

L'Dor V'Dor: From Door to Door

The History of Temple Beth-El Over the First 150 Years



**Temple Beth-El
Northbrook, Illinois**

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**The History of Temple Beth-El
of Northbrook, IL
Over the First 150 Years**



Preface

**Rabbi Victor
Weissberg
Rabbi Emeritus**



Temple Beth-El

Rabbi Weissberg, June 11, 2022

The Bible introduces us to a new concept: Ivri which describes Abraham. Our founding patriarch “crossed the river” to enter and establish his residence by crossing the Jordan River after leaving several prior and temporary residences.

Why this introduction? Because the founder of what is today known as Temple Beth-El of Chicago did not settle among the Jews who lived south of the Chicago River and who kept spreading southward from the original Jewish settlement in the South loop and westward to Maxwell Street and along Indiana ultimately building Synagogues and other institutions on Grand Blvd and in Hyde Park.

Our ancestors crossed the river to settle in the “Northwest Quadrant beginning on May Street and moving to Crystal between Hoyne and Levitt to a newly constructed Synagogue (still standing) plus a meeting and social hall/school (now housing condominiums) which was called Molner Hall.

Why do I mention Molner Hall separately from the Synagogue building? Because this

independence reflected a major change in Synagogue life. Congregational life began with prayer and morphed into additional activities: school with graduations, dinners for private or congregational celebrations, public meetings, theatrical events, and other social activities.

Rodef Shalom Congregation changed its name to Temple Beth-El to reflect the desire to emphasize the religious tone while embracing the needs for greater communal requirements.

This emphasis did not come overnight. It came because of external pressures: war, refugees' needs, population needs, political requests, Zionism, European Jewish needs, and the needs of Beth-El to preserve our congregation. We needed new physical space to cope with and better serve a mobile, loyal population who wanted to remain cohesive.

The fact that we are celebrating 150 years as a group that retained its individuality and cohesiveness is amazing in and of itself. It speaks of great loyalty, devoted leadership, and material generosity. Enough said. Now let us celebrate past achievements and future visions.

Rabbi Victor Weissberg, Emeritus
May 25, 2022

Temple Beth-El of Northbrook celebrates 150 years

October 8, 1871 to October 8, 2021



The celebration continued for a full year with multiple events commemorating the occasion. In the photo above, the 150th Committee publicly announced the celebration for all spectators the night of a special service marking the beginning of the year-long celebration, October 8, 2021.



Rabbi Sidney M. Helbraun, 2021

Rabbi Sidney M. Helbraun, Senior Rabbi of Temple Beth-El of Northbrook initiated the celebration of the Temple's 150 years with the following sermon, which he gave on Rosh Hashanah morning, the beginning of the new year.

Rabbi Sidney M. Helbraun
Temple Beth-El
Northbrook, Illinois

September 6, 2021
Rosh Hashanah Morning 5782

150 Years of Growing

In the Fall of '71, my fifth-grade class took a trip to the Field Museum of Natural History for the hundredth anniversary of the Chicago Fire. When we left the museum, we were asked to create a scrapbook. As it happened, that scrapbook was one of the highlights of my elementary school career, earning me a third-place ribbon from the museum which I've used ever since, to claim to be an expert on the Fire.

So, speaking as an authority I can state that, while there are reasonable doubts about the legendary claim that Mrs. O'Leary's cow



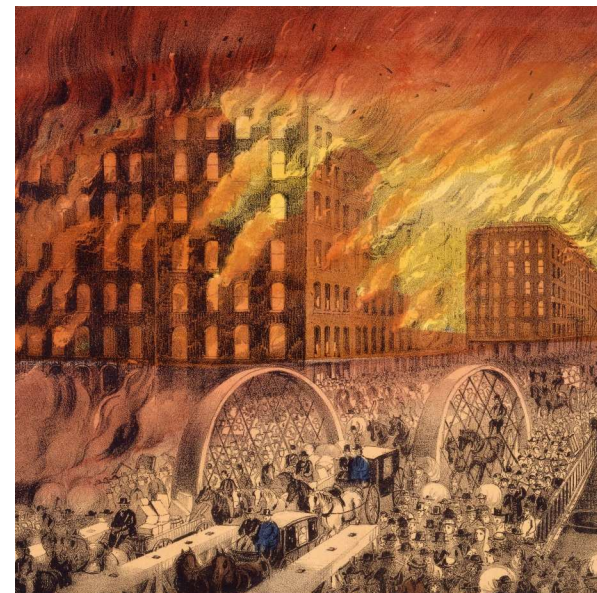
started the fire, there's no question why the damage was so extensive. In 1871, Chicago was a town built of wood. Not only were most of its structures wooden; but much of the wet, marshy land the city was built on was covered by wooden streets and sidewalks. In fact, the city used so much wood that it became a manufacturing hub, as logs were floated down the Chicago River directly into sawmills. This is why the fire was so destructive. The entire city

was flammable; a disaster waiting to happen.

When I entered Rabbinic School, a dozen years later, I learned a secondary outcome of the fire. Rabbi Isaac Mayer Wise, who founded Hebrew Union College in 1875, believed that America's future would come from the West. So rather than found his seminary in a more traditional city like New York, he wanted modern rabbis to train out

west. Unfortunately, the fire put Chicago out of the running, so the "western" city Wise chose was Cincinnati.

