Emanuel Synagogue

Bulletin

Emanuel Synagogue Bulletin

April 2026 Nisan-Iyar 5786

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
Calendar	Pg 3
Sell Your Chametz	Pg 4
Howard Stein	P 5-8
Rabbi	Pg 9-12
President	Pg 13-16
Youth	Pg 17-18
Yahrzeit	Pg 19
We Remember	Pg 20
Birthdays & Anniversaries	Pg 21
Todah Rabah	Pg 22
JTO	Pg 23

THIS MONTH'S EVENTS

1 Erev Pesach
2 Start Omer count after 2nd Seder
9 Pesach 8
14 Yom HaShoah
21 Yom HaZikaron
22 Yon HaAtzma'ut

ATTENTION PLEASE

In our efforts to organize, starting this month members can begin using the below email addresses. Cox accounts will no longer be available starting May 2025.

Office@emanuelsynagogueokc.org

Finance@emanuelsynagogueokc.org

Rabbi@emanuelsynagogueokc.org

President@emanuelsynagogueokc.org

Membership@emanuelsynagogueokc.org

EMANUEL SYNAGOGUE

www.emanuelokc.org

April

2026

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
29	30	31	1	2	3	4
			Erev Pesach	Start Omer count after 2nd seder	7:35 PM Candlelighting	9:30 AM Shabbat Service 8:36 PM Havdalah
5	6	7	8	9	10	11
				Pesach 8	7:41 PM Candlelighting	9:30 AM Shabbat Service 8:42 PM Havdalah
12	13	14	15	16	17	18
		Yom HaShoah		Boots & Brachas	7:46 PM Candlelighting	9:30 AM Shabbat Service 8:48 PM Havdalah
19	20	21	22	23	24	25
		Yom HaZikaron	Yom HaAtzma'ut		7:52 PM Candlelighting	9:30 AM Shabbat Service 8:54 PM Havdalah
26	27	28	29	30	1	2

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 27, 2026. 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 1, 2026, and runs through Thursday, April 9, 2026 .

Date:_____

Signature: _____

Name (Printed): _____

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

Avodim Hayinu . . .Some Unanswered (Unanswerable?) Questions at Pesach.

Howard F. Stein

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם, וַיּוֹצִיאֵנוּ ה' אֱלֹהֵינוּ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה.

We were slaves to Pharoah in the land of Egypt, and the Lord Our G-d brought us out from there with a strong hand and outstretched arm.

At the Pesach Seder, the response by the head of the household to the youngest person, who recites the Four Questions, begins the story of the most triumphant moment in Hebrew-Jewish history. It marks the turning point from centuries of brutal slavery in Pharaonic Egypt, to redemption, freedom, and exodus by The Holy One, Blessed Be He, and His servant Moses, the leader of the Hebrew-Jewish people. Many prayers in the Hebrew liturgy include phrases such as, "in remembrance of the exodus from Egypt."

In the bleakest times of centuries of ridicule, exclusion, persecution, expulsion, exile, and slaughter, Jews at Pesach, in reading the Haggadah at the Seder, could take courage as they hearkened back in their minds to that defining time for their people. It was the moment when G-d rescued them from centuries of being the despised, enslaved Other at the hands of their cruel Egyptian sovereign and his captains. At the Seder, Jews both recall mythic history and are required to picture themselves as the slaves who had just been liberated.

At least in the ritual re-enactment of a central story (Haggadah = l'Hagid, to tell, narrate a story/account), the light of foundational history could dispel the current darkness that consumed them. "We were slaves in Egypt" became part of the core Jewish identity. And only G-d's intervention took our people out of that terrifying life.

The mythic memory of the story of The Exodus was a powerful a counterweight to contemporary persecution – from massacres during the Crusades, through expulsion from medieval Germany, to violent pogroms in Russia, and the Shoah of the Nazi

era. Further, central to the narrative was the admonition to Seder participants was to imagine that they themselves had been liberated from slavery in Egypt, that they were not only reciting distant history. Imaginative re-living made re-membering even more vivid.

