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THIS MONTH

- 2/2 – USY Shabbat Dinner & Service
- 2/2–2/3 – Tu B'Shevat
- 2/3– Kids Kehillah and Kol Yeladim
- 2/11 – Kadima Bagels & Board Games
- 2/16–2/17 – Alyson Palacci Bat Mitzvah
- 2/17 – Kids Kehillah
- 2/22 – Wayside Soup Kitchen
- 2/23 – Shalach Manot orders due



*To work out ends of righteousness
and love you are called;
not merely to enjoy
or suffer.*

—Rabbi Samson Raphael Hirsch
Letter #4 from *Nineteen Letters*
(1836)

shofar

T E M P L E B E T H E L
FEBRUARY 2007 SHEVAT/ADAR 5767

IT TAKES A MINYAN...

Over the last month, our congregation has experienced the passing of several of our Elders. These are people who have helped to form our synagogue community as well as the Portland Jewish Community; people who have served the community with their gifts of time, of wisdom and of financial support. Times like these remind us of the words of *Kohelet* (Ecclesiastes):

לכל זמן ועת לכל-חפץ חחת השמים:
עת ללדת ועת למות עת לטעת ועת
לעקור נשוע:

A season is set for everything, a time for every experience under heaven. A time for being born and a time for dying, a time to plant and a time for uprooting the planted.

Though *Kohelet* may have been referring to the 'preordination' of things, these words assure us that while we feel the pain of their loss, and while we may wonder how the sun rises each morning when our loved ones are not with us, our world truly stands firm. Again, the words of *Kohelet*:

דור הלך ודור בא והארץ לעולם עמדת
One generation goes, and another comes, but the earth stands forever.

For months, I have wanted to write an article on the significance of minyan, which, in the synagogue is necessary for the mitzvah, or sacred obligation, of Kaddish.

The word, "minyan" comes from the Hebrew word *moneh*, to count. As I'm sure you know, a minyan is a community of 10 people who are obligated to observe the mitzvot of our tradition. That is, all Jewish males and females

over the age of 13 (actually 12 ½ for girls). I always thought that the number 10 comes from Abraham and God's argument over the destruction of the cities of Sodom and Gomorrah. God was ready to destroy, and Abraham – exhibiting great chutzpah – convinced the Almighty to

R A B B I
CAROLYN BRAUN

save the cities if 10 righteous people could be found. Of course, sadly, they were not to be found and the cities were destroyed. But the number 10 stuck to my mind as a holy number – and considering the story a perfect way to define 'community' for the sake of certain central prayers. It turns out not to be the case. Rather, the number 10 comes from other places, all of which shed light on the significance of minyan.

The first line of Psalm 82 reads:

אלהים נצו בעדת-אל

God stands in the (edah) divine assembly

The Hebrew word for 'assembly' is edah. This is also the same word that the Torah uses when referring to the Israelites who, upon hearing the report of the 10 negative spies begin to complain bitterly against Moses and God.

ותשא כל-העדה ויתנו את-קולם
ויבכו העם בלילה ההוא

The whole community (edah) broke into loud cries and wept that night.

And so what influenced the entire people of Israel that night? 10 people. And from the Jerusalem Talmud we learn the significance of the number 10 from Joseph's 10 brothers who went down to Egypt to bring
see Minyan page 6

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Shofar

Joy E. Krinsky, Editor
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"Our vision is to be an embracing, supportive and vibrant community which observes Judaism in the Conservative tradition and which is devoted to the perpetuation of Jewish values and culture. Temple Beth El honors the diversity of its members and is committed to their spiritual growth."

SCHEDULE OF SERVICES

Congregants are encouraged to make regular attendance at Temple Beth El a part of their lives.

DAILY SERVICES

Monday through Friday 6:50 AM
Saturday and Jewish Holidays 9:30 AM
Sunday and Secular Holidays 8:30 AM

FRIDAY EVENING SERVICES

First Friday Evening, September–June 7:30 PM
Remaining Friday Evenings 5:30 PM

"Do not separate yourself from the congregation."

