

Emanuel Synagogue



Bulletin



SERVICE TIMES

Join us on Zoom, using the same link as all services: <https://zoom.us/j/6574911810>.

Please remember that we still have Evening Minyan Sundays through Thursdays at 8:00 pm, and Morning Minyan every Thursday at 8:30 am.



900 NW 47TH ST.
 OKC, OK 73118
 Tel: 405-528-2113
<https://www.emanuelokc.org/>
emanuel_office@coxinet.net

TABLE OF CONTENTS

Contents	Pg 2
Seder Information	Pg 3
Rabbi's Rostrum	Pg 4-5
Sale of Chametz Form	Pg 6
Principal's Podium	Pg 7-8
Ma Koreh	Pg 9
Kaddish / Exaltation of G-d	Pg 10-13
Sisterhood	Pg 14
Schusterman	Pg 15
Birthdays & Anniversaries	Pg 16
In Memory	Pg 17
Yahrzeit	Pg 18
Todah Rabah	Pg 19
JFED/Theater	Pg 20

THIS MONTH'S EVENTS

- 6 Fast of Esther
- 7 Purim
- 23 Rosh Chodesh Nisan

Good & Welfare Announcements

Please send any G&W announcements to bethryanmd@att.net.

Community
Passover
Seder



Share the first night of Passover. Retell the Exodus. Read the Haggadah. Experience a wonderful evening, overflowing with tradition, food, and friends new and old.



Wednesday, April 5th
at Emanuel Synagogue
From 7:00 – 9:00 PM



Individuals \$18
Families of 3 or more \$54
RSVPs are required





Rabbi's Rostrum



Getting Rid of and Selling Your *Chametz*

When we clean our houses for Pesach, we will have to take care of all of the foodstuffs in our houses that are not kosher for Pesach. Please remember that there are needy non-Jews who desperately need any food that we can donate to them. Instead of throwing away your *chametz*, consider taking it to one of the many local food pantries.

We sometimes find ourselves in the uncomfortable position of having just bought something expensive but not kosher for Passover—bottles of liquor, for example. The Rabbis realized that not everyone is able to get rid of food so cavalierly, and so they created a way to prevent great losses of money. Once you have cleaned your house, put your non-Passover items into one cabinet. Tape the cabinet shut, making it obvious to all not to open the cabinet during Pesach. Then, fill out the form in the bulletin or on our website so that I can help you sell your *chametz*. Legally, everything in the specified cabinets becomes property of a few very helpful non-Jews, who have the legal right to use any of your *chametz* (so long as they pay you for it). Anything that they do not use and pay for will become your property again after Pesach ends (about two hours after sunset).

Ma'ot Hittin—Money for Flour

One of the most important *mitzvot* of Pesach is *ma'ot hittin*. *Ma'ot* is one of many Hebrew words meaning “money,” and *hittin* means “wheat” or “flour.” For this *mitzvah*,

we are enjoined to provide enough money for a poor Jew to have matzah for the seder. For those of us who are able, it is a nice *hiddur mitzvah* (enhancement of the commandment) to provide enough for a whole meal. It is important to do this in advance of the holiday, so that the money may be distributed and the food purchased in time for the seder.

If you are able, I encourage you to donate money through a Jewish organization like Mazon: A Jewish Response to Hunger (www.mazon.org). Also, there are (fortunately, only a few) members of our own Jewish community who could use some help with their Passover foods. You may donate through the Rabbi's Discretionary Fund, if you would like to help.

The *Mitzvot* of Pesach

- *Ma'ot Hittin*: We are enjoined to give money to help poor Jews buy matzah (and if we can, other seder foods).
- The Fast of the Firstborn: This is a sunrise-to-sunset minor fast, in which the firstborn of each mother (who is healthy enough to do so) should refrain from eating and drinking. This is in memory of the Egyptian firstborn children who



died during the night of the Passover.

• *Bedikat Chametz*: After you have cleaned your house, kashered your dishes, and bought your first matzah of the year, it is still a *mitzvah* to check over the house one more time—ritually, and with great ceremony. Hide pieces of pasta—which makes much less mess than the more traditional bread crumbs—around the house, and make sure to COUNT how many you have hidden. Then, in darkness and complete silence, bring the family together to search the house for any remaining *chametz*. Say the special *berachah*, found in any Passover *haggadah* or in most prayerbooks, then assemble all that you find on a paper napkin or wooden spoon.