Still, during each bloody upheaval, many Jews asked: "Where was G-d when we need Him now?" One of the most thoroughgoing repudiations of all rabbinic Judaism (from Rabban Jochanan ben Zakkai through the present) and of the central belief in G-d's redemptive presence in history, is the influential book, After Auschwitz (1966), written by Rabbi Richard Rubenstein, one of my teachers. Rubenstein contended that after the Final Solution's attempted industrialized murder/extermination of all Jews, any notion of a Jewish G-d of Justice and Mercy was not only obsolete but obscene.

My guess is that when most people think of the Holocaust and the Final Solution, their image is of the mass extermination, industrialized killing centers, Auschwitz-Birkenau, Treblinka, Sobibor, Majdanek, Chelmno, and Belzec, with their Zyklon-B gas chambers and crematoria, some supplemented with large fixed or mobile vans that killed people through carbon monoxide suffocation by reversing the exhaust pipe into the van crowded with people (preceded by the T-4 program to kill feeble and handicapped people, "life unworthy of life"). In these places, most people, upon exiting from the railroad cattle cars almost immediately were sent to their deaths.

However, the largest number of Nazi concentration camps, numbering over 40,000, ranging from small to large, were work sites where Jews, Roma, and other "undesirable" victims capable of labor, were put to work, barely fed, starved, or died from infectious disease, beatings, and shooting. Since there was a virtually unlimited supply of slave labor, everyone was expendable and immediately replaceable by others.

The types of work varied greatly, from manufacturing weapons for German soldiers to carrying up steep stairs immense slabs of granite on their backs (Mauthausen). The goal was to exact as much from the slave labor, and to work them to death. The production of death, leading to extermination, was the same as the industrialized killing camps. Both were part of the Final Solution.

The difference lay in that virtually immediate killing by gas chambers was designed primarily for people unable to work: babies, children, women, elderly, ill and frail people, all termed "useless eaters." This term referred to people who contributed no value but required assistance from society to exist.

In the "selection" process on the platforms as soon as people left the cattle cars, ostensibly medical personnel directed people to "the right" or to "the left," those chosen to die immediately, and those chosen to be put in the slavery work force and to be worked to death. The scale and terrifying efficiency of these slave work camps would have made Pharoah envious.

Elie Wiesel wrote a play, The Trial of God (English edition, Random House, 1979), set in Russia following a pogrom that destroyed an entire town except three rabbis – who put G-d on trial for abandoning His people. This play was later reimagined for television as taking place in the most industrialized killing center in Nazi-occupied Poland, Auschwitz-Birkenau.

The play is titled God on Trial, by Frank Cottrell Boyce, a screen writer for BBC. In his 2008 television play, prisoners in Auschwitz put G-d on trial in absentia for abandoning His People. The accusation: G-d broke His covenant with the Jewish people. In it, one of the accusers, a rabbi, reviewed G-d's punishment of Israel's enemies in the Hebrew Bible. From that he concluded that G-d here is Not Good, so different from having been on the Jewish people's side throughout previous history.

He reported that he even saw engraved on the belt buckles of concentration camp Nazi guards the phrase "G-d is with us" (Gott mit uns). From this he concludes that G-d has turned against the Jewish people.

The rabbi's account is so riveting that others accept it, declare G-d guilty of abandoning His people. There follows a moment of deep silence. "So what should we do?" says the prisoner who breaks the silence. The prosecutor and accuser replies immediately, "We pray." The group all turn in one direction and begin davening in Hebrew. It is a profound, unexpected, and sacred moment in the ocean of profanity.

What can we make of this seemingly bizarre, illogical solution, answer to the question? Were they crazy? Did they ascribe to the doctrine

Credo qui absurdum est, “We believe because it is absurd?” Surely, they expected no magical redemption from death by praying.

Maybe the answer (one echoed over the ages of Jewish persecution and martyrdom) is that Tefillah was an act of resistance, defiance, a reclaiming of meaning and of human identity, in a place where personal identity was first erased by tattooing numbers into their skin, followed by annihilation of their lives.

