

Drawing by Marilyn Margolies

Temple Israel of the Poconos

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Becoming a People/ Re-Joining a People

by Rabbi Baruch Binyamin Hakohen Melman



Passover is the Spring Festival. It is called Chag heh-Aviv, the Holiday of Springtime. Spring represents new beginnings, new hope as well as rebirth. How fitting, then, that the birth of a nation is precisely aligned with the rebirth of nature. Before, we went down as a family to Egypt, seventy souls in all. But hundreds of years later we reemerged as not only a clan, as not only a tribe, but actually as a unified amalgam of tribes forged from the common experience of the suffering we endured as forced slave laborers under Pharaoh's cruel taskmasters - as a nation!

This spring we are welcoming a new convert to our Jewish nation and our Jewish community! We celebrate Marlyn Esther Clark's return to our people. Her ancestor was a Spanish Jew who had fled the Inquisition and settled hundreds of years ago in Guyana. Today Marlyn's personal spiritual journey has brought her back full circle into the bosom of her people. With her permission I am sharing the beautiful letter of gratitude she sent me with the larger kehillah.

"I would like to thank you, Rabbi, from the depths of my heart, for making my conversion possible. My conversion was a sacred and beautiful event that will forever remain a part of my consciousness. I am glad that my spiritual journey in search of truth led me here to Temple Israel. Whenever I enter its sacred sanctuary I know that I am in a sacred place of tranquility and peace, a refuge from the greater complicated world. Its rhythm is in harmony with the universal laws of wisdom connecting us to our higher purpose.

*"My greatest joy is participating in the Shabbat service as part of the community. Each Shabbat service that I attend I see a congregation whose faith is deeply entrenched in the belief in G*d and fully aware of their purpose as Jews in G*d's world. I see a people who throughout history have already given so much to the world.*

*"I have traveled alone on my journey until this moment. I am grateful for the opportunity that opened up for me to be a part of a shared experience of community with a common purpose to do G*d's will."*

Sometimes we fail to see the forest beauty for the trees. Marlyn Esther, your beautiful words help us to once again see the beauty of the loving, spiritual home we have created here in the Poconos. In your own way you are echoing for our community the ancient words we say as we enter the sanctuary: Mah Tovu Ohalecha Yaakov. Mishkenotecha Yisrael: How Goodly are Thy Tents O Jacob, Thy Dwelling Places O Israel. May your story inspire us all this Passover to return to our true spiritual home. Amen!

**BOARD MEETING
WEDNESDAY
April 8 7:00 p.m.**

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www.templeisraelofthepoconos.org

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(570) 730-4799
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Rabbi Melman's Office Hours:
Tuesday/Thursday 10:30 — 12:00
Wednesday 6:00—7:00
By appointment ONLY

Please provide Barbara with any information that is missing for you in the above grid. Thank you.

A MESSAGE FROM OUR PRESIDENT Dr. Sandra Alfonsi

Spring is due to arrive next week but as I sit here writing my April message it looks and feels more like winter than spring. And yet I know that Spring has officially arrived in my house although it may not seem so outdoors. Pesach cleaning is here which in American terminology is simply referred to as spring cleaning. I enjoy the frenzy of Pesach preparations which begin in my home immediately after Purim. I learned them at my mother's side and have lived with them ever since. They make me happy. They are my heritage and they are a part of the gift given to me when I stood at the foot of Sinai with my ancestors. Pesach cleaning is different than ordinary spring cleaning. There is an element of Peoplehood in the search for crumbs of chametz in places where I know none can be found. When the great countdown to Pesach will finally be completed my whole house will be clean but it is my kitchen which will reflect my love and yes my devotion to this marvelous gift of Judaism. It will be as impeccable as I can make it and it will display my Pesach treasures: my mother's gefilte fish pot, my father's *Kos Eliyahu* or Elijah's Cup, my parents' Seder dishes and the magnificent Seder plate which my beloved Ferdinando bought for us in Jerusalem. Fragrances from my past will fill my home as I cook and bake recipes which I learned from my mother and from my husband.

I regularly ask myself why my own preparations are not enough for me. Then I acknowledge with joy that I have another house which I must clean and prepare for Pesach together friends who care about me and treat me like a part of their family. And just as I will prepare the Second Seder at my home to share with my Temple family, I will prepare the First Seder at Temple Israel together with my Temple friends - Barbara and Dave, Lois and Bernie and of course Rabbi Melman. I am doubly blessed. Fragrances of Pesach will fill my home and my synagogue.