• *Bittul Chametz*: After *bedikat chametz*, a representative of the family (over thirteen years old) recites the formal declaration that all *chametz* has been removed or dealt with. This formula may also be found in any Passover *haggadah*. This legal nullification answers the question, “What happens if there is some *chametz* that I have not found?”

• *Bi'ur Chametz*: On the morning of the first seder, take the collected *chametz*, along with the napkin or wooden spoon, and go outside to burn it. If there is nowhere safe to make fire outside, use a metal garbage can or large coffee can. Alternatively, though much less dramatically, you can keep your found *chametz* on a piece of toilet paper and flush your *chametz* down the toilet.

Appointment of Rabbi to Sell Your Hametz

Note: If possible, all hametz—food not acceptable during Pesah (Passover), or materials containing such unacceptable food—should be eaten, destroyed, or given away before the Festival begins. Should this be impossible, the hametz may be stored in such a way that everyone in the house is sure not to use it during the Festival. Its actual ownership will be transferred to a non-Jew until the Festival ends.

Please complete this form and return it by Friday, March 31, 2023. This form will also be sent and may be completed via e-mail.

I, the undersigned, fully empower and permit Rabbi Abby Jacobson to act on my behalf to sell all hametz possessed by me – knowingly or unknowingly – as defined by Torah and Rabbinic law, and to lease all places wherein hametz owned may be found. This transaction will be in effect for the duration of Pesah (Passover), which this year begins with sundown of Wednesday, April 5, 2023, and runs through Thursday, April 13, 2023 .

Date: _____

Signature: _____

Name (Printed): _____

Below, please list all of the addresses wherein hametz may be found:



Principal's Podium



Dear Bloom Family School Families,

The Hebrew month of **Adar** is the month of joy. It is a month in which we are instructed to increase our joy. "Mishenikhnas Adar marbim besimchah" From the time that Adar enters, we increase our joy (Talmud Ta'anit 22b). Many interpreters connect this increase in joy with the revelry of Purim. The S'fat Emet, a XIXth chasidic commentator adds that Purim is only the beginning. The joy that starts with Purim needs to be elevated more by Pesach, one month later, sustained through the challenges of counting the Omer, and culminating in Shavuot, more than three months later. Cultivating joy is not just a one-shot deal (or many shots, if we are talking about Purim) but rather a patient building on our past accomplishments, ever higher and higher.

Speaking of accomplishments, a RED-CARPET MAZAL TOV to Mylin Klein on becoming bat-mitzvah. You inspire your younger peers and bring naches to the hearts of your family, your teachers and your community. And if you want your Hebrew Schooler to be as confident as Mylin, please bring them to **HEBREW SCHOOL SHABBAT** on Saturday, March 4th. As our Hebrew Schoolers take responsibility for

leading us in prayer and practice reading out loud from the Torah. Please be proactive in inviting members of your family and the community to show their support of our brave students and attend.

Look out for these activities of the Bloom Family Hebrew School this month of **March:**

- **Wednesday, 3/1-** Bloom Family School (4:30-6 PM)
- **Saturday, 3/4- HEBREW SCHOOL SHABBAT** (10 AM-1 PM)
- **Sunday, 3/5-** Bloom Family School (Hamentaschen making workshop)
- **Monday 3/6, PURIM CELEBRATIONS (check your flyer)**
- **Wednesday, 3/8-** Bloom Family School (4:30-6 PM)
-
- **Sunday, 3/12- NO SCHOOL-SPRING BREAK**
- **Wednesday, 3/15- NO SCHOOL-SPRING BREAK**
- **Sunday, 3/19- NO SCHOOL-SPRING BREAK**
-
- **Wednesday, 3/22-** Bloom Family School (4:30-6 PM)

- **Sunday, 3/26-** Bloom Family School (10 AM - 12 PM)
- **Wednesday, 3/29-** Bloom Family School (4:30-6 PM)

Let us commit on this month of Adar to teach and learn and show example with ever increasing joy,

Rabbi Juan Mejia

Bloom Family School Director
Emanuel Synagogue
900 NW 47th Street
OKC, OK 73118

405-245-8138

rabbi.juan.okc@gmail.com





Ma Koreh?