In a place designed to murder meaning as well as people, Tefillah wrested meaning even in the face of death – Kiddush haShem. They would seize from the meaningless of the gas chambers and crematoria, from the depersonalized working of their slaves to death, the meaning, the significance, that they would die as human beings, as Jews. Their devotion in the face of death would be the answer to questions never asked after the Four Questions at the Pesach Seder.

So today, with no promise of a parting of the Red Sea, no certainty of dry land; a G-d Who seems absent, or silent, or helplessly wandering His creation, in need of redemption by being noticed by His People once again – So today, what do we do? We pray, because we are the Jewish People who Choose G-d, because we resist having Who we are, people with a name, erased, and replaced by a tattooed number and manufactured into a corpse and ashes.

We change the question from “Where was G-d?” to “Where are We?” Where were people of all faiths and all nationalities in that nightmare? And throughout history? Many were silent, turned the other way, even were accomplices. In sincere Tefillah, we reply “Hineni,” “We are here” in Your Presence, to affirm Your Presence in Your Creation. We turn to You.

We are not slaves to those who would erase us, who would try to erase Your Name. We worship HaKadosh Boruch-Hu, who redeemed our ancestors from slavery in the land of Egypt.

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם, וַיּוֹצִיאֵנוּ ה' אֱלֹהֵינוּ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה.

B’Ezras haShem

MESSAGE FROM RABBI JACOBSON

Nu, What's in a Name?

Why Jews have Hebrew Names

With Passover already upon us, I learned a very interesting midrash about Hebrew names. In Vayikra Rabbah (the early collection of Midrash on the book of Leviticus) 32:5, there is a discussion on the reasons that the Israelites merited redemption from Egypt. During that lengthy discussion, Rabbi Hiyya bar Abba said in the name of Bar Kappara that the Israelites merited redemption from Egypt for four reasons, including that they did not change their names to Egyptian names. This got me thinking about the practice of Hebrew names, in general.

According to Jewish practice, all Jews must have Jewish ritual names. That is, Jews must have names in either Hebrew, Yiddish, Ladino, or any other Jewish language, to be used (if not all the time) when called up to the Torah and on Jewish legal documents (such as a *ketubah*). We continue to call these "Hebrew" names, even though they do not have to be from the Hebrew language alone. If your "Hebrew" name is Peshi, or Yussel, or Alma, it also fulfills the requirement.

I suspect that the practice became culturally relevant at many different times in Jewish history, each time after a significant exile (like exile to Babylonian following the destruction of the First Temple in 586 B.C.E.) or among Jewish refugees (like refugess from the Spanish Inquisition). During these times of pain and terror, when Jews experienced displacement from home and distance from family, having a Jewish name may have felt more important or significant. At the same time, in new lands and unsure of their welcome, the exiled or refugee Jewish community may not have felt same using a foreign-sounding name outside their homes and synagogues. This probably began the Hebrew name idea as we know it today.

How does the midrash I paraphrased above know that Jews kept their Hebrew names in Egypt? Abraham and Sarah went to Egypt as refugees from a famine, and they came out of Egypt with their Hebrew names. Joseph may have been given an Egyptian name by the Pharaoh, but he named his sons Ephraim and Menasheh – Hebrew names. Moses, Aaron, Miriam, and every tribal leader mentioned from Exodus to Deuteronomy also has a Hebrew name. Somehow, it worked out that we kept our names in Egypt.

