



קשר

THE JEWISH CONNECTION

APRIL 2022 • ISSUE 86

דבר הרב

D'VAR HA'RAV: A WORD FROM RABBI MARK

Imagine this. You receive a phone call, text, or email that states: “Pack your bags, you’re leaving tonight.” As I write, this message is real and frightening for so many innocent people in Ukraine. Many of us have family from there. This was a similar story for my grandparents, and I know for so many families today. As we approach Passover *this year*, I wonder, really, “What would you take with you?”

Beyond theoretical, asking this essential question (among other questions) is part of the spiritual task of commemorating Passover. Of course it’s also about the matzah ball soup, the story, and remembering and being with family. Passover is designed to literally be an immersive experience. We gather around the table, living in a beautiful, yet still broken world that yearns for healing and longs to welcome Elijah’s redemptive knock on the door. Meanwhile, we begin the rituals of the seder to nourish us in both body and spirit. We go on a quest and dig into rituals and foods for the purpose of arriving at the ultimate ethical challenge. During Passover, we’re invited not just to retell, but to relive the story. It happened then, and in some ways, it continues to happen now. We are instructed, “In every generation each of us is responsible to see ourselves as though we too personally came out of Egypt.” (Mishnah Pesachim 10:5) How are we to do this and why?

We begin by asking questions (at least four of them). At our table we also take some pre-seder time to write down other questions that we wish to discuss at the table. We put them on notecards or sticky notes and then pile them into a small bowl. In order to see ourselves as embedded in the story, we ask ourselves questions that are relevant and meaningful—to us. Why ask questions? Questioning encourages critical thinking. It’s the natural result of curiosity, wonder, wisdom, and insight. Asking questions also keeps us from becoming too complacent. It’s so central that even if we are observing the seder alone, Maimonides instructs us to ask ourselves, “Why is this night different?” We also ask ourselves questions in order to put our own beliefs to the test, and to ask whether they need updating in response to *this year*.

Beyond questions, the star at the table is the lowly and crumbly, yet crunchy, matzah. In my humble opinion it’s most tasty with a spoonful of sweet and nutty charoset. Another healthy question for the table might be, “What’s the tastiest matzah schmear and why?” Try throwing out these

[continued on pg 4...]



ביתך

INSIDE THIS ISSUE

TALK OF THE SEASON:

10 Things You Didn't Know About Passover (pg 4)

UPCOMING EVENT:

2nd Night Seder (pg 8)

ביתך

GATHER TOGETHER

We are so excited to gather together—in person—again!

As we continue to prioritize everyone’s health, we are planning a mix of in-person, outdoor distanced, and virtual gatherings. We’d love to hear your ideas for staying connected, too!

Please check our website for calendar/venue updates and events: www.uvjc.org

מורה שניא

COMMUNITY MESSAGE FROM THE PRESIDENT

**VOLUNTEER
BOARD OF TRUSTEES**
JULY 2021 - JUNE 2022

PRESIDENT
Paul Etkind
president@uvjc.org
(c) 617-792-6467

VICE-PRESIDENTS
Roberta Berner
bernerabel@aol.com
(h) 603-790-8365

Deborah Hoffer
deborahhoffer@gmail.com
(h) 802-643-4795

TREASURER
Robert Greene
treasurer@uvjc.org
(c) 952-412-6591

SECRETARY
Kathy Parsonnet
kcparrisonet@gmail.com
(h) 802-649-8449

ADDITIONAL TRUSTEES

Alice Berliner
alb172cs@gmail.com
(h) 802-649-7286

Laura Harris-Hirsch
lauralebanon@gmail.com
(h) 603-448-1507

Fred Lerner
fred@fredlerner.org
(h) 802-295-6548

Peter Orner
peter.m.ornier@dartmouth.edu
(h) 802-649-8805

Diane Roston
dinadmr@gmail.com
(h) 603-643-8098

Board of Trustee officers are elected during the Annual Meeting, typically held each year in June. If you are interested in serving on the Board, please contact president@uvjc.org. Committees (see pg 6) are open to all community members; we encourage you to get involved to help shape our programs, offerings, values, opportunities, and goals! Chairs can be contacted with questions about each committee's work.

