



The March 2012 Shofar

Temple Beth El, 3 Marion Avenue, Glens Falls, New York 12801

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Affiliate member of the URJ since 1950

TEMPLE BETH EL PASSOVER SEDER

Saturday, April 7, 2012 at 6 p.m.

Service by Rabbi Matthew Durbin

Catering by Monahan Chase Caterers

\$30 for adult Temple or Synagogue members

\$40 for adult non-members

\$15 for children ages 6 to 12

Free for Children age 5 and under

Reservations must be received on or before Monday, March 26, 2012.

Please phone Katie in the Temple office (792-4364) to provide credit card and reservation information or send your check and reservation form to the Temple at 3 Marion Avenue, Glens Falls, NY 12801. Please note places will be reserved when reservation and payment are received before the deadline.

All are welcome to bring their family seder plates from home. There will be a seder station for you to fill your plates. For those who do not wish to bring their own, there will be plates filled with traditional foods on each table.

Volunteers are needed to help with:

Prep-work (Thursday, April 5 at 9 a.m.);

Set-up (Sunday, April 1 at Noon); and

Food donations (dessert and fruit).

After long discussion, the Ritual/Pulpit Committee decided that there will not be a Shabbat Service on the first night of Passover, Friday, April 6th. Keeping in mind that there may be individuals who wish to say Kaddish on this Shabbat, we ask that those who usually attend services on Friday night attend services on Saturday, April 7th so that anyone who might need to say Kaddish will be assured of a minyan.

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Ask the Rabbi

Instead of a Rabbi's message, Rabbi Durbin often will host an "Ask the Rabbi" column where he responds to questions from our readers. We look forward to receiving your questions sent to Katie in the Temple office. Or you might have questions for the Temple's historian or board members or various committees of the Temple. Send them in! If you wish to express an opinion or idea instead of a question, we welcome "guest editorials." Help us to make *The Shofar* more interesting.

Question: What is the Oral Law? What is the role of the Oral Law in Reform Judaism? Is it the same in other streams of Judaism?

Answer: The Oral Law, also known as *Torah she'b'al peh*, is a legal commentary on the Torah explaining how its commandments are to be carried out. The Oral Law includes all that Moses learned from God by heart which he did not write down, but transmitted orally to his successors. This tradition has been passed down from generation to generation. The Oral Law also includes edicts and ordinances enacted by the sages throughout the generations, and laws and teachings extrapolated from the Torah's verses -- employing methodology prescribed by Moses as he was instructed by God.

The Oral Law has been written down and understood as the *Mishnah*, meaning repetition. From Moses until Rabbi Judah the Prince (*Yehudah Ha'Nasi*), the traditional laws were thus learned by heart and handed down from generation to generation orally. In the 3rd century CE, *Yehudah Ha'Nasi* realized that because of growing hardships and persecutions, the Jews might not be able to retain by memory all these traditional laws, so he decided to record them. Being both a great scholar and a man of considerable means, he gathered around him the greatest scholars of his time and recorded all the traditional laws and interpretations of the Torah that they had learned from their teachers.

Rabbinic Judaism (which derives from the Pharisees) has always held that the books of the Torah (called the written law) are transmitted in parallel with an oral tradition. To justify this viewpoint, Jews point to the text of the Torah, where many words are left undefined, and many procedures mentioned without explanation or instructions; this, they argue, means that the reader is assumed to be familiar with the details from other, (i.e., oral) sources. This parallel set of material was originally transmitted orally and came to be known as "the oral law."

By the time of Rabbi *Judah Ha'Nasi* (200 CE), after the destruction of Jerusalem, much of this material was edited together into the *Mishnah*. Over the next four centuries, this law underwent discussion and debate in both of the world's major Jewish communities (in Israel and Babylonia), and the commentaries on the *Mishnah* from each of these communities eventually came to be edited together into compilations known as the two *Talmuds*. These have been expanded by commentaries of various Torah scholars during the ages.

