



THE
STAR
NEWSLETTER

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TEMPLE BETH TORAH, 130 MAIN STREET
WETHERSFIELD, CONNECTICUT

Message from Rabbi Seth Riemer

As most or all of you know, the TBT board, with my full support, decided to adjust protocol for our Shabbat eve service; that decision came in response to a recent incident at the synagogue. The decision was to lock the side door at the start of our 7:00 p.m. service and do the same with the front door shortly after the service has started, that is, at the conclusion of *Leha Dodi*. This moment is right after we've opened that door to welcome the Shabbat Bride/Queen, who, in our religious imagination, should be the latecomer everyone else is already there to greet! The incident that prompted this adjustment is as follows...

A young man walked into the service as it was already underway. His behavior during and after the service struck some (or most?) of those present as puzzling, to say the least, and his uncommunicative, seemingly erratic manner made us anxious. Despite my efforts to draw him out, he remained withdrawn and taciturn. Nothing bad happened, thank God (the young man departed, abruptly and unceremoniously, without incident at the end of the service), but, especially in light of the events this past October in Pittsburgh, we had reason to be concerned and decided on a prudent course of action in the spirit of *Better Safe Than Sorry*.

We felt some regret in coming to that decision. One of our principal missions as a religious community is to fearlessly welcome the stranger. Indeed, Barbara had employed the symbolism of swinging TBT's front doors wide open for our November service in the aftermath of the Pittsburgh shootings. At the same time, we must protect our lives. How to reconcile openness with caution is a tricky but necessary needle to thread for TBT's social fabric, the spirit that clothes our interactions, to be in good repair and remain simultaneously warm and protective. I am urging that we continue with the revised door-locking protocol till the end of this yearly cycle (i.e., the start of our summer break) and revisit in a few months the issue of necessary security measures. At that point we can reevaluate our feelings in light of events in the larger world and our own experience in the interim.

Let's make a point of remembering the two things we're mainly here for: to support each other and to be an oasis of kindness—a place where people we don't know do have permission and our blessing to come and be recognized as fellow seekers after holiness. Be proactive: if you know someone who is looking for that oasis, tell him or her about TBT. Encourage potential newcomers to join us, tell them when our Shabbat service takes place, and remind them to please be prompt. That way, when we lock out any potential threat, they—the strangers, the God-seekers—are safely inside surrounded by our communal embrace and are strangers no more.

All of us who want to be there should be on time to greet the Shabbat Queen/Bride, who, like Jews down through the ages and, of course, like *Meleh haMashi'ah* (the Messiah) himself, is bound to be late and should be the last to arrive!

I take this opportunity also to wish you a joyful Purim and happy Pesah.

The small Kaddish prayer is an anomaly within the siddur. It is the Hebrew language that occupies the lofty position of the Holy Tongue of the Jewish faith, yet this most beloved prayer is written in Aramaic. And while it serves most often in the liturgy as a dividing point between sections of the service, what has maintained the Kaddish in the hearts of the people has been its function as the prayer of mourning. Yet the Mourner's Kaddish is hardly a typical prayer, in that it makes not even the smallest of requests, and instead of words of mourning, this poem is an unrestrained expression of praise to God.

The heart of the Kaddish is the benediction *Y'hei sh'mei raba m'varakh u-l'almei almaya* – “May His great Name be blessed forever and ever!” The rabbis ascribed tremendous power to these words, and thus the Kaddish came to be regarded as having the mystical ability to actually influence conditions in the afterlife. R. Joshua b. Levi said: “He who responds, ‘Amen, May His great Name be blessed,’ with all his might, his decreed sentence is torn up.” From this understanding evolved the tradition that a son was responsible for reciting Kaddish upon the death of his parents, to intervene on their behalf and ensure their place in the world to come.

R. Simhah ben Samuel of Vitry (11th century) provides an early record of the practice of reciting Kaddish for one's parents in a story entitled, “A tale of Rabbi Akiva.” Walking along Akiva comes upon a man, naked, black as coal, hurrying under the burden of wood which he has balanced on his head. Akiva stops him, wanting to know who he is, why he in such a terrible situation, and most of, what can he possibly do to help. The man does not want to answer, only begs not to be delayed out of fear that his superiors

will be angry and torment him further, but Akiva persists, and the man confesses that he is actually a dead man, a tax collector who favored the rich and killed the poor. There is only one thing that could release him from this terrible punishment, he explains, and that is if a son of his would stand before the congregation and recite, “Bless the Lord who is blessed!” Then the congregation would respond, “Amen,” and the son would say “May the Great name be Blessed!” The man, however, never had a son, although he did leave his wife pregnant. So Akiva finds the child, and undertakes the task of teaching him Torah so that he may lead the congregation in prayer and redeem his father. When all is finally accomplished, the boy recites the blessing, and the man is immediately released from his punishment.

