



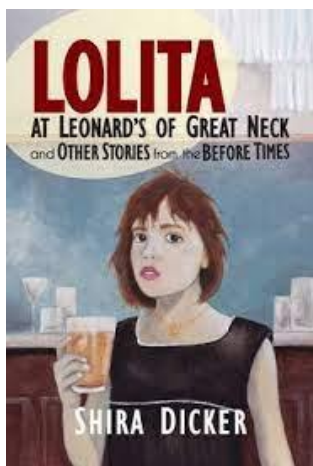
# MA CHADASHI!

# מה חדש!

What's New! The newsletter of Temple Shalom Synagogue Center, Auburn, Maine

ק"ק היכל שלום

July, 2024, Sivan/Tammuz 5784



## Tenth Annual MAINE-LY JEWISH STORYTELLING FESTIVAL

**Thursday, July 25th, 7:00 P.M.**

**Featuring:**

*Shira Dicker, Dr. Ellen Frankel, Dr. Herb Levine, and Lisa Mayer*

**Special performance by the Magical Rabbi**

**Temple Shalom Chapel**

**Homemade Treats**

**HOSTED BY REBBETZIN LISA**

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## Kiddush Levana

**Saturday, August 3rd, 7:00 P.M.,**

**at Temple Shalom**

**Sponsored by Bonnie and Larry Faiman**



## FROM THE RABBI



There is a lot of talk about unity lately. But not so much actual unity. Israeli Jews are deeply divided about the conduct of the war and the effectiveness of their government. American Jews are, well, deeply divided about more or less the same things.

But there is an additional divide that consumes Israeli Jews more than American Jews. It centers around the issue of ultra-Orthodox Jews (Haredim) refusing to serve in the Israel Defense Forces. This problem has grown particularly acute in recent months. First, the burden of army service is keenly felt both by the families of the young men and women risking their lives on a daily basis as well as the families of the older reservists who in

addition to risking their lives have also had to abandon their daily lives—too often wreaking havoc with their families’ finances. It has also become apparent that Israel will soon need to extend the length of service for both the standing army and the reservists. That some will need to serve longer while others don’t serve at all is hard for those who serve to accept. This has caused an unprecedented rift between the Religious Zionists (similar to American Modern Orthodox, who bear a disproportionate share of army service) and the Haredim—two groups that historically worked closely together.

From Rabbi Natan Slifkin (a former Haredi Rabbi who now is part of the Religious Zionist community):

*On Friday, everyone in Israel was talking about a cartoon that was published in Makor Rishon, a right-wing, national-religious newspaper. In case you haven’t seen it, here it is:*



*It depicts four soldiers carrying a wounded soldier on a stretcher. Atop him is sitting a Haredi yeshiva student, saying “Guys, don’t worry, my learning is dedicated to his healing and to your success.”*

The Haredim for their part responded to this scathing cartoon by accusing the Religious Zionist community of “*Sinat Chinam*” —baseless hatred (literally, hatred for no reason). *Sinat Chinam* is a powerful, stinging religious accusation, in response to which the Religious Zionist community noted that this hatred is far from baseless. In the words of Rabbi Slifkin:

*Some complain that the cartoon is nevertheless Sinat Chinam (baseless hatred), or in bad taste. But it’s not baseless - it’s based on factual reality. And it’s a reality that is immensely painful, harmful, and dangerous to us all, and which needs to be addressed. The reservists need to be able to be with their families and jobs (and unfortunately some have already lost their businesses due to the length of their service this year). The IDF needs more manpower. And there will be a massive drop in national morale, and it will become even harder to recruit soldiers from the rest of society, when there is a huge community of over a million people (and rapidly growing) which demands a blanket exemption - and payment for it!*

(continued next page)

## FROM THE RABBI (continued)

The Religious Zionist community apparently can easily justify the basis for their opposition to the Haredi refusal to serve. And it made me think: is there ever really such a thing as baseless hatred? Virtually everyone who harbors hate will happily describe the basis of their hate—often at great length. I don't think that I have ever met someone who couldn't articulate their reasons for hating something—or someone.