March 2023

Dear Emanuel Family,

For nearly seventy years, OKCUSY/ SOONER USY has been affiliated with the Southwest Region of United Synagogue Youth (SWUSY). The chapter from Emanuel Synagogue has been a standard bearer in the region, for its programming and youth leadership. The chapter has regularly competed for Chapter of the Year and many other chapter and individual awards. Our association with the Texas chapters seems natural, and it is even better when the OU Sooners are dominating the football field or at least beating that university to the south that wears burnt orange. Due to a number of factors, the future of the Southwest Region looks very bleak, and the youth leadership at Emanuel Synagogue is looking at the best options for the remainder of this year and beyond.

The 2022 – 2023 SWUSY calendar had events scheduled every month beginning in October, and each Shabbaton, retreat, or day event has been canceled. The lack of applications caused the region or chapter to cancel, and to date, SOONER is the only chapter to sign up for each event and the only SWUSY chapter to attend the Far West and SWUSY Winter Weekend.

I have reached out to the other youth staff in the region, and I had one advisor return my calls. Their congregation is worried about other operational concerns, and they will not be investing in USY conventions for the foreseeable future. When I have spoken with the Regional Teen Engagement Director, Stacey Glazer; most congregations are not running local programming for their teens and most no longer have youth staff.

With many chapters not functioning and others not responding, USY is not planning any region-wide programs next year in SWUSY. SOONER is welcome to attend any of the city-wide Sunday programs in Austin, DFW, Houston, or San Antonio that SWUSY will be running next year, but there are no guarantees these events will not be canceled. Given this situation, I asked Julie Marder, the Acting Director of USY, what are Emanuel Synagogue's options? SOONER is welcome to join any other region, SOONER can choose from all conventions and dates in all regions, or a combination of affiliating and picking dates that work for the chapter.

The youth have begun making friends in the Far West region at the convention in January, and the chapter has been invited to a convention in Las Vegas April 20-23 at Temple Beth Shalom. I believe traveling to Phoenix, Las Vegas, Los Angeles, San Diego, and Disneyland are very attractive Jewish destinations for our youth. Having options is nice, but hopefully SOONER will find a new home in a new region in USY soon.

See you around the shul,
Jeff Goss
ES Youth Director

Kaddish and the Exaltation of G-d

Dedicated to the Memory of Ben Shanker

Howard F. Stein

For many Jews, the word Kaddish is primarily, if not exclusively, associated with the Mourner's Kaddish (Kaddish Avelim). It is recited in the presence of a Minyan (as are all forms of Kaddish), at several points in Hebrew services, during mourning period after people have died, and during Yizkor, the Memorial Services, on Yom Kippur, Shmini Atzeres, Pesach, Shavouth, Holocaust Memorial Day, at the graveside, and other occasions. Although this form of Kaddish is widely associated with death, mourning, and memorial, nowhere in the Mourner's Kaddish are death and grief mentioned.

Instead, this (and all forms of) Kaddish is a paean to G-d's Ineffable Magnitude and Holiness. This Kaddish, in fact, is only one of many forms of Kaddish, written in many lengths, for different liturgical purposes, and for different places in a Service. For instance, Chazi Kaddish or Half-Kaddish serves as a marker or punctuation of the division between sections of a Service. Other, longer versions, include the Kaddish Shalem (Complete Kaddish, chanted near the conclusion of services) and Kaddish d'Rabanan (Kaddish of the Rabbis, read following parts of Mishna or Talmud).

The Kaddish prayer, in its many forms, is central to Hebrew liturgy. Written in Aramaic, it is present everywhere in Jewish services. Its subject is the exaltation, glorification, elevation, lifting-up, of G-d. Its spirit transcends even praise. Its core, which begins all forms Kaddish takes, consists of three paragraphs/stanzas, which constitute the Hazi Kaddish. (I use Ashkenazi transliteration of Hebrew.)