But why has Akiva gone to so much trouble? His compassion, of course, but wouldn't it have been easier to find another family member, or hire someone to say Kaddish, or even just have recited it himself? R. Benjamin Zev ben Mattathias (1539) responds that from this example, we must conclude that such an arrangement would not have profited the man. What makes the father's redemption possible is the righteousness of the son. To think otherwise is to miss the whole point. To say Kaddish for a parent is to present oneself as evidence that your parent is deserving of mercy.

The Mourner's Kaddish challenges our determination for reason, and yet its power to comfort and sustain us is undeniable. There are certain prayers that can only be recited in a minyan, and it is appropriate that the Mourner's Kaddish be among these. As the child redeems the parent, the community redeems the individual. The past and the future, the generations, cannot be separated.

*Magnified and sanctified may
His great Name be.
In the world that He created,
as He wills, and may His
kingdom be established,
in your lives and in your days and in
the lives of all the House of Israel,
with swiftness and in a near time,
And all say Amen.*

*May His great Name be blessed
forever and ever!*

*Blessed and praised and glorified
and raised and exalted
and honored and uplifted
and lauded be the Name of the
Holy One, He is Blessed!*

*Above all the blessings and the
songs and the praises
and the consolations that are
spoken on earth,
And all say Amen.*

*May there be a great peace from
Heaven, and life upon us and
upon all of Israel,
And all say Amen.*

*He who makes peace in His heights,
may He make peace upon us
and upon all Israel,
And all say Amen.*

TBT Book Club will schedule Portman film of Oz memoir

From Bookmarks Magazine:

*An international novelist of stature, Oz makes an assured leap to autobiography and is greeted with reverence and awe. Aware of the universality of his story, he enlists excerpts from the diaries of friends and relatives to provide a broader context. He also forgoes tying his narrative to a strict timeline, opting instead for a circular approach. Settings and characters bear the vibrant imprint of his descriptive skills. For all the praise, a few devil's advocates lurk out there—David Cesarini of *The Independent* calls the prose “dense . . . almost liturgical”—but even he concedes that it's an impressive piece of work. It is rare for a fiction writer's life to be more dramatic than his novels, but such is the case with Oz.

Movie review....A Tale of Love and Darkness' Review: Natalie Portman Tackles Tough Bio

Actor's directorial debut turns Amos Oz's 2002 memoir about growing up in Israel into a personal passion project. This film is Natalie Portman's passion project, a kind of movie so rare in formula-obsessed Hollywood that at first you might not recognize the breadth of its feeling or the scope of its ambition. Portman enters the world of Amos Oz, Israel's leading author, through his acclaimed 2002 memoir *A Tale of Love and Darkness*, a book in which the writer tracked his own coming of age along with the state of Israel. Portman's film, told in subtitled Hebrew, is miles from a conventional biopic. As writer and director (this is her feature debut), she takes the point view of young Amos (Amir Tessler), a boy growing up in Jerusalem in the years before statehood. His Jewish parents had escaped the Holocaust by moving to then-British-ruled Palestine. His father, Arieh (Gilad Kahana), is an ineffectual academic and clearly not the man of his wife's fantasies. She is Fania (Portman) the mother of Amos, and the eyes through which the boy sees the conflicts in his family and the larger one outside. Fania plays a central role in this film, and for good reason: She taught Amos the power of words, telling him stories that spin his had around. His world revolves around this nurturing force. Until it doesn't.

It's important to note what Portman the filmmaker is doing here. She is most assuredly not providing Cliff Notes to Oz's book, letting us see what Amos sees and only partially understands. When Fania's dream of a new life fails to materialize, like her dream of Israel, she drifts into a clinical depression. The stories she now tells her son — two of which involve suicide — leave him confused and alarmed. He sees her violently slapping her own face, sending her husband into the arms of another woman, sinking into silence. Beyond his increasingly unhappy home, Amos is bullied at school and persuaded by Jewish insurgents to comb the streets for bottles that can be turned into Molotov cocktails against oppressors.