—Hillel, Pirkei Avot, 2:5

CLOSURES

Hebrew School will be closed on the following days: Sunday, February 18; Wednesday February 21; and Sunday February 25.

TIKKUN OLAM — HELP REPAIR THE WORLD!

WAYSIDE SOUP KITCHEN

Volunteer at the Wayside Soup Kitchen with Bet Ha'am & Holy Trinity Church, 252 Oxford St., Thursday, February 22 from 5:30 PM to 7:30 PM. If you are interested, please contact Harlan Baker at 772-9640 or hbaker@maine.edu.

FEBRUARY FOOD OF THE MONTH

The February food of the month is canned meats, fish and soup. We ask that each time you come into the building, you bring an item of this type of food for us to contribute to local food pantries.

SHALACH MANOT REMINDER

Shalach manot orders are due to Daniela Skalina or Olivia Solodar by Friday, February 23. Please fill out your order forms today that came in the mail and remember your TBE friends and family on Purim! Call us with questions or offers to help.



Temple Beth El is a member of the United Synagogue of Conservative Judaism.



Funding for Temple Beth El Religious School has been generously provided by the Jewish Community Alliance of Southern Maine, through its Annual Campaign.

A CALL FOR ACCEPTANCE

We all know that the Committee on Jewish Law and Standards has voted to permit the ordination and investiture of gay and lesbian Rabbis and to allow Conservative Rabbis to perform commitment ceremonies for gay and lesbian couples. They also voted to accept and reaffirm their prior position, which prohibits these actions. The third *tshuvah* (opinion) upheld traditional prohibitions but encouraged community programs to “achieve understanding, compassion, and dignity for gays and lesbians.” In my understanding, two of the three positions accepted by the CJLS still question the total equality of our gay and lesbian friends, family members, and fellow Jews! The term that is used for this multilayered decision is “pluralism!”

So where are we? Finally, closeted gay and lesbian Rabbis can safely reclaim their personal lifestyles. However, we still await the decisions by the faculty and Executive Committee of the Jewish Theological Seminary (JTS) regarding the admission, education, and ordination of openly gay and lesbian Jews. Only when those decisions have been implemented, will we be able to celebrate the opening of the Rabbinate to all who choose that path.

What took so long? How can a people, who have borne the brunt of prejudice and discrimination, perpetrate the same onto our own? I shudder to think that, for centuries, Jews have read the words of the Torah and interpreted the intention of God to deny equality, respect, and equal opportunity to other Jews. In my eyes, those who excuse their own prejudice and fears by quoting the Torah are demeaning the very words that they hold sacred. What is Jewish morality if it is not the acceptance of each of us as equal in the eyes of God? What is Jewish law if it does not demand kindness, respect, and love for one

another regardless of personal identity, decisions, and lifestyle choices?

Rabbi Braun talks about the need to affirm our acceptance of gay and lesbian members or potential members. I wish we didn't have to make those statements. Why can't we just assume that, as Jews, we have an obligation to accept and welcome anyone who wishes to pray, study, and have fun at Temple

.....
 PRESIDENT
JUDY WILSON

Beth El?

Has the Conservative Movement gone far enough? There are still “traditional” congregations that do not support equal opportunities for their women members when it comes to reciting the Torah blessings or reading. Because of the recent pluralistic decision of the Law Committee, there will still be congregations who will not hire a gay or lesbian Rabbi and will not be openly accepting of gay and lesbian Jews. How can a Jewish movement accept the variance that allows prejudice and alienation of any Jew?

I ask my Board and congregation to join me in expressing our urgent hope and expectation that the Jewish Theological Seminary begin and finalize the process that, at long last, will lead to the ordination of gay and lesbian Jewish Rabbis in the Conservative Movement.

Let all of us at Temple Beth El join those who know that a truly vibrant community accepts and celebrates its diversity. 

Alyson Palacci Bat Mitzvah



Please join Joyce and Joe Palacci as their daughter, Alyson, becomes a Bat Mitzvah on February 16–17, 2007.