Halakha, the rabbinic Jewish way of life, is based on a combined reading of the Torah, and the oral tradition - the *Mishnah*, the *halakhic Midrash*, the *Talmud* and its commentaries. The *Halakha* has developed slowly, through a precedent-based system. The literature of questions to rabbis, and their considered answers, is referred to as *responsa* (in Hebrew, *Sheelot U-Teshuvot*). Over time, as practices develop, codes of Jewish law are written that are based on the *responsa*; the most important code, the *Shulchan Aruch*, largely determines Orthodox religious practice today.

In the approximate century and a half of Reform Judaism's existence, the development of its attitude toward the Oral Law has undergone three fairly distinct phases. In the initial stage, in the early 19th century, most Reform rabbis invoked the Oral Law itself in calling for change in *halakhic* practice and usage. Thus, Aaron Chorin justified the changes in the liturgy of the Reform congregation of Hamburg (established 1818) by extensive citation of the *Talmud* and codes. Abraham Geiger expressed the spirit of the leaders of Reform Judaism of his time in the opening article of the first issue of his publication (*Wissenschaftliche Zeitschrift fuer juedische Theologie*, 1835) when he wrote: "Salvation lies not in the violent and reckless excision of everything which has descended to us from the past, but in the careful search into its deeper meaning, and in the aim to continue to develop historically from that which has

(Continued on page 3)



Ask the Rabbi (Cont.)

grown historically... much which is now believed and observed is not tradition... but is a product of a certain age, and therefore can be removed by time." Geiger frequently quoted rabbinic sources to justify the abolition of rituals which he deemed a hindrance to "true" religion. This qualified appeal to *Talmudic* tradition is reflected in Michael Creizenach's statement that the unanimous decisions of the *Talmud* are to be regarded as binding. In a case of divided opinion, "we follow the less strict version so long as it does not contradict our own conviction." The Breslau Synod of Reform Rabbis (1846) centered on the question of modifying Sabbath observance in the light of changed social and economic conditions. The participants supported their views by frequent citations from the *Talmud* and the standard rabbinic codes. The attitude finds expression in the declaration of David Einhorn, which reflected the position of the majority of Reform rabbis of his age (1839): "We address the *Talmud* in these words, 'Israel believes thee, but not in thee; thou art a medium through which the divine may be reached but thou art not the divine.'"

Orthodox Judaism holds that both the Written and Oral Torah were divinely revealed to Moses, and that the laws within it are binding and unchanging. Orthodox Jews generally consider commentaries on the *Shulchan Aruch* (a condensed codification of *halakha* that largely favored Sephardic traditions) to be the definitive codification of Jewish law. Orthodoxy places a high importance on Maimonides' 13 principles as a definition of Jewish faith.

Conservative Judaism, known as *Masorti* outside the United States and Canada, is characterized by a commitment to traditional Jewish laws and customs, including observance of Shabbat and *kashrut*, a deliberately non-fundamentalist teaching of Jewish principles of faith, a positive attitude toward modern culture, and an acceptance of both traditional rabbinic and modern scholarship when considering Jewish religious texts. Conservative Judaism teaches that Jewish law is not static, but has always developed in response to changing conditions. It holds that the Torah is a divine document written by prophets inspired by God and reflecting God's will, but rejects the Orthodox position that it was dictated by God to Moses. Conservative Judaism holds that the Oral Law is divine and normative, but holds that both the Written and Oral Law may be interpreted by the rabbis to reflect modern sensibilities and suit modern conditions.

Reform Judaism defines Judaism as a religion rather than as a race or culture, embraces many of the ritual and ceremonial laws of the Torah while observing moral laws, and emphasizes the ethical call of the Prophets. Reform Judaism has developed an egalitarian prayer service in the vernacular (along with Hebrew in many cases) and emphasizes personal connection to Jewish tradition.

Rabbi Matthew J. Durbin

The Joint Synagogue-Temple Committee, February 13, 2012

Here's what we accomplished:

First, we established a framework within which we will study consolidating our two congregations into a shared space. The members from the Temple are: Steve Adler, Barry Goldstein, Ellen Katz, Matt Levin, Barbara Rosoff and Scott Schwartz. Representing the Synagogue are: Mike Gersten, Sam Gottesman, Larry Greenberg, Syd Hochman, Dan Korot and Stacey Mandelbaum.

Five committees were created to research and address five major areas: building, finance, governance, personnel and ritual/pulpit. The committees, which are co-chaired by a member of each congregation serving on the core committee, will also include an "at large" representative from each congregation and others whom the committees will include for their interests, skills, talents, knowledge and experience.

