

# Congregation Ahavath Achim

FOUNDED 1898

An Affiliate Of

The United Synagogue Of Conservative Judaism



19 SHEVAT - 16 ADAR 5781

3501 SOUTH DONNYBROOK, TYLER, TEXAS 75701

FEBRUARY 2021

## **From the Desk of the Rabbi**

### ***"Do Not Forget"***

Most of us don't think about memory until we suspect that we're losing it. A name eludes us, or we can't think of our own phone number, and we say, "I must be having a senior moment." We make jokes about growing old and even about Alzheimer's disease because these phenomena frighten us so much. To lose our memory is to lose ourselves – and for most people this prospect is even worse than death.

On the third Shabbat of this month, we will observe Shabbat Zachor, the Sabbath of Remembrance, one of the four special Sabbaths before Passover. We will take an extra Torah from the ark that morning and read from Parsha Ki Tetzei: ***"Remember what Amalek did to you on your journey after you left Egypt, how undeterred by fear of G-d, he surprised you on the march when, you were famished and weary and cut down the stragglers in your rear. Therefore when the L-d grants you safety from all your enemies around you in the land the land that the L-d your G-d is giving you as a hereditary portion, you shall blot out the memory of Amalek from under heaven. Do not forget."***

Reading this passage is not merely a custom or a prelude to Purim. It is one of the 613 Mitzvot in the Torah. In Sefer Hachinukh, a book which enumerates all the commandments, no less than three Mitzvot are derived from this passage. First, we are commanded to remember what Amalek did to our ancestors. Second, we are commanded to blot out the memory of Amalek and its descendents. And third, we are commanded never to forget.

At first glance this may seem like overkill. Why are there so many commandments associated with Amalek? And what is the difference between "remember" and "do not forget"? The Sifre, the classic works of Midrashic exegesis, differentiates between these two expressions. It says we should remember "verbally" and never forget "in our hearts". There is an inner and outer aspect of memory. We are told to give verbal expression to our memories, but also to incorporate them into our lives and our very being. Memory should shape who we are, how we live, and how we respond to the world.

But this is not the only place in the Torah that we are told to remember. The Torah commands us to "Remember the Sabbath day", and "to remember the day of our going forth from Egypt all the days of our lives". Observant Jews place fringes on the corners of their garments, "that you may remember all the Mitzvot of the L-d". We are told to treat the stranger with kindness and sensitivity because you were strangers in Egypt. In other words, our ability to remember gives shape to our moral conscience and our social responsibilities. You could say that "memory" is a Jewish obsession. One might even say that Judaism is a religion of memory, creating institutions and ceremonies that remind us who we are, where we come from, and what we owe G-d and others.

The command to remember Amalek, however, is particularly troubling. Why do we place so much emphasis on this dark and negative memory? Why do we use our memory to encourage revenge and anger? Rabbi Yitz Greenberg in his book, *The Jewish Way*, writes: "Zachor is a Mitzvah that makes modern Jews uncomfortable. The natural desire to forget and be happy collides with the ongoing pain of memory and analysis. When asked why President Ronald Reagan in 1985 initially declined to visit the Dachau concentration camp, a presidential aide explained that the president was an "up" type of person who did not like to "grovel in a grisly thing." The primary lesson of Parsha Zachor is that true reconciliation comes through repentance and remembrance. Confronting the evils of the past is the most powerful generator of moral cleansing and fundamental reconciliation. Repentance is the key to overcoming the evils

**RABBIS MESSAGE CONTINUED ON PAGE 3**

## President's Message

Adversity is a constant companion throughout life. By its very nature, adversity is conflict. It is the struggle of forces to gain superiority over other forces. Though it tests our metal and resolve throughout life, the good news is we usually triumph and withstand the challenge.

