave him and his camels water, the man asked to meet her family. She agreed, figuring that a normal stranger wouldn't ask to meet someone's family, so he must have been Abraham's servant. Rebecca took him to meet her family, hoping that he would ask her to marry Isaac. Sure enough, before the man left, he had introduced himself as Eliezer and had agreed to come back in ten days to bring Isaac his wife. Ten days later, Rebecca and Eliezer walked to Abraham's house. They found Isaac in the middle of a field. He looked like a younger version of his father. Isaac was very nice, and Rebecca was happy. She got to marry a good guy, and also get the power that he would inherit from Abraham. Rebecca decided to never tell Isaac how she ended up meeting his father's servant. She didn't want him to think badly of her. Isaac and Rebecca lived a happy life together and had two sons. Isaac never found out why Rebecca was at the well that day, and she never mentioned it to anyone.

MIDRASH BY TORAH WAHNON FERREBEE

Rachel

I don't understand why Jacob picked both me and my sister to marry. I am younger, prettier, and I can see better. Leah is older, uglier, and her eyes are weak. I bet it is because she has given him 8 children and I have not had as many. I guess I should talk to Jacob and ask why he married my uglier older sister. I have just finished talking to him and he explained it was because my father told him to take Leah because she is older so it would go against tradition for me to get married before her. However that tradition is so old, so what if I get married before her? She is ugly, old, and has a bad eye. I used to bet that Leah would never get married and stay home with mom and dad. I love her so much, but she should not have the same husband that I have.

Leah

I am so mad at Jacob for marrying me and my sister. I understand that I do not have as good eyes and I am not as pretty, but I am the older of the sisters and it is

tradition that I get married first not at the same time. I love my sister to death but I do not want to share my husband with her. I can tell my sister is mad but if one of us should be mad it should be me. I am older so I should get married first because that has always been tradition. Why should she change tradition? We should stick to what has always been done. I know it sounds like I am mad at Rachel but I am even more mad at Jacob for breaking me and my sister (whom I love) apart. Rachel and I used to be close but Jacob changed all of that.

Jacob

I understand why both the sisters are so mad but it is not all my fault. The girls' father has a lot of the blame too. He was the one who asked me to marry Leah since she is older. If I had a choice of which sister I would marry I would pick Rachel. I like that Leah has given birth to 8 kids with me but Rachel is younger and prettier. I wish that their dad had not told me to marry Leah because me marrying both the sisters is tearing them apart and they are always fighting now.

Me

I think that Rachel and Leah's father should not have tricked Jacob into marrying Leah. There would be a lot less drama between the sisters and their new husband. I also think that siblings should think about this story because you and your siblings may fight a lot but at least you don't have to share a husband with your sister.

MIDRASH BY ELISE GENDRICH

"We have to take Jerusalem." David proclaims.

I groan quietly. More war. But this could be a good thing; David currently hates me. I could get his trust back with a good plan to get into the city. As he talks, I think.

"We found a secret spring near the city. That's how they've been getting their water."

My mind turns more. We can climb into the city late at night, do a bit of acting, and take it. As everyone leaves, I go talk to the men who, for lack of better wording, follow me. I explain my plan to them and everyone agrees readily.

That night, I nervously go to David's tent. Since he is the leader of all of us, his tent is bigger than the average one. I'm nervous mainly because I killed Abner. Granted, Abner killed my brother. Anyways, I go to David, hopeful that he will at least listen to my plan.

David listens as I tell him my idea. He and I both know that it's risky. He says ok. Then I go to my tent and grab a dark colored cloak much like they wear in Jerusalem. Then, I gather everyone and we

go over the plan again. First, check if the spring is a good entrance and see if the way to the gate is clear. Next, I sneak over the wall and drop in to the city. I walk up to the gate and here is where I need to act. I pretend to be an anxious citizen of Jerusalem, saying that I can't sleep because we are under siege. But I have a sword in case any we are invaded. And then it will be my job to get past the guard, however I do it, and open the gates. Everyone else will be waiting and we'll storm the city.

At the spring, one of my men scales the wall and peers around.

"The coast is clear!" he shout-whispers.

I double-check to see if I have everything. Then I climb the wall, using the small footholds and silently thanking the fact that I took the training course for rock climbing. At the top, I look around then turn and signal for my men to go wait near the gates. I move down the wall, I'm in the city, I'm sneaking toward the gate and suddenly panicking. What if this goes all wrong? I could be killed!