On the subject of not-quite-Hebrew "Hebrew" names, the Babylonian Talmud (tractate Yoma 69a) recounts an interesting encounter between the Jewish community of Jerusalem and Alexander the Great. According to the Talmud, a hostile off-shoot group tried to convince Alexander the Great that the Jewish community was in full revolt against the Greeks (approximately 200 years before the Maccabbean Revolt against the Greeks that created Hanukkah) – they hoped that the Greek army would destroy the Temple in Jerusalem, forcing Jews to convert to their off-shoot sect. When Alexander the Great saw the Cohen Gadol (High Priest) Shimon the Righteous coming to meet him, Alexander bowed low, saying that the face of Shimon the Righteous appeared to him everytime he won a battle. Further, he did not believe that the Jews were in revolt and destroyed the off-shoot sect's false temple on Mount Gerizim as punishment for lying to the King and wasting his time. As a result, the Talmud records that the name "Alexander" may be given as a "Hebrew" name, and later Jewish law points out that "Alexander" is always transliterated into Hebrew using the rules of Hebrew pronunciation, rather than the rules of foreign name transliteration.

As a rabbi, one of the most frequent questions people ask me is to help with their Hebrew names or the Hebrew names of relatives. If a deceased relative had a Hebrew name but the family does not know it and cannot find documentation of it, it is sometimes possible to reconstruct what it probably was. For the 1800s and the early 1900s, most American Jews had Hebrew names that were similar to their given names. For example, Isadore, Benny, Max, and Arthur almost certainly have the Hebrew names Yitzhak (Isaac), Binyamin (Benjamin), Mordechai-or-Moshe-or-maybe-Menachem, and Avraham. A woman named Pearl is either Pearl (a Yiddish name itself) or Margalit (the Hebrew translation). This helps in the search for a lost Hebrew name. I also always ask whether the relative were named after another, even older relative. In my own family, my father's Hebrew name was Chanan, both similar to his English name (Charles) and named after his late aunt, Channah (Hannah). Sometimes, a family memory of who was named for whom can yield a Hebrew name.

The other part of the Hebrew name question often comes from women of a "certain age." Such women have to be old enough not to have been allowed to attend Hebrew school or to celebrate becoming bat mitzvah as children, but still young enough that they were born in the United States and given English names. Without celebrating a bat mitzvah, these women were never called to the Torah for an *aliyah*, which is often the second time in a child's life when his/her Hebrew name is used – the first being their Hebrew naming. Unfortunately, many girls even today across the Jewish world do not have a formal Hebrew naming ceremony – since they do not have the mitzvah of a *bris* (*b'rit milah*), many Jews choose not to celebrate their girls' birth and place in the Covenant. This results in many women who never received a Hebrew name at all. Such

Such women can choose a Hebrew name of their own, or they can ask their families to help give them one. There is even a ceremony to announce an adult's Hebrew name to the community.

I would be remiss if I did not mention the historic cultural divide between Ashkenazi naming practices and Sefardi naming practices. Ashkenazi Jews refuse to name babies after living relatives, lest the Angel of Death should come for Great-Grandfather Yussel and take Baby Yussel instead, God forbid. Sefardi Jews intentionally name babies after living elderly relatives, so that when the Angel of Death comes for Great-Grandfather Rachamim, it will see that there are two people named Rachamim in the family and not take either until it goes back for clarification. Both practices are kosher, and both are beautiful. However, if your family has Ashkenazi heritage, please take into account how your elderly relatives might feel about your naming a baby after one of them. After all, "May a baby soon be named after you," is a Yiddish curse.

May the Jewish people continue to merit redemption from sorrow and pain on the merit of keeping our Hebrew names.

Drop in for tea and a chat with Rabbi Jacobson!

Office Hours are
Mondays - 9:30-12:30 pm
Wednesdays - 12:30 pm-3:30 pm
Thursdays - 9:30 am-12:30 pm

Feel free to drop in, or schedule a meeting time that is more convenient for you.

(Hours subject to change to accommodate an emergency in the congregation, and Rabbi Jacobson will not hold office hours on Jewish holidays, federal holidays, or any other time when the Synagogue offices are closed.)

Do you know someone who is sick, or who could use some cheering up? One way to help someone who is sick or feeling down is to let Rabbi Jacobson know to contact him/her/them. Another great way is to add someone to the Misheberach list, for the congregation to pray for their health. However, please remember to ask that person's permission first! *Please note: We read the names on the Misheberach (sick prayer) list out loud during Shabbat services and Evening Minyan. For the sake of their privacy, we read people's Hebrew names, or if they do not have a Hebrew name, we only read their first name in English. We want to comfort people with our prayers, not to invade their privacy.