Kaddish begins with "Yisgadal v'Yiskadash S'May Rabbah" ("Magnified and Sanctified is His Great Name."). In the third stanza/paragraph appears the ecstatic vision of "l'Eilah min Kol Birchasah v'Shirasah, Tush'bichasah v'Nechamasah, da'amiran b'Olmah . . ." ("Beyond all Blessings and Hymns . . ."; from Rosh haShanah through Yom Kippur a second l'eilah is added, "l'eilah l'eilah . . .," which I would translate something like, "Unimaginably Beyond . . .").

The core of the word Kaddish are the consonants Kof-Daled-Shin. An immense linguistic architecture is built from these three, for instance, Kadosh, Kiddush, Kedushah, Kedushas, L'Kdash, Mikdash, l'HakDish, and many more. The unifying meaning of all these is holy, holiness, sanctification, sacred. They are at once offspring and cognates (close linguistic relatives). They can be nouns, verbs, adjectives.

Many Jews and non-Jews think of the character or quality of holy/ holiness to be utterly separate from, elevated inconceivably far above everything else, the ordinary, the mundane, the profane. To come near, approach, let alone touch what is holy often brings about instant death.

Holy/holiness in this sense has many faces, dimensions; it is filled with awe, reverence, love, taboo, dread, terror. In this perspective, it transcends everything. Holiness is unbridgeably Other.

For other Jews and non-Jews, holiness can be both transcendent and immanent – though advocates of the sense of Divine nearness, presence, and embodiment are vigilant to emphasize that these characteristics or virtues are never to be confused with pan-theism, idolatry, nature worship, and an interchangeability of Creator and Creation. The German Lutheran theologian and martyred opponent to Nazism, Dietrich Bonhöffer, referred to G-d as “the beyond in the midst.” G-d is never unreachable, inaccessible.

In both senses, Kadosh is personal, not an abstraction. Kaddish is not only noun (as in “to say Kaddish” for someone), but is also verb, as in to sanctify (“Yisgadal v’YisKadash Shmai rabbah,” “Magnify/Magnified and Sanctify/Sanctified [are] His Great Name,” begins every version of Kaddish.). Not only is G-d already Holy, but our human voices can also increase His holiness. Blessing goes in both directions: From G-d to us, and from us to G-d (“Baruch atah Adonoi”; “Blessed art Thou Lord” begin countless blessings, say, as over wine and bread).

Blessings are not only declarative statements that G-d occupies some state of blessedness, but re also a active/verbal blessings of G-d. It is as if to say, “We, in prayer, bless You.” Needless to say, extolling G-d pervades our Hebrew liturgy and sacred literature and is far from limited to Kaddish in all its forms.

The G-d to whom we direct Kaddish has many faces, characteristics, and yes, contradictions. (All religions are rife with contradictions, inconsistencies, and ambivalence.) In the context of Kaddish, let me address a few of them. A dominant one, for instance, is Chesed, lovingkindness, a quality central to G-d’s character, and Judaism’s highest ethical virtue. Closely related to Chesed are compassion, forgiveness, and mercy, all cherished Divine qualities. In burial services and Yizkor, we refer to G-d as “El molay rachamim” (“G-d, full of compassion”).

Borrowed from Psalm 78 (38) Ma’ariv (daily evening)services begin with, “But He, being merciful, forgave iniquity and would not destroy; He restrained His wrath time and again and did not give full vent to His fury.” The majestic synthesis of G-d’s Thirteen Attributes of Mercy (Middot haRachamim. Exodus 34: 7-8) pervade Tachanun in daily worship, Selichos, and Yom Kippur services. (https://www.chabad.org/parshah/article_cdo/aid/3609722/jewish/What-Are-the-13-Attributes-of-Mercy.htm)

These Divine virtues and ideals often clash with other, harsh, aspects of the G-d of Israel’s character. Centuries of critics, detractors, and foes have seized upon these as excuses for relentless persecution. They ask: Isn’t the “Old Testament” G-d already holy, sacred, blessed, high, remote, demanding, exacting enough? Why does He need (or want, demand) even more? Is that not a sign of arrogance, grandiosity, narcissism, omnipotence, greed for ever-greater control

and adoration? This is certainly true among humans – think of many corporate executives, and national leaders and dictators, tyrants at heart.

