

Chai~Lights



November 2010

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Keys Jewish Community Center

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President's Message Alan Beth



Lately, I seem to be living up to the saying: open mouth and insert foot! So here comes my public apology. (Ironically enough, my goof-up happened during Yom Kippur services, on the very day itself!) Here's what happened: as you know, I usually give speeches over the High Holidays each year. During one of my speeches I attempted to list all of the activities held at or by the KJCC in the past year, i.e. Havdalah, Friday night dinners, Yiddishkeit, 30th Gala, Meditation Garden, education, lectures, etc. etc. (too many to list, which is wonderful), and of course thanking all the volunteers by name for all that they did.

Well, needless to say, I forgot someone. The person I forgot helps out so much, contributes so much and does it all without ever being asked. You might say, well, Alan, you simply forgot this person. Truth is, I actually had them at the top of my list, and did not see the name when I was reading. (Note: I will not reveal the person's name here, but you should know that I offered my apology immediately afterwards.)

So, in reflection, let me ask you: is this not what we are all guilty of in some fashion? Do we not also forget the people that are important

to us in our everyday lives? Do we not take for granted, and forget to thank, all those that help us and for all the things they do? Now, we freely offer thanks to total strangers who go out of their way to do simple tasks or courtesies for us, like opening a door as we approach or bagging our groceries. But we forget the ongoing daily activities and tasks it takes to make the house run, or the house become a home, or a building transform into a community center or even a synagogue.

As you know, I am from England, where we celebrate neither the Fourth of July nor Thanksgiving Day. So, not having grown up with these holidays and their special meanings, I cannot relate to them as you can. However, I *can* relate to the principles of giving thanks for all that we have, for celebrating one's freedom and for living in this wonderful country. The essence of Judaism is to treat others as you would like to be treated. A big part of that is to recognize the contributions of others and to thank them.

Candy, Joseph and I wish you and your families a healthy and Happy Thanksgiving. And thank you.

November 2010

24 Cheshvan - 23 Kislev

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5 Jim Boruszak & Gloria Avner <i>Ulpan Students</i>	6
7 Sisterhood Meeting 9:30 a.m. Daylight Savings Ends	8	9	10	11 Veteran's Day	12 Bernie Ginsberg KJCC Potluck Dinner 6:30 p.m.	13
14 KJCC Board Meeting 9:00 a.m.	15	16	17	18	19 Joel and Linda Pollack <i>David Gitin</i>	20
21	22	23	24	25 Thanks- giving Day	26 Joyce Peckman 6:30 Service	27
28	29	30	<div style="border: 2px solid black; padding: 10px; width: fit-content; margin: 0 auto;"> <p>Names denote leaders of Friday services. <i>Italicized names are Oneg sponsors.</i></p> </div>			

Nosh

Welcome New Members

The KJCC would like to welcome new members Jonathan Lever of Key Largo and Michel Bitton & Sylvie Coeurjoly of Islamorada. We hope to see all of you often.

Calling All Members

Just a reminder that everyone is welcome, and encouraged, to attend both the Sisterhood and KJCC Board meetings. Your input is vital to the running of our community center. This month's Sisterhood meeting will be on Sunday the 7th at 9:30 a.m. The Board will meet on Sunday the 14th at 9:00 a.m. Both provide coffee.

November Anniversaries

	Years
1st Jeffrey & Patty Schocket.....	7
14th Donald & Nancy Zinner.....	23
26th Roger & Danna Levy.....	43
27th Stanley & Jenny Margulies	
28th Robert & Eileen Hermann.....	42
30th Randy & Eileen Kominsky.....	30

Celebrate or Honor a Loved One

Those who attend Friday night services at KJCC are familiar with the Onegs provided. After services members stay to enjoy coffee, soda, dessert and the conversation and company of friends. Not only are the attendees truly appreciative of the effort, but sponsoring an Oneg Shabbat is a wonderful way to celebrate any occasion or to remember a loved one. Your generosity and celebration/remembrance will also be noted right here in Chai-Lights. Contact Joyce at 451-0665 or 240-1000 for more information.

The KJCC extends deepest condolences to
Gloria Avner and her family
on the death of Gloria's uncle
Perry Gerber

Get Your Garden Bricks Here

The first group of commemorative bricks has already been laid at the entrance to the new KJCC Meditation Garden. (If you haven't already stopped by to look, please do.) Steve Steinbock, head of our Garden Committee, is now collecting orders for the second group, which will be installed at the entrance and also along the first brick path into the Garden. If you wish to honor a loved one, or remember a special person or moment in your lives, or just offer support to KJCC, bricks are a graceful and enduring way to do it. And they'll be part of a Garden that's shaping up as something very special. Standard bricks are \$125, double bricks \$200. Concrete benches are \$750. Contact Steve at 394-0143 for details on engraving, or go to the KJCC web site, keysjewishcenter.com.

The KJCC extends deepest condolences to
Susan Gordon and her family
on the death of Susan's father
Simon Skolnick

Attention Poker Players...

Bernie Ginsberg, president of KJCC's Men's Club, cordially invites everyone (members and non-members, men and non-men, experts and beginners) to join in on what is rapidly becoming one of the best-attended and most enjoyable social events at KJCC: poker night.

The place is the Ruth Richardson Social Hall at KJCC. The time is 7:30 p.m., and the date is the first Wednesday of every month (assuming Bernie isn't in California or New York or Israel or Gibraltar). It's a very low stakes game. The idea is to have fun, not clean everyone out.

Hebrew Classes are Beginning

As you receive this, Ulpan Hebrew classes will have just resumed at KJCC. Intermediate and Advanced classes are on Thursday night, with beginner classes Friday morning. Contact Yardena, 393-1768, if you'd like to join in.

