

THE ILLUMINATOR

Where is my light? My light is in me. Where is my hope? My hope is in me. Where is my strength? My strength is in me. And in you. - Rabbi Sherwin Wine

Chanukah 2006

[From the SHJ web site: Friday, December 15th is the first night of Chanukah, the eight-day Jewish winter celebration. For Humanistic Jews, Chanukah is a celebration of human courage. The flickering Chanukah lights are a reminder of the struggle, courage, and fragile triumphs of the Jewish people. The flames are a link to the past and a tribute to the dignity of Jews everywhere. Chanukah, a Hebrew word meaning "dedication" is said to refer to the rededication of the Temple of Jerusalem by Judah Maccabee and his followers in 161 B.C.E. The basis of Chanukah is the story of a Maccabean victory embellished by Talmudic legend.]

Chanukah Party!!!

December 15
6:45 pm.
Friends Meeting House
1725 Grand Ave. in St. Paul

The Maccabean revolt had profound consequences for the development of Judaism. The traditional view that the revolt originated in the oppressive and sacrilegious policies of the Hasmonean Dynasty is probably oversimplistic. It is likely that a main cause of the conflict was a cultural and religious split within the Jewish community itself. Jewish elites and the high priesthood divided among those who insisted on what ultimately became rabbinic purity – the Pharisees - and those who sought a reconstruction of Jewish belief and ritual through assimilation of Hellenistic (Greek) philosophy and culture. The Jewish Hellenists may have regarded the Jews' historical tendency toward cultural and religious isolation as a block to progress and development. "The wish to break out of this isolation and be accepted into the society of nations, that is, to distance themselves from a form of life which the Greeks would only regard as barbarous, was the ultimate impetus behind the efforts of the Jewish Hellenists." (Otzen, Benedikt. *Judaism in Antiquity* (1990).

The fundamental result of the Maccabean victory and ultimately of the rabbinic protectors of Jewish orthodoxy was a distancing of the Jews from a philosophical attitude that had as its root that ultimate truths, even religious ones, might be arrived at by application of rational investigation.

Judaism has always been culturally flexible. How much or less flexible is the product of constant tension between modernists and traditionalists. The Maccabees were only

Winter 2006

temporarily successful at braking the Hellenistic tendency within Judaism. By 200 A.D. - three hundred fifty years after the Maccabean revolt - the great majority of the Jewish community in the Near East spoke Greek and very little or no Hebrew, attended religious services conducted in Greek, circumcised their male children, went to synagogue only on Passover, Chanukah and the Day of Atonement, but thought of themselves as Jews. They acted as liberal Jews have acted since the Enlightenment. It was Christian-sponsored persecution of Jews and of Hellenist culture itself after the fourth century that sealed the fate of assimilative Judaism.

This is your last chance to provide your family information for inclusion in the new **Or Emet Directory!** John Share asks that you contact him immediately at thesharefamily@aol.com.

JCS Book Club

The children's cultural school will be holding their first book club meeting Sunday, December 10th. Their book selection, *The Devil's Arithmetic*, is the story of a 13 year-old girl who is tired of her grandfather's recollections of the Holocaust. After opening the door to the prophet Elijah during the Seder, she finds herself in 1940s Poland. The children will meet quarterly in one of their homes to discuss their books. For more information, contact Sara Langer at sll1111@comcast.net or 612-377-6203.

History of Or Emet, Part I by Harold Londer

I have been asked to write about the early history of *Or Emet*. I am currently reading a novel, "A Spot of Bother," by Mark Haddon. The protagonist's (George) wife (Jean) recalls the name of someone they had met at a party. The author continues: "George was repeatedly amazed by the ability of women to remember people. They walked into a crowded room and drank it down. Names. Faces. Children. Jobs . . . Perhaps it was the retrieval system men were missing." It may not be as clearly a male/female phenomenon as the author's somewhat sexist generalization, but I clearly identify myself as lacking that "retrieval system." I apologize for the lack of specifics, but will do my best to summarize my memories.

In the fall of 1984, as part of my personal religious "quest", my then future wife, Jan, had introduced me to the First Unitarian Society on Mount Curve Avenue, in the Kenwood neighborhood of Minneapolis. I had been raised in an orthodox synagogue, graduated at the highest level from the local Talmud Torah, and had belonged to a conservative synagogue, *Adath Jeshurun*, for years.