So Spring is almost here and Pesach is not far away. You – my Temple Israel family are invited to enjoy First Seder at Temple Israel which will be cleaned and prepared for the festivities. Reservation Forms have been mailed out. Others sit on the table in Founders Hall. Mail them in with your check. Call the Temple Office and speak to Samantha, our wonderful secretary. She will take reservations and acknowledge receipt of your payment when we receive it. We need to know the numbers of guests in order to prepare the meals and we need to have your checks .in order to cover the expenses. For the first time in years, Temple Israel will be open during all of Pesach. Join us on April 4 for Shabbat Services the first day of Pesach and enjoy a Pesach Kiddush Luncheon. Come down Wednesday April 8 for Lunch and Learn with the Rabbi. Following Yizkor and Shabbat Services on April 11 join your Temple Israel family for the closing Pesach Kiddush Luncheon. Let us celebrate it together.

Sandra

by Norman Gelber



In a previous article, I pointed out that Judaism rested on three pillars: study, worship, and righteous behavior. I also underscored the primary importance of study as leading the way because it provided the religious knowledge and the inspiration. According to the historian Solomon Grayzel, "Scholarship must rest in the hands of the scholar...To study the Torah, which meant all of Jewish learning, became one the foremost of Jewish ideals." (History Of The Jews, p.286).

As the Jews learned more and more about their religion, they realized the importance of sharing and preserving this precious heritage. The period of exile in Babylonia and the Roman conquest and occupation of the Holy Land imperiled this religious heritage by dispersing the Jewish people. Worship was their response to this dire predicament. For example, during the exile in Babylonia, the Jews expressed their devotion to Judaism by meeting in the house of a leading Jew for religious services. Attendance at the humble house of worship increased to such an extent that roomier structures were needed, resulting in the development of synagogues.

The service of these early synagogues was led at first by the most pious and scholarly Jews in the community, and later—through the establishment of academies for advanced studies in Judaism—by the rabbis. We presume that the service consisted of sung and recited prayers.

The reading of portions of the Torah, and most likely, an inspirational sermon to sustain the spirit of the homesick exiles. Collective worship therefore served and continues to serve Judaism in many ways: it preserved the Jewish religion during the period of exile and dispersion; it reminded the scattered Jews of their oneness as a chosen people; and it seeded the idea of giving worship a home.

Righteous living, the third of the sustaining pillars of Judaism, represents the culmination. With righteous behavior, we reach the fulfillment of the process begun by study and worship.

At this point, we have learned the principal moral precepts of Judaism. Some of us have memorized the Ten Commandments and many other moral imperatives of the Torah. We now have an abundance of guidelines to direct us to our goal. For all Jews, however, including those unable to memorize the enormous amount of material studied, there is the simple formula for defining the word "mensch," which contains many of the important moral concepts of what constitutes righteous behavior.

Did you know....

Did you know that the three matzahs on which we make the blessings at the seder are known as the Kohen (upper matzah), the Levi (middle matzah) and the Yisrael (lower matzah)?

HEBREW SCHOOL NEWS



Tuesday, April 7	NO CLASS (Passover)	
Tuesday, April 14	5:00 — 7:00 p.m.	Class
Sunday, April 19	9:00 — 11:00 a.m.	Class
Tuesday, April 21	5:00 — 7:00 p.m.	Class
Tuesday, April 28	5:00 — 7:00 p.m.	Class

Rabbi Baruch Melman, Principal
Mrs. Debbie Smith, Administrative Director

We had our wonderful annual Tu Bishvat Seder, and now we are getting ready for our annual yummy Chocolate Seder!

Our Tu Bishvat seder was a celebration of trees and their fruits, with a focus on the fruits of Eretz Yisrael, the Land of Israel.

Our Chocolate Passover Model Seder is a celebration of freedom and deliverance and features chocolate prominently in the menu!

Purim was a blast! We gathered in Sandra's kosher kitchen to bake hamantaschen while the synagogue kitchen was undergoing renovations. The Megillah reading was exciting. No one could recognize the Rabbi at first, disguised as Joey Ramone as he belted out Al HaNasim in the spirit of the Ramones with accompanying live guitar and drums, played by the brothers Pat and Jason MegillaCuddy.

Miss Debbie's class made beautiful dioramas of Biblical stories. The creativity and artistry was self evident! Truly beautiful!

Our Bar and Bat Mitzvah program is now back in gear, as our oldest students will start preparing for their Bar and Bat Mitzvahs. We take pride in our school in that it offers a serious Jewish education even as it meets only one day per week and one Sunday per month. We are not a Bar Mitzvah factory. We have a serious curriculum and focus, and every student graduates reading Hebrew fluently and having basic familiarity with our prayers, history, culture and holidays.

We are now in our third month since the launch of our High School Program which meets on Monday evenings. As of this writing we are now up to three regular participants! Three is considered a chazaka, a sign of strength and endurance, as strong as a three corded rope. We now have a foundation for further growth. The High School Program offers no credits, no parties, no formal recognition or incentives of any kind. It is all about Torah Lishma, learning Torah for its own sake. In Jewish tradition, that is the highest level of all!