Alyson lives in Portland with her mom, dad, and dog Champ. She attends Lincoln Middle School where she enjoys sports and is on the cheer-leading team. She is an avid music fanatic and has been playing piano for a year. She looks forward to sleepaway camp and is anxious to see her camp friends at her Bat Mitzvah. She wants to give special thanks and much love to all her family that has traveled far to be with her. She also wants to thank Rabbi Braun and Cantor Ross for all their help and guidance.

For her mitzvah project, Alyson is giving Tzedakah to charities.

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Moses in Midian — Parshat Shemot

by Avis Smith

I saw the bush before I saw the flame;
I turned and heard the angel call my name:
“Take off your sandals, hold them in your
hand,
This holy space, this ground on which you
stand
Is mine.”

I do not know this voice — I only know
The gods I learned to worship long ago,
In Egypt, as my princess-mother taught:
Hathor, Anubis, Isis, Bes and Thoth.

“I am what I will be” I hear it say,
This flame, this voice that holds me in its sway.
“Go now to Pharaoh, speak these words
for me:
Release my Hebrew children, set them free.”

The flame burns brighter, smoke and
ashes rise
And fill the space before my doubting
eyes.
I cannot speak — my heart will not be still,
I am no leader — I have not the will
To trust a god invisible, unknown
Who speaks to me on desert sands, alone.

He says that he will harden Pharaoh’s heart
Before he lets the Israelites depart.
What if he will not listen, will not hear?
“Your brother shall go with you, do not fear:
His lips will speak my truths in Pharaoh’s ear:

“Israel is my first-born; I say to thee
Let My son go, that he may worship Me!”

And so my task is set, my fate is sealed
By this strange god, this deity revealed
To me, this god of signs and wonders bold,
Of Abraham, my father from of old.

The flame still burns, but I am not the same
As when I heard the angel call my name;
I strain to see the flutter of his wings
While somewhere in my soul a small voice
sings

Ehyeh; Ehyeh asher ehyeh; Ehyeh

SERVING GOD IN JOY

I’ve had a song stuck in my head recently. You know how that goes: you’re walking along minding your own business and this song slips into your mind. It doesn’t matter how assiduously you attempt to rout it. I often find it’s a song that I don’t particularly like but it’s not leaving until it is good and ready. The song I’ve been unable to get rid of today goes: *Ivdu et Hashem b’simcha; bo’u l’fanav b’re-nana, Serve God in joy; come before God with rejoicing.* (Psalm 100) I would probably be a bit more joyous if I could stop humming the darn thing but it is an interesting concept, serving God in joy.

Notice that the psalmist does not command that we serve God with joy. Biblical texts rarely mandate emotions and anyway I think that a lot of the serving God we do is not exactly joyous in and of itself. Some of it is pleasant, some is less so. Sometimes serving God is meaningful and sometimes it seems like an exercise in obedience. I’m not sure that I succeed at being joyous every time I go to services, every time I make Shabbat dinner, eat a piece of Matzah or even shake a Grogger.

What the text does say is “Serve God in joy.”

I guess one way to look at it is that when times are good and we are in fact joyous, that is a good time to serve God. Many of us turn to God in times of distress and sorrow. We really need God then. But oddly enough when we are happy it is easy to forget about God. When we see something wondrous, a shockingly beautiful sunset, a harvest moon, the northern lights, a rainbow, don’t we call our friends and family, “Hey look outside. Isn’t that amazing?” I wonder if it isn’t a little lonely for God

to be left out of that conversation. Maybe at those times God needs us to call and say, “Wow, God. Just look at that sunset you made. Good going!”

Another way to think about serving God in joy is to take the things we enjoy and to wrap them around serving God.


RUTH L. ROSS
CANTOR

Wouldn’t it be interesting to end a day of skiing by lighting Chanukah candles with friends? What about putting up the hammock on a Friday in the spring so the first time you get to lie in it is on Shabbat? Buying a long anticipated item is fun, especially if you cap it by saying *Shehecheyanu* when you enter the house with it. When is the last time you made a big mess in the kitchen with dough and flour and experienced that unparalleled sense of comfort that the smell of baking brings? Make hamantashen this year and give some away; they don’t have to be perfect, they just have to taste

[W]hen times
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joyous, that is a
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serve God.

good.