Adversity affects our lives in simple and complex ways. On a personal level, adversity affects our goals and dreams; we are subject to health issues and limited economic resources. Adversity weakens society; rising taxes and shrinking resources reduce the quality of life. In the absence of mutual respect, adversity triumphs, anger and violence spread. Wars crush safety, freedom and prosperity, destroying the lives and homes of millions of people. Natural disasters shatter lives, destroy resources and cripple the income of countries around the world. Yes, adversity comes in many forms.

Adversity is a villain and its faces are many and varied. Each face is subject to infinite influences, objectives and needs.

In the wake of adversity, we find ourselves wounded and heartbroken. Frustration and disappointment delivers a painful sting. Though painful, these feelings are really lessons that give us new opportunities to discover brighter futures; to travel paths we might not otherwise have taken. As we survive, we expand our depth of experience, our resolve to continue, and our toolbox of knowledge – as long as we maintain our Faith.

We all dream of peaceful, prosperous and safe lives. We plan, build and reach toward joyous futures, as is reflected in our Torah. Yet how do we maintain hope in the face of adversity? How can we thrive in uncertainty? Who is responsible for our survival?

We are responsible for our own survival. Adversity is not a new enemy; there is much wisdom and many answers on every page of the Torah. No pain is unique or new; people survived similar pain in past years, are surviving now, and will continue to survive through Faith and hope.

It is true, in these days, a new plague burdens our hope and rumors of war, political anger and economic uncertainty paint a grim picture. However, studying the Torah and world history gives a clear view of similar and worse conditions throughout all time. Thoughtful study reveals the greatest hope of all: Faith is the key to triumph.

In the face of adversity, we have the power to grow and become greater positive influences as individuals and as a group. Through open minds and fair consideration comes a better understanding of ourselves; a better understanding of our adversaries is forged. Self-education through Torah study and the study of world history in these troubled times is the best path to open our minds to new possibilities and solutions.

May the lord bless you and keep you, from this day hence, and forever.

Tim Birmingham, CAA President

of the past. Remembrance is the key to preventing recurrence.

Zachor reminds that memories, even dark memories, are an essential part of life. We cannot avoid them. In fact Zachor teaches us how much we need these memories to survive. As George Santayana once said, "Those who forget the past are doomed to repeat it."

The commandment to remember is not about the past; it is all about in the present because what we do in the present, affects the future. We remember so that we will live responsible lives. We remember so that will take nothing for granted. And we remember so that we can be vigilant in stopping the descendants of Amalek who still exist, in our own generation. I am talking not only about the Iranian 'Amalek's who threaten the Jewish people and the land of Israel, but the 'Amalek's who threaten every outsider, every stranger, and every person who is classed as marginal no matter the country in which they live. We are reminded so clearly a few weeks ago when we see a protestor in our capital wearing a shirt that says "Camp Aushwitz". After all, what did Haman, the quintessential descendant of Amalek, have to say about our people? ***"There is a "certain people", scattered and dispersed among the other people in all the provinces of your realm, whose laws are different from those of any other people and who do not obey the king's laws...it is not in your majesty's interest to tolerate them."*** These words can so easily be placed in the mouths of the Sudanese in their campaign to annihilate the people of Darfur, or in the mouths of other tyrants and demagogues who wish to create genocidal campaigns of destruction and death. The Book of Esther, then, is not just our story; it's the world's story. It is a reminder to us that, like Esther, we have been placed in a special and unique position to make a difference. Could it be that G-d has placed us here for just an occasion as this one?

There are those that say we have been called a generation without memory. We are so busy living in the present moment, with most of us dealing with the COVID-19 virus. Our lives are so consumed with this single thought that we sometimes forget how important it is to remember where we came from and how we arrived here. Judaism is meant to disturb us – not only by reminding us but by challenging us to take those memories and turn them into resolve. Shabbat Zachor is not just about events that happened long ago. These memories are present right now challenging us to live responsible lives with the fulfillment of Mitzvot. May you remember, and not forget!

With Torah Blessings and a Hag Sameach Purim!

