

השופר haShofar

of DeKalb and Sycamore

Congregation Beth Shalom

820 Russell Road

DeKalb, IL 60115



Annual Membership Meeting: See pages 9-12

CALENDAR

Friday, May 10	Shabbat Service	7:30 PM
Monday, May 20	Annual Membership Meeting	7:30 PM
Friday, May 31	Shabbat potluck (dairy)	6:30 PM
Saturday, June 8	Shavuot study session	7:30 PM
Friday, June 14	Shabbat Service	7:30 PM
Tuesday, June 18	Board meeting	7 PM
Friday, June 28	Shabbat potluck (meat)	6:30 PM

May - June 2019

Iyar - Sivan 5779

Jackie Laks Gorman, editor

From the President

Greeting to the members of Congregation Beth Shalom! I hope this message finds you enjoying the (hopefully not snowy!) weather. I want to begin by thanking Jeff and Leslie Hecht and their crew of helpers, notably James, Lady, and Emma Cohen (apologies if I have forgotten anyone!) for cooking a wonderful community Seder for us for a third year. Thanks also to the crew for arranging a special upstairs Seder for the benefit of our congregation members with mobility challenges who could not participate in the Seder downstairs. Thanks also to Carol and Jerry Zar for opening up their home for us to hold the Lox & Bagel Brunch!

As the season of Purim and Passover yields to the summer months, I invite you all to join us for several upcoming services and events:

- Friday, May 10—Shabbat evening service, 7:30 PM
- Monday, May 20—Annual Membership Meeting, 7:30 PM
- Friday, May 31—Shabbat potluck dinner (dairy), 6:30 PM
- Saturday, June 8—Shavuot Study Session with potluck dairy dessert, 7:30 PM
- Friday, June 14—Shabbat evening service, 7:30 PM
- Friday, June 28—Shabbat potluck dinner (meat), 6:30 PM

Included in the list above is our Annual Membership Meeting on May 20. At the meeting, we will be reviewing the proposed budget for the coming year and our new Board of Directors with a report from the Nominating Committee. More detailed information about the meeting appears in the last pages of this issue of *haShofar*.

As ever, if you have questions about our activities, you can consult our congregation website at <http://bethshalomdekalb.org>, email me at President@BethShalomDeKalb.org, or call me (815) 762-0204.

Shalom,
Rob Feldacker

From the Rabbi

Dear Beth Shalom community,

It's hard to believe that it's May (possibly because it snowed last week, or that could be something altogether separate...).

With the month of May, we celebrate a few modern Jewish holidays, including Yom HaZikaron (Wednesday, May 8, this year), immediately followed by Yom HaAtzmaut (Thursday, May 9). Yom Yerushalayim comes shortly thereafter, this year on June 2. These holidays, unlike our other annual holy days, were only established toward the second half of the 20th century.

Yom HaAtzmaut became a Jewish holiday to celebrate Israel's independence in 1948; Yom HaZikaron (Israel's "Memorial Day") was enacted into law in 1963; and Yom Yerushalayim was enacted in 1968 after the reunification of Jerusalem following the Six-Day War in 1967.

Like many American Jews in the 21st century, I have a complex relationship with the State of Israel. In my teenage years, I traveled to and studied in Israel multiple times and truly felt at home in our Homeland. As time passed and I learned more about the politics (both domestic and international), my passion for Israel waned somewhat. I did not travel to Israel for more than a decade.

The hiatus from visiting Israel was interrupted in 2008, when Ami was studying in Jerusalem for the year. In addition to its being my first trip to Israel since the summer before my junior year in college, it was also the first time I'd traveled internationally on my own since becoming a person with physical disabilities (five years prior).

Shortly after my return to the States, I tried putting my feelings and observations into writing. I've never publicly shared this piece of writing, as it exposes the complex nature of my feelings about a country—a nation—I love dearly. I share it here with you with the hope of igniting a conversation about Israel and our inheritance as Jews.