Updating the 10 Plagues

It is almost time for Passover and its beloved seders. The seders are not complete without a recitation of the 10 plagues—one of the central parts of the story of freedom for the Israelite slaves. You know the plagues: 1) Water turning to blood; 2) Frogs; 3) Lice; 4) Flies; 5) Livestock disease and death; 6) Boils; 7) Hail; 8) Locusts; 9) Darkness; and 10) Death of the Firstborn Sons. These plagues created a sense of bondage for the Egyptian people, perhaps to allow them to reflect upon how the Hebrews felt for the 400 years of slavery imposed upon them by an Egyptian leadership and society being far more powerful than Israelite individuals or even society.

I wondered what the 10 plagues might be today if we updated them, and whether they would have a similar impact. My list of the “10 plagues” is based on my opinions and readings. Feel free to disagree with one, some, or all my choices. I assure you, there are probably plenty of reasons for disagreement. I do not imply any order of significance. Few, if any, are “stand-alone” events or situations; many are arguably inter-connected with each other, in contrast to the Biblical plagues.

1. **Climate change is occurring at a rapid pace.** This is an existential problem. Life as we know it on this planet is in jeopardy.
2. **Democracy is threatened.** In uncertain times, fears can be assuaged with autocracies.
3. **Information is weaponized.** Mis- and dis-information have never been so pervasive. The Internet and tech giants encourage lack of truth regarding reporting and analyses of events and situations.
4. **Privacy barely exists.** Anyone living online who decries loss of liberty from government surveillance have no clue how extensive business surveillance is of their lives.
5. **Anti-Semitism is alive and thriving.** This is so even when the Holocaust remains within living memory.
6. **Political, economic, educational, and social inequalities are increasingly extant.**
7. **Public education systems are increasingly underfunded, and curricula are under increasing political fire.** Our ability to take in and evaluate information is degrading.
8. **The separations between Church and State are becoming increasingly narrow,** threatening the existence of smaller movements.
9. **The value of social services is greatly misunderstood and unappreciated.** Too many people are swallowing the lie that we all pull ourselves up by our bootstraps, and failure is personal.
10. **Observance and appreciation of religious beliefs, values, and practices is waning.**

[continued on pg 6...]

בית ספר

HEBREW SCHOOL AND YOUTH HAPPENINGS

Hello from the Hebrew School Hallway,

I am pleased to report that after a short return to online learning during the height of Omicron, we have been back in person since the beginning of February and everyone attending in person is fully vaccinated! I look forward to the time when I can fully see the shining faces and smiles of the students and teachers. As of this writing, we don't know when that will be but hope springs eternal. We are considering returning to regular Hebrew school timing next year—all grades together between 10am and noon on Sundays, and the full length of time (4-5:30pm) on Tuesdays. This will be a relief to parents with children in both the upper and lower grades who have had to coordinate schlepping around two sessions of school on Sundays.

Meanwhile, because of our commitment not to eat indoors, we made a new kind of outdoor hamantaschen at Purim this year by roasting sweet dough on long sticks over fire pits in the back yard. After the dough was roasted, we took it off the stick and squirted jelly or chocolate syrup into the hole where the stick was. Different shape, comparable flavor, lots of fun!

We have an enormous b'nai mitzvah class coming up next year: seventeen students! We haven't had so many since the class of 5777 (aka 2012-13), which had twenty. I'm looking for some more Hebrew tutors if you know of anyone or might be interested yourself. You need to know trope and be available for 1 hour per week. Please contact school@uvjc.org with any leads!

L'shalom, *Melissa*



Dropping off food donations at the Upper Valley Haven



Hebrew School outdoor hamantaschen roast
© 2022 evanpilchik.photos



Hebrew School outdoor hamantaschen roast
© 2022 evanpilchik.photos



Hanukkah first night community candle lighting with Chabad on the Dartmouth Green



Hanukkah eighth night UVJC community candle lighting at the Roth Center

WE JOYOUSLY WELCOME OUR NEWEST MEMBERS!

LIAT & ERAN ASSAF

שיחת השנה TALK OF THE SEASON: 10 THINGS YOU DIDN'T KNOW ABOUT PASSOVER

DID YOU KNOW...?

1. In Israel, an Arab citizen buys all of the country's *chametz*.

During Passover, Jews are not supposed to have *chametz* (leavened food) in their homes, and the home of the Jewish people is no different. The State of Israel sells all its leavened products (including those in entire factories, bakeries, and storerooms) to a non-Jewish acquaintance. For the past ~20 years, the buyer has been Hussein Jaber, who buys everything off Israel's finance minister and chief rabbis for an enormous sum, only to annul the deal a week later when the holiday is over.