Amos can't fully comprehend the brutality of the world or the damage his beautiful, confounding, exasperating mother inflicts on herself. For a child, the effect is devastating, and Portman stages it like a gathering storm. A Jerusalem-born Harvard graduate with a degree in psychology, she is using this film to draw psychological profiles of a young child and a younger state. No sermons, no scholars to fill in the gaps, no balm to heal raw emotional wounds. We're on our own, just as Amos was. That's a big hill the new director is climbing, employing stark images of beauty and terror to craft a portrait of an artist in the agonizing act of becoming himself. But every frame of *A Tale of Love and Darkness* reflects Portman's passionate striving and her grieving heart.

BOOK REVIEW From Publishers Weekly

This memoir/family history brims over with riches: metaphors and poetry, drama and comedy, failure and success, unhappy marriages and a wealth of idiosyncratic characters. Some are lions of the Zionist movement—David Ben-Gurion (before whom a young Oz made a terrifying command appearance), novelist S.Y. Agnon, poet Saul Tchernikhovsky—others just neighbors and family friends, all painted lovingly and with humor. Though set mostly during the author's childhood in Jerusalem of the 1940s and '50s, the tale is epic in scope, following his ancestors back to Odessa and to Rovno in 19th-century Ukraine, and describing the anti-Semitism and Zionist passions that drove them with their families to Palestine in the early 1930s. In a rough, dusty, lower-middle-class suburb of Jerusalem, both of Oz's parents found mainly disappointment: his father, a scholar, failed to attain the academic distinction of his uncle, the noted historian Joseph Klausner. Oz's beautiful, tender mother, after a long depression, committed suicide when Oz (born in 1939) was 12. By the age of 14, Oz was ready to flee his book-crammed, dreary, claustrophobic flat for the freedom and outdoor life of Kibbutz Hulda. Oz's personal trajectory is set against the background of an embattled Palestine during WWII, the jubilation after the U.N. vote to partition Palestine and create a Jewish state, the violence and deprivations of Israel's war of independence and the months-long Arab siege of Jerusalem. This is a powerful, nimbly constructed saga of a man, a family and a nation forged in the crucible of a difficult, painful history.

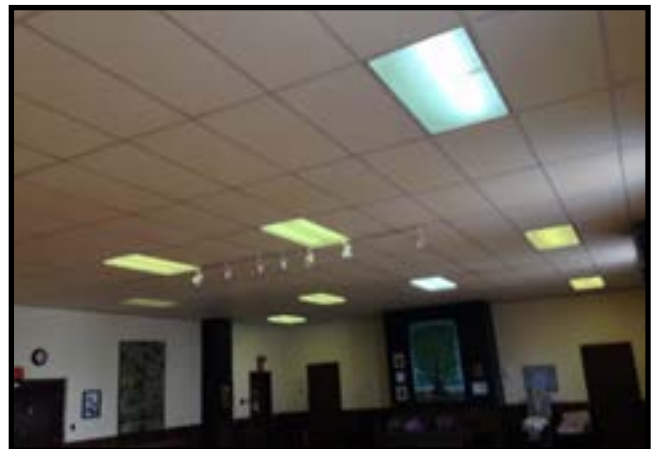
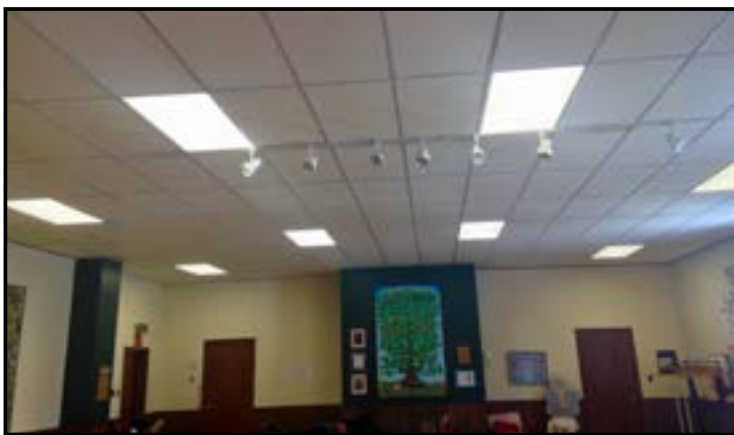
Ralph reports on ceiling fixture upgrades

