

THE  
BAT



MITZVAH  
OF

*Nyla Bea Muhlendorf*

.....

נְעֻמָּה בִּינָה

MAY 27, 2023 | 8 SIVAN 5783

OHEF SHOLOM TEMPLE

RABBI ROSALIN MANDELBERG  
CANTOR JENNIFER RUEBEN



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*Please, remember that cell phones and flash photography  
are not allowed in the Sanctuary or Chapel during services.  
Your consideration is appreciated.*

# Shalom - Welcome

Dear Family and Friends,

Welcome to Ohef Sholom Temple. Thank you for being part of our community as we celebrate the coming of age of Nyla Bea Muhlendorf - known among the People of Israel as נְעֻמָּה בִּינָה (Na'ama Bina) - as she becomes a Bat Mitzvah. The term "bat mitzvah" means "daughter of the commandment". Today is a ceremonial recognition that Nyla is no longer a minor according to Jewish law and thereby takes on new religious privileges and responsibilities of an adult.

The bat mitzvah ceremony showcases education, moral leadership, and participation in the community. Today Nyla will co-lead the Shabbat (Sabbath) worship service with the clergy and read from the Torah (the Hebrew bible). Her verses are from the same portion read this Shabbat in every synagogue in the world. The parchment of the scroll she reads from contains the Five Books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy). The writing in the scroll is hand calligraphed in Hebrew in the style that dates back to the time before vowels were invented.

After years of classes in Judaic studies and in Hebrew, Nyla has spent much of the last year individually coached by Cantor Jen in the melodies that emphasize and ornament the ideas in today's Torah portion. She will also chant from the Haftarah, a different religious text that is thematically linked to today's Torah reading. Guided by Rabbi Roz, she created a sermon that speaks about lessons she derived from today's biblical text. In addition, she completed a mitzvah project, an extended activity to improve the world in some way. You can read more about her project in this booklet, and she will explain it during her remarks.

There are many meaningful traditions during the Shabbat service that we are honored to share with you today. Nyla will first receive her tallit (prayer shawl) from her

# *Shalom - Welcome*

(continued)

parents. Placing the tallit on her shoulders represents Nyla accepting the commandments from God and taking a step towards Jewish adulthood. Next, when the Torah or ancient scroll is taken from the Ark, it will be passed down the generations, from grandparents, to parents, to Elijah and finally to Nyla, displaying the significance of family in Judaism.

The prayers during the service are made of two elements: quotations from the Torah or from ancient biblical commentary and meditations. As ideas in one language do not fit exactly into words in another language, some of these texts we read in Hebrew and for others we substitute an English approximation. You are invited to either read along with any of these prayers or to listen and think about the prayer's concepts. It is always appropriate after any prayers to say Amen.

It took a community for Nyla to become a Bat Mitzvah. Thank you to the educators, in addition to the clergy, who helped Nyla reach this day. Nyla attended (then-named) Strelitz Early Childhood Center and Hebrew Academy from 18 months old until second grade, which gave her a strong foundation of Judaism and an introduction to Hebrew. Danny Mishkin & Lynn Lancaster at Sababa Beach Camps support her Judaism at Jewish sleepaway summer camp. Ghent Montessori teachers Ruland Gagne, Brandon McCrary, and Elizabeth Kocan have been incredibly supportive of her bat mitzvah preparation and gave her many extra opportunities for public speaking to prepare for today. They even altered their spring curriculum to incorporate Nyla's bat mitzvah project into the middle school's learning. OST's Religious School showed flexibility with Nyla as she caught up from lost time due to the pandemic; we appreciate Alyson Morrissey's leadership of the religious school. David Titus spent many hours in the Bonk-Rivin Holocaust Collection mentoring Nyla. Leia Morrissey was an excellent weekly Hebrew tutor.

Family friends Nicole Rosenblum, Ingrid Loma-Miller, and Karen Fine went above and beyond to help plan and prepare today's celebrations.

Special appreciation to Nyla's grandparents Diane & Ken Muhlendorf and Karen & David Jorgenson for being very loving and supportive in general, and for co-hosting meals to celebrate Nyla's milestone.

Thank you to our family and friends who traveled from Hawaii, Alabama, Pennsylvania, New York, and northern Virginia to celebrate with us today.

Among those with us in memory are Nyla's namesakes and great grandmothers, Nona Jorgenson and Beatrice Muhlendorf. These incredibly strong, special women were devoted to faith, charity, family, and lived lives of valor, each in their own way. Both women would be delighted and proud to see Nyla on this day.