"This is the end of your fright"

In London Heathrow Airport, an eclectic group assembles around the El Al gate, several hours prior to the time appointed for boarding the flight: one young bearded man with a large velvet kippa; a slender blonde sporting a tank top, jeans, and a plastic duty-free shopping bag; and two women with dark curls to match my own, joking with one another that the bureaucracy is, as one calls it, "a *balagan*," rolling her eyes at the long line spiraling out toward the other gates in the terminal. An elderly woman from Oslo rides in a wheelchair to the gate area but encounters challenges with the wheelchair company, who must leave with the wheelchair before she has cleared security.

"I cannot walk," she insists, "I cannot." Then, turning to me, "even if they shoot me, I cannot." I think of this as a uniquely Jewish response. What one says when pushed to the edge of ability, or perceived ability, says volumes. I imagine centuries of Jewish history where Jews were asked, demanded, threatened to do things they could not—would not—must not—do. This, too, is the place where choice evaporates and people are left only with that which is impossible and that which is possible.

The only American equivalent I can conjure is "...even if you gave me a million dollars," reflecting diametrically opposite status in terms of both power and ability.

What does it mean to be pushed to the edge?

She continues talking, perhaps to me, though I am admittedly distracted by the crowd of dark cloaks with squat black hats swaying in unison to music I cannot hear. I wonder

whether it's time for *mincha* prayers in this time zone, half a world away from the one I know, another away from the one to which we are all traveling.

In a crowd of Jews, my breathing is labored and quick. The *mincha* prayers do not include me, but, I remind myself, they do not explicitly exclude me, either. We are a tribe waiting for an airplane: a modern technological miracle to lift us into the air (on eagle's wings?) to the promised land. We are one people. I repeatedly mistake strangers for faces I knew years ago: One woman shares a likeness to a girl I once knew in summer camp in Wisconsin, another man looks oddly like a guy I met at a Hillel conference in college.

In a crowd of Jews, I cannot help myself but think about the Holocaust. A man shares a package of pale circular shortbread cookies with the others in his row. That one is bald-headed: He wears a crocheted *kippa* and carries a small child in his arms. What would be his fate? His? How would she survive? Does this one *look* Jewish, or could she pass?

Before the formal announcement is made, they all, seemingly en masse, begin to herd toward the boarding area, pressing forward, into one another, begging for the gate bridge to open to accommodate them all at once. I imagine their bodies pressed one against the next: men, women, children, orthodox, secular, non-Jews. They are a sea, pushing, trying to split the narrow rope preventing them from boarding the airplane.

I reluctantly join the herd and carefully slink my way slowly toward the front of the "line." When I travel, I bring my walking cane, to support my steps and to lean against it, should I unexpectedly lose my balance. Behind me, a young yeshiva student rocks in place as though praying, even as he chats casually with his friends. Each time he rocks forward, he knocks into my backpack and I lose my footing for a moment. I try to move ahead, but each attempt only seems to encourage him to follow closely behind. I compare this noisy, haphazard bunch with the very quiet occupants on the more than 10-hour flight I'd just completed on Air New Zealand, traveling from the U.S. to London.

What made us like this? How did we become so hard, so loud, so insistent? I feel like a foreigner here, among my own people. The pain of this fact splices through me like a pointed punctuation mark at the end of a very long, complicated sentence.

The noisy bunch finally files one by one onto the plane and, after several attempts by the flight crew, quiets into individual seats for take-off. The flight is brief in comparison to its predecessor, which had carried me from Los Angeles to London. We arrive in Tel Aviv just over four hours later, and, upon landing in Israel, the plane erupts into applause. With slightly incorrect English pronunciation, the flight attendant announces, "This is the end of your fright."