Further, some Jewish as well as non-Jewish scholars, theologians, psychoanalysts, critics, and yes, anti-Semites have pointed to the violent, wrathful, brutal, vengeful aspect of G-d toward His own people. What kind of G-d, then, is this to elevate and extol even further in Kaddish? How can spasms of cruelty and abandonment merit greater praise? Yet this pattern happens all the time in abusive families. In the long shadow of expulsions, persecution, pogroms, and genocide of Jews, what kind of relationship is possible between faith, suffering, justice, guilt, innocence, worship, and adoration of G-d?

In his 1966 book, *After Auschwitz*, Rabbi Richard Rubinstein, long ago my teacher, declared that after the Holocaust, it was no longer possible to accept the traditional rabbinic Jewish theology of history, of a just and merciful G-d. In such a world, Kaddish would be absurd.

Still . . . this is not the only vision possible of the Hebrew G-d in relation to Kaddish. Other powerful views with gentler voices point to an opposite aspect of G-d of Israel, one less commonly heard: the recurrent vulnerability, fragility, rejection, banishment, “eclipse” (Martin Buber) of G-d by people, including His own people. Not only does G-d hide his face, but we Jews and other humans hide our faces from G-d, turn away from Him.

The human spurning and abandonment of G-d is the foundation of *Tsuva* (return, transformation, repentance) in Hebrew Sacred Books, liturgy, and daily practice (e.g., during the month of Elul and the Yomim Nora'im of Rosh Hashanah through Yom Kippur). G-d suffers as much as we humans suffer. Through prayer, contrition, and acts of compassion toward fellow human being, we can salve G-d's pain. Over many years, I have increasingly come to appreciate this portrait of G-d and of our relationship with Him.

At the very beginning of the morning Shacharith service on Shabbos/Shabbat, Festivals, Rosh Hashanah and Yom Kippur, we declare G-d's majesty with the words, “*haMelech Yoshayv al Kisay Ram v'Nisah*,” “The King Sits on His Throne, High and Exalted.” It is a magnificent image in the language of poetry. Yet we humans have often de-throned our Creator. Prayer, including all forms of Kaddish, serves among other things, as a reparative deed to try to restore the Kingship (*Malchuyos*) of G-d. G-d is at once Redeemer (*Go'al*) and in need of our Redemption. (see Rabbi Elie Kaunfer. “The Mourner's Kaddish Is Misunderstood.” *My Jewish Learning*. 2017. <https://www.myjewishlearning.com/article/the-mourners-kaddish-is-misunderstood/> accessed 10/12/2022)

During the Days of Awe between Rosh Hashanah and Yom Kippur we pray that G-d's mercy will outweigh His severe judgment upon Jews and non-Jews alike. But who thinks of or considers our humans' severe judgment that expels G-d from the moral universe? What is our mercy when we exile G-d to wander His creation alone?

To return to G-d and to sincerely repent is not only a movement toward G-d, but it is also an invitation to invite G-d back into His universe from which He has been banished. Teshuvah is both a returning to G-d and a plea to Him to return. The Kingship of G-d is thus not a permanent fact and status. G-d depends on us as much as we depend on G-d.

This is central to the relational theology of Martin Buber and Abraham Joshua Heschel in the 20th century. For Heschel, G-d is as much in search of man (people) as people are in search of (and often in flight from) G-d. For Heschel, G-d is not Aristotle's "unmoved mover" but the "most moved mover." (Abraham Joshua Heschel's books such as *The Earth Is the Lord's*; *Who Is Man?* ; *The Prophets*; *The Sabbath*; *Between God and Man*; *God in Search of Man*.)

In the light of G-d's need for us, the place of Kaddish of all types, our worship, our prayer, and our elevation and restoration of G-d to kingship (Malchuyos, of the Musaf on Rosh Hashanah) takes on a sense of urgency. Kaddish in all its forms restores throne and crown to G-d. Kaddish enthrones G-d. No wonder the great Jewish liturgists and rabbis over the centuries intuitively knew this when they placed Kaddish in so many places during daily, Shabbos/Shabbat, Festival, and Yomim Nora'im services.