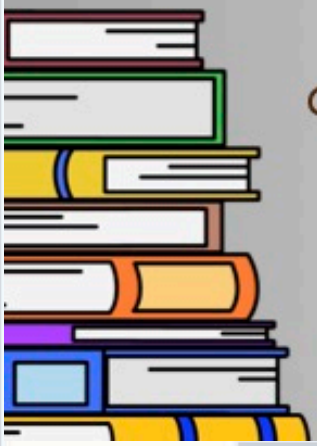
HOLOCAUST BOOK Drive

For Teachers

WE ARE COLLECTING GENTLY USED HOLOCAUST BOOKS, BENEFITTING HOLOCAUST EDUCATORS

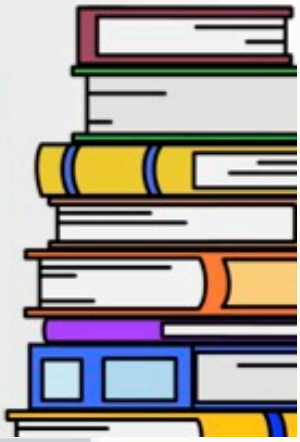
Thank you on behalf of the teachers attending the 2026 Eva K. Unterman Conferences for Holocaust Educators (SB 1671 Oklahoma Holocaust Legislative Coalition) who spend hundreds and often thousands of their own dollars to provide their students with materials that matter.

PLEASE DROP OFF BELOW



Questions? Email NancyP@sb1671.org

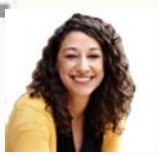
SB 1671 OKLAHOMA HOLOCAUST LEGISLATION COALITION



EMANUEL SYNAGOGUE

www.emanuelokc.org

MESSAGE FROM THE PRESIDENT



Lately, I've been reflecting on a lyric from the song The River:
"Don't just sit upon the shoreline and say you're satisfied.
Choose to chance the rapids and dare to dance the tide."

Interestingly, I find myself reflecting on rivers during the very month in which we celebrate Passover.

Water, rivers, and seas are central to the Passover story. Our people stood at the edge of the Sea of Reeds with uncertainty ahead and fear behind them. Moving forward required courage. It required trust. It required leadership. Moses chose to step forward and challenge what seemed impossible—and with G-d's support, our people reached freedom.

In many ways, that story mirrors what it means to build and sustain a Jewish community.

Synagogues across the world thrive on family, community, and volunteers. Without these, they simply cannot survive. A synagogue is not only sustained by prayers within its walls, but by the hands and hearts of the people who choose to step forward when they are needed.

From time to time, each of us is asked to help. Maybe it's a board position. Maybe it's a committee role. Maybe it's offering time, ideas, or energy in ways that quietly but meaningfully strengthen our community. When those moments come, I encourage you to pause and reflect honestly on your commitments—and then respond with intention.

It's easy to say no.
It's easy to assume someone else will step forward.
But when everyone is waiting for someone else, the organization feels it.

Passover reminds us that transformation happens when people are willing to move forward together—even when the path isn't fully clear. Moses chanced the rapids. Our ancestors stepped into the waters. And because they did, the future of the Jewish people changed forever.

As positions open and committees continue their important work, I invite you to consider what role you might play in shaping Emanuel's future. Choose to chance the rapids. Dare to dance the tide.

Your decision to step forward—to say yes—can have a lasting impact on Emanuel for generations to come. Without each of us adding our strength to the current, the river runs dry. But together, we keep it flowing. 🌊✨

Emanuel needs you. And together, we move forward.

Paola Klein

President
Emanuel Synagogue

BOOTS & BRACHAS

APRIL 16, 2026

COMMUNITY

Saddle up for an unforgettable evening as we bring the Jewish community together in support of Emanuel Synagogue s vital mission in OKC. Enjoy a night of Western-themed entertainment, dinner & dancing - all for a great cause!