This is the first time I've come to Israel in nearly 12 years, mostly staying away due to a paralyzing fear of terrorism, domestic and foreign. As a young adult, I had lamented that Israel was the one country in the world where I, as a liberal Jewish woman, was unable to practice my Judaism freely and openly. Once, a bucket of dirty sink water had been

dumped from an open window overhead onto me for using a public pay phone on Shabbat in Jerusalem. I did not feel safe wearing a *kippa* walking through the old city, and I did not dare wear a *tallit* to pray at the synagogues my friends attended (Orthodox, with a *mechitza* dividing men from women). The warm feelings of an intimate connection to a homeland had long faded over my 12 years of absence. But now, I look around the plane at the smiling, clapping people beside me and I feel strangely fond of them. I see us all as survivors.

As we exit the plane, a row of three photographs decorates the jet-bridge, each featuring the image of a woman meant to represent the “original” female icon from her country: “the original Russian lady” (a set of Russian dolls, nestled one inside the next), “the original American lady” (the Statue of Liberty), and “the original Israeli lady” (a cactus plant).

At home, I work as a rabbi in two overlapping fields: Health/Healing and Gender Studies. I teach “The Constructions of Gender” to undergraduates at the American Jewish University and I work as the Assistant Director of the Kalsman Institute on Judaism and Health. From my studies in each of these fields, I am familiar with theories related to and attempting to explain cycles of violence and abuse, both domestic and social. After sustaining abuse, I have learned that many victims presume that there are only two choices: to be the abused or to be the abuser. This is why so many acts of violence are committed by those who, themselves, have intimately known violence.

In the baggage claim area, people push to huddle closer and closer to the carousel circling our luggage around. I lean against my walking cane and try to peer inside the huddle to determine whether my bags have come out yet. The huddle presses me further back, where I have neither access to an acceptable field of vision nor the ability to physically retrieve my bags. I wince with the knowledge that in any other country or city in the world, people look at a person with disabilities with softer eyes, offering to help, making a space for one who cannot press in closer like the rest. Here, I feel that I am seen as a person who moves slowly, judged for my vulnerability as one who might not fight for her place around the baggage carousel. I stand alone, surrounded by the tall, pointed edges of the prickly cacti in my midst.

I know not to take my expulsion from the huddle personally. As I step away from the pressing crowd, I recognize in myself the feeling of a freedom I cannot explain, and sadness for those clamoring for the best spot beside the baggage claim. They (perhaps more than me) are victims, too. I feel this truth with every cell in my body.

Todah Rabah

Many thanks to the Gormans for hosting our April potluck.

— Carol Zar, coordinator

Erev Shavuot Study and Discussion with Rabbi Adler

On Shavuot night, it has become a tradition to study text as a way of honoring our spiritual (and literary) inheritances. This year, we will study a variety of midrashim on the Book of Ruth and discuss whether we (like our sages before us) see the Book of Ruth as a reflection of our spiritual and physical journeys.

We'll meet on Saturday, June 8, at 7:30 PM. A potluck dairy dessert will follow our learning.

Upcoming Services and Potlucks

Friday, May 10: Shabbat Service at 7:30 PM, followed by an oneg.

Friday, May 31: Shabbat potluck dinner at 6:30 PM. This is a dairy meal.

Friday, June 14: Shabbat Service at 7:30 PM, followed by an oneg.

Friday, June 28: Shabbat potluck dinner at 6:30 PM. This is a meat meal.

Congregational Second Seder

More than 50 congregants and community members attended Beth Shalom's second Seder on April 20. We read from the Haggadah, sang songs, and ate delicious food. Special thanks to Jeff Hecht, who once again planned and prepared a wonderful meal. Thanks also to Leslie Hecht and James, Lady, and Emma Cohen for helping out in the kitchen; to Harvey Blau, for leading the Seder; and to the many congregants who helped clean up afterward.

Next year in Jerusalem!

— Jason Hanna, Ritual Chair

Social Action Report

Thank you to Jackie Gorman and Jane Lux for providing and delivering dinner to Hope Haven in April and to Robin Schoenburg for providing and delivering dinner in May. The shelter is always very appreciative of our donation every month as it serves a growing and needy group in the community. If you have never done this mitzvah or have not done it lately, please get in touch with me and I will walk you through the steps. I have open dates.