(cont. on p. 5)

The *Illuminator* welcomes:

Letters to the editor; essays; poems; humor; announcements of Bar/Bat Mitzvahs, weddings, graduations, and anniversaries; articles; photographs (black and white), if relevant to an article; and appropriate paid advertisements.

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www.oremnet.org

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Or Emet is affiliated with the Society for Humanistic Judaism (SHJ) and the International Federation of Secular Humanistic Jews .

Humanistic Judaism is a voice for Jews who value their identity and who seek an alternative to conventional Judaism.

Humanistic Judaism rejects supernatural authority and affirms the rights of individuals to control and be responsible for their own lives.

The Society for Humanistic Judaism mobilizes individuals to celebrate Jewish identity and culture in a manner consistent with humanistic philosophy.

President's Message

It Was Great to Represent You!

Did you know that In October you sent me to the Birmingham Temple in Michigan as your representative on the SHJ Board? I hesitated to go, but I am glad our Executive Committee convinced me.

The meeting was both interesting and inspiring. It was good to meet the SHJ staff and the board members from across the country; hear about other congregations' activities; and tell them how terrific *Or Emet* is. I sat in on several committee meetings; took part in nine hours of Board meetings and an SHJ fund raising phonathon; attended a fund raising workshop; and did not get very much sleep.

The highlight of the weekend for me was meeting and talking with SHJ's founder Rabbi Sherwin Wine who on Friday evening held a special *Shabbat* service for the Board. Rabbi Wine is very impressive (and warm and charming, too). He spoke to us about his own family history (his father arrived at Ellis Island from Russia in 1906, 100 years ago) and then he shared ideas and insights for the future of Humanistic Judaism. Something I found particularly interesting was that Rabbi Wine is helping to spearhead a group in Michigan called "Citizens & Scientists United." Its goal is to bring together people across the political spectrum who can relate and coalesce around issues like evolution, stem cell research, and the Religious Right. ***(Do you think we should consider forming such a group in Minnesota soon - before the next election?)*** In Michigan, the group is busy organizing a speaker's bureau. I think the potential for such an effort is exciting. Do you agree? Would you be interested in taking part?

You may already know that an historic event is taking place in Jerusalem at the end of December. Rabbi Wine and SHJ members will be there for the ordination of the first nine Israeli Secular Humanistic rabbis. They are pioneers and already beginning to change the religious and cultural landscape of the Jewish State.

I have been exchanging emails with soon-to-be Rabbi Reut Hamer from Nahalal, and am happy to report that she may be coming to Minnesota for a visit in March. Here is a segment from her last email: "thinking about an opportunity to do something together if I could come to your synagogue and guide some workshops about Hebrew songs that Humanistic Jews can use to pray and also to sing and dance. I'll be happy to hear from you and to have your advice how I can contribute to your community." It would be special to have her with us.

Or Emet's year is off to a wonderful start. Thanks to everyone who has contributed to and taken part in our committees, holiday celebrations, Shabbat services, adult programs, and our children's Jewish Cultural School. We've been happy to welcome many visitors and have some wonderful new members.

Now that winter is nearly here, remember that you can always find warmth at *Or Emet*. - - Margo Fox, President

Or Emet Winter 2006-7 Schedule

	Time	Location	Event
December			
Sunday 3	10 am.	Friends School	Cultural School and Adult Program: "My Journey to Humanistic Judaism." Harold Londer, <i>Or Emet</i> Co-Founder
Friday 15	6:45 pm.	Friends Meeting House	Shabbat Service and Chanukah Party!!!
January			
Sunday 7	10 am.	Friends School	Cultural School and Adult Program: "Confronting Prejudice, Respecting Diversity." Lisa Lane, Director of Tolerance Minnesota
Friday 19	7:30 pm.	Sabes Mpls. JCC	Shabbat Service and Program: "A Bible Story Without God." David Fox
February			
Sunday 4	10 am.	Friends School	Cultural School and Adult Program: "Mercury and Fish: A Toxic Combination." Bruce Munson <i>Tu B'Shevat</i> Celebration: Service/Seder. Faith Oremland
Friday 16	7:30 pm.	Sabes Mpls. JCC	Shabbat Service and Program: "Arguing the World, the NYC Jewish Intellectuals in Their Own Words." Video and Discussion.
March			
Sunday 4	10 am.	Friends School	Purim Party!!!
Friday 16	7:30 pm.	Sabes Mpls. JCC	Shabbat Service and Program: "Jewish Music." Lionel Davis and others
Saturday 24		Home of Janet Mayer	Havdalah Service and Potluck
April			
Friday 6	6 pm.	Dept. of Indian Works	Congregation Passover Seder
Sunday 15	10 am.	Friends School	Cultural School and Adult Program: "Marc Chagall: From the <i>Shtetl</i> to Eternity." Jane Katz and Liz Greenbaum, Director of Articulture
Fri.-Sun. 27-29	tba	tba	20 th Anniversary Celebration, Rabbi Tom Heyn Visit
May			
Friday 11	7:30 pm.	Sabes Mpls. JCC	Shabbat Service and Program: "Gypsies and Jews: Shared Fate But Separate Realities." Bill Duna, Historian of Roma People and Their Music
Sunday 20	10 am.	Friends School	Cultural School and Adult Program: "The Holocaust in Wachock and the Kielce Pogrom." Mike Persellin
June			
Sunday 3		Friends School	Annual Meeting
Friday 8			<i>Or Emet</i> Picnic