HOLIDAY PAGE

CHILDREN OF THE YEAST *by Rabbi Baruch Binyamin Hakohen Melman*

B'nai Yisrael, the Children of Israel, are called an AM SEGULA. This is often translated as "treasured nation." Sometimes even as "chosen nation." To be a treasured nation is admittedly very nice, as is also the status of being a chosen nation, although that carries some heavy baggage when it is interpreted by some as evidence of haughtiness and superiority. Am Segula's deepest meaning is "catalyst nation."

What about Israel's relationship to humanity? As Hillel said, "If I am only for myself, what am I?" Using these terms on some level does violence to the sense of Israel being a nation that interfaces between the particular and the general, between the national and the universal. We are also said to be a MAMLECHET KOHANIM, or a nation of priests. Indeed, just as the *kohein* in the Temple traditionally served as the intermediary between Israel and G*d, so too, as a *mamlechet kohanim*, or a "nation of priests," does the nation of Israel then serve as the intermediary between G*d and the other nations of the world.

This status does not inhere automatically to Israel. Rather it applies only insofar as Israel is cognizant of its role via its consciousness of fealty to the idea of mitzvah, that G*d's blessings pour down over an Israel that is consciously connected to its relationship with the Divine, and that we have the *kavannah*, or intention, that the performance of a mitzvah reverberates with positive energy not only for ourselves but for the benefit of humanity at large.

Note that in Deut. 26:19, the verse reads, "*ULETITCHA ELYON AL KAWL HAGOYIM...*, to give you height over all the other nations.."

This is **not** the height of arrogance. Rather, this is the height of *service*. As Israel is a *mamlechet kohanim*, a nation of priests, Israel is a *kohein*, or **holy servant**, to the other nations on Earth. This does not mean supremacy! Anti-Semites see claims of supremacy, as well as do even some Jews who misunderstand its true meaning.

Rather, the Torah is teaching us that in order for Hashem's blessings for Israel to also reach and bring blessing to all the other nations of the world, Israel must position herself high through her allegiance to Torah. Through her becoming spiritually elevated and raised up through living by the ways of the Torah, subsequently the "spillage" from this pouring down of the heavenly blessings will affect everyone. Not a "trickle down," but rather a "run-off."

Israel's mission is to bring blessing upon all the earth through her lofty role of service to the One G*d. The point of Torah is in our sharing of our blessings with the world. The Nation of Israel should be a source of blessing for the world, precisely because of our fealty to Torah. Those Jews who are indifferent to the Torah's ethical challenge fail to live up to their highest potential for being a blessing to humankind.

Why is the Dead Sea dead? Because it only receives. It never gives out life sustaining waters. Thus the salts accumulate to toxic levels. Sea salt gives life, but only in very small quantities.

The Golan, by contrast, is bursting with life and vibrancy year round. Its fresh, living waters sustain and replenish Yam Kinneret, the Sea of Galilee, whose waters sustain all Israel. And the Torah emanating from Yerushalayim and Tzfat, and indeed from all the heights of Torah, water and give spiritual nourishment to all Israel and to the world at large.

Israel has the opportunity of being a catalyst for blessing for all the nations of the world. Indeed, this is a fulfillment of the Abrahamic blessing that "all the nations will be blessed through you." Israel, in a sense, now becomes the yeast for the whole world. As yeast is the catalyst in baking, so too is Israel that transforming agent of change which has the awesome capability of uplifting all of humanity. Just as yeast is among the least of the ingredients, so too is Israel the least populous of the nations. Just as yeast is less than tasty when eaten as a meal in itself, so too does Israel shine less when consumed solely in a self-absorbed disinterest with the fate of humanity.

Now we understand on the deepest level why we totally eradicate any presence of *chametz* on Passover, the holiday marking our new status finally as a nation among the other nations of the world. The special **zero-tolerance status** for yeast on Passover now makes sense. *The very energy expended in our total obsession with its eradication is only meant to underline and call attention to the "yeast" status of the Jewish people vis a vis its relationship to humanity.* By calling attention to yeast/leaven so explicitly, the Torah wants us to understand on our national birthday (Passover) our special "yeast role" in the universe.

In all other areas of *kashruth* a miniscule amount of a forbidden substance is "tolerated" if it exists in a certain miniscule percentage in relation to the permitted ingredients (usually a 1/60 ratio). Not so with yeast on Passover. It has the status of "*assur bemasheho*," i.e., it is forbidden "in any amount (shulchan aruch: siman taf mem zayin, se'eef dalet).