I was asked by our Board to look into replacing the outdated lighting in TBT's social hall. In less than 2 weeks I grabbed the ball and ran with it. I lined up a trustworthy electrical contractor friend of mine, sent him pics and asked about the Ever-source Rebate Program and received a quote in 2 days showing a discount of \$30 each per fixture and then got approval to proceed. I scheduled the work and the installation was speed-

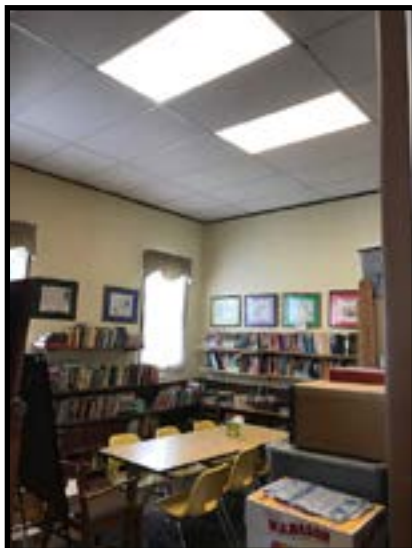
ily completed. The old heavy fluorescent fixtures were replaced with new lightweight flat panel LED fixtures. In all, 20 fixtures were replaced in the social hall, kitchen and sunday school rooms making for a enormous savings on our electric bill. LED's give a more bright daylight output rather than the old dull yellow fluorescents. Our next project will explore improvements in the Sanctuary canopy's old style lights.



The left photo compares the stacked old fixtures with the new slender flat panel LEDs. The right photo shows the undersides of the new LEDs with no ballast so they are much lighter.



The left photo here shows new LEDs, right photo, old yellow bulky fluorescents.



The kitchen and Sunday school rooms are also much brighter.



Memory Lane Connections

by Phil Lohman
pjlohman@att.net

Readers may recall that The Star reproduced this old photograph in its last edition asking if anyone remembered it.

Dave Carlin, who maintains contact with TBT, picked up on it and identified his father, Dr. Alvin Carlin (a founding member of TBT as second from the left in the photo) bringing the Torah to the newly dedicated TBT. He messaged his brother-in-law (and friend) Alan Kessler, who then contacted The Star to relate that his marriage to Judy Carlin, Dave's sister, was the very first wedding at TBT and would the Star be interested in his recollections. *Sure!*



Alan framed his response in the following letter to our present members and herewith is a package of recollections and photos.

Note: We don't get much feedback from readers of The Star so its kinda nice to find that our effort can travel and be read by others out there.

Anybody else out there?

The first wedding at Temple Beth Torah...August 28, 1960

Hello TBT – My name is Alan Kessler and I fell in love with and then married Judy Carlin in Temple Beth Torah. It was the first wedding to be held in TBT. August 28th, 1960. The whole congregation was involved, everyone participated and helped in one way or another to make it a grand day. Decorating, bringing flowers and of course baking and cooking and suppling all the food to feed everyone at the reception in the social hall. Judy was the daughter of Dr. Alvin and Jeanette Carlin, founding members of the temple. She also had an 11-year-old brother named David. When I visited Judy back then, I stayed in her brother David's room and slept on an old collapsible khaki Army cot. Interesting discussions at night.

Why was I sleeping over to visit Judy in Wethersfield? I really wasn't just visiting Judy there, because those occasions were actually holidays from UCONN and Judy and I were spending the holidays with her parents. More likely it was really a chance for her parents to check me out.

Judy and
her Dad



The Newlyweds



Happy Mom, Jeanette

Happy Judy

Alan's letter continued...