Minneapolis Sabes JCC is located at 4330 Cedar Lake Rd. in St. Louis Park.
 Minnesota Friends School is located at 1365 Englewood Ave. in St. Paul.
 Minnesota Friends Meeting House is located at 1762 Grand Ave. in St. Paul.
 Department of Indian Works is located at 1671 Summit Ave. in St. Paul.

Congregation News

If you do not know where you are going, any road will get you there.
- - Thomas Carlyle

Executive Committee

In order to provide opportunities for children who have had a *bar/bat mitzvah*, resolved:

- The Education Committee may grant payments to those providing assistance in school programs, provided such assistance was at the request of a teacher.
- The Education Committee pursue a leader to provide no less than quarterly activities for 13 to 18 year olds.

Member Services

In reaching out to Or Emet members during trying times, the **Caring Circle** responds with support to help people in meaningful ways. Our **Caring Circle** is organized to supplement assistance Or Emet members have already been providing each other as expressions of concern. When member happenings are identified, we make contact with the person and offer help such as food/meals, transportation, visiting/companionship, respite, errands, chores, and accessing community resources. After establishing individual wishes, we will organize people to provide assistance. This circle of caring is a natural reciprocal extension of our congregation since the flow of life circumstances places us in ever-changing roles of helper as well as recipient. Please keep us informed about both member's *tsuris* as events occur and also your interest in serving in responder roles.

About Our People

- Phil Griffin's granddaughter, Mandy Kintner, sustained serious injuries in a bicycle accident on October 13. Mandy is recovering at home in the Madison, WI area. She will return to her freshman year in college when able.
- Zev Aelony recently experienced misery related to a chemotherapy reaction. Zev is now feeling better after successfully devoting his energies to the recent political campaigns. Additionally, Zev is particularly enjoying his granddaughter Linnea Rose (born July 20).
- Faith Oremland's cousin, Roberta Rettner, died in Brooklyn, NY on October 12. Roberta's death occurred most unexpectedly while she was playing tennis.

- Alan Miller's mother, Sylvia, died October 19 after a long, productive life.
- Richard Logan is coping well with the effects of extensive medical issues requiring multiple hospitalizations following cardiac surgery. Richard indicates he is finally on a healing path and looking forward to a full recovery.

Send notices to Joan Barnett or Joyce Abel.
dandjbarnett@comcast.net 763/525-1058
abel9342@earthlink.net 952/932-0832

Sylvia Miller

Sylvia Miller, mother of *Or Emet* member Alan and mother-in-law of Sharon, passed away on October 18th, 12 days short of her 99th birthday. She was a strong and independent woman, who lived alone in her own apartment in Burnsville until 15 hours before her death, even though she suffered a series of heart attacks earlier this year. Sylvia was politically active until the end, and as Alan said, "Probably the thing she would regret the most is that she had not yet filled out her absentee ballot" for this year's elections. Following the death of her husband, Philip, 32 years ago, she shed the role of traditional housewife, and became active in several areas, including hosting trips for vacationers all over the world. She moved to Burnsville eight years ago, two years after Alan and Sharon relocated to Minnesota, and served as the "greeter" at the Rivers senior citizens' home until she was 96. She is also survived by six grandchildren and seven great-grandchildren.

Life Cycle Events

Dear Harold, Margo and Or Emet Congregation:

Thank you so very much for helping us put together such a wonderful naming ceremony for our new baby Evan! The ceremony was fantastic: it had substance to it, yet did not have religious elements to it that were not “us.” All our family members spoke well of it, and all insisted on taking a copy of the program with them!