Israel, in its status as exemplar of liberation from Egyptian oppression, bondage and servitude, becomes on a symbolic level at least, the inspiration for all humanity to aspire to freedom from every type of oppression. Our Exodus is the model for all future exodi. Our salvation is the model for all future salvations, as is likewise our redemption in the land of Israel a precursor and model for ultimate world redemption- if only we and our leaders believe it ourselves and if only the world were to lift its veil of hatred and open its eyes.

By the special status and attention which the Torah pays to actual, real, live yeast in the Exodus narrative and to its accompanying rites of memory and reenactment, so too should we therefore be cognizant of the people of Israel's symbolic and yet very real status as yeast/catalysts in the rising pungent ferment that is humanity. The more we consciously incorporate Judaism into our lives, the sooner we help elevate all humanity, including ourselves, to achieve the end stage of glorious redemption and peace, and thereby fulfill our true destiny as an "am segula," as a Catalyst Nation, the Religion/Nation of the Yeast.

Ignorance of the true meaning of the term *segula* has resulted in tragedy in both directions: misplaced haughtiness and arrogance on the part of some Jews who in righteous tribal anger circle the proverbial wagons to shut out the outside modern world, and has tragically provided ammunition to antisemites who claim that our so-called claim to a chosen status implies a claim of superiority which somehow justifies a negative response.

When we want something good for someone we often say, "do this as a segula." Or sometimes it is said, "say this prayer at the kotel for forty days to find your soul mate as a segula," or "recite this psalm on behalf of sick person as a segula," or "wear this amulet as a segula." So clearly, at least in the folk mind, a *segula* has the sense of being a catalyst, of bringing about positive change on some level.

As role models for tzedaka, culture, agriculture, education, science, the arts and humanities, with leadership roles in progressive movements for social justice, equality and better working conditions for all, Israel's light shines brightly. We are a *segula* indeed. We are not perfect. If we had to be perfect we would have given up long ago. We make mistakes. We miss the mark at times. But we are trying our best.

Pesach is the celebration and reenactment of the birthing of the Jewish people. Mitzrayim, Egypt, means narrow straits. We passed through the narrow straits, the birth canal, into freedom. We were born in order to receive the Torah, to bring its message and its teaching to the world. There is One G*d who is our Heavenly Father, our Avinu sheBaShamayim, who created us and who loves us, and who wants us to love each other as we love ourselves (EX 19:18). As Hillel responded, when asked what is the central message of the Torah: "that which is hateful to you, do not do unto others. All the rest is commentary."

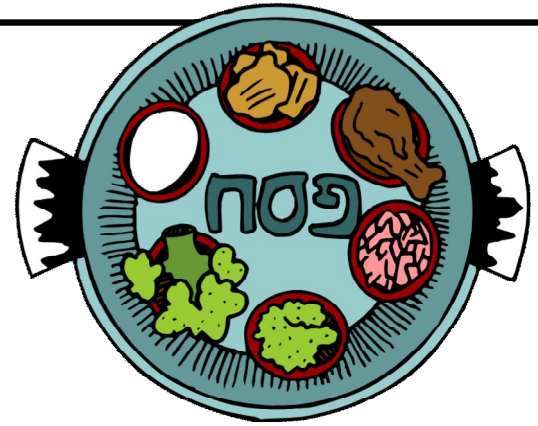
Chag Sameach!

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Passover 5775

First Seder

Friday, April 3, 2015



PAID IN FULL RESERVATIONS REQUIRED

Celebrate Passover in the traditional manner with your friends and family.

DATE: Friday, April 3, 2015

TIME: Doors Open 5:30

Short Shabbat Service 6:00 — 6:30

Seder Begins 6:45

COST: \$35.00 for adult members
 \$45.00 for adult non-members
 \$10 for children under 13 yrs. old

Complete bottom portion and return with payment to:

Temple Israel of the Poconos, 711 Wallace Street, Stroudsburg, PA 18360

If you have any questions, please contact Dr. Sandra Alfonsi at 570-223-7062

or by email at sanalfonsi@aol.com.

