Chai~Lights

June/July 2009 9 Sivan - 10 Av 5769

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Keys Jewish Community Center

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

June 2009 9 Sivan - 8 Tammuz

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5 Big Jim & Gloria *Carol & Steve Steinbock* *Jane & Stephan Friedman*	6
7	8	9	10	11	12 Joyce Peckman *Arthur Feinberg* *Joan & Jim Boruszak* *Gene & Mort Silverman*	13
14	15	16	17	18	19 Carol & Steve Steinbock *Joyce Peckman* *Jane & Stephan Friedman*	20
21 Father's Day	22	23	24	25	26 Lauren & Stuart Sax 6:30 Service *Lauren & Stuart Sax*	27
28	29	30				

Names denote leaders of Friday services.
Italicized names are Oneg sponsors.

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CHAI-LIGHTS is the monthly newsletter of the
Keys Jewish Community Center
P.O. Box 1332
Tavernier, Florida 33070
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President's Message
Alan Beth

This is the time of the year at the KJCC when we start losing our valued northerners. We wish those that are heading north and leaving the Keys a healthy and joyous summer.

The last few months have been both wonderful and sad at the KJCC. We look back at all of the programs and activities that we have participated in and hopefully enjoyed. Also, some of our dear members and their families have been taken ill. Being part of the KJCC *mishpocha* means we should celebrate the good times together and console each other in the not-so-good times.

I want to thank Dr. Steve Smith for writing, producing and narrating a two-part lecture on a difficult subject—the Holocaust and genocide. Steve spent many hours collecting and preparing this information, a mixture of film and video clips, PowerPoint and lecture. Also, our thanks to Yardena, Medina, Muriel and Linda Rutkin for this year's Holocaust display in our foyer. The display will next be going to the local high school.

Our religion does not dwell on sadness; we are obligated to treasure life as well. We celebrated Israel's Independence Day thanks to Yardena and her Ulpan students, who provided us with a wonderful Shabbat evening: dinner, movie, dancing and a Friday night service. This was followed the next day by a large group of us celebrating the water on a full-day kayaking adventure, all arranged by our new(ish) members Georgia and Dave.

We thank Dr. Erica Garrett for her recent lecture for women on aging well holistically. That's KJCC, healthy bodies alongside healthy souls!

Our religious school will soon be closing another successful year, with thanks to our teachers: Gloria, Yardena and, of course, to Susan Gordon. Now mark your calendars for November; we have a Bat Mitzvah to look forward to.

I want to thank Meredith for her past service as Historian, and to welcome our new Historian, Mary Lee Singer. You may have seen Mary Lee with her camera 'clicking' away at some of our recent events. If you have any clippings, or ideas, please be sure to send them her way.

In recent months we have seen a mixture of reflection, fun, singing, dancing, religion, spirituality, education, socializing and even a little gambling. We are living up to being both a synagogue and a community center. We look forward to much more to come.

For those of you who live here year-round, I wish us all light breezes and just the right amount of summer rain.

-Alan

Nosh

Chai-Lights Summer Schedule

Please note that this is the June/July issue of Chai-Lights. Like most of you, we'll be on our off-season schedule. The next issue of Chai-Lights will be September. We wish you all a wonderful summer. Don't forget to read.

A Request From Our Prez

Summer passes quickly around here, so I've already begun some planning for the fall and the busy season at KJCC that will begin with the High Holidays in mid-September. People often approach me about how they can help KJCC or get more involved. I usually tell them to just jump right in and volunteer, but now I'm about to offer a truly ground-level opportunity. I'll soon be creating some new committees, which will all need as much help and energy as they can get. So please help me get the ball rolling. Contact me at president@keysjewishcenter.com or on my cell at 240-1509 to volunteer your time and talents. We also will need some help with the tidy little KJCC library (oh, you didn't know we had one?) and with general office work. I'll be happy to explain more when I hear from you. Many thanks. -Alan Beth, President

New Members

The KJCC announces new members Barnet (Barney) and Ellen Coltman, originally of Buford, GA, to our Keys community. Welcome! Make yourselves at home.

Service Leaders for July

July 3rd - Alan Beth
July 10th - Bernie Ginsberg
July 17th - Steve Friedman
July 24th - Joel and Linda Pollack
July 31st - Marc Bloom

Oneg Sponsors for June 2009

June 5th—Carol and Steve Steinbock for their anniversary. Jane & Stephan Friedman for their anniversary.

June 12th—Arthur Feinberg for Linda's birthday. Joan and Jim Boruszak for their anniversary. Gene and Mort Silverman for Kevin's birthday.

June 19th—Joyce Peckman in honor of Leslie's Yartzeit. Jane & Stephan Friedman to honor the wedding of Leandro & Beth Friedman.

June 26th—Lauren and Stuart Sax for their anniversary.

Oneg Sponsors for July 2009

July 3rd—Gene and Mort Silverman in honor of Elissa's birthday.

July 17th—Barbara and Steve Smith for Brian's birthday.

Oneg Sponsors for August 2009

August 7th—Barbara and Steve Smith for Barbara's birthday.

Film Series

Flagship Cinema, 2250 N.E. 8th Street in Homestead, is running a Classic Film Series this year. Here's a list of this summer's features: "Bonnie and Clyde" June 19th-25th, "Raiders of the Lost Ark" July 17th-23rd, and "Singin' In The Rain" August 21st-27th. For more information call 305-248-7400 or visit flagshipcinemas.com. See you there!

KJCC Events Calendar Now Online

During the summer months you can keep up with the KJCC online. Alan has created an online calendar which is updated often. It lists all of the activities at or of interest to KJCC and its members. Just because Chai-Lights is going on vacation doesn't mean your KJCC calendar has to. Visit keysjewishcenter.com and click on calendar. Also, if you have events or information you'd like to let others know about, send it along to Alan at president@keysjewishcenter.com.

A Letter To Sisterhood

On behalf of the officers and board of directors of the KJCC, I would like to thank Sisterhood for your most generous contribution. The $7,500 you donated to the KJCC will help us fund the programs and services to help vitalize the continued growth of the KJCC.

As you know, I have thanked Sisterhood previously in the past when I was head of Ritual. But not until I became president of the synagogue did I truly appreciate the value that you bring.

It occurred to me that when I was a member of other congregations; you got to know people in a single dimension. We met people briefly at services or for a few minutes at the Oneg. Now, here at the KJCC we truly get to know people on a much deeper level. We are now socializing at so many events, at our Shabbat dinners, at plays, after services and of course outside of the boundaries of the KJCC walls. When you take all of this as a whole it elevates us to a new dimension, which I would call friendship.

Sisterhood has formed a foundation of which friendship takes place at the KJCC. Thanks again for the generous monetary and non-monetary contributions to the KJCC.

-Best Regards
Alan Beth, President

KJCC Supports Keys Kids

Once again this year, KJCC has made a substantial donation, through its Holocaust Committee, to M.Y.C.P. (The Monroe Youth Challenge Program), to sponsor bus trips for students throughout the Keys to attend Holocaust Awareness Day in Miami. Students were able to hear discussions on the lessons of the Holocaust plus meet and have discussions with 80 Holocaust survivors.

Ongoing Projects

General Donations – can be earmarked to our various ongoing funds; e.g. Holocaust Education Fund, Scholarship Fund, Sara Cohen Memorial Tzedukah Fund, or General Fund. Honorarium and memorial cards can also be requested. Call Linda Pollack 852-8575.
Gift Shop - We have many lovely gift and holiday items on hand and can special order for you as well. Contact Joan Boruszak 852-0833.
Jewish Youth Enrichment Program - will assist in involving our children in Jewish activities. Call Neal Rakov 852-9400.
Sunshine Committee - If you know of any member who should receive a get-well, congratulations or condolence card from the Center, call Rene Rose, 852-3959.
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 Bea Graham, 852-0214.
Picture Postcards - We have beautiful picture postcards bearing the Millard Wells representation of the KJCC, which was commissioned by Sisterhood. Quantities 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 Joan Boruszak, 852-0833.
Oneg Shabbat Sponsor - To schedule your special date with Sisterhood, call Joyce Peckman, 451-0665.
KJCC Tree of Life Leaves and Rocks, ***Sanctuary Seat Plates***, ***Yartzeit Memorial Plaques***, ***Bookplates for Siddurim***. Call Linda Pollack to arrange your donation, 852-8575.
JNF Trees in Israel - A gift of a tree, or two or more, makes a long-remembered way to honor a loved one, a relative, a friend or an occasion. Both Israel and the KJCC benefit. Call Bea Graham, 852-0214.
Chai-Lights Mitzvah - Place a greeting or notice in Chai-Lights. Call Linda Pollack, 852-8575, to make your donation.
Advertisement in Chai-Lights - Your business ad will appear in every issue of Chai-Lights. Call Linda Pollack, 852-8575, for the low annual rates.

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.

June Anniversaries

		Years
1st	Jim & Rita Williams	25
1st	Joel Bernard & Joan Stark	23
5th	Stephen & Carol Ann Steinbock	26
7th	**Richard & Sheila Steinberg**	**50**
8th	Stephan & Jane Friedman	13
8th	William & Barbara Weprin	41
10th	Mark & Sofy Wasser	14
12th	William & Donna Bolton	16
12th	**Harvey & Beverly Robins**	**52**
14th	Harvey & Joan Kay	39
14th	**James & Joan Boruszak**	**56**
18th	Eric Grace & Ruth Schrader-Grace	15
20th	**Milton & Joan Wohl**	**58**
21st	Alan Beth & Candace Stanlake	22
23rd	Stuart & Lauren Sax	35
23rd	**Skip & Rene Rose**	**54**
24th	Robert & Heide Werthamer	14
25th	Laurence & Renee Green	37
25th	**Herbert & Elinor Grossman**	**52**
28th	Lloyd & Rae Susan Wruble	40
28th	Wes & Rita Conklin	39

Reading Circle

Our book club is still nascent, but we've already met twice, first on my patio, then in Bea's living room. Participants to now have included Linda Pollack, Linda Rutkin, Medina Roy, Gloria Avner, me, and Bea Graham. Each person has brought one or more publications, including Edna Buchanan's true tales of crime in Miami, novels by Nelson Demille and Barbara Delinsky, *People of the Book* by Geraldine Brooks, *Turbulent Souls* by Stephen J. Dubner, and more. We've recounted our experiences, described the books, and occasionally read aloud particularly evocative passages. We've suggested readings, loaned books, and generally agreed that the monthly mid-afternoon hour we devoted to discussion was valuable and very enjoyable. So think of autumn's reading circle when you relax at the pool or on the beach this summer.

-Joyce Peckman

June Birthdays

Abraham Rakov	3rd
Elanor Forbes	3rd
Lorene Solomon	3rd
Alfred Weihl	4th
Scott Kay	4th
Dorothy Wolfe	5th
Joseph Sachs	5th
Donna Bolton	6th
Nancy Kluger	6th
Suzanne Gilson	6th
Jim Nobil	7th
Joan Wohl	7th
Elaine Solas	8th
Sheldon Mann	8th
Zoe Berk	9th
Deborah Weiss	11th
Linda Feinberg	11th
Kevin M. Silverman	12th
Michal Kamely	12th
Israel Mayk	13th
Justin Greenbaum	13th
Jennifer Nobil	14th
Haley Mayclin	15th
William Bolton	15th
Peter Kantor	16th
Amelia Kasinof	18th
Harvey Klein	20th
Judy Schmidt	20th
Sunne Rego	20th
Taryn Nobil	21st
Dale Chasteen	23rd
Delaney Rohde	24th
Rita Bromwich	24th
Maxwell Grace	27th
Alan Cooper	28th
Arthur Feinberg	29th
Robert N. Kwalick	29th
Barbara Weprin	30th
Bob Friedman	30th

July Birthdays

Alex Hudson....1st
Chely Markowitz....1st
Jennifer Gilson....1st
Patti Gross....1st
Elissa A. Denker....2nd
Pauline Roller....4th
Ron Levy....5th
Gary Sherman....8th
Joyce Peckman....9th
Lindsay Gould....10th
Steven Hartz....11th
Rebecca M. Schur....12th
Richard Steinberg....12th
Marcia Goldberg 13th
David Gross....14th
Paul Eric Bernstein....14th
Gertrude Mann....16th
Robert Werthamer....17th
Ellen Coltman....18th
Zachary G. Kwalick....18th
Lyn Sherman....20th
Arlington Garrett....21st
Brian Smith....21st
Joshua Samuel Bernstein....21st
Linda Perloff....21st
Carrie Temkin....23rd
Alan Markowitz....25th
Carol Field....26th
Marc Bloom....27th
Rachael Bloom....27th
Lila E. Juenger....28th
Bruce Boruszak....29th
Candy Stanlake....29th
Mary Lee Singer....29th
Molly Bloom....30th

July Anniversaries

		Years
2nd	Douglas & Rozi Graham	5
3rd	Michael & Lorene Solomon	20
5th	**Erwin & Barbara Kantor**	**52**
21st	Dick & Rita Bromwich	30
29th	**Bernard & Elaine Solas**	**53**

August Birthdays

Marc S. Field....2nd
Carole Weiss....4th
Jessica Forman....4th
David Kaufman....5th
Nissan Mayk....5th
Bill Weprin....7th
Ilana Gilderman....8th
Eric Perloff....9th
Barbara Smith....10th
Rozi Graham....10th
Brian Gilderman....13th
Gina Egan....13th
Stephan Friedman....13th
Heide Werthamer....14th
Danielle Zinner....15th
Eileen Kominsky....15th
Patricia Isenberg....15th
Alan Lindenbaum....16th
Alison Thompson....16th
Zachary Grace....18th
Pamela Friedman....19th
Amanda Nobil....20th
Ashley Solomon....21st
Rachel Zinner....21st
Dave Mont....23rd
Morris Willner....23rd
Carl McNew....24th
Elaine Hirsch....26th
Jaimee Marshall....27th
Judy Greenman....27th
Bill Ferns....28th
Evan Stuart....28th
Panarek Sandra....30th
Robert Temkin....30th
Sue Ann Weihl....30th

I Didn't Know They Were Jewish

Our second entry in this occasional feature, this classic leading man's mother was named Elsie. She was Jewish. His father, named Elias Leach, was not. But that still makes Elsie and Elias's son- Archibald Alexander Leach- Jewish. We know him better by his "Hollywood" name: Cary Grant.

Yardena the Mother

In her role as a proud mother, Yardena wants everyone to know that her daughter, Diana, has graduated from the University of Chile, and received the title of Psychologist with maximum honors. Diana has also been awarded a full scholarship for Masters Degree studies.

Yardena HaMorah

Yardena has herself been recently granted two high professional honors. She has received The Jack and Harriet Rosenfeld Sachs Scholarship to attend The National Summer Seminar "Facing History and Ourselves: Teaching the Holocaust in the Context of Jewish History, Ethics and Identity." The seminar will be held in New York City in June.

Yardena has also recently been notified that she is one of a small group in the entire state of Florida to receive the "Targum Shlishi Teacher's Excellence Award" from the Foundation Targum Shlishi and CAJE (Center for the Advancement of Jewish Education). This is a very big deal in the world of education, and all of KJCC is very proud of her.

August Anniversaries

		Years
7th	**Larry & Dorothy Wolfe**	**52**
7th	**Aaron & Judith Schmidt**	**54**
15th	Paul & Susan Roberts	41
15th	Richard & Barbara Knowles	10
20th	Barney & Ellen Coltman	49
21st	**Gerald & Elaine Hirsch**	**54**
22nd	Franklin & Judy Greenman	27
27th	Israel & Nissan Mayk	37
28	Kurt & Nancy Kluger	21

A Kosher Dr. Seuss

The National Education Association is celebrating "Read Across America " by encouraging adults to read to children. Of course, Green Eggs and Ham is one of the most popular Dr. Seuss books. And, there's the dilemma. How can Jewish kids celebrate with green Eggs and HAM? So, with apologies to the estate of Dr. Seuss, here's a new ending for the story:

Will you never see?
They are not KOSHER, So let me be!
I will not eat green eggs and ham.
I will not eat them, Sam-I-am
But I'll eat green eggs with a biscuit!
Or I will try them with some brisket.
I'll eat green eggs in a box.
If you serve them with some lox.
And those green eggs are worth a try
Scrambled up in matzo brie!
And in a boat upon the river,
I'll eat green eggs with chopped liver!
So if you're a Jewish Dr. Seuss fan,
But troubled by green eggs and ham,
Let your friends in on the scoop:
Green eggs taste best with chicken soup!

And if ice cream is more your taste, rumor has it (or at least the gag web sites have it) that there are new Ben & Jerry's flavors in Israel: Wailing Walnut, Moishmellow, Mazel Toffee, Chazalnut , Oy Ge-malt, Mi Ka-mocha, Soda & Gamorra, Bernard Malamint, Berry Pr'i Hagafen, Choc-Eilat Chip and Simchas T'oreo. Of course, all flavors come in a Cohen.

(Our thanks to Gene Silverman for sending these in.)

See You At The Shabba-B-Q

Save the date of Friday, July 3rd for the annual KJCC Shabba-B-Q. Join us for traditional cook-out fare (plus more veggie-friendly offerings for the vegetarians in our group; that's you, Bea) at 6:30 p.m. Regular Friday services will follow at 8:00 p.m., led by Alan. As usual, members will provide their favorite side dishes. Watch your e-mail for more details, or check KJCC's online calendar.

In Memoriam June, July and August 2009

In Memory Of

Joseph Goldstone

By Robert Jay & Gloria Auston

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In Memory Of

Isaac Berman

By Sylvia Berman

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In Memory Of

Samuel Segal

By Paul & Barbara Bernstein

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In Memory Of

Phyliss Bloom

By Marc & Ellen Bloom

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In Memory Of

Priscilla Leshin

By James & Joan Boruszak

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In Memory Of

Irene Sinner

By Shirley Boxer

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In Memory Of

Gussie Fierberg

By Shirley Boxer

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In Memory Of

Louis Boxer

By Shirley Boxer

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In Memory Of

Robert L. Cline

By Meredith Cline

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In Memory Of

Ruth Richardson

By Meredith Cline

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In Memory Of

Esther R. Cohn

By Nancy Cohn

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In Memory Of

Lois Owen

By Nancy Cohn

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In Memory Of

William Owen

By Nancy Cohn

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In Memory Of

Gary W. Cohn

By Nancy Cohn

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In Memory Of

Mark Sands

By Murray & Claire Cooper

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In Memory Of

Harriet Feinberg

By Arthur Feinberg & Patrice Gerard

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In Memory Of

Jess Ginsberg

By Bernard Ginsberg

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In Memory Of

Betty Weiss

By Janice Gorson

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In Memory Of

S. Marshall Gorson

By Janice Gorson

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In Memory Of

Richard Gould

By Maryon Gould

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In Memory Of

Jeanette Gould

By Maryon Gould

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In Memoriam June, July and August 2009

In Memory Of

Max Gould

By Maryon Gould

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In Memory Of

Florence Eileen Weinstein

By Eric Grace & Ruth Schrader-Grace

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In Memory Of

J. Stuart Green

By Laurence & Renee Green

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In Memory Of

Barbara Green

By Laurence & Renee Green

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In Memory Of

Henry Kirschenbaum

By Marilyn Greenbaum

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In Memory Of

Kathe Gross

By Margaret Gross

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In Memory Of

Rose Caspi

By Mollie Gross

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In Memory Of

Julius Haber

By Margaret Gross

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In Memory Of

Margaux Rene Grossman

By Stuart Grossman

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In Memory Of

Esther R. Horowitz

By Robert & Eileen Hermann

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In Memory Of

Irving M. Horowitz

By Robert & Eileen Hermann

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In Memory Of

Sylvia Hershoff

By Jay & Nancy Hershoff

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In Memory Of

Sam Ruskin

By Allan Holbrook

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In Memory Of

Samuel Horn

By Ron & Dorothy Horn

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In Memory Of

Jacob Ratchik

By Ron & Dorothy Horn

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In Memory Of

Margaret Isenberg

By Henry & Patricia Isenberg

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In Memory Of

Rose Kantor

By Erwin & Barbara Kantor

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In Memory Of

Charles Kantor

By Erwin & Barbara Kantor

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In Memory Of

Catherine Kaplan

By Ronald & Deborah Kaplan

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In Memory Of

Sidney Kaplan

By Ronald & Deborah Kaplan

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In Memory Of

Eva Raub

By Harvey & Judith Klein

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In Memoriam June, July and August 2009

In Memory Of

Arthur Klimpl

By Michael Klimpl

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In Memory Of

Otto Kluger

By Kurt & Nancy Kluger

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In Memory Of

Bertha Kosman

By David & Shifra Kossman

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In Memory Of

Bill Kwalick

By Teresa Kwalick

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In Memory Of

Esther Kwalick

By Teresa Kwalick

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In Memory Of

Mary Lagrotte

By Mario & Linda LaGrotte

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In Memory Of

Dorothy Marmar

By David & Pamela Marmar

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In Memory Of

Carl C. Reiff

By Rick & Roberta McNew

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In Memory Of

Gisella Reiff

By Rick & Roberta McNew

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In Memory Of

Sarah Oshinsky

By Gerald Oshinsky

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In Memory Of

Leslie Peckman

By Joyce Peckman

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In Memory Of

Fred Ross

By Joyce Peckman

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In Memory Of

Beryl M.O. Present

By Marjorie Present

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In Memory Of

Milton Lang

By Skip & Rene Rose

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In Memory Of

Morris Rose

By Skip & Rene Rose

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In Memory Of

Mae Rubin Rear

By Myron & Myrna Rubin

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In Memory Of

Jack L. Sachs

By Morton & Gene Silverman

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In Memory Of

Selma Smith

By Steven & Barbara Smith

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In Memory Of

Wally Steinberg

By Richard & Sheila Steinberg

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In Memory Of

Mollie Z. Cohen

By Richard & Sheila Steinberg

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In Memory Of

Ben Steinbock

By Stephen & Carol Ann Steinbock

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In Memoriam June, July and August 2009

In Memory Of

Bernard Strean

By Shelby Strean

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In Memory Of

Milton Swartz

By George & Muriel Swartz

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In Memory Of

Mack Swartz

By George & Muriel Swartz

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In Memory Of

Sally Taks

By Mel & Blanche Taks

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In Memory Of

Leonard Tobin

By Andrew Tobin

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In Memory Of

Joseph Wasser

By Mark & Sofy Wasser

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In Memory Of

Alfred Eichler

By Lawrence & Judith Weber

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In Memory Of

Irma Weihl

By Alfred & Sue Ann Weihl

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In Memory Of

Edith Ray

By Sheldon & Carole Weiss

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In Memory Of

Harry Weprin

By William & Barbara Weprin

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In Memory Of

Rose Fine

By Larry & Dorothy Wolfe

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In Memory Of

Frieda Feinberg

By Larry & Dorothy Wolfe

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In Memory Of

Henrietta Zinner

By Donald & Nancy Zinner

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In Memory Of

Ben Steinbock

By Stephen & Carol Ann Steinbock

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Mishebeyrach List

For those of you who might not make it to services regularly, or may be leaving the Keys for the summer, each week we read aloud the names of those we know to be ailing so that we may include their names in a special supplication to G-d to heal them. Our printed list is read, and then the leader asks if anyone in the congregation has names to add. If you can't be at services, and would like someone you care about to be included in the *mishebeyrach* prayer, 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 852-5235. The website, which accepts e-mail, is keysjewishcenter.com.

YEDA VE'TORASHA

Yardena Kamely

Yom Yerushalayim and The *Kotel*

Five sad events in Jewish history occurred on the ninth day of the month of Av. These include the destruction of the First Temple in the year 586 BCE and the Second Temple in the year 70 BCE. The anniversary is marked by *Tisha B'Av*, a day of mourning, prayer, fasting and abstinence from pleasurable activities.

The degree of observance of *Tisha B'Av* has varied through the centuries. It was observed less stringently around 100 CE to 200 CE, but more strictly and widespread around 1000 CE to 1200 CE. After the establishment of Israel as a Jewish state in 1948 and the reunification of Jerusalem in 1967, some groups proposed that *Tisha B'Av* should no longer be a day of mourning and fasting.

Jerusalem's *Kotel* is Judaism's central shrine of faith. Jews have always revered it as home. Teddy Kollek, Jerusalem's longtime mayor, said: "The spiritual attachment of Jews to Jerusalem has remained unbroken - it is a unique attachment. If you doubt that statement, try to find another relationship in history where a people, whether in possession of their capital city, or in temporary exile from it, have remained passionately attached to it for 3,000 years."

When the Jews were driven at various times from their land, wherever they found themselves, they faced toward Jerusalem when they prayed. Their synagogues were oriented toward the city, and when a Jew built himself a house, he always left a small portion of the wall unfinished to symbolize that it was only a temporary dwelling until he could return to his real and permanent home - Jerusalem.

David Ben Gurion said: "Jewish Jerusalem is an organic and inseparable part of the history of Israel, the faith of Israel, and of the very soul of our people. Jerusalem is the heart of hearts of the State of Israel."

Israel has paid dearly in lives for its defense of Jerusalem. The Haganah lost almost 2,000 men in the War of Independence defending the city against attacks. In the Six Day War of 1967, 299 men fell in the battle with Jordan.

In the War of Independence, the armistice between Israel and Jordan established the division of Jerusalem. For 19 years Jerusalem was divided by concrete walls and barbed wire. And then came the Six Day War. On June 7, 1967, Jerusalem was restored and reunited.

There were many losses, but few Israelis found room in their hearts for mourning. There was a sense of joy, of redemption. The Chief Rabbi of Israel's Armed Forces, Shlomo Goren, managed to reach the *Kotel* even before the firing had died down to sound the victory with his Shofar. Dayan, Eshkol and Rabin were close behind him. It was still hard to believe that the *Kotel* was in Jewish hands. Hardened veterans ran to touch the ancient wall and to weep with gratitude.

Psalm (48:1): "Great is the Lord and greatly to be praised in the City of Our God."

Tells a soldier: "Though sniper fire continued, the paratroopers could not take their eyes off the Kotel. They gazed up at it and wondered why history chose them." ◊

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.

General Fund	*In Honor of*
Kamely, Uri	
Lippman, Lillian	
Rutkin, Linda	Marc Bloom
Rutkin, Linda	Dr. Bernie Ginsberg
Rutkin, Linda	Dr. Bernie Ginsberg
Rutkin, Linda	So. FL Council of the Arts
Sisterhood	

General Fund	*In Memory of*
Sachs, Susan and Joseph	Dr. Joseph Sklaver

Yartzeit Memorial Plaques	*In Memory of*
Joan and Harvey Kay	Cele Rosen

Yartzeit Contributions	*In Memory of*
Emkey, Gerri	Gertrude Weisberg
Grossman, Stuart	Morris Grossman
Kantor, Erwin	Jack Kantor
Moss, Elaine	Erwin Moss
Perman, William	Harry Perman
Present, Marjorie	Florence Savage
Temkin, Robert	Phillip Temkin

Yiskor Book	Steinberg, Sheila and Richard

JNF Certificates Sent By	*To*
Joan & Jim Boruszak	Mr. & Mrs. Fred Bondy In memory of brother, Jack
Claire & Murray Cooper	Mrs. Vecella In memory of son, David
Linda Rutkin	The Barkan Family In memory of their father

JNF Certificates Sent By	*To*
Linda Rutkin	Joan and Jim Boruszak With best wishes for a full recuperation
Mary Lee Singer	In memory of Brian
Mary Lee Singer	Sara Pilnik In memory of her husband Moshe
Michal Kamely	Joel Pollack In honor of his birthday

Oneg Sponsor	*In Honor of*
Gene & Mort Silverman	Robin's Birthday
Carl Roy	Medina Roy's Birthday

Do you know all the amazing things Sisterhood does for KJCC?

Things like The Annual KJCC Fundraiser, Shabbat and holiday dinners, the after-service Onegs, the annual Second Seder...and so much more. They do a great job for the KJCC, but they could always use your help! Please consider volunteering. They are experts at matching your skills and talents with the many tasks and events.

Contact Joyce at 305-451-0665 or at joyce@adoctorsbag.com

Sisterhood

Joyce Peckman

It is with mixed emotions that I write this end-of-season Sisterhood report. Our ranks are thinning and activities diminishing as the weather warms up. I don't have a full list of up-and-coming events to write about. But as I look back on my six months as president of Sisterhood, there is much to be proud of. We have an extraordinary group of people who accomplished a lot this year. We had the most successful fashion show ever, coordinated the KJCC membership dinner, sponsored excursions to the theatre in Miami to see "Miami Bombshells" and "Les Miserables," and threw a fundraiser that was both enjoyable and financially successful. We've revived and reshaped the book club, and begun, under the leadership of Erica Garrett, what will hopefully be a series of talks on women's issues.

We enabled the KJCC congregation to celebrate the holidays with verve and gusto, not to mention the gustatory delights of our potluck dinners. Hannukah and Purim celebrations saw an overflowing social hall, packed with friends, old and new, young and venerable, enjoying each other as they savored the delicacies of overflowing buffet tables. Passover was a season unto itself. It began with pottery-making in Beth Kaminstein's studio, then the inspiring Women's Seder, attended by the largest number of women ever, followed the next week by a capacity crowd at our KJCC Community Second Seder. Each event had its challenges, yet all were successful and memorable.

We have not only donated to the spirit of our community. We've made significant contributions financially as well, both to KJCC and to the larger Keys community through the newly established Tikkun Olam Fund. Our latest donation was $360 from the Tikkun Olam fund to the Sara Cohen Tzadakah Fund of KJCC.

Although not technically a Sisterhood event, Erica Garrett's seminar on women aging well holistically was certainly attended by many Sisterhood members. We had a delicious potluck dinner and a very educational seminar afterwards. Thanks to Erica for her time and professional expertise.

Our final formal meeting of the season was at Pilot House, where we had a lovely lunch. I read a letter of appreciation from Alan Beth, and talked about our challenges for the summer. The busy season is over, but the core weekly responsibilities remain. Joan Boruszak is still running the gift shop. We still provide an Oneg Shabbat each Friday night. So I ask for your help. At the luncheon I started a list of hosts, who will come a few minutes early to set up the Oneg each Friday night through October. The list is posted in the kitchen. Even if you aren't a regular Friday night attendee, sign up to help for a couple of weeks. You'll also help make the minyan, and it will be appreciated. To everyone else on Friday night – please help clean up. Sofy Wasser will be coordinating kitchen supplies from July through October.

Next season is always just around the corner. Let's begin to think of ideas for our fundraiser, and for any other activities. Even if I'm not here in the Keys, you can reach me at joyce@adoctorsbag.com, or on my cell at 305-240-1000, and I encourage you to do so. Sofy's e-mail address is betweentwotrees@msn.com and her phone is 305-453-1324.

And last, thank you all for helping make high season so successful. I find that, as Sisterhood president, I often get credit for the work done by all of you. Have a great and safe summer. ◊

The Illinois Holocaust Museum

Bill Clinton and Elie Wiesel Help Open the Nation's Newest Memorial.

by Lee Schur

The grand opening of the Illinois Holocaust Museum and Education Center was held in Chicago on Sunday, April 19, 2009. An estimated 12,000 people from the community and all over the world endured cold and rain to bear witness to the stories of the survivors, and to hear the stirring words of keynote speaker, former President Bill Clinton, and survivor and author Elie Wiesel.

All the consuls-general from Israel attended as well as the German ambassador to the United States. President Barack Obama spoke to the group on videotape. Clinton said, "deeply in every person the forces of light and darkness do battle, and the capacity for evil arises." He also said to the applause of the thousands that attended: "I honestly believe that God meant for Jews to have a permanent home in the holy land."

Elie Wiesel asked the question: "Has the world learned the lesson? Sadly, the answer is no." He continued: "We must learn that whatever happens in one community happens to all communities. When a Jew is slapped in the face, it is all humanity that falls to its knees." Clinton also noted that this will probably be the last museum to be built with direct survivor participation.

Holocaust survivors were stirred to action in the 1970s when a neo-Nazi group threatened to march in Skokie, Illinois, where many Holocaust survivors lived. They opened a storefront museum and education center, where I took classes and went for lectures. The new $45 million museum, designed by famed architect Stanley Tigerman, is deeply moving. It has two connecting wings, visually and metaphorically: a dark wing tells of the evils of the holocaust and a light wing tells of rescue, remembrance and hope. You literally enter in darkness and emerge in light. The building's most powerful space is the "Room of Remembrance." Skylit, at its apex are the first names of the victims, written in Yiddish, Hebrew and English. The names get progressively larger and lighter as they rise, somehow evoking memories of the ashes rising through a chimney.

The new, $45 million facility in Skokie.

Nobel Laureate Elie Wiesel spoke at the museum's dedication.

The Hall of Reflection follows and is a very simple space. It has twelve seats, representing the twelve tribes of Israel, and allows visitors a time to quietly reflect. The museum does not only tell a Jewish story, but also tells the stories of other atrocities against mankind.

The opening of the Illinois Holocaust Museum was a lesson in history, a confessional, a remembrance and a hope for the future that "never again" shall it happen. ◊

World Jewish Report

Medina Roy

Boycott Backfires

Shortly before Passover, "Not in Our Name," a Jewish organization opposing Zionism, organized a boycott in Toronto against Israeli wine. But the protest, dubbed "Apartheid is Not Kosher," backfired when hundreds of customers staged a counter-boycott and bought up the entire stock of Israeli wine, about 1,455 bottles in one location, in just a matter of a few hours. Don Carr, president of The Canadian Jewish News, said he learned of the boycott from a member of the Jewish Defense League and decided, along with his wife, to e-mail everyone in their address books – which included a large number of people actively involved in Toronto's Jewish community – and urge them to fight the boycott by purchasing Israeli wine. The response was so strong that Israeli wine sold out in at least three other area locations.*(The Canadian Jewish News, www.cjnews.com, 4-8-09)*

Remembering Salamo

On April 26th, Salamo Arouch, the Greek-Jewish boxer who survived Auschwitz by fighting against fellow prisoners, died in a nursing home in Israel at the age of 86. A boxing star in his hometown of Salonika before being deported to Auschwitz in 1943, Arouch is said to have won 208 fights during his time in the camp. Each fight continued until one of the boxers died either from the fight itself or from the bullet of a Nazi soldier's gun. Arouch was transferred to Bergen-Belsen in 1945 and remained there until liberated by Allied forces. Once in Israel, Salamo became known as Shlomo; after fighting in Israel's War of Independence, he began boxing as an amateur and later opened a shipping business in Tel Aviv. Arouch's story of survival was the basis for the 1989 movie "Triumph of the Spirit," a worthy film to see in which Willem Dafoe plays Salamo. *(World Jewish Congress, 5-5-09)*

Reversed Roles

The earthquake which struck the Italian city of L'Aquila and the 26 surrounding towns and villages on April 6th killed 294 and displaced some 55,000 people. It damaged or destroyed 15,000 buildings. The Italian Jewish community and some 20 elderly Holocaust survivors came to help the people where, 66 years ago, villagers provided shelter to Italian Jews fleeing from the Nazis. In 1943, at least five Jewish families, numbering around thirty people, took shelter in one of the small mountainside hamlets and remained there until the arrival of the Allies a year later. Alberto Di Consiglio's parents were among those saved. In his visit to one of the tents built to house the displaced, Di Consiglio managed to find Nello De Bernardinis, 74, the son of the couple who sheltered Di Consiglio's father and eight other relatives during the war. *(Associated Press, 4-13-09)*

Wiped Off the Map Already?

British airline BMI has issued an apology after it was discovered that in-flight maps on its London-Tel Aviv service did not identify Israel. Islamic holy sites were marked on the moving maps and the only reference to Israel was the city of Haifa, but it was identified by its Arabic name, *Khefa.* Israeli officials accused BMI of trying to "hide the existence of Israel" but BMI insisted that it was a genuine, technical error stating that the maps had not been changed since the planes were taken over from a former airline, BMED in 2007, which

flew from the U.K. to many Muslim countries in the Middle East. *(BBC News, 5-1-09)*

Detecting Skin Cancer

An Israeli company, Skin Cancer Scanning, has developed what it believes is a breakthrough device to aid in the early detection of skin cancer. Clinical trials are currently underway at Beilinson Hospital in Petach Tikva. The device offers more precise data than a doctor's naked eye by using fiber-optic cables to scan for potentially malignant moles. The device has been found to be 92 percent effective, which is more than any other method currently available. Yossi Biderman, one of the directors of the company, said he expects to reach a precision level of 95 percent. *(www.haaretz.com, 4-6-09*)

Ohad Naharin Honored

The artistic director of the Israeli-based Batsheva Dance Company, Ohad Naharin will receive the 2009 Samuel H. Scripps / American Dance Festival's Lifetime Achievement Award -- a $50,000 prize -- in a ceremony June 25th. Naharin studied under and worked with dancer and choreographer Martha Graham. Since 1990, Naharin has directed Batsheva Dance Company, a modern dance troupe where he not only choreographed but also developed the Gaga training method, which is "an evolving language of movement research designed to access an ever-expanding range of physicality through the imagery of sensation." *(The Forward, 4-15-09)*

Israel at 61

As Israel celebrated her 61st year of independence, the Central Bureau of Statistics reported that the population of Israel rose to 7,411,000 from 7,282,000 one year ago. The makeup of the population is 75.5 percent Jewish, 20.2 percent Arab. Foreign residents and their children who are not citizens make up the remaining 4.3 percent. 154,000 babies were born in the last year and 12,000 people immigrated to Israel in that same time period. Seventy percent of the country's population was born in Israel, half being second-generation Israelis, a sharp increase from 1948, when the population was 806,000, and native Israelis constituted 35 percent of the country's population. Tel Aviv was also Israel's sole city that year. Its population was 248,000. Today there are 14 cities in Israel with over 100,000 residents and five of them – Jerusalem, Tel Aviv, Haifa, Rishon Letzion and Ashdod – have populations over 200,000. *(www.haaretz.com, 4-27-09)*

The Last Witness

On April 28th, several million Israelis celebrated the 61st birthday of their country's independence. But only one of them had been there for the actual event. Arieh Handler, now 94, is the only surviving member of the original 200 Zionist leaders who gathered in Tel Aviv to witness the birth of the Jewish state on May 14th, 1948. Back then, Handler was a 32-year-old new immigrant and a member of the group that managed Zionist affairs in what was then the British Mandate for Palestine. He was also a neighbor of David Ben-Gurion. On May 13th, he received a confidential package and was told to keep it a secret. The package contained an invitation to attend the signing of the Declaration of Independence. Why the secrecy? It was feared that knowledge of the event might cause the British to stop it from happening and/or give the surrounding Arab nations a chance to plan an earlier attack. But word got out anyway. "For me," Handler said, "the day of the declaration was the greatest day of my life." Today, Handler lives in the West Jerusalem neighborhood of Kiryat Moshe in an apartment filled with mementos and photographs. *(www.haaretz.com, 4-28-09)*

Anne Frank's Legacy Lives On

The Anne Frank Center USA, located in the SoHo area of Manhattan, is hoping to raise its low profile. Until recently, the 32-year-old Center -- which is affiliated with the Anne Frank House in Amsterdam -- was largely concerned with coordinating traveling exhibits based on Anne's life and diary. But now, if plans are realized, ten saplings from the

horse chestnut tree that Anne saw when she looked out her window, and used to measure the passage of time during her two years of hiding from the Nazis, will be planted in places around the United States. "Our horse chestnut is in full bloom," Anne wrote in her diary one day in May, 1944, "thickly covered with leaves and much more beautiful than last year." The saplings, each about three feet high, are intended as a living expression on the theme of tolerance, the mission of the Center. Yvonne Simons, executive director of the Center, said she would like to see one planted around the National September 11th Memorial and Museum at the site of the World Trade Center and another near the White House in Washington. One sapling is already destined for the Children's Museum of Indianapolis, where Anne's story is in its "Power of Children" gallery. The Center plans to issue a request for proposals for the other potential sites. The Anne Frank Tree in Amsterdam, as the parent tree is now called, was in danger of being felled by the city of Amsterdam in 2007 because of fungi and moths damaging the tree, but after an international protest the ailing tree was saved, is now braced by a structural support and is expected to remain standing for the next 15 years.

Had she lived, Anne Frank would be 80 years old on June 12, 2009. *(The New York Times, 4-16-09)*

The U.S. Navy Returns

After nine years of being off limits, Haifa is once again enjoying being a port-of-call for the United States Navy. Recently, the *USS Vella Gulf Aegis*, a guided missile cruiser hailing from Norfolk, Virginia, docked in Haifa for five days of rest and relaxation for its 400 crew members. In the past, 40-50 ships a year regularly visited the port. "It was magnificent for the city's economy," said Roni Grossman, Haifa's deputy spokesman.

Because of deployments to other areas, the visits were less frequent in the early 1990s. Then, in 2000, things got worse with the beginning of the second *intifada* in September, followed by the October 12th bombing of the *USS Cole*, with 17 American sailors killed in the Port of Aden in Yemen. The U.S. Navy discontinued its visits to the region, although the safety of Haifa's port was never in question and deemed adequate. The cruiser has been a welcomed sight to the city of Haifa, which sees the visit as a return to normalcy. *(Jerusalem Post, 3-3-09)*

Accused Nazi Guard Fit For Jail

Officials in Germany have ruled that John Demjanjuk is fit enough to remain in prison awaiting his trial. Demjanjuk is being held on suspicion of acting as an accessory to the murder of 29,000 people as a Nazi guard at the Sobibor death camp. He was flown to Munich on May 13th after being deported from the U.S., where he had been living in Ohio for over 50 years. His son claimed he was too ill to be transported, but images taken only days before showed him entering his car unaided. Demjanjuk, a native of the Ukraine, claims he was a Red Army soldier who spent WWII as a POW. However, Nazi-era documents, including a photo I.D., show that he was a guard at the death camp. He first gained U.S. citizenship in 1958. It was revoked in 2002. (*The Jerusalem Post, 5-13-09)*

Did you know...

-The city of Miami has granted honorary citizenship to Gilad Shalit, the kidnapped Israeli soldier who was abducted by Gaza terrorists in 2006.
(www.israelnationalnews.com, 4-24-09)

-The state of Montana has opened its first *mikvah* (ritual bath). In addition to Montana's Jewish population of 2,500, the *mikvah* will serve Jewish residents from Wyoming, Idaho, North and South Dakota and the Canadian provinces of Alberta and Saskatchewan. The *mikvah* is located in Bozeman in the backyard of the Chabad House. *(www.jta.org, 5-7-09)*

- Israeli Defense Forces held a massive Passover seder for 400 "lone soldiers" who have no parents in Israel. Soldiers who are orphans or those not in touch with their families for other reasons are also included. *(www.israelnationalnews.com, 4-10-09)* ◊

Photo Gallery

Since KJCC has its own native Israeli, we always have festive and delicious celebrations of Yom Ha'atzma'ut, Israel's Independence Day. It all took place on Friday, May 1. Dinner of Israeli food preceded services. George led the Kiddush blessing of the wine, and Joshua presided over the slicing of the challah. The photo at bottom shows all ages in a traditional Israeli dance. Note the wonderful photo at bottom left, with Pauline and Moira and Joshua.

The final Sisterhood event of the season was a luncheon on May 3, before the annual scattering occurs. Joyce read a letter of appreciation from Alan Beth for all they do for KJCC. (See Nosh for the text.)

The photos at right, and below right, were taken May 13th at KJCC during Dr. Erica Garrett's Women's Health Forum. The topic was Aging Well Holistically. It was quite the crowd, especially since Bea didn't come alone, but was accompanied by her full cast.

Olympic

by Gloria Avner
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if someone asked,
I would not say
I fell in love.

I'd say I stood,
then slid,
then took off
running 'til both feet
left ground behind.

I'd say I leaped,
a kind of broadjump,
trusting in the face
of eons worth
of evidence
to the contrary,

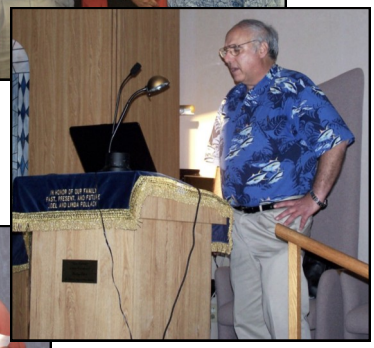
that there would be
heaps of sand,
soft and warm
and welcoming,

to cushion me
when spent
at last I'd land.

Once again this year, KJCC's own (and incredibly talented) Gloria Avner was an honoree at the Robert Frost Poetry Festival held in Key West. Her entry is published, here, for the first time, at left. The photo at top left is with pals Linda Perloff and Erica Garrett, who made the trip with Gloria for sisterly support.

The center photo is of revelers at KJCC Men's Club gambling outing. At bottom is Mother's Day at Roy and Vippie Pollack's house in Austin. Linda is holding her granddaughter and Roy is holding the new dog.

Steve Smith poses with Muriel, Yardena, and Medina, the KJCC Holocaust Committee.



On Thursday, April 23rd, KJCC members and guests gathered to hear part one of Steve Smith's PowerPoint presentation, "Never Again?" Part two was the following Sunday. This was the featured event of this year's KJCC Holocaust Committee Commemoration, which also included a lobby display, a lecture to Coral Shores students, and special prayers at services.

In the early morning of February 3, 1943, off the coast of Greenland, the U.S. Army troop ship *Dorchester*, with more than 900 men aboard, was hit by a German torpedo. The ship began sinking immediately into the freezing sea.

There were four chaplains aboard: two Protestant pastors, a Catholic priest, and Rabbi Alexander Goode. These four clergymen stayed together to calm the troops. There were not enough life jackets for all of the troops so, when they ran out, the four chaplains took off their own jackets and gave them to waiting soldiers without regard to faith or race. The ship went down within eighteen minutes of the explosion; many of the 230 troops that survived witnessed the four chaplains standing arm-in-arm on the hull of the ship as it disappeared into the ocean.

These four chaplains were later honored by Congress and President Truman for their selfless acts of courage, compassion, and faith. In 1960, Congress created a special Congressional Medal of Valor, never to be repeated, and gave it to the next of kin of the "immortal four chaplains."

On Sunday, May 17, an interfaith celebration honoring the four *Dorchester* chaplains was held at Temple Judea in Coral Gables. The event, organized by the Jewish War Veterans Post 243, included speeches by members of the Catholic, Protestant, Muslim, Buddhist, and Hindu communities as well as representatives of all branches of the active military.

-Stuart Sax

Can We Find The Rabbi In The Rabbit?

For many years of my life, I worried about American poetry and German philosophy. Now that I have kids, I worry about more pressing things. Like religion. Like ethnicity. Like cartoons. It seems like a good time to pose a question that has been plaguing me for months: If Michael Landon and Kirk Douglas are Jews, why can't we claim Bugs Bunny as well?

Here's the thing: The spirit of Jewish vaudeville inhabits Bugs's slight frame, down to the lightning puns, double-meanings and gloriously underhanded tricks that he's lifted from folks like Groucho and Chico Marx, as well as the manic physical mayhem that typified acts like the Ritz Brothers. (And Bugs's threat, "You know, this means war," was lifted right from Groucho himself.) Nor should we forget the dead-on parodies of high art in "Looney Tunes" shorts such as "The Rabbit of Seville" and "What's Opera, Doc?," which made mincemeat of postwar German productions of Wagner. They all seem happy to indulge in that gleeful Yiddish sport of cutting pretension down to size, of treating all contenders like Moishe Pipik. Bugs also has that gift for mimicry that antisemites, most notably Wagner himself, have always attributed to Jews. This ability is central to Bugs's success in undoing Elmer's most nefarious plots. Bugs, who is particularly good at cross-dressing, is, as the saying goes, remarkably "passable."

But hold on, buddy. Comic books might have been created by Jews; Hollywood might have been invented by Jews; the Warner brothers who put out the "Looney Tunes" shorts might themselves have been Jews, but the creators of Bugs Bunny were not. Sure, Mel Blanc, "the man of 1,000 voices," was Jewish, as was the director Friz Freleng, but we have to concede that

most of the writers and directors were decidedly not. Look at their names: Chuck Jones, Michael Maltese, Tedd Pierce. Look at Tex Avery, a director with an exquisite sense of both timing and the gloriously absurd. No self-respecting Jew, not even Kinky Friedman, ever called himself "Tex."

As if this weren't enough, Bugs's creators originally tried to call him Happy Rabbit, a totally goyish name. (Think Happy Rockefeller.) Thankfully, Mel Blanc suggested "Bugs Bunny." "Bugs" as in crazy. As in crazy like a fox. As in — just maybe — Bugsy Siegel. Can we find the rabbi in the rabbit? As far as I can tell, Bugs never uses a word of Yiddish, but he does have a yidisher kop. He has the gift of gab as well as a fine command of Acme products. Poor Elmer — was there ever a Jew named Elmer? — never stands a chance. Of course, it is well known that Bugs comes from a long line of tricksters. He is an Eastern Anansi, an American Hershele Ostropoler. He's even distantly related to Isaac Babel's Odessa gangster, Benya Krik.

But as a genius of the genus lepus, his most important relative — father? uncle? — is, of course, Br'er Rabbit, though he's Br'er Rabbit with a New York accent. And that accent turns out to be the most important clue to his identity because in that great imaginary melting pot that was Hollywood in the 1940s, there weren't a lot of overtly Jewish characters. To find the covert traces of yidishkeyt in the movies of the period you have to look for the barely visible markers, like accent.

During the golden age of Warner Brothers cartoons, the only other characters with marked accents were Pepé Le Pew and Speedy Gonzales, and they were foreign. The rest of our banner favorites — Elmer, Tweety, Sylvester and their ilk — tended to have speech impediments. (According to Chuck Jones, Sylvester's lisp was actually a take-off of the much-disliked producer Leon Schlesinger. Schlesinger didn't get it.) Bugs is pure New Yawk, a fine mixture of Brooklyn and the Bronx. Not for him the posh elongated vowels of a Roosevelt ("I hate wahhhhhhr"). Rather, his are the clipped nasal sounds of a smart-aleck rabbit of the streets ("Ain't I a stinka?"). Nothing patrician there. Bugs is a bunny of the people, a working-class hero who clearly isn't Irish and is hardly Italian.

Let us, therefore, take very seriously Lenny Bruce's great taxonomy of things goyish and things Jewish. New York is always Jewish. And the outer boroughs — particularly Brooklyn — are the most Jewish of them all. On the other hand, Disney, for all its brilliance, is strictly goyish. Godmothers, princesses, Prince Charming — all this is pure goyishe nakhes. William Steig made this abundantly clear by recasting the chivalric fairy tale as a gross-out story in his classic kids' book "Shrek." The "Shrek" movie franchise has continued this gambit with its straightforward attacks on Disney's saccharine pieties. "Looney Tunes" and "Merrie Melodies" were never susceptible to that kind of treatment because they were too fast, furious and just plain funny to be pious in the first place.

Rabbits ain't kosher, but what does it matter? The "Looney Tunes" shorts in which Bugs appears are always structured around extinction and endurance, the two great poles of Jewish thought and dream. They are purim shpiels in which Haman is played by an amiable stooge with a rifle that chronically misfires. What more do we need? Seventy years is surely enough. It is time to embrace the Bunny. ◊

The "Looney Tunes" shorts in which Bugs appears are always structured around extinction and endurance, the two great poles of Jewish thought and dream.

This original article by David Kaufmann, who teaches literature at George Mason University in Fairfax, Virginia, originally appeared in The Forward's August 10, 2007 issue.

Paddling to an Alternate Shabbat

by Gloria Avner

You should have been there. It was a sight to behold: eleven kayaks in assorted shades of yellow, ultramarine, lime, mango, and peach, all spread out on a lawn, then piled high in the back of a pickup truck, and at last shuttled one at a time into the water with thirteen assortedly clad KJCC paddlers settled aboard. (Picture, if you will, Linda Rutkin in neck-to-wrist-and-ankle blue, Yardena Kamely, Freda Ferns, Gloria Avner, Joyce Peckman, Erica Garrett, Georgia Landau, Medina Roy and Ellen Coltman in bathing suits, and Barney Coltman, Jerry Wretzky, Prez Alan, Dave Mont, and Joseph Beth holding up the masculine end of the eco-tour). Here we were, the charter members of the newly minted KJCC sub-club, WJOW (um, Wild Jews On the Water?)

Medina, Yardena and Freda await the day's adventure.

We paddled gently at first, and then, encouraged by our fearless leader Camp-master Dave, raced madly across the channel, dodging the big-boy power boats while singing the pioneer song "Zoom golly golly golly" for courage. Safely across, boats and paddlers lazily, lovingly explored the flats and flotilla'd out into Key Largo Sound, marveling at the vista of cerulean sky, piled pillowy clouds, and white herons perched in mangroves.

I am still smiling at the vision of the pre-show Erica leading six women in yoga stretches at water's edge. All are standing in a row on a cement dock, bodies bent at a 90 degree angle, hands gripping a cyclone fence, listening to directions: "OK, girls. Butts up, backs straight, arms long. Doesn't this feel good?"

Dave Mont, fearless leader, assuring all paddlers are prepared.

The weather was perfect, with just the right amount of wind for a challenge. Nature provided us with a nurse shark, weaving its way among us for our oohing-and-aahing viewing pleasure. There could not have been a more uplifting way to spend a Shabbat morning and afternoon, surrounded by the beauty of creation, filled with gratitude and joy to be exactly where we were, and with whom. And then there was Erica's sincere Shabbat prayer: "Thank God there will be food when this is over." ◊

Linda, Joyce, Yardena, Alan and Georgia, still smiling after a long day's paddling.

-This Month in Jewish History-

Samuel, Prophet and Judge

We celebrate the Yahrzeit of the last of the Judges.

If Thomas Jefferson had been born into, educated and steeped in the life and politics of the twelve tribes somewhere between 1200 and 1000 B.C.E., in the period just after the Israelites conquered the land of Canaan up until Saul became the first king of Israel (by request of the people, no less), the master of Monticello would have felt right at home. It was primarily an agrarian culture. Governance was loose, a sort of moral compact with strong tribal connections that, unlike all other kingdoms and realms of the time—and most since—bound its inhabitants together more by a shared code of ethics than by the thunder of chariots. According to the historian Max Dimont, this was the first true democracy, 400 years before the Greeks. He and other scholars believe that, since the American founding fathers were mostly literate in Hebrew and conversant with the Jewish Bible, this period was the true model for the American Constitution, not ancient Greece. It was the unique time in Jewish history known as the age of the Judges, or *Shoftim.*

There were seventeen judges during that time, including one woman, Deborah. (The first? Otniel ben Kenaz. His name was right on the tip of your tongue, right?) Judges were part military leader and part political leader. They had the power to summon the Sanhedrin, which in those days was also a legislative body. But the Judges were also believed to be divinely inspired men, who could intercede with God and who were accountable to God. Their greatest power lay in their ability to translate and interpret the laws of the Torah.

The last of the Judges, and possibly the most renowned, was Samuel. He had been born to a childless mother, Hannah, who was so grateful she gave him at age two to the High Priest Eli—who had succeeded Samson—to serve God. (The story is read aloud on Rosh Hashanah.) The priesthood was hereditary in those days, but Eli's sons Hophni and Pinehas were weak and unworthy. So Samuel was designated, at a very early age, as Eli's successor.

Samuel's time was not one of peace. The twelve tribes were squabbling, and were by then a nation in name only. But a far larger problem was the heavily armed nation to the north, in what is today southern Lebanon, the Philistines. Samuel, not only a prophet but now the ruling Judge, worked diligently to convince his people that true survival, and nationhood, could only happen through living a proper life and observing the ways of the Torah. He bolstered morale, and drew the tribes closer together, and stiffened their resolve to not yield to the more powerful Philistines. Some battles were actually won.

But the times required more centralized authority, and the people wanted a king. So Samuel anointed Saul, a Benjaminite. Saul had a brief reign, and some military success, but the true and strong king came next in David, who vanquished the Philistines and expanded the kingdom and established Jerusalem as his capital.

But even David needed anointing. It was Samuel who formally made him king, and it was Samuel's prestige that helped the northern tribes to accept David as king of not only Judah but Israel, too.

The age of the Judges was now over. But we remember Samuel, the prophet and Judge who held the nation together through both charismatic teaching and then, when necessary, anointing the right king. ◊

The Saddest Day

From Tammuz to Tisha B'Av

by Gloria Avner

It all started on the 17th day of Tammuz (July 9th this year), over 2,000 years ago. That is the day the walls of Jerusalem's sacred Temple were breached, leading ultimately to the Temple's destruction on the ninth day of Av, Tisha B'Av (July 29th this year). For these three weeks, every year, we embark on another Jewish journey, a process not unlike the counting of Omer. This time, though, we are counting tragedies. We go from the minor fast of 17 Tammuz through a period known as "bein ha-mitzrayim," "between the "straits" (as in dire), an increasingly mournful time, culminating in the second most serious fast in the Jewish calendar, just behind that of Yom Kippur.

The sack of Jerusalem depicted on Titus' gate, in stone.

The more we study and look deep into the mystical meanings of Jewish Holy days, the more we see that "unto each season there is an energy." At Purim time we are commanded to get drunk as skunks, dress up, be silly and rejoice at our narrow escape from Haman's attempt to annihilate us, grateful for God's mysterious saving hand and Esther's devotional fast. At Tu B'Shvat, we recognize and are grateful for the return of spring, the warming sun, and burgeoning signs of life. At Pesach time, we access the energy of freedom, taking advantage, if we are wise, of the support we are given in breaking free of habits and thoughts that do not promote our well-being. Almost always, throughout these cyclical celebrations, we are drinking wine and eating great ceremonial foods.

And now there is that three-week period from the 17th day of Tammuz to Tisha B'Av, the saddest day on the Jewish calendar.

(Has anyone reading this ever heard of, much less observed, the fast of Tammuz--other than the people at Num Thai who discussed this with me some nights ago?) Yes, Tammuz is the name of the Hebrew month that precedes Av, but it has other significance as well, which deepens our understanding of context. In ancient Babylonia, there was a month of the same name, established in honor of Tammuz, a Sumerian/Babylonian shepherd god. (Our roots go deep.) Beginning with the summer solstice came a time of mourning in the Ancient Near East as in the Aegean: the Babylonians marked the decline in daylight hours and the onset of killing summer heat and drought with a six-day "funeral" for the god. (Apparently the "seasonal energy" was noticed and accessed by more people than the Hebrews.)

Tisha B'Av marks the time when both our Holy Temples were destroyed, and exile, persecution and spiritual darkness descended. But there is more. Reform congregations don't believe that the Holy Temples have much significance or centrality to Jewish life in the 21st century, yet they too acknowledge the weight of calamity that historically befell the Jewish people at this significant and very heavy time of year. Here is what happened, starting in Biblical times and moving on to the present.

Jeremiah lamenting, by Rembrandt.

The Mishnah, the foundational canon of Jewish oral tradition, tells of five tragedies

that befell our ancestors on each of the fast days (Mishnah Ta'anit 4:6):

• On the 17th of Tammuz the tablets [containing the Ten Commandments] were broken; the daily sacrifice was discontinued; the walls of Jerusalem were breached; Apustamus, a Greek officer, burned a Torah scroll; and an idol was erected in the sanctuary of the Temple.

• On the Ninth of Av it was decreed that the generation of the desert would not enter the Land of Israel; the first Temple was destroyed; the second Temple was destroyed; Betar, the last Jewish stronghold after the destruction of Jerusalem, was conquered.

These are the bare bones of the tragedies. Books could and have been written on each.

As we leave Tammuz behind and enter into Av, we become less and less joyful. In fact, joy itself, and any kind of soothing, happy-making luxury, from getting married to applying lotions to wearing new clothes to getting haircuts and making love, are all prohibited. Many traditional men refrain from shaving, reflecting their practice observed during personal mourning periods.

The last nine days of these three weeks, culminating in the actual fast of Tisha B'Av, are an even deeper period of mourning, during which traditional Jews avoid eating meat. (See sidebar for more dos and don'ts.) As the 9th comes closer, the restrictions become more and more serious, until the complete 24-hour fast itself arrives, when we sit on low stools, observing "shiva" for the whole community and the tragedies that have befallen us.

Although the exact date of the destruction of each of the Temples --the ancient centers of Jewish life and practice --are unknown, tradition dates the events to Tisha B'Av. The rabbis of the Talmudic age made the claim that God ordained this day as a day of disaster as punishment for the lack of faith evidenced by the Israelites during their desert wanderings after the exodus from Egypt. During the course of the centuries, a huge number of tragedies have clustered around this day, from the expulsions of the Jews from England and Spain to more localized disasters.

Tisha B'Av is observed as a day of communal mourning, expressed through fasting and the abstention from pleasurable activities and extrane-

Dos And Don'ts Of Communal Mourning

Whether you fast on the 9th day of Av (and 17th of Tammuz) or not, it is good to know, historically, what the observant traditions prescribe. Most important is that nothing should distract from the mourning. (How rare. A Jewish holiday that actually does not want us to be happy. See main article for "why.")

On Tisha B'Av we abstain from:
Eating and drinking. Anyone over bar/bat mitzvah age fasts, including pregnant and nursing women. Feeling ill? Consult a rabbi.
Bathing or washing. Exceptions: soiled hands, upon exiting the restroom, and the morning ritual hand-washing (only the fingers).
Applying lotions or creams.
Wearing shoes that contain leather.
Marital relations.
Regular Torah study. We only study about the Temples' destruction. (This injunction begins at noon on the eve of Tisha B'Av.)

Don't greet a friend with "hi" or "good morning." Don't go on strolls or outings, and, if possible, take the day off work—nothing should distract from the mourning. Until midday, we only sit on the floor or a low stool.

Leading up to Tisha B'Av:

Eat the final meal shortly before sunset. A meager meal, it includes a boiled egg, a traditional symbol of mourning, and a piece of bread dipped in ashes. Eat the meal while seated on the floor or a low stool. (Tip: Have a full meal earlier on, in preparation for the fast.)

Tisha B'Av Night:

Finish eating by sunset. The lights are dimmed in the synagogue and the Ark's curtain removed. The Book of Lamentations is read after the evening prayers.

ous diversions. A whole literature of dirges appropriate to this day of mourning, beginning with the Biblical book of Lamentations on the destruction of the First Temple, has been created to serve the needs of the Jewish community at this time. "How" is the calling out: "How could this have happened?"

In later years this day continued to be a dark one for Jews. In 1391, more than 4,000 Jews were killed in Toledo and Jaen, Spain; in 1559 the Jewish Quarter of Prague was burned and looted. The Kovno ghetto was liquidated on this day in 1944, and in 1970 Libya ordered the confiscation of Jewish property.

There is more, much more, including the day that the "final solution" to "the Jewish problem" was proposed in Nazi Germany, but surely enough is enough. We get the idea, though we can never say genug, much as we would like to.

So what, now, do we do with this information, besides going into communal mourning, visiting cemeteries and reading the Book of Lamentations (which is itself a book of poetry bemoaning the destruction of Jerusalem by Babylon)?

We stay aware. We watch our behavior. What do we bring on ourselves? How do we react to overwhelming odds and difficulty?

We go within. We fast, just as Esther did, and we hope and we pray, that we, too, shall be spared from impending death and destruction. It is not the same fasting and praying we soon will be engaged in at the end of the Ten Days of Awe when we observe Yom Kippur. That is a time for *individual* prayer and fasting, for focus on individual consequences of behavior, for individual redemption. This is a time for *communal* fasting, for mourning what has befallen our people at this season of the year, over and over again. And for doing our best to make sure such does not happen again.

The Mishna, in Ta'anit 4:8, associates the 17th of Tammuz as the "Fast of the Fourth Month." According to this Mishna, the 17th of Tammuz will be transformed in the messianic era, when it comes, into a day that "shall be joy to the House of Judah," full of "gladness and cheerful feasts."

We would be grateful. In the meantime, we flow with the seasons of the Jewish liturgical year and learn. Should you take on the fast, may it be an easy one. ◊

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JEWS AROUND THE WORLD

THE HISTORY OF JEWISH POPULATIONS

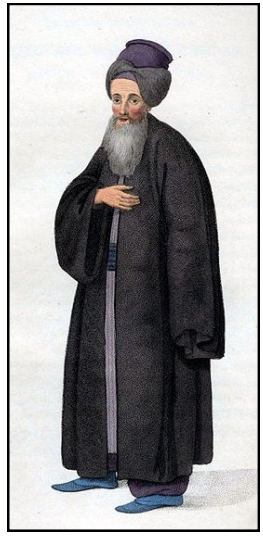
A few months ago, we ran a small item in Nosh noting that Linda Pollack had sent an e-mail listing all the countries of the world and their approximate Jewish populations. Most of the countries had a link, which if clicked took you to a history of Jews in that country. Only one of you (our very own Medina) asked for the e-mail, but we thought the information was fascinating, so we've excerpted and summarized the information from two countries here. It was hard to choose, but we selected Turkey and Italy. The more one reads about where Jews lived and traded and just how extensive that list is, the more it makes sense that someone once named a plant a "Wandering Jew." All the information comes from the Jewish Virtual Library.

Turkey

There is evidence of Jewish settlement in Turkey's Aegean region, then under Greek rule, as far back as the fourth century B.C.E. The Roman (and Jewish) historian Josephus notes that Aristotle "met Jewish people with whom he had an exchange of views during his trip across Asia Minor." (Where would our understanding of the ancient world be without the scholarship and thoughtful writings of Josephus? He is the source for so many frames of reference, or the starting point for so much modern research. Among the myriad of subjects either examined or commented upon by Josephus was a young itinerant preacher in Palestine named Yashu of Nazareth. It's one of the few—some would say only—known mentions of Jesus outside of Christian literature.)

For a little perspective on the 4th century B.C.E., it had been only a couple of generations since Ezra and Nehemiah led Jews back to their homeland from exile in Babylon and began construction of the Second Temple. Jews were enjoying relative freedom and tolerance under the Persian Empire. But then Alexander of Macedon defeated the Persians, and the Jews fell under Greek rule. Toward the end of the 4th century, in 323 B.C.E., Alexander died, his generals split up the middle east among themselves, and the Hellenistic period of Jewish history began.

In ancient Smyrna, today's Izmir on the Turkish coast, Greek inscriptions indicate a flourishing Jewish community. Synagogue remains have been found in nearby Sardis dating from 220 B.C.E. Other settlements have been found on the Aegean, Mediterranean and in the north on the Black Sea coast.



A Turkish Jew, artist unknown.

When the Ottomans captured the northern Anatolian city of Bursa in 1324 C.E. and made it their capital, they found a Jewish community who had been oppressed by the Byzantines and who welcomed the Ottomans as saviors. With the permission of Sultan Orhan they built the *Etz Ha-Hayyim* (Tree of Life) synagogue, which remained in service for over six hundred years, until after World War II.

Soon the Ottomans established their capital at Edirne—in the far northwest, on the European peninsula of Turkey, near where today Turkey, Greece and Bulgaria meet.

Sultan Bayazid II, who welcomed the exiled Spanish Jews.

Jews from Europe began to migrate there, including a large group of Karaites. (They're worthy of a long article on their own, but in brief the Karaites were to existing Judaism what the Protestants later became to Catholic Christianity: a challenge and, initially, a heresy. The Karaite rebellion lasted seven hundred years, through most of the Islamic Age. In essence, it was pure Torah against the Talmud, the simpler rural Jews versus the sophisticated city Jews. Karaism's prophet was Anan Ben David. Eventually, unlike in Christianity, which could not prevent a Protestant revolution, the traditional, Talmudic rabbis incorporated and co-opted the best ideas of Karaism. Judaism was shaken and, as happened often, challenged from within, but it remained whole.)

Jews expelled from Hungary in 1376 flooded to Ottoman Edirne, as did Jews expelled from France in 1394 and from Sicily in the early 15th century. In the 1420s, Jews from Salonika—then the largest Greek port, in the northwest Aegean—which was then under Venetian control, also came. But by far the most famous to flee to safety under the Ottomans, and the largest group by far, were the Spanish Jews expelled by Isabella and Ferdinand in 1492. They were actually encouraged to come, extended a personal welcome by Sultan Bayazid II.

There's a famous quote, attributed by some to Bayazid II: "the Catholic monarch Ferdinand was wrongly considered as wise, since he impoverished Spain by the expulsion of the Jews, and enriched Turkey." It is known for certain that Bayazid II wrote his provincial governors "not to refuse the Jews entry or cause them difficulties, but to receive them cordially."

Later on, in 1470, as the stultifying, medieval darkness was completing its descent over Christian Europe, Jews expelled from Bavaria by Ludvig X also found refuge with the Ottomans, as did Jews from Bohemia in 1542. In March 1556, legendary Sultan Suleyman the Magnificent wrote to Pope Paul IV, demanding release of the Ancona Marranos, claiming they were Ottoman citizens. The Pope had no choice but to comply.

Sephardic Jews in particular thrived under the Ottomans. Four Turkish cities—Istanbul at the gates of Europe, Izmir in mid-Anatolia on the Aegean, Safed in the Galilean hills of Palestine (Isaac Luria's center of Kabbala and even today Israel's focal point of Jewish mysticism), and Salonika in Greece—became the center of Jewish life. The Tu B'Shevat seder was developed in Izmir in the 17th century, possibly by Sabbatai Zevi, the failed messiah born in Smyrna who, after threatening the Sultan with an army soon to join him from Palestine (which, alas, never existed) and being thrown into jail, ultimately chose conversion to Islam and freedom over messianic renown and imprisonment.

Ruins of the synagogue at Sardis, just inland from ancient Smyrna.

Many court physicians were Jews. A great deal of Ottoman diplomacy was carried out by Jews, many of them former Marranos. And Jewish arts flourished under the Ottomans.

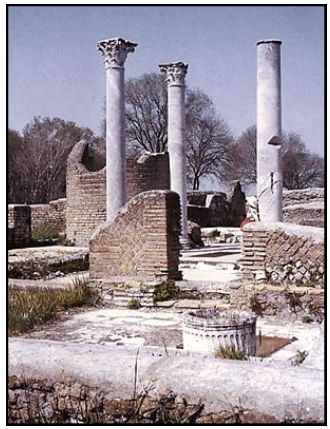
Joseph Caro, in 1565 in Safed, published the *Shulchan Aruch*, the book that more than any other made the law and logic and humanism of the Talmud accessible to all. Shlomo HaLevi Alkabes composed *Lechah Dodi*, the hymn with which both Ashkenazi and Sephardim—and, of course, KJCC—welcome the Sabbath bride every Friday evening.

Italy

Though never one of the major population groups of Europe, Jews have lived in Italy for the last 21 centuries, ever since the time of the Maccabees. Judah Maccabee himself sent an emissary to negotiate a political treaty with the Roman Senate. Small quantities of Jews even lived in Rome, usually quietly, usually under some protection by the Roman Senate or emperors, including Caesar himself. Many more Jews appeared in Italy soon after 70 C.E., mostly as prisoners and slaves, after losing their protracted war against Rome in Judea. Interestingly, the thousands of Jews brought as slaves or spoils of war were often granted their freedom in a relatively short time, and many did not leave Italy.

But there wasn't one war against Rome. There were three. Even after the third, the Bar Kochba revolt in 132 C.E., there is no record of recriminations against Jews already in Italy. When Emperor Caracalla, in 212 C.E., issued an edict granting Roman citizenship to all freemen in the empire, Jews were included.

It is estimated that 50,000 Jews lived in Italy during the new empire's first 100 years, over half in and around Rome. Perhaps because the Talmud was just beginning to be compiled, and Jews had yet to acquire the legal and scholarly and intellectual skills that would in time distinguish them in many cultures, Italian Jews of this time typically engaged in humble occupations and lived in the proletarian sections. Jewish life centered on the synagogues. The ruins of twelve of them have been found around Rome, and another in Ostia, Rome's port on the Tyrrhenian Sea. It is also known that there was a Talmudic academy in Rome, which achieved some renown in the second century.



Ruins of the ancient synagogue at Ostia, the port of Rome.

The era of Roman tolerance of its Jews ended in the early fourth century C.E. when the Roman Empire designated Christianity as its official religion. No one tried to eliminate the Jews, but no one wanted them to be very visible and a living rebuttal to Christianity, either. Beginning with the fourth century, the Church sought new laws to restrain Jewish religious practice, to limit their political rights, and to confine them both socially and economically. Constantine the Great prohibited conversion to Judaism and barred Jews from owning Christian slaves. Constantius expanded that ban to include even pagan slaves, plus prohibited marriage between Jewish men and Christian women. Theodosius II prohibited the construction of new synagogues and banned Jews from the practice of law or the ranks of state employment. High Church officials began to rail against the Jews publicly, inciting the public to destroy Jewish places of worship. New legal codes diminished the status of all Jews; under the law they were now officially second-class citizens.

But Rome was disintegrating, under constant siege from both various tribes of Goths out of the north and also the Byzantines from the east. So the status of the Jews fluctuated, depending on who was in charge and how they felt. King Theodoric the Ostrogoth was kindly disposed toward the Jews, and actually intervened on their behalf in Rome, Milan, Genoa and Ravenna. One Pope during this period, Gregory I (590-604), stood up for the Jews against local officials in many Italian cities. He did want the Jews converted, but pointedly said he did not want it accom-

plished through violence. The Moslem Saracen conquest of Sicily brought stability and actually a more tolerant attitude toward the Jews.

Most of Italy's Jews lived in Sicily or the southern part of the peninsula. They were prosperous, active intellectually, and on the whole were on good terms with their Christian neighbors. Pope Calistux II issued a Papal Bull offering Jews protection from conversion pressures, and, perhaps more importantly, protection from assaults against their persons, property or religious practices.

But the calm was not destined to continue. The Third Lateran Council in 1179 forbade Jews from employing Christian servants. The Fourth Lateran Council, convened by Pope Innocent III in 1215—ironically, the same year as the Magna Carta, which compelled the English clergy and aristocracy to recognize the concept later to be called human rights—first introduced the regulation, one painfully familiar to all Jews today, compelling all Jews to wear a distinguishing badge outwardly on their clothing. (Innocent III also excommunicated England's King John of Robin Hood fame.) Twenty years later the Papal Inquisition began, formed to suppress heresy; it couldn't help but notice the Jews. (This was not the same, nor quite as brutal, as the Spanish Inquisition, began in 1478 by the Spanish monarchy.) The campaign against the Talmud, begun in France, spread to Italy. A violent crusade erupted to convert all the Jews in the south of Italy, estimated to have numbered between 12,000 and 15,000 of all ages; the campaign lasted seventy years.

Around the beginning of the 14th century, a major change occurred for Jews in the economic sphere, when a new livelihood appeared: small-scale loan bankers, or moneylenders. Christians were not allowed to lend money at interest, and no other source was available for small merchants or other businesses. So the Jews, ever alert to survival opportunity, filled the need. With their new affluence, many Jews, though never assimilating, began to adopt the manners and tastes of the Renaissance, reveling in art and literature and gracious, affluent living.

Things got worse, especially in the south, after the Jews were expelled from Spain in 1492. The islands of Sicily and Sardinia were then under Spanish rule, so all Jews there had to leave. It's estimated that 40,000 Jews were uprooted. In the north, in Rome, various Popes remained fairly well disposed toward the Jews, as were the Medici in Florence and the Este in Ferrara. Venice, by the standards of the day, did not maltreat its Jews, but there was the small matter, in 1516, of being the first to confine all Jewish residence to the ghetto.

By the end of the 16th century, all of Italy had succumbed to confining their Jews to the ghetto. Some ghettos were overcrowded and unhealthy, as in Rome; others were spacious and lively, such as Venice. But all the ghettos were locked at night. All Jews had to wear a distinguishing badge on their clothing. The only profession they were allowed to enter was that of medicine. To travel they required special permits.

Still, these ghettos were nowhere near as dehumanizing as later European ghettos. Intellectual and Jewish life abounded. Synagogues were built and *mitzvot* observed. Literature and learned argument abounded. Teachers taught openly. A social network provided help for the needy. Ghettos, especially the larger ones such as Rome and Venice, communicated with each other regularly. Napoleon's foray into Italy, and his habit of tearing down ghetto walls and eradicating all remnants of medieval Europe, gave Italy's Jews a one-generation respite. But after the final defeat of Napoleon in 1815, the ghetto walls went back up. It would be another generation before such as the Risorgimento movement would tear down the existing social structure throughout Italy and begin to create the modern kingdom and then nation of Italy. Italy's Jews fought alongside the other revolutionaries. By the middle of the 19th century, most areas of Italy had granted its Jews full equality. Within two generations, Jews were active and prominent in every significant career path offered: politics, military, law, academics, finance and in every branch of commerce. ◊

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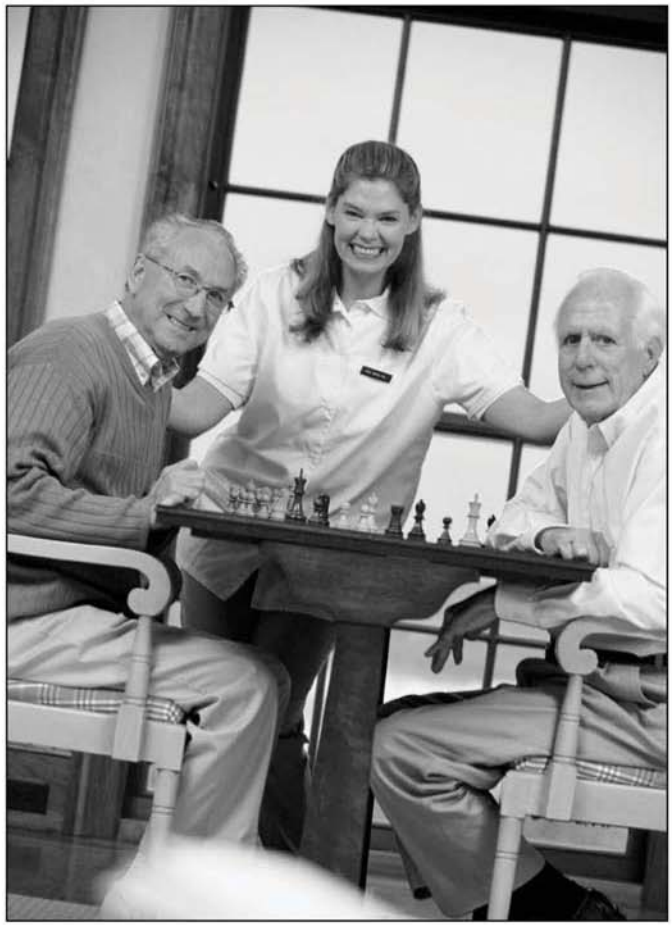

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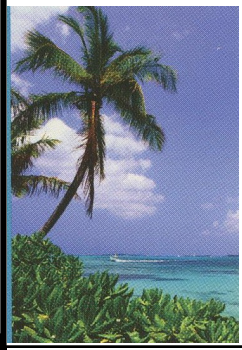

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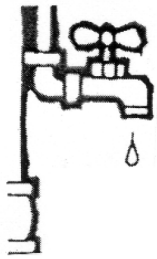

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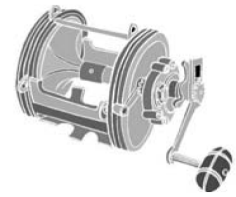

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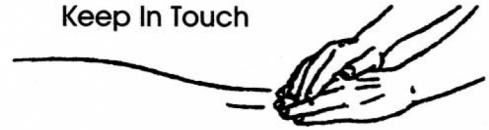

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