

Chai~Lights



November 2017

12 Cheshvan - 12 Kislev 5778

This Year's Yom Kippur Revisited - page 19

Rabbi Agler on Tribes, Part II - page 29

Honoring KJCC's Military Veterans - page 43

Keys Jewish Community Center

P.O. Box 1332 • Tavernier, FL 33070 • 305-852-5235 • keysjewishcenter.com

November 2017

12 Cheshvan - 12 Kislev

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2	3 Joyce Peckman <i>Mah Jongg Group</i>	4
Names denote leaders of Friday services. <i>Italicized</i> names are Oneg sponsors. Services every Friday at 7:30 p.m.						
5 Sisterhood Meeting 10 a.m.	6	7	8	9 Sisterhood Challah-Making 6:00 p.m.	10 Gross Family Shabbat Dinner Honoring Veterans 6:00 p.m. <i>Michael Kaufman</i>	11
12 KJCC Board Meeting 10 a.m.	13	14	15	16 Sigd - Ethiopian Jewish Holiday	17 Erica Lieberman- Garrett <i>Sisterhood</i>	18 Torah Service w/ Rabbi Agler 10:00 a.m.
19 Rosh Chodesh, First Day of Kislev	20	21	22	23 Thanksgiving	24 Sam Vinicur & Gloria Avner <i>Gloria Avner & Marc Bloom</i>	25
26	27	28	29	30		

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President's Message Beth Hayden



The last issue of Chai-Lights “high lighted” (sorry, my bad) Rosh HaShanah at the KJCC as we gathered after Irma. For Yom Kippur, KJCC was back almost to full strength with some 80 in attendance. The services were beautiful, led by Rabbi Agler and Cantor Dzubin. High marks to Cantor Dzubin who, despite being ill and continuing to fast, performed most ably. Our thanks to both for a meaningful and beautiful Yom Kippur.

Erev Yom Kippur also saw the formal dedication of the Keys Jewish Community Center’s Sanctuary as The Margulies Family Sanctuary. Stan addressed the congregation with brief remarks the following day during the Yom Kippur service. Stan and Jenny’s generosity ensure that the KJCC will be alive and well for many years to come. We are enormously grateful for their support and dedication to the KJCC. We are very fortunate to have such generous and sincere benefactors who believe in our mission and importance in providing a most unique place of Jewish worship, education and activity. As we are fond of saying, we are the only synagogue between Homestead and Key West in the 130 mile archipelago of our beautiful Keys.

Then we celebrated Sukkot, *Shemini Atzeret* and *Simchat Torah*. Wow – we are a

busy tribe. I remember how, in Jerusalem, the first “tiftuf” (sprinkle) of rain came during Sukkot. Never enough to be unpleasant, just a gentle sprinkle of droplets making soft sounds on the palms of the sukkah. I was absent from you after Yom Kippur since I was hosting the youngest son of my dearest friends who made his first trip from Jerusalem to the Keys. We planned this trip many months ago – but who anticipated Irma? Everywhere I planned to take him was closed. The beautiful Keys that we all love so much were covered with debris and garbage. Like many of you, I had some significant damage to my home – nothing that was not repairable, but who could get anyone here to repair? Everyone was busy with big, expensive jobs. I finally found someone who did great work and charged a reasonable price – if you need repairs – let me know, will be happy to recommend this gentleman. Gershon, my much anticipated guest, is very Israeli and very resilient – he walked – for hours in the Keys – and biked – and kayaked and was very happy. He has agreed to come again when we are not recovering from a major hurricane. Hopefully – hope is a good thing. We are KJCC strong!

—*B’shalom, Beth*

Nosh

Challah-Making Revisited

Remember what a good time we had learning how to make our own challah from scratch the last two years? Looks like it is time to refresh our skills, especially those of us who never do it at any other time or in any other context. So, come to KJCC on Thursday night, November 10th at 6:00 p.m.



Please RSVP to Erica Lieberman-Garrett at hippiejap@hotmail.com by November 6. All challah ingredients and instruction (and of course some nutrition to get us through the process) will be provided by Sisterhood for a donation of \$10.00. Any member wishing to make her or his own challah is welcome to attend and join the camaraderie. (Please see the ad on page 10).

A Season of Rabbi Agler Services

Once again we are grateful to Rabbi Agler, our KJCC Resident Scholar, for offering to lead monthly Shabbat morning services in high season. Most of our *mishpocha* are either here then or on their way. Renew old friendships. Come and be inspired, especially if you missed KJCC High Holy Days. The engaging talks, the interactive give-and-take of lively discussion, the informality and warmth of Rabbi Agler's style of leadership are all excellent reasons to show up at KJCC for the following Saturday mornings, when services begin promptly at 10:00 a.m. See you on November 18th, December 16th and January 27th. You'll be glad you came. And of course there will be refreshments, a kiddush, afterwards. Bring old and new friends. We often hear that Rabbi Agler's Torah discussions are the Judaism people

wished they'd had the chance to experience sooner.

Honor our Veterans: A Shabbat Dinner

This year we'll honor the military veterans among us with respect and an excellent dinner. Circle November 10th on your calendar. Veterans Day is coming and we want to show our appreciation in more than words. Sisterhood is organizing a *fleashedicke* (meat) dinner to be held at 6:00 p.m. in our Social Hall before Shabbat services. Contact Erica Lieberman-Garrett (hippiejap@hotmail.com or 305-393-1162) to coordinate your dish and volunteer to help set-up (this part, with all the decorating, is often the most fun and one way Sisterhood members get to know one another and deepen friendships). See the article about our KJCC Veterans on page 43 and the Shabbat dinner ad on page 42. Suggested donation for the dinner is \$18.00. There is no charge for veterans or children under 13.

Oneg Sponsors for November 2017

November 3rd - Mah Jongg Group, in memory of Tom Klipper.

November 10th - Michael Kaufman, in honor of brother Jonny.

November 17th - Sisterhood

November 24th - Gloria Avner, in celebration of her birthday. Marc Bloom, in honor of his anniversary.

*The KJCC offers its deepest condolences
to **Jane Friedman***

and her family on the death of

Sandra Schulz

and Auntie Guadalupe Salgado

November Anniversaries

		Years
6th	Thomas & Renee Brodie.....	24
14th	Donald & Nancy Zinner.....	30
23rd	Marcia Kreitman & John Hawver....	3
26th	Roger & Danna Levy.....	50
27th	Robert & Joni Sages Dandrea.....	14
27th	Stanley & Jenny Margulies	
28th	Joseph & Leslie Reamer.....	24
28th	Sam & Leslie Janowitz.....	20
29th	Louis and Linda Ulman.....	36

A Kabbalah Weekend at KJCC

Kabbalah is the most misunderstood part of the Jewish tradition. Usually referred to as Jewish “mysticism,” Kabbalah was once under an ancient prohibition which restricted those who could learn it to only men over the age of forty who are married, fully observant and experts in every other aspect of Judaism and *Halachah* (Jewish law). In the year 1540, the prohibition was lifted for the basic principles of Kabbalah. (But not for the more esoteric and powerful teachings.) The 20th century has seen an awakening to learn about Kabbalah, not as mysticism but as the spiritual teachings of Judaism.

KJCC will be sponsoring an Introduction to Kabbalah Shabbaton over the weekend of January 12-14. The Shabbaton will be led by KJCC member Rabbi Ed Rosenthal, Executive Director of the Hillels of the Florida Suncoast and innovator of both *Tikkun HaYam* and the action-oriented Scubi Jews program. “The Torah tells us how to practice Judaism...the Kabbalah tells us why,” says Rabbi Rosenthal. All members of the KJCC are welcome to attend the Shabbaton. The material is cumulative, so you need to plan for the whole weekend (Friday night after services and all day Saturday and possibly Sunday). There will be breaks throughout the day and lots of food, but come prepared to be amazed (and inspired and nourished) at all the things you never learned in Hebrew School.

November Birthdays

2nd.....	Brian Boruszak
2nd.....	Jeremy M. Schur
2nd.....	Madalyn F. Tobias
2nd.....	Matt Temkin
3rd.....	Katherine Shabathai
4th.....	Herbert Grossman
4th.....	Zoey Barrett
7th.....	Joel Stein
7th.....	Michele Lindenbaum
8th.....	Nico Wilbur
11th.....	Cathy Dutton
13th.....	Marilyn Greenbaum
13th.....	Tami Antelman
14th.....	Larry Wolfe
14th.....	Rae Wruble
16th.....	Lorelei Alexander
17th.....	Jason Orans
18th.....	Diana Loi-Kamely
18th.....	Ross Alexander
19th.....	Georgia Landau
19th.....	Michael E. Schur
22nd.....	Gloria Avner
22nd.....	John Luis Greenbaum
24th.....	Arthur Lee Willner
24th.....	Will Travis Pollack
25th.....	Nancy L. Cohn
26th.....	John Douglas Greenbaum
28th.....	Nicole Hudson
29th.....	Benjamin Rakov

Lee Schur Needs Our Calls

Lee needs to know that we are thinking of her. She has been a creative contributor to KJCC life for many years, and 15 years ago was the first to suggest we have a women’s seder. As many of you know, Lee has had a rough year. First came the collision with a 16-wheeler, followed by lots of hospital and rehab time. Now she has another issue, making it impossible for her to walk without a walker, and soon she will not be able to live alone. A call or card would make her day. 312-415-9554; 2655 W. Balmoral St., Chicago, IL 60625 or leesboat@aol.com

The Retiring Dr. Ginsberg

This time Bernie really is retiring from the practice of medicine. “I need time to pursue my other interests,” he says, fun hobbies like sailing, fishing, astronomy and Ham radio. Bernie has interest in intellectual pursuits, too – yes, he really is thinking of going for a PhD in Physics, as much for the stimulating conversations with young people on the cutting edge of science as for any piece of paper or degree. (Maybe he could convince them to offer a PhD program in kibitzing, and that life experience counts.) He recommends that those of us who have been his patients for years (and we are many) think about transferring to Dr. Miguel Diaz. He works in the same office and is an excellent physician. We don’t know whether Bernie will miss doctoring, but he will certainly miss the young med students he so enjoyed mentoring. We also know that his patients will miss him. *Zai gazundt*, Berneleh. We’re glad we’ll still see you at KJCC.

Israel Trip on Track

Scott Pearl says we now have dates for the 2018 Israel trip. Departure will be Wednesday, May 2nd, in the early afternoon, with return trip scheduled for around midnight, Sunday, May 13. Rabbi Agler is in touch with Arza World, working on a schedule and price for the trip. So far, 27 people have expressed interest. For more information or to be included in the list, write Scott at smpearl@gmail.com.

The Jewish Way of Giving Thanks

Though we like to feast, have family over and enjoy a long weekend as much as anyone, Thanksgiving Day is just one of thousands of seri-

Yahrzeit Plaque

Maryon Walters Gould

September 25, 1925 - September 29, 2016

Beloved Wife, Mother,
Nana, Nana Bubbie

ous daily thank-yous for Jews. In our world, the mundane and the spiritual/ceremonial is a never-ending process. It starts in the morning when we open our eyes. “*Modeh ani l’fanecha*” is the first prayer young Hebrew School students learn. “Thanks I give to you, living and eternal King, that you have returned my soul to me with compassion.” As we know from Rabbi Agler’s morning services, the day also starts out with a list of seemingly mundane things for which one praises (and thanks) God. This list includes opening one’s eyes, standing straight and having clothing to wear. In this way, a person has a constant sense of the need to be grateful for all aspects of one’s life. Add to that the three services that observant Jews practice every day, the many thank-yous in each *Amidah* and every *Kiddush*, *Kaddish*, psalm, and blessing over food, and prayer for healing, and a thousand suddenly seems too small a number. We say thank you much more than we say please. And, perhaps because of how much we love to eat, we do a long exuberant one (*Birkhat hoMazon*), after a meal. The best part of the way we give thanks, and the most different from other cultures, is that we sing it, with joy and vigor. Happy Thanksgiving!

BOOK PLATE

In Honor of
Bianka Kirschenbaum,
Mother of Medina Roy, as she celebrates her
102nd Birthday May 23, 2017

by Muriel & George Swartz

BOOK PLATE

In Honor of
Pauline Roller
In celebration of her 102nd Birthday
July 4, 2017

by Muriel & George Swartz

BOOK PLATE

In Memory of
Dorothy & Ron Horn

by Linda Pollack

BOOK PLATE

In Memory of
L.R. Coltman

by Barnet Coltman

Ongoing Projects and Mitzvah Programs of KJCC

BOOKPLATES for siddurim: Call Linda Pollack, 305-852-8575, for information.

CEMETERY INFORMATION: If you wish to plan for the very distant future, you can reserve space at the Kendall Mt. Nebo Cemetery in the KJCC section. Call Beth Hayden, 305-773-0067.

CHAI-LIGHTS or **DIRECTORY ADVERTISEMENT:** Your business ad will appear in every issue of Chai-Lights. Call Steve Steinbock, 305-394-0143, for annual rates.

CHAI-LIGHTS MITZVAH: Place a greeting or notice in Chai-Lights. Call Gloria Avner, 305-619-0216, to make your donation.

GIFT SHOP: We have lovely items for all holidays and for every day enjoyment. If you have a special request, call Sydney! Faye-Davis, 305-613-3010, or Susan Gordon, 305-766-3585.

LIVE GREEN – RECYCLE: We are recycling ink cartridges, laser toners, cell phones, lap top computers, i-devices, tablets and more. Call Steve Steinbock, 305-394-0143, or just bring your items to the KJCC.

MEDITATION GARDEN: Have you visited our beautiful garden? Call Steve Steinbock, 305-394-0143, to reserve an orchid, bench, brick or tree plaque for posterity.

ONEG SHABBAT/DINNER SPONSOR: To schedule your special date with Sisterhood, call Joyce Peckman, 732-447-5225, or email her at joycepeckman@gmail.com.

PICTURE POSTCARDS: We have beautiful picture postcards in the KJCC Gift Shop bearing the Millard Wells representation of the KJCC, commissioned by Sisterhood. They can be packaged to fit your needs and mailed to you or your gift recipient. The price is \$36 per hundred but we will sell lesser quantities. Contact Sydney! Faye-Davis, 305-613-3010, or Susan Gordon, 305-766-3585.

SUNSHINE COMMITTEE: If you know of any member who should receive a get well, congratulations or condolence card from the KJCC, call Gene Silverman, 305-664-3316.

TIKKUN OLAM PROJECT: Bring your empty prescription and vitamin bottles to the KJCC and place in the collection box. We are assisting Burton Memorial with a project to provide empty medicine bottles to Haiti where they are needed.

TREE OF LIFE LEAVES and ROCKS, SANCTUARY SEAT PLATES, SOCIAL HALL CHAIR PLATES,

YAHREZEIT MEMORIAL PLAQUES: Call Sydney! Faye-Davis, 305-613-3010 to arrange your donation.

Call the names listed above for assistance or send your request and check to the KJCC, P.O. Box 1332, Tavernier, FL 33070. Recipients of your gifts will be notified by card and listings will appear in Chai-Lights as well. Honorarium and memorial cards can also be requested. Donations can be earmarked to our various ongoing funds; e.g. Rabbi & Cantor Fund, Holocaust Education Fund, Meditation Garden, Scholarship Fund, Sara Cohen Memorial Tzedukah Fund, Sunshine Fund or General Fund.

KJCC Chanukah

5778

Chanukah Shabbat Dinner

Friday
December 15, 2017
6:00 PM

Dairy Dinner

Services at 7:30 pm

Contact Mary Anne Pearl
map0728@gmail.com, 954-655-4561,
to reserve your spot and coordinate your dish.

Bring Your Own Menorah to Light!

Sponsored Dinner
No charge for Members
\$18 for Non-Members



In Memoriam November 2017

In Memory Of

Katy Kram

By Sanford & Nancy Yankow

In Memory Of

Eve W. Zinner

By Donald Zinner

In Memory Of

Eugene Agler

By Richard & Mindy Agler

In Memory Of

Robert Scott Coltman

By Barnet O. Coltman

In Memory Of

Benjamin Margulies

By Jeff & Cheryl Margulies

In Memory Of

Florence Cohen

By Jules & Nettie Seder

MISHEBERACH – A PRAYER FOR HEALING

When the Torah is read, we are granted an especially opportune moment to invoke blessing for those in need of divine intervention. So for hundreds of years it has been a tradition, before the Torah is returned to the ark, to recite the names of those who are ill, asking that Hashem, who blessed our founding ancestors, also bless those in need of healing. The person is not called by the standard Hebrew name (ex: *Moshe ben {son of} Amram*). Instead the mother's name is invoked (*Moshe ben Yochebed*.)

When the Reform movement moved the major Shabbat service from Saturday morning to Friday night, the prayer for healing, often in the form composed by Debbie Friedman, became an important element of their Friday night service.

The KJCC is non-denominational, but we too have incorporated the *Misheberach* prayer into our Friday evening service, after the *dvar Torah* (Torah talk.) We maintain a list of long-term and short-term names, as well as inviting names to be called from the congregation. There are even post cards at the back of the room to be used by anyone who wants to inform a friend or family member that they have been the subject of our community's prayer.

If you have someone that you wish to add or remove from KJCC's *Misheberach* list, please, call or e-mail and let us know. We'll happily include any name (or names) you tell us about. The main KJCC number is 305-852-5235. The website, which accepts e-mail, is keysjewishcenter.com.

KEYS JEWISH COMMUNITY CENTER

KJCC Sisterhood Challah Making

**Thursday November 9, 2017 6 pm
in the Cathy Kaplan Social Hall**



Sisterhood invites all KJCC members, men as well as women, to join in the making of Shabbat's most important ritual food: challah. All supplies will be provided for the low cost to each attendee of \$10.

Bring some wine and cheese and crackers and we will enjoy a happy hour challah bake.

Those with experience will teach those of us with none, and each of us will make enough dough to take home and bake two mini challahs. At our Veterans Dinner on Friday, November 10th, we will eat and enjoy the fruits of our learning.

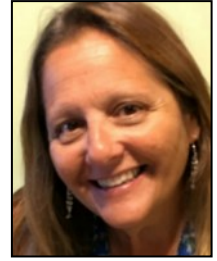


Please rsvp by Monday, November 6th,
to Erica Lieberman-Garrett
hippiejap@hotmail.com.



Sisterhood

Susan Gordon



October has been a busy month for the KJCC Sisterhood, beginning with a bountiful Break-the-Fast dinner on the evening of September 30th, following a full day of Yom Kippur prayer. The dinner was well attended by 80 members and guests. Most of the food was lovingly prepared and donated by members of the congregation. Thank you to all who contributed. This was the first dinner event where we were able to enjoy the generous donation from Wes and Rita Conklin, of our much needed flatware. Thanks to the Conklins, we will be able to serve 97 guests, all with beautifully matching silverware!

We held our monthly Sisterhood meeting on Sunday, October 1st. Although we had to move the meeting time to thirty minutes earlier, I am happy to say that we had 12 women in attendance! Following the Sisterhood meeting, we decorated the Sukkah, in preparation for the upcoming Sukkot celebration, held after Shabbat services on October 6th. It's always a treat to leave the sanctuary as a group, and enjoy Kiddush together, gathering in the Sukkah under lantern, star and moonlight!

Sisterhood had one week to prepare for our now annual "Simchat Torah Chocolate Extravaganza," which was celebrated on October 13th. Thank you to Barbara and Richard Knowles for allowing us the use of their magnificent chocolate fountain! What a treat it is to dip fresh fruits, cakes, pretzels, and even marshmallows into a fountain flowing with delicious, decadent dark chocolate! Thanks also to Sisterhood Vice-President Jane Friedman and Treasurer Erica Lieberman-Garrett for purchasing supplies and organizing this wonderful event.

The women of the KJCC are always busy planning special events, to make our gatherings enjoyable for everyone. All female members of the KJCC are invited and encouraged to join us during our monthly meetings, which are held on the first Sunday of each month at 10 a.m. If you are reading this before

November 5th, please plan to attend the Sisterhood meeting on November 5th. I would be thrilled to add another table to accommodate more women!

The first half of November will bring two fun events to the KJCC. First, on Thursday evening, November 9th, at 5:00 p.m. you will have the opportunity to learn how to make challah. The cost to participate in the challah bake is just \$10.00 - a fun activity not to be missed! On the following evening, November 10th at 6:00 p.m. Sisterhood will host a special Veterans Day Shabbat Dinner. The cost of the dinner is \$18.00 per person, with no charge to veterans, whom we are honoring. Please send your RSVPs to Erica Lieberman-Garrett at: hippiejap@hotmail.com. She will be taking reservations and coordinating the food for this meat dinner. Hopefully, we will be able to enjoy the brisket that we missed out on at *Erev Rosh Hashanah* this year! Many thanks to Linda Polack for designing lovely flyers for each of these events.

If any KJCC members are in need of post-Hurricane Irma 'person-to-person' assistance, Sisterhood would like to help. If you have a need, please contact Terry Willner-Tainow by email, at twtainow@gmail.com.

The response for Oneg sponsorships has been outstanding, and greatly appreciated. We now have every Oneg Shabbat during November and December sponsored. However, if you have a special date during these months which you would like to sponsor, we are happy to have multiple sponsors on any given date. Please contact Joyce Peckman, Oneg Chairperson, at joycepeckman@gmail.com.

We have much to look forward to in the coming months as our "Snowbirds" return. We are beginning to put the challenges of Irma's impact behind us. Clean-up has been tough, but we are tougher! ♦

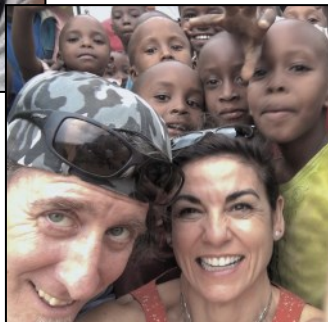
Photo Gallery



In the top photo, extended family gather with Jon and Terry Willner-Tainow on the Jersey shore just before the winds and storm surge of Hurricane Irma came to call in the Keys. At



left, Roy Pollack gathers with local children in Rwanda at the recent opening of his friend Elizabeth Giddens' Dream Center Medical Clinic. That's Roy with Elizabeth and others of the children, below. (We recently ran a photo of Elizabeth atop Mt. Kili-manjaro, which she'd climbed to raise funds for this exact clinic.)



In the photo above, Joyce Peckman poses with granddaughter Michal in son Daniel's family sukkah at their new home in Ft. Lauderdale. It's much easier to visit them now that they've all moved to South Florida from Denver, Colorado.

World Jewish Report

Medina Roy



A Wound That Never Heals

In early October, some 30,000 people participated in a women's peace rally in Jerusalem organized by the *Women Wage Peace* organization. The participants – both men and women – were marching to demand an agreement between Israel and the Palestinians, as well as gender equality representation in peace negotiations. "Palestinian families and Israeli families have lost their loved ones and been left with a wound that does not heal..." a former Israeli Arab member of the Knesset, who lost a son in a July terror attack at the Temple Mount, told the crowd. "I call on [Abbas] and Netanyahu – enough! Sit already! We want peace! Listen to our cry, it comes from our hearts." The rally was the culminating event of a two-week-long "peace walk" that began in Sderot in the Negev. It then passed through the territories and Israel proper with thousands of Israeli and Palestinian women participating. *Women Wage Peace* was founded three years ago following the 2014 Gaza War. It now has 24,000 members. Their simple and direct message is this: "We will not stop until there is a peace agreement." The organization is the fastest-growing peace movement in Israel in recent years. (www.haaretz.com, 10-8-17)

Halachically "High" High Holidays

A Quebec company recently became the first in Canada to receive kosher certification for its medical marijuana. The certification was given on Erev Rosh HaShanah to the *Hydrothecary Corporation*, a medical marijuana producer based in Ottawa. "According to the Torah, according to the Talmud, this is something that if we are able to help [sick people], that is my obligation," said Rabbi Levy Teitlebaum of the *Vaad Hakashrut*, a kosher certifier in Ottawa. In 2016, Montreal kosher certifiers said that medical marijuana needed kosher certification because it is ingested. Certifiers in Toronto said it didn't

because it's being used as medicine. (We're shocked –shocked! – that English and French Canada would disagree about something.) (www.jta.org, 9-25-17)

Eat a Purple Potato

Researchers at Israel's *Weizmann Institute of Science* have discovered how to produce betalain pigments in both plants and flowers that don't normally have them. Red-violet and yellow betalain pigments contain healthy antioxidant properties. According to Professor Asaph Aharoni of *Weizmann's* Plant and Environmental Sciences Department, antioxidant activity is 60 percent higher in betalain-producing potatoes and tomatoes than in average ones. Betalain pigments also protect plants against gray mold, which causes crop losses worth billions of dollars every year. Using this research, scientists were able to turn the fruit of a tomato purple with the leaves remaining their normal green. The pharmaceutical industry also may benefit from this research; when plants begin manufacturing betalains, they convert the chemical tyrosine into L-dopa, a starting point for the production of drugs such as morphine. (www.israel21c.org, 8-23-17)

SOLD! For \$1.895 Billion!

Mexichem, a Mexican industrial group, has agreed to buy an 80 percent stake in Israel's *Netafim*, the world's largest drip irrigation company. The deal is valued at \$1.895 billion. "The conditions of the agreement maintain *Netafim's* Israeli identity, with a commitment to keep the company's core activities in Israel for many years," *Netafim* CEO Ran Maidan said. Founded in Kibbutz Hatzerim in 1965, the company pioneered the drip irrigation process and is now the leading global supplier of smart irrigation solutions, which are helping millions

of farmers around the world. The company has 17 manufacturing plants employing 4,300 workers in over 30 countries. *Mexi-chem* is a global leader in plastic piping and petrochemicals. (www.jta.org, 8-8-17)

New App for College Students

Gail Schenbaum Lawton, a Hollywood producer, helped create an app that stores information and provides other services college students might need in the event of an emergency. Her college-age daughter Alex's thumb was nearly amputated in an accident. Once in the emergency room, Gail was unable to contact Alex during her hospitalization. The app – *Umergency* – is free for college students and \$7.99 a year for family members. It has the ability to quickly alert emergency contacts, GPS location tracking, and a directory of local emergency services. It can also save insurance information along with a pre-signed medical consent form. *Umergency's* website estimates that approximately one in four college students end up in the emergency room each year. (www.forward.com, 10-3-17)

“He Lived Like a Dog Being Hunted”

Israel's *Mossad* agency recently released three volumes of documents on the attempts to capture Josef Mengele, the infamous Nazi doctor known as the “Angel of Death” who performed sadistic medical experiments on Jewish inmates at Auschwitz. The documents were given to *Yad Vashem*, Jerusalem's Holocaust Memorial and Museum, by the Israeli intelligence service and have now been made available to the public. The files detail a number of unsuccessful attempts at capturing Mengele, who, like so many other former Nazis, fled to South America after World War II. Some 5,000 made their way to Argentina alone, aided by President Juan Peron, whose government established escape routes for them through Spain and Italy. Among those who made it to Argentina was Adolf Eichmann, one of the primary organizers of the Holocaust. (Eichmann was kidnapped by Israeli intelligence in 1960 and brought to Israel where he was tried and executed.) Mengele

lived in Buenos Aires for some ten years before moving on to Paraguay in an attempt to avoid detection. He drowned in Brazil in 1979. His remains are used for instructing medical students in Sao Paulo University. (www.worldjewishcongress.org, 9-5-17)

A Game Changer for Kenya

Some 102 Kenyans have benefited from a year-long internship program at Israel's *Arava International Center for Agriculture and Training*, acquiring advanced knowledge in agriculture and food production. The southern Arava region is hot and dry with an average yearly rainfall of only one inch. Nothing can grow there without intervention. The center was established in 1994 to show students from developing countries the sophisticated agricultural technologies used in Israel. Despite the lack of rain, the Arava region has some 500 farming families who produce 60 percent of Israel's fresh vegetable exports and 10 percent of its cut flower exports. *GreenArava* is an Israeli company currently managing the irrigation project in Kenya, where farming relies on erratic rains and where three million people require food relief. (www.the-star.co.ke, 9-4-17)

A Glaring Omission

A plaque marking the opening of Canada's *National Holocaust Monument* is scheduled to be replaced because of complaints that the original one “conspicuously and curiously did not mention Jews,” said Martin Sampson, of the Centre for Israel and Jewish Affairs. He said the government was very responsive to the complaints, acknowledged the error and agreed to correct it immediately.

The plaque stated that the monument commemorates the “millions of men, women and children murdered during the Holocaust and honours the survivors who persevered and were able to make their way to Canada after one of the darkest chapters in history.” But the plaque failed to mention that the Holocaust was the state-sponsored, purposeful extermination of Jews by the Nazi regime. The monument forms the shape of a Star of David and includes interpretive panels. These panels

do highlight that the Jews were the target of Nazi ideology and that some six million were murdered along with millions from other groups. The monument, which took ten years to build and cost more than \$7 million, was unveiled at the end of September. Until then Canada was the only Allied power to fight in World War II that did not have a national Holocaust memorial. (www.thestar.com, 10-5-17)

In Memoriam

★ Mikhail Klein, celebrated Jewish pianist, collapsed and died on stage in early October while he was performing his own composition in his hometown of Irkutsk, a city in Siberia located near Russia's border with Mongolia. He was 72. He was performing with the *Irkutsk Philharmonic Orchestra* before hundreds of people. Klein was known for his renditions and interpretations of works by Rachmaninoff, Beethoven, Brahms and other great composers. He himself was a prolific jazz composer. In 1987, Klein was awarded the prestigious title of *Honored Artist of Russia*. (www.forward.com, 10-6-17)

★ Monty Hall, host and co-creator of the long-time television game show "Let's Make a Deal," died at the end of September. He was 96. He had suffered a heart attack at the end of June. Hall appeared in over 4,500 episodes of the show – it has been on the air since 1963 – and hosted it for 23 years until 1986 and for a short time in 1991. Hall was born Monte Halparin in Winnipeg, Manitoba to Orthodox Jewish parents. He wanted to be a doctor but couldn't get into medical school because of quotas placed on Jews. During the course of his life, Hall helped raise some \$1 billion for charity, spending about 200 days a year fundraising and doing charitable work. (www.forward.com, 10-1-17)

★ Edie Windsor, whose fight for marriage equality ended with a historic Supreme Court victory in 2013, died in September. She was 88. In 2009, Windsor was denied a spouse's exemption when her wife, Thea Spyer, died. Windsor was forced to pay federal taxes on Spyer's estate even though their Canadian marriage was legally recognized by the State

of New York, where they resided. Windsor took her case to the U.S. Supreme Court. In a narrow ruling, the court decided that the federal government must abide by the laws of individual states in its dealings with couples from those states. Windsor's case set the stage for the ruling two years later that removed all barriers to equal marriage rights. At that time, Roberta Kaplan, Windsor's lawyer, delivered a sermon at *Beit Simchat Torah*, Windsor's synagogue in Manhattan – founded to serve the gay community – stating that the victory was a landmark for Jews in particular. "The Jewish Theological Seminary (JTS), for the first time in its history, submitted an *amicus* brief in a court case... urging the Supreme Court to strike down DOMA as unconstitutional," Kaplan said. (DOMA is the *Defense of Marriage Act*. In 1996, DOMA denied federal benefits to partners of gay individuals.) Former President Barack Obama marked Windsor's passing saying, "I thought about all the millions of quiet heroes across the decades whose countless small acts of courage slowly made an entire country realize that love is love – and who, in the process, made us all more free." (www.haaretz.com, 9-13-17)

Did You Know....

★ Jewish billionaire Mark Cuban, 59, owner of the National Basketball Association's *Dallas Mavericks*, said he is "considering" running for president in 2020. Cuban appears regularly as an investor on the ABC reality series "Shark Tank." (www.jta.org, 10-4-17)

★ *Cornell Tech*, a joint venture between Cornell University and Israel's *Technion Institute of Technology*, recently opened in New York City. The \$2 billion high-tech campus is located on Roosevelt Island. Former New York mayor Michael Bloomberg spearheaded the project while he was in office. He personally donated \$100 million towards its construction. (www.forward.com, 9-14-17)

★ Israeli gymnast Artem Dolgopyat, 20, making his very first appearance at a world championship, won a silver medal at the World Gymnastics Championships in early October in Montreal, Canada. His win marked the best finish ever by an Israeli at the worlds. (www.jta.org, 10-8-17) ◇

Contributions to KJCC

We appreciate the thoughtfulness of those who support the Keys Jewish Community Center by remembering and honoring their friends and loved ones through their generous contributions. All donations made after the fifth of the month will appear in the following month's Chai-Lights. When you make a donation, please signify the fund it is to go to and the recognition of the name or names to be listed.

Bookplate

Pollack, Linda

In Memory of

Dorothy & Ron Horn

Rabbi & Cantor Fund

Bernstein, Paul & Barbara
Bofshever, Joel & Toby
Bolton, William & Donna
Davidson, Foster
Gould, Joe & Berenson, Marla
Margulies, Jeff & Cheryl
Smith, Steven & Barbara

Chai-Lights

Bernstein, Paul & Barbara
Bofshever, Joel & Toby
Rose, Skip
Smith, Steve & Barbara
Willner, Arthur & Johanna

General Fund

Bolton, William & Donna
Brush, James
Conklin, Wes & Rita
Cooper, Alan
Gilson, Michael & Suzanne
Rose, Skip
Schulberg, Alan & Elaine
Singer, Mary Lee

Scholarship Fund

Bernstein, Paul & Barbara
Kaminstein, Beth
Starr, Adam & Judy

Tikkun Olam

Bernstein, Paul & Barbara
Bofshever, Joel & Toby

Holocaust Education Fund

Starr, Adam & Judy

Meditation Garden

Bernstein, Paul & Barbara

New Year's Greeting

Avner, Gloria
Lieberman-Garrett, Erica
Margulies, Jeff & Cheryl
Schulberg, Alan & Elaine

Oneg Sponsorship

Mitch Harvey & Linda Perloff

In Honor of

Mitch's Birthday

In Memory of

Mah Jongg Ladies

Tom Klipper, Mary Lee
Singer's brother

Yahrzeit

Blum, Laurie
Blum, Laurie
Boruszak, Joan D.
Boruszak, Joan D.
Harvey, Mitchell & Linda Perloff
Herson, Jerry & Barbara
Temkin, Robert

In Memory of

Mollie Lawent
Burton Margolis
Jim Boruszak
Lillian Goldstein
Beverly Harvey
Nathan Herson
Charlie Temkin

Yizkor Book

Avner, Gloria
Bernstein, Paul & Barbara
Bofshever, Joel & Toby
Bolton, William & Donna
Calev, Barbara
Chasteen, Dale
Conklin, Wes & Rita
Davidson, Foster
Faye-Davis, Sydney!
Horn, Susan

Contributions to KJCC (cont.)

We appreciate the thoughtfulness of those who support the Keys Jewish Community Center by remembering and honoring their friends and loved ones through their generous contributions. All donations made after the fifth of the month will appear in the following month's Chai-Lights. When you make a donation, please signify the fund it is to go to and the recognition of the name or names to be listed.

Yizkor Book

Kaminstein, Beth
Kaplan, Marshall & Myra
Lieberman-Garrett, Erica
Margulies, Jeff & Cheryl
Rakov, Neal & Cathy
Rose, Skip

Yizkor Book (cont.)

Schocket, Jeffrey
Schulberg, Alan & Elaine
Singer, Mary Lee
Smith, Steven & Barbara
Starr, Adam & Judy
Willner, Arthur & Johanna

How Certain Contributions to KJCC Can Instantly Become Permanent, Living Memorials

Yahrzeit Plaques: KJCC has six special, Israeli-made boards in the sanctuary for yahrzeit memorial plaques. Each plaque is accompanied by its own light, which is switched on for both yahrzeit dates and on Yom Kippur; names are also read aloud in memory from the bemah each yahrzeit and published annually in our Yizkor Book. The cost for eternal synagogue memory is \$400.

Book Plates: We are, after all, the People of the Book. For \$36 an inscription of your choice will be placed in one of our Siddurim or Tanakhs. An example: "In Loving Memory of my grandfather, who first taught me about the wonders that lie between these covers."

Tree of Life Leaves: We have three beautiful, six-foot Trees of Life — the world's most enduring spiritual metaphor — adorning the wall at the rear of the KJCC sanctuary. For \$75 an individual, golden leaf can be engraved with your message of memory or love. An example: "To our grandchildren: May they always be in the presence of the Eternal Light."

Garden Bricks: \$125 buys a single brick and \$200 a double brick in our magnificent Meditation Garden walkway, engraved with your personal message. An example: "You were the best, Aunt Goldie. Well, you and those amazing cheese blintzes." For \$300 we'll plant the native tree of your choice as the ultimate living tribute, with an outdoor plaque included in the price.

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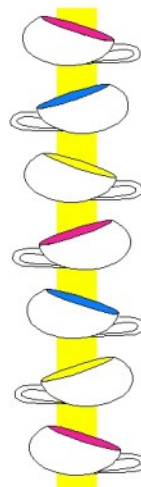
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Yom Kippur

Our Day of At-One-Ment

On *Kol Nidre* eve we listened and we watched. Four of our ex-presidents stood on the *bimah*, three of them held our Torahs in their arms and Cantor Michael Dzubin chanted with intense feeling, despite his bad cold, the familiar melodic repetitions cancelling our vows. The sanctuary was close to full, as it would be the following day. Some of the deepest listening we did was to Rabbi Agler's talk on "Our Tribes - Part II. (Hear it again, or for the first time, by reading the reprint in this issue on page 29.) When we left the sanctuary that night, the one time in the year when we do not proceed into the Social Hall for food and shmoozing, we were well into our fast and contemplation of important issues.

The next morning, we'd file in slowly through *Shacharit's* Yom Kippur morning Shabbat preliminaries leading up to Torah Service. We would not sound the shofar on Yom Kippur this year because it is not permitted on Shabbat. Rabbi Agler's Torah talks again were mesmerizing. Cantor Dzubin conquered his cold with



Cantor Michael Dzubin and Rabbi Richard Agler prepare to begin Kol Nidre services, at top. Above and right, photos from the hall outside the sanctuary just before sundown.





beautiful Torah chanting, assisted ably by Bernard Ginsberg.

By the time Bernie began the *Yizkor* service we had a substantial congregation, particularly considering how many of us had not yet returned from evacuation. The *Yizkor* was particularly moving and emotional this year. Perhaps it was Rabbi's story of his friend who thought he had 14 months more to live so there would be plenty of time for that final talk, when

in fact the friend did not have fourteen days. Do we prepare for our ultimate transition by hitting the highpoints of adventure and pleasure and crossing them off our bucket list? Our wise men think not. Better to create something that will live after you. Maybe it was our fresh encounter with our fragile selves and mortality that made the words go so deep and our dear departed seem so near. Maybe it was the fast, thinning our skins so we were more permeable to raw emotion and that which was truly important.

We had a few breaks. We received the blessings of the *Kohanim* (thanks once again to the generosity and dedication of Mitch Harvey), and



A long and spiritually exhausting day (the rabbis understood just how much to ask of us and how far to stretch us to lead us toward understanding) concludes with the *Neilah* service and a reading of the story of Jonah. It's time for Sisterhood's break-the-fast.



our day flowed blissfully onward. We sat in informal discussion (our "fast" talk, according to Rabbi Agler) in the sanctuary, opening up to topics like how do we keep the feeling of Yom Kippur alive all year? (Rabbi's short answer: "We don't. So sorry. But what we do is do our best to make a difference.")



From questions and answers, we moved on to music, the poetry and deep belly sounds of Leonard Cohen. Nyan Feder assisted at the CD player. David Feder had downloaded the songs. Who knew words on a piece of paper could have so many interpretations? We delved into poetry analysis and voiced what this Jewish philosopher/troubadour had bared his soul to share with us, in both pain and pleasure. (But never very far from pain.)

The afternoon went by so quickly. Soon it was time for *Mincha* (afternoon service) and more *Aliyahs* (thanks to one and all who performed their honors so well and humbly). And then it was time for the story of Jonah and the *Neilah* service. We could see the sky beginning to turn dusky through the stained glass windows. More confessions and softening of our hearts with fists came next and a last ren-



At the end of Yom Kippur, in a sound that goes past our conscious mind and deep into our souls, Bernie Ginsberg and Jonah Gross together blow two of the KJCC shofars. A final long blast and services are completed.

Since Yom Kippur also took place on Shabbat this year, Rabbi Agler called all the children present to come forward in a darkened sanctuary just before the break-the-fast to join him and Cantor Dzubin in the brief and lovely Havdalah service.

dition of *Avinu Malkeinu*. Yom Kippur was almost over. We were ready to be judged and sealed in the book of life. Bernie Ginsberg and Jonah Gross held Shofars to their lips and let out the final *Tekiah G'dolah*. Wake, UP! It was a long, loud and wonderful cry.

With the sky a dark blue and the sanctuary lights turned low, Rabbi Agler invited all children present to join him. He lit the multi-wicked candle for the short, sweet Havdalah service that would allow us to bid goodbye to both Shabbat and Yom Kippur. After we smelled the spices, blessed the wine, doused the candle, and sang *Eliyahu HaNavi*, our fast was over.

The day had been rich with meaning. It was time to shake Rabbi and Cantor's hands, say a sincere thank you and move on to Sisterhood's spectacular Break-the-Fast. Look at the

happy, uplifted, satisfied faces! (On this and the next three pages.)

The food, coordinated by Erica Leiberman-Garrett, was generously prepared by our own members. It was so abundant we had four different serving lines. Every one of the 80 seats was full. Mishpocha had made a mitzvah and we were feeling spiritually (and gastronomically :-)) renewed, ready for whatever 5778 has in store for us. ♦

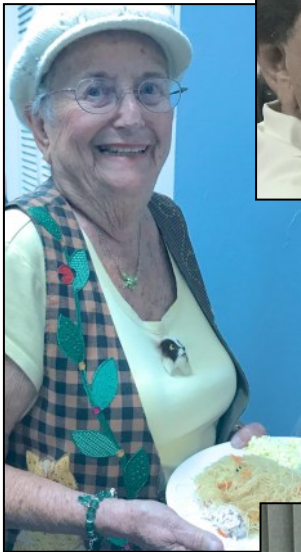




Our KJCC *Mishpocha* joyfully breaking the fast after Yom Kippur Services Saturday, September 30th. We would collectively like to thank the KJCC Sisterhood for hosting yet another wonderful Yom Kippur feast this year. Please enjoy the photos on this and the next two pages.



Breaking-the-Fast (cont.)...



Breaking-the-Fast (cont.)...



Sukkot: THE Holiday

We Prepare and then We Celebrate



Once upon a time, Sukkot was *THE* most important Jewish holiday in our iconography, known as “the time of our greatest rejoicing.” Last

year over twenty people, at least four of them under four years old and a few around eight or nine, arrived at 11:00 a.m. on the Sunday after Yom Kippur to decorate the KJCC *sukah*, climb ladders, hang plastic fruit, drink coffee, and put up *lulav* and *etrog* posters made by previous years' Sunday School students. This year we were seven.

We were doing what we have always done, gathering on the first Sunday after Yom Kippur to prepare our three-walled shelter with the fresh palm frond, see-through roof (in Hebrew, Rabbi Agler's favorite throat-clearing word in the ancient language – *schach*), but once again, in this year of weather intensity and disruption, things were different. People were tired. Yom Kippur had barely ended the night before. Sisterhood had just had a meeting earlier that morning. Our services had been happening days in a row and had been deep, engaging and meaningful. People's agendas were filled with visits from insurance adjusters and the physical labor of putting homes, yards and lives back in order. Bless Marc Bloom's daughter, Rachael Bloom, and her daughter, Maddie, for making seven



people into a three-generation group. As always, it was fun.

Then came our official Sukkot celebration, right after services on October 6th, the third night of Sukkot as well as Erev Shabbat. Now we had our people, and it truly was joyous. It felt good to crowd into and overflow the Alan Beth/Candy Stanlake Parents' Memorial Pergola/sukkah. We had just enough light from our three little battery-powered lanterns (which seemed later to delight Sean Kaufman; look at that shining *punim* – his radiant face).

Once we said *Kiddush* over our wine and *HaMotzi* over our round New Year's challah, we had the privilege of saying the blessings over dwelling in the sukkah and over the *lulav and etrog* as Rabbi Agler shared teachings with us. His first teaching was about holding the four species high, in victory, and in all directions, with all of victory's special connotations given the circumstances of our last few weeks. Remember, before the storm, we had not known if we'd even be able to have High Holidays or a *shul* in which to celebrate them. We acknowledged our fragility, not just of our houses, but also of our lives. And then Rabbi Agler





spoke of the meaning of the four species. We passed around and, by gently scratching, inhaled the delicious aroma of the *etrog*.

According to rabbinic teaching, that aroma is analogous to good deeds, and one of the branches is analogous to study, and the plants are like people. Some did good deeds and were wise, some were wise but did not do good deeds, some were neither, and yet, when

held together, the four species made (and now symbolize) a strong and powerful people. We fulfilled the *mitzvah*/

commandment of eating at least an olive-sized amount of food in the sukkah (as well as some actual olives) and then adjourned indoors to the social hall for more celebration, the



oneg sponsored by Laurie Blum and Gary Margolis

in memory of Laurie's grandma and eating the world's best desert leftovers, still fresh from High Holidays, courtesy of our generous members. We may be fragile, but we are also hardy, and we show up for *mitzvahs*. ♦

—Gloria Avner



On Tribes - Part II

A Yom Kippur 5778 Talk by Rabbi Richard Agler, DD

If you did not get to hear Rabbi Richard Agler's talk on September 29th at this year's Erev Yom Kippur, here it is again. His voice comes through loud and clear. We in the sanctuary were mesmerized the first time we heard it and now are moved again. It has been a month since he made the following suggestion: "Maybe we can devote the rest of this, our most holy day, to identifying the common humanity that We and They always share, no matter what tribes we may belong to, be they ethnic, religious, political or social, to embracing the Prophet Malachi's teaching and one another in the year ahead. Because seriously, friends, the fate of the nation may be at stake." We are grateful for Rabbi Agler's permission to share this. His other talks and sermons for all of High Holy Days 5778 are available at: rabbiagler.files.wordpress.com



I'd like to continue the conversation on tribes that we began on Rosh Hashanah. We'll start with a question about *us and them*. You don't have to raise your hands, and feel free to define those terms any way you see fit. Ready? How many people think that the main problem is "us?" How many people think that the main problem is "them?"

Most of us have had conversations on the subject during the past year. And if we haven't had conversations, we've certainly thought about it. So even without raising hands, we know the consensus. *They* are the problem. Maybe us a little bit. But it's mostly them. If by some chance the majority of your conversations during the past year have centered on how most of the problem is because of us, I'd like to hear more about it. You must be part of a remarkable tribe – Canadians maybe, or even Jews on Yom Kippur. :~)

Most people believe that *they* are the prob-

lem. Rudyard Kipling put it this way: "All good people agree, And all good people say, All nice people, like Us, are We. And everyone else is They." That is pretty much the template for tribal thinking. And it has been around since long before Kipling. We could do worse than to add it to the *Al Chet* prayer: "For the sin we have committed against you by blaming them."

As we said last week, we *like* being members of tribes. They give us identity and protection. And we can belong to several at once: social, economic, recreational, educational, professional, religious, sexual. We want our tribes to thrive and survive, because they are our culture. They are where we feel at home. They are core to who we are. But we also saw how they can make us narrow. They can make us more wary of outsiders than we need to be. They can make it too easy to think, "Everyone else is *They*." There is not a culture in the world that does not have a word for *goy*.

And it's never a complimentary word.

Countering our tribal instincts is the Prophet Malachi's declaration, "Have we not all one father? Hath not one God created us?" (Malachi 2: 10.) While it's one thing to hear those words, it's quite another to build a society based on them.

Author Benjamin Moser recently published an essay entitled, "How the Bible is Misread." According to Moser, the Bible is not about sex, abortion, contraception, gay marriage or any of the other things that always seem to be dragging it into the headlines.

He claims that it is ultimately a book about the ways in which a nation can be lost. I've studied my share of Bible and his thesis is more than defensible. For example, the Bible frequently repeats the commandment to care for the

widow, the orphan and the stranger; in other words, for those who are most vulnerable. Because societies are weakened and nations are lost when members of powerful tribes follow their natural tendencies and take advantage of the members of weaker tribes. In today's context, the widow, orphan and stranger include the low-wage worker, the uninsured, the immigrant and anyone denied equal opportunity or equal treatment under the law.

Putting our Own Nation at Risk?

If ancient Israel was lost in part because the weak were exploited by the strong, it is fair for us to ask on Yom Kippur: are we putting our own nation at risk in similar fashion? As we are all aware, America is becoming not only more unequal but more partisan and yes, more tribal as well. It has been this way for a while but it may be reaching a high point, or

better, a low point, today.

We've learned a lot along this journey, mostly that we don't like it. We're not happy when our national conversation is poisoned. We don't like it when America is reduced to a gaggle of squabbling tribes. The motto of our great nation is "*E Pluribus Unum* – Out of many, one." It is not, "I can't hear you over the sound of my own shouting."

We've also learned that asking partisan politicians to set aside their tribal loyalties, to say nothing of those of their donors, and

work to fashion us into a More Perfect Union, is to ask of them something that seems beyond their grasp. We elect them to run a functioning and non-corrupt government, and what grade would we give them on that?



**The Holy Books of three different faiths:
Left – The Christian Bible; center – The Muslim Quran;
at right – The Jewish Torah.**

Moreover, creating a truly great society requires more than politics, even successful politics. It requires philosophy, literature, the arts, sciences, faith.

Politics may occasionally produce a Lincoln, a Roosevelt, a Kennedy or a Churchill, but most often it is about which tribe gets what, when and how. And if they could even do that fairly and well, most of us would take it. Part of the reason they don't may be that many of them benefit when we are divided.

There was an essay in the *Scientific American* this year called *Black Lies, White Lies and Blue Lies*, by Jeremy Adam Smith. "Black lies," he says, are blatant falsehoods, statements that anyone can fact-check and see that they are not true. We've all heard our share of them. "White Lies" are the ones we tell to spare people's feelings. "Great haircut!" "Beautiful performance!" "It was nothing you did." Many of these are actually permissible



Jewish and Palestinian Muslim demonstrators, mostly women but also including those supporting them, march *en masse* in Israel demanding that their governments and leaders on both sides finally achieve peace.

according to Jewish law, but that's a topic for another day.

Then there are blue lies, which Smith describes as lies that people will believe if they reinforce their tribal identity. For example, "The Yankees stink." It's a blue lie but any Red Sox fan will sign on to it. On some level they know it's not really true, but it feels so good to shout it, especially when you're surrounded by thousands of others shouting the same thing. As blue lies go, that one is fairly benign. Everyone knows it's a game, everyone gets to vent their frustrations and most of the time, no one gets hurt.

Not all blue lies are so harmless. The Nazis told them about Jews, by the ton. Many Germans knew they weren't really true. But they didn't bother to fact check – probably because it felt so good to shout them alongside thousands of others shouting the same thing. And we know what happened next.

Similarly, the KKK in America. Basically everything they ever said about African-Americans – not to mention Catholics, Jews and others – were blue lies, false but nevertheless reassuring to the tribe. Their blue lies gave a sense of identity, acceptance, and of course superiority. They shared them at cross burnings and torchlight rallies, where they became gateway drugs for much worse.

Even the "good guys" sometimes tell blue lies. When the U.S. government set up intern-

ment camps for German-Americans during WWI and Japanese-Americans in WWII, they told the rest of the country how dangerous those people were. In the years since, we've wondered how that could have happened. It certainly wasn't the ideal America. But it was the tribal America.

Almost anywhere you look, people in or aspiring to power have used blue lies to demonize some of God's children, typically the less powerful, for their own advantage. But when those lies take root, it is to the detriment of everyone. Societies eventually collapse under the weight of too many falsehoods. If they are not stopped, the nation will be lost. But in the meantime, both for the folks telling them and for the folks swallowing them, they are not a bug; they're a feature. As we saw last week, better education and better thinking are not strong enough to extricate us from all this.

...Therefore I Am...

Descartes famously said, "I think therefore I am," but a book called "The Knowledge Illusion" by cognitive scientists Steven Sloman and Philip Fernbach claims that most of us actually think very little – at least as individuals. Most of the thinking we do engage in is groupthink. Groupthink can be a good thing.



A close-up view of Israeli and Palestinian women wearing white and marching arm-in-arm, with tightly clasped hands in linked and shared humanity as they demand action by both their respective governments.



It enables us to share, create and cooperate. More than our independence, it is interdependence that has allowed human civilization to flourish and grow. We stand on the shoulders of those who came before us and we cooperate with those who live with us.

But groupthink has its own limitations and one of them is it deceives us into thinking that we are making up our own minds. There's a scene in the Monty Python movie, "Life of Brian," set in first-century Judea. A huge crowd of would-be disciples wants Brian to be their Messiah. Brian wants no part of it. He tells them: "You don't need to follow me, you don't need to follow anybody! You've got to think for yourselves! You are all individuals!" The crowd hears this and responds as one, "Yes! We are all individuals!" The moral of the story is that suspicion, fear and blue lies can drive people into tribal shells. And those shells will not crack no matter how much truth-telling and sweet reason we bring to bear.

Dov Seidman runs a company which advises corporations on leadership. He concurs that thinking by itself, group or individual, is not enough to break us free from the negative effects of tribalism. According to Seidman, we need to get from "*I think, therefore I am*" to, "*I care, therefore I am; I hope, therefore I am; I imagine, therefore I am. I am ethical, therefore I am. I have a purpose, therefore I am...*"

All well and good. But if our present cultural moment is better described by, "I belong therefore I am" and "I am a member of a tribe, therefore I am," we have our work cut out for us. When I was in the full-time rabbinate, we

tried to do some of this work. We set up a number of programs that challenged people to reach beyond tribal boundaries and overcome at least some prejudices. (My own included.) We actually had some success. On occasion we not only managed to create greater understanding, but also friendships and even long-term relationships across fairly heavy tribal lines. And there was relatively little thinking involved.

A number of our initiatives were with Muslims. We had the Anti-Defamation League vet our prospective partners, and after we got okays went ahead. Most of the people in our community were supportive but, predictably, there was some pushback. "What are you doing, Rabbi? Don't you know who these people are? They are playing you for a dupe, just like the Quran tells them to do! You are being naive. These are our enemies. Haven't you read their book?" And so on.

Believe me when I tell you that none of those folks had studied the Quran. None of them had even studied much Torah, which is relevant because anyone who deals with sacred texts understands that when trying to interpret them, what is literal is only the surface meaning.

But never mind that. Their primary sources were forwarded e-mails, Facebook feeds and the like. In other words, everything that they thought they knew came from within a nar-



Does any one tribe have a monopoly on wishes for peace and hope for the future? Is it possible for us to crack long-established and hardened tribal shells?

row tribal framework. And our partners on the other side heard similar. “Jews? Don’t you know you can’t trust them? They’ll say one thing to your face and do another behind your back. Just like they’ve done to the Palestinians. Just as they’ve done throughout their whole history. Haven’t you read their book?” Etc.

new hoping, new imagining and even new working together. The tribal boundaries were not erased but they were not nearly as imposing as they were before.

There will always be some bad apples. Just like there are bad Christians (see Charlottesville) and bad Jews. But associating every Muslim with ISIS, Al Qaeda or Hamas is like

“...we sat down together, broke bread and got acquainted.”

So instead we responded, at least to those who were open to the possibility of conversation, as follows. “Okay, I hear what you’re saying. But tell me, ‘How many Muslims do you know personally?’ ” Most of the time the answer was none. So I would then suggest they speak to fifty Muslims and we could continue the conversation after that. Our Muslim counterparts said the same thing with their people. And because we knew that some people might not be able to find fifty Muslims, or fifty Jews, we arranged a series of programs, at the synagogue and at the mosque, where we provided them for one another. At which point everything really became quite simple.

There was no need for propaganda or re-education. After some introductory words, we sat down together, broke bread and got acquainted.

It didn’t take long at all for people to get out of tribal mode and into normal human being mode. And from that perspective it became clear that we were not nearly as different from one another as we may have first thought. This new activity led to new understanding. The new doing led to new thinking. In time that was followed by new caring and

linking every Jew to the Protocols of the Elders of Zion or *Mein Kampf*.

A number of years ago the Conservative Jewish movement added a verse to the *Birkat hamazon*, the Grace after Meals, in some of its prayer books: *Harachaman, hu yavi shalom bein b’nai Yisrael u’vnei Yishmael* – May the All-Merciful bring peace between the children of Israel and the children of Ishmael, i.e. between the Jews and the Arabs.

And why not? We’re fools not to at least

make the effort. Did you see that just last weekend a Modern Orthodox rabbi marched as the honorary grand marshal in the NYC Muslim Day parade? True! If we can break

down tribal barriers like these, we can break down a lot of them that are nowhere near as strong.

Maybe we can devote the rest of this, our most holy day, to identifying the common humanity that We and They always share, no matter what tribes we may belong to, be they ethnic, religious, political or social, to embracing the Prophet Malachi’s teaching, and one another, in the year ahead. Because seriously, friends, the fate of the nation may be at stake. —*G’mar tov* and *l’shana tovah*. ♦

The Golden Rule

————— Love, Harmony, Friendship, Kindness, Peace. —————

*Thou shalt
love thy neighbor
as thyself.
There is none other
commandment
greater than these.*

Mark 12:29-31
Bible

*Thou shalt not avenge,
Nor bear any grudge
Against the children of
thy people, but thou
shalt love thy neighbor
as thyself.*

Leviticus 19:18
Torah

*And do good to parents,
kinsfolk, orphans, the
poor, the neighbor who is
near of kin, the neighbor
who is stranger, the
companion by your side.*

Surah 4:36
Quran



The Jewish Holiday Most Have Never Heard Of

Speaking of tribes, as we have been doing since Rosh HaShanah, even within our own culture we are multi-tribal, well beyond the multicultural differences between Ashkenazi, Sephardic and Mizrahi traditions. I had thought there were no Jewish holidays in November this year. I was wrong. There is an Ethiopian Jewish holiday called *Sigd* (an Amharic word — related to Aramaic?). The State of Israel officially recognized this holiday in 2008. Ethiopians who wish to observe it are entitled to have the day off from work. It is celebrated on the 29th day of the Hebrew month of *Cheshvan* unless that day comes on Shabbat, as it does this year, and then it is celebrated on the previous Thursday, November 16th.

This holiday, first observed in Israel by Ethiopian immigrants in 1980, happens exactly 50 days after Yom Kippur and begins with climbing to the top of the nearest high mountain in re-enactment of the moment in our history that formed us into a people. The trek is in memory of Moses' receiving the tablets with the commandments on Mt. Sinai and is a rededication to our voluntary covenant with God. There's an intriguing parallel to the 49-day passage from Pesach to Shavuot, but on the other side of the calendar — in spring, where this holiday happens in the fall. There is fasting, praying, a special kind of processional bowing, community repenting, and celebratory feasting at the end of the day, marked by special highly spiced food that Ethiopians caution Israelis to "take in slowly." The ritual prayers are all carried out in a special ancient language called Ge'ez, which fewer and fewer non-elder Ethiopians speak, much to the distress of those elders, as Ethiopian youth become more integrated into Israeli culture.

The language may change, and the young people may gather to perform circus acts like tumbling and eat hamburgers and hot dogs, but most everyone still wears white and the holiday remains alive, sounding not only vital and spiritually important, but very similar in its activities to the way our own variations of the tribe observe other holidays. Long live *Sigd* and the greater tribe that celebrates it. —Gloria

Simchat Torah, Shtarkers, and Holy Rolling: Part One



There was a lot going on at KJCC on Friday, October 13th. (And nary a trace of triskaidekaphobia.) Not only was it Erev Shabbat service time, led beautifully by Joyce Peckman, but we were observing Yizkor (thank you, Bernie Ginsberg) and celebrating this year's *Simchat Torah* as well. Yes, all on the same, wonderfully alive and tender and so very KJCC-esque evening.



Luckily for us, given that a big part of the *Simchat*

Torah ceremony involves seven repetitions of blessings, chanting, singing and dancing while carrying all three KJCC

Torahs around the sanctuary each repetition (*hakaffot*), we had some special *shtarkers* with us that night – young, strong people capable of carrying weight. Rabbi Ed Rosenthal's Scubi Jews just so happened to be there and happily added their grinning, capable energy.

Ten Hillel students from assorted Florida



Simchat Torah had an infusion of energy this year, with ten of Rabbi Ed Rosenthal's Scubi Jews joining us.





Rabbi Richard Agler points out an unusual feature of our Holocaust Torah to two of the Hillel Scubi Jews, top. Can you see the enlarged Bet in the center photo showing the Torah's first word?

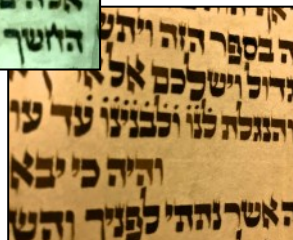
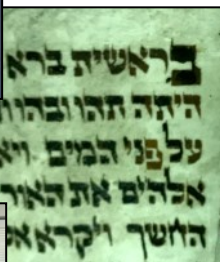
universities had just arrived. They would be bunking with us for the weekend. Most of their time here would be spent "Diving for Debris" and doing coral

reef rescue work. But this night they would not be cleaning up the oceans for Rabbi Ed's innovative *Tikkun HaYam* (repair of the oceans) program. They'd be attending services with us, dancing with our Torahs, and, in a postscript to the evening, helping Rabbi Richard Agler unroll and air out our recently repaired and re-kashered Holocaust Torah, a regular

maintenance procedure recommended to us by the scribes who had done the extensive repairs. It was the perfect time to do this, since we also had to re-roll the Torah back to the beginning so the cycle of reading could begin again in new year 5778. (See that one very large, initial letter? That's the

first letter of the first word in the first book of the Torah, Genesis. It is the second letter of our alphabet, the Hebrew letter Bet, beginning the word *B'reishit*, which is usually translated as "in the beginning.") And do you see those words with the dots over them?

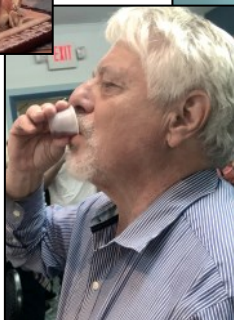
That is the only place in the entire 80-some foot length of our hand-scribed, 600,000+ Hebrew character *Torah* where such a phenomenon occurs. The rabbis' explanation is to make us know this word grouping is unusual and important. Pay attention. Something special is happening here. The words are part of a phrase saying that God's mysteries are God's and not in the ken of mere mortals. ♦



Friday October 13th saw regular services, plus a Yizkor service, plus the joyous marching and singing of Simchat Torah, and all that was before the oneg even began. Which only included again this year Sisterhood's wonderfully decadent "Simchat Torah Chocolate Extravaganza." The oneg was sponsored by Mitch Harvey and Linda Perloff in honor of Mitch's birthday, top right.



Sean Kaufman, below, learns about Simchat Torah with one of KJCC's school Torahs (made of paper) along with grandpa Michael.



Mitch is avoiding yummy but unhealthy desserts these days. His birthday "cake," above, consisted of four strawberries surrounding a candle mounted in a slice of banana. He dispatched the candle with ease.



After allowing our un-furled Holocaust Torah nearly 24 hours to breathe (it is, after all, as the scribes who recently repaired it pointed out, made of living materials), it was time to carefully begin the process of re-rolling, this time with the help of our visiting Hillel students. Rabbi Richard Agler led us in

this new KJCC tradition, together with KJCC Executive Vice President and Ritual Chair Gloria Avner.



At right is Or Greenwald, a Florida Atlantic University Hillel staff member, who was part of Rabbi Ed Rosenthal's Scubi Jew contingent here for Simchat Torah. Or is Israeli. He said he'd never been allowed to actually handle and be part of re-rolling a Torah before. He was very moved and said that his father back in Israel would *kvell* to see him so involved. Well, here's the evidence, Or, with our compliments.



Holy Rolling: Part Two, Havdalah

And Foretaste of an Upcoming Shabbaton



Saturday night at KJCC, immediately after sundown, was full of interesting activity, too. Lots of young Hillel guests had just had an animated discussion at a home-cooked dinner in the Social Hall. At the appointed hour, KJCC members began to arrive. Together, young and younger and not-so-old, we stood and listened and sang as Rabbi Ed Rosenthal graciously led Havdalah, the lovely, short ceremony of the heart and senses – the brilliance of the three-



stranded candle burning brightly, the sipping of wine denoting joy, the passing around of the spice container so everyone can smell and experience the sweetness of the earth, the group singing of prayers of gratitude and hope – celebrating the return from the sacred of Shabbat to the beginning of another secular week. Then something else special happened. All of us,



student guests and KJCC members and even a couple of young Jewish dive instructors living in the Keys, gathered around a table to be regaled by a talk led by Rabbi Ed Rosenthal. He hadn't really founded Scubi Jews as a social club, an activities group, or even just a conservation organization. It's really, to him, all about Jewish spirituality. Since the current Torah portion is *B'reishit*, it was the perfect time for him to explain the deeper meaning behind his passionate work of *Tikkun HaYam*, repairing and caring for the seas. He led us through the seemingly simple and direct early passages at the beginning of Genesis talking about the moments





After Havdalah, Rabbi Ed Rosenthal regaled all present on why he believes the text of Genesis shows God's special relationship to the world's seas.



when God created everything. But, as often is revealed upon careful reading and study, the passages aren't simple at all. There is one passage that has come to mean so much to Rabbi Ed, the one stating that "the seas belonged to God." To Rabbi Ed the seas are not just a place of alternative earth life to be explored and exploited. They are a truly sacred place. He led us through the many ways the text supports and

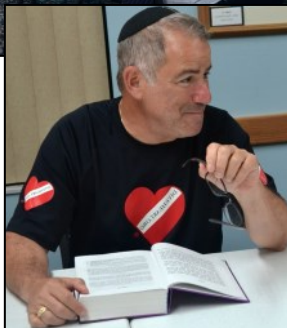
guides us to this perspective on water.

It was all beautiful and stimulating and enriching. The only sad part was that more of our KJCC *mishpocha* was not present. But those who weren't there are in luck. (Those who were there can tell you how much in luck you'll soon be.) Because Rabbi Ed will be back at KJCC in January to lead a

weekend's Shabbaton on Kabbalah, at which point he'll go even deeper (pun intended) into his understanding of the intimacy between God and the oceans. ♦



Though Rabbi Ed lives and works in Tampa, the only shul he actually belongs to is KJCC. He often teaches multi-part Kabbalah courses to his Hillel college students, a gift he'll also be offering KJCC members in January.



After Havdalah, A Taste of Kabbalah...

We had just re-rolled our Holocaust Torah back to the beginning, to God's act of creation. It made perfect sense to sit down after Rabbi Ed Rosenthal (here leading one of his Scubi Jew reef-repair dive trips) had led *Havdalah* and ask him to offer a *drash* on one of his favorite portions, the first chapter of Genesis, *B'reishit*. We did not get very far beyond verse eight but we all talked and explored and listened for hours. As you'd expect, the conversation was animated. Rabbi Ed really did start at the beginning, pointing out how every Hebrew letter serves also as a number and every Hebrew word has a numerical value. (The study of these values and word equivalencies, called *gematria*, is a significant and centuries old branch of Kabbalah.)

Starting with the Bible's first seven words – *B'reishit barah Elohim et haShamayim v'et ha'Aretz* – we were treated to a depth of discussion worthy of experienced metaphysicians, an insider's view of complexity well beyond the usual (and probably incorrect) translation: "In the beginning God created the heavens and the earth." We barely got beyond the fifth word, *shamayim* (heavens), when the concepts became startling. For years, Rabbi Ed has felt a special connection with the ocean through his work with Hillel and *Tikkun HaYam* (repair of the seas, a term he invented.) So when he points out that though we are talking only about the heavens and the earth, and the next verse talks about the spirit of God hovering over the water, it is

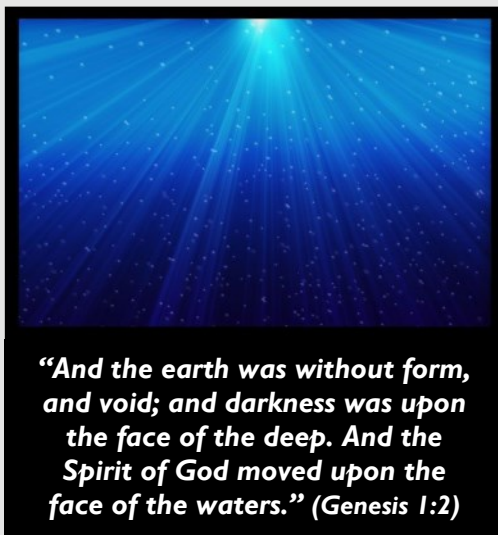
puzzling. Up to that point there had been no mention of water. Everything was without form until the creation of light and darkness.

We puzzled through the second day, when God says there will be a firmament between the water above and the water below. That's when

the word *mayim* came to the fore. What if *shamayim* did not just refer to the heavens, but was a combination of two Hebrew words, *sham*, meaning "there," and *mayim*, meaning "water," which would have the word "heavens" then actually mean "the water there." We talked about land as the realm of man, and water being the realm of God. (It says in Psalms that "the sea belonged to God.") If you take away the vowels from the Hebrew word *Elohim*,

you can see the possibility of it reading as *el HaYam*. Does this mean that God and the seas may actually be synonyms?

This is just a taste, and filtered through us, non-experts, just the beginning of exposure to this tradition of Jewish spirituality through a rabbi who has studied and taught it for years. Rabbi Ed's enthusiasm for his subject is contagious. We are extremely fortunate to be able to host this generous scholar and teacher who has offered to share his Kabbalistic learning with us over the course of a Friday night and two sessions on Saturday. ◇



"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." (Genesis 1:2)



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6:00 P.M.

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“WHERE HAVE ALL THE YOUNG MEN GONE?”

Our Veterans Share Stories of Time in the Military

We only had a suspicion of how diverse and interesting the stories of our veterans would be when we started to interview them. What an impressive lot of human beings. They learned unique, useful skills and accomplished the tasks assigned to them. Somehow, each managed to keep his sense of humor intact while taking big risks. We wish we could do more than thank them for their service and host a dinner in their honor. (If you are a veteran and we have not talked with you, know you will be one of the stars of our Veterans' Day issue next year. Call or write (305) 619 0216 or e-mail geetavner@gmail.com.)

Maryon Gould

Maryon, of blessed memory, is our only WWII veteran here. She signed on to the U.S. Cadet Nurse Corps in 1943; it was the nation's first integrated uniformed U.S. service corps. She served as a nursing student at Beth Israel Hospital in Boston. The Cadet Corps fulfilled an urgent need for nurses in civilian hospitals during World War II. Her daughter, Cynthia Arsenault, sent us this note: "My mom was in the program from '43-'44. Unfortunately, she broke her back horseback riding and never graduated as a nurse. However, she was recognized by those supporting the Cadet Nurse Equity Act, which would have provided full veteran's benefits for the Cadets." Sixty years after her service ended, Maryon received a commendation award. Her trademark dignity, grace and twinkling eyes are obvious in her acceptance photo. The Cadet Nurse Equity Act has yet to pass Congress.



In the photo above, Maryon Gould receiving a Cadet Nurse Award in 2010. Just above, Skip Rose right before being drafted.

Skip Rose

I was drafted right before Christmas, 1950, and served until 1953. I intended to enlist in the Naval Air Force and become a navy pilot, and if it hadn't been for that girl I wanted to date over Christmas, I would have done it, and would not have received my army draft notice before the holiday and be forced onto a totally different path. I decided to apply for Quartermaster's School. My dad had a clothing store and I knew

I could do a good job. My anti-Semitic company commander had a different idea. I was sent to Diver's School in Virginia where I trained to become an Underwater Salvage and Repair Man. We were the guys who went below to pick up the pieces when a plane crashed, a tugboat sank, or a destroyer broke its anchor chain. We wore full metal helmets, canvas suits, and weighted shoes. The test



that got me the job was interesting. The officers in charge at Ft. Belvoir dropped the whole class into a deep dark tank of water and the ones who screamed became tenders. (They stayed out of the water and took care of the divers' oxygen lines.) The ones who didn't scream became the divers. They also cleared harbors for assaults and rescue missions. I was one of those. It was considered dangerous. The two weeks I spent working off the coast of Korea, I was assigned a standing guard at all times in case my equipment was attacked. I served all over the planet, traveling by MATS (Military Air Transport Services) to places like Greenland, the Baffin Islands, Panama Canal, and Little Creek, Virginia. I was the only Jewish soldier in my unit, but I got along fine with my Irish commander and mostly Catholic cohorts.

(When asked what valuable lessons he had learned in the army, Skip replied with typical dry humor: "Don't eat anything gassy before a dive. There is no escape. And if you're going to be a diver, carry a spare salami. We were always hungry." Asked if he ever feared for his life or that he might not return home, Skip smiled. "Nah, when you're 21 years old, you're bullet proof." Lucky us.)

Jules Seder

The skills I gained in the Army, from 1952-1955, would probably be useful right now. My last assignment was with the 511th Military Intelligence Unit as a speaker of Korean. After basic training, I was

sent to the Presidio of Monterey Language School near San Francisco. Classes were filled for my first two choices, so I got my last: Japanese. (Turns out I was good at it and graduated first in my class.) Then I was sent to Japan for nine months to learn Korean – by having it explained in Japanese. Honest. It was a good time. Every weekend I was sent for by Jeep to play dinner music on the piano at Of-

ficers' Clubs. While the regular band played before and after dinner, I would study my Korean language books. In Korea, I'd listen to interrogations and gather "intel," details of geography and village populations. What I remember most, though, were my Sundays in Tokyo. I

would take a bus to the Jewish Community Center, where they would make me eat lox and bagels. Cream cheese was optional.

Bob Temkin

Bob also spent most of his time at Fort Dix but not as a reservist. "It was a good experience. Luckily, we were in between wars. My biggest battle was the battle of the New Jersey Turnpike. At 18, I wasn't ready for college. In Georgia I went to Military Police School. The army made me into a man. It taught me discipline. When you can get up on a January morning at 5:00 a.m. with the temperature at five degrees below zero while someone is screaming in your face and be totally ready for the day, that's an achievement. My mother went from saying I had ruined my life to admitting enlisting was the

best thing that ever happened to me. It certainly made me a better med student and physician."



Bob Temkin is shown with his unit at Fort Dix. That's Bob in the center. Just above, looking like a suave extra in an old film, is Jules Seder.

Jeffrey Schocket

Jeff would have liked to serve at Fort Dix. Basic training was supposed to be regionalized; he would have been in a mix of New York and New Jersey guys like himself. Alas, he was sent to Ft. Campbell in Kentucky, the largest Army basic training facility in the U.S., along with lots of folks from Arkansas, Mississippi and Alabama. All 2,500 of them were told they had to go to Chaplain's Hour, and then the Commanding Officer proceeded to call out all the names of denominations, asking the enlisted men to stand when their group was called. All, with one exception, were Christian. Most were Southern Baptist. When Jeffrey was the only soldier still seated, the Commander blasted him, "What are you, an atheist?" The possibility that Jeffrey could be the only Jew on the whole base had not yet occurred to him. The good part was since chapel hour was required and there was no Jewish chaplain or chapel on base, every Friday night and Saturday morning a car came to take Jeffrey to synagogue in Nashville. He smiles at the memory.

Jim Williams

I probably served longer than any of our other veterans – 27 years, some in reserves and most on active duty. I attended Military School in Rhode Island, earned my Aviation Pilot license and became a member of the Army Air Corps. I got advanced training at Lackland AFB and was commissioned as a Second Lieutenant. The Korean War experience was a challenge to my men. In our small field outside Panmunjon, we had 18 pilots and 16 planes, leftovers from WWII. Winter uniforms were rare and no one was used to such a cold climate. The battles with N. Koreans turned into war with China. I was with the 75th Fighter Wing; my job was to call in air strikes.

The training I received in Military Schools was the best preparation for life one could have. It taught me how to deal with people of all different backgrounds and how to be both a responsible commander and a full human being.

Gunther Karger

Gus had had enough of working on his adoptive family's chicken farm in 1951; at 18 years old, he enlisted in his adopted country's Air Force. Sent to Meteorology Research School in Biloxi, Mississippi, he became an instructor in airborne radar and navigation systems. He had two assignments, both fascinating. For one, though he was so young, he had to be given the rank of Brigadier General, a non-uniform Intelligence position; it allowed him to work in a group of 100, dealing with how to handle potential doomsday scenarios. The other, in communications, may have led to averting the Cuban missile crisis: giving commands to submarines to leak enough information to the Russians so they would know what would happen to them if they attacked. (Check out Gunther's book detailing his life story; it's in our library). He served until 1955.



Airman Gunther Karger, 1951, Germany to Sweden to Biloxi, Mississippi.

Carl Roy

Carl took his president's words seriously when he heard John Kennedy say, "Ask what you can do for your country," and enlisted in the infantry. He wanted to fight for his country. Still, when he stood at the threshold of the plane that brought him where he wanted to be, hit smack in the face with Vietnam's intense heat, humidity and smells, his first thought was, "Oh sh__! This is serious." It was serious. Even learning how to sleep was a challenge. Carl's unit did not dig foxholes. Tools were too heavy to carry on their con-

stant patrol duty. They slept on bare ground in the rice paddies. Eyes and ears had to be open at all times. Though there wasn't constant combat, there was always a level of danger. He learned not to resist, to exhale, to be on alert and yet to sleep. "At age 18, it is easy to adapt." Often, he was the man "on point," the riskiest of all positions. After seven months he was shot – twice. The second time his femoral artery was severed. Carl was ready for his ticket out. He was brought back to the States, spent months in the Naval Hospital in Queens, and ever since has worked hard for causes benefiting veterans. We are grateful for Carl's leading role in bringing the miniature Vietnam Memorial wall to us in the Keys.

Stuart Smith

Stu was an army reservist at Fort Dix too, from 1966–1972. "They asked me my background. I said I was in finance. So they made me a cook." Stu laughed and proceeded to tell me about the five other guys (lawyers, bankers, and engineers) who also, after stating their field of expertise, got turned automatically, and inexplicably, into cooks.

Bernard Ginsberg

Bernie served from 1971-72 in the Health Service under future Surgeon General C. Everett Koop and was assigned as Lieutenant full grade to Coast Guard Yard in Baltimore, Md. "I learned a lot about human potential in the Service. There were these large rescue boats that were very hard to manage

in rough seas. They'd take a 20-year-old kid from an inner-city ghetto, make him in charge of it, and miraculously, every time he'd come up to the mark.

"I also learned how to improvise. One weekend, when all the high-ranking officers had gone on leave, I was the second-highest officer left, but with little to no experience of command. A general showed up by surprise

asking to review the troops. I and my buddy made it through, but only by my remembering the "close order drill" I had learned in Boy Scouts. Another thing I liked about The Health Service was its uniform. I was allowed to wear a sword. To

this day I belong to Jewish War Veterans. For years I enjoyed going to Mt. Nebo with Stu Sax and Jeffrey to put flags on the veterans' graves.

Count Zischka

I served from 1972–75...three years, 9 months, 18 days. I was 20 years old when I enlisted. I talked with a stutter, was a natural with a firearm and joined the Air Force. I knew I didn't want to be in the Army or Marines. I grew up in South Florida. I was too

smart to sign up for service in swamps. For a year and a half I was sta-

tioned in Turkey at an air force base near Istanbul on the Bosphorus that no longer exists called Karamürsel. During the Cold War



Count Zischka is shown above in 1972 with his horse Tarzan — a half-Arabian, half English gelding — not far from his now-defunct Istanbul air base. Just above is 24-year-old Lt. Bernard Ginsberg, M.D. being greeted by his Public Health Service commanding officer.

Karamürsel was used for the purpose of intercepting Russian radio transmissions. The station contained a huge 500-foot-diameter antenna array we all called the Elephant Cage. I worked as a Morse code operator, intercepting code and relaying it, but because I was a natural marksman, I was also on my unit's defense team. We were widely respected, especially by the MPs. Later, when I was stationed in Japan for 18 months, a friend of mine intercepted code from Russia about an arms shipment heading for the Middle East to be used against Israel. My unit got a commendation for that.

Serving in the armed forces was good for me, a strong, young, somewhat crazy guy who knew no failure. I learned to talk without stuttering there. And I learned that my moral code and sense of what was right and wrong was so strong that it didn't matter what anyone else thought of me.

Stuart Sax

When I was a kid we played soldiers in the empty neighborhood lots. It was post-WWII and when we played, we always won. Fast forward ten years and I had a Selective Service card in my wallet and was in the ROTC program in college. We were now talking about soldiers being in the throes of the Vietnam War. Would our childhood antics now dictate our futures? My summer of '66 was spent in boot camp in Kansas, practicing for real what we had imagined as children. It was a reality check; I realized that a few of my childhood friends were entering the military, voluntarily or via the draft. Other childhood friends got deferments, either legally or illegally. My grandfather served and

my father served, so I put on a uniform and I served.

My service in the military was the best of times and the worst of times. I developed a sense of loyalty, camaraderie, and organization. I also developed a love of country, total support of others serving, and a hatred of indifference and war.

I recently visited the Vietnam Wall exhibit here in Texas. It is a humbling experience, especially when I placed my fingers on the names of those friends with whom I played soldiers. In Peter, Paul and Mary's words, "When will we ever learn?"

Steve Steinbock

Steve served from 1964 – 1970 in the

Army Reserves. "It was a good experience. I had a simple job, stationed at Fort Dix, N.J. I was taught to be a dental assistant."



Stuart Sax reminiscing about his time in the army during Vietnam. His posting? He was a junior lieutenant in charge of an ammunition stockpile, not the job of his choosing.

Tomar Gross

As a Navy brat from 7-13 years old, Tomar was raised around the world with the help of a rabbi, a chauffeur, a nanny and his visiting grandmother, while his father, Captain Gross, restructured failing Naval hospitals around the world. When Tomar was 18 he enlisted in the Navy. He started off as a fireman in the Nuke department on the USS Theodore Roosevelt and helped save the carrier from sinking when a water main valve broke. President Clinton awarded him a medal for bravery. Tomar was involved in many conflicts, including the Gulf War, the Sarajevo conflict, Operation Denied Flight, and Provide Promise, from 1991-1994. He left the Navy with more medals than his father, a lack of trust in large crowds and a sharp eye for emergency situations. ♦



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2. Palace Training & Education Center

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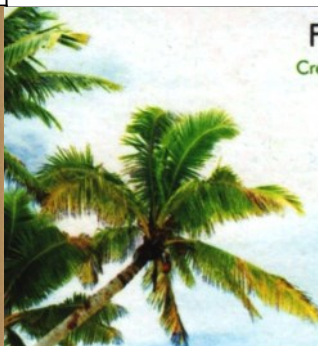
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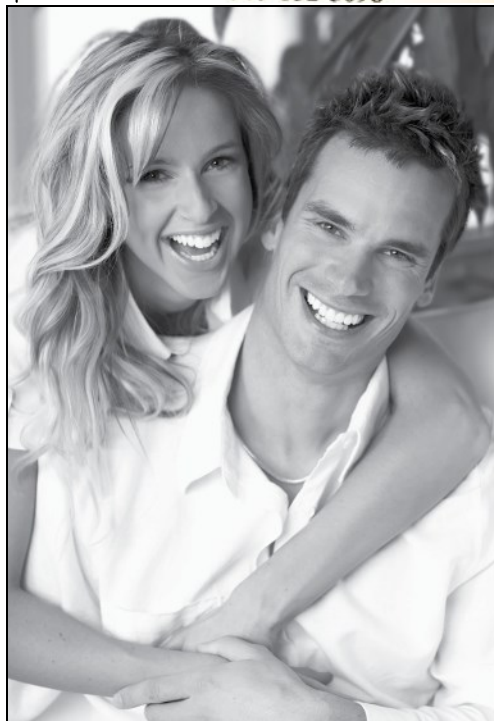
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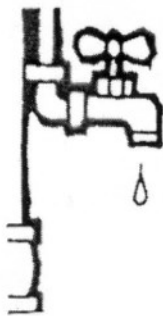
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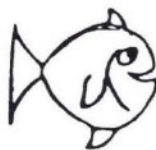
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