PLEASE CONTACT SANDRA FOR AVAILABILITY

 Name _____ Phone Number _____

Adult Members Attending _____

Adult Non-Members Attending _____

Children Attending _____

Total Enclosed: \$ _____

SORRY, NO INVOICING

***Celebrate Pesach with
Temple Israel of the Poconos***

Wednesday, April 1	Chametz Sales Forms (due in office)
Thursday, April 2	Search for Chametz (in the evening)
Friday, April 3	Service and Siyyum (for the firstborn) No chametz may be eaten after 11:00 a.m. Burning of the Chametz in Temple parking lot at 12:00 noon First Seder at Temple Israel (doors open at 5:30) Candlelighting: 7:10 p.m.
Saturday, April 4	Shabbat and Festival Services 9:30 A.M. Pesach Shabbat Luncheon 2nd Seder in evening (at home) Begin the Counting of the Omer Candlelighting after 8:10 p.m.
Sunday, April 5	Services 9:30 A.M. Pesach Kiddush
Wednesday, April 8	Pesach Lunch and Learn with Rabbi Melman 1 P.M. \$10 donation
Thursday, April 9	Candlelighting: 7:16 p.m. Evening Services: 7:00 p.m.
Friday, April 10	Morning Services: 9:30 a.m. Shabbat Services 7 P.M. Pesach Oneg Shabbat Candlelighting: 7:17 p.m.
Shabbat, April 11	Shabbat Services 9:30 A.M. Yizkor approximately 11:00 a.m. Yizkor Luncheon Passover ends at 8:18 p.m. No chametz may be eaten for at least one more hour until Rabbi buys back chametz.

*The Mitzvah in the Torah is not to **eat** chametz, not to **see** chametz or not even to **own** chametz during Passover. The goal is to use up all of our chametz before Passover. The reason we sell chametz is because many Jews have quantities of liquor which is very expensive to replace. Also Jews who own bakeries and saloons and Inns, supermarkets and other Eating and Drinking Establishments have large quantities of flour and liquor which is too expensive to use up and repurchase after the holiday. For that reason we have the practice of selling our chametz. It has nothing to do with hypocrisy and everything to do with compassion for our fellow Jew. Please send in your Chametz Sales Forms to the office no later than April 1 this year. Thank you and Chag Sameach.*

****** Temple Israel of the Poconos is completely Kosher for Pesach.***

Sell your chametz!

I hereby make Rabbi Melman, or his appointee, my agent to sell any and all Chametz in my possession.

Name _____

Address _____

Please note that all regular chametz should be either eaten or burned prior to the onset of the holiday. Where one owns large stocks of liquor or storehouses of grain one should use this form to sell one's chametz. Failure to do so would render any such liquor or food stocks forbidden to be consumed under Jewish law and are rendered non-kosher, or unfit for consumption. Those who own restaurants, stores or bars should be especially scrupulous in this matter.

Amount enclosed for Tzedaka:

(any multiple of \$18 would be appropriate).

Please make out checks to Temple Israel of the Poconos.

In memo section: Rabbi's Discretionary Fund (RDF)

And mail to: Temple Israel of the Poconos

711 Wallace Street

Stroudsburg, PA 18360

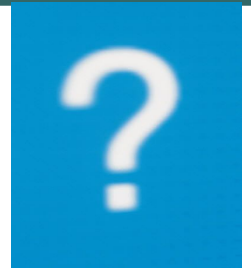
Attn: Chametz

PASSOVER WORD SEARCH

U	P	O	C	H	A	R	O	S	E	T	E	M	R	T
E	N	L	V	O	E	A	Y	D	A	G	D	A	H	C
A	R	L	B	D	C	H	C	A	S	E	P	O	X	R
Z	N	A	E	S	T	A	W	U	H	N	B	J	E	A
T	I	S	R	A	E	L	I	T	E	S	R	D	M	F
A	S	H	O	D	V	L	N	M	I	E	S	U	H	I
M	S	F	A	I	L	E	E	O	P	E	Z	S	A	K
O	A	R	S	R	I	L	N	T	A	T	H	E	J	O
T	N	E	T	H	S	D	B	E	E	G	K	N	I	M
Z	D	E	E	U	P	T	U	M	D	A	L	O	L	O
I	A	D	D	G	S	H	A	N	K	B	O	N	E	N
T	N	O	E	R	A	H	L	E	K	A	R	P	A	S
A	X	M	G	I	C	O	R	T	P	Y	G	E	L	F
E	F	T	G	B	S	U	H	A	G	G	A	D	A	M
B	R	E	H	R	E	T	T	I	B	J	L	I	T	D

**ADIR HU, AFIKOMON, BITTER HERB, CHAD GADYA,
 CHAMETZ, CHAROSET, EGYPT, ELIJAH, EXODUS, FREEDOM,
 HAGGADA, HALLEL, ISRAELITES, KARPAS, MATZA, MOTZI,
 NISSAN, PESACH, RED SEA, ROASTED EGG, SEDER, SHANKBONE,
 UNLEAVENED BREAD, WINE**

ASK THE RABBI by Rabbi Baruch Binyamin Hakohen Melman



Dear Rabbi Melman,

Every year at the seder we have the custom of spilling a drop of wine from our cups with our fingers while reciting the Ten Plagues. Other than guaranteeing that the table cloth will be stained, why do we do this? No one ever adequately explained it to me.

Thank you,

Spiller

Dear Spiller,

In the famous 23rd Psalm, of The Lord is My Shepherd fame, we have a verse which states, "kosi revaya," which means, "My cup runneth over." What does this phrase mean? It is a euphemism for boundless joy and happiness. My cup of happiness is overflowing. It knows no boundaries or limits.