Rabbi



**FEBRUARY Bimah Schedule**

- 6 Ruth Elmakiss
- 13 Kimberly Walls
- 20 Dr. Stan Weiner
- 27 Christie Osburn

Remember, if you can't be on the Bimah when scheduled, you need to find a replacement.

**BULLETIN DEADLINE:**  
**FEBRUARY 18**  
 for MARCH  
 Bulletin

Submit articles to:  
[caasecretary@suddenlinkmail.com](mailto:caasecretary@suddenlinkmail.com)  
 Thank you !

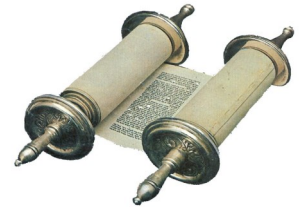
**FEBRUARY BOARD MEETING**

**Sunday, FEBRUARY 21, 2021**  
**9:00 a.m. at the Synagogue**

**If you have an item for the agenda, please call or e-mail Tim Birmingham or Dr. Michael Tobes**



# shabbat shalom



## **FEBRUARY SCHEDULE OF READINGS** Triennial Readings/Holiday Readings

Saturday	February	6	Morning Service Torah Reading Haftorah	Birchat Hachodesh <b>YITRO</b> Exodus 19:1– 20:22 Isaiah 6:1 - 7:6, 0: 5-6	9:00 A.M.
Saturday	February	13	Morning Service Torah Reading Maftir Reading Haftorah	<b>ROSH CHODESH ADAR</b> <b>MISHPATIM</b> Day 2 Shabbat Shekalim Exodus 22:4 - 23:6, 19 Numbers 28: 9-15 II Kings 12:1-17	9:00 A.M.
Saturday	February	20	Morning Service Torah Reading Maftir Haftorah	<b>TERUMAH</b> Shabbat Zachor Exodus 26:1 - 26:30 Deuteronomy 25:17-19 I Samuel 15:1 - 34	9:00 A.M.
Thursday	February	25	PURIM– Reading of the Megillah		TBA
Saturday	February	27	Morning Service Torah Reading Haftorah	<b>TETZAVEH</b> Exodus 28:31 - 29:18 Ezekiel 43:10 - 27	9:00 A.M.





Hello, Book Club Enthusiasts,

Who would have known when we began our book club, we would be faced with a global pandemic, lockdowns and remote virtual computer meetings.

While we have had to put our book club on hold for a while I am happy to be able to share some news.

Mercaz Reads Israel is a virtual book club in connection with Israel Forever (israelforever.org) and Mercaz USA (mercax.org). This book club is online with a discussion on a selected book with people around the world. Please visit the listed website for more information.

The reading list with tentative dates for book club meetings for 2021 is as follows:

March 7 Adon Olam by Rabbi Zalman Weiss

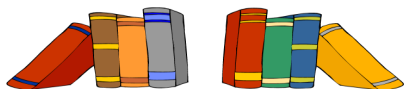
May 2 Maybe You Should Talk to Someone by Lori Gottlieb

July 11 Mother of Kings by Rabbi Eliezer Ginsburg

November 7 An Army at Dawn by Rick Atkinson

It is my hope that we can meet in person, or if not, virtually through a computer format. Please contact me if you plan to attend the meetings, or if you need an invitation to a virtual meeting.

Christie Osburn



### CEMETERY FUND

Marleen Roosth Swerdlow in Memory of:  
Dr. Harold Roosth, Rosa Lee Roosth Mellinger,  
Meyer Mellinger, Jennie & Bennie Roosth,  
Polly & Isadore Roosth, Sol Roosth, Dr. Wiley & Rita  
Roosth, Dr. Hyman Roosth, Mary & Jake Roosth,  
Celia & Sam Roosth, Ann & Morris Leaman,  
Esther & Sylvan Mellinger, Sallie & Max Mellinger,  
Isadore Mellinger, Sherry Lynn Roosth,  
Francis & Eddie Chalmers, Harold Sulsky

### January Celebrations

#### Birthdays

- 1 Barbara Zimmerman
- 3 Lysa Levy
- 4 Lauren (Lolly) Greenberg Gross
- 6 Liyah Rut Walls
- 11 Walter (Dale) E. Latner
- 14 Noah Mitchel Indianer
- 16 Daron Walls
- 24 Ezra Kol Rey

#### Anniversaries

- 10 Jerome & Sharon Smith

### CONGREGATION AHAVATH ACHIM DONATION FORM - Thank You For Your Donation!!!!!!

Please use this form to make your donations and send to:  
Congregation Ahavath Achim 3501 South Donnybrook, Tyler, TX 75701

Thank you for printing!!!