Now given the magnitude of the fire's destruction, it's understandable how those outside of Chicago might have believed its time had passed. But Rabbi Wise misjudged the character of our town and the heart of our people, a point amply illustrated by the story I'll



share now.

On the same night as the fire, 150 years ago this October, fifteen Jewish businessmen gathered to celebrate Simchat Torah. For months, these men



**Rodeph Sholom / Beth El,
May and Huron Streets
Credit: Vicki McKay, via Robb Packer**

had been worshiping in each other's homes. But before they headed home this night, with the air already filled with smoke, they pledged to establish a new congregation. And true to their word, on the next Shabbat, they

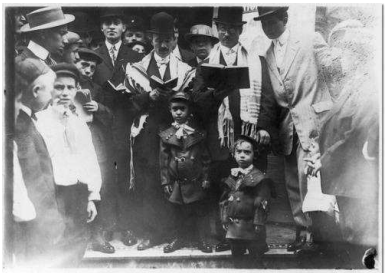
In every generation, leaders rose up to carry us forward

founded a shul called Gemeinde Rodef Shalom (a gathering place for pursuers of peace).

Yes, even before the flames were out, these men and this city were already looking forward. Instead of destruction, they saw opportunity. Instead of despair, they envisioned the future.

And somehow, their attitude and outlook were instilled in the DNA of the community they formed, which has, time and again faced challenges. Yet, in every generation, leaders rose up to carry us forward.

So, when the flames were extinguished, it's no surprise that the congregation secured funds to



**Immigrants praying,
year unknown**

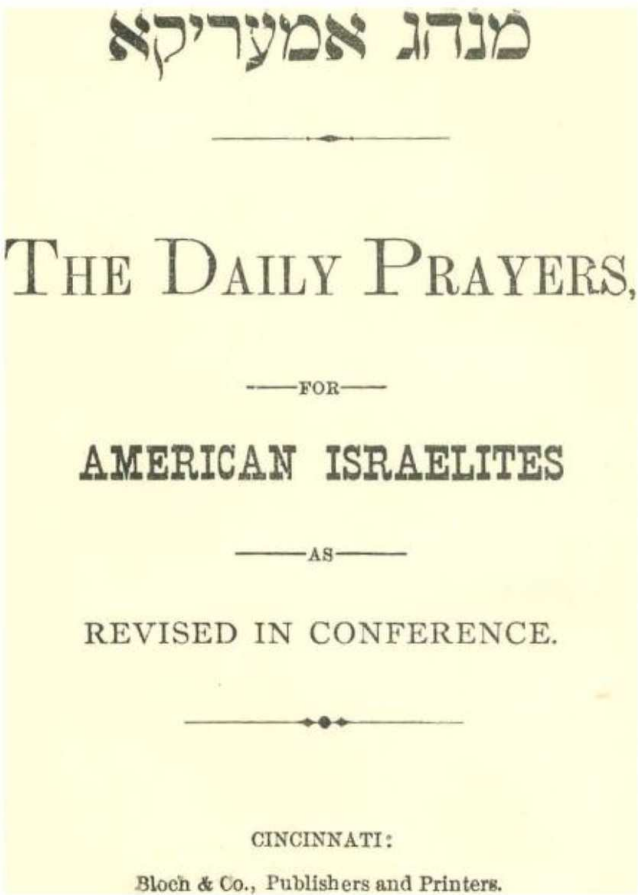
purchase the frame of an old church building to use as their sanctuary, which they moved to a nearby lot. But just a year and a half later, in the spring of 1873, a twister knocked that building down. Undeterred, the congregation issued bonds and raised

enough money, not only to pay off what they owed, but to construct a new building at the corner of May and Huron Streets. And on the day it was dedicated, the congregation took a new name – and **Temple Beth-El of Chicago** was established.

While our earliest years were tumultuous, the congregation settled down during the tenure of our sixth rabbi, Julius Rappaport,



**Rabbi Rappaport in 1916
with congregants of both
genders**



**Minhag America Prayerbook
A siddur created in 1857 by
Rabbi Isaac Mayer Wise that
was intended to address
conflict between sides
supporting and opposing
traditionalism in early Reform
Judaism in the United States.**



Beth El - Crystal St. - Meites
Photo Credit: Robb Packer

who arrived in 1891. During his 30 years on the pulpit, he began to shift the style of worship, using a prayerbook called Minhag America, which was created by Isaac Mayer Wise. This marked the beginning of a slow transition for Beth El, away from its Orthodox German roots. During this same period, Beth El opened its doors to large numbers of Russian Jewish immigrants who were making Chicago their home.