Psalm 91 begins with the inspiring words that "The heavens declare the glory of G-d." On Shabbos/Shabbat, the Nishmas/Nishmat poem begins, "The breath of all life blesses the Name of the Lord our G-d." We humans, we Jews, often fall short of these sentiments and deeds in our own lives.

So, to conclude, why is Kaddish in all its shapes and sizes so vital to us Jews and to G-d? Because it is not enough for the heavens to declare the Glory of G-d (Psalm 19). We must do likewise ourselves, and Kaddish is one voice in which we exalt the Name of G-d to the Heavens.

B'Ezras HaShem.



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DODGE FAMILY COLLEGE OF ARTS AND SCIENCES
THE SCHUSTERMAN CENTER FOR JUDAIC & ISRAEL STUDIES
The UNIVERSITY of OKLAHOMA

“Cuisine and Culinary Customs: Jewish Communities of North Africa,”
with Jennifer Davis-Cline

Noon, March 1
Dale Hall Tower Community Room
455 West Lindsey, Norman, OK 73019 (and Zoom)
For info visit: judiacstudies.ou.edu
Bring your lunch. Coffee, tea, and rugelach provided

DODGE FAMILY COLLEGE OF ARTS AND SCIENCES
THE SCHUSTERMAN CENTER FOR JUDAIC & ISRAEL STUDIES
The UNIVERSITY of OKLAHOMA

2023 Yedida K. Stillman Memorial Lecture

“Jeans, Shoes and Bags: How Fashion Shaped Moroccan Jewish Identity in Los Angeles,”
with
Aomar Boum (UCLA)

7 P.M., March 9
Thurman J. White Forum Bld. (and Zoom)
1704 Asp Ave, Norman, OK 73072
For info visit: judiacstudies.ou.edu

Translation as a Laboratory for Life
A Humanities Talk by Alice-Catherine Carls
4:00 P.M., March 23 | Buskuhl Gallery, Gould Hall 130 (and Zoom)
For Information Visit: www.worldlit.org

Dr. Alice-Catherine Carls is the Tom Elam Distinguished Professor of History at the University of Tennessee at Martin. She is an accomplished literary scholar, translator, as well as a historian of 20th-century European diplomatic and cultural history and Polish history. A contributor to *World Literature Today* since the 1980s, she currently serves as an editorial board member. In 2000 she started the UT Martin Civil Rights Conference and led it until 2007. As a member of the Tennessee Great War Commission from 2014 to 2018, she organized commemorative events, a World War I travel study, and the preparation of a database on West Tennessee during the world wars. Dr. Carls's knowledge of the German, Polish, French, and English languages and cultures has led her to translate more than twenty books and many additional texts from Polish and English into French and from French into English.

World Literature Today

This program is funded in part by Oklahoma Humanities (OH) and the National Endowment for the Humanities (NEH). Any views, findings, conclusions, or recommendations expressed in the program do not necessarily represent those of OH or NEH.

PRESIDENTIAL DREAM COURSE
with Dr. Steven Nadler
The Artists' Bible
Public Lecture Series
Fred Jones Jr. Museum of Art | Open to the Public

March 30, 2023 | 5 p.m.
“Rembrandt and the Rabbi”
with Steven Nadler
(University of Wisconsin-Madison)

It has often been said that Rembrandt had a special sympathy for the Jewish people, and that he even had a close friend and collaborator among Amsterdam's Portuguese Jews, a rabbi who lived in his neighborhood. In fact, he may have consulted Rabbi Menasseh ben Israel for help with one of his paintings, and the rabbi, in turn, may have commissioned from the artist several engravings for a Messianic book he was publishing. This lecture will consider facts and fictions about their relationship and the culture of 17th-century Amsterdam in which both art and Judaism flourished.

