PANDEMIC PONDERINGS

Dear Friends, we’re expecting to be virtual through May, and so we bring you this special “Pandemic Blues Coverage” edition of The Bulletin (we thank Peter Malinow for urging us to expand our coverage to include Passover stories and anecdotes, coping strategies, movie and book recommendations), as well as our initial request for poems, pictures, and stories. It’s a different time, and so, this month, a very different issue of The Bulletin.

TURN TO PAGE 3 FOR THE STORY THAT ACCOMPANIES THIS PHOTO.
The Temple building is closed until further notice. Check our web site for updates: templebnaiisrael.org

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Visit our web site for information about on-line Shabbat services: templebnaiisrael.org

Temple Bnai Israel is an affiliate of Reconstructing Judaism ReconstructingJudaism.org

In This Issue

President’s Message 3
Rabbinic Reflections 4
May Torah readings 4
Virtual Services and Celebrations 5
Temple Family News, Caring Committee, Daughters of Abraham Book Club 6
Tikkun Olam Committee news, Highlights of the March Board of Directors Meeting 7

Beating The Pandemic Blues - Pandemic Ponderings from our members!
Page 3, pages 10 through 21, and on the back cover!

EVOLVE - an educational initiative of Reconstruction Judaism. 17
Donations: Sustainers, Patrons, Bnaifactors, and others. Thank you! 22, 23, 24
May Yahrzeits 25, 26
May calendar 27

A pandemic poem by Nora Stein. Back Cover

Protecting yourself from email scams. Back Cover
PRESIDENT’S MESSAGE

Over the past two years while writing my monthly column, I often thought that I wanted to hear from the membership! As I pondered what I would share during the second issue of The Bulletin to be published during the Corona virus Pandemic, I thought it was a GREAT opportunity for you to share your stories. Then, Peter Malinow had a very similar idea, and now we have here, the honor of your stories for the May Bulletin.

I could not think of a better way for the Temple community to continue to share this time together while keeping physically separate. Thank you for your patience and grace as we proceed during these unprecedented times.

Please continue to check the Temple’s updates. The Board has started discuss how to plan for our Congregational Annual Meeting and beyond. Stay safe and well!

Editor’s note: Turn to page 19 for a peek into the Willenborg’s Passover Seder!

FRONT COVER PHOTO STORY

PHOTO AND STORY SUBMITTED BY BERNIE & JANE SCHREIBER.

Spring! A time of renewal, of new beginnings, of re-awakenings. This tree, outside our door, is a testament to that. But this year it is also a time of sequestration and avoidance. For Jane and me, it is a time of learning. We’re learning to keep ourselves out of harm’s way and we’re learning how to stay close to our family through technological innovations.

Our Seder was held via ZOOM, and although we used an abbreviated modern Haggadah, we could all see each other and rejoice in our distant togetherness. That was equally as important as the story of our release from slavery. And all of us now appreciate the importance of being close to the ones we love and who love us. So the lessons in this time of coronavirus have given us the opportunity to renew our commitment to family and to wait as patiently as we can, for when we are once again physically together.
Containers are a big deal in the kabbalah – houses, bowls, tubes, channels, husks, rinds, garments – any kind of container.

We know something about being contained right now. Our physical limitations are inescapable. The walls of our homes that we spend more time in than we wish. The invisible walls of at least six feet separating us and other human beings beyond those we live with. The plastic shields at the grocery store. And not just limits in the dimensions of space: Many of us are more aware than we usually allow ourselves to be of the limits in time of our lives and those of our loved ones. That there’s an end to our existence here on earth is harder to ignore.

But in the kabbalah, containers have both a negative and a positive sense, and it seems to me that kabbalist wisdom, as well as the lessons of this season from Passover to Shavuot (the “Feast of Weeks,” the “Season of the Gift of Our Torah,” at the end of May), have something to say to us about a useful way to use this time of confinement.

In the kabbalah, one sort of container, called “klipah (קליפה meaning “husk” or “rind,”) definitely has negative overtones. Klipot are the limits that our physicality impose on us and separate us from one another and from God. They ‘mask the divine light.’ They are the marks of the brokenness of our world, the shards of the cosmic/foundational/existential explosion that the kabbalist metaphor uses to explain the way that the ultimate goodness of the world (the divine spark) seems often to be hidden away, confined. But there’s another view of containers. In fact, for any universe to exist, there needs to be something to divide up the infinite oneness we believe to be at the base of existence. There need to be shapes in space-time, which implies boundaries, limits, containers.

Continued on page 8
VIRTUAL SERVICES AND ACTIVITIES FOR THE MONTH OF MAY. ZOOM LINKS WILL BE SENT AS THE DATES DRAW CLOSER.

**Friday, May 1st, 6:45 p.m.:** Candle Lighting and Shabbat Service: Virtual Field Trip to Congregation Bet Haverim, Atlanta, GA. ZOOM link to this, along with their quite full ZOOM schedule here: [https://www.congregationbethaverim.org/streaming](https://www.congregationbethaverim.org/streaming).

**Saturday, May 2nd, 9:30-11:00 a.m.:** ZOOM Bagel and Bible: “Our Bodies, Our God: Some thoughts about what we can do with Leviticus based on the new Wisdom Commentary by Tamar Kamionkowski.” Dr. Kamionkowski teaches Bible at the Reconstructionist Rabbinical College and recently published a commentary on Leviticus in the Feminist “Wisdom Commentary” series. Very short service will follow.

**Sunday, May 3rd, 10:00 a.m.:** Study session with Beth El, all are welcome. “Affirming Life versus Avoiding Death: Priestly Rituals as a Useful Literary Tool.”

**Sunday, May 3rd, 7:00 p.m.** Interfaith Sharing: Fasting in Islam, Christianity, and Judaism; details TBA.

**Friday, May 8th, 6:15 p.m.:** T.G.I. Shabbes, music and learning and schmoozing!

**Saturday, May 9th, 10:00 a.m.:** Shabbat Service

**Friday, May 15th, 7:30 p.m.:** Tikkun Olam VaNefesh. Pandemic edition

**Saturday, May 16th, 10:00-11:00 a.m.:** Short Shabbat service.

**Saturday, May 16th, 11:15-11:45a.m.:** Jewish Explorations get-together

**Friday, May 22nd, 7:30 p.m.:** After-dinner Shabbes Schmooze (kaddish included)

**Saturday, May 23rd, 10:00 a.m. - 12:30 p.m.** Virtual Field Trip to Romemu (NYC) Shabbat Morning Services. Access the siddur here: [https://www.romemu.org/siddurim/](https://www.romemu.org/siddurim/) You will find the links to join on Romemu’s Facebook Live.