Attached is my check in the amount of \$ \_\_\_\_\_

This donation is being made:  
IN HONOR / MEMORY / OTHER OF:

Send acknowledgment to:

Name \_\_\_\_\_  
Address \_\_\_\_\_ City/State/Zip \_\_\_\_\_

IN HONOR / MEMORY / OTHER OF:

Send acknowledgment to:

Name \_\_\_\_\_  
Address \_\_\_\_\_ City/State/Zip \_\_\_\_\_

This donation is made by:

Name \_\_\_\_\_  
Address \_\_\_\_\_

**INDICATE THE FUND OF YOUR CHOICE BELOW AND IN THE MEMO AREA OF YOUR CHECK. MINIMUM DONATION \$5 PER REMEMBRANCE.**

- Breakfast Fund
- Maintenance Fund
- Hebrew School Fund
- Adult Education Fund
- Safety Fund
- General Fund
- Rabbinic Fund
- Book Fund

**THE FUNDS BELOW REQUIRE A SEPARATE CHECK**

- Sylvan Mellinger Maintenance Fund
- Rabbi Discretionary Fund
- Sisterhood Flower Fund - **CAA SISTERHOOD**
- Cemetery Fund - **CAA CEMETERY**

# Yahrzeits

**FEBRUARY 1 - FEBRUARY 4**

- 1 Ida Kurtz
- 2 Barnett Wolf
- 3 Eva Levy  
Sam Krasner  
Sarah Kline  
Sol Katz  
Jeanette Levy Lemson

**FEBRUARY 5 - FEBRUARY 11**

- 5 Fannie Abramsky  
Millie Heffler  
Mike Levine
- 6 Morris Engle
- 7 Sarah Lee Lulky  
Minnie Nathan
- 8 Israel Katz  
Laura W. Muntz
- 9 Harry Freedman  
Sam Vogel

**FEBRUARY 12 - FEBRUARY 18**

- 12 Mayer Lulky
- 14 Leo Frank  
Sara Krumholtz
- 15 Ernestine Berlin
- 16 Boris Shtenshleifer
- 17 Melvin Rubin  
Frances Vogel  
Mary R. Golenternek  
Richard Hale Jeffers  
Freda Serkes
- 18 Hattie Freeman  
Dr. Harold Roosth  
Celia Goldstucker

**FEBRUARY 19 - FEBRUARY 23**

- 19 Harry Mermelstein
- 20 Rabbi Morris Nathan Taxon  
Alexander Golenternek  
Miriam Seiderman
- 21 Mary Cohen Golenternek
- 22 Jake Roosth
- 23 Morris Jarett
- 24 Ida Goldberg
- 25 Abraham Eisen  
Isadore Golenternek

**FEBRUARY 24 - MARCH 4**

- 27 Ruby Hayman Kahn  
Helen Levy
- 28 Marcus Leon Strum  
Helen Nathan Caro
- 2 Dr. Wiley Roosth  
Mynette Rochelle Goldberg  
Sol Smith  
Nate Ginsberg  
Bert Jacobs
- 3 Grace Luskey Laves
- 4 Jean Katz

**MARCH 5 - MARCH 11**

- 6 Annie Rabinowitz Edelman  
Hannah Ruth Frank
- 7 Fred Davidoff  
Jake Lusky
- 8 Edna Greenberg  
Jack L. Berry
- 9 Hannah Jarett  
Nelson Kendall Jeffers  
Hortense Cohn Israel  
Anna Leaman  
Charles Rosenthal
- 10 Hannah Florence (Flo) Berkman  
Annie Levine
- 11 Sylvia Gaylin