Mostly, I think that serving God in joy has to do with paying attention to what is good. That is hard. The things in our lives that are irritants — car trouble, job trouble, people trouble — tend to eat up a lot of our attention; so much so that we often feel awash in a sea of petty frustrations. But our sages tell us that we are obligated to utter one hundred blessings each day. And we really do have a lot to bless God for: breathing, baby’s smiles, the smell of bread, libraries, apples, train whistles, laughing, warm sun, cool breezes, the ocean...

Ivdu et Hashem b’simcha is a pretty good song. Maybe I will hum it a little more. 

THE ESTHER ADDITIONS — A WHOLE NEW MEGILLAH

Scholars are not sure where or when the Book of Esther was written — or by whom. It purports to be set in 5th C. BCE Persia, but its Hebrew is closer to the later books of the Tanakh — Chronicles, Ecclesiastes and Daniel. It was most likely written between 400 and 200 BCE, perhaps but not necessarily in the exilic community. Our earliest

EDUCATION DIRECTOR
AVIS SMITH

extant version in Hebrew is very late — 11th C. CE — partly because it is the only biblical book not found among the Dead Sea Scrolls.

But several Greek versions have survived, translated for Greek-speaking Jews in the first and second centuries, including a Greek version which adds six extra chapters not found in the Hebrew Text. These additions include: an introductory dream of Mordechai; the text of Ahasuerus' edict; the prayer of Esther; a description of Esther's reception by the king; the new edict of Mordechai; and the final interpretation of Mordechai's dream. It is clear even from this brief summary of the contents that these additions were inserted to put God back into the narrative and to make obvious the role of the divinity, which is hidden and only implied in the classical text. While our megillah contains no mention of the divine, the 107-verse additions include more than 50 references to God.

The additions also serve to supply explanations for troubling omissions in the Hebrew text, such as the reason Mordechai refused to bow, and whether Esther violated kashrut while in the palace. Written for an audience schooled in apocalyptic thought, they place the story of Mordechai and Haman in the realm of the cosmic bat-

tle between good and evil.

Immediately after Mordechai is introduced, the first addition states that he dreamed of noise, thunder and earthquake, tumult on the earth. Two great roaring dragons came forth ready to fight, spurring on every nation to make war against "the righteous nation." But when the righteous cried out to God, a great river came forth

from a tiny spring, "light came, the sun rose, and the lowly were exalted and devoured those held in honor." While the final addition identifies Esther with the river and Haman and Mordechai as the two dragons, even the simplest reading calls to mind classic motifs from the Torah — Pharaoh has dreams, Joseph interprets them; rivers flow from the Garden of Eden,

Moses is saved from the river, Pharaoh's dreams concern the river as well; we read of thunder and earthquakes at the revelation at Sinai; in the creation story light appears before the creation of the sun; and the lowly devouring the exalted reminds us also of Pharaoh's dreams where the thin cows and sheaves devour their

more robust counterparts (not to mention the running theme of the younger supplanting the elder, found throughout the book of Genesis).

In the third addition, Esther's prayer, we hear an Esther who cries that she has hated every moment of her life in the palace, abhors her crown and her husband's bed, and has not eaten or drunk at Haman's table or the king's feasts. She implores God to put eloquent words in her mouth to influence the king, and to "save me from my fear." And that fear seems justified, since in the fourth addition, when Esther goes before the king unsummoned, Ahasuerus looks at her "in fierce anger," whereupon she faints into her maid's arms, and God "changed the spirit of the king to

gentleness," in order to save her and her people's lives. For the savvy reader, there is a distinct echo of the epic face-off between Moses and the ruler of Egypt when the people's lives are at stake, where God puts words into the mouth of Moses and where God hardens Pharaoh's heart — just the opposite of "gentling" the king.