With love,

Jonathan, Alyssa, Elijah & Nyla Muhlendorf



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**Mitzvah Project: Holocaust Education**  
**Zachor זכור**

The first book I picked off my school's shelves to read this year was *Milkweed* by Jerry Spinelli. The book is about a boy in Warsaw, Poland in the years of World War II during the Holocaust. This book sparked my interest in learning more about the Holocaust. When it came time to choose a mitzvah project, I decided to focus on Holocaust education because I think it's important for me, as a Jewish person, to understand this impactful time period in Jewish history.

My project had three parts. First, making a positive impact on my community; second, expanding my understanding of the Holocaust and third; being matched with Bina Herschberg who died in the Holocaust before she was old enough to be called to the Torah as a bat mitzvah.

The word "Zachor" in Hebrew means "remember". This one word is key to holocaust education. We have to continue to remember and understand what happened during the Holocaust so we do not repeat it.

**Community Impact**

- The Holocaust Commission of the United Jewish Federation of Tidewater wanted to expand the number of schools that participate in their annual Elie Wiesel Writing and Visual Arts Competition. I asked the lead teachers for the 6th through 8th graders at my school if they would be willing to guide the students in those grades to participate in the competition. They agreed!
  - » By getting Ghent Montessori involved in this competition, I helped to expand the number of people who understand the thinking and behaviors that can lead to a holocaust. With this new knowledge hopefully more people can prevent a holocaust from happening again.

- Ohef Sholom Temple is home to the Bonk-Rivin Holocaust Collection. David Titus, the Collection's librarian, is re-organizing the juvenile Holocaust literature so it is more accessible to the students of Ohef Sholom Religious School, congregants, and other interested people. To expand the Collection, he asked me to research and recommend 20 juvenile Holocaust books that could be added to the Collection, which I did.
  - » Reading about the Holocaust in an age-appropriate way will help kids like me spot and fight against hatred based on religion, race, sexuality, gender or other reason.
  - » If I receive money as a gift for my bat mitzvah, I will donate a portion of it to the Bonk-Rivin Holocaust Collection so the books I recommended can be purchased.

### Personal Impact

- My family visited the U.S. Holocaust Memorial Museum in Washington, D.C.
- I led my family's Passover seder this year and included two readings to bring Holocaust remembrance to our seder.
- My family attended the community's Yom Hashoah remembrance on April 16, 2023



# Remember Us



REMEMBER US    *The Holocaust Bnai Mitzvah Project • The Righteous Conversations Project*

*Nyla was matched by the organization Remember Us with Bina Herschberg, who was murdered in the Holocaust before she could be called to the Torah as a bat mitzvah. Nyla's Hebrew middle name is Bina, so they share that special connection.*

Bina Herschberg was born in Zdunska Vola, Poland in 1936. Her father's name was Szimsze and her mother's name was Lili.

Bina and her family, like many Polish Jews, were forced to live in the Częstochowa Ghetto. Approximately 48,000 people were confined to the ghetto at its peak.

Bina, along with most ghetto inmates, were delivered by trains to Treblinka extermination camp.

Bina died in 1942 in Treblinka. She was 6 years old.

*Nyla's decision, as she becomes a Bat Mitzvah, to bring one name and history back into living memory, is a testament to the strength and resilience of the Jewish people. By accepting the legacy of memory, Nyla becomes the guardian of the Jewish past and the realization of the Jewish future. You complete this transfer to a new generation by being a witness.*

A great teacher, Rabbi Nachman, taught, "with great joy comes sadness, with sadness comes great joy." Today as you celebrate Nyla's Bat Mitzvah and her act of memory, you also contribute to a momentous observance of memory, sorrow, joy and hope for the Jewish people.