**Thursday, May 28th,** evening time to be finalized, Tikkun Leyl Shavuot, a smorgasbord of learning with Eastern Connecticut's rabbis - let the revelation begin!

**Friday, May 29th, 10:00 a.m.** Shavuot service with all the fixings: The usual prayers plus Hallel (songs of praise), 10 Commandments, Yizkor. Led by five rabbis and a cantorial soloist.

**Saturday, May 30th, 10:00 a.m.** Shabbat Service (and Shavuot?): Members of our community are of different opinions about whether this is the 2nd day of Shavuot or just Shabbat. We'll davven in such a way as to allow everyone to make their own choice, while keeping us on the most wide-spread diaspora Torah cycle.

For virtual gatherings, we’ll be using a program called ZOOM. It’s easy to use, but here are two useful beginner guides:


**Mazal Tov - Congratulations!**


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**Refuah Shleyma - Get Well**

We wish Susan Meisler a speedy and complete recovery after breaking her arm.

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**Hamakom yenachem - Condolences**

To Hillary Stern and her family on the passing of her father, Jim Stern, on April 21st. May his memory be a blessing.

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**CARING COMMITTEE; Caring For Each Other In Times Of Need**

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I hope everyone is healthy and safe during these trying times. Please know that the Caring Committee is ready to help you in anyway possible. This month’s leaders are Margie Golden-Mossberg and Bernice Freedman-Warnke. We thank Doreen Simonsen and Hillary Stern for being our April leaders. Our Committee of dedicated members is a very important part of our Synagogue. Please join us in providing support to all. You can contact Fran, me, or Rav Jeremy.

Ellie

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**DAUGHTERS OF ABRAHAM BOOK CLUB**

Carol Kraus, yvescarol.kraus@gmail.com

The book club will most likely not meet again until fall; in the interim, we thank Carol Kraus for her “Pandemic Ponderings” book recommendations:

**Girl In The BLUE Coat**

Monica Hesse.

It's a National Bestseller and winner of the Edgar Award for best YA Mystery. Find her before the Nazis do! Reviewers say it is "Beautifully written, intricately plotted, and meticulously researched; an extraordinary, unforgettable story of bravery, grief and love in impossible times."

**The Boys in the Bunkhouse**

Servitude and salvation in the Heartland

Dan Barry.

"An ultimately uplifting tale about a group of men with intellectual disabilities, all from Texas, living in a tired old schoolhouse in the tiny Iowa farm town of Atalissa.” Dan Barry is a New York Times columnist who draws on extensive personal interviews to tell their stories.
The Tikkun Olam Committee’s best laid plans have been usurped by a pandemic. Our HIAS Refugee Shabbat in March and our introduction to Community Organizing, Temple Bnai Israel style, in April, have both been postponed for a time when we can all gather again in person. We plan to hold our next meeting, virtually, on May 10th at 9:30 am. If you are not on our Committee and wish to join the conversation, let me know or call the office so that I can invite you to join. (jermerle@att.net or 860-423-3743). We will discuss our strategies and plans moving forward.

It is possible that the WAIM garden will be in position to accept volunteers to ready the garden for the spring and summer growing season and that information will be forthcoming. Please note that the WAIM communal garden is changing its focus this year based on feedback from the Covenant Soup Kitchen. They will emphasize herbs and flowers and produce fewer varieties of vegetables. The plan is to sell the flowers and herbs in local venues to raise funds for WAIM’s needs.

Merle Potchinsky, Chair, Tikkun Olam (Social Justice) Committee

HIGHLIGHTS OF THE MARCH BOARD OF DIRECTORS MEETING

*The Board considered ways of holding rituals online and caring for members in need while the building is closed because of the coronavirus.

*We discussed the use of the building by the CCRN church, including possible modifications to their portion of the building and their interest in a longer lease.

*We approved initial work for repairing the thermostats in the building.

*Mini split air conditioning units have been installed in three rooms downstairs at the Temple, although the wiring will not be completed until the coronavirus emergency has abated.

*The Board approved a survey developed by the Security Committee, to be sent to all members of the congregation, concerning security measures at the Temple.

*We discussed the Shared Values initiative, in which various other religious institutions in the area have expressed interest, although progress on the initiative so far has been slow.
But rather than klipah, such a container might be a “kli kodesh” (כלי קדש) a “holiness vessel.” Such a container provides a “place” for the divine to be in the world.

In fact, in the kabbalah, the Shechinah, God’s felt-presence-within-the-universe, traditionally understood as a feminine manifestation of the divine, is Herself understood to be such a vessel. (Which is a problematic bit of sexist essentialism, but that’s a different column.)

So the question is, for literally and existentially confined people, how to move from klipah to kli, from alienating, enslaving husk, to enabling, freeing vessel. (There’s a whole midrashic path here, available to us transliterators into English that’s not available in the original Hebrew, because the two ‘k’s are different in Hebrew. But I’m not going to go any further down that path, because these Reflections are going to be meandering enough as it is!) How do we make that transition?

You might think that the Passover story gives the whole answer. With God’s mighty hand and outstretched arm (or, in left-leaning and secular Haggadot, with intensive community organizing and struggle), we were released from our confinement, our slavery. We were let go. But our tradition indicates that Passover is just the beginning. It turns out that slavery and freedom are not a binary. There are many steps between pure slavery and true freedom. The tradition expresses this idea through the ritual of “Counting the Omer.” Beginning on the second night of Passover, we count 49 days - seven weeks, until Shavuot on the 50th day. Passover is the decisive beginning. It opens the door to the journey. It assures us there’s hope. But to be free takes some work.