Mordechai and Esther are portrayed in the additions as exemplars of Jewish piety. Mordechai prays for the people's deliverance and declares to God that "You know that it was not in insolence or pride or for any love of glory that I...refused to bow down to this proud Haman, for I would have been willing to kiss the soles of his feet to save Israel! But I did this so that I might not set human glory above the glory of God, and I will not bow down to any but you..." We know from the many references in Torah and Tanakh, that Jews are not forbidden to bow to other people, yet

see **Esther** page 7

The additions...
serve to supply
explanations
for troubling
omissions in the
Hebrew text...

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HOUSE COMMITTEE UPDATE

by Gil Dichter, chair

New Roof and A/C/heating units for the Social Hall and Sanctuary: By the time you read about this, the Social Hall and Sanctuary will have a new roof.

In my end of year report (June 2006), I reported that the roof over the Social Hall is over 25 years old and we have had serious leakage problems over the past several years, resulting in damage to the social hall ceiling. Additionally, the 4 AC units and ductwork on the roof for the Social Hall and the Sanctuary are old and in much corroded condition. It was strongly recommended that both be done at the same time to address the A/C-ductwork. If both are not done, we could still face a problem with leaks. Estimates were obtained and a presentation was made to the Board prior to the High Holidays. The Board approved replacing the roof and the 4 AC units with 2 efficient A/C-heating units that can be used for both cooling and heating for Phase 2.

A large crane was brought in to remove the 4 AC units from the roof after Thanksgiving and replacement of the roof was begun on January 2. Once this is completed the 2 new A/C-heating units will be installed on the roof in the early spring.

Besides the roof, there are many areas in dire need of repair or replace-

ment. Many of you may have noticed that two of the three doors in the lower lobby are out of service. Unfortunately, funds are not available to do what is required. The frame is sagging causing one door to not function at all. The middle door has another problem also relating to the frame (the House Committee [HC] will look into trying to repair that door once the weather improves). An estimate was obtained to repair the doors, but the negatives far outweigh the positives to do it. The cost will be approximately \$2000 and there is no guarantee that this situation will not recur soon after. One option may be to cut the doors to fit the sagging frame; however, then the doors will not be useable with a new frame if we go that route at a later time or use the doors for Phase 2 renovation.

Other areas of concern:

- This summer, I painted a number of outside doors around the building and found that all of them are rotting at the bottom and will need replacement sooner rather than later.
- The Sanctuary windows are leaking, causing decay along the plaster walls.
- The frame around the lower lobby windows is deteriorating resulting in

leaks inside the lobby.

I do not like to be the bearer of bad news, but the facts are that the building is showing its age and without proper preventative maintenance we are faced with this situation.


Some positive news:

- The leak over the ladies lounge roof appears to be resolved and the stained ceiling tiles were replaced by the HC.
- Storage shelves were installed by the HC in the lower storage closet for use by the Levey Day School to allow for proper storage of items.
- A commercial can opener was installed in the kitchen by the HC.
- Semi-annual audit of the kitchen equipment has begun.
- Monitoring and adjusting the heating and AC set points for temperature control has been instituted.

I want to thank the HC members for their continued support in a number of projects not listed.

Members of the Committee are:

Gil Dichter, Chair, Richard Abrahams, Tom Berman, Gregg Garson, Dan Gatchell, Shirley Rosen, Andrew Shur, Roger Smith, and Liz-Rose Cohen, *ex officio*.

If you are interested in joining this committee, please let Liz or the office know and I will contact you. 

Minyan *continued from page 1*


back food for their family during the famine. Finally, in the book of Ruth (4:2) we see that the ritual of redemption is done in the presence of 10 elders.

Taken all together, the minimum amount of people needed to make community (for the sake of several prayers including Kaddish) is 10. These are the 10 righteous people who might have saved the lives of several others, these are the 10 frightened people who changed the hearts of 600,000 others; these are the 10

brothers that changed (or fulfilled) the course of Jewish history; and most importantly, these are the people among whom God stands. For Jews, 10 is the beginning of community. In fact, Jesus opposed this number saying that only 3 or 4 were necessary. And so, I am adamant about the number 10 as the basis of minyan.