2. Passover is ultimate hiking season in Israel.

Kids are out of school and many parents off work, and the weather is perfect for hiking, kayaking, cycling, and other outdoor activities.

3. Israelis only celebrate one seder night.

In ancient times, authorities in Jerusalem determined the beginning of each Jewish month and spread the word to diaspora communities via messenger. A concern arose that news traveling too slowly would mean that people outside of Israel would celebrate festivals on the wrong day. To solve this, it was decreed that each festival be celebrated in the diaspora for two days, just in case.

4. Seder nights lead to annual traffic jams.

Everyone plans to sit down to their seders at around the same time, meaning the roads in Israel are crowded to a standstill about 2 - 3 hours before sundown each year.

[continued on pg 7...]

[D'VAR HA'RAV continued from pg 1]

questions, step back, and let the debate begin. Beyond being the main mitzvah of Passover, eating matzah has a lot to teach us. According to one hasidic master, on every Passover each of us becomes like a new person, like a newborn child coming out of Egypt. The “sacred point” implanted within our hearts is renewed. It’s called “*lechem oni*,” bread of poverty or humility, a simple bread like matzah, a simple “point.” One task is to expand this “point” and allow our deeds to follow, throughout *this year*. (*Sefat Emet*)

In order to wash down our matzah, we’ll need four cups. Each cup symbolizes a stage of liberation. What might we need liberation from *this year*? If we understand that on some level the Exodus happens each year, then each year brings its own challenges and tests before we are liberated. Passover invites us to celebrate freedom, which comes along with some responsibility. We lift our glasses with a blessing in order to constantly liberate our mindset, our own “Egypt of the mind.” (*Speaking Torah*, Art Green)

Finally, following the recitation of the ten plagues, we sing, “*Dayeinu!*” Highlighting G-d’s great deeds for our ancestors and for us today, “It would have been enough!” We don’t just exclaim it, but we sing it. And, enough already with Covid, war, oppression, hunger, and isolation. Fill in the blank, say it, and sing it at your table. Our good health, *this year*, is good enough.

We do all of this in order to commemorate and to celebrate. Through this process we can also refine and remind ourselves of life’s priorities and values. As the seder concludes, we open the door to take a deep breath and to welcome Elijah. Standing there, we’re left with the ultimate ethical challenge: “You shall not oppress a stranger, for you know what it feels like, having yourself been strangers in the land of Egypt.” (Exodus 23:9) “You shall love the stranger as yourself, for you were strangers in the land of Egypt.” (Leviticus 19:34) With all of our bandwidth and in our own way, each of us is to welcome the stranger and to stand against oppression.

Happy Passover, *Rabbi Mark*

**DONATIONS (THRU 3/16/22)
RECEIVED WITH GRATITUDE:**

ADULT EDUCATION FUND

Jane Lipson in honor of Margaret Susan Gotlieb, her sister

Linda Wertheim in appreciation for the UVJC Israel Study Group

GENERAL FUND

Anonymous Donor

Roberta Berner and Rich Abel in honor of the Sue and Paul Etkind's new baby grandson, Jack Edwin Braese

Jeraldine and Craig Cohen

Sue and Paul Etkind in honor of the birth of their grandson Jack Edwin Braese

Sue and Paul Etkind in appreciation of Bonnie Kimmelman's Eastman Services

Sue and Paul Etkind in honor of the marriage of Danny Abel, son of Roberta Berner and Richard Abel, to Marina Machado

Sue and Paul Etkind in honor of Art and Maureen Rosen, on the birth of their great granddaughter Sarah Keller Balaschi

Lauren and Frank DeLorenzo in appreciation of Melissa Herman

Leslie and Sanford DeLugach in memory of Henry G. DeLugach, Sanford's father

Leslie and Sanford DeLugach in honor of Rabbi Mark and Hayley DeLugach

Susan "Rosie" Greenstein

Rebecca Griggs in appreciation for Rabbi Mark's visits

Robert Herrick in thanks for the UVJC Eastman Services

Andrea and Richard Kremer towards the U.V. Haven food drive in memory of Suzanne A. Livornese

Andrea and Richard Kremer in memory of Mary McCrensky, Harold McCrensky, Amy Kremer, and Leonard E. Kremer M.D., their parents

Richard E. Manelis in honor of James Berg

Susan and Willy Mautner in appreciation of Rabbi Mark and UVJC education programs