I found one way to think about that work in a study sheet on the website Sefaria by Chana M. Mishulovin called “Counting of the Omer” (https://www.sefaria.org/sheets/173510?lang=bi). Mishulovin is a Chabad rebetzin in the South Bronx. She writes:

“With the mitzvah of counting the 49 days, known as Sefirat Ha’Omer, the Torah invites us on a journey into the human psyche, into the soul. There are seven basic emotions that make up the spectrum of human experience. At the root of all forms of enslavement, is a distortion of these emotions. Each of the seven weeks between Passover and Shavuot is dedicated to examining and refining one of them”.

Mishulovin lists seven “emotions,” (not quite the right word, since Jewish psycho-spiritual categories don’t completely overlap with secular English ones), related to the seven lower Sefirot commonly associated with the seven weeks of counting the Omer. (If you don’t know what “lower Sefirot” are in that last sentence, never mind. Not essential. The “Sefirot” are another kind of vessel/garment of the divine in the kabbalah.) I’m going to give a different list, though also from a Chabad source:

- **Hesed:** love and giving
- **G’vurah:** rigidity, sternness, and stricture
- **Tiferet:** compassion
- **Netsah:** the yearning to win
- **Hod:** the tendency to fight with your opponent
- **Y’sod:** connection and devotion
- **Malhut:** the will to express things and bring them out into the world

So these psycho-spiritual characteristics can become “distorted,” out of whack. And that
leads to enslavement. But before I get to what to do about it, I want to add another dimension. In the Talmud (Berachot 17a), it’s reported that “Rabbi Alexandri would say this after praying: Master of the universe! It is clearly known to You that our will is to perform Your will. And what’s the impediment? The yeast in the dough and the subjection to kingdoms.” Rashi helpfully explains that the “yeast in the dough” is a metaphor for the yetzer hara – our raw desires that get us in trouble. So Rabbi Alexandri reminds us that our troubles are both internal and external. We would provide a vessel for divine goodness except for our internal mishugas and external social and political forces. So we need to do work. As Rebetzin Mishulovin tells us, with Rabbi Alexandri’s emendation, this Omer period, moving from slavery to freedom, which overlaps with this period of physical confinement, is a time to do self-work and community/polity-work that helps us turn the Passover opportunity of freedom to the reality of freedom. Or, in the metaphor I started with, turn the klipah alienating husk into the kli kodesh vessel of holiness. We’re kind of stuck with ourselves now, so we may as well do self-work. And we’re longing for connection, so we better do community-work.

The association of the seven weeks of the Omer with the seven characteristics gives a useful structure to the work. Each week, we can ask about ourselves and our communities and polities: Is this week’s ‘trait’ in balance in me and my community? Is it (or its opposite) mastering me/us, or am I/are we using it consciously as free people, using the process known in English as “praxis” and in Hebrew as Torah: thinking critically and openly with others and putting our learning into practice to transform the world for the better, and then learning from our mistakes and successes and trying again.

For example, I’m writing during the week of G’vurah: rigidity, sternness, stricture. A certain amount of those is useful. Had I practiced more “g’vurah,” I would have been done with this column about an hour ago. It would be useful to me – freeing! – if I spent a little energy understanding why I let my attention wander. Communally, in very practical terms, during this pandemic, we’re also in danger of insufficient strictness. There are people calling for doing away with our g’vurah in response. We should make sure that those of us who are acting on fact, rather than raw desire, let our leaders know we’re happy to keep some g’vurah going to save lives. But g’vurah can also be very destructive. When I shout judgementally at politicians on the radio that is, at best a waste of psychic energy, and, at worst, exercises muscles of hatred in me that make me a worse, less productive, less hopeful, and, so, less free, citizen.

I wish for you all that this confinement lets you do productive personal and communal work, getting us all more balanced, more thoughtful, more free. May our awareness of our limitations help us choose to use our limited space-time as a channel of blessing. May you stay healthy.
Over the years, as the number of grandchildren has increased (we now have six), the search for the afikomen has evolved from the search of one child for one highly valued piece of matzah to a piece of matzah for each child to find.

Several days before the Seder, six pieces of matzah are carefully placed in individual envelopes, each with a grandchild’s name clearly printed on the front. The envelopes are hidden in advance in a variety of locations throughout the house - taped under chairs and tables, in-between books, and even in the washing machine (of course without water in it!). At the appropriate portion of the Seder the six kids are released, charged with collectively locating the afikomen(s), and only after finding them all, is each child rewarded with a silver dollar.

This year, of course, the tradition had to be altered. With kids in Wyoming, and socially distanced children in Pomfret, we, like thousands of others, had to conduct a Zoom-over Passover. What to do with the ‘traditional’ hunt for the afikomen?

Aha! I broke off a tiny piece of matzah, wrapped it carefully into a piece of tissue paper, and affixed it with a wee drop of Crazy Glue inside my mustache (for those of you who have seen the formidable growth, you can imagine a multitude of items getting lost in it).

Sure enough, this year’s afikomen couldn’t be located, and I had to reveal its location to the kids. The only problem was, the Crazy Glue worked so well that I couldn’t dislodge the matzah from the mustache! (Editors note: YIKES!) The only solution - shave the mustache. You’ll see quite a difference the next time we meet (Editors note: I can attest to that! It will be quite a change!).

I hope we can return to the traditional tradition next year!

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**ANTHEM BY LEONARD COHEN. SUBMITTED BY STEPHANIE MALINOW**

Ring the bells that still can ring

Forget your perfect Offering

There is a crack in everything

That’s how the light gets in.

_Anthem, Leonard Cohen (1934-2016)_
Amidst all the chaos and confusion in our world today, I have been walking everyday, at least three to four times, and eating healthier meals I prepare.

Today we (Tom and I) went to Columbia Lake to retrieve our bikes from one of my mother-in-law’s cottages, and I could not help but stop a moment to drink in the beauty of the water and the blue skies and sunshine.

During my frequent walks on my street, I noticed these beautifully painted and written words of peace and love on many stones. My neighbors’ children painted them and wrote words of inspiration on each one. It put a smile on my face. It’s such a restful time for those of us who are still healthy to just take this time to reflect and be grateful for our lives, wherever we may be, and to treasure the love and kindness from children. I am proud to be a neighbor to two parents who have done such an awesome job of raising their children with gratitude and kindness that they share with others. Thank you for the beautiful rocks.
Sharen S. Peters

Aram Hauslaib, son of Mark and Marla Hauslaib has been home, in San Francisco, needing to work remotely for over a month now, developing legal protocols for the homeless amidst the COVID-19 crisis.