We have struggled for some time to figure out what role Judaism will play in our lives. Though we come from different backgrounds (Dave was raised by a Jewish family, Liz by a Protestant one), neither of us are at all religious in a theistic sense. Before Evan was born, we decided that we would raise him to be Jewish in some sense, though it was not clear to us precisely what this would mean. Given the lack of interest by the traditional community in performing our wedding a few years ago, we were really unsure as to how to proceed. We were thrilled to discover *Or Emet*.

Harold: your ideas and service were absolutely wonderful. We never would have thought of using a flower as part of the ceremony, and the magazine you left with us gave us the germ of the idea to use our wedding unity candle as part of the ceremony. My mother loved reading “Oh, The Places You’ll Go.” Margo: your reading during the ceremony was fabulous, and we absolutely love the photo album you gave us with the awesome humanorah wrapping paper! We already have a picture of Evan’s older cousin playing with him that we intend to put in there.

We both regret that we had not thought to check out Or Emet sooner than this, so that we would have had a chance to meet more of your congregation beforehand. We are both completely swamped right now, of course, in figuring out how to get Evan to sleep at night and in getting our lives going again; but we definitely intend to come up and see what Or Emet is all about. It is likely that one of us will drop by during the next couple of months, possibly with some friends in tow.

Thank you again for all that you have done for us – we really appreciate it.

Best, Dave, Liz and Evan Musicant

(Harold Londer, History of Or Emet, cont. from p.1)

Yet, I struggled with many of the traditional teachings of Judaism. The minister at the Unitarian society, Khoren Arisian, was brilliant. He was the first truly Humanist teacher I ever heard. I was fascinated. I “sopped up” his sermons every Sunday. I still have the notes from some of these talks in my desk, almost 25 years later. (Khoren left the First Unitarian Society, to be the leader of the

Ethical Culture Society in New York City, many years ago).

Jan and I joined the congregation, making many wonderful friends. I agreed with virtually everything Khoren taught, but I just did not feel at “home. Meetings were on Sunday mornings in a “church,” and were led by a “minister.” I am embarrassed how long it took me to be able to walk in the doors and feel comfortable. It just was not me. I was a Jew, not a Unitarian, as much as I embraced what I learned there. Khoren was very active in the national Humanist movement, and brought in many nationally recognized humanistic leaders. I remember a wonderful small group seminar with Howard Radest, for example, where he discussed the pros and cons of using the word “God” to describe that wonderful uncertainty of the world, even if one did not believe in a controlling God, influencing our every action.

One Sunday, the guest speaker was Rabbi Sherwin Wine, from the Society for Humanistic Judaism. I had never heard of him, nor his movement. He gave the regular Sunday “sermon” and was scheduled for several seminars. At the morning presentation, he spoke of a Judaism which I had never realized could exist. He explained his break from traditional Judaism in strong terms. Anyone who has heard Rabbi Wine speak knows what I am talking about.

Jan tells me that after the morning talk I was angry, feeling Rabbi Wine had “put down” Judaism too vigorously in this talk to a group of non-Jews. The two afternoon seminars were wonderful. One was a talk on Arthur Koestler (*Darkness at Noon*), tracing his life story, highlighting his Jewish struggles. The other was a more detailed description of Humanistic Judaism. My “anger” subsided. I purchased Rabbi Wine’s book, “Judaism Beyond God,” and was convinced I had found a religious “home.”

I continued to belong to the First Unitarian Society, balancing my intellectual excitement with my Jewish guilt, until one day I saw a tiny notice in the *American Jewish World*. There was a meeting of the Twin City Humanistic Jewish group in a home in South Minneapolis. I was shocked! There was a group in Minneapolis? I drove to the address, on a weekday evening. There were four of us, three lovely, soft-spoken, elderly (or so I thought at the time) women and me. We had cookies and tea, and discussed, Rabbi Wine’s book briefly. I left, not knowing whether to be excited about finding similar “thinkers,” or disappointed that the group was so small.

(To be continued.)

20th Anniversary Memories

(2006-2007 is *Or Emet's* 20th year as a congregation. As part of the ongoing celebrations, the Illuminator is publishing stories of how people first discovered Humanistic Judaism and came to *Or Emet*.)