*Nyla lit a candle before saying the Kaddish in memory of Bina Herschberg in the U.S. Holocaust Memorial Museum in January 2023. Bina's life ended at the Treblinka death camp in 1942 when she was 6 years old. She was born in Poland in 1936.*



*“There is no sense in Judaism of the atomic individual – the self in and for itself – we encounter in Western philosophy from Hobbes onwards. Instead, our identity is bound up horizontally with other individuals: our parents, spouse, children, neighbors, members of the community, fellow citizens, fellow Jews. We are also joined vertically to those who came before us, whose story we make our own. To be a Jew is to be a link in the chain of the generations, a character in a drama that began long before we were born and will continue long after our death. Memory is essential to identity – so Judaism insists ... To be a Jew is to know that the history of our people lives on in us.”*

- Rabbi Jonathan Sacks

# *Honors & Aliyot*

Tallit Presentation	Alyssa & Jonathan Muhlendorf, <i>Parents</i>
Readings on pages 214-215	Kirsten Roberts, <i>Aunt</i> Lindsay Jorgenson, <i>Aunt</i> Mark Roberts, <i>Uncle</i> Mariah Smith, <i>Cousin</i> Joanna Roberts, <i>Cousin</i> Steven Smith, <i>Cousin</i> Liz Muhlendorf, <i>Great Aunt</i> David Muhlendorf, <i>Great Uncle</i>
Ark Openers for Taking Out the Torah	Amy Muhlendorf, <i>Aunt</i> Kevin Muhlendorf, <i>Uncle</i>
Passing of the Torah	Ken & Diane Muhlendorf, <i>Grandparents</i> Karen & David Jorgenson, <i>Grandparents</i> Elijah Muhlendorf, <i>Brother</i> Nyla Muhlendorf
Aliyah One	Ken & Diane Muhlendorf, <i>Grandparents</i> Karen & David Jorgenson, <i>Grandparents</i>
Aliyah Two	Alyssa & Jonathan Muhlendorf, <i>Parents</i>
Aliyah Three	Nyla Muhlendorf
Ark Openers for Returning the Torah	Amy Muhlendorf, <i>Aunt</i> Kevin Muhlendorf, <i>Uncle</i>
Presentation	Karen Fine, <i>Past President</i> & <i>Temple Representative</i>
Kiddush and Motzi	Elijah Muhlendorf, <i>Brother</i> Ben Muhlendorf, <i>Cousin</i>

# Torah Reading

**Numbers 6:24-27, 7:1-3, and 7:4-6**

## **Numbers 6:24-27**

(22) יהוה spoke to Moses: (23) Speak to Aaron and his sons: Thus shall you bless the people of Israel. Say to them: (24) bless you and protect you!

(25) יהוה deal kindly and graciously with you!

(26) יהוה bestow [divine]

favor upon you and grant you peace! (27) Thus they shall

link My name with the people of Israel, and I will bless them.

(22) וידבר יהוה אל-מֹשֶׁה לֵאמֹר:

(23) דַּבֵּר אֶל-אַהֲרֹן וְאֶל-בָּנָיו לֵאמֹר

כֹּה תְבָרְכוּ אֶת-בְּנֵי יִשְׂרָאֵל אָמֹר

לָהֶם: (24) יְבָרְכְךָ יְהוָה

וְיִשְׁמְרֶךָ: (25) יָאֵר

יְהוָה | פָּגִיו אֵלֶיךָ וַיִּתְּנֶךָ: (26)

יִשָּׂא יְהוָה | פָּנָיו אֵלֶיךָ וַיִּשֶׂם לָּךְ

שְׁלוֹם:

(27) וְשָׂמוּ אֶת-שְׁמִי עַל-בְּנֵי יִשְׂרָאֵל

וְאֲנִי אֲבָרְכֵם:

## **Numbers 7:1-3**

(1) On the day that Moses finished setting up the Tabernacle, he anointed and consecrated it and all its furnishings, as well as the altar and its utensils. When he

(1) וַיְהִי בַיּוֹם כִּלּוֹת מֹשֶׁה לְהַקִּים

אֶת-הַמִּשְׁכָּן וַיִּמָּשַׁח אֹתוֹ וַיִּקְדָּשׁ אֹתוֹ

וְאֶת-כָּל-כֵּלָיו וְאֶת-הַמִּזְבֵּחַ

וְאֶת-כָּל-כֵּלָיו וַיִּמָּשְׁחֵם וַיִּקְדָּשׁ אֹתָם:

had anointed and consecrated them, (2) the chieftains of Israel, the heads of ancestral houses, namely, the chieftains of the tribes, those who were in charge of enrollment, drew near (3) and brought their offering before יהוה: six draught carts and twelve oxen, a cart for every two chieftains and an ox for each one. When they had brought them before the Tabernacle,

### Numbers 7:4-6

(4) ויאמר יהוה said to Moses: (5) Accept these from them for use in the service of the Tent of Meeting, and give them to the Levites according to their respective services. (6) Moses took the carts and the oxen and gave them to the Levites.