Second, we established a time-frame within which these committees will report to the Joint committee and ultimately, both congregations.

The minutes of our meetings are available electronically and in hard copy. To obtain a copy, call or email me or Katie. I encourage you to offer your help. We all have unique abilities. Let's use them.

Barbara Rosoff



SHABBAT ON THE SLOPES

Have you ever wanted to combine the love and thrill of skiing with Judaism? Do you want to feel the excitement of rushing down the slopes with your community? Would you like a spiritual and meaningful Shabbat while being carefree and among nature? If so, then please join us on March 10 at 11 a.m. (and on March 31 for *Havdalah* and night skiing!) at West Mountain, where we will usher in Shabbat and pray together before dashing onto the slopes and spend the day skiing! Reservations with pre-payment are required. Please contact Temple before March 7 to secure your passes for a day at the mountain. This should prove to be a wonderful and exciting Shabbat with both song and prayer and the thrill of skiing! No experience required. (Please note that if we do not receive at least 10 pre-payments, this will be cancelled!)



Rabbi Durbin and Matt Levin

Rabbi Richard J. Sobel Scholar-in-Residence Lecture Series

"Footsteps in the Sands of Time: Why Jews and Christians Still Care about Ancient Judaism," with Dr. Peter Zaas

On Sundays, April 22 and 29 at 1 p.m., Temple Beth El will host the second Rabbi Richard J. Sobel Scholar-in-Residence Lecture Series, supported by a grant from the Jewish Federation of Northeastern New York.

Dr. Peter Zaas was educated at the Cleveland College of Jewish Studies, Oberlin College, and the University of Chicago, where he earned the PhD in the Department of New Testament and Early Christian Literature. His publications concern the letters of Paul, the birth story of Jesus in the Gospel of Matthew, and other aspects of the relationship between Christianity and Judaism in the first millennium CE. He is one of fifty Jewish New Testament scholars to have contributed to the recent Jewish Annotated New Testament, published by Oxford Press, writing the chapter on the Letter to the Colossians.

Dr. Zaas is the Chair of the Kieval Institute for Jewish-Christian Studies at Siena College, where he has taught since 1982.

Purim Service and Potluck Dinner

Wear your costumes! Bring your noise makers! Join the Temple family when we read the Magilla and noisily drown out the name of Haman on Friday night, March 9.

The service and Magilla reading start at 6pm and the celebration continues with a potluck supper at 7pm.

Call Katie to make your reservation and to let her know what you will bring for our potluck supper.

Those who prefer may make a cash donation to help offset the cost of items Temple would otherwise need to pay for.

Ages 21-40 Event *Havdalah* and Hockey!!

Please join us for our next Ages 21-40 Event at 6 p.m. on Saturday, March 10th at Rabbi Durbin's house, followed by a night at the Civic Center for the Adirondack Phantoms vs. Albany Devils. Bring your kids!! All who RSVP before March 1st get free tickets!!!

Rabbis Matt and Rose Durbin



HISTORY QUESTION

Does anyone know how and when Temple Beth El acquired a copy of the Arthur Szyk Jewish holiday prints? Our House chairman, Larry Silver, in one of his basement treasure hunts, discovered a set of six beautiful prints by Arthur Szyk, depicting the festivals and other Jewish holidays. Larry had them framed and matted, and by the time you read this, the prints may be on display in the Bubble Room. All we know about our prints is that the sets were mass-produced in 1948 by Arthur Rothmann Fine Art, Inc., an art publisher and dealer in New York City. Although not particularly valuable, the pictures are popular with collectors.

Arthur Szyk ("Shick") was an important artist, illustrator, and political cartoonist, whose Jewish values, love of American democracy, and hatred of totalitarianism permeated his work. Born in Poland in 1894, he fled to the United States in 1940, eventually settling in Connecticut, where he died in 1951. His illustrated works included Judaica such as the Books of Job and Ruth, and a magnificent Haggadah. Szyk's political cartoons and graphic books warned of the danger of dictators. In addition, he illustrated editions of the fairy tales of the brothers Grimm and Hans Christian Andersen, and the Rubaiyat of Omar Khayyam. If you look closely at the holiday prints, you will see Szyk's skill as an artist and the intelligence of his devastating caricatures.