He feels grateful that this has allowed him to experience valuable bonding time with his 7 month old daughter Maisy.
I spent the first pandemic lock down week going through three completely full drawers of family photos. I have studiously been putting this "chore" off for close to 12 years! When my sister and I sold our family home after our Dad passed, I became the proud owner of his bedroom desk - (probably because I etched my name on it when I was 6 or so,( never forgiven by my sister). Well, we filled the desk with my 1/2 of the zillions of photos kept there. The desk now resides in our bedroom where I averted my eyes from it as often as I could. So many good excuses:

• my granddaughter, Jocie, who met her great grandfather at age 6 weeks for the only time, would "mess up" my piles if I started
• where would I have the room to spread them out?
• what would I do with them anyway.?

Well long story short, after multitudinous hours of trying to figure out who was who and where we all were; the desk drawers are now refilled with photos, neatly sorted by person or type, and with envelopes for each family member to peruse at a later date.

And, I can finally look at the desk with the fond memories of my youth (see pic below!) and not a guilty conscience. It was a very rewarding, personal experience. Who knew we were all so cute (again, see pic below)!

I also cleaned like a maniac! My husband, Yves, thinks the house is cleaner now that when it was built! Ka Ton Ton has nothing on me!

**THEN AND NOW!**

THEN, Carol stands ON the furniture! NOW, she stands behind it helping Rav Jeremy prepare for a TGI Shabbes Celebration (a time of music, learning, noshing, and schmoozing! - albeit virtually for a while longer!).

![Then](image1.jpg) ![Now](image2.jpg)
On Sunday I brought my hood through the woods.

On Monday I wore a glass shoe at the ball.

On Tuesday I made a clever brick house.

On Wednesday I climbed a beanstalk, but no fall.

On Thursday my hair was as big as tower.

On Friday I saw a candy house with a nook.

On Saturday I found a pea in 20 mattresses.

How did I do it? I read a storybook.

Editor’s Note: We thank Henry, Judy’s grandson for this story; it makes me want to dig out my childhood books!
THE SOOTHING POWER OF NATURE PHOTOS. (AND BLACK AND WHITE PHOTOGRAPHY).

I took this photo of two turtles seemingly isolated on a stone in a pond near the Plainfield Trout Hatchery on Sunday, April 12th. Jeremy and I, feeling our own isolation in our own shell, decided to go looking for the Glossy Ibises (4 of them) that had been spotted near the Hatchery by some birders earlier in the week. After all of the rain and indoor Zoom Seders and meetings, it was so nice to get out and let the sun and wind, the sparrows, the swamp, and other critters, yes, including the 4 glorious Ibises, help us decompress and recharge.

As we continued poking around the nearby ponds, we did discover over 20 more turtles sunbathing on stones, logs, and along the shoreline and definitely not practicing social distancing!

Merle Potchinsky

POSSIBILITIES. Submitted by Bruce Brettschneider

To me this image evokes feelings of being alone during this COVID-19 era of isolation yet it also bears messages of hope: The desire to finish; The promise of something new; The expectation of a job well done; Possibilities.
FAMILY SEDERS - being *distantly together*!

Sheila Amdur and Marcy Neff: A wonderful, wacky ZOOM Seder with my sons and their families and a mysterious woman (Editor’s note: Gloria, is that mysterious woman you?).

Steven and Nora Stein and family.
My name is Hillary Stern and I’m a licensed clinical social worker. These days I’m doing teletherapy from my home in Storrs, CT with clients, many of whom are having increased psychological struggles associated with this pandemic. Before I moved to Storrs to be with my husband Marc, I lived in NYC. I was a disaster mental health worker in NYC immediately following the terrorist attacks of 9/11 and for the next three years worked with children in and around NYC assisting FEMA with crisis counseling. Every year for the past five years I have lost a close family member or friend. And, right now, I am grieving the loss of my 94-year-old father who died peacefully yesterday in his home in LA. It’s not clear if it was COVID-19 related, but many elderly people are dying from this virus. Needless to say I am obsessed with what it means to be resilient and recover from trauma.

So today I’d like to share with you my latest discovery into healing from tragedy. There are many excellent healing modalities that you all may be familiar with: yoga, meditation, EMDR, EFT, and many more. All of these have several common healing themes that have been informed by our faith traditions. I’d like to share with you some Jewish wisdom that came from the website: My Jewish Learning. The teaching is from a legendary rabbi called the Bal Shem Tov. I always wonder how it is that the Jewish people can continue to thrive after all the tragedies, losses and disasters they have suffered throughout history. Surely there must be some special key to their resilience. I look for answers in many sources. This 18th century Rabbi suggests three steps to recovering from tragedy, and many traditions and modalities are similar.

1. First: Yielding - Hachmacha
2. Second: Discernment - havdalah
3. Third: Sweetening - hamtakah

When things take a turn from what we expect, there is natural resistance that occurs. Here it is suggested that by yielding we soften and accept what is happening right now. Relax the tensions and suffering you feel are caused by denying or avoiding reality. If we place our hand on our hearts and gently allow compassion for our own suffering to fill our hearts, we can soften and open our window of tolerance to what is happening around us right now.

Next it is important to distinguish fact from fiction. Discernment. Engaging our curiosity and awareness of what is being revealed inside of us and in the world around us. Finding our way around this new normal is like walking into a dark room and noticing there is light coming in from under the door. When we slow down and let our eyes adjust to what it is we can see, the new normal can be revealed. We can ask ourselves 2 questions each day:

- Where were there sparks of light in my day?
- Where did I bring light to someone else’s life?