How did I meet Judy? Sometimes the strangest of things just happen - luck, serendipity, maybe fate, I don't know. It was the first week I was on campus. It was called orientation week, time to meet people before classes started. So, of course I decided to visit all the girl's dorms and sororities and get acquainted. It was the second day I was on campus and I was visiting Alpha Epsilon Phi. Speaking of fate, when I entered the sorority I was greeted by a girl named Diane Coulopoulos, whom I knew in the sixth grade and high school. I recall the 6th grade as a somewhat immature period in my early development - my teacher's definition of immature, however, was more like class clown. Going back in time, some of you might remember the old desks where the lid opened and you could keep your books inside. On the top of each desk to the right was an inkwell and in those ancient days they all had ink in them so you could practice your penmanship. Diane sat directly in front of me. One day, immature Alan succumbed to temptation and dipped one of Diane's pig-tails into the ink. So, you can imagine, seeing Diane there was quite a surprise. Should I turn around and just leave, or go in. - I went in - Diane was very polite. We talked about old times and she introduced me to her roommate. A cute girl by the name of Judy Carlin. I could see right away Judy was someone I would like to date. But I thought that's never going to happen after Diane tells her about the ink well incident.

Diane and I became very close friends in college and still are today, even though we live far apart, maybe it's because I did her chemistry homework for her. I ended up dating Judy for four years and never asked if Diane told her about the sixth grade.

After graduation, an opportunity arose to do graduate work in California, which meant packing everything I owned into my 1949 Ford and driving across the country in the following five to six weeks to be there for the starting quarter. With marriage on my mind, in the most suave and romantic manner that I could muster, I proposed to Judy by asking her - 'would you like to go to California with me?' Romantic, huh. Judy just sat there calmly looking at me for a moment and simply said - 'if that means you're asking me to marry you, then we probably should get engaged right away.' And she added, 'maybe tell my mother and father - so they could plan a wedding.' And that takes us back to the beginning - the first wedding at TBT. Aug. 28th, 1960.

Post Script. Judy passed away Dec. 2nd, 2005.



Alan and Judy then... and later...



Alan and Judy then...



Alan and Judy later...



Diane Coulopoulos and Dave Carlin

More photos from the Kessler/Carlin wedding



Harold Reflects *revisited*

In a past issue of *The Star*, Harold Nevins offered one of his reflections on TBT history. Harold reminisced that at times he has been seated in the sanctuary during services and reflected about times gone by, having that privilege because he was one of the “*last men standing*.” He was sure everyone attending services have noticed the carvings above the ark. They are real oak. They are two Lions of Judah positioned on either side of the Star of David. Common sense told him that they were there to protect the Star of David. What do you think? Could this be a topic of discussion at Torah Study? Well anyway, how did they get there?

Turns out that when the new ark was being built in the 1960’s, a wall was constructed to hold the Torahs. Members Dr. Alvin Carlin and his wife Jeanette spoke up and commissioned a local woodcarver to design and carve those golden oak lions and the Star of David as part of the redesign.

Harold shared that folks may have noticed during recent High Holy Days, a gentleman seated by himself on the left side facing the Bima. Harold urged readers to go and meet David Carlin, son of the Carlins, hoping he might reflect on Temple life in Old Wethersfield. With that cue, *The Star* emailed Dave, who replied with his recollections. Also Dave had previously contacted, his brother-in-law, Alan Kessler, about The Star’s interest in the first wedding at TBT which led to the story that is elsewhere in this *Star*.

Dave’s recollections about those Oak Lions above the Ark and more...

Dr. Alvin Carlin was a full time Dentist who in the early 50’s moved his family from the New York-New Jersey area to Wethersfield. His wife was Jeanette and his kids were Judy and David. David was Bar Mitzved at TBT and Judy’s wedding was the first at TBT.

Dr. Carlin developed his practice in Hartford and as it was going well he turned to his next love after his family and Dentistry, Judaism. He joined a bunch of Jewish pioneers to help found Temple Beth Torah in Wethersfield. Original services were at the Masonic Temple, until they were able to afford and procure the current building. Originally, they could not afford a Rabbi or a Cantor, only a student from a rabbinical school in New York City who only came for the holidays.

Dr. Carlin soon absorbed himself in Judaism traditions and served for a while on Fridays nights as Cantor and Rabbi. He amassed many books about Judaism and served to answer many questions from congregants on a constant basis about Judaism and what to do in general, as he continued his practice. He was deeply admired by all for his knowledge, kindness and honesty.

On his days off from his dentistry, he would go around and fix the teeth of older people in retirement homes for free. Giving back (Tzedakah) he called it. He served as one of the first president’s of the Temple from 1964-1965.