I hope someone can tell us the origin of our set of the holiday prints. If you can, or if you would like to know more about the artist, would like to discuss his work, or are interested in seeing an exhibit of Szyk's art, please contact me.

Thank you.

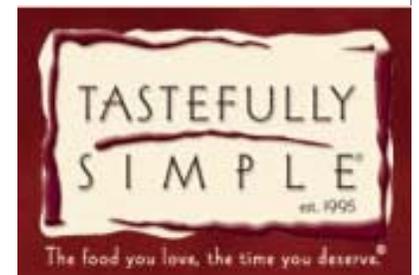
Judy Metzner Shepherd

Historian

Where can you go to shop at all these places and more?

Temple Beth El!

On Sunday, March 11th from 12 to 4 p.m., come look at all these booths have to offer.





Torah Portions

March 3

Tetzaveh

Pent. Ex. 27:20-30:10

Deut. 25:17-19

Pr. I Sam. 15:2-34

March 10

Ki Tissa

Pent. Ex. 30:11-34:35

Pr. I Kings 18:1-39

March 17

Vayakhel - Pekudei

Pent. Ex. 35:1-40:38

Num. 19:1-22

Pr. Ez. 36:16-38

March 24

Vayikra

Pent. Lev. 1:1-5:26

Num. 28:9-15

Ex. 12:1-20

Pr. Ez. 45:16-46:18

Is. 66:1, 23

March 31

Tzav

Pent. Lev. 6:1-8:36

Pr. Mal. 3:4-24

10 Minutes of Torah

Sign up to receive a one-page e-mail each day on a topic of Jewish interest. It only takes **10 minutes a day** to get started on a lifelong journey. Spend 10 minutes a day — and before you know it you'll have completed 100 hours of Torah study! All you need to do is find ten minutes a day to "do Torah." Reform Jews committed to having Judaism in their daily lives are encouraged to participate in 10 minutes a day of personal connection to a Jewish text, issue or topic. For example: Monday—Reform Voices of Torah; Tuesday—The Rhythm of Jewish Time; Wednesday—Israel Connection; Thursday—Delving into *Tfilah*; Friday—Reform Judaism Q&A. Select all five days or any combination. Each weekday morning, an e-mail will be delivered to your inbox for you to study at your convenience. Sign up for 10 Minutes of Torah by visiting: www.urj.org/learning/torah/ten. Take your study of 10 Minutes of Torah to the next level by signing up for *Eilu V'eilu*.

"Who among us is so busy that he cannot spend 10 minutes a day in the study of a Jewish text? Just 10 minutes? Such a commitment would enable us to meet our Jewish obligation to make Jewish study a fixed occurrence. If we make time to answer our cell phones a dozen times a day and to check our email five times an hour, surely we can find 10 minutes to contemplate sacred words that nourish the soul." -- Rabbi Eric Yoffie, November 8, 2003, 13 Cheshvan 5764

Appreciation

To the 8th and 9th grade TSRS students for conducting services and hosting an oneg in February.

To the Temple Board of Trustees for hosting an oneg in February in honor of *Tu B'Shevat*.

To the Levin Family for hosting an oneg in February in celebration of Jonah's birthday.

Book Club

Here is the list of books that we will be discussing in the upcoming months:

March 13, 2012: No Ordinary Time by Doris Kearns Goodwin

April 10, 2012: Unbroken: A WWII Story of Survival, Resilience and Redemption by Laura Hillenbrand

May 8, 2012: The 19th Wife-A Novel by David Ebershoff

June 12, 2012: The Arrogant Years: One Girl's Search for Her Lost Youth from Cairo to Brooklyn by Lucette Lagnado

Don't forget, we meet the second Tuesday of every month at 10 a.m. at the Temple. All are welcome and happy reading!