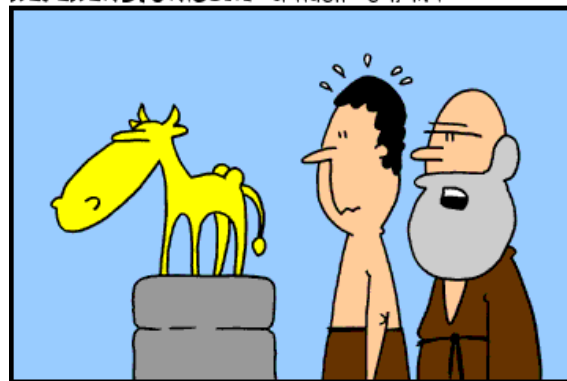
At the gate, the guard from Jerusalem sees me and asks what I am doing here. According to my plan, I act worried about everyone's safety. As I'm standing there, I'm still thinking about how risky this is. And how if the guard sees who I really am, Joab from the army laying siege to the city, things will get really bad. And how if no one is outside the gate, this will be considered a failure and David will eternally hate me. I'm sweating, my heart pounding, but I manage to choke out my lines and I push past the guard. With my knife I slash at the alarm so that the guard can't pull it. He'll have to run all the way to the center of the city for help. I dash to the gate and open it.

I see no one.

But then everyone comes rushing in and storms the city. By now it's almost 3 in the morning. I go to sleep back in my tent, and in the morning I go see David. He commends me, forgives me, and promotes me to one of his highest-ranking generals.



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Thanks to Kate Huffman (See Exodus 32)

03-12-1998

SOOO, AARON ... YOU ACTUALLY EXPECT ME TO BELIEVE THAT YOU "ACCIDENTALLY" DROPPED A BUNCH OF GOLD IN THE FIRE AND IT JUST "HAPPENED" TO COME OUT LOOKING LIKE THIS CALF HERE?!

AARON AND THE GOLDEN CALF **BY: GRACE POLINER**

In the Bible it says that Aaron builds a golden calf after the people instruct him to. I believe there is definitely a conversation that may have been missed and that the people didn't want to do this as much as Aaron.

"Aaron, maybe we shouldn't do this, it just doesn't seem right to me."

"No guys, this is just what we need, it'll bring us together. All I need is some of your gold; it's going to be amazing c'mon guys. Think about it, God has given us the bare minimum even though he has the power to do so much more. This thing is going to appreciate us and *really* help us."

"This still doesn't feel right, what if God gets mad, we may have the bare minimum but at least that's something. You don't know if that cow will provide us with anything."

"Seriously guys, I can change the animal, it doesn't need to be a calf. Think about it, in 100 years your great-grandchildren will be looking at this calf and know that their ancestors made the original. It's going to be a big thing if you guys just believe in me. Please guys, just give me a chance!"

I feel as though Aaron is doing this, and trying to convince the people this as a cry for attention. Aaron is the brother of Moses who is talking to God all the time, leaving his brother in the dust. Aaron is doing this so that he can have a God of his own; he wants people to believe in him like they believe in Moses. He's the oldest, and he believes **he** should be the one with followers not his baby brother.



Mark your calendar for
“Pray – Eat – Sing”
 Friday night – **June 13**

Services at 5:30 pm fol-
 lowed
 by Shabbat Dinner at 6:30 pm

JOIN US to celebrate the joy of Shabbat.

Early services let us pray together and share a meal and conversation.

After dinner Rabbi Haaz will teach Shabbat songs (and take requests).

RSVP Required: Please contact the Synagogue office at 860-346-4709 or office@adathisraelct.org by **June 6** in order to be sure we have enough food for all who join us.

**Please bring a non-perishable
 food item for the
 Amazing Grace Food Pantry.**

Cost: Members—free!. Not yet a member? Please be our guest for your 1st dinner. For returning guests there is a cost of \$10 per person or \$18 per family.

Can you lend a hand? Contact Harriet Thiela or the office if you would like to help prepare the meal. If you can't assist with preparations, help is always needed and very much appreciated with clean up after dinner.

Save the Dates!

June 1

**10 AM Volunteer Recognition
Brunch**

3 PM *What Next?*

June 3

**7 PM Leyl Tikun
For Shavuot**

June 4 & 5

9 AM Shavuot Festival Service

June 13

5:30 PM Pray-Eat-Sing

June 22

10:30 AM Annual Meeting

SERVICE SCHEDULE

JULY

Morning Minyan
Monday-Friday 8:00 AM
Saturday 9:30 AM
Sunday 9:00 AM

Shabbat Evening Services begin at 7 PM.

One Friday Evening a month – “Pray-Eat-Sing” at 5:30 PM.

All worship services at Adath Israel are available for anyone who wishes to attend. Members and guests who desire a welcoming community and the warmth of Jewish prayer are always encouraged to join us. We look forward to enhancing our community with your presence and participation.