(2) ויקריבו נשיאי ישראל ראשי בית  
אבתם הם נשיאי המטות הם העמדים  
על-הפקדים: (3) ויביאו את-קרבנם  
לפני יהוה שש-עגלות צב ושני עשר  
בקר עגלה על-שני הנשאים ושור  
לאחד ויקריבו אותם לפני המשכן:

(4) ויאמר יהוה אל-משה לאמר: (5)  
קח מאתם והיו לעבד את-עבדת אהל  
מועד ונתתה אותם אל-הלויים איש  
בפי עבדתו: (6) ויקח משה  
את-העגלות ואת-הבקר ויתן אותם  
אל-הלויים:

# *Haftarah Reading*

**Judges 13:19-21**

## **Judges 13:19-21**

(19) Manoah took the kid and the meal offering and offered them up on the rock to Adonai; and a marvelous thing happened while Manoah and his wife looked on.

(20) As the flames leaped up from the altar toward the sky, the angel of Adonai ascended in the flames of the altar, while Manoah and his wife looked on; and they flung themselves on their faces to the ground. —Manoah then realized that it had been an angel of Adonai.

## שופטים י"ג:י"ט-כ"א

(יט) וַיִּקַּח מָנוּחַ אֶת־גְּדִי הָעִזִּים  
וְאֶת־הַמִּנְחָה וַיַּעַל עַל־הַצֹּר לַיהוָה  
וּמִפְּלֹא לַעֲשׂוֹת וּמָנוּחַ וְאִשְׁתּוֹ רָאִים:  
(כ) וַיְהִי בַעֲלוֹת הַלֵּהב מֵעַל הַמִּזְבֵּחַ  
הַשָּׁמַיְמָה וַיַּעַל מִלֶּאֲדָֽי־יְהוָה בָּלֶהֶב  
הַמִּזְבֵּחַ וּמָנוּחַ וְאִשְׁתּוֹ רָאִים וַיִּפְּלוּ  
עַל־פְּנֵיהֶם אֲרָצָה: (כא) וְלֹא־יָסַף עוֹד  
מִלֶּאֲדָי יְהוָה לְהִרְאֶה אֶל־מָנוּחַ  
וְאֶל־אִשְׁתּוֹ אֲזִי יָדַע מָנוּחַ כִּי־מִלֶּאֲדָי  
יְהוָה הוּא:

# *Rabbi Rosalin Mandelberg*



Rabbi Rosalin (Rose-a-lynn) Mandelberg serves as senior rabbi of the Reform Ohef Sholom Temple in Norfolk. As spiritual leader of the 700 family congregation Rabbi Roz engages in the sacred work of teaching and learning with children, adults and families, and of sharing Judaism's wisdom as it applies to our daily lives and the world around us. She works determinedly to reach Jews by birth, Jews by choice and interfaith families to create a community

where each of us participates actively in Jewish life. She embraces worshipping together as one community, joyfully and meaningfully reaching and inspiring congregants through a range of relevant and challenging sermons that convey Judaism's teachings to people of all ages.

Her particular areas of interest are in reaching out to interfaith and conversionary families and Jews by choice and in creating Jewish spiritual and educational programs, which benefit both Jews and non-Jews alike. This includes her work in establishing Interfaith Trialogue with Muslim and Christian congregations in South Hampton Roads. Her success in these endeavors has earned her a seat on the Union for Reform Judaism's national Commission on Interfaith Outreach and Synagogue Membership, which she held for 15 years. Also, she served as president of the Central Conference of American Rabbis Mid-Atlantic Council.

In addition, Rabbi Roz has been active in local communal agencies, serving on the boards of Jewish Family Services and The United Jewish Federation of Tidewater as well as on the Advisory Board of the Rumi Forum, Hampton Roads Chapter. Currently, she is the immediate past president of the Board of Rabbis and Cantors of Hampton Roads.

For her congregational and communal work, Rabbi Roz has received the Humanitarian Award from the Virginia Center for Inclusive Communities and the Commitment to Interfaith Understanding Award from the Rumi Forum.

Rabbi Mandelberg is proud to call Tidewater her home.



# *Cantor Jennifer Rueben*



Cantor Jennifer Rueben is thrilled to be part of the clergy team at Ohef Sholom Temple. A native of Richmond, she has taken a long path back to the Old Dominion, by way of Maine, Minnesota, Massachusetts, Israel, and New York. She is so excited to be home in Virginia and to serve the Ohef Sholom community. Cantor Jen was ordained at Hebrew Union College's Debbie Friedman School of Sacred Music in May of 2017.