Karen Marks





MARCH 2012

SUN	MON	TUE	WED	THURS	FRI	SAT
				1	2 7 p.m. Shabbat Service / Oneg hosted by Lang Family ICO Mary's conversion to Judaism	3 10:30 a.m. Torah Service
4 9:30 a.m. TSRS at Temple	5	6	7 Deadline for Shabbat on the Slopes reservations	8	9 6 p.m. Purim Family Service followed by a potluck dinner	10 11 a.m. Shabbat on the Slopes (Pray for snow!)
11 9:30 a.m. Family Purim Carnival & Service (at synagogue) 12 p.m. Home Sales Event	12	13 10 a.m. Book Club (No Ordinary Time) 12 p.m. Ritual / Pulpit Committee Meeting	14 6 p.m. TSRS at Synagogue	15 Shofar Deadline	16 7 p.m. Shabbat Service	17 10:30 a.m. Torah Study <i>Rabbi Away at CCAR Conference</i>
18 9:30 a.m. TSRS at Temple	19	20	21 6 p.m. TSRS at Synagogue <i>Rabbi Returns</i>	22	23 7 p.m. Shabbat Service	24 10:30 a.m. Torah Study
25 9:30 a.m. TSRS at Temple	26	27 7 p.m. Temple Board Meeting	28 6 p.m. TSRS at Synagogue	29	30 7 p.m. Shabbat Service	31 6 p.m. Havdalah & night skiing



Contributions

GENERAL FUND

Sunny Buchman

In memory of Lydia Adler

Florence Handen

In honor of Helene Rudnick's rapid recovery

Sandy Terwilliger

In memory of Herman Silver

Sheldon & Louise Binns

In memory of Phyllis Feigenbaum

Sheldon & Louise Binns

In memory of Lydia Adler

Sheldon & Louise Binns

In honor of Barbara and Bob Rosoff on their 40th anniversary

Sheldon & Louise Binns

In honor of Gilda and Mike Siegel on their 60th anniversary

Sheldon & Louise Binns

In honor of Phyllis and Dan Brown on their 24th anniversary

Matt & Allison Levin

In honor of Molly Lieberman, Elena Silverberg, Kaili Jackson, Madison Jackson, Caila Eichin, and Avery Hill

Judith Metzner Shepherd

In celebration of Mary Lang's conversion

Judith Metzner Shepherd

In memory of Phyllis Feigenbaum

Judith Metzner Shepherd

In appreciation of Sara Rice's 8th and 9th grade class

Mia & Monica Corton

In memory of Phyllis Feigenbaum

RABBI'S DISCRETIONARY FUND

Blossom Bittman

In memory of Phyllis Feigenbaum

ENDOWMENT FUND

Norm & Sylvia Kudan

In memory of Phyllis Feigenbaum

Condolences

Phyllis Feigenbaum of Milton, Massachusetts passed away peacefully on Friday, February 3, 2012. Phyllis was a loving and devoted mother to Larry Feigenbaum and Terry Moore of Walnut Creek, CA; Sandra Cavanaugh and her late husband Thomas of Milton, MA; Michael Feigenbaum and his wife Lynn of Hoffman Estates, IL; and Kim Garnett and her husband Clifford of Medfield, MA. She also leaves her seven loving grandchildren, and several nieces and nephews. Phyllis was also sister to the late Rena Levine of Silver Springs, MD and the late Marcia Schmitt. She is also survived by her brother-in-law Bernard Schmitt of Huntingdon, PA.

Mazel Tov

Mazel Tov to Temple member Mary Lang on her recent conversion to Judaism! Congratulations, Mary!!

Mary will be celebrating her conversion with an Oneg on Friday, March 2nd at 7 p.m.

All are welcome!!

Get Well Soon

Dan Baker, Ronald Binns, Paul Cattabiani, John Dessingue, Elaine Faller, Victor Friedman, Alan Gartner, Dawn Gideon, Diann Gordon, Jacqueline Gordon, Mark Grunblatt, James Hipp, Mike Jucowics, Shirley Kanofsky, Paula Knight, Elizabeth Levy, Jeffrey Levy, Sandra Lewis, Harold Luria, Betty Maloney, Leonard Meyers, Richard Muller, Zafar Naqvi, Paul Offricht, Jessica Panebianco, Helen Rauch, Leo Ritter, Gerald Rothstein, Edie Rudnick, Helene Rudnick, Bob Savarin, Sonny Segan, David Setzer, Frank Sheridan, Crystal Stefanovick, Alfred Supe, Judy Supe, William Vogt, Carol Wells, Jared Winchell, Bertel Wolf