Lee Osborne
Howard Lerner
Ruth Sigal
Irena May
Morty Pear
Gertrude Steele
Lisa Caron
Julie Weiss
Sophie Haaz
Nedra Schwarz-Mirkin
Daniel Merida
Michael Daling
Marc Levin
Hortie Kabel
Elyse Caron
Jan Wahnnon
Jeffrey Walter



JUNE

Stacey Sigal
Wendy Peterson
Julia Poliner
Carol Director
Michael Kantrowitz
Paula Goldstein
Sondra Beit
Mark Lerner
Josephine Poliner
Elise Gendrich
Gregory Tischofer
Donna Finkelstein
Ruth Nisse
Roslyn Kaufman
Howard Rosenbaum
Rebecca Axelrod
Marge Sadinsky
Anita Hennessey
Ann Stehney
Holly Bauer

AUGUST

Abigail Guy
Stephanie Meadow
Steven Small
Michael Price
Eileen Daling
Susan Miller
Fran Goldberg
Lorraine Michael
Anne Machuga
Pete Peterson
Brian Goldstein
Ari Poliner
Steven Machuga
Grace Poliner
Harry Friedlander
Ray Irizarry
Alice Gordon



JEWISH GENE- ALOGICAL ASSISTED RE- SEARCH



JUNE

Join the Jewish Genealogical Society of Connecticut on Sunday, June 8, 2014 at 1:30 pm for an afternoon of personal research time at Godfrey Memorial Library, 134 Newfield Street, Middletown.

This informal session is free and open to anyone researching Jewish ancestors. Board members will be available to answer questions and suggest resources.

For additional information, please visit www.jgsct.org.

SERVICE SCHEDULE

Morning Minyan
Monday-Friday 8:00 AM
Saturday 9:30 AM
Sunday 9:00 AM

Shabbat Evening Services begin at 7 PM.

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Paulette & Herb Gewirtz
Nona & David Horn
Cynthia & Mark Kaplan
Judith & Marc Levin
Susan & Douglas Miller
Phyllis & Robert Rubin
Barbara & Robert Sequenzia

JULY

Reesa & Daniel Belin
Susan & Timothy Dickes
Sadie & Sol Laufer
Sari Rosenblatt & Steve Machuga
Josephine & Myron Poliner
Colleen & Jim Poliner
Marge & Stan Sadinsky
Sheila & Phil Saxe
Julie & Eric Weiss
Linda Savitsky & Alvin Wolfgram

AUGUST

Donna & Mark Finkelstein
Sandy & Carl Haftel
Naomi & Richard Kamins
Ann & Arthur Lerner
Joanna Schnurman & Andy Bauer
Linda & Steven Small
Lee & Irwin Zagoren

Tikkun Olam/Fundraiser



We continue again this year to collect cleaned \$.05 returnable bottles and cans for Tikkun Olam/Fundraiser.

From March-June the money will go to Middletown's Relay for Life

Last month \$55.25 was donated; that's 1105 bottles and cans!

Please drop your **CLEANED** cans and bottles off in the designated bucket in front of Joanna's office.

Thank you so much for helping to repair the world (Tikkun Olam) and raise a few dollars as well.

Stephanie Meadow





june 2014

sivan/tammuz

sunday	monday	tuesday	wednesday	thursday	friday	saturday
1 10 am Volunteer Brunch 3 pm "What Next" performance 3 sivan	2 9 am Morning Minyan & naming of Haaz & Bonnie Rose Schulman's daughter 4 sivan	3 11 am & 12:30 pm Mah Jongg 5:30 pm Shavuot Dinner & Study NO Al Anon or AA 5 sivan	4 Office closed 9 am Shavuot festival service Shavuot 6 sivan	5 Office closed 9 am Shavuot festival service Shavuot 7 sivan	6 7 pm Shabbat evening services. Oneg sponsored by Lew & Fran Goldberg 8 sivan	7 9:30 am Shabbat services. Kiddush sponsored by Lew & Fran Goldberg 9 sivan
8 10 sivan	9 11 sivan	10 11 am & 12:30 pm Mah Jongg 7:30 pm Al Anon & AA 12 sivan	11 10:30 am Stitchery 6:30 pm Mah Jongg 7 pm Executive Bd 13 sivan	12 14 sivan	13 7 pm Shabbat evening services 15 sivan	14 9:30 am Shabbat services 16 sivan
15 9:30 am JWV 17 sivan	16 18 sivan	17 11 am & 12:30 pm Mah Jongg 7 pm Gilbert & Sullivan auditions 7:30 pm Al Anon & AA 19 sivan	18 7 pm Evening Minyan 7:15 pm Board of Directors 20 sivan	19 21 sivan	20 7 pm Shabbat evening services 22 sivan	21 9:30 am Shabbat services 23 sivan
22 10:30 am Annual Meeting 6 pm Gilbert & Sullivan auditions 24 sivan	23 25 sivan	24 11 am & 12:30 pm Mah Jongg 7:30 pm Al Anon & AA 26 sivan	25 6:30 pm Mah Jongg 27 sivan	26 28 sivan	27 7 pm Shabbat evening services 29 sivan	28 9:30 am Shabbat services Rosh Chodesh 30 sivan
29 6 pm Gilbert & Sullivan rehearsal Rosh Chodesh 1 tammuz	30 	1 	2 	3 	4 	5