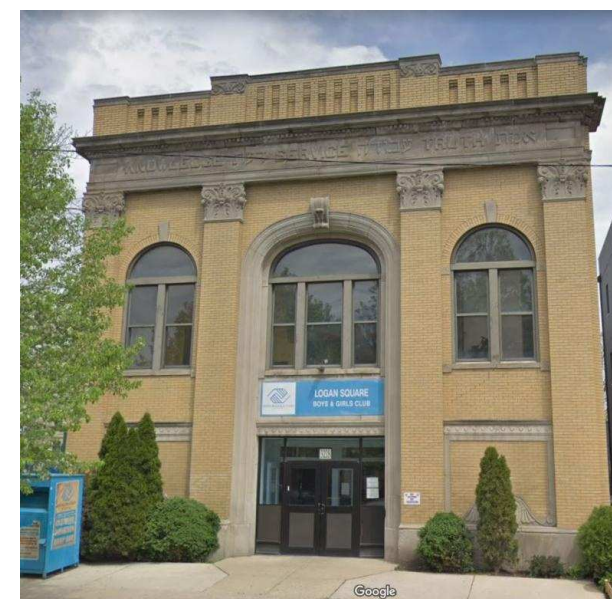
As the congregation grew it looked to the future. In 1902 a lot was purchased on Crystal Street where two buildings were raised – a sanctuary for worship, and a gymnasium called Molner Hall, which became a social hub for the Jews of the Northwest Side, hosting sporting



Beth El - Mohnor Hall / Crystal Street
Photo Credit: Robb Packer

events, socials, music and theatrical performances, dances for young adults, and Chicago's first temple youth group. Even more groundbreaking, it was the first Chicago congregation to welcome girls to learn alongside the boys. Under Rabbi Rappaport, Beth-El grew by thinking outside the box, by focusing on the needs of their surrounding community, and by shifting religious practices to meet the spirit of a new age – the 20th century.

And yet despite these notable achievements, by the time Rabbi Rappaport retired, change was in the air, as the neighborhood surrounding Beth El was becoming more Orthodox. In response, with the wind of the roaring twenties at their heels, the congregation sold their building and purchased land on Palmer Square. It was here in



Palmer Square building 1923



Palmer Square entrance
Photo Credit: Robb Packer

1923, during the tenure of Rabbi Gusfield, that Beth-El formally associated with Isaac Mayer Wise’s Reform movement, voting to join the Union of American Hebrew Congregations (today, the URJ). It was



Rabbi Gusfield in the 1920's

a decision that had consequential ramifications as a significant number of members continued to observe Orthodox practice. And in this new community, that was trending in the same direction as Crystal Street, (where they had

just moved from,) there were other congregations more suited to members' needs. And many left.

It was this declining environment that Rabbi Mayer Lipman faced when he assumed the pulpit in 1927, a situation that was exacerbated when the stock market crashed two years later, leaving the congregation deeply wounded. In the years that followed, Beth-El barely



Rabbi Lipman with confirmation class in the 1920's

limped along. But by 1937, after the bank had foreclosed on their property, the congregation was left with no choice but to accept a purchase offer from a local branch of the Jewish People’s Institute (JPI). And yet, with our fate seemingly sealed, we experienced a miraculous salvation.

On Purim we celebrate the heroism of Esther who saved the Jews of Shushan. Beth-El owes a debt of gratitude to our own “Esther”s. For without anyone’s knowing, the Sisterhood managed to raise enough money to purchase the school building, which was deemed “a separate fiscal entity” from the rest of the temple. Thus, while the sanctuary was sold to the JPI, Beth El’s identity was sustained through the school. How fitting is it that the first congregation to open its classrooms to women was ultimately saved through their efforts.



Confirmation, 1934

In the years that followed, Beth-El continued to be sustained by the generosity of its members. In this case, it was Nathan and Anna Joffe, who were introduced to the temple by their neighbors, the Weisz's – whose ties to Beth-El extend back to its earliest days, (and whose granddaughter, Barb Ender and her husband Art, is still a member.)

Barb Ender-Kahn, lifelong 3rd generation member

I grew up in the Temple Beth El family.

My grandparents, Joe and Jean Weisz, were founding members. My parents, Alex and Eileen Weisz, were very involved in all aspects of Temple life. My dad was a Board member for years, Sisterhood, Brotherhood, temple bowling leagues, parties - it was a huge part of their lives. I was also involved in the Junior Choir, Hi-Club, religious school until I was 15.

I made lifelong friends at temple. We may not spend a lot of time together now, but when I see them now at services, I always feel that they are family.

My children are the 4th generation to have been part of the Beth El family. It is a very loved and special place.

The Joffe's suffered a tragic loss when their daughter, Adeline, died of blood poisoning. Their neighbor Joe [Weisz], saw the depth of their grief and invited them to join him at services so they could say kaddish and be supported by the community. Friends, you never know the impact that a small act of kindness can have. Joe's mitzvah of comforting the mourner created a bond between Nathan Joffe and the congregation that he never forgot. In 1936, he became the Temple's president, a position he held for 10 years, enabling Beth-El to return to a position of stability.

In 1939 a new rabbi came to Beth-El, Rabbi Paul Goren, who was a recent graduate of Hebrew Union College. Rabbi Goren remained on the bimah until 1943, when he enlisted in the army as a chaplain, and provided distinguished service to servicemen across Europe. During these years of turmoil and tension, the congregation relied heavily on Joffe's leadership, and was ministered by Rabbi Joseph Straus, who filled in until Rabbi Goren returned in 1946.



Rabbi Paul Goren, 1949

It was in those years that Beth-El took in an immigrant family, which fled Poland during the Nazi invasion and lived in Siberia during the war. The husband, Morris Marbell, became the temple's caretaker, and his wife, Rivka, was a Bubbie for every child in the congregation.

As an aside, a few years ago I received a note from a daughter of the Marbells, along with a photograph of a young girl holding a beautiful



Antique fabric passed from the Marbells' daughter was probably used to cover the Torah in between aliyot (Torah readings). Shown covering a small table in the Mishkan today.

fabric that had come from the temple. Most likely, it covered the pulpit on Palmer Square and was also used to cover the Torah between aliyot. Following a bit of correspondence, that antique fabric made its way back to us, and now adorns a small table in the Mishkan alongside the pulpit, physically connecting us to our congregation's journey.

As **we return now to 1946**, we find that neither the temple, nor Rabbi Goren, felt secure, because an old challenge was returning in a new form. There were rumors that Chicago was planning to redistrict its schools, which would change the demographics of the neighborhood. Rabbi Goren called for Beth-El to once again pick up and move.

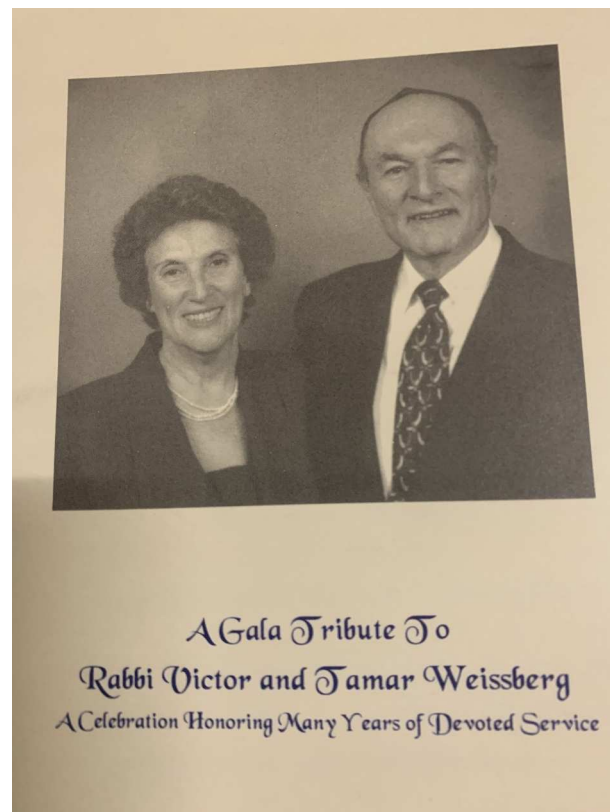
While in the end, Rabbi Goren was right. But I can understand why a congregation that had already moved several times, and had expended so much time, energy, heart, and soul into building out its campus, would have resisted calls to start over again. That said, knowing in his heart what was to come, Rabbi Goren left Beth-El for a congregation in St. Louis.

Unfortunately for the congregation, his successor, Rabbi Joseph Buchler, reached the same conclusion as Goren had. And though the congregation continued to grow and had some of Chicago's largest youth and young parent groups, he also decided to move on.

This brings us to 1954, when Beth-El hired my predecessor, Rabbi Victor Weissberg who had spent a year as an assistant rabbi at Temple Isaiah Israel before taking this pulpit. Although still a young man, he had experience beyond his years. This Clevelander was a brilliant scholar who earned a degree from the University of Chicago and had enlisted in the Navy during the war. A fervent Zionist, he took a year's leave from rabbinic school to study at Hebrew University in Jerusalem, where he met his wife, Tamar.



Rabbi Victor Weissberg



An intimate memoir from Carol Hirsch, long-time member going back to 1954:

Annie Levy, who came here from Germany and helped raise me, told my mother "Send the child to Temple Beth El." I know she was very important to Temple Beth El when she was first here. Rabbi remembers her.

I ended up going with my friend Bette Glinberg. We took the bus to Palmer Square in Logan Square. I remember Tamar [Weissberg] teaching us Israeli dancing. I remember Rabbi (I always just called him Rabbi) sitting at the end of a long card table teaching us. I went through confirmation. Rabbi married Roger and me.

As a young mother I went to services alone as my husband and his family were not interested. At that time Annette, Cyndi, and David started Hebrew and Religious studies there. All of a sudden Roger came and ended up being president for many years and forming a special bond with Rabbi.

I helped out with the kids in Sunday school doing kiddush. I told them they were as religious as the Orthodox kids! They just observed Judaism differently.

When my mother was overcoming difficult personal issues, she ended up being a valued volunteer at Temple Beth El's office.

I will always give credit to being at Temple Beth El and Rabbi Weissberg for my deep heartfelt feelings about being Jewish.

One of his first acts at Beth-El was placing an Israeli flag on the bimah next to the American flag; an act that was followed by a financial request. Rabbi Weissberg called for Beth-El to hold an Israel Bond Drive, a major shift for a Reform congregation of that era. Nonetheless, after more than a bit of persuasion, the drive was a success. It was the first of many changes that were to come.

Friends, I have to tell you that a book should be written about Rabbi Weissberg, who brought his strength, faith, and boundless energy into the congregation. He spoke passionately about his beliefs, whether they were spiritual, Zionist, or political, (although he always stepped off the bimah when he talked politics.) Like the Lubuvitcher Rebbe whose portrait hung in his office, he raised many Chassidim, many followers who supported his causes, and he lifted Beth-El to a period of growth and stability.

Thus, it is no surprise that a year after his arrival, the congregation agreed to a move. Beth-El purchased a half lot at the corner of Touhy and Albany Avenue, and the other half was donated by Irving and Fern Naxon, who joined the congregation soon after. (Their daughter,



**Temple Beth-El Touhy Avenue
Cornerstone Laying Ceremony
May 19, 1957**

Eileen (and Art) Eisenberg are still members today.) In the years that followed, Beth-El grew to over 800 families, and boasted a large religious school and a highly successful youth group, the Hi Club, led by Rose and Bob Brown, for whom our sanctuary is named.

While the temple flourished on Touhy Avenue, eventually that same old pattern



Eileen Eisenberg, longtime member

Our relationship with Temple Beth El spans 6 decades and sparks just as many memories.



Countless Temple Presidents, Board members, volunteers. On Touhy Avenue we had Elinor Leifer lovingly playing the piano, Bernie Izzo, our baritone opera singer, leading traditional songs; Rivka Marbell cooking in the kitchen; Debbie Finelson's mom, Janice, overseeing the gift shop; Janis Hadesman's mom, Annabelle, and the Sisterhood women creating needlepoint treasures. Tamar Weissberg encouraging Hebrew School students and Rabbi Weissberg, a towering presence on and off the Bima.

We moved to Walters and then to Dundee Rd. Fundraising, projects, outreach, hopes and dreams for American Jewry and Israel: never ending themes. The passage of time brought us Craig Scheidecke's artistry on the piano, Cantor Kahan's thoughtful choices for new and traditional melodies, Rabbi Moffic's enthusiasm for energizing our school's curriculum and direction; Rabbi Helbraun's quiet spiritual knowledge and guidance.

Temple Beth El has a renewed youthfulness and joy that engulfs our community. We remain a gathering place; a learning place; a spiritual place. We continue to be proud to belong to Temple Beth El.

Art and Eileen Eisenberg (55-year member) with Fern Naxon, Eileen's mother.



returned. The surrounding neighborhood became more Orthodox, while temple members were moving away to suburbs like Northbrook. Rather than passively wait and see what might happen, Rabbi Weissberg, with his powerhouse wife Tamar,



Rabbi Weissberg and Tamar

opened a satellite school in the suburbs, which in a short time had a larger enrollment than their school on Touhy; a clear sign that another move was imminent.

During his 41 years as Senior Rabbi, Rabbi Weissberg brought several young rabbis into the congregation: Rabbis Barton Lee, Steve Bob, Robert Goodman and Eitan Weiner-Kaplow, all of whom helped to nurture and grow our community. He also achieved a remarkable feat in influencing 17 students to enter the rabbinate.



Rabbi Weissberg with Judy Gore

For the last major achievement of his tenure, he organized the congregation to move out of Chicago to the northern suburbs, into a building that housed a Japanese restaurant named Ichiban. Rabbi Weissberg took the lead as the



**3610 Dundee Road
Northbrook, Illinois**



Breaking ground for Phase II



**Marching the Torahs from Walters Ave to the new
Dundee Road Temple Beth-El**



**Completion of Phase II:
The Rose and Bernard "Bob" Brown Sanctuary, Beider Family Social Hall, Dr.
Arthur W. Glickson Chapel, Phyllis Podolsky Memorial Library, kitchen, and
offices on the main level with more classrooms and Werner Family Social
Hall on the lower level**



principal fundraiser in a capital campaign that remodeled the building into a religious school and chapel.

My journey at Beth-El began in that remodeled building in 1995. And one day, many years from now, when we gather to celebrate the end of my tenure, I'll share my stories with you. But for now, let's take a moment to appreciate a grand achievement that few institutions, let alone congregations, manage to achieve – **150 years.**

My friends, how does one measure time? In the ancient world time was viewed as a circle that floats around the seasons and returns back to the same starting point year after year. In

the modern age, we see time as a line that moves forward each day, progressing towards a better tomorrow. As Jews, we see time as a spiral. We still circle the seasons, experiencing the promise of spring and fulfillment of summer, followed by the fragility of fall and the retrenchment of winter. But rather than returning to the same place we left the year before, our view is from a higher vantage



Entrance from the gardens

point, a place of experience.

Having passed, not through years, but through the decades, we've seen patterns emerge, time and time again, and gained knowledge through previous struggles; learning what works and what doesn't.

This knowledge allows us to look ahead with hope, as we recall our celebrations and triumphs; to look ahead with gratitude, as we recall the memory of so many who walked beside us along the way, lifting us on their shoulders and paving the way for those of us who have



The values of our community

followed in their wake, creating a congregation, a community that spans the generations and now towers at one hundred and fifty stories tall.

Embedded in each of those stories are **the values of our community**. More than survive the years, we have persevered, responding to the ever-changing world we live in. We are a generous community, ready to support and give; striving to build a Jewish future for the generations to come. We are a community of purpose, who at every step of our journey has opened our arms to those around us, whether they were Russian Jewish immigrants in the 1900's, Holocaust survivors in the '40's, or LGBTQ, Jews of color and those who are Jewish adjacent today. We are courageous, standing up for our values, supporting Israel, caring for immigrants, feeding the hungry, keeping Judaism alive across the globe, in places like Yekaterinburg Russia.

More than a congregation, Temple Beth-El is a community of people who want to know each other, help each other; coming together in times of celebration, holding each other up in times of challenge. Opening our arms in support and welcome, joining hands with our neighbors to build a community

and a better world for our children and the generations to come.

Friends, let us build on the heritage we have received, knowing that our best days still to come. Let us be proud and celebrate, not that we survived the challenges of the past, but rather, as God promised Abraham, that this Beit El – this house of God, this community will continue to grow and flourish; that we will ever be and bring blessings to our world.

May 5782 be a year of good health and blessing for us, our families, our community, and country. And **may Temple Beth-El continue to grow from strength to strength.** Amen.



Rabbis Debbie and Sid Helbraun
June 11, 2022



Audrey Holzer Rubin, Len Rubin, and Estelle Holzer Shore, the first female president of the congregation

Five generations of the Rubin (Audrey is formerly a Holzer) family have enjoyed and cherished our Temple Beth-El. Enjoyed because the Temple's leaders have always been there for our family and individual needs, supplying happiness whenever celebration is appropriate. Cherished by supplying succor and comfort when sadness descends. The Temple Beth-El family is irreplaceable.

STATE OF ILLINOIS HOUSE OF REPRESENTATIVES 102ND GENERAL ASSEMBLY

HOUSE RESOLUTION NO. 503
OFFERED BY REPRESENTATIVE JONATHAN CARROLL

WHEREAS, Throughout the fall of 1871, a group of Austro-Hungarian Jews assembled in a second-story loft above a dry goods store in Chicago; on the eve of Simchat Torah, October 8, 1871, these men congregated at the home of Moses Hirsch on Milwaukee Avenue; and

WHEREAS, At approximately 9 p.m., as the men discussed the details of the upcoming holiday, a fire ignited in a barn in Chicago's crowded West Division; as their meeting concluded, the 15 men stepped outside to find the city in flames; undeterred and even inspired by the disaster, the men vowed to meet again that very Shabbat, now under the banner of an officially named congregation Gemeinde Rodef Sholom, meaning "a gathering place for those who pursue peace"; a new congregation, the first to meet in Chicago after the Great Fire, was born; and

WHEREAS, In the beginning, the fledgling minyan rented space in an assembly hall at the corner of Peoria and Ohio Streets; in April of 1872, Gemeinde Rodef Sholom purchased the wood frame of an old Norwegian Lutheran church on the corner of Huron and May Streets; the synagogue then moved the structure to land it had purchased on the corner of Huron and Peoria Streets; and

WHEREAS, In June of 1873, a powerful windstorm destroyed the synagogue; through the selling of bonds, the members of the congregation quickly raised money, and a new structure was speedily erected not far from the synagogue's original plot on the corner of Huron and May Streets; with a new building, Gemeinde Rodef Sholom became Beth El, meaning "the House of God"; and

WHEREAS, In 1902, the synagogue purchased three adjoining lots at Crystal Street and Hoyne Avenue; there, the congregation built a much larger building for worship as well as a separate structure with a gymnasium and rooms for a Sunday school; Temple Beth El became the first synagogue in Chicago to house its religious school and its sanctuary in independent buildings; and

WHEREAS, In the 1920s, Temple Beth El built a new structure at Palmer Square and Sawyer Avenue in the Logan Square neighborhood; the Palmer Square facility began as a humble clapboard house in the middle of a large vacant lot but eventually grew to accommodate the richness of activity and spirit; and

WHEREAS, Temple Beth El, like almost every synagogue in Chicago, felt the effects of the stock market crash; by 1931, the synagogue was in financial ruin; by 1932, it defaulted on its mortgage, and the property was foreclosed; nevertheless, the congregation remained resilient in the face of great difficulty; dues continued to be collected, and social and religious programming continued to be offered on a tentative basis at the Palmer Square facility; and

WHEREAS, As Temple Beth El entered the 1950s, a greater proportion of members now resided closer to Rogers Park than to Logan Square; with this information, Rabbi Weissberg successfully advocated for the synagogue to make a move; ground was broken at the intersection of Touhy and Albany Avenues for the Touhy Avenue facility in 1956; and

WHEREAS, By 1970, Temple Beth El reached milestone membership numbers, including over 800 families; plans were developed for construction and refurbishment of the Touhy Ave building; on October 9, 1971, a centennial gala took place to mark the synagogue's anniversary followed by a yearlong celebration with landmark events spaced throughout 1971 and 1972; land was purchased in Northbrook on Walters Avenue to house a religious school and small chapel; and

WHEREAS, In 1987, Temple Beth El purchased 3610 Dundee Road in Northbrook to develop into a multi-phase expansion project that would be completed over approximately 10 years; on November 13, 1988, a groundbreaking ceremony was held to begin building Beth-El's current home, where it will celebrate its 150th anniversary year; therefore, be it

RESOLVED, BY THE HOUSE OF REPRESENTATIVES OF THE ONE HUNDRED SECOND GENERAL ASSEMBLY OF THE STATE OF ILLINOIS, that we congratulate Temple Beth El on its 150-year anniversary as a congregation; and be it further

RESOLVED, That a suitable copy of this resolution be presented to Temple Beth El as a symbol of our esteem and respect.

Adopted by the House of Representatives on October 19, 2021.

John W. Hollman
JOHN W. HOLLMAN
CLERK OF THE HOUSE



Emanuel C. Welch
EMANUEL "CHRIS" WELCH
SPEAKER OF THE HOUSE



State of Illinois
Representative Jonathan
Carroll and his daughter,
Brooke Carroll, presenting to
Rabbi Sidney Helbraun and
Temple Beth-El the Illinois
House of Representatives
resolution congratulating the
congregation on its 150th
anniversary



150th Anniversary Concert

June 11, 2022



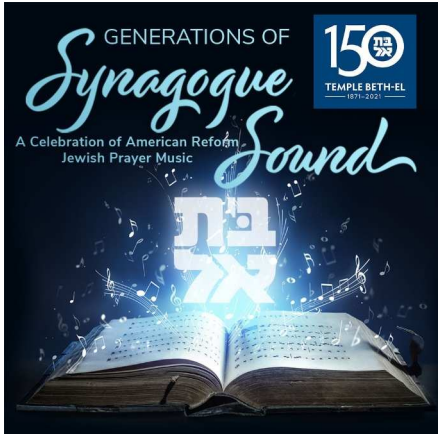
Historical Displays



Pre-Concert Garden Party



Havdalah Service -- Rabbi Ari and Rabbi Sid



Cantor Adam Kahan



Generations of Synagogue Sound: A Celebration of American Reform Jewish Prayer Music
Cantor Adam Kahan, Kol Zimrah, and accompanying musicians including several TBE members



Guest Cantor Andrea Rae Markowicz
and violinist Seth Pomerantz



Steve Lane, Jerry Lewis, Nadav Simon, Gordy Levine



Post-Concert Oneg in a tent

Temple Beth-El has been a nearly life-long link to our Jewish heritage and identity. Going back to Hebrew and Sunday School on Touhy Ave, Beth-El helped teach us the history and background of our people while providing the spiritual guidance and sense of social justice that make us the people we are today. Equally important is the comfort and joy we always feel when interacting with the Temple community. Simply put, Beth-El is, and always has, felt like home. With the many challenges our community faces today, our support for the Jewish people and Temple Beth-El is more important than ever.

Sid, Rand, Marla, and Penny Brichta, and Bob Pollock



Sander, Jeanette, Mark, Neil, Pam, and Dara Friedman and Jeanne & Earl Sachnoff at Neil's Bar Mitzvah in 1993



Past Presidents Sid and Elaine Brichta with granddaughter Julie at Julie's Bat Mitzvah, 1994

Temple Beth-El has been our constant for all of our life cycle moments, Bar and Bat Mitzvahs, confirmations, weddings, baby namings, & funerals. We know the temple is always there for us. We are thrilled to pass on the tradition to our children and grandchildren.

Pam & Mark Friedman



Rand & Marla Brichta and Pam & Mark Friedman
June 11, 2022

Over 60 years ago, Gloria and Art Glickson made a carefully considered decision to join Temple Beth-El. It was not the most conveniently located temple, since they lived in Skokie and the Temple was in West Rogers Park, nor was it the place where they and their children knew the most people. Temple Beth-El was then, as it is now, a warm and welcoming community where people accepted and respected one another, with clergy who would stand by them and their children in the very best and the very worst of times.

In the intervening years, our family has grown, several children (Gloria's grandchildren) have moved away, but we all know we can be found at Temple Beth-El, sitting in the second row on the High Holidays, and always toward the front at other services. We have developed a bond with other members of the Temple and a connection to Judaism and to the State of Israel.

Our family's devotion to and pride in Temple Beth-El has been demonstrated over the years by our service on the Board and on a multitude of committees. We proudly dedicated the Mishkan in memory of Arthur Glickson, a beautiful tzedakah box in honor of Gloria, and we were honored by the Temple Board's dedication of the Pillar of Strength in memory of Richard Schoenstadt.

Temple Beth-El is a home for us — more than the physical structure. It has been a place where we find spiritual guidance, support, community, purpose and our Temple family.

Gloria Glickson Weiser, Scott and Lonni Glickson, Cindy Glickson Schoenstadt



**Bruce, Gloria, Caryn, Cindy, Art, and Scott Glickson
at Cindy's Bat Mitzvah in 1967**

**This family has several members who have served as presidents and/or
Board Chairs including Scott Glickson and both Cindy Glickson
Schoenstadt and her husband, Richard Schoenstadt.**

**"May Temple Beth-El
continue to grow from
strength to strength."**

L'Dor V'Dor

From generation to generation



**Simchat Torah
September 27, 2021**

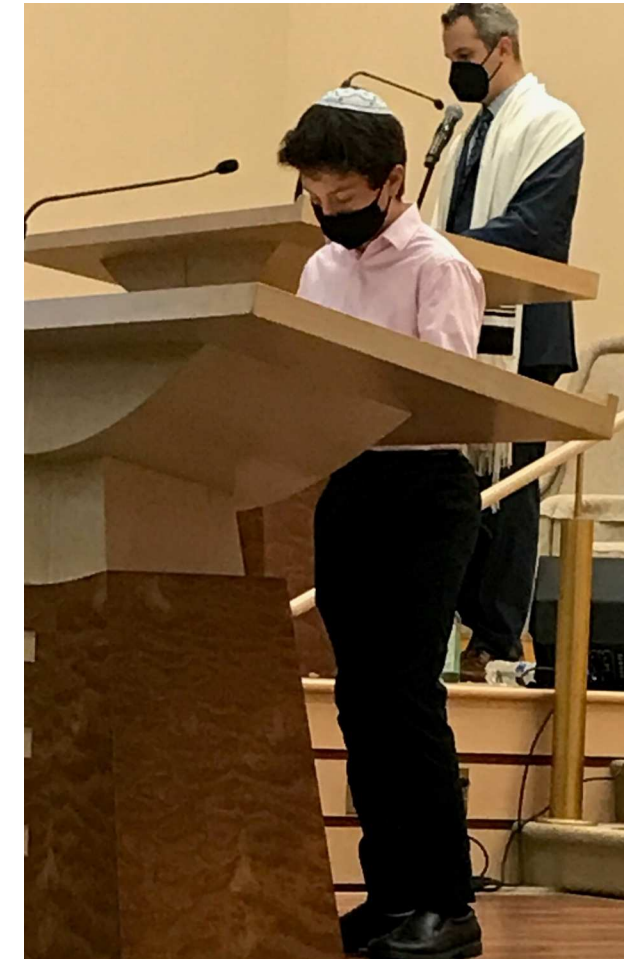
Rabbi Helbraun announcing the actual 150th anniversary of Temple Beth-El according to the Hebrew calendar. It was on Simchat Torah in 1871 that the original founders met to form a new congregation, later to be renamed Temple Beth-El.



**Rabbi Ari Moffic
(kneeling on lower right)
and Rabbi Sidney
Helbraun addressing
incoming Hebrew School
students
Simchat Torah 2021**



**B'nei Mitvah Maddie
Maisch (9th grader)
reading from the
unrolled Torah
Simchat Torah 2021**



**Sam Epstein leading the V'ahavta
Shabbat Services October 8, 2021
(the 150th anniversary date
according to the secular calendar)**

Members of the Temple Beth-El 150th Anniversary Committee:

Randy Barr, Co-Chair
Nancy Vizer, Co-Chair

Marla Brichta
Janice Hadesman
Sue Hanover
Holly Israel
Marcia Kanarek
Kelly Kaufman
Jo Ann Kirsch
Joanne Levine
Sandy Lewis
Judy Rosen
Andi Solomon



Gifts for the Congregation in celebration of the 150th Anniversary



Photo Credits:

Robb Packer, author of "Chicago's Forgotten Synagogues," Arcadia Press	
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Beth El - Crystal St. - Meites	Page 12
Beth El - Mohner Hall / Crystal Street	Page 12
Palmer Square entrance	Page 13
Temple Beth-El Touhy Avenue and	Page 23
Touhy Avenue Cornerstone	Page 23



Temple Beth-El, Northbrook, Illinois 2022
Wolfson Religious and Cultural Center
Steinberg Family Garden



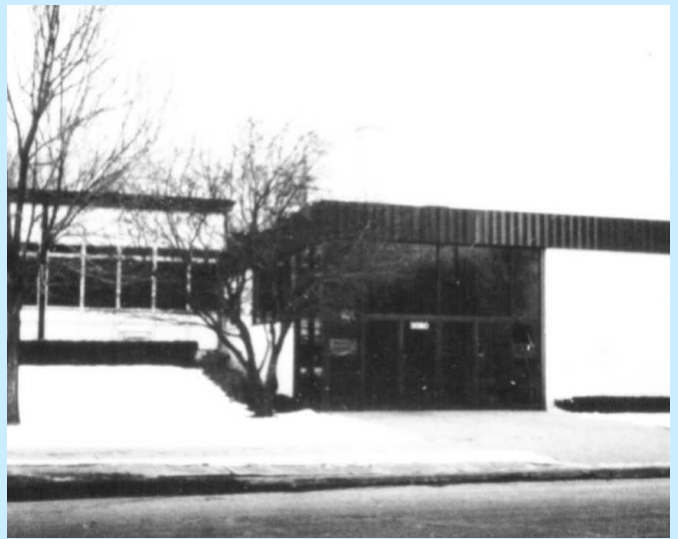
**Rodeph Sholom / Beth El,
May and Huron Streets**



**Beth El
Crystal Street**



**Beth-El
Palmer Square**



**Temple Beth-El
Touhy Avenue**