Helene Rudnick Kvells*

Helene Rudnick has good reason to "kvell" about her son Howard. In December, it was announced that Howard was selected one of three Grand Prize Winners (from a total of 580 stories submitted) of Shield HealthCare's 11th annual caregiver story contest. Howard received \$1000 and a commemorative plaque along with other gifts for his story entitled "What Makes Caregiving Rewarding." Howard knows the answer to this question from personal experience. He is a professional care provider for Edie, his 16-year old daughter with special needs. His story begins:

I'm thinking "OK, where are the Grape Nuts this week?" Just about everything is now checked off my Costco list. I'm moving at a quick pace. I have just enough time to race home to get Edie's breathing treatments and stretching exercises done before I administer her anti-seizure medicine. Wait, did I already do that before I left the house? The gears in my head are trying to engage when my personal space is shattered.

"You are so brave." I hear these words, but cannot process who has said them or where they are being directed. My mind returns to the wide aisle, where I am standing. There is a diminutive, grey-haired woman standing just a little too close to me. She acknowledges my blank look and says, "That takes so much courage". My first thought is, "Why is using a grocery list courageous?" Then I notice that this sweet intruder has my daughter's right arm cradled in her own, time-worn hands. Her eyes are locked, as well as they can be, with my daughter Edie's. She does not seem to notice Edie's oxygen, or feeding tube or sparkling blue wheelchair.

Several years ago when it became clear that there were insufficient numbers of professional caregivers to assist all the families requiring help with the care of their disabled children, Howard and his wife Jennifer agreed that Howard would change careers and pursue training to fulfill this role.

While Howard, Jennifer and Edie's brother Gabriel realize their life with Edie differs from most families, they also know that their life with Edie is "a gift." This may be hard for some people to understand, but anyone who encounters this beautiful family can see the truth in the expression. And this is Howard's explanation: "When I look at my daughter, I see her for who she is and nothing more. I don't see myself as anything more than a father." "Edie is such an integral part of our lives that we don't see her as different."

You can find Howard's entire story by clicking this link: www.shieldhealthcare.com/community/caregivers/2012/01/12/caregiver-dad-from-boulder-co-wins-story-contest-grand-prize.

Maybe then you will see why Howard's mother kvells the way she does.

Would you like to Kvell?

Please tell us about your children, grandchildren, nephews, nieces or even those of your friends. If they are alumni of our religious school we can share your pride. If not, we can share your happiness.

Among the things you might wish to tell us are - where they went to school and any degrees or accomplishments, military service, travels, current place of residence, names of spouses or partners and names and ages of their children. Tell us about their careers and their lives.

Just type them up and send them to Katie for inclusion in a future edition of the Shofar.

*kvell: to beam with intense pride and please, most commonly over the achievement of a child or grandchild.



Temple Beth El History

[Following is an excerpt from the early history of Temple Beth El, written by Ella Cline. "Count Your Blessings" is the chapter for 1932-1933.]

We felt the limitation of a rabbi coming every other week, giving us two days, and less. A resident rabbi was the only solution if we were to make any progress as a congregation. We could not possibly ask Rabbi Shulman, who had the responsibility of a wife and child, to come here unless we could afford a salary sufficient for a family. We could only wait and see what the summer might bring forth. There were many among us who were sincerely sorry because our farewell to Rabbi and Mrs. Shulman had to be, apparently, final.

Although, with one exception, the Temple was closed during the summer months, the activities of the Sisterhood, as well as the congregation, were far from dormant. Our new presiding officer, Mrs. Maslon, had suggested that there be started a chain of parties. Since money was scarce, a small amount should be aimed at, four dollars. Mrs. Max Weiner was appointed to take charge of this chain and gave the initial bridge party. About half of the members gave these parties this year; the coming summer will no doubt see the others do their share.

During the summer Max Cline, Mrs. Gelman, and Mrs. Metzner formed a Cemetery Committee. This committee had the land surveyed and marked into suitable plots. Walks were graded and the lots seeded. This was fenced and the sign Beth El Cemetery affixed. Our cemetery is prepared, in orderly dignity. May it remain empty and well cared for for many years to come.