**MARCH 12 - MARCH 18**

- 12 Isadore Sulsky
- 17 Rosa Lee Roosth Mellinger  
Eva Zuckerman  
Maurine Muntz
- 18 Sidney Manuel Kahn  
Mike Cohen

**MARCH 19 - MARCH 25**

- 19 Thomas Dula  
Louis Schafts
- 20 Ida Hannah Lazarus  
Jacob Meyer
- 21 Beatrice Goldfeder  
Bennie Roosth  
Bob Benjomin Taylor
- 23 Jerry Lee Jeffers
- 24 Manuel Zimmerman  
Sarah Zuckerman
- 25 Pearl Krumholtz

**MARCH 26 - APRIL 1**

- 30 Sam Levine
- 31 Clara Levine

**APRIL 2 - APRIL 8**

- 3 Abraham Flicker
- 5 William D. Roosth
- 7 Ralph Davis
- 8 Judge Earnest Stevens  
Ruth Waghalter

**APRIL 9 - APRIL 15**

- 9 Maurice Block
- 10 Isbell Davis
- 11 Anna Eisen
- 12 Morris Rudman
- 14 Hyman smith
- 15 Arthur Frank  
Mary Mirsky

**APRIL 16 - APRIL 22**

- 16 Raye Bromberg  
Ruth Gross  
Selma Greenberg  
Pauline Heffler Roosth  
Jerome Wolf
- 17 Mary Hendelman  
Betty Beck  
Boris Tobes
- 18 David Learner
- 19 Otto Heffler  
Eva Offrict

**APRIL 23 - APRIL 29**

- 23 Max Chodrow  
Sarah Golenternek
- 24 Celia Roosth  
Joe Roth  
Rose Terlitsky Chorna
- 25 Fannie Heffler
- 26 Charles Greenwald
- 27 Dr. Hyman P. Roosth
- 28 Irving M. Goodman  
Abraham Offrict
- 29 William Kelfer  
Rebecca Tuck





**YOU ARE RESPONSIBLE for YOUR PERSONAL HEALTH  
CAREFULLY WEIGH RISKS BEFORE CHOOSING TO ATTEND SERVICES IN-PERSON**

- Do not plan to attend services in-person if:
  - You currently have COVID-19
  - You know you have been exposed to COVID-19 within the last 14 days
  - You have fever or have had fever within the last 14 days
  - You have health conditions that put you at increased risk for COVID-19 infection/complications
  - You are unwilling, as a matter of personal choice, to wear a face mask or face shield in the building
- All persons ten years of age and older are required to wear a mask at all times when in the synagogue. Wearing a face shield that wraps around the sides of the wearer's face and extends below the chin is acceptable for those persons who have personal medical or physical difficulties that prevent them from safely wearing a mask. However, either a mask or a shield is required at all times in all locations, including the sanctuary, all hallways, and other rooms within the synagogue building. Our services are on-line for those who cannot wear either.
- To reduce droplet spray effectively – sneeze/cough into your elbow, even when wearing a mask.
- Check your temperature at home just before you come to the synagogue to assure it is within the normal range.
- Use hand sanitizer immediately when you enter the synagogue.
- Wash your hands or use hand sanitizer before touching your eyes, nose, and mouth.
- Maintain at least six feet between you and other congregants.
- Family members may sit in seats beside each other but must socially distance six feet from other individuals.
- Seating arrangements require one empty row between occupied rows.
- Three empty seats are required between individuals and between individuals and family groups.
- Parents are responsible to supervise their children at all times and to assure the children comply with social distancing requirements when around other congregants who are not members of their family.
- The total number of seats and seating arrangements are necessarily limited to approximately 35 adults and their accompanying children due to distancing requirements. So long as we can maintain one row and three seats between family groups and individuals, we will gladly seat additional attendees as they arrive, so please arrive at 9:00 AM for services to assure your seat and to be present to help us make minyan for Torah services.