Meanwhile in the late 50’s, Jeanette Carlin started **The Star** Newsletter for all the congregants with help from her cousin Edna Dubrow and Gloria Levine to inform members of TBT what was going on with the Temple and its families. As time

went on many other members such as Rita Nevins and Helena Kavalier came onboard to contribute to the newsletter. They would get together and work on it in their homes, type it up themselves, approve it, make many copies and mail them out to members by hand every month. It was a intensive labor of love. It started out as a single page and worked its way, over the years, to 10 pages about the pride of a growing Jewish community in Wethersfield. Over 60 years later, it still provides the Jewish community of TBT with a glimpse of our past, present, and future. A true treasure.

The beautiful birch in front of TBT was dedicated by Helena in memory of her husband Maurice. We in Wethersfield never met him. He died at a young age and Helena spent most of her life alone.

Helena was from New York City. She was very involved in the Temple start up. She was an intellectual and often could be found at the Carlin home having a tremendous discussion on Judaism or the world. She was an advocate for woman and way ahead of her time in dedication to woman’s rights. She taught classes in TBT’s Sunday school. She was one of the first woman to pray and recite prayers at the Bima. She could be counted on for intellectual discussion groups at the temple. She devoted her single life to TBT as did many of the early members and set the groundwork for such people as Harold Nevins and others to carry on. To this day, the goal always remains from the early founders to keep the Temple alive and vibrant and Judaism alive. Helena was a pioneer woman.

The Carlins announced the wedding of Judith Rose Carlin to Alan Kessler of Norwich, Connecticut. The wedding was the first ever in the Temple and the first Jewish wedding in the town of Wethersfield. It was a community affair with members of the Temple chipping in. Don and Cy Levine helped design and build the Chupah. In fact, if you look up on the left side of the ceiling at the Temple you can see the eyehook from over 60 years ago. It was a crowded Temple with lots of flowers, family and friends. The vestibule had a great reception and everyone laughed. There were many flowers all over the place making the Temple look beautiful as always. It was a community affair and the Carlin family was forever grateful to all the Temple families that helped make it happen so many years ago. Again, emphasizing what a wonderful family TBT is, was and always will be.

In 1970 Dr. Carlin passed away at the age of 57 due to Cancer. His funeral was very large and very moving. Many people turned out. Rabbis, Cantors, Dentists, Government people, friends, family, all people whose lives he had touched. It was later that Jeanette Carlin sat and pondered how to honor him for all his devotion, as did the Temple. So, she interviewed many woodcarvers and finally selected one. After much deliberation, the Lions of Judah were picked and carved and coated and put up above the Ark. The saying in Hebrew above the Ark was a Carlin favorite. In English, it translates to “*Know before whom you Stand.*” Carlin says that to this day, every time he sees those oak lions, a tear comes to his eyes, remembering his family, and all the fine people, who helped build TBT and are now fighting to keep Judaism alive and well. The temple and its members are very special people.

Wethersfield Community Dedicates Torah



Gerald Berg carries new Torah into synagogue of Jewish Community Group of Wethersfield. Shown with him are Leslie Birnbaum (left), David Tavlin, and in background, Rabbi Louis Kaplan (left) and Dr. Edward Kreiger.



Shown at dedication service are (left to right) Ivan Finkle, president of Group; Gerald Berg, nephew of donor; Cy Levine, chairman of arrangements, and Miss Florence Finkelstein, donor.

(Special to the Ledger)

WETHERSFIELD — The Jewish Community Group of Wethersfield held the dedication of its second Torah Sunday afternoon in its synagogue at 130 Main Street. The Torah was donated by Miss Florence Finkelstein of Brooklyn, N. Y.

The beautifully embellished Torah was carried into the building in a procession led by Rabbi Louis Kaplan of Beth Hillel Synagogue, Bloomfield. Following Gerald Berg's introduction, Miss Finkelstein (who is the aunt of Mrs. Gerald Berg), presented the Torah to the JCGW with the following words:

"Dear friends, I give you God's greatest gift, this beautiful, holy, sacred Torah, with the Crown and Mantle that glorify it. It is in memory of my beloved parents, sister and brothers. And I hope and pray that you, your children, grandchildren and great-grandchildren will love and cherish and be loyal to the Torah, for the Torah is our spiritual inspiration, everlasting light and guidance for good deeds."