As the summer advanced, hope for improved conditions seemed justified. The National Industrial Recovery Act gave impetus to business long inactive. With renewed hope, we began to plan for the coming year. Possibly a rabbi, a recent graduate, might be willing to come here for a year or two for the small salary we might manage, and by living here reawaken in us the spirit that had inspired 30 members to build this admirably planned and beautifully maintained Temple.

At the suggestion of Mr. William Helitzer, many Friday evenings during the summer, men of the congregation, accompanied by Mr. Helitzer, motored far into the Adirondack forests, where the government had established a Conservation Commission Corps camp, to hold services for the Jewish boys in the camp, or to be of service in any way.

That this kind act was gratefully appreciated by the Jewish boys of the C.C.C. was apparent when the pews were filled with tanned young men, dressed in government khaki, during memorial services on July 27.



We Remember

Mourners Kaddish for the following individuals will be recited in Temple on the noted dates:

March 2

Ida Frank Blecker, John Brunell, William Cohn, Dora Honigsbaum Elitzer, Anna Goldstein, Libbie Levin, *Moses Metzner, Blanche Salomon, Max Stichman, Charles Alfred Togut, Samuel Wolf, Marcy Young, Barnet Zackowitz

March 9

*Esther Adler, Evelyn Bennett, Albert Berkowitz, Harry Feldman, *Rose Fribush, Frances Gordon, Gussie Gordon, Yvette Lynn Hocutt, David Merkel, *Henry J. Metzner, *Harriet Patrick, *Dorothy Seidel, Saul Silverstein, *Florence Sobel, Bella Suckman, Marcia Siegel Tanzman, *Arnold Wurtenberg, Richard Yamin

March 16

Lester Binns, *Gloria Bittman, *Lazarus Bronne, *Tema Burick, Peggy Chanis, Rose Fine, Louis Freeman, David Gancher, *William Ginsburg, Sidi Koltai, Richard B. Levitz, Gerald Miller, Charles Poster, Abraham Rothblatt, Rose Seidman, *Abraham Sovetts, *Joseph Stabins, *Freda Tansey, *Mortimer Task, Ruth Sanden Upton

March 23

Seymour Brandt, Kathryn Burbank, Augusta Stichman Copelan, *Arthur Feldstein, Egon Heller, Rose Kushner, *Martin Segan, Benjamin Stillman, Edith Weiskopf, Joseph Yanklowitz

March 30

Goldie Brown, Carmela D'Amico, *Mary Friedman, Jack Ginsburg, *Erna Kolb Neuberger, *Julius Neuberger

*(*name appears on yearzeit plaque in the sanctuary)*

Happy Birthday!

Charles Gartner (3/2 – 9 years old), Jennifer Coleman (3/2), Mia Corton (3/2), Howard Silverberg (3/3), Jack Hellman (3/4), Amanda Nemer (3/4), Helen Kraus (3/6), Paul Gancher (3/7), Joel Solomon (3/14), Elissa Eichin (3/16), Benjamin Marks (3/17 – 7 years old), Alexander Marks (3/17 – 7 years old), Deborah Friedman (3/18), Philip Gordon (3/18), Dara Amengual (3/19), Nathaniel Hellman (3/19), Hilda Grunblatt (3/20), Benjamin Heyman (3/24 – 6 years old), Sam Friedman (3/26), Kibby French (3/27), Jeffrey Naftaly (3/29)

Officers & Board of Trustees

President: Barbara Rosoff

Vice President: Jack Hellman

Co-Treasurers: Karen Marks & Ami Goldstein

Recording Secretary: Kathy Naftaly

Immediate Past President: Stephen Adler

Trustees: Mark Fleischer, Larry Silver, Michael Seidel, Sanford Searleman, Judith Metzner Shepherd, Phyllis Brown, Jeffrey Hill, Jennifer Nadler, Scott Schwartz

Temple-Synagogue Religious School

President, Ellen Katz

Director, Adam Fine

Temple Board Members: Elissa Eichin, Ellen Katz, David Lieberman, Jennifer Nadler

Synagogue Board Members: Ben Cohen, Mitchell Cohen, Melissa Korot, Dolly Morrissey, Bonnie Yanklowitz

Committees

Ritual/Pulpit Chair, Jack Hellman
 Cemetery Chair, Michael Seidel
 Membership Chair, David Lieberman
 Personnel Chair, Kathy Naftaly
 Musical Director, Diane Martin
 History Chair, Judith Metzner Shepherd
 House Chair, Larry Silver

Rabbi Durbin and President Barbara Rosoff will be ex-officio members of all committees.