**NOTICE – You are responsible for your own health. The synagogue is not responsible for and cannot assure your health and safety relative to COVID-19 exposure. COVID-19 can be totally without symptoms in some people (asymptomatic). An asymptomatic person carrying active COVID-19 may be completely unaware that they have the virus, which is why everyone is required to wear a mask or face shield when inside the synagogue to protect themselves AND others. Additionally, if you are in a high-risk group or have health issues, we strongly recommend that you weigh your specific risks very carefully before choosing to attend services or other group activities.**

CAA Covid-19 Plan Poster [Rev. 2020-10-19; TB]



**Congregation Ahavath Achim**  
**3501 S. Donnybrook Ave.**  
**Tyler, TX 75701**

**(903) 561-4284**  
**(903) 561-5040 FAX**  
**rabbialan@suddenlinkmail.com**  
**caasecretary@suddenlinkmail.com**  
**caatylertx.org**

If you are moving or changing an email address

Please let us know so we can stay in touch!

Call (903) 561-4284, email:

caasecretary @ suddenlinkmail.com

Or write to: CAA 3501 S. Donnybrook Ave.

Tyler, TX 75701

**OFFICE HOURS**  
**FOR SECRETARY**  
**MONDAY-FRIDAY**  
**10:30 A.M.-4:30 P.M.**  
**FOR RABBI LEARNER**  
**TUESDAY- THURSDAY**  
**4:15 -7:15 P.M.**  
**PLEASE CALL FIRST!**

.....  
• **Congregation Ahavath**  
• **Achim** will not permit the open carry of firearms on synagogue property. This includes the Synagogue building, grounds, and cemetery.  
• Pursuant to Section 30.07, Penal Code (trespass by license holder with an openly carried handgun), a person licensed under Subchapter H, Chapter 411, Government Code (handgun licensing law), may not enter the property with a handgun that is carried openly.  
.....

**Remember A Loved One**

Memorial Plaque Order Form

Honor your departed loved ones with a fitting remembrance.

**ORDERED BY:**

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

Address: \_\_\_\_\_

Phone: \_\_\_\_\_ Date: \_\_\_\_\_

**FOR:**

English Name of Loved One \_\_\_\_\_

Hebrew Name \_\_\_\_\_

Date of Death \_\_\_\_\_

Hebrew Date of Death \_\_\_\_\_

Plaques - \$250 each

Make checks payable to Congregation Ahavath Achim and send to 3501 South Donnybrook, Tyler, Texas 75701. If you need help with any part of this order form, contact the synagogue at:

903-561-4284 or rabbialan@suddenlinkmail.com

**SISTERHOOD FLOWER FUND**

**Interested in ordering flowers for the Bimah?**  
**Contact Charlene Goodman 903-894-7488**

**After you order, send your check, made out to:**  
**Congregation Ahavath Achim Sisterhood to**  
**The Synagogue**

**OUR TREE OF LIFE - A SISTERHOOD FUNDRAISER**

Upon entering the synagogue, one is welcomed by a beautiful, wooden tree, with golden leaves. This tree is our Tree Of Life and is a way to honor, thank, congratulate, show love, and/or appreciation for a living person in your life. Let's fill our Tree of Life with lots of joy and happiness.

To help you with your wording, please look at the leaves currently on the tree. You will notice that the fewer words, the better, as the letters are larger and can be seen more clearly. We encourage you to follow this formula when you plan the wording for your leaf. If there are too many words, you will be asked to revise the wording and I will give you suggestions for changes. Remember.....simple is better!!

Each leaf is \$100.00 and should take about 3 weeks from order, to receipt, to placement on the tree. You may choose the placement of your leaf. Please consider these things when you are placing an order. If you are interested in a leaf, please contact Leanne the secretary and I will be more than happy to help you!

Thank you, Leanne