When our daughter Elana (who is now a senior in high school) was in first grade, she was a guest at her friend's First Communion, after which she started asking a lot of questions about religion. Elana attended a public elementary school in Frogtown, where she was a minority both racially and culturally. Elana's "religious" upbringing at that point had consisted of raucous Thanksgiving dinners with her argumentative, loud, and obnoxious (but funny) Jewish family in Cleveland, and more subdued Christmas dinners with her stoic, constrained, and far less loquacious (but very kind and loving) Lutheran family in Minnesota. Since Elana was starting to notice some not-so-subtle distinctions between her two families, we started thinking it might be time to give our kids more of a connection to that part of their cultural heritage that was less available in Minnesota.

Mark is an atheist and I am an agnostic. Traditional congregations did not hold much appeal. It was fortuitous when Mike Persellin (whom we had known from Legal Aid work since the mid-1980's) dropped off a flyer for an *Or Emet* event. All four of us (Ari was about a year and a half old) came to an *Or Emet* service at which Harold Londer presided, and we were sold. We were smitten with the congregants and we enjoyed Harold's intelligent historical explanations of Bible stories, Jewish rites, and Jewish rituals. The services were not really geared toward kids, though.

The *Or Emet* children's school started out at our house. Members came and cooked latkes with the kids and taught them about holidays and culture, all from a secular standpoint. We were thrilled when the school found a permanent location outside of our house, primarily because we are not much into regular housecleaning. Elana and Julia Wolfe were the first two *Or Emet* bat mitzvah kids, and their celebration was a little offbeat but a lot of fun.

Over the years, *Or Emet* has come to feel like family to us. Importantly, there is no distinction between members who were born Jewish and those who are Jewish by association. Even though we joined *Or Emet* because of our kids, my guess is that we will continue to participate long after our children have flown the coop, which I think is a real tribute to all of the wonderful people at *Or Emet*.
-- Laura Melnick

Attorney Challenges "under God"

An informative and entertaining multimedia presentation was offered by Michael Newdow at a lecture on "One Nation Indivisible: Keeping Theocracy Out of Democracy." The event was sponsored by Atheists for Human Rights on November 12. Atheist attorney Newdow is a convincing spell-binder who speaks without notes, barely drawing a breath as he rambles on. Newdow challenged the constitutionality of "under God" in the pledge of allegiance before the U.S. Supreme Court in 2004. Although the case was dismissed, Newdow pursued the matter with other plaintiffs and a federal district court ruled in his favor. Newdow traces the historical precedence in terms of the Constitution to support his argument in his presentation. Look for other speakers on issues related to social ethics, medical care and personal freedom and autonomy at www.atheistsforhumanrights.org. -- Dave Zarkin

***The God Delusion*, by Richard Dawkins**

Steven Jay Gould, move over! *The God Delusion* goes a long way to fixing Dawkins as the next notable scientist writing on religion. Without comment on its competence, the science in this book in no way limits its accessibility. My main cause of admiration is the balance the author gives between the issues of God/What God and those of Religion/Secularism. The former are given full airing; the latter are thoroughly explored. Only a Humanist could see the issues so starkly. (Dawkins received the Humanist of the Year Award in 1996.) Some of "us" will think he is too soft on religion, and some perhaps too hard. But there is a needed tone of objective appraisal of the many shadings of religious beliefs and practices, a tone we need to share.

The paths by which we come to the places we are at the present time give much satisfaction but also much need for better understanding. Dawkins has the remarkable ability to communicate his own progress in this pathfinding. He also has the artistic skill with words and feelings to use his scientific knowledge and experience to show us a sample of the joys and riches of understanding the world we live in. To witness an accomplished learner and communicator building upon his own understanding of "This view of life," as Darwin called his new theory of evolution, is as inspiring as anything I know of in religion or humanism. -- Phillip Griffin

The Jewish Renaissance in Israel

On Wednesday, November 15, Meir Yoffee, Executive Director of *Panim*, discussed his organization's vision, goals and objectives at the Sabes Jewish Community Center in Minneapolis. *Panim*, which means faces, was founded to encourage Israeli society to learn about and celebrate the diversity within Jewish culture. Its major goals include the strengthening of Jewish identity in Israeli society on an open and pluralistic basis and the creation of an increased awareness about Jewish pluralism and Jewish renaissance.

Mr. Yoffee spoke of the significance of pluralism as a strategic component of the national security of the State of Israel. 80% of the population of Israel describe themselves as secular, liberal, or democratic while the remaining 20% are Orthodox. Yet nearly 30 times as much funding is earmarked for Orthodox Education. *Panim* believes that the Jewish public in Israel has a Jewish identity crisis and that making Jewish culture the common ground for all Jews in Israel should be one of the State's strategic goals.