Third step is sweetening. As we slow down we are not just filled with fear and loss but also we notice opportunities for growth. As we soften and open to what is, and get curious about what we can find, we see the new growth like buds on the spring trees. While we can’t engage in our usual activities, we may be broadening and deepening our connections with people near and far. We may also find we appreciate nature and the earth more intensely than ever. Appreciation and gratitude enliven our spirit and allows us to love what is.
Thanks to everyone who contributed to WAIM (Windham Area Interfaith Ministries) for the Neighbor Safety Net Fund; it has already started to assist those who are the most impacted by loss of jobs during this public health and economic crisis our nation faces. In our own area, we have a disproportionate number of poor, homeless, and elderly who have lost paychecks and/or community supports that allow them to exist.

The Fund will be used to meet basic needs for food, rent, medications, and other basics of daily living. WAIM has experience with helping those who are the most in need, and they are working closely with the United Way and other community resources to coordinate their efforts.

Our community is known for caring for others who face hardship and loss, for reaching beyond our own interests to support others who need a hand. Please help to whatever extent you can.

Contributions to the Fund can be made by on-line at www.waimct.org; click on the “DONATE” tab.

Personal checks made payable to WAIM, should be sent to:
P.O. Box 221, Willimantic, CT 06226.

For either method of donating, please note that your contribution is for the Neighbor Safety Net Fund.

JOIN THE CONVERSATION AT:
http://evolve.reconstructingjudaism.org/
OUR VIRTUAL YOM HASHOAH OBSERVANCE WAS WELL ATTENDED

This beautiful photo of our virtual service was contributed by Sheila Amdur, along with these sentiments: “Thank you for the beauty and the poignancy and yes, the hope of this evening.”

If you missed our Yom Hashoah service, you can still view it by typing this web address into your browser: https://bit.ly/357baKr

RECONSTRUCTIONIST ONLINE RESOURCES DURING THE PANDEMIC

Reconstructing Judaism has a lot of wonderful material at https://www.reconstructingjudaism.org/connect/pandemic-resources. There’s a “Virtual Shabbat Box” with suggestions to care for all the senses while at home on Shabbat. There’s “Recon Connect” listing opportunities for online learning, praying, and meditating all week. And there’s a link to resources in RitualWell.org relevant to this time. All updated weekly.
What's a Seder without frogs.

We welcomed Seder participants from Connecticut, Alaska, California, New Jersey, DC, and Oregon!

Seder plate made by Emma in 5758 a.k.a 1997, and still used in our home!
At our two person Seder my wife Karen was the youngest (by five months). I declared that she then needed to search for the afikomin. I also didn't think this out very well and when she found it I was dumbfounded as to what to give her, but it was a fun Passover moment for us.

Editor's note:
I’m pretty sure Steven Stein shared some of the wine with Nora at their lakeside picnic!
Nora enjoys some snuggle time with their adorable 17-year-old kitty Maple Stein!

While playing Scrabble has always been a favorite pastime in our family, during the Coronavirus crisis it has become a necessity! We also like to read by the fire as we shelter in place.
Mona Friedland
A LIMERICK (or two). Submitted by Stuart Sidney

As some of you may know, I like to use my life on the one hand, and world events on the other, as grist for my limerick mill. I had a great deal of difficulty in writing a limerick about the coronavirus, and I will share with you the best I could come up with. It does not meet my usual very exacting standards for form and rhyme, but it will have to do for now:

An Italian who lives in Verona
Said, "Now let's stop all this bologna.
Let's all get smart
And stay six feet apart,
And that will get rid of corona.

Just for fun, let me throw in a much better (autobiographical) limerick with some Judaic content; It is factually correct, except (perhaps) for a bit of the last line. In fact, in mid-1955, when I was turning 14, I came across the book How To Be Fit by the legendary Yale swim coach Bob Kiphuth. I looked inside and saw photographs of what a healthy young male should look like, and then saw something very different in the mirror: I was skinny and bent in all sorts of ways. For three years (through high school) I followed the book's program whenever I was not out for a team. When I was given all sorts of physical tests (including posture) in September 1958, I was declared unusually fit. It is also important to know that my Hebrew name is Shimshon (Samson's name!), though my Hebrew school friends called me Shimmie. Samson was known as "Shimshon Hagibor," that is, "Samson the mighty." Now we're ready for the limerick:

My body, back in days of yore,
Of muscle mass required much more.
So I trained from a book
And acquired a new look,
And today I'm Shimshon Hagibor.

OK, I'm done. I hope you all had a wonderful Pesach.
### 2019-2020 FISCAL YEAR DONATIONS

#### Sustainers
- Sheila Amdur
- Ken Dardick & Judy Stein
- David & Marilyn Foster
- Harry & Honey Birkenruth

#### Patrons
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- Martin & Randee Berliner

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- Jerome & Nina Rosen
- Rav Jeremy & Merle Potchinsky
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- Ellie Shane
- Carole & Neal Olderman
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- Harry & Honey Birkenruth
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- Todd & Mona Friedland
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- Robert & Jane Moskowitz
- Peter & Stephanie Malinow
- Carol Colombo
- Shoshana Levinson
- Leana Loomer
- Fran Storch
2019-2020 Fiscal Year Donations - Thank You! Continued from Pg. 13

Yizkor Memorial Booklet continued:
Jeanne & Tony Morascini
Bruce & Sharon Brettschneider
Beth & Bernie Schilberg
Lex & Ramona Nishball
Sheila Amdur
Barbara Ganik
Anne & Michael Willenborg

Discretionary Fund
Judy Stein & Ken Dardick
David & Mary Ellen Goldhamer
Jill Marocchini
Leanna Loomer
Helen & Mark Ross
Gideon Hartman & Natalie Munro
William Israel (estate of)
Marsha Hilsenrad
Jill Petrowsky & Anthony Solano in
   honor of the naming of their twins, Chaya (Zoey) and Kobi (Jacoby).
Gail & Joe Petrowsky in honor of the
   naming of their twin grandchildren
Rabbi Susan Schein
Eugene & Georgia Mittelman
Meyer, Ben, & Emily Rosen and
   Susan Gay in memory of Shelly Mossberg
Paul & Debra Sarazin in memory of Janet Miller
Michael Orenstein (for the High Holidays)

In Honor of the High Holidays
Beverly Sims
William Okeson
Shoshana Levinson
Anat Becker
Michael Shane
Andrea Kaye
Miriam Schreiber
Pamela Nishball
Carl & Elaine David
Jeffery & Judy Walter
Mark & Devra Kemp
Lawrence & Cathy Gramling
Murray Wachman
Michelle Rabinowitz

In memory of William Israel
David & Debbie Stoloff
Kathryn Judd
Elizabeth Schaefer Wicke
Susan & Steven Wallerstein
Kiwanis Club of Norwich
Robert & Jane Moskowitz, a leaf on the Temple’s Tree of Life
Ellie Shane

Hochberg Holocaust and Human
   Rights Education Fund
Rabbi Jeremy Schwartz
FY 2019-2020 FISCAL YEAR DONATIONS CONTINUED. THANK YOU!