Mourner's Kaddish is one of those prayers that needs a minyan. Although the words say nothing about death, it has become almost a mantra of healing during a difficult time. Although I am sure that there are times when we say the Mourner's

Kaddish alone – those solitary moments at the grave or at some hour when we have a need to reach back to the ancient sounds of comfort – our sages understood the importance of community. After all, this is the community our loved ones founded and supported. What message are we promoting when we say Kaddish with fewer than 10? Surely we can find ways to support our community, to honor the deceased, and to insure the future of this gift that we have been given.

May the souls of all our departed be a blessing. 

KIDS KEHILLAH

Kids Kehillah will meet on February 3 at 9:30 AM in the school wing. Both the second and third grade children will be leading services and have been learning and practicing many prayers.

On January 6 our service leaders were the following 4th graders: Rebecca Goodman, Ben Garson, Greg Levinsky, Leo Hilton and Jack Schwartz.

We hope to see you on Shabbat morning – February 3.

- February 3 – 2nd and 3rd grades lead
- March 3 – 6th grade leads
- March 17 – K and 1 lead

February Kadima

Kadima will not be participating in snow tubing this year. However, we will be doing:

Board Games & Bagels at Temple Beth El on Sunday, February 11 immediately following Hebrew School. Bring your favorite board game (no video or electronic games please), kibbitz with your friends, and eat a bagel sandwich lunch provided by Kadima. Please call Natalie at 878-3477 to RSVP. All Jewish children of Kadima age are welcome to join in the fun.

Plans for Dinner & A Maine Jewish Film Festival Movie, and a Portland Pirates game are underway. Modified dates for these events will be announced as soon as possible.

KOL YELADIM

Kol Yeladim will meet on Shabbat, February 3, at 9:30 AM in the school wing. The Torah portion will be Isaac and Rebecca. We will also be celebrating Tu B'Shevat, the New Year of Trees.

Kol Yeladim is for children ages 0–5 and their parents. It is free and open to the community.

SHABBAT DINNER & USY SERVICE: FEB 2

On February 2, there will be a USY "Friend Raiser" at 5:30 P.M. We invite you to join us for Shabbat dinner, followed by a creative service at 7:30 P.M. The cost of the dinner is \$13 for adults and \$6.50 for children under 12 (paid members of the three USY chapters attend for free). If you are interested in helping with this event please feel free to contact Rebecca Canter (new Senior USY advisor) at rcanter@maine.rr.com or call 272-8680.

Torah Reading Corps begins February 4

The Cantor wants you! It's easy, it's fun! And it makes you feel really good! Learn more about reading the Torah. The program will be ongoing on Sundays from 11:15 A.M. to 12:00 NOON in the TBE Conference Room beginning February 4. For more information contact Cantor Ross at TBE.

Gift Shop News

Thanks to all of you, the Sisterhood Gift Shop had a very successful Chanukah season. We will be re-stocking our shelves soon in anticipation of your Purim and Passover needs. We also have a wide variety of ritual and holiday items, jewelry, mezuzot, candles, menorahs and gifts for all occasions. The shop is available to you any time the TBE office is open. For questions or suggestions, contact Debbie Barlock at cestme@aol.com or 774-1080.

Esther *continued from page 5*

Mordechai raises the bar by instituting his own interpretation of who is worthy of the act, excluding all but the divine.

In the final addition, Mordechai remembers his original dream, saying "These things have come from God; for I remember the dream I had concerning these matters, and none of them has failed to be fulfilled" – we are again reminded of the Joseph story, not just of the dreams but of Joseph's statement to his brothers at the end that they meant to do evil but God meant it for good. Moreover, by describing the dream as prophecy, the authors of the additions, through Mordechai, are casting the entire story as a divine set-up from the outset. There are no coincidences here – God foresaw it all from the beginning.