Proceeds from the event will benefit Emanuel Synagogoues daily operations budget.

DINNER & DRINKS

Enjoy a kosher fried chicken meal prepared by Chef Andy from Othello s restaurant.

ADMISSION

$72 per person before April 1
$100 after

Includes dinner

SPONSORSHIP LEVELS

Grand O le	$10,000
Lone Star	$5,000
High Noon	$3,000
Boot Scootin	$1,500
Barn Builder	$500

See online sales for sponsorship benefits

CHILDCARE

$36 per child
Must preregister

Purchase tickets online: https://bit.ly/4tNf6v0
or call the office: 405.528.2113

Tickets can be purchased online or over the phone.

EMANUEL SYNAGOGUE

www.emanuelokc.org

Mark your calendars, April 16, 2026!!! Emanuel Synagogue is excited to bring Joe Buchanan to OKC for a night of dinner and dancing!! We thank our donors the Singer Foundation and Temple Israel for their contributions to make this possible. Ticket sales coming in February! Questions?
Email president@emanuelokc.org.

Texas-born and river-raised, Joe Buchanan makes country music steeped in Torah and Jewish spirit. After discovering his wife's Jewish heritage, Joe began a journey that led to conversion, healing, and a vibrant new path. Blending classic Texas sound with deep faith, his music tells stories of belonging, struggle, and celebration. He's toured across the U.S., leads residencies for Jewish communities, and hosts a thriving online community known as the *Small Town Tribe*. Now, with the release of his third album, *Heaven & Earth*, Joe continues to open doors through music rooted in tradition and spirit. Find our more at www.joebuchananmusic.com

YOUTH

Hello dear families,

With Passover approaching and all the busyness that comes with it, we've planned two relaxed and enjoyable events to bring everyone together. While they may not be quite as lively as Purim (which was a huge hit—thank you to everyone who helped make it so special!), they will offer meaningful opportunities to connect, learn, and unwind together throughout April.

Our first event will be a movie afternoon on April 5th from 3:00–5:00 PM. We'll be watching *The Prince of Egypt*, a critically acclaimed film that beautifully tells the story of the Exodus. Kids can enjoy light snacks while taking in this powerful and engaging movie.

Our second event is an Astronomy Night at Douglas Park on April 18th, beginning after Havdalah at 8:00 PM. We're hoping to catch a crescent moon, a "planet parade" featuring Mars, Saturn, and Mercury, and possibly even a comet (depending on visibility). If we're lucky, we might even catch another glimpse of the Capitol building!

I also encourage you to share your feedback in our GroupMe, which can be found at the attached schedule of events. We'll be posting a poll on options for our May events—be sure to vote and let your voice be heard!
Thank you,
Ma'ayan

Upcoming Youth Items

April Events
2026

Prince of Egypt Movie
Sunday, April 5th - 3 pm
In the Auditorium at Emanuel

Astronomy Night
April 18th - 8 pm
At Douglas Part

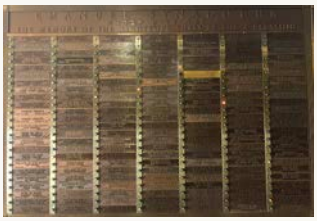
Scan to Join the
Groupme Youth Chat

Reach out to
Ma'ayan with questions
678-431-4243

EMANUEL SYNAGOGUE

www.emanuelokc.org

With Affection We Recall...



Wednesday, April 1,
14 Nisan
Milton Emmer

Saturday, April 4,
17 Nisan
Sarah Rich

Monday, April 6,
19 Nisan
Everett H. Lamond
Daniel Stackhouse

Tuesday, April 7,
20 Nisan
Leah Henson
Manya Kornblit

Wednesday, April 8,
21 Nisan
Murray Cohen
Sam I. Goldstein
Eva Josephson

Thursday, April 9,
22 Nisan
Harris Goldberg
Louise Lamond
Robert Emmett Stackhouse