Thank you as well at Liz Blau for working at the Salvation Army Food Pantry. They need volunteers to guide the shoppers through their sometimes full, sometimes empty, shelves. Donations of non-perishable food, cleaning supplies, and personal items can be dropped off at the synagogue, along with paper, cloth, or plastic bags. There is a basket in the hall.

— Karen Sinason, Social Action Chair

We Came, We Ate, We Schmoozed

Our annual Lox & Bagel Brunch, hosted by Carol and Jerry Zar, had another successful run. More than 25 people were in attendance. In addition to the lox and bagels, we enjoyed yummy dishes provided by some of our stellar cooks, including Elizabeth Bass, Liz Blau, Derryl Block, David Gorman, Barbara Kaufmann, Karen Sinason, Carol Zar, and fruit salad specialist extraordinaire Missy Garman. This annual event has been a congregational staple for more than 40 years!



Chatter

Congratulations to **Lisa Freeman**, who was officially invested as NIU's 13th president in April at a ceremony in Boutell Memorial Concert Hall. A 14-karat gold medallion and mahogany university mace were bestowed upon her as part of the ceremony, which was attended by hundreds of people.

Valerie Garver, a medievalist in the NIU Department of History, was interviewed by the Chicago media about the April fire at Notre-Dame Cathedral in Paris: **Univision**, **WBEZ**, and **Fox 32 Chicago**. Valerie has also been cited in the media (such as **Agence France-Presse**) about *Game of Thrones*. She previously **taught an Honors seminar** on the series, which was widely **covered in the press**.

James Cohen has a Fulbright in Uruguay coming up, so the Cohen family will be there for much of the summer. James will be leaving in mid-May, and Lady and Emma will be joining him at the end of the month. James will be working with the Ministry of Education's Director of Foreign Languages, doing two things: (1) conducting a study on teachers' perspectives on their teaching environments, which will be added to the data he collected in Tanzania a few summers ago and data he has been collecting the last few years here in the states, and (2) traveling with the director and working with teachers on infusing culturally sensitive teaching practices in their daily routines.

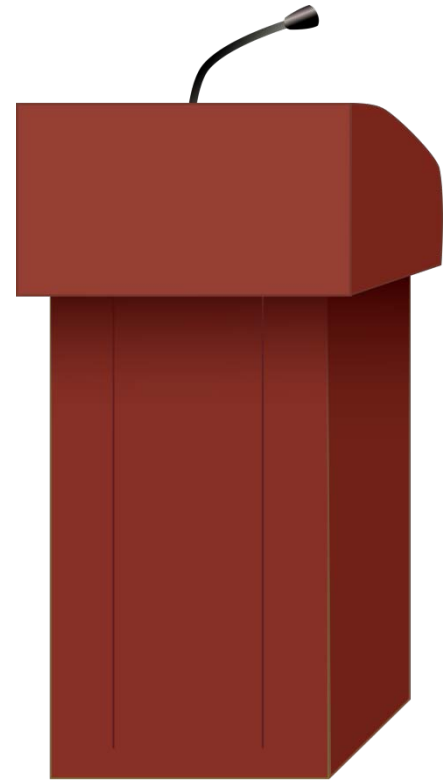
Meanwhile, **Emma** is graduating from Huntley Middle School and will be attending DeKalb High School in the fall, taking all honors classes.

March was a busy month for **Jeffrey and Leslie Hecht's** daughter, **Rachel**. On March 2, she presented her Junior Recital on bassoon. Rachel is studying bassoon performance at the University of Colorado at Boulder as a student of Yoshi Ishikawa. She is also majoring in Electrical Engineering and hopes to complete both degrees by Spring 2021. Later in March, Rachel also successfully tested for the rank of Nidan (second degree black belt) in the martial art of Aikido. She has been training in Aikido since she was very young, first at her parents' dojo in Sycamore and more recently with the University of Colorado at Boulder Aikido Club.