I would like to suggest that the emphasis for an accusation of *Sinat Chinam* should not be on “baseless” but on “hatred.” You can have good reasons to oppose something but it does not have to rise to the level of hate. When different sects or political or religious factions (who may have passionately held diametrically opposing views) regard each other with hatred, that hatred our tradition teaches is baseless. Not because each group is unable to articulate reasons why the other group is wrong, immoral, dangerous or sinful. Of course they can. And do. But the point is that while the disagreements are real—even important—the hatred is unnecessary, gratuitous, and inflicts tremendous damage upon our beloved Jewish nation.

We are Jews after all and fighting with each other is what we do. But may we all commit to arguing and fighting from a position of love—not hate.

Rabbi Sruli

Rabbi Sruli is always happy to speak with and meet with members or our Temple. Please call or text his cell phone at 914-980-9509 if you would like to speak with him or to arrange a time for a meeting. You can also call or leave a message at the Temple office and Rabbi Sruli will get back to you.

## FROM THE PRESIDENT



I'm writing this just before I go to the Maine Conference for Jewish Life in Waterville. This year we'll have 6 of our members there, communing with Jews from all over our widespread state. Yes I go every year to see old friends, make new ones, pray with many Jews, eat delicious food, and learn a thing or two! Try it. You'll like it!

I know I don't have to go to Waterville to be surrounded by others who share my faith. There's no place like home. Being a part of a like-minded community is important to finding one's place in the world, a feeling of belonging. Perhaps this is one of our challenges. We now come from so many different backgrounds, even different faiths, that we no longer click just because we're Jewish. What a better opportunity to learn from one another! Instead of preaching there's just one right way, I'm proud that our community questions tradition. Our process is to get educated first, discuss and weigh our options, and then decide on policy. Yes, Jewish law and tradition are taken into account. But so are the needs of our membership and the survival of our Synagogue.

Many, many people leave organized religion for many, many reasons. But I have a penchant for changing things for the better. And I've found it easiest done from within. I hope you do too.

Lesli Weiner  
President



Ma Chadash/What's New is published monthly by Temple Shalom, Synagogue-Center. Temple Shalom is an independent congregation and a member of the Lewiston-Auburn Jewish Federation.

The mission of Temple Shalom, Synagogue-Center is to foster a strong Jewish identity and an active Jewish Community.

Rabbi Sruli Dresdner

Office Manager Julie Waite

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**Contact Info:**

Physical Address: 74 Bradman Street  
Auburn, ME 04210

Mailing Address: P. O. Box 3315  
Auburn, Me 04212-3315

Telephone: 207-786-4201

[www.templeshalomauburn.org](http://www.templeshalomauburn.org)

E-mail address: [temple6359@aol.com](mailto:temple6359@aol.com)

Rabbi Sruli: [djsruli@gmail.com](mailto:djsruli@gmail.com)

Telephone: 914-980-9509

**TEMPLE SHALOM SAFETY AND SECURITY; IT'S EVERYONE'S RESPONSIBILITY**

For the benefit of all who were unable to attend the Temple Shalom Annual Meeting this past Sunday, we want to create a Temple Shalom Volunteer Security team, for which live, in-person training will be provided. To begin, this will require that we have at least 8 volunteers who commit to the training, and to serving. We are looking for commitment and participation from you, our members. It's one of the few times you're asked not simply to give money, but to give of your time. I'm asking everyone in the congregation to consider stepping up, to lend a helping hand, and to volunteer in whatever capacity you're able.

Some of the additional training and programming we'll be offering includes, "The Power of Hello" (training for greeters) "Stop the Bleed" (training to utilize life-saving tools that have already been purchased by the Temple), general First Aid, CPR and AED, emergency evacuation, and more. Many of these will be live and in-person, though some will be remote access.

You need not be in the best physical condition to be trained, for example, as a security greeter, which is often a key front line of defense. Let's face it – hired guards do not know our congregants and families – but you do. So please, reach out to Julie, to the Rabbi, to the Board, and let us know that we can count on your participation. If there's something specific that you're interested in, please let us know that, as well.