November Birthdays

2nd.....	Brian Boruszak
2nd.....	Emma Neidenberg
2nd.....	Hannah Werthamer
2nd.....	Jeremy M. Schur
2nd.....	Madalyn F. Tobias
2nd.....	Matt Temkin
3rd.....	Ivan Bader
3rd.....	Katherine Shabathai
4th.....	Herbert Grossman
4th.....	Zoey Barrett
5th.....	Milton Wohl
7th.....	Joel Stein
7th.....	Michele Lindenbaum
8th.....	Jean Bader
8th.....	Nico Wilbur
11th.....	Cathy Dutton
13th.....	Marilyn Greenbaum
13th.....	Marjorie Present
13th.....	Mark Wasser
13th.....	Tami Antelman
14th.....	Larry Wolfe
14th.....	Rae Wruble
16th.....	Lorelei Alexander
16th.....	Sofy Wasser
17th.....	Jason Orans
18th.....	Ross Alexander
19th.....	Georgia Landau
19th.....	Michael E. Schur
22nd.....	Christopher Gould
22nd.....	Gloria Avner
22nd.....	John Greenbaum
23rd.....	Alec Gilderman
24th.....	Arthur Lee Willner
24th.....	Will Travis Pollack
25th.....	Nancy L. Cohn
25th.....	Robert Hermann
26th.....	John Greenbaum
26th.....	Ruth Schrader-Grace
28th.....	Nicole Hudson
29th.....	Benjamin Rakov
30th.....	Fred Hermann
30th.....	Steven Horowitz

BOOK PLATE

In fond memory of our friend

Jerry Tabasky

By Ron and Dorothy Horn

A Haunting New Book for our Library

A new book has been added to our KJCC library. The book is "While Other Children Played," by Erna Gorman. Erna only recently felt she could tell the story of her life as a "Hidden Child" during World War II. It is a harrowing and inspiring story of family, fear, and survival, and a must read for those who did not live through those terrible years. For those who of us who were children living in this country then, it is a reminder of what could have happened to us.

-Joan Boruszak

Holistic Open House During EcoWeek

During the week of November 1-7th, 2010, the Florida Keys will host the first-ever Eco-Week. A Healthy Living Fair will take place on Monday, November 1, from 4-7 p.m. at the Murray Nelson Center in Key Largo. There will be food and activities about green, healthy and holistic living. For more information on the EcoWeek events go to www.EcoWeekFloridaKeys.com.

In conjunction with this event, Garrett Chiropractic and Wellness Center will host a holistic open house on Thursday, November 4, from 4-7 p.m. at MM 90.2 bayside, in the Turek Building. Offerings will include organic smoothies and free spinal screenings. Dr. Erica Lieberman-Garrett will be there and available to help you learn more about holistic health. Beginners are encouraged to attend.

Visit Your New KJCC Gift Shop

Joan has completely restocked the KJCC Gift Shop with new items, focusing on gifts from Israel. Make sure to stop in and see all the new offerings. Especially with Chanukah just around the corner.

More Nachas for the Boruszaks

There's a lot going on lately in the high-energy Boruszak clan. Last month we ran photos of Nicole Hudson, Jim and Joan's granddaughter attending Oklahoma State, who'd been named national cheerleader of the week by no less than Sports Illustrated. Now her mom Beth Hudson, a registered nurse for twenty-five years, has been named chief nursing officer for the Baylor Institute For Rehabilitation in Waco, Texas. Possessed of an impressive list of accomplishments and credentials, Beth has long worked in rehabilitation medicine, is a Certified Rehabilitation Registered Nurse (CRRN) and also a Certified Adult and Pediatric Sexual Assault Nurse Examiner (CA/CP-SANE). She's been a nursing administrator for the past eight years. By his own admission, Jim is "popping his buttons" with fatherly pride. (It certainly doesn't hurt his pride that she's also a graduate of the University of Illinois.)

A New Host for Havdalah

Jim and Joan Boruszak have graciously volunteered to host a Chanukah Havdalah at their clubhouse at the Coral Harbour Club, MM 88 Oceanside on the old highway. The date will be Saturday night, December 4th, as together we acknowledge the transition from Shabbat to the secular week. Dinner—cold cuts and salad—will be provided beforehand. Please R.S.V.P. early to Joan at 852-0833, so they'll know how many to expect. Look to your e-mail for the actual time.

-Gloria

Oneg Sponsors for November

November 5th — Yardena's Ulpan students in gratitude for her safe return.

November 19th — David Gitin in honor of Gloria Avner's birthday.

Ongoing Projects and Mitzvah Programs of KJCC

Sunshine Committee – If you know of any member who should receive a get-well, congratulations or condolence card from KJCC, 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 to fit your needs and can be 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.

Meditation Garden – Participate in our newest venture. A beautiful garden is in progress and you can be part of this exciting new project by making a donation for an engraved brick, an engraved bench, or for plants in honor or memory of a loved one or event. Call Steve Steinbock for information, 852-6152.

KJCC Tree of Life Leaves and Rocks, Sanctuary Seat Plates, Yahrzeit 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 Nancy Kluger, 852-4353

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 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. Honorarium and memorial cards can also be requested. Donations can be earmarked to our various ongoing funds: e.g. Holocaust Education Fund, Scholarship Fund, Sara Cohen Memorial Tzedukah Fund, or General Fund.

The Next Big Fundraiser is...

This from your dedicated and dutiful KJCC Fundraising Committee: December's issue will feature details on the next big KJCC fundraiser, called "Get Outta Town." This will involve a raffle where the winner chooses from several vacation packages for an exciting weekend away from the Keys. Destinations under consideration include Broadway shows in New York City; a VIP tour of the wine country in Sonoma, CA; a VIP weekend at Churchill Downs in Louisville, KY with a horse race named in your honor; a jazz and dining experience in New Orleans; and the Ultimate Sports Fan Getaway to the event of your choice. It's okay to begin getting excited now.

BOOK PLATE

In loving memory of

Jerry Tabasky

By Susan Horn
and Dot Brooking

Your Sunshine Committee Needs Baskets

Rene Rose, who quietly and gracefully runs one of KJCC's most important committees — the Sunshine Committee (ask anyone who's received a hand-arranged basket of fruit by Rene and Skip how it made them feel) — has asked that we again put out a call for small and medium wicker-type baskets she can use for her deliveries of love and cheer. Contact Rene at 852-3959, or better yet drop them off for her at KJCC.

To my mishpucha...

I want to thank everyone for their overabundant love and support during this difficult time in my, Mark and Cory's lives. My dad's stroke was unexpected, as they usually are, and his passing was in a way a blessing from God as he suffered very little.

Every night after spending the day with my dad at the hospital, I would come home and read all the loving e-mails and Facebook entries from all of you, and I can't begin to express how comforting this felt.

A special thanks to Roberta & Rick McNew and Stuart & Lauren Sax for attending the funeral services. The mass was beautiful and peaceful.

Upon returning home to the Keys, I received a gorgeous fruit basket delivered personally by Skip & Rene Rose on behalf of the congregation. Thank you, KJCC, for all your love and support....you fill my heart with love.