Jeff and Barb Parness's oldest grandson, **Keegan**, will be graduating in May from UNC-Wilmington. He plans to work for a while and take the CPA exam, and then go to grad school in a few years.

Irwin Dammers, who has attended a number of our events in the past year or so, is coming up on his one-year anniversary with Coldwell Banker Residential Brokerage in Naperville, servicing the Fox River Valley areas. If you'd like to contact him, he can be reached at 630-416-4314 and www.idammers.cbintouch.com.

Congregation Beth Shalom
Annual Membership Meeting
Monday, May 20
7:30 PM



All congregation members are invited to participate in our Annual Membership Meeting. The report of the Nominating Committee appears below. The proposed 2019-2020 budget, along with an explanatory narrative, appears on the next pages. Both will be voted on at the meeting.

Nominating Committee Report

The following are nominated, each for a two-year term:

Rob Feldacker, President
Elizabeth Bass, Adult Education
Karen Sinason, Social Action

Respectfully Submitted:

Nominating Committee:
James Cohen
Rob Feldacker
Melissa Garman
Barbara Kaufmann

Congregation Beth Shalom

Proposed Budget 2019-2020 Narrative

To all Members of Congregation Beth Shalom / NIJCC,

Here is the budget proposal for Congregation Beth Shalom for the fiscal year 2019-2020. This budget has a slightly different format from prior years, with the aim to show all income and expenses across all fund categories.

The first page of the proposal gives a breakdown by fund category, showing income and expenses from last year as well as projected figures for next year. The synagogue receives income from dues, donations, events (e.g., Community Second Seder, Lox & Bagel Brunch), gift shop sales, and miscellaneous. While most of this income goes into our General Fund (to help defray the day-to-day costs of running the synagogue), donors may indicate a specific purpose for their donation with that money going into one of the other funds. Operational expenses typically come from the General Fund; however, as the need arises, monies may be drawn from other funds to cover specific, typically one-time needs (e.g., roof repair from the Building Fund).

The second page of the proposal gives a breakdown for each fund showing its return from investments. Congregation monies have been held in either a checking account, a savings account, or an investment trust. This past year, the Board of Directors worked with our Investment Team at Resource Bank to better focus our investments for both security and short- and long-term needs. This resulted in our move from a single investment trust into two different investment trusts, one aimed at short-term needs (a three- to five-year time frame) and the other aimed at long-term needs (a ten-plus-year time frame). The Fund Summary Report shows how the synagogue's monies are divided by both fund and investment type, as well as the change this past year from a single investment trust to two investment trusts (Short-Term and Long-Term). Gains (or losses) from our investments are shown as well. Note that gains (or losses) from investments are not included as part of the annual operating budget for each year, although the returns we do get on our investments do add to the bottom line and provide additional resources for future years.

Respectfully submitted, after discussion and approval by the Board of Directors,

Jeff Hecht
Treasurer

Congregation Beth Shalom / NIJCC
Budget Proposal for FY 2019-2020

Congregation Beth Shalom Budget Proposal	Budget 2018-2019	Actual As of 3/31/19	Projected Year End 2019	Projected Difference	Proposed Budget 2019-2020
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Revenue