General Fund
Anat & Etan Markus
Bruce & Sharon Brettschneider
Tri-County Memorials
Emmanuel & Elisabeth Buzay
Janet Robertson IMO James O. Robertson
Ilene Reiner, in memory of Walter Berman and Joe Narotsky
Carl & Elaine David in memory of Harold & Sylvia Eisler &Frank & Luise David
Lily, Sam, & Willow Golden, Gerald & Lenore Kerachsky in honor of David Golden’s unveiling
Doreen Simonsen in honor of Ze’ev Herscovici and all he does to help our Temple community.
Susan and Jim Schmerl in memory of Ralph Marshall
David & Debbie Stoloff in memory of Ralph Marshall
Robert and Jane Moskowitz, a leaf on the Temple’s Tree-of-life in memory of Ralph Marshall
Ellie Shane in memory of Ralph Marshall, Shelly Mossberg, Janet Miller
Arbors Residents Association in memory of Janet Miller
Stuart & Joan Sidney in memory of Joe Narotsky
Halderstein Owl Trust
Ada K. Albright in memory of her very special grandmother, Celia Chasen, on the 66th anniversary of Celia’s Yahrzeit.
Scott DeShong in memory of Norman Drazen
Stanley Rosenstein in memory of Ralph Marshall
Grace Adams in memory of Amy VosNunez
Ada K. Albright in memory of her mother, Miriam Chasen Kerachsky on her 38th Yahrzeit
Sharen & Tom Peters
Jonathan Freeman in memory of Jay Israel
### MAY YAHRZEITS

#### Kaddish will be said for the following Yahrzeits on May 1st and May 2nd

<table>
<thead>
<tr>
<th>Name</th>
<th>Relationship</th>
<th>Date</th>
<th>Yahr Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blanche Potchinsky</td>
<td>Grandmother of Merle Potchinsky</td>
<td>8 Iyar</td>
<td>May 2</td>
</tr>
<tr>
<td>Morris Kerachsky</td>
<td></td>
<td>9 Iyar</td>
<td>May 3</td>
</tr>
<tr>
<td>Abraham Kronisch</td>
<td>Grandfather of Marc Kronisch</td>
<td>9 Iyar</td>
<td>May 3</td>
</tr>
<tr>
<td>Joseph Anthony DeLuca</td>
<td>Stepfather of Grace Adams</td>
<td>10 Iyar</td>
<td>May 4</td>
</tr>
<tr>
<td>Leopold Gottlieb</td>
<td></td>
<td>11 Iyar</td>
<td>May 5</td>
</tr>
<tr>
<td>Carl Zenchoff</td>
<td></td>
<td>12 Iyar</td>
<td>May 6</td>
</tr>
<tr>
<td>David Isaac Hochberg</td>
<td>Brother of Jeanne Morascini</td>
<td>12 Iyar</td>
<td>May 6</td>
</tr>
<tr>
<td>Lester Foster</td>
<td></td>
<td>12 Iyar</td>
<td>May 6</td>
</tr>
<tr>
<td>Hyman Seplowitz</td>
<td></td>
<td>13 Iyar</td>
<td>May 7</td>
</tr>
<tr>
<td>Florence Stoloff</td>
<td>Mother of David Stoloff</td>
<td>13 Iyar</td>
<td>May 7</td>
</tr>
</tbody>
</table>

#### Kaddish will be said for the following Yahrzeits on May 8th and May 9th

<table>
<thead>
<tr>
<th>Name</th>
<th>Relationship</th>
<th>Date</th>
<th>Yahr Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marian Solotaroff Sherman</td>
<td></td>
<td>15 Iyar</td>
<td>May 9</td>
</tr>
<tr>
<td>Annie Segal</td>
<td>Grandmother of Herb Segal.</td>
<td>17 Iyar</td>
<td>May 11</td>
</tr>
<tr>
<td>Irving Golden</td>
<td>Father of Marjorie Golden-Mossberg</td>
<td>17 Iyar</td>
<td>May 11</td>
</tr>
<tr>
<td>Jacob Holin</td>
<td>Great-Uncle of Sheridan Vernon</td>
<td>18 Iyar</td>
<td>May 12</td>
</tr>
<tr>
<td>Minnie Berkman</td>
<td>Grandmother of Eleanor Shane</td>
<td>20 Iyar</td>
<td>May 14</td>
</tr>
<tr>
<td>Gertrude Chus Stone</td>
<td></td>
<td>20 Iyar</td>
<td>May 14</td>
</tr>
<tr>
<td>Beatrice Polsky</td>
<td>Mother of Carol Polsky</td>
<td>20 Iyar</td>
<td>May 14</td>
</tr>
<tr>
<td>Solomon Flaum</td>
<td></td>
<td>21 Iyar</td>
<td>May 15</td>
</tr>
</tbody>
</table>