So when we are literally removing drops of wine from our cups, we are then figuratively symbolizing the diminution of our joy. How can we have a full cup of joy when we see the suffering of even our enemies?

This is a radical act!

Isn't it a natural response to express joy and happiness when seeing the demise of our foes, our enemies who had sworn to kill us?

Indeed it is a natural response. But our tradition asks us to go *beyond* our "natural" feelings. When we keep kosher we also rein in our natural desires with a sense of discipline. We must retrain our natural tendencies to express such joy and instead identify with the humanity of even our enemies. As human beings created with the Divine Spark, of the same Divine Spark which inheres within us as well, they deserve our empathy and feelings. We are indeed grateful to Hashem for our salvation, but that does not mean we should celebrate the deaths of others, even the deaths of our enemies. They are Hashem's children, too. Indeed, the Midrash teaches that the Ministering Angels wanted to sing songs of praise to Hashem when they saw the Egyptians drowning. Hashem rebukes them, saying, "the work of My hands is drowning in the sea, and you want to sing songs?"

Jews do not hand out candies and sweets when our enemies are killed. Jews do not turn away the wounded of even our enemies. We treat them in our finest hospitals, even as they intended to maim and injure and kill us. The sole Jewish state lives up to the highest values of the Torah, even when put to the harshest of tests and the harshest of scrutiny, and held to the world's highest of double standards.

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SAVE THE DATES

**April 3, 2015
1st Seder**

**April 16, 2015
Yom HaShoah**

**April 18, 2015
Yom HaAtzma'ut**

**May 17, 2015
Yom Yerushalayim
Entertainment/Program**

**May 24, 2015
Shavuot (dairy dinner)**

**June 26, 2015
Installation of Officers**

**August 9, 2015
"From Shtetl to Broadway to Israel
A Festival of Jewish Music"
Concert at Stroudsburg High School**

**Watch future newsletters for
more information.**

THANK YOU TO THE FOLLOWING FOR THEIR GENEROUS DONATIONS TO TEMPLE ISRAEL OF THE POCONOS

GENERAL DONATIONS

Aloysius Murgatroyd

Yahrzeit Donations

**Art Glantz in memory of Adolph Glantz
Art Glantz in memory of Rose Glantz
Ivan Margolies in memory of Marilyn Margolies
Beatrice Greenberg in memory of Gertrude Kimmel
Howard Farber in memory of Mamie Farber**

ONEGS AND KIDDUSHES

Morris Janowski

Rabbi's Discretionary Fund

Leigh Steltzer

**A Leaf has been added to the Tree of Life
in honor of the 80th birthday of Sam Newman.**

The Lunch Club

HESSED FUND

Hessed is a Hebrew word meaning kindness and a reaching out to other people. It is the way you can express sympathy, warm wishes or celebrate simchas for any one within or outside the Jewish community. If you would like something included here:

Call Suzanne Tremper at 588-6148.

Please leave all the information on the machine so Suzanne doesn't need to call you back.

OR

Better than telephone, is contacting Suzanne by e-mail at grand6ma@ptd.net. That's the best!

If you would like us to send a card to a **person who is not a Temple Israel person, you must include the recipient's address** when giving Suzanne the information. Cards are usually sent within three days of the request.

Acknowledge the accomplishments of
your favorite
graduate with a Hessed Card.

Wish a friend a happy birthday on that special day.

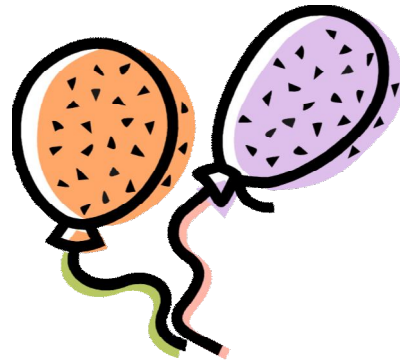
Send get well greetings to someone
who has not been feeling well.

Call Suzanne.

April Anniversaries	
April 03	Jack & Hannah Shevrin
April 20	David & Barbara Rosenberg

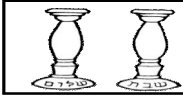


April Birthdays	
April 04	Jeanie Kurzrok
April 05	Aubrey Harter Charles Feinstein
April 10	Janina Nissel
April 11	Shoshana McGowan
April 16	Bruce Brownstein Jacob Smith
April 23	Robin Bair Leni Eisemann
April 25	Joshua Herschlag
April 27	Beatrice Greenberg

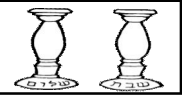


If you are celebrating a milestone year, whether it be birthday or anniversary, please let me know so others may celebrate with you.