Cantor Jen bases her clergy work on building relationships. Her teaching is focused on using creative means to find the ways that Judaism can enhance our lives throughout the life cycle. She takes a special interest in b'nai mitzvah and is committed to helping each student to create an experience that is both challenging and meaningful. She cherishes the time she spends with each student, teaching them to chant Torah and lead the community in prayer and exploring the many facets of their Jewish identity.

In addition to teaching b'nai mitzvah, Cantor Jen partners with Rabbi Roz to create warm and spiritual worship services, teach the 10th Grade Confirmation class, offer various educational opportunities, and provide pastoral care to the congregation. She is grateful to do so with the support of OST's amazing leadership team and dedicated professional staff. She is especially fortunate to work in partnership with music director Chuck Woodward to craft the music at OST.

Before arriving at OST, Cantor Jen earned a degree in opera performance from University of Florida. She received certification in Jewish chaplaincy from Miami Jewish Federation's Refuat HaNefesh chaplaincy training program. In her time at Hebrew Union College, she focused much of her attention on her thesis work, learning the ways in which music can play a role in fostering and strengthening Jewish identity in children. She served West End Temple of Neponsit, NY. She is a songwriter and looks forward to sharing her music with the OST community. In her spare time, Cantor Jen loves to cook and spend time with friends and family.

Cantor Jen is looking forward to getting to know you, so please come by and visit!

# *Ritual Objects*

## THE BIMAH (PULPIT)

Bimah literally means “high place.” The bimah is the focus of most ritual activities in the synagogue.

## THE ARK (ARON HAKODESH)

The ark is the repository of the Torah scrolls and is the central object on the bimah. Many synagogue arks are dramatic works of art or craftsmanship in wood or metal, filled with symbolic elements representing parts of the Jewish tradition.

## THE ETERNAL LIGHT (NER TAMID)

Hanging from the top of the ark is an electric light that is never extinguished. This “eternal light” symbolizes the fire that burned on the altar in the ancient Temple in Jerusalem.

## CANDELABRA

Many synagogues have a candelabra on the bimah to commemorate the seven-branched gold Menorah that stood in the ancient Temple in Jerusalem and was lit each night to provide light for the priests during their evening services.

## THE TORAH SCROLLS (SIFREI TORAH)

Handwritten by a scribe on parchment, the Torah Scrolls contain the five Books of Moses and include the history, laws and stories of the Jewish people. Central to the Torah’s teachings are the ethical commandments (Mitzvot) in which God asks us to treat others with dignity and respect.

## THE TORAH COVERS

The Torah is adorned like a king, dressed in royal robes of crimson and blue. Since it is the closest thing we have to God's revelation to us on Mount Sinai, we treat it with great reverence.

## THE YAD (POINTER)

Shaped like a finger, the yad is used to point to the text in the scroll so that the reader does not touch the parchment with his or her fingers and to keep his or her place, since the Torah text contains no vowels or punctuation.

## MEMORIAL PLAQUES AND LIGHTS

It is a Jewish custom to secure a memorial plaque for a departed family member, usually on a wall in the sanctuary. The light next to the memorial plaque is illumined each year during the week of the anniversary of a person's passing.

# *Prayers In Order of Service*

## THE SHEMA

("Hear O Israel, the Lord is our God, the Lord is One") This passage from the Book of Deuteronomy and the passage that follows constitute a central part of each morning and evening Jewish prayer service. Probably the most important single sentence in the liturgy, the Shema is not a prayer but rather an affirmation of the unity of God.

## THE AMIDAH "STANDING PRAYER"

The Amidah, a series of prayers, is the major liturgical piece of every synagogue service throughout the year. On a weekday, the Amidah contains prayers for the physical and spiritual well-being of the one praying as well as of the entire community of the people of Israel. On Shabbat, we praise God for the joy of the Shabbat and the rest that we enjoy. Worshippers are also encouraged to pray from their hearts if the printed words do not speak to them.

## THE TORAH SERVICE

Following the Shema and the Amidah is a transition from prayer to study. The primary study text is from the Five Books of Moses. This text has been written on the parchment of the Torah scrolls by a specially trained scribe.

The Torah is divided into--and read in--weekly portions, according to a prescribed calendar, so that the entire Torah is read in the span of one year.