#### Kaddish will be said for the following Yahrzeits on May 15th and May 16th

<table>
<thead>
<tr>
<th>Name</th>
<th>Relationship</th>
<th>Date</th>
<th>Yahr Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rachel Rabinowitz</td>
<td></td>
<td>22 Iyar</td>
<td>May 16</td>
</tr>
<tr>
<td>Estelle Mossberg</td>
<td>Mother-in-law of Marjorie Golden-Mossberg</td>
<td>22 Iyar</td>
<td>May 16</td>
</tr>
<tr>
<td>Chester Nessel</td>
<td>Father of Marsha Hilsenrad</td>
<td>22 Iyar</td>
<td>May 16</td>
</tr>
<tr>
<td>Jacob Brettschneider</td>
<td>Second Cousin of Bruce Brettschneider</td>
<td>23 Iyar</td>
<td>May 17</td>
</tr>
<tr>
<td>Norman Drazen</td>
<td>Father of Karen Drazen</td>
<td>23 Iyar</td>
<td>May 17</td>
</tr>
<tr>
<td>Saul Narotsky</td>
<td>Father of Debbie Stoloff</td>
<td>24 Iyar</td>
<td>May 18</td>
</tr>
<tr>
<td>Isaac Moskowitz</td>
<td></td>
<td>24 Iyar</td>
<td>May 18</td>
</tr>
<tr>
<td>Norman H. Prague</td>
<td>Brother-in-Law of Edith Prague</td>
<td>24 Iyar</td>
<td>May 18</td>
</tr>
<tr>
<td>Sophie K. Nessel</td>
<td>Mother of Marsha Hilsenrad</td>
<td>24 Iyar</td>
<td>May 18</td>
</tr>
<tr>
<td>Abraham I. Rubinstein</td>
<td></td>
<td>25 Iyar</td>
<td>May 19</td>
</tr>
<tr>
<td>Martin Shapiro</td>
<td></td>
<td>25 Iyar</td>
<td>May 19</td>
</tr>
<tr>
<td>Helen Berkman</td>
<td>Mother of Eleanor Shane</td>
<td>25 Iyar</td>
<td>May 19</td>
</tr>
<tr>
<td>Karma Steinman</td>
<td>Sister of Scott DeShong</td>
<td>25 Iyar</td>
<td>May 19</td>
</tr>
<tr>
<td>Leon Brettschneider</td>
<td>Great-Uncle of Bruce Brettschneider</td>
<td>26 Iyar</td>
<td>May 20</td>
</tr>
<tr>
<td>Dorothy G. Kirkham</td>
<td>Mother of Sue-Ellen Kirkham</td>
<td>26 Iyar</td>
<td>May 20</td>
</tr>
<tr>
<td>Henry Berman</td>
<td>Father of Gary Berman</td>
<td>26 Iyar</td>
<td>May 20</td>
</tr>
<tr>
<td>Rebecca Rothblatt Cohen</td>
<td></td>
<td>27 Iyar</td>
<td>May 21</td>
</tr>
<tr>
<td>Isaac Rosen</td>
<td></td>
<td>27 Iyar</td>
<td>May 21</td>
</tr>
<tr>
<td>Michael Greenfield</td>
<td>Brother-in-Law of Art Kirschenbaum</td>
<td>27 Iyar</td>
<td>May 21</td>
</tr>
<tr>
<td>Eva Rosen</td>
<td>Mother of Jerome Rosen</td>
<td>27 Iyar</td>
<td>May 21</td>
</tr>
<tr>
<td>Anne Miller Sidney (Chana)</td>
<td>Mother of Stuart Sidney</td>
<td>28 Iyar</td>
<td>May 22</td>
</tr>
</tbody>
</table>
Kaddish will be said for the following Yahrzeits on May 22nd and May 23rd

<table>
<thead>
<tr>
<th>Name</th>
<th>Relation</th>
<th>Date</th>
<th>Month</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miriam Milevitz</td>
<td>Sister of Glenn Blumenstein</td>
<td>29 Iyar</td>
<td>May 23</td>
</tr>
<tr>
<td>Amber Blumenstein</td>
<td>Sister of Glenn Blumenstein</td>
<td>29 Iyar</td>
<td>May 23</td>
</tr>
<tr>
<td>Harry Sherman</td>
<td>Great-uncle of Debra Sarazin</td>
<td>2 Sivan</td>
<td>May 25</td>
</tr>
<tr>
<td>Sally Berman</td>
<td>Mother of Gary Berman</td>
<td>2 Sivan</td>
<td>May 25</td>
</tr>
<tr>
<td>Doris Glassman</td>
<td>Mother of Leanne Rand</td>
<td>2 Sivan</td>
<td>May 25</td>
</tr>
<tr>
<td>Isidore Rosenstei</td>
<td></td>
<td>3 Sivan</td>
<td>May 26</td>
</tr>
<tr>
<td>Gordon Lassow</td>
<td>Father of Michael Lassow</td>
<td>3 Sivan</td>
<td>May 26</td>
</tr>
<tr>
<td>Anne E. Rosen</td>
<td></td>
<td>4 Sivan</td>
<td>May 27</td>
</tr>
<tr>
<td>Nelson Kosto</td>
<td>Brother of Susan Meisler</td>
<td>4 Sivan</td>
<td>May 27</td>
</tr>
<tr>
<td>Jason Kosto</td>
<td>Nephew of Susan Meisler</td>
<td>4 Sivan</td>
<td>May 27</td>
</tr>
<tr>
<td>Hyman Sherman</td>
<td>Great-Grandfather of Debra Sarazin</td>
<td>5 Sivan</td>
<td>May 28</td>
</tr>
<tr>
<td>Arthur Krishner Buchbinder</td>
<td></td>
<td>6 Sivan</td>
<td>May 29</td>
</tr>
<tr>
<td>Alex Seplowitz</td>
<td></td>
<td>6 Sivan</td>
<td>May 29</td>
</tr>
<tr>
<td>Jimmy Drazen</td>
<td>Brother of Karen Drazen</td>
<td>6 Sivan</td>
<td>May 29</td>
</tr>
<tr>
<td>Morris Goldstein</td>
<td>Brother of Annie Segal</td>
<td>6 Sivan</td>
<td>May 29</td>
</tr>
</tbody>
</table>