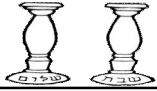
Contact: Suzanne Tremper
588-6148 or grand6ma@ptd.net



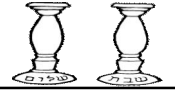
April Yahrzeit List



April 1	Nisan 12	Daniel Pehr Jean Schwartz
April 3	Nisan 14	Theodore Steinberg Alexander August Hilda Shulman Florence Parnes Samuel Balick
April 5	Nisan 16	Louis M. Block
April 6	Nisan 17	Rachel Bair
April 7	Nisan 18	Lillian Dorfman Sam Ehrlichman
April 8	Nisan 19	Leila May Parkhurst
April 9	Nisan 20	Marion Feinsilber Samuel Lax
April 10	Nisan 21	Nathan Rosen Blanche Bernstein
April 11	Nisan 22	Dr. Kurt Philippsberg
April 12	Nisan 23	Harriet Zdoresky Deborah Singman
April 14	Nisan 25	David Bernbaum Sarah Wimer
April 16	Nisan 27	Abraham Berkman Rose Burros Sarah Leiser
April 17	Nisan 28	William Odzer
April 18	Nisan 29	Herman Brown
April 19	Nisan 30	Maynard Abeloff Benjamin Sadagursky
April 22	Iyar 03	William Westheimer
April 24	Iyar 05	Barbara Gross Simon Goldberg Helen Driller Max Berman
April 25	Iyar 06	Neil Kevin Finkel Israel Malbin Caroline Rosenzweig
April 27	Iyar 08	Myron Ehrlich Anna Rabinowitz
April 28	Iyar 09	Annie Reader Harry Forster Jerry Sugarman
April 29	Iyar 10	Masha Trumpaitzky



MayYahrzeit List



May 1	Iyar 12	Frances Forster Sonya Fisher
May 2	Iyar 13	Abraham Lichtenbaum
May 4	Iyar 15	William Brown
May 6	Iyar 17	Beatrice Joseph
May 7	Iyar 18	Edward I. Odzer Murray Abeloff Jacob Bernbaum
May 8	Iyar 19	Rachel Jollowsky
May 9	Iyar 20	Florence Goldstein Julius Reader Leo Feinsilber
May 10	Iyar 21	Philip Goldstein
May 11	Iyar 22	Harry Smulyan
May 12	Iyar 23	Arthur Silverwater
May 13	Iyar 24	Arthur Jolley Stanley Iskowitz
May 14	Iyar 25	Robert Dean Cohen Sadye Rosenzweig
May 16	Iyar 27	Abraham Userowitz

May 20	Sivan 02	Minnie Glaser Jane Spears
May 21	Sivan 03	Amanada Canarte Ann Margolies
May 22	Sivan 04	Sophie Fleischmann
May 23	Sivan 05	Irma Reicher Carl Greenberg
May 24	Sivan 06	Morton Silverman
May 25	Sivan 07	Harry Trumpaitzky Evelyn Hill
May 26	Sivan 08	Tom Breslauer
May 27	Sivan 09	Esther Parish Anna Nadell Lilian August Jerome Freiberg
May 28	Sivan 10	Max Blum Esther Jacobs Rose Goldberg
May 29	Sivan 11	Ludwig Schnog Louis Goldberg
May 30	Sivan 12	Samuel Whitman Joseph Greenberg
May 31	Sivan 13	Elsie Lustgarten

Yahrzeit candles are to be lit before sundown the night prior to the date listed above. If the Yahrzeit falls on Shabbos, be sure to light the Yahrzeit candle before lighting Shabbos candles.

APRIL 2015

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 12 Nisan	2 13 Nisan Search for Chametz (in the evening)	3 16 Nisan FIRST SEDER/ doors open 5:30 Candlelighting: 7:10 pm	4 17 Nisan Pesach Shabbat Luncheon Candlelighting: after 8:10 pm
5 16 Nisan Pesach Kiddush	6 17 Nisan	7 18 Nisan	8 19 Nisan Pesach Lunch and Learn with the Rabbi, 1:00 p.m. \$10 donation	9 20 Nisan Candlelighting: 7:16 pm	10 21 Nisan Candlelighting: 7:17 pm	11 22 Nisan Yizkor followed by Yizkor Luncheon
12 23 Nisan	13 24 Nisan	14 25 Nisan Hebrew School 5:00—7:00 pm	15 26 Nisan	16 27 Nisan	17 28 Nisan Candlelighting: 7:25 pm	18 29 Nisan
19 30 Nisan Hebrew School 9:00—11:00 a.m.	20 1 Iyar	21 2 Iyar Hebrew School 5:00—7:00 pm	22 3 Iyar	23 4 Iyar	24 5 Iyar Candlelighting: 7:32 pm	25 6 Iyar
26 7 Iyar	27 8 Iyar	28 9 Iyar Hebrew School 5:00—7:00 pm	29 10 Iyar	30 11 Iyar	FRIDAY EVENING SERVICES WILL START AT 7:00 p.m. beginning March 6th. See complete Passover schedule on page 9.	