For information, or accommodation to event on the basis of disability, contact Tryce Hyman of the Schusterman Center for Judaic and Israel Studies at the University of Oklahoma. Phone: 405-225-6048 | Email: phelan@ou.edu
For more information about the Presidential Dream Course program and events, visit <https://www.ou.edu/dreamcourse>

PRESIDENTIAL DREAM COURSE
with Dr. Samantha Baskind
The Artists' Bible
Public Lecture Series
Fred Jones Jr. Museum of Art | Open to the Public

April 27, 2023 | 5 p.m.
“Archie Rand: When Comics Meet the Bible”
with Samantha Baskind
(Cleveland State University)

Archie Rand's groundbreaking series *Sixty Paintings from the Bible* was his first on a Jewish theme painted in a comic book style. The work offers unexpected re-readings designed to make us rethink proverbial tales. At once irreverent and serious, Rand adds fresh perspectives to narratives which shaped Judaism as well as Western civilization. This talk explores how Rand's paintings update the Hebrew Bible's archetypal stories about power, faith, humility, sexuality, and family dynamics for the modern day.

For information, or accommodation to event on the basis of disability, contact Tryce Hyman of the Schusterman Center for Judaic and Israel Studies at the University of Oklahoma. Phone: 405-225-6048 | Email: phelan@ou.edu
For more information about the Presidential Dream Course program and events, visit <https://www.ou.edu/dreamcourse>

DODGE FAMILY COLLEGE OF ARTS AND SCIENCES
THE SCHUSTERMAN CENTER FOR JUDAIC & ISRAEL STUDIES
The UNIVERSITY of OKLAHOMA

JuSt Lunch Brown Bag Lecture
“Judicial Settlement Promotion: Impacts on Israeli Society,”
with Hadas Cohen

Noon, May 3
Dale Hall Tower Community Room
455 West Lindsey, Norman, OK 73019 (and Zoom)
For info visit: judiacstudies.ou.edu
Bring your lunch. Coffee, tea, and rugelach provided



MARCH ANNIVERSARIES

- 4 Ronald & Julie Arvine
- 5 Jeff & Hali Goss
- 11 Avner & Jen Damitsian
- 16 Kyle & Tiffany Logsdon
- 20 Chris & Valerie Beasley
Richard & Louise Fritz

MARCH BIRTHDAYS

- 1 Gabriel Hodge
- 2 Hedra Merson
- 4 Sara Jane Rose
- 8 Faith Fox
Anna Sterne
Anita Tichenor
- 12 Amalissa Kline
- 13 Bryant Moore
- 14 Ryan Plotkin
- 16 Dr. Joyce Friedman
- 18 Lillie Johnson
- 19 Karen Jonscher
Diana Robinson
- 20 Don Goldstein
Georgeanne LeFever
Nancy Weiss Meoli
William Nechtow
- 22 Angelina Dunn
Deborah Duren
Xavier Jefferies
Stephanie Meek
- 23 Cody Boswell
Ananais Edwards
Win Stewart
- 24 Cecelia Dunn
Dr. David J. Katz
- 25 Jerry Bendorf
- 28 Hali Goss
- 29 Yael Anna Buthman



In Memory Of Our Loved Ones

KITTY ARVINE

Ronald & Julie Arvine

BEN BYERS

Charles Deutsch

GLEN DESPAIN

Megan DeSpain

SAMUEL DEUTSCH

Charles Deutsch

MARGARITE

EIDSNESS

Heather & Amit Zarfati

DONALD ESRIG

Elaine Weise

RICHARD EVANS

Elaine Weise

Dr. HERMAN FAGIN

Lloyd Magner

SALLY FRIED

Dr. Karen Jonscher

I.H. GARDNER

Linda Gardner

MAX GETHNER

Dr. Perry Gethner

EVA GREEN

Harold & Jan Green

MILTON KAMBER

Mark & Janet Price

MILLIE KOWALOFF

Dr. Mark & Debra
Wolraich

WINTHROP H.

MOORE

Elizabeth Caplan &
Lizzy Moore

BERNARD

SHANKER

Robin Shanker & Joseph
Anzelmo

IDA SHANKER

Robin Shanker & Joseph
Anzelmo

DOUG TOLLIVER

Stacy Coe

LISA WAGNER

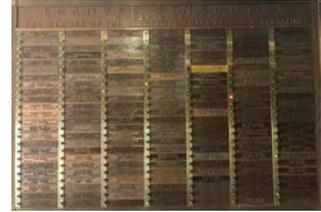
Andrew Wagner

HELEN WOLRAICH

Dr. Mark & Debra
Wolraich



With Affection We Recall...