When the Torah scroll is removed from or returned to the ark, the congregation rises to show the love and reverence in which Jews hold its teachings. We honor the Torah by carrying it around the sanctuary in a procession. All guests and participants are encouraged to follow the reading in the English translation printed on page 6.

## THE TORAH BLESSINGS/ALIYOT TO THE TORAH

On Shabbat, the weekly Torah portion is read providing an opportunity to honor family members by calling them up to the bimah (pulpit) to recite the blessings over the Torah reading. This is known as "receiving an aliyah," that is, "being called up" to the Torah.

## THE HAFTARAH

The Haftarah (which means "concluding teaching") is a section from the prophets usually chosen to reflect a theme or literary allusion in the Torah portion. The purpose of the Haftarah is not only to provide an opportunity to teach from a different section of the Bible, but also to assert that prophecy serves to reinforce the laws of the Torah. You may follow the English translation printed on page 8.

## MOURNER'S KADDISH

Although there is no mention of death in this prayer, the Kaddish is recited at the end of all worship services by family members who have lost a loved one in the past year or who are observing the anniversary of a loved one's death that occurred during this week in years past.

## KIDDUSH AND MOTZI

At the conclusion of the worship service, everyone is invited for Kiddush, the blessing over the wine; and ha-motzi, the blessing over the bread.

With deep and abiding reverence we name in our hearts all of our  
departed loved ones, as we remember the anniversary  
of those whose passing we commemorate on this Shabbat.

# Recently Departed

Gerald Adelman

Bobbie Krampf

Rachel Silver

## Yahrzeits

May 21 - 27

Duane Aikman\*  
Wilma S. Alexander  
Alice Aranyi\*  
Dena A. Barr\*  
Morris Beloff  
Kenneth Berk\*  
Leonard Berman\*  
Ivan Bodner\*  
Dorothy Bonk  
Israel Brenner\*  
Roslyn G. Brown  
Irving Cohen\*  
Barry S. Comess  
Marie Dailey  
Vivienne Beckerman  
Darrow  
Robert F. Douglas  
Joseph Lee Frieden\*  
Benjamin M.  
Ganderson  
Celia Frenkil Glasser\*  
Jessica R. Glasser\*  
J. Samuel Goldback\*  
Barton Goldberg  
Mary Miriam  
Goldberg\*

Barton Goldberg  
Janet Goldstein  
Samuel Goldstein  
Sol Guterman  
Earle J. Kerpelman  
Michelle Kohn-Smith  
Donna Mae Kootner\*  
Joseph D. Kress  
David Laibstain  
Zelda Leibowitz  
Harold Allen Lerner  
Birdye G. Leterman\*  
Mollie Liebman\*  
Herman Lobock  
Bert Rial Markman\*  
Joseph Mermelstein  
Harold Moses  
Bruce Moses  
Jacob Ostroff  
Ruth Posner  
Mike Prisco  
Alois Quittner\*  
Larry Rapport  
Joseph Reznick  
Pauline Ries\*  
Samuel W. Robbins\*

Benjamin F. Robinson  
Maurice Rosen\*  
Tom Russel  
Rachel J.  
Salomonsky\*  
Jeanette Schlain  
Lydia Shipman  
Esther R. Simon\*  
Kate Cohen Snyder\*  
Lois L. Snyder\*  
Jacob Soble  
David Sommers\*  
Frances Stadlin  
Thelma Steingold\*  
Leonard Strelitz  
Ellis J. Strelitz\*  
Lee Sussman  
Max Ungar  
Irwin S. Van Os\*  
Marti J. Wachtel  
Dr. Peter Walker\*  
Meyer Weisberg  
David Woolard

\* Denotes memorial plaque

May the Source of Peace send Peace to all who mourn,  
and comfort to all who are bereaved. Amen.



*Rabbi Roz and Nyla during Nyla's baby naming in February 2011.*

We are incredibly fortunate that Rabbi Roz Mandelberg has played a principal role in our family's Jewish journey. She and her husband Marty (of blessed memory) moved to Norfolk in 2005, the same year as Alyssa and Jonathan.

Rabbi Roz supervised Alyssa's conversion to Judaism, Elijah's baby naming and bar mitzvah, and Nyla's baby naming and today her bat mitzvah. It is a rare gift to have the same special person guide and officiate so many critical moments in our lives, and will remain forever grateful for the kindness, friendship, and wisdom she has bestowed on our family.





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*ohefsholom.org*