NOW IT'S EASIER THAN EVER BEFORE TO SPONSOR AN
ONEG OR A KIDDUSH LUNCHEON

YOU CAN CELEBRATE A BIRTHDAY, ANNIVERSARY, LIFE
CYCLE EVENT OR JUST BECAUSE.....

**TEMPLE ISRAEL OF THE POCONOS
KOSHER KITCHEN ANNOUNCES**

SHABBAT ONEG AND KIDDUSH LUNCHEONS

Friday Night Oneg: \$75

Package includes cakes, cookies, fresh fruit in season, hot coffee, milk, sweeteners, seltzer and cold beverages.

Shabbat Kiddush-Luncheon: \$125

Package includes 4 different salads, veggie platter, fresh fruits of the season, assorted cakes and/or cookies, hot coffee, milk, sweeteners, seltzer/cold beverages.

Each package is priced for 25 people.

Other special request items (including lox) are available upon request and for an additional fee; please contact me to design your own special event. For scheduling, availability and more information contact: Lois LaBarca at 421-6103

**WE ALL HAVE SIMCHAS AND NACHES IN OUR LIFE
CELEBRATE AND COMMEMORATE WITH ANY OF THE FOLLOWING...**

SEND WARM THOUGHTS

Give Suzanne Tremper a call at 588-6148 or e-mail her at grand6ma@ptd.net and let someone know you're thinking of them. For a small contribution to the **Hessed Fund**, Suzanne will send a card wishing a Happy Birthday, Congratulations, Mazel Tov, Get Well or Condolences. A notice will appear in this bulletin, as well. When you call, please leave all the information needed.

TREE OF LIFE AND MEMORIALS

Add a leaf to the Tree of Life to celebrate births, birthdays, marriages, bar and bat mitzvahs, or any other special event for a minimum contribution of \$150. Remember loved ones with a Memorial Plaque at a minimum contribution of \$600 for members, \$850 for non-members.

Contact Suzanne Tremper at 588-6148.

ENDOWMENT FUND

It's always a great time to make a contribution. Make your check out to "Temple Israel." Another thought to consider, remember Temple Israel in your will.

Call the Temple office at 570-421-8781 or tipoc@ptd.net

Honor or Remember Someone Special
with a Bookplate

A bookplate can be placed in a Siddur, the weekly prayer book we use every Friday evening and Shabbat morning, or in a machzor, the prayer book which is used on the High Holidays. Remember a special occasion such as a birthday, anniversary, bnei mitzvah or any other occasion you want to note for a relative or friend. You can also place a dedication in someone's memory. A nameplate with the donor, recipient, and occasion will be inserted. The minimum donation is \$50.



Contact Herb Rosen, 424-1161, or at herbr12@ptd.net.

Do you need a Mi Sheberach Recited?

When you can't make services, but would like a prayer said on behalf of someone important to you, please don't hesitate to call the synagogue and leave a message on the Temple answering machine for Rabbi Melman so that your prayers will be included in our services.

**FROM YOUR MEMBERSHIP COMMITTEE.....
we offer you a challenge!**

We need everyone to help with this. Surely you know individuals and families who have no affiliation with a Synagogue. Encourage them to become members of our Temple Israel Family!

**If every family brings in one individual or family,
think of the possibilities!**

At Temple events, be they regular Shabbat Services or a social occasion, introduce yourself to anyone you don't recognize. You'll make new friends and assist us in enlarging our family.

YOU CAN BE PART OF OUR SUCCESS!!

For information please contact:

Dr. Sandra Alfonsi
223-7062
sanalfonsi@aol.com

or Temple Israel 421-8781

Please leave a phone number so that we may return your call.

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For information concerning this publication contact Barbara Rosenberg, Editor, (570) 894-4537/barb74@ptd.net.

Now on the web at: www.templeisraelofthepoconos.org

All submissions are subject to review by the editorial committee.

Please submit all articles for consideration to:

Barbara Rosenberg

570-894-4537 or barb74@ptd.net

**PLEASE NOTE THE DEADLINE FOR THE
NEXT ISSUE OF YOUR NEWSLETTER:
MAY NEWSLETTER: APRIL 12**

Temple Israel of the Poconos is located at 711 Wallace Street in Stroudsburg. Friday evening services begin at 7:00 p.m. and Saturday Shabbat Services begin at 9:30 a.m.

ALL ARE WELCOME!