Whether the reader regards the additions as midrash, as apologetics, or as long-lost historical detail, his or her experience of the story of Esther is bound to be colored by reading what these early Greek-speaking authors had to say to their public. Give yourself a Purim treat this year and explore this ancient supplementary version. The full text can be found online (www.sacred-texts.com/bib/apo/aes.htm), or in the *New Oxford Annotated Bible with the Apocrypha*.

MICHAEL A. JACOBSON
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IN OUR TBE FAMILY

Mazel Tov

To Gail and Douglas Volk on the birth of their granddaughter, Ilana Charlotte Illfelder, on January 12. Parents are Danielle and Adam Illfelder of Brookline, Massachusetts.

We mourn the passing of:

Esta Astor, wife of David Astor, on January 2.

Jonas Klein, husband of Phyllis Klein and father of Jim Klein, on January 4.

Ed Sacknoff, past president and founder of Temple Beth El, on January 6 at the age of 97.

Yoland Potter, founding member of Temple Beth El, on January 6.

Gertrude Seavey Moscovitz, sister of Hazel Brenerman and Rebecca Rice, and aunt of Sandra Sternburg, Geoffrey Rice, David and Marty Brenerman, and Susan Korobkin, on January 10.

Carleton Smith, father of Roger Smith, on January 12, in Orlando, Florida.

Frances Gleckman, mother of Harris Gleckman, on January 16.

Ardyth Webb, mother of Dauna Binder, on January 16.

Welcome New Members

Joseph Herszkopf and Carmela Soto, of Portland.

DONATIONS TO TEMPLE FUNDS

We are grateful for the following gifts to our Temple Funds. Donations not designated for specific funds will be placed in the General Fund.

Donations to a Temple Fund provide a wonderful opportunity to remember loved ones, honor friends and family and continue to bring strength to our Temple Beth El community. We encourage your donations and welcome your thoughtfulness.

Annual Appeal

Jerry & Marilyn Sherry, In Memory of Marshall Morin

Jerry & Marilyn Sherry, In Memory of Shirley Morin

Sol & Florine Sulka, In Memory of Arthur J. Nelson

Pearl Levine, In Memory of Bertha Malkin

Bima Fund (Adult Education)

Nancy, David & Molly Brenerman, In Memory of Myron (Mike) Friedman

Brotherhood Fund

Cantor's Discretionary Fund

Cindy Gould

Eric Sacknoff and Families

Cemetery Fund

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Robert & Evelyn Litman, In Memory of Esther S. Green

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Pearl Levine, In Memory of Samuel Kaufman

David and Ethel Wilson Family Fund

Arthur & Frances Jacobson, In appreciation of assistance after Arthur's shoulder replacement

Edward L. Weisberg Fund

Joan & Arthur Cope, Speedy recovery to Bob Brenner

Rita Weisberg & children, Speedy recovery to Bob Brenner

Jack & Rose Novick, In Memory of Esta Astor

Rita Weisberg, In Memory of Esta Astor

Abe Benjamin, In Memory of my beloved wife, Judy Schwey Benjamin

Karen, Alan, Justin & Brandon Lerman, In Memory of our beloved Mother & Grandmother, Judy Schwey Benjamin

Helen & Susan Isenman, Speedy recovery to Jay Weisberg

Rita Weisberg & children, In Memory of Judith Schwey Benjamin

Joan & Arthur Cope, In Honor of Thelma & Mitchell Cope's 55th Wedding Anniversary

Endowment

Peter & Donna Rubin, In Memory of Morris Petlock

Charlie & Ellie Miller, In Memory of David Bartel

Charlie & Ellie Miller, In Memory of Florence Shanen

Eva Sacknoff Scholarship Fund

The Sacknoff & Gould Families, In Memory of Eva Mae Sacknoff, beloved mother, grandmother & great grandmother

General Fund

Peter & Nancy Kaye, In Memory of "Diddy" Sacknoff

Harold Millman, In Memory of Barbara Z. Millman, who died June 23, 2006, after a brief illness. A loving wife, partner, mother & grandmother. She is sorely missed by all.