Ivan Finkle, president of the JCGW, in accepting the Scroll, stressed the fact that the gift fulfills two of the basics of Judaism - to enrich the mind by learning and to enrich the heart by giving. Mr. Berg, representing the donor, and Mr. Finkle then placed the Torah in the Ark for the dedication.

Rabbi Kaplan conducted the service of removing the Torah Scroll. This was followed by the Torah reading, and the lifting of the Torah and wrapping and covering it. The Scroll was then put away. Rabbi Kaplan remarked that the date of this presentation was the 27th of Nisan, a day which the Israeli Parliament would like to designate as a special "Jewish Memorial Day" in memory of the six million Jews who lost their lives in Nazi Europe.

He stated that the responsibility of carrying forward the torch of Jewish learning rests with Israel and the United States, and that this responsibility makes even more meaningful this dedication of a Sefer Torah by a young congregation. "We are a people by reason of our Torah," he declared.

Following the service, which was coordinated by Cy Levine, a reception was held in the auditorium. Mrs. Louis Sitcovsky was assisted by Mrs. Leslie Birnbaum, Mrs. Alvin Carlin, Mrs. Clara Jainchill, Mrs. Norman Katz, Mrs. Cy Levin, Mrs. Donald Levine and Mrs. Herman Myer.

Harold shared this clipping from the Connecticut Jewish Ledger... Don't have the date.

NEW OPTIONS

Thinking about trying a new Health and Wellness program?

There are many options with our renters right here at TBT!

Supporting our renters helps support the Temple.

- **Qigong** (pronounced chi-gong), a gentle movement practice including Mindfulness, Meditation and Acupressure, suitable for all levels, on Tuesdays at 11am, *new* session begins April 2
- All Levels Yoga Tune Up on Tuesdays at 9am and 7:15pm, Yoga Basics on Tuesdays at 6pm, *new* session for all three classes begins March 19
- Gentle Yoga on Wednesdays at 9am
- Zumba, high energy Latin dance-based exercise on Wednesdays at 6pm, on-going
- **NEW!** Zumba Tone on Mondays at 6pm, on-going
- Always on Sunday International Folk Dance on Sundays at 7pm, on-going

Check our TBT website calendar for all schedule details, full class descriptions and instructor contacts.

And, of course, don't forget about your *spiritual wellness*! We'd love to see you on Friday evenings for Shabbat services, discussion and community!!

Donations to TBT

In memory of Janet B. Moses

Ellen Sue Moses and Mark Gould

In memory of Allison C. Gould

Ellen Sue Moses and Mark Gould

In memory of Allan J. Moses

Ellen Sue Moses and Mark Gould

In memory of Barbara Zamaloff

Sallyanne and Barry Scott

Eliot and Kathi Mag

Celebrating the birth of grandson Gracen Vaughn Mag

Eliot and Kathi Mag

In honor of Seth Riemer's Ten Years at TBT

Eliot and Kathi Mag

Harriet Rosen

Temple Beth Torah Memorial Park

Marks Family Foundation, Sheila T. Marks

Us

Rabbi Seth Riemer

Executive Committee: Sallyanne Scott, Kathi Mag, Carol Gershenson

Treasurer and Memorial Park director: Barry Goldberg

Recording Secretary: Carol Gershenson

Corresponding Secretary: Kathi Mag

Financial Secretary: Sallyanne Scott

Membership and Publicity: Karen Klein, Carol Gershenson
and Helene Rosenblatt (FaceBook)

Friday Night Announcements: Deb Ehrlich

Conduct Board Meetings: Kathi Mag

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Religious Studies Instructor: Michele Cyr

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Building Committee: Dave Forrest and Kathi Mag

Gardening: Kathi Mag

The Star: Phil Lohman and Micki Bellamy

Torah Study, Building Rental, Webmaster: Deb Hammer:

Ways and Means Chair: Judy Gold

Ways and Means Committee: Rhoda London and Helene Rosenblatt

Receiving phone calls: Rhoda London

High Holiday Committee:

Rabbi Seth Riemer, Barbara Checknoff, Cecile Bronfin,

Carol Gershenson, Judy Gold, Kathi and Eliot Mag, Fred London,

Susan Reuben, Sallyanne and Barry Scott

Nominating Chair: Cecile Bronfin

Building Consultants and Miscellaneous:

Phil Lohman and Ralph Horowitz



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Can Spring be far behind?