General Fund	\$ 51,700	\$ 48,267	\$ 49,085	\$ 2,615	\$ 49,650
Dues	\$ 39,000	\$ 38,942	\$ 39,092	\$ (92)	\$ 39,000
Donations	\$ 10,750	\$ 8,564	\$ 8,564	\$ 2,186	\$ 9,000
Events	\$ 1,200	\$ 579	\$ 1,179	\$ 21	\$ 1,200
Gift Shop	\$ -	\$ 182	\$ 182	\$ (182)	\$ 200
Miscellaneous	\$ 750	\$ -	\$ 68	\$ 682	\$ 250
All Other Funds	\$ 3,250	\$ 7,240	\$ 7,240	\$ (3,990)	\$ 6,800
Building Fund	\$ 400	\$ 400	\$ 400	\$ -	\$ 400
Cemetery Fund	\$ 250	\$ 400	\$ 400	\$ (150)	\$ 400
Community Fund	\$ 250	\$ 600	\$ 600	\$ (350)	\$ 400
Food Pantry Fund	\$ 1,000	\$ 5,240	\$ 5,240	\$ (4,240)	\$ 5,000
Fox-Mabel Fund	\$ 150	\$ 200	\$ 200	\$ (50)	\$ 200
Koleynu Fund	\$ -	\$ -	\$ -	\$ -	\$ -
Rabbi Fund	\$ 200	\$ 100	\$ 100	\$ 100	\$ 100
Rabbi Discretionary Fund	\$ 200	\$ 100	\$ 100	\$ 100	\$ 100
Rainy Day Fund	\$ -	\$ -	\$ -	\$ -	\$ -
Religious School Fund	\$ 800	\$ 200	\$ 200	\$ 600	\$ 200
Total Revenue	\$ 54,950	\$ 55,507	\$ 56,325	\$ (1,375)	\$ 56,450

Expenses

General Fund	\$ 51,750	\$ 32,012	\$ 49,981	\$ 1,769	\$ 71,850
Advertising	\$ -	\$ 899	\$ 899	\$ (899)	\$ -
Bank Charges	\$ -	\$ 87	\$ 87	\$ (87)	\$ 100
Building and Grounds	\$ 7,000	\$ 5,239	\$ 7,000	\$ -	\$ 7,000
Events	\$ 7,000	\$ 8,886	\$ 9,752	\$ (2,752)	\$ 4,900
Gift Shop	\$ -	\$ 178	\$ 178	\$ (178)	\$ 200
Government	\$ -	\$ 10	\$ 10	\$ (10)	\$ 10
Insurance	\$ 3,400	\$ 1,506	\$ 3,100	\$ 300	\$ 3,300
Lease	\$ -	\$ -	\$ -	\$ -	\$ -
Office	\$ 4,850	\$ 337	\$ 752	\$ 4,098	\$ 1,340
Personnel	\$ 25,000	\$ 10,333	\$ 22,833	\$ 2,167	\$ 50,000
Professional	\$ -	\$ -	\$ -	\$ -	\$ -
Religious School	\$ -	\$ 120	\$ 120	\$ (120)	\$ -
Travel	\$ -	\$ -	\$ -	\$ -	\$ -
Utilities	\$ 4,500	\$ 4,417	\$ 5,250	\$ (750)	\$ 5,000
All Other Funds	\$ -	\$ 21,777	\$ 21,777	\$ (21,777)	\$ 5,500
Building Fund	\$ -	\$ 16,750	\$ 16,750	\$ (16,750)	\$ -
Cemetery Fund	\$ -	\$ 500	\$ 500	\$ (500)	\$ 500
Community Fund	\$ -	\$ -	\$ -	\$ -	\$ -
Food Pantry Fund	\$ -	\$ 4,527	\$ 4,527	\$ (4,527)	\$ 5,000
Fox-Mabel Fund	\$ -	\$ -	\$ -	\$ -	\$ -
Koleynu Fund	\$ -	\$ -	\$ -	\$ -	\$ -
Rabbi Fund	\$ -	\$ -	\$ -	\$ -	\$ -
Rabbi Discretionary Fund	\$ -	\$ -	\$ -	\$ -	\$ -
Rainy Day Fund	\$ -	\$ -	\$ -	\$ -	\$ -
Religious School Fund	\$ -	\$ -	\$ -	\$ -	\$ -
Total Expenses	\$ 51,750	\$ 53,789	\$ 71,758	\$ (20,008)	\$ 77,350