Harold Millman, In Memory of Bernard Levine

Linda Abromson, In Memory of Ed Sacknoff

Oscar & Gussy Gottschalk, In Memory of Ed Sacknoff

Harriette Small & Avis Small, In Memory of Ed Sacknoff

Steve & Joani Willis, In Memory of Ed Sacknoff

Linda Abromson, In Memory of Esta Astor

Oscar & Gussy Gottschalk, In Memory of Esta Astor

Charlie & Ellie Miller, In Memory of Esta Astor

Robert & Nancy Willis, In Memory of Esta Astor

Steve & Joani Willis, In Memory of Esta Astor

James & Martha Burns, In Memory of Gail Burns Pelletier

Lillian Blotner, In Memory of Gertrude Sneider

James & Martha Burns, In Memory of Mitchell E. Burns

Douglas & Gail Volk, In Honor of Peter and Barbara Shaw's new grandson Duncan

Norm & Judy Wilson, In Honor of Rhoda and Joe Wildstein's new great grandson Caleb Harvey

Norm & Judy Wilson, In Memory of Richard Jaffe

Steve & Joani Willis, In Memory of Stanley Worth

Linda Abromson, In Memory of Yoland Potter

Oscar & Gussy Gottschalk, In Memory of Yoland Potter

Steve & Joani Willis, In Memory of Yoland Potter

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Debra Kanter, Speedy recovery to Marilyn Westerfield

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Harvey & Sara Berman, In Memory of Yona Meyer Kantor

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Alan & Geri Hirsch, In Memory of Jonas B. Klein

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Techang Leather: The Pai Family and Ralph Amabile Jr., In Memory of Jonas B. Klein

Norman & Barbara Berlant, In Memory of Jonas B. Klein

Rosalyne Bernstein, In Memory of Jonas B. Klein

Judy & Benjamin Bertram, In Memory of Jonas B. Klein

Gordon & Marjorie Bloom, In Memory of Jonas B. Klein

Peter Bramhall, In Memory of Jonas B. Klein

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Sotirios & Antonia Sotiropoulos, In Memory of Jonas B. Klein

Jack & Anne Spiegel, In Memory of Jonas B. Klein

see **Donations** page 10

ANNIVERSARIES

FEBRUARY 2007


- 11 Bruce and Ellen Ruben
- 12 Jerry and Mary Carp
- 14 Carol Aft and Robert Lowe
- 15 George and Bobbie Gordon
- 18 Laurence Gardner and Alison Noiles (20 years)
- 18 Naum and Zhenya Litvin (15 years)
- 19 Mihai and Nora Ciffer (35 years)
- 23 Richard and Frances Carvel (57 years)
- 25 Rena and Michael Becker
- 26 Larry Brown and Sandi Goodman-Brown
- 26 Josh and Anne Praver

NCJW Scholarships

The Southern Maine Section of the National Council of Jewish Women will again award scholarships to Jewish students from the Greater Portland area who plan to continue their education. Scholarships are awarded on the basis of financial need with consideration for academic achievement, Jewish commitment and general community involvement.

Applications must be received by March 31, 2007. For applications, please contact Gail Volk, Chairperson, Scholarship Committee, 62 Bartley Avenue, Portland, ME. 04103. Email: gjvolk@aol.com. Secondary contact: Jodi Freedman, jodi.freedman@verizon.net.

ANNUAL FUND CONTRIBUTORS

The Board of Directors would like to extend a heartfelt thanks to the many members of the Temple Beth El family who have generously contributed to the Annual Fund. (Funds received between November 3, 2006 and December 31, 2006) 

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Kol Yeladim	David & Elaine Lewis, In Memory of Esta Astor
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for sponsoring this Shofar



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tu B'SHEvat
february 2-3

Compliments of David and Elaine Lewis and Family

Shofar Deadlines – March issue is January 28; April issue is February 28.

Please submit material via e-mail as text included in the body of the message or as an attached Microsoft Word document to execdir@templebethel-maine.org. Submissions on paper will also be accepted.