## HAPPY BIRTHDAY TO

Sharon Bodenheimer	July	2
Melissa Johnson		5
Olivia Casares		7
Jeffrey Brown		8
Bonnie Faiman		8
Jessica Isaacson		11
Paul Rausch		11
Marion Rausch		12
Phyllis Graber Jensen		14
Lisa Mayer		17
Asher Isaacson		18
Donald Isaacson		19
Sara Tedlow		20
Marianne Wise		22
Anita Miles		25
Richard Rau		27
Melissa Brown		28

## YAHREZEITEN

Alan Levenson	July	5
Brucha Fisher		8
Jeannette Kaye		16
Philip Isaacson		18
Jessie Pributsky		18
Pearl Maloff		23
Elaine Cohen		26
Goldie Goldberg		26
John Calloway		27
Howard Kates		29
Sarah Shapiro		29

## HAPPY ANNIVERSARY TO

Jeffrey & Susan Brow	July	1
Behzad & Harriet Fakhery		7
Joe & Chrissy Zidle		8



# CONTRIBUTIONS

## GENERAL FUND

Cathy & Stan Tetenman

In memory of Bob Allen

In memory of Philip Levinsky

Bertha Bodenheimer

In memory of Susan Goldseder

In memory of May Tetenman

In memory of Elaine Talis

In honor of Eliana Willis achieving  
her goal

In honor of Hank Meyer receiving  
the Person of the Year award

In memory of Philip Levinsky

Karen Calloway

In memory of Jack Kaduson

Steve Passerman

In memory of Eve Shapiro

Mitch Ross

In memory of Cecile Kates

Bonnie & Larry Faiman

In memory of Philip Levinsky

Phyllis Bell

In memory of Evelyn Levine

## ABROMSON FUND

Judy Abromson

Speedy recovery to Bonnie Faiman

## LIBRARY FUND

Karen Calloway

In memory of Lynne Kaduson

## RABBI'S DISCRETIONARY FUND

Sharon Day & Family

In memory of Aaron M. Krakower

Elisabeth Salberg

In memory of Joel Salberg

Susan & Larry Weiner

In memory of Lillian Rosen

Jenn & Jerry Cohen

In memory of Lillian Cohen

Steve Passerman

In memory of Miriam Passerman

Sandy Allen

In memory of Bob Allen

## RANDALL SILVER LIBRARY FUND

Malca Wilner

To Karen Smith in honor of a speedy  
recovery



# 17th of Tammuz

*A minor fast day with major history.*

BY MY JEWISH LEARNING



The 17th of the month of Tammuz, which falls this year on July 23<sup>rd</sup>, is observed as a minor fast day, with eating and drinking forbidden from dawn until sundown. Like Tisha B'Av, which comes just three weeks later, the 17th of Tammuz (often called by its Hebrew name, *Shiva Asar b'Tammuz*) is said to commemorate not just one calamitous event in Jewish history, but several tragedies of the Jewish people.

The Mishnah in Taanit 4:6 lists five events that occurred on the 17th of Tammuz: Moses broke the tablets of law he had been given on Mount Sinai, the priests in the First Temple stopped offering the Tamid (daily) sacrifice because Jerusalem was besieged and they ran out of sheep, the walls of Jerusalem were breached by the Romans in the Second Temple Period, a Roman general named Apostomos burned a Torah scroll, and an idol was erected in the Temple by the Romans.

The minor fast also begins a period of mourning that lasts through Tisha B'Av, the major fast day that commemorates, among other things, the destruction of both the First and the Second Temples. During this three-week period some people abstain from listening to music, getting married, and cutting their hair.

During the morning service on the 17th of Tammuz, a paragraph is added to the Amidah prayer, Avinu Malkeinu is recited, and there is a special Torah reading. During the afternoon service, all of the changes to the morning service are repeated, and Ashkenazim read a special Haftarah from the Book of Isaiah.



**Temple Shalom, Synagogue-Center**

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JULY, 2024

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