Kaddish will be said for the following Yahrzeits on May 29th and May 30th

<table>
<thead>
<tr>
<th>Name</th>
<th>Relation</th>
<th>Date</th>
<th>Month</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frances E. Cohen</td>
<td>Grandmother of Carol Colombo</td>
<td>7 Sivan</td>
<td>May 30</td>
</tr>
<tr>
<td>Marcia Paster</td>
<td>Mother of Sharen Peters</td>
<td>7 Sivan</td>
<td>May 30</td>
</tr>
<tr>
<td>Arthur W. Evans</td>
<td></td>
<td>7 Sivan</td>
<td>May 30</td>
</tr>
<tr>
<td>Eleanor Nishball</td>
<td>Mother of Alex Nishball</td>
<td>8 Sivan</td>
<td>May 31</td>
</tr>
<tr>
<td>Herman Brettschneider</td>
<td>Great-Uncle of Bruce Brettschneider</td>
<td>8 Sivan</td>
<td>May 31</td>
</tr>
<tr>
<td>Elaine Guny Cohen</td>
<td>Sister of Ida Millman</td>
<td>8 Sivan</td>
<td>May 31</td>
</tr>
<tr>
<td>Toube Ringel</td>
<td>Mother of Faye Ringel</td>
<td>8 Sivan</td>
<td>May 31</td>
</tr>
<tr>
<td>Sarah Ratner</td>
<td></td>
<td>11 Sivan</td>
<td>June 3</td>
</tr>
<tr>
<td>Philip R. Cohen</td>
<td></td>
<td>12 Sivan</td>
<td>June 4</td>
</tr>
<tr>
<td>Lena Beller</td>
<td></td>
<td>13 Sivan</td>
<td>June 5</td>
</tr>
</tbody>
</table>

May their memories be a source of strength and a blessing.
Note: This calendar assumes our gatherings will remain virtual throughout May. If that changes, we’ll joyfully let you know.

<table>
<thead>
<tr>
<th>Sunday</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>10:00am Study session with Beth El; all welcome. 7:00pm Interfaith sharing event. See page 5.</td>
<td>9:30am Tikkun Olam Comm. Mtg. 10:45 a.m. Introduction to Judaism.</td>
<td>Lag BaOmer 7:00pm Jewish Principles for “Repairing the World - Tikkun Olam” class.</td>
<td>7:00pm Ritual Comm.</td>
<td>Pesach Sheni 7:35 12:00pm Comm. Chairs planning mtg. 6:15pm TGI Shabbes</td>
<td>7:28 6:45 p.m. “Field Trip” See page 5.</td>
<td>10:00am Shabbat Service</td>
</tr>
<tr>
<td>10</td>
<td>16 Iyar 11</td>
<td>12 18 Iyar 13</td>
<td>19 Iyar 14</td>
<td>21 Iyar 15</td>
<td>17 Iyar 16</td>
<td>18 Iyar 17</td>
</tr>
<tr>
<td>10:45 a.m. Introduction to Judaism.</td>
<td>6:30pm Interfaith Working Group. 7:00pm Board Meeting.</td>
<td>BULLETIN SUBMISSION DEADLINE (15th)</td>
<td>7:00pm Ritual Comm.</td>
<td>7:30 p.m. Tikkun Olam VaNeFesh Service. Pandemic Edition!</td>
<td>10:00am TGI Shabbos 10:00-11:00am Short Shabbat Service 11:15-11:45am Jewish Explorations “get together”</td>
<td></td>
</tr>
<tr>
<td>17 Iyar 18</td>
<td>19 Iyar 20</td>
<td>22 Iyar 23</td>
<td>29 Iyar 28</td>
<td>27 Iyar 21</td>
<td>20 Iyar 20</td>
<td>21 Iyar 21</td>
</tr>
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<td>6:30pm Interfaith Working Group. 7:00pm Board Meeting.</td>
<td>10:45 a.m. Introduction to Judaism. 10:45 a.m. Introduction to Judaism. 10:45 a.m. Introduction to Judaism.</td>
<td>10:00am Study session with Beth El; all welcome. 7:00pm Interfaith sharing event. See page 5.</td>
<td>From Yom Yerushalayim 7:49 7:30pm After dinner Shabbes Schmooze, kiddish included.</td>
<td>10:00am to 12:30pm: “Field Trip” to Romemu (NYC) Shabbat Morning Service.</td>
<td></td>
</tr>
<tr>
<td>24 Iyar 25</td>
<td>26 Iyar 27</td>
<td>28 Iyar 29</td>
<td>30 Iyar 30</td>
<td>1 Sivan 29</td>
<td>2 Sivan 30</td>
<td>3 Sivan 31</td>
</tr>
<tr>
<td>Rosh Chodesh Sivan</td>
<td>Office Closed</td>
<td>7:00pm Jewish Principles for “Repairing the World - Tikkun Olam” class.</td>
<td>7:54</td>
<td>7:55</td>
<td>8 Sivan</td>
<td></td>
</tr>
</tbody>
</table>

SHAVUOT SERVICES AND STUDY. SEE PAGE 5.
UNPREDICTABLE. A POEM BY NORA STEIN.

Sitting alone in my yard this week
Thoughts of the virus
made everything bleak
But the nature around me
was bursting with hope
And this gave me strength,
and I knew I could cope.

COVID has helped us find a cure
For the air is cleaner,
the waterways pure.
Our planet is feeling much relief...
It’s a shame it happened
because of such grief.

I hope that the lessons we learn
from the pain
Will help our love of Earth
and each other remain.
How we handle this crisis now is defining.
We must always look for the silver lining.

The virus had strangely
turned things around
And now we see acts
of kindness abound.
People care more for their
neighbor and friend
Perhaps this might help society mend.

GIFT CARD E-MAIL SCAMS

As a follow up to the Phishing Scam and Social Media awareness information we published in previous editions of The Bulletin, we are providing you with additional information on gift card scams provided to us by Reconstructing Judaism. At the very least please do not donate money or honor a gift card request purporting to be from Rav Jeremy without checking with the office first.

Here are some valuable articles and resources:

♦ Article from the Federal Trade Commission discussing these scams targeting various houses of worship: https://www.consumer.ftc.gov/blog/2019/07/worshipers-targeted-gift-card-scam. It includes several potentially useful links within it.

♦ Article, addressing phishing scams more generally and providing good advice about prevention and what to do if someone becomes a victim of them, is at https://www.consumer.ftc.gov/articles/how-recognize-and-avoid-phishing-scams.

♦ The FTC encourages people to report these scams by notifying the FTC about them at ftc.gov/complaint. Your reports may help law enforcement agencies launch investigations that could stop imposters and other fraudsters in their tracks.

♦ If you get a phishing email, forward it to the Anti-Phishing Working Group at reportphishing@apwg.org. If you get a phishing text message, forward it to SPAM (7726).