Mr. Yoffee acknowledged the importance of American Jewish financial contributions to Israel and believes that a pluralistic Israel will ensure that contributions continue to flow into the State. He feels that American Jews more readily relate to Jewish culture than Jewish Orthodox and will strongly support an Israel that fosters diversity.

Margo Fox and Faith Oremland had the opportunity to speak briefly with Mr. Yoffee after his presentation. He is a personal friend of Reut Hamin who will hopefully be visiting Congregation *Or Emet* in March after her ordination in Israel as a Secular Humanist Rabbi.
-- Faith Oremland

Cottonwood Foundation Presentation

Thank you for the opportunity to present "Community Based Projects in a Global World" at *Or Emet* on October 8. Your interest in Cottonwood Foundation is much appreciated!



Allan Malkis, Diane Wanner and Paul Moss

The talk and discussion focused on the work of Cottonwood Foundation, which is an all-volunteer organization located in the Twin Cities since 1992. Since then, Cottonwood has awarded 382 grants totaling more than \$349,000, supporting projects in over 50 countries. Foundation grants are typically \$1,000, and supported organizations are located in the United States as well as internationally.

Cottonwood specifically funds partner organizations working for a sustainable future by combining all of the following: protecting the environment, promoting cultural diversity, empowering people to meet their basic needs, and relying on volunteers. At least 90% of the Foundation's expenditures are for grants to other organizations.

Much of the presentation highlighted photos and stories from a number of grant projects recently funded by Cottonwood Foundation, such as reforestation of badly eroded land in Ecuador, helping to insulate an orphanage in the Ukraine, providing at-risk youth with economic opportunities in Kenya, repurchasing land on Minnesota's White Earth Indian Reservation, providing sanitation for schools in the Philippines and Laos, building new homes for families in need in Mexico, helping indigenous people to construct an environmental center in Guatemala, and providing clean water for a village in Pakistan.

Cottonwood's annual report and newsletter were distributed at the session. We would be happy to send these to anyone that did not attend. Contact us at info@cottonwoodfdn.org. For more information, please visit our web site at www.cottonwoodfdn.org.
-- Paul Moss

Margo Fox and Rabbi Sherwin Wine



The Humanistic Jewish Hero of 2006-07 is **Betty Friedan**. Expect to hear more about her as we celebrate her life and legacy this year.



Humanistic Jews of Minnesota
C/O Mike Persellin
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Honor Your Family and Friends with a Gift to *Or Emet*

With the addition of Marnee Lieberman as our administrative assistant, we are now able to formalize a donation program that will provide acknowledgement cards to the honoree. Birthdays, graduations, Bar & Bat Mitzvahs, anniversaries, special achievements and memorials are all opportunities to honor your friends and family with a donation to *Or Emet*. Marnee will send a card to the person you designate informing them of your tribute. It is a wonderful way to show you care.

Forms will be distributed to all members in the next few weeks. If you have an occasion to give before you receive the forms, please email Marnee at marnlieb@gmail.com or call her at 612-600-8563.

Donations to *Or Emet*

- Faith and Steve Oremland, in honor of Evelyn Lessin's Birthday.
- Evelyn Lessin, for Sherry Agron and Michael Agron in memory of their mother Phyllis.
- David and Liz Musicant, in honor of the naming of their son, Evan.
- Judith Lippold, in memory of her father, Irving Rosenthal.
- Faith and Steve Oremland, in memory of their cousin, Roberta Rettner.

Our annual *Sukkot* celebration was held again this year at the home of Amy Stubenhaus and Prentiss Cox. Our potluck lunch was held indoors due to uncooperative weather, but we enjoyed enough break in the rain to get outside to decorate our *sukkah*. JCS students painted a new beautiful panel to hang for a *sukkah* "wall," and students laid cornstalks across the pitched "roof" which did not exactly keep out the rain but looked nice and organic. Many thanks to Mark Dahlager who designed and built the *sukkah* frame, put it up and took it down again. Thanks also to all those who participated, brought food, decorated, and hung out in the rain. Next year we'll hope for sun! - - Amy Stubenhaus



Painting the *Sukkah* wall!

For *The Illuminator* online
and updates on all our
activities,
check our website.

Or Emet Online
www.oremnet.org

***Sukkot* Celebration!**