**Wednesday, March 1,
8 Adar**

Julius Bendorf
Donald Esrig

**Friday, March 3,
10 Adar**

Doug Tolliver

**Saturday, March 4,
11 Adar**

Rose Karchmer

**Monday, March 6,
13 Adar**

Dora Robinson
Esther Skalovsky

**Tuesday, March 7,
14 Adar**

Margarite Eidsness

**Wednesday, March 8,
15 Adar**

Bertha Adickman
Gussie Ginden
Barbara Goldfarb
Sammy Kornblit
Helen Smith Levy
Shirley Stavinsky

**Thursday, March 9,
16 Adar**

Rhea Byers Deutsch
Faye Rose
Rose Rubenstein
Rose Unger

**Friday, March 10,
17 Adar**

Mollie Bleiweiss
Irving Kushner
A.B. (Bum) Sandler
Lucy Smith
Elaine Sogolow
Charles D. Stein

**Saturday, March 11,
18 Adar**

Dr. Stanley Silberg
David Stavinsky

**Sunday, March 12,
19 Adar**

Gertrude Cooper

**Monday, March 13,
20 Adar**

Pauline F. Goldstein
Sharon Montgomery
Dorothea Tanenbaum

**Tuesday, March 14,
21 Adar**

Eva Byers
Max Fagin
Celie Klein
Irving Slutzky

**Wednesday, March 15,
22 Adar**

Margaret Lessmann
C. David Rose

**Thursday, March 16,
23 Adar**

Rachamim Hirschman
Esther Rementer
Sybil Sureck
Joel Wolraich

**Saturday, March 18,
25 Adar**

Sally Colton

**Sunday, March 19,
26 Adar**

Ada May Israel

**Monday, March 20,
27 Adar**

Louis Emmer
Ann Singer

**Tuesday, March 21,
28 Adar**

Samuel Friedman
Collis Walker

**Wednesday, March 22,
29 Adar**

Louis Fagin
Jack Price

**Thursday, March 23,
1 Nisan**

Charles Haskell Caylen

**Friday, March 24,
2 Nisan**

James Epstein
Andrew Sontheimer

**Saturday, March 25,
3 Nisan**

Mike Skalovsky

**Sunday, March 26,
4 Nisan**

Lena Bendorf
Harriet Chudnow
Edward Cohen
Melvin Leibs
Goldie Nichols

**Wednesday, March 29,
7 Nisan**

Rev. Aaron Hardin

**Thursday, March 30,
8 Nisan**

Moshe Farber
Sylvia Oberstein



תודה
רבה

TODA RABAH

Donation to Rabbi's Discretionary Fund

Jonathan Sparks

CEMETERY FUND

Karin Kruger

Dr. Mark & Debra Wolraich

CONGREGANTS ASSISTANCE FUND

Dr. Yona Rebbetzin Alter & Dr. Rabbi Levi Alter
Gus & Julie Buthman

GENERAL DONATION

Bernard Backer

Jeremy Rutman & Hadas Cohen

Megan DeSpain

HEBREW SCHOOL DONATION

Levi Aroch & Ana Reyes

KADDISH DONATION

Elizabeth Caplan & Lizzy Moore

MIKVEH DONATION

Sandra Fogelson

Shelley Gold

Alice Lutwak

SECURITY DONATION

Megan DeSpain



Jewish Federation of
Greater Oklahoma City



JEWISH FEDERATION OF
GREATER OKLAHOMA CITY
PRESENTS

Yom HaShoah
Holocaust Remembrance Day

Besa:
The Albanian Honor Code
that Saved the Jews

4/16/23
2:00 P.M.

FORMAL INVITATION
TO FOLLOW



SYNESTHESIA
FACTORY ● OBZCIBV

Join us for a guided tour of *Synesthesia* by one of the
lead artists, *Robin Orbach Starke*

AT THE FRED JONES JR. MUSEUM OF ART - NORMAN, OK

February 28, 10:30am

Join us for lunch following tour at Scratch Kitchen
RSVP to margo@jfedokc.org