Difference

General Fund	\$ (50)	\$ 16,255	\$ (896)	\$ 846	\$ (22,200)
All Other Funds	\$ 3,250	\$ (14,537)	\$ (14,537)	\$ 17,787	\$ 1,300

Congregation Beth Shalom / NIJCC
Fund Summary Report for FY 2018-2019

Fund	Beginning July 1, 2018	As Of March 31, 2019	Gain/Loss Year to Date
Building	\$ 39,194.54	\$ 36,116.13	\$ (3,078.41)
Checking	\$ 38.29	\$ 10,688.29	\$ 10,650.00
Savings	\$ 31,213.69	\$ 24,288.51	\$ (6,925.18)
Trust	\$ 7,942.56	\$ (0.00)	\$ (7,942.56)
Short-Term	\$ -	\$ 1,139.33	\$ 1,139.33
Cemetery	\$ 39,005.38	\$ 41,063.79	\$ 2,058.41
Checking	\$ (18.72)	\$ 381.28	\$ 400.00
Savings	\$ 2,205.91	\$ 2,212.55	\$ 6.64
Trust	\$ 36,818.19	\$ (0.00)	\$ (36,818.19)
Short-Term	\$ -	\$ 38,469.96	\$ 38,469.96
Community	\$ 927.70	\$ 1,527.70	\$ 600.00
Checking	\$ 927.70	\$ 1,527.70	\$ 600.00
Food-Pantry	\$ 3,480.25	\$ 4,197.50	\$ 717.25
Checking	\$ 2,131.67	\$ 2,844.86	\$ 713.19
Savings	\$ 1,348.58	\$ 1,352.64	\$ 4.06
Fox-Mabel	\$ 5,145.80	\$ 5,357.26	\$ 211.46
Checking	\$ 1,338.12	\$ 1,538.12	\$ 200.00
Savings	\$ 3,807.68	\$ 3,819.14	\$ 11.46
General	\$ 31,130.32	\$ 47,398.69	\$ 16,268.37
Checking	\$ 17,578.12	\$ 33,805.67	\$ 16,227.55
Savings	\$ 13,552.20	\$ 13,593.02	\$ 40.82
Koleynu	\$ 2,045.82	\$ 2,099.51	\$ 53.69
Checking	\$ 991.74	\$ 1,042.24	\$ 50.50
Savings	\$ 1,054.08	\$ 1,057.27	\$ 3.19
Rabbi	\$ 610,411.15	\$ 638,875.89	\$ 28,464.74
Checking	\$ 5,419.73	\$ 5,519.73	\$ 100.00
Trust	\$ 604,991.42	\$ (0.00)	\$ (604,991.42)
Short-Term	\$ -	\$ 123,427.47	\$ 123,427.47
Long-Term	\$ -	\$ 509,928.69	\$ 509,928.69
Rabbi-Disc	\$ 651.94	\$ 751.94	\$ 100.00
Checking	\$ 651.94	\$ 751.94	\$ 100.00
Rainy-Day	\$ 50,303.36	\$ 38,683.77	\$ (11,619.59)
Savings	\$ 13,859.83	\$ 13,901.59	\$ 41.76
Trust	\$ 36,443.53	\$ 0.00	\$ (36,443.53)
Short-Term	\$ -	\$ 24,782.18	\$ 24,782.18
Rel-School	\$ 12,412.94	\$ 12,612.94	\$ 200.00
Checking	\$ 12,412.94	\$ 12,612.94	\$ 200.00
TOTAL	\$ 794,709.20	\$ 828,685.12	\$ 33,975.92
Checking	\$ 41,471.53	\$ 70,712.77	\$ 29,241.24
Savings	\$ 67,041.97	\$ 60,224.72	\$ (6,817.25)
Trust	\$ 686,195.70	\$ (0.00)	\$ (686,195.70)
Short-Term	\$ -	\$ 187,818.94	\$ 187,818.94
Long-Term	\$ -	\$ 509,928.69	\$ 509,928.69

As of March 31, 2019