Friday, April 10,
23 Nisan
Ruth Posner

Saturday, April 11,
24 Nisan
Ben Cohen
Ethel Jacobson
Charles Sandler

Sunday, April 12,
25 Nisan
Blanche Reabe

Monday, April 13,
26 Nisan
Lilian Rochlin

Tuesday, April 14,
27 Nisan
Ida Lebenson

Thursday, April 16,
29 Nisan
Louis Rich
Samuel Zaben

Friday, April 17,
30 Nisan
William Goldsberry
Marvin Kopp

Saturday, April 18,
1 Iyar
Sadie Finkelstein

Sunday, April 19,
2 Iyar
Bill Brandenburg
Claudine Burdett
Lillian Fitzpatrick

Monday, April 20,
3 Iyar
Lena Carson

Tuesday, April 21,
4 Iyar
Anthony Acevedo
Harry Schaefer

Wednesday, April 22,
5 Iyar
Bernard Ginden

Thursday, April 23,
6 Iyar
Blanche Dora Kopp

Saturday, April 25,
8 Iyar
Sol Rubenstein
Max Shapiro
Dr. Paul Silverstein

Sunday, April 26,
9 Iyar
Samuel Bravo
Oscar Stavinsky

Monday, April 27,
10 Iyar
Elmer Lamond
Ola Leibs

Tuesday, April 28,
11 Iyar
Vera Plotkin

Thursday, April 30,
14 Iyar
Abraham Henson

Tuesday, April 13,
15 Iyar
Ida Goldberg

WE REMEMBER

BERTHA ADICKMAN
Velinda Goss

EDWARD COHEN
Elaine Weise

MURRAY COHEN
Sharon Cohen

GERTRUDE COOPER
Dr. Robert B. Epstein

MARGARETE EIDSNESS
Amit & Heather Zarfati

HENRY ELLIS
Gail Meltzner

JAMES EPSTEIN
Dr. Robert B. Epstein

MILTON KAMBER
Mark & Janet Price

SAMMY KORNBLIT
Michael & Joan Korenblit

MURRAY COHEN
Sharon Cohen

C. DAVID ROSE
Elaine Weise

FAYE ROSE
Elaine Weise

BERNARD SHANKER
Robin Shanker & Joseph Anzelmo

ESTHER SKALOVSKY
Shirley Skalovsky

ANDREW SONTHEIMER
Elaine Weise

DOUG TOLLIVER
Stacy Coe

ROSE UNGER
Alison Unger
Mark Unger

APRIL ANNIVERSARIES

4 Jeff & Lori Blumenthal

12 Loren & Julie Plotkin

13 Robert & Michelle Seelig

APRIL BIRTHDAYS

3 Charles Esmon
7 Linda Gardner
Michael Mannes
8 Shmuel Shepkaru
9 Madison Schweigart
10 Loren Plotkin
12 Daniel Seelig
13 Lou Barlow
Misheala Giddings
18 Jennifer Damitsian
Kelvin Meek
20 Zvi Mejia
22 Ardis Marrs Steele
26 Marc Vegh
30 Richard Fritz

תודה רבה

TODA RABAH

Donation to Rabbi's Discretionary Fund
Dr. Robert B. Epstein
Shelley Savage
Christy Smith

Cemetery Fund Donation
Richard Greyson
Phil & Janelle Kopp

In Honor of **Argo Mejia Bat Mitzvah**
Gail Meltzner

Congregants Assistance Fund Donation
Dr. Yona Rebbetzin Alter &
Dr. Rabbi Levi Alter
Bernard Backer
Dr. Robert B. Epstein
Michael & Joan Korenblit
Shelley Savage
Elaine Weise
Meredith Willis

General Fund Donation
Joan Darrow
Bernard Backer

THE CEMETERY CLUB

by Ivan Menchell

📍 Carpenter Square Theatre

🗓️ May 2 at 8:00 PM | May 3 at 2:00 PM

Three widows gather at the cemetery—until new love, old grief, and shifting friendships begin to change everything.

EMANUEL SYNAGOGUE

www.emanuelokc.org