TSRS Update

The religious school's January 29th fundraiser was a highly successful event. Almost 60 people were in attendance for the performance of the musical cabaret, *Broadway Royalty*, at the Synagogue. Not only did we raise enough money to reach my goal of purchasing a computer for the school, we raised enough to purchase multiple computers for the school. My plans have shifted from having a computer on a cart that could be pushed between the rooms to actually supplying a computer for each room. I owe many thanks to The Chronicle, The Post Star, and The Jewish World for helping us advertise for the event. In addition, the day would not have been so successful without the help of Ellen & Bruce Katz and Bonnie Yanklowitz. My thanks to them and to all of the Temple and Synagogue congregants who helped to support the religious school by attending the fundraiser.

February brought the arrival of Tu BiSh'vat and our annual family seder. The parents and students in attendance participated in a seder, which focused on exploring the four seasons and how each one reflects upon our relationship with God and the world around us. Our hagaddah, which I compiled especially for the school, begins by asking four questions (just like Passover) about nature. Each answer is accompanied by a type of fruit and a glass of grape juice. Many thanks to Allison Levin and Avery Hill for setting up the seder.

We recently found a group photo of the religious school students from seven years ago. Unfortunately, I have been unable to find any other group photos. I would like to revive this tradition and begin taking pictures of the students each year. I already have a wall picked out for us to start hanging up a new picture every year. If anyone has any old group photos from the school, I would really appreciate a copy. You can reach me at: tsrsdirector@gmail.com.

Our annual bus trip is scheduled for May 20th. We will be visiting the Jewish Children's Museum in Brooklyn, New York. Any extra room on the bus will again be open to community members. More information about availability and cost will be forthcoming as we get closer to May. Our annual Purim Carnival will be held in the Synagogue on March 11th. Services will be at 9:30 followed by the carnival in the basement. Please feel free to join the religious school for what is always a very exciting event.

Sincerely,

Adam Fine

TSRS Director



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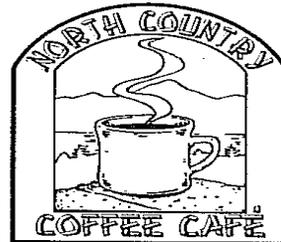
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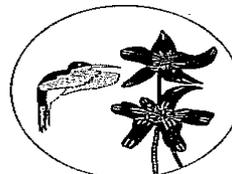
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The Shofar

Editor, Lois Hellman

Assistant Editor,
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Admin. Assistant / Editorial
Assistant, Katie Weaver

Writing for *The Shofar*? Think Ahead!

Writing something for *The Shofar*? REMEMBER YOUR DEADLINES. Articles and announcements for *The Shofar* should be sent to the Temple Administrative Assistant, Katie Weaver, well in advance of the desired publication date. The deadline for each issue (usually the 15th day of the preceding month) is shown on the Calendar page, but your article should arrive as early as possible. *The Shofar* is published before the first day of each month, and PUBLICATION WILL NOT BE DELAYED for late articles and announcements.

Remember: If your article will be timed to coincide with a holiday or event, you will want it to appear at least as early as the issue preceding the event. And if you are asking for volunteers, for reservations, or for advance ticket or merchandise purchases, your article or announcement may need to appear several months in advance. Even for something that is several months away, it is never too early to submit an announcement to get *The Shofar* readers to "save the date"!

The Editors welcome letters and other reader contributions. E-mail submission (tbegfny@gmail.com) is preferred. Submit your article as an e-mail message or as an attachment. If you lack internet access, you may deliver or mail your submission to the attention of Katie Weaver at Temple Beth El, 3 Marion Avenue, Glens Falls, NY 12801, to arrive prior to the deadline.

The deadline for getting articles to Katie for the April issue of *The Shofar* is Thursday, March 15!