Monroe Mayer

Yoni and Stephen Neirman in honor of the birth of Sue and Paul Etkind's grandson Jack Edwin Braese

Meryl Price

Robert Salsberg

Lynn and Gary Schwartz in memory of Esther Hirshfield, Lori Hirshfield's mother

Barbara Segal

Amelia Sreen

Daniel Schneider

Barbara Segal

Anne and Peter Silberfarb

Robert P. Sprafkin

Lynn Wittman and Michele Coleman in appreciation of the UVJC Israel Study Group

Mary and Samuel Zucker for sponsoring a Kiddush in memory of Julius Zucker, Samuel's father

RABBI DISCRETIONARY FUND

Ali Ashare and James Carroll in honor of their son Ryan's Bar Mitzvah

Holly Glick

Rebecca Griggs in appreciation of Rabbi Mark's visits

Uschi and Jeffrey Kauffman in honor of their daughter Heidi's Bat Mitzvah

Brenda and Lindsey Morris in honor of her granddaughter, Eva bat Shaindal (Emma), baby naming

Yoni and Stephen Neirman in honor of the marriage of Danny Abel, son of Rich Abel and Roberta Berner to Marina Machado

Bruce Pacht in memory of Ella Erway, Bruce's teacher, colleague, and friend

Megan and David Sobel in honor of the Bar Mitzvah of their son Cooper

Megan and David Sobel in memory of Arthur Sobel, David's father

Julie Weiss

Stacey, David, Matt, and Adam Weiss in memory of Lilian H. Lerner

SCHOOL PROGRAMMING FUND

Susan and Mark Israel in honor of Gracie Callaghan's High Holiday Tech Expertise

Susan and Mark Israel in honor of Felix and Simon Herron's High Holiday music

Susan and Mark Israel in honor of Sophie

Levine, granddaughter of Dianne and Gary Levine, on her recent Bat Mitzvah

Nancie and Mark Severs in honor of their grandson Terran Severs receiving his Hebrew name

Lori and Corey Siegel

UVJC CEMETERY FUND

Barbara Brown a gift to the Cemetery Fund

Barbara Brown in memory of Channing Brown, her husband

Barbara Brown in memory of Yetta Brown, her mother-in-law

Barbara Brown in memory of Joseph Halpern, her father

Jane Lipson in honor of C.C. (Kelly) Gotlieb, her father

UVJC ENDOWMENT FUND

Shari Boraz

Jeremy Katz

UVJC HIGH HOLIDAY APPEAL

Susan and Mark Israel

Patricia Glowa and Donald Kollisch

Yahrzeit Contributions

Steven Bachner in memory of Paula Bachner, his mother

Fay Bronstein in memory of Eugene Bronstein, her husband

Fay Bronstein in memory of Joseph Katz, father of Vivian Dolkart

Debbe and Carey Callaghan in memory of William Callaghan Jr., Carey's father

Debbe and Carey Callaghan in memory of Irma Hamburger, Debbe's cousin

Rosina Carpentier in memory of Lillian and Lazard Katz, her parents

Rosina Carpentier in memory of Irene Krivit, her sister

Rosina Carpentier in memory of the Kamofsky's

Thomas Cochran in memory of Elieser Slomovic, teacher of Thomas

[continued on pg 7...]

תודה רבה
THANK YOU KINDLY FOR YOUR GENEROSITY!

COMMITTEE CHAIRS

ADULT EDUCATION COMMITTEE

Peter Orner, Fred Lerner

CARING & CHESD COMMITTEE

Roberta Berner,
Yoni Neirman

CEMETERY COMMITTEE

Devora & Robert Gronauer

COMMUNICATIONS COMMITTEE

Kathy Parsonnet

EDUCATION COMMITTEE

Thomas Cochran

FINANCE COMMITTEE

Rob Greene

JOINT BUILDING & PLANNING COMMITTEE

Paul Etkind, Chris DePierro

KIDDUSH COORDINATOR

Yoni Neirman

LIBRARY COMMITTEE

Fred Lerner

MEMBERSHIP COMMITTEE

Deborah Callaghan

RUACH COMMITTEE

Jeff Lubell

SECURITY COMMITTEE

Rob Greene

SOCIAL ACTION COMMITTEE

Alice Berliner

ROTH CENTER OFFICES

RABBI

Mark Melamut
rabbi@uvjc.org
603-646-0460

OFFICE ADMINISTRATOR

Chris DePierro
office@uvjc.org
603-646-0460

DIRECTOR OF EDUCATION

Melissa Herman
school@uvjc.org
603-646-3887

HILLEL ADMINISTRATOR

Claudia Palmer
Claudia.L.Palmer@dartmouth.edu
603-646-0410

[MESSAGE FROM THE PRESIDENT continued from pg 2]

I look at the Biblical plagues and compare them to Version 1.0 of the updated list. What jumps out at me is that the Biblical plagues were out of humanity's control. They are beyond understanding with our current (or ancient) framework of knowledge of the natural world. Short-term proliferations of pests like lice, flies, or frogs are difficult to understand. Water turning blood-red in unconnected watershed systems? Three days of darkness? No solar eclipse can explain that duration, nor can the ash of a brief volcanic eruption. Deaths of first-born sons? No disease known before or since can accomplish that feat. The only explanation that can fit these plagues is Divine Intervention, in which case there is nothing that humans could do to gain any measure of control.

The optimistic interpretation of the updated list of plagues is that each is a function of human activities and choices. To paraphrase Mr. Rogers, if it is of human origin, then it can be managed by humans. How do we accomplish this? For the purposes of this column, I do not have the hubris to state I have a plan for "solving" each of these plagues. I can only proceed in generalities. These plagues require joint, coordinated responses. We need to come together as communities united in resolve and purpose. In the Emergency Preparedness world, the systems used for "Business as Usual" are the same ones used to conduct "Business when Unusual." You may have access to new strategies that were not previously available, but you don't create brand new, untried systems to deal with crises. Success is more likely if you go with what you already know. Activities and strategies of everyday life must be scalable, not invented anew, to solve what you want.

With all of that as background, let me begin with the obvious: We are a Jewish Community. Our communal ethos is informed by thousands of years of collected, collective, and codified knowledge centered in our Torah, the commentaries in the Talmud, and the commentaries on the commentaries in the Gemara. Add to that an incredibly rich and robust literature, fictional and non-fiction, filled with additional commentary and opinions. These source documents provide guidance on respect for Nature and environmental management; on interacting with respect for other people, including the poor and strangers; for the power of education; fair business practices; speaking truth, even when inconvenient; and the need to protect peoples' rights to their religious beliefs. It's all there, accessible through Torah study during services, classes like those examining the Psalms or the weekly Torah portions, committees like Social Action, Caring and Chesed, Cemetery Services, Library, Adult Education, or any of the other service and governance committees, and from the power derived from a strong sense of community developed through connections and friendships over the years. This knowledge and guidance are useful no matter where our passions lead us and which of the modern plagues we choose to confront. They also add a touch of the Holy to our endeavors with the concept of Tikkun Olam, repairing the world.

We railed against Pharaoh with the cry "Let my people go!" We can do and say no less in our efforts to reduce our sense of bondage to the new set of plagues of our own creation.

Best wishes for Passover! *Paul*

[TALK OF THE SEASON continued from pg 4]

5. Seder night is always inexplicably cold in Jerusalem
...despite being the official beginning of spring in Israel.

6. What Israelis eat on Passover depends on where their families are from.

While the general rule for Passover is to avoid leavened grains, many restrictions also apply to rice, legumes, and peanuts (*kitniyot*) due to a historic concern (particularly among those with European background) that people might mix up flour made from forbidden grains in similar-looking foods.

7. Matzah with chocolate spread is a national treasure.

The ultimate Passover breakfast in Israel consists of a matzah (or two) slathered in enormously fattening but incredibly delicious chocolate spread.

8. Non-kosher items in supermarket aisles are covered.

Even though the State sells its *chametz* before Passover, not all leavened products are shipped far away to be hidden behind lock and key. In many supermarkets, the items are left on the shelves and covered in cloth, paper, or plastic drapes. The stores will not sell these items during Passover.

9. Thousands of people gather for a priestly blessing.

Twice a year (during the intermediate days of Passover and Sukkot), throngs of worshippers gather at the Western Wall in Jerusalem to receive the priestly blessing.

10. The largest seder in the world is not in Israel.

It's in Kathmandu, Nepal. Learn more at the link below!

Adapted from: <https://www.israel21c.org/10-things-you-didnt-know-about-passover/>

[DONATIONS continued from pg 5]

Aila Conarck in memory of Albert Conarck, her father-in-law

Aila Conarck in memory of Sheila Conarck, her sister-in-law

Aila Conarck in memory of Jack Levy, her uncle

Sue and Paul Etkind in memory of Joseph Katz, father of Vivian Dolkart

Michelle and David Feller-Kopman in memory of Hazzan Irving Feller, Michelle's father

Michelle and David Feller-Kopman in memory of Harold Kopman, David's father

Harriet and Rick Fingeroth in memory of Murray M. Fingeroth, Rick's father

Bonnie Gordon and Robert Braitman in memory of Sam Gordon, Bonnie's father

Carolyn Gordon and David Webb in memory of Esther Hirshfield, mother of Lori Hirshfield

Carolyn Gordon and David Webb in memory of Joseph Katz, father of Vivian Dolkart

Jane and Harvey Greenberg in memory of Edward Greenberg, Harvey's father

Jane and Harvey Greenberg in memory of Richard B. Greenberg, Harvey's brother

Jane and Harvey Greenberg in memory of Allan Woods, Jane's father

Robert Greene in memory of Claire Greene, his mother

Robert Greene in memory of Jack Presberg, his father-in-law

Robert Greene in memory of Susan Presberg-Greene, his wife

Susan and Mark Israel in memory of Hannah and Sidney Israel, Mark's parents

Joanne and Roger Lenke in memory of Sidney Lenke, Roger's father

Joanne and Roger Lenke in memory of Walter A. Nemes, Joanne's father

Dianne and Gary Levine in memory of Bertha Sholinsky, Dianne's mother

Dianne and Gary Levine in memory of Ruth Levine, Gary's mother

Daniel Levin in memory of Jeanne Fond, his grandmother

Yoni and Stephen Neirman in memory of Joseph Katz, father of Vivian Dolkart

Yoni and Stephen Neirman in memory of Bruce Neirman, Stephen's brother

Yoni and Stephen Neirman in memory of Arlene Neirman, Stephen's mother

Yoni and Stephen Neirman in memory of Daniel Stevens, Yoni's father

Bruce Pacht in memory of David Leibowitz, his maternal grandfather

Diane Roston in memory of David Plaut, her husband

Diane Roston in memory of Martin Plaut, her father-in-law

Diane Roston in memory of Steven Plaut, her brother-in-law

Diane Roston in memory of Muriel Roston, her mother

Marlene and Rusty Sachs in memory of Ernest Sachs Sr., Rusty's grandfather

Marlene and Rusty Sachs in memory of Ernest Sachs Jr., Rusty's father

Marlene and Rusty Sachs in memory of Maisie Sachs, Rusty's grandmother

Jill and John Schiffman in memory of Ethel and Saul Greenspan, Jill's parents

Jill and John Schiffman in memory of Frances and Monroe Schiffman, John's parents

Lynn and Gary Schwartz in memory of Ethel Schwartz, Gary's mother

Rhonda and Alan Siegel in memory of Elaine Newman, Alan's sister

Sharon and Jerome Smith in memory of Edna Greenberg, Sharon's mother

Renee Snow in memory of Miriam Salzman, her mother

Renee Snow in memory of Dr. Norman Snow, her husband

Phyllis Whitney in memory of Arlene Zavod, her mother

Mary and Samuel Zucker in memory of Julius Zucker, Samuel's father



PRSR STD
US POSTAGE
PAID
WHT RIV JCT, VT
PERMIT NO. 45

Roth Center for Jewish Life
5 Occom Ridge
Hanover, NH 03755

RETURN SERVICE REQUESTED
April 2022 • Issue 86

**2nd Night Community
Passover Seder**

Saturday, April 16 @ 6:00 - 7:30 PM

Join us via Zoom

(Zoom link can be found in the UVJC weekly email update
or on the website www.uvjc.org)

Bonus points for having your favorite matzah schmear handy!

GIFT DESIGNATIONS
Gifts may be directed to the General Fund or one of the following:

- Adult Ed** (guest speakers and other special adult programs)
- Cemetery** (landscaping and maintenance of our cemetery)
- Endowment** (to support the future of the community)
- High Holiday Appeal** (sustaining ongoing Jewish life in our community)
- Library** (for purchase of books or other library materials)
- Rabbi's Discretionary** (charitable purposes determined by the Rabbi)
- School Programming** (special programs outside of the curriculum)

UPPER VALLEY JEWISH COMMUNITY CEMETERY

The UVJC owns and maintains our own cemetery for your comfort and service in times of need. We encourage our members to think about their future needs in advance. For more information, please call the office at 603-646-0460 or email office@uvjc.org.