The picture is of my father and mother at the KJCC for Cory's Bar Mitzvah. He was so happy and proud of Cory. He simply adored Cory....he would always remind me of when we lived in Miami Beach and he'd pick Cory up from school since I had to work, and Cory would tell him....see Abuelito, that's my synagogue (the Sephardic Congregation on Arthur Godfrey Road). Daddy would tell me that Cory was destined to be Jewish, as he always yearned for it, and Daddy was exceptionally proud of Cory for achieving it.

We will all miss my father's presence, but I know in my heart that his spirit surrounds us with all the love in the world. Thank you, Daddy, for giving me such a wonderful life....I will forever love and miss you.

*With lots of love,
Sofy Wasser*



In Memoriam November 2010

In Memory Of

Samuel Bader

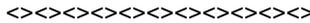
By Ivan & Jean Bader



In Memory Of

Dr. Miksa Grunhut

By Stephan & Eva Ban



In Memory Of

Susan Ban

By Stephan & Eva Ban



In Memory Of

Loretta Messer

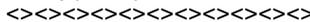
By Marc & Ellen Bloom



In Memory Of

Harold Goldstein

By Jim & Joan Boruszak



In Memory Of

Robert Scott Coltman

By Barnet & Ellen Coltman



In Memory Of

Donald Graham

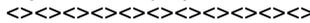
By Bea Graham



In Memory Of

Susan Ban

By Franklin & Judy Greenman



In Memory Of

Helene Tulsy

By Henry & Patricia Isenberg



In Memory Of

David Jacobs

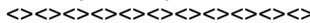
By Lawrence & Pearl Jacobs



In Memory Of

Bertha Jacobson

By Melvin Jacobson



In Memory Of

David Kamely

By Michal Kamely



In Memory Of

Herta Schapira

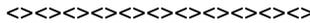
By Harvey & Joan Kay



In Memory Of

Jacob S. Raub

By Harvey & Judith Klein



In Memory Of

Fanny Kluger

By Kurt & Nancy Kluger



In Memory Of

Ethel Hankin

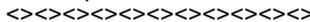
By Richard & Barbara Knowles



In Memory Of

Deborah K. Cannon

By Michael Krissel



In Memory Of

Barry S. Kwalick

By Teresa Kwalick



In Memory Of

Sol Levy

By Ron Levy & Beth Kaminstein



In Memory Of

Tillie Pollack

By Joel & Linda Pollack



In Memory Of

Harry Brownstein

By Pauline Roller



Sisterhood Joyce Peckman



U ntil next summer, Sisterhood meets at 9:30 a.m. on the first Sunday of every month in the KJCC Ruth Richardson Hall. It is an integral part of the life and functioning of our synagogue. There is never a separate membership fee. Every woman who is a member of KJCC is automatically welcome to join us for breakfast in Sisterhood and play an active part in the planning of our events as well as helping run the events themselves. Our meetings, in fact, are mostly about planning the various activities and services we provide KJCC. (Mostly, not entirely, because we do – admittedly – enjoy each other’s company a little while we’re there.) We are in the middle of planning events for the upcoming season now. On November 7th you’ll have that extra luxurious hour of sleep when we move the clock back, so you should be rested and ready for our second meeting of the season. Quite a few ideas were put forth at the first meeting. We’d like your input too, so please join us.

Our first event of the season will be a Friday evening potluck dinner, at 6:30 p.m. on November 12th. We are re-instituting the \$5 donation. (For those who prefer not to carry money on Shabbat eve, contact me about prepayment.) Please call or e-mail Erica Garrett and tell her what you’re willing to cook or prepare; she’ll be coordinating the dishes, as she’s done so ably for several recent KJCC dinners. The menu will be dairy or vegetarian – no meat please. If you don’t consider yourself a cook, but still want to contribute, Erica can give you some ideas. Her phone number (her chiropractic office, where Zoe will probably answer) is 853-1003, e-mail at hippiejap@hotmail.com. These dinners are always fun - a great way to meet or reunite

with friends. I’m looking forward to seeing everyone there and beginning our new season in great joy. Services will begin at 8:00 immediately after dinner, to be led by the redoubtable Bernie Ginsberg. Bernie always has wonderful Jewish knowledge and insights to convey, plus his usual shtick. So now you have two good reasons for coming that night.

While you are at it, mark your calendars for the next dinner also, which will celebrate the 3rd light of Chanukah on December 3rd. (Yes, Chanukah is early this year.) Because that potluck will be sponsored by Linda and Joel Pollack, there is no donation needed – just your participation!

We’ve reserved tickets for “The 25th Annual Putnam Valley Spelling Bee” at the Actors’ Playhouse in Miami for Sunday, February 6th. This Tony Award-winning musical comedy is about six young over-achievers in the throes of puberty vying for the spelling championship of a lifetime. They are overseen by three quirky grown-ups who barely managed to escape their own childhood. I saw it on Broadway, left the theatre laughing, and can hardly wait to see it again. Tickets are \$40. Contact me to reserve yours.

Also mark your calendar for Saturday night, March 19th, when we will go as group to see “Chicago” performed at the Coral Shores Performing Arts Center. This is by the same Miami group that put on “The Producers” last season. Stay tuned for more information and more events.

Please call me if you have any questions or ideas (451-0665 or cell 240-1000), or if you want to sponsor a Friday Oneg Shabbat. Thank you to Rosie Biskar and to Kathy and Joe Shabathai for sponsoring in October. ◇

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.

Book Plates

Horn, Ron & Dorothy
Horn, Susan

In Memory of

Jerry Tabasky
Jerry Tabasky

Holocaust Education Fund

LePree, Jacqueline
Swartz, George & Muriel

General Fund

Begam, Delores
Bernstein, Paul & Barbara
Kaufman, David & Lois
Lippman, Lillian
Margulies, Stan & Jenny
Tobin, Andy

In Honor of

Pray for Susie
Rabbi Young

Meditation Garden

Rose, Skip & Rene
Margulies, Stan & Jenny

30th Anniversary KJCC
Welcome to our Garden

Yartzeit Contributions

Berkon, June
Field, Alvan & Carol
Gilson, Michael & Suzanne
Gould, Maryon
Kluger, Kurt & Nancy
Kwalick, Teresa

In Memory of

H. Melvin Berkon

Robert Walters
Eliza Christensen
Irene Becker

General Fund

Boruszak, Jim & Joan
Carter, Evans & Barbara
Clark, Richard & Judith
Donofrio, John & Karen
Falkoff, Barry & Gail
Geremia, Robert & Carol
Kaufman, Howard
Kriteman, Jacob & Melody
Medford Wellington Service Co.
Pollack, Joel & Linda
Pollack, Joel & Linda
Rufo, Susan
Ruggeri, Lauren
Smith, Steve & Barbara
Tabasky, Louis & Barbara
Tabasky, Marvin & Rosalyn

In Memory of

Jerry Tabasky
Mauro Ojeda
Simon Skolnick
Jerry Tabasky
Jerry Tabasky
Jerry Tabasky
Jerry Tabasky
Jerry Tabasky

Yizkor Book

LePree, Jackie
Rose, Skip & Rene
Schulberg, Alan & Elaine
Temkin, Bob & Susan

30th Anniversary

Field, Alvan & Carol
Gilson, Michael & Suzanne

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

World Jewish Report

Medina Roy



Illicit Sex a Mitzvah?

A new *halachic* study says that seducing enemy agents for the sake of national security is not only permitted but an “utmost mitzvah.” The ruling was made by Rabbi Ari Shvat and was included in the latest issue of *Tehumin*, an annual collection of writings about the overlap between Jewish law and modern life. Rabbi Shvat explores the issue of “honey traps,” as they are called in intelligence circles, where (mostly) women are used “to seduce enemy agents in order to cajole information out of them or see them captured.” In his study, Shvat cites the biblical cases of Queen Esther, who slept with Persian King Xerxes (Achashveros in the *Megillah*) to save her people, and Yael, the wife of Hever the Kenite, who seduced and killed the Canaanite general Sisera. In the event that any of our KJCC married members are interested in becoming “honey traps,” consider first what the rabbi warns: “Naturally, an unmarried operative should be preferred in ‘honey trap’ cases, but if there is no other choice but to use a married woman...her husband should divorce her and marry her again after the fact.” (www.ynetnews.com, 10-4-10)

Jewish Name Erased

A long-time Jewish neighborhood in the Lebanese city of Sidon has finally lost its name, thus erasing 2,000 years of the town’s Jewish history. Known as *Haret al-Yahud* (Neighborhood of the Jews), the residents recently renamed the neighborhood *Haret Gaza*. *Haret al-Yahud* was part of the Lebanese Jewish population that numbered close to 24,000 in 1948. Despite the expulsion of Jews from the University of Beirut in the late 1940s, the Jews in Lebanon were a well-entrenched population that did not support

the Zionist struggle. In fact, Lebanon was the only Arab country whose Jewish population actually increased after the State of Israel was established in 1948. Some 10,000 Jews moved there from Iraq and Syria. However, in the 1950s, Jews slowly began to emigrate, moving mostly to the United States and Europe. By 1999, only a few dozen Jews remained in the country. Sidon, the third-largest city in Lebanon and once the capital city of the legendary Phoenicians, is located midway between Tyre and Beirut and not very far from Israel. Ironically, many scholars believe that it was in Phoenicia that the language we now call Hebrew began. (www.israelnationalnews.com, 9-5-10)

The Inside “Poop”

Israeli reservist soldiers stationed along a section of Israel’s northern border with Syria have not been able to get a good night’s sleep because wild pigs have been tripping the electronic fence. Fed up with their sleep constantly being interrupted, the reservists contacted the Safari Park in Ramat Gan and subsequently, large amounts of lion and tiger droppings were transported to the border and then scattered along the border fence. The reservists are now sleeping well. Apparently, the “droppings” deter other animals from approaching the electronic alert system. (www.upi.com, 9-27-10)

“Al Shlosha Devarim...”

Despite tensions between Jewish and Arab residents, some 20,000 people participated in the *yahrzeit* commemoration of *Shimon HaTzaddik* (Simon the Just) in the Jerusalem neighborhood named for him. *Shimon*

HaTzaddik (circa 400 B.C.E. – 300 B.C.E.) was the *Kohen Gadol*, High Priest of the Jewish people, at the time Alexander the Great conquered the Persian Empire (and therefore Judah) in 331 B.C.E. When Alexander arrived in Jerusalem, he dismounted from his chariot and prostrated himself before Shimon, explaining that Shimon had come to him in a dream and that it was Shimon's vision which he always saw leading him to victory in battle. But *Shimon HaTzaddik* is probably most famous for his statement, "The world exists through three things: Torah, service to G-d, and acts of kindness," set to the familiar and beautiful melody often sung by Gloria and Yardena at KJCC's Friday night services. (www.israelnationalnews.com, 10-7-10)

A New National Project in Israel

While Israel has traditionally focused on solar power, it has recently begun to put more resources into developing its wind energy industry. As a result, the Multimatrix Company will build a huge wind farm in the northern Golan Heights; Israeli Prime Minister Benjamin Netanyahu has declared it a "National Project." The farm will consist of 70 giant turbines, with U.S. energy giant AES Corporation as a partner in the venture. Construction on the farm will begin within six months and should begin operating no later than the second half of 2012. "This is the first very large and practical renewable energy project of its kind in Israel, and in the entire Middle East," said Uri Omid, CEO of Multimatrix. Israel plans to more than triple its use of wind energy over the next decade. (www.globes.co.il, 9-21-10)

And the Leo Baeck Award Goes to....

German Chancellor Angela Merkel has been honored for her work in German-Jewish reconciliation with an award from The Leo Baeck Institute. The organization, founded in 1947 by Baeck, a Jewish survivor of the Holocaust, presented its first medal ever to a serving German head of government. Merkel was awarded the medal for her work in "cultivating a good relationship between Germans and Israel, and Germans and world

Jewry." Rabbi Leo Baeck founded the institute to study the history of German-speaking Jewry, which claims on the Institute's website to be "linked to Europe's cultural, intellectual and political history over the past 500 years." Baeck died in 1956. The Institute has a library and archives in Manhattan offering "the most comprehensive documentation for the study of German-Jewish history." (*World Jewish Congress*, 9-22-10)

New Addition to the National Archives

At the end of August, the original documents of the Nuremberg Laws were transferred from the Huntington Library, Art Collections and Botanical Gardens in California to the National Archives in Washington, D.C., where they will reside permanently. The papers were signed by Hitler in 1935 and "codified the systematic extermination of Jews in Nazi Germany." They are thought to be the only copies of the Nuremberg Laws to exist. The papers were given to General George S. Patton by U.S. soldiers who found them in a German bank vault. Patton disobeyed orders by taking the documents out of Germany, and gave them to the Huntington in 1945. The laws specify what makes a person Jewish and, among many other new and humiliating restrictions, stripped those who fell into that category of their German citizenship and prohibited them from marrying German citizens. (www.archives.gov, 9-13-10)

She's Right Behind Michelle Obama

Irene Rosenfeld, CEO and Chairman of Kraft Foods, was named by Forbes magazine the second-most-powerful woman in the world for 2010, one spot behind First Lady of the United States Michelle Obama and one place ahead of Oprah Winfrey. Rosenfeld, 57, was born to a Jewish family in Brooklyn. Her father's parents immigrated to the United States from Romania and her mother's parents were German Jews. Rosenfeld, who now lives in Illinois, has been in the food industry for over 25 years and has served as the CEO and Chairman of Kraft Foods since 2006. (*The Forward*, 10-7-10)

Are You Smarter Than an Atheist?

Researchers from the independent Pew Forum on Religion and Public Life surveyed more than 3,400 Americans, asking them questions about, among other things, the Bible and Biblical history, world religions, and famous religious figures. The survey was conducted by telephone. On average, people who participated in the survey answered half the questions incorrectly, even questions regarding their own faiths. Who scored the highest? Coming in number one were atheists and agnostics (they scored the same) followed by Jews and Mormons, in that order. How do you compare with the average American? Here's your chance to find out. Go to <http://features.pewforum.org/quiz/us-religious-knowledge/> to take the test. (www.nytimes.com, 9-28-10)

Rededication Marks Jewish Resurgence

After more than fifty years, in a ceremony attended by the Hungarian Deputy Prime Minister along with more than 1,500 members of the Jewish community, the Obuda Synagogue in Budapest was rededicated in early September. "This is the best and most respectable answer to Nazism and anti-Semitism," said Israel's Chief Ashkenazi Rabbi Yona Metzger. The reopening of Hungary's oldest synagogue, built in 1820 and replacing one from 1737, marks another step in the resurgence of Jewish life in the country. There are believed to be 100,000 Jews living in Hungary today. Though not all consider themselves Jewish, there is a great yearning among young Jews for their religious birthright, denied to the past two-plus generations. ([Jerusalem Post](http://www.jta.org), 9-7-10)

An Evening with Jerry and Bette

On November 13th, Jerry Seinfeld and Bette Midler are scheduled to headline the official opening of the renovated National Museum of American Jewish History in Philadelphia. The gala event will celebrate the \$150 million project to move the museum to Independence Mall. The new facility is expected to attract some 250,000 visitors per year, ten times what it has traditionally

attracted since it opened in the mid-1970s. (www.jta.org, 9-22-10)

Did You Know...

-According to recent data released by the Jewish Agency, some 17,880 "*olim*" arrived in Israel during the Hebrew year 5770, an increase of 2,700 people from the year before. The biggest rise in numbers came from immigrants from the former Soviet Union. ([Jerusalem Post](http://www.jta.org), 9-5-10)

- Israel's national chess team recently won a bronze medal at the 39th Chess Olympiad, coming in third among 148 teams. The competition was held in the northern Russian town of Khanty-Mansiysk. The Israeli team, ranked 11th worldwide before this event, won silver at the Olympiad two years ago. Ukraine won the gold medal for the second time and Russia came in second. (www.haaretz.com, 10-4-10)

-At the end of September, Ed Miliband won the race to head Britain's Labour Party, becoming the first Jew to do so and defeating his older brother David by a small margin. The men are the sons of Polish Jewish immigrants. Labour has never had a Jewish leader before. Conservative Benjamin Disraeli, Prime Minister in 1868 and 1874-1880, descended from Italian Sephardic Jews, was born Jewish but was baptized in the Anglican Church at an early age. (www.thejcc.com, 9-26-10)

-Fannie Froman Buten of Philadelphia, listed as the "oldest living Jewish person in the world," died September 24th. Her age was verified by Robert Young (his real name?) of the Gerontology Research Group. She was active throughout her life with Jewish concerns. Buten was born in Austria in 1899 and, according to the manifest at Ellis Island, arrived in the United States at the age of two. ([The Forward](http://www.forward.com), 9-30-10)

-A statue honoring Sir Nicholas Winton, known as the "British Schindler," was recently unveiled at a train station in Britain. Winton, 101, smuggled 669 mostly Jewish children out of Czechoslovakia in 1939. The bronze statue shows Winton sitting on a park bench reading a book containing pictures of the children he rescued. (www.jta.org, 9-19-10) ◊



SHOP ISRAEL

Check your KJCC Gift Shop and buy Israel.



Magnificent crystal mezuzahs designed by the artist Udi from the Blue and White gallery in the Cardo in the Old City of Jerusalem - Wonderful wedding gifts!



Multi-colored over-the-shoulder fabric purses and challah covers from Rifkas in the Old City of Jerusalem



Also: Silver star necklaces with multi colored stones and hand made parchment note paper from Zickran Yaakov.



Beautiful talit and kepehs from Jaffa



Individual orders can be accommodated.

Photo Gallery

Our KJCC Sukkah was quite the hub of activity this season. The top photos show our Sunday School students being instructed by Morah Yardena and Morah Gloria. Yardena explains that care must be taken to not damage the stem of the etrog, or it will no longer be considered Kosher. The night photos were taken on September 24th, as Kiddish was celebrated in the Sukkah after Friday evening services on the second day of Sukkot.



As a harvest festival, Sukkot also offers new fruits to try. Joshua thought this one tasted.... different.





Sunday, October 3rd was quite the busy day at KJCC. Zoe Berk and Joe Shabathai and David Gitin, with a little help from prez Alan and Lili and Robert Werthamer, dismantled our Sukkah, to store it away again until High Holidays next year. It was



also the day when our Sunday School class celebrated Simchat Torah. So everyone marched into the sanctuary, where Alan led the blessings of the Torah, and the



students all helped open and roll our Torahs back to the beginning, to Bereshit, where the reading cycle begins anew each year. (Oh, and Steve Steinbock and crew were also outside planting silver buttonwoods and palms on the borders of the new Meditation Garden. And there was a Sisterhood meeting going on in the social hall. We did say

it was a full and busy day at KJCC, right? There are also more details about this in Gloria's article on page 21.)





The two photos at top give you an idea of the progress at KJCC's new Meditation Garden. The gate area is almost fully planted, and the brick walkway is about to be extended inside. Just inside is the first bench, this one sponsored by Stan and Jenny Margulies. Others are sponsored by the Schwuids and the daughters of Joel and Sara Cohen. In the center left photo, Linda Pollack poses with other members of her Tai Chi class.



An impromptu Havdalah took place on October 9th after dinner at Num Thai. Pauline just happened to have a bottle of Manischewitz.

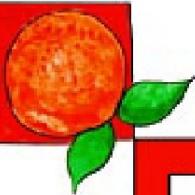
Joyce had her Havdalah kit. David snapped the picture. The photo at right is Rene Rose with her new 'do, just because, well, Rene has a stylish new 'do and we had the picture.



The photos above and left were taken from



Carl and Medina Roy's house in Boone, North Carolina in mid-October. Wait until you see how gorgeous they are in full color online at the KJCC web site.



KJCC
SISTERHOOD SHABBAT
DINNER
FRIDAY, NOV 12, 2010

6:30 PM

COVERED DISH

~DAIRY~

Contact Erica @ (305) 853-1003
hippiejap@hotmail.com to reserve your spot and
coordinate your covered dish.



VOLUNTARY DONATION @ \$5

PREPAYMENT WELCOME

CHILDREN 12 AND UNDER @ NO CHARGE



Post-High Holiday 2010 (5771) Survey Results

It turns out that KJCC's High Holiday services were a big success. As you all know, immediately after the Holidays had concluded Alan sent out a brief survey to the membership, asking all who had attended services to answer three short questions. He also left room for comments. Fifty-two of us responded to the survey, a very good number and one well above any requirements for statistical validity. (Remember, not all members attend High Holiday services; the questions were only for those who did attend.)

The questions and answers are shown below. Alan has also selected a representative sample of comments, which follow the tabulated results.

1. Did you attend High Holiday services this year at the KJCC?

	Answers	Percentage
a. Yes	52	100.00
b. No answer	0	
Total responses	52	

2. How satisfied were you with the High Holiday experience?

	Answers	Percentage
a. Dissatisfied	1	1.92
b. Satisfied	9	17.31
c. Very Satisfied	40	76.92
d. Other answers	2	3.85

3. Do we need a rabbi for High Holidays next year?

	Answers	Percentage
a. No	12	23.08
b. Yes	40	76.92
c. No answer	0	0.00
d. Total responses	52	

To those who answered the question "yes" for whether we need a rabbi, Alan then asked for suggestions on how to pay for the rabbi and also general comments. Like a tweet, responses had to be fitted into a limited amount of characters, in this case 250, which occasionally led to some tortured abbreviations. Here's what your fellow KJCC members said, sometimes expanded for ease of reading:

1. Great rabbi. Thanks.
2. Option 1: Charge \$25 per individual or \$45 per family at High Holiday services. Option 2: rabbinic funding event? Option 3: the people who found it valuable contribute an amount of their own choosing. Needless to say, no one gets turned away from services.
3. I thought this rabbi was perfect.
4. Maybe someone who is a better speaker.
5. I like the rabbi we had...we are VERY willing to contribute to the fund again next year. It totally adds to the overall experience. Loved having the cantor as well.
6. I think the rabbi should be reform/conservative and involved with nature. Raise the dues.
7. (Get) contributions, (charge) High Holiday fees (reduced for members); type of rabbi? One with warmth, emphasis on sharing learning.
8. Keep the same one. Who else wants us?
9. I think it's good to have a rabbi who can arouse new paths of consciousness in the group. I think someone with a few years under his belt could also be good. Rabbi's fee can be funded with proceeds from a Jewish Rap concert (Mattis Yahoo) or a fastest mohel competition, or maybe trade for a camel and a few new wives. I'll have to think about it. There's always a way.
10. I would "audition" several rabbis over

the next year at Shabbos services. The one who obtains the best reviews would then be offered the position for the High Holidays. Only rabbis who would be available to conduct High Holiday services would be offered the Shabbos services as an interview.

11. The same one we had this year.

12. A Reform rabbi. Fund the same as this year.

13. I liked the one who was here this year. We could run a few dinners and collect. I thought he was great. There could be less Hebrew in the service, but it was nice for the High Holidays. I would appreciate more English most of the other times.

14. Rabbi Young would be great.

15. Bring back Rabbi Young...as far as funding goes, how about using money allocated to other things to pay to bring him back.

16. Very satisfied with Rabbi Danny Young. Would like to invite him back and the funding should come from donations like this year or from a specific fundraiser targeted for that purpose.

17. An engaging, thought-provoking individual. As I understand it, we have reserves. Could we not use that? Although I would be prepared to contribute, it is not entirely fair that a small group bears the expense while all get the benefit.

18. Charge for tickets, e.g. \$50 per person or couple?

19. It's not that a rabbi is needed, though it was very nice and different for a change. I especially liked the more English service. Funding should probably come from donations.

20. Rabbis are as different as congregants. The rabbi-cantor combination was exceptionally well done. Our High Holiday event was very good. However, the experience and delivery of Rabbi Agler is preferred over that of Rabbi Young. IF we could get Rabbi Agler, THAT would be GREAT for next year. If not, then the cantor would be sufficient.

21. I don't think we need a rabbi. My observation is that we lose the greater sense of community when we are led by a rabbi. Of course, it depends on the rabbi.

22. "Need?" No. "Want?" Yes.

23. This one was good!

24. I don't think we "need" a rabbi, but I did enjoy the rabbi's participation at Rosh HaShanah services. I did not attend Yom Kippur services.

25. SAME rabbi, SAME cantor. We will be MORE than happy to help fund their return.

26. Reform rabbi. Fund by raising dues.

27. A rabbi with more life experience and one that can project wisdom of the ages and inspire the Hashem in all of us would be better. Can money really buy that type of rabbi? Rabbi should want to come back to us because his desire to guide us is great. Earmark \$50 for each family membership. How about a retired rabbi who's not in it for the money and will accept what we as a congregation can offer?

28. Not a young Reform rabbi who is still learning and not a so-called cantor who is incapable of singing anything...it is really an insult to the KJCC.

29. I'm uncertain as to need but would be nice to have. Rabbi should be advised to be non-political. Funding—we keep missing opportunities for real fundraising (i.e. 30th Anniversary non-fundraising Gala).

30. I liked the rabbi we had.

31. I would repeat this year's experience.

32. I enjoyed the rabbi but it seems sufficient to have only the chazzan. Last year we had only the chazzan and it was just fine.

33. Reform.

34. Over the last few years, for the admittedly few times we have gone to services, I have been very impressed at the way services were conducted without a rabbi. This has led me to believe that we do not need a rabbi. Having said that, I liked having the rabbi, and am sure that having him took a tremendous strain off those who would otherwise lead services.

35. Maybe a bit less Hebrew but loved the discussions.

36. Very happy with Rabbi Young and would love to have him back. We should try to make having a rabbi a budgeted item.

37. We do not need one, but if we do have one I liked Rabbi Young very much. ◇

Extending Ritual...

We Do What We Do and Become Who We Are

by Gloria Avner

How odd to have a whole month—November—without a big Jewish holiday to prepare for and celebrate. (Okay, Kislev and the miracle of oil are waiting in the wings, but let's enjoy the rarity of stillness for a moment). It is refreshing to have time and space to ponder the whirl of activity that began with *Selichot*, wound its way through the rich High Holidays, and ended with the dismantling of our Sukkah and the joyous parading, dancing, and re-winding of our Torah scrolls.

There are highlights we've not talked about yet that want to be noticed and shared. One began on the day after Yom Kippur. Grownups were erecting the Sukkah, days in advance of the actual holiday. Our young male students, Joshua, Max, Harry, Noah, and Zach, were finding and heaving palm fronds onto the roof to create shade. (Actually, Max is now a tutor, but he did enjoy the gathering and heaving of the palm fronds.) In Religious School we discussed for a full hour the meaning and importance to Judaism of the concept of hospitality. (It was a full and active Sunday.)

We had just been asked by a Jewish Day School in Sarasota if they could use our Sukkah while visiting here on one of the middle days of Sukkot. They would bring their own *lulav*, *etrog*, and snacks,



and celebrate their own ritual inside our Sukkah. We thought how fitting and appropriate it would be if some of us, and our students, could be at *shul* Monday evening to meet and greet them. We had no idea how special an event it would be!

Two of our students showed up with unbounded enthusiasm. Zach Schrader-Grace and Moira Knowles ran back and forth, assiduously refurbishing palm fronds for the roof, preparing gorgeous platters of cookies, and setting out kiddush cups

with grape juice. (It turned out that all the day school's preparations for Sukkot, including snacks, *lulav* and *etrog*, had been left behind in Sarasota. How wonderful that our four species and citron would get to be waved, blessed, and honored again!)

Here comes the best part—the *Ushpizim* miracle. Yes, we had talked about hospitality in class, and how visitors (*ushpizim*) are considered sacred representations of our ancestors, but one never knows how or even *if* learning gets transmuted into action. Now picture this: a big school bus pulls into our parking lot. Out pour thirty-one fourth- and fifth-graders in identical purple school logo t-shirts, followed by four adult chaperones. Moira positions herself a few feet from the bus steps and, as each person descends into



In matching purple shirts, the Temple Beth Shalom students filled the KJCC Sukkah to near capacity.



our lot, she offers her hand and says, “Hello, my name is Moira and I’m from the KJCC. Welcome!” Some of the kids look a little surprised and puzzled at first, but all shake her hand and grin, especially the adults. Before long, we are having our Kiddush in our overflowing (and much admired) Sukkah, saying the blessings over the four species. Moira passes around the *etrog* for everyone to smell, cautioning the students not to touch the stem. (Who knew she would remember that this could ruin a citron and render it non-Kosher?) After the ceremony and snacks, Moira asks if anyone has questions, introduces them to me, and then offers a tour of our sanctuary. Zach and she usher everyone to a seat and we have a free-flowing discussion and talk about our Holocaust Torah.

Goodbyes and thank-yous were heartfelt. Both groups committed to continuing contact. The adult leaders, headed by warm and sincere Joanie Bloch, were impressed not just with the beauty and grandness of our Sukkah but with the forthcomingness and grace of our students. So was I. The adults were shocked when in response to their question about how many students we have in school, I replied “eight.” Our students, and future leaders, did us proud that day. They embodied an important idea repeated at almost every Friday service, that we are a welcoming *mishpocha* for any Jews heading down our highway looking for sanctuary and “shelter,” and that a person is a stranger here but once.

The very next weekend, the celebration of

Simchat Torah and the dismantling of our Sukkah provided the other highlight. On Erev Shabbat, Friday, October 1st, we held and paraded with our Torahs. On October 3rd, Sunday, we called a halt to Sukkah deconstruction so the adults could join our students in even deeper celebration of Simchat Torah. We rolled our Torahs to the very last word, then re-rolled them to the very beginning. One of our newest members, Joe Shabbathai, led the parade. We carried our Torahs and danced with them, undressed and dressed them. We took turns at everything, adults as well as children, rolling and carrying and making seven circuits, flags waving in hand, all around the sanctuary. Sisterhood members, smiling, joined in after their meeting. (Again, it truly was an active Sunday.) Men and women, old, young, and middle-aged, founders and hard-working new members, together shed the starkness of our Days of Awe.

We started the New Year with a joyous reading from *B’reishit*. *Yads* poised over the student Torah as well as our own precious scroll. One beginning was followed by an ending as Alan, David, and Zoe finished putting away the Sukkah while Natalie and Michaela played hide and seek with Alan under the *bimah*. Steve Steinbock and his crew wrapped up their work with a few last wheelbarrow loads of mulch for the plants newly installed in our beautiful Meditation Garden.

We called it a day and headed home. Let’s enjoy our quiet month. ◇



So we’re headed to Key West and suddenly there’s this shul and Sukkah. Who knew?

-This Month in Jewish History-

November

1095 – At the Council of Claremont, Pope Urban II summons Christians to retake the Holy Land from Moslems, alleging that they destroy Christian holy places. A combination of religious, economic and social motives result in the devastating response now known as the First Crusade.

1105 – Rabbi Nathan ben Yehiel of Rome completes his Talmudic dictionary, a lone Italian making a contribution to Jewish literature in a period dominated by the Jews of Spain. It becomes a standard text for Jews studying the Talmud during the Middle Ages.

1180 – Maimonides completes the *Mishneh Torah*, his attempt to organize the vast mass of Jewish oral law for both rabbi and layman.

1215 – The meeting of the Fourth Lateran Council during the papacy of Pope Innocent III (1161-1215) marks the zenith of Papal power. Old anti-Jewish decrees are expanded. Jews are compelled to wear the Yellow Patch, the "Badge of Shame," to distinguish them from Christians. The Council's decrees are enforced in France, England, Germany and later in Hungary. Innocent III also originates the Doctrine of Transubstantiation, in which the wafer (Host) and wine in the Eucharist are believed to become the blood and flesh of Jesus. This leads to the infamous Host Desecration libels of the next few centuries.

1278 – Edward I of England arrests 680 Jews for alleged coin clipping and counterfeiting and puts them on trial. Judges are given prior instructions clearly biased against the Jews. Christians are also accused, but ten times as many Jews are hanged as Christians (269 Jews and 29 Christians). Edward receives 16,500 Pounds Sterling from fines and the property of the executed Jews. At that time Jews comprise 1 percent of the English population. The total confiscated, 16,500 pounds,

is almost 10 percent of the Exchequer's national income.

1302 – Pope Boniface VIII issues the Papal bull *Unam sanctam* that proclaims, "outside of the Church there is neither salvation nor the remission of sins." It declares that those who resist the Roman Pontiff are resisting God's ordination. This same Pope also issues the bull *Exhibita Nobis*, ordaining that Jews can be denounced to the Inquisition without the name of their accuser being revealed, to protect Christians against Jewish reprisals.

1394 – Enforcement begins for an edict by Charles VI, signed on Yom Kippur, to expel all Jews from France. The pretext is a report that a Parisian named Denis Machuit, a purported convert to Christianity, has returned to Judaism.

1489 – A work popularly referred to as "Abudarham's Siddur" is published for the first time in Lisbon, authored by David Abudarham, a Jewish scholar who lived in Seville (Spain) the first part of the 14th century. This volume proves so popular that it goes through nine editions, the last of which appears in Warsaw, Poland in the middle of the 19th century.

1621 – Moses Simonson (or Symonson), from Leyden, Holland, a 16-year-old New Christian (meaning *converso*) arrives in Plymouth, Massachusetts on the ship Fortune.

1648 – Twelve thousand Jews are massacred by Chmielnicki's Cossacks, as Ukrainians and Poles rebel against the feudal system. Jews are seen as agents of the propertied elite, and instantly lose position, status and safety enjoyed for three centuries, when Poland welcomed Jews from persecution in Germany and Spain. As Poland descends into chaos, two Jewish movements arise, the Messianic phe-

nomenon of Shabbatai Zvi and the Chassidism of the Baal Shem Tov.

1660 – Asser Levy, who had earlier refused to pay a sentry tax since, as a Jew, he was not allowed to stand sentry duty, is licensed as the first kosher butcher in New York City.

1824 – Beth Elohim is established in Charleston, South Carolina as the first Reform congregation in America. It is the oldest surviving Reform congregation in the world. The present Greek revival temple at 90 Hasell Street (pronounced Hazel) was built in 1840. The congregation began as a Sephardic group in 1749. Its Coming Street cemetery is the largest pre-Revolutionary Jewish cemetery in America. Noteworthy persons buried there are nine Charleston Jews who took part in the American Revolution, six who fought in the War of 1812, and eight of the 180 Charleston Jews who fought in the Civil War.

1834 – Jews of Austria are forbidden to have the first names of Christian saints.

1869 – The Suez Canal opens, creating a direct water route from Europe to the Orient. It is controlled by the French, with the Egyptians as minority stockholders. Because it is the gateway to India, in 1875 Benjamin Disraeli buys the Egyptians' shares using money borrowed from the Rothschilds. Protecting the Canal is the primary goal of British policy in the East from that day until the middle of the twentieth century. Securing the East Bank of the Canal is the primary reason Britain seeks the mandate over Palestine after World War I.

1878 – A group of Jews from Jerusalem buys land on the coastal plain from a Greek landowner and establishes *Petach Tikva* (Gateway of Hope). The initial settlement collapses because of malaria and crop failure. *Petach Tikva* later rises again, with a youthful David Ben Gurion as one of the settlers.

1883 – Emma Lazarus' famous sonnet, "The New Colossus," is completed. The poem is

written for an art auction, "In Aid of the Bartholdi Pedestal Fund." The Statue of Liberty, designed by sculptor Frederic Auguste Bartholdi and erected on October 28, 1886, is given to the people of the United States by France. While France provides the statue itself, American fundraising efforts pay for the pedestal upon which it sits.

1898 – In an action that will serve as a model for the famed reforestation project of the Jewish National Fund, Zionist leaders Herzl and Wolffsohn plant two trees in Motza near Jerusalem. One is a cedar and the other a date palm.

1905 – Albert Einstein's paper, "Does the Inertia of a Body Depend Upon Its Energy Content?" is published in the journal "Annalen der Physik." This paper first reveals the relationship between energy and mass, leading to the famous equation $E=mc^2$. Einstein is 26 years old.

1914 – The first patent is taken out for the brassiere. In the 1920s, a Russian immigrant named Ida Rosenthal notices that a bra fitting one woman does not necessarily fit another woman of the same bra size. (No woman noticed this before?) With the help of husband William she founds Maidenform. Ida's innovation is to introduce varying cup sizes and bras for every stage of a woman's life.

1917 – Winston Churchill, as Minister of Munitions, writes Jewish explosives expert Sir Frederic Nathan asking why his ministry is collecting 25,000 tons of horse chestnuts. Nathan explains that the horse chestnuts are part of Dr. Chaim Weizmann's experiments to create large quantities of acetone, necessary for making cordite, the smokeless powder used as the propellant in ammunition.

1952 – *The Jerusalem Post* reports that the minister of social affairs, Mrs. Golda Myerson, a former schoolteacher from Milwaukee, promises that the new immigrants' tent cities will completely disappear within the next half-year. Mrs. Myerson will soon change her name to Meir and later serve as Foreign Minister and Prime Minister. ♦

Stained Glass of KJCC

Part three of our closer look at the story behind the art.

Proceeding on our clockwise exploration of the stained glass in KJCC's sanctuary windows, our eyes fall, to the right of the stately tents of Gad, upon the unmistakable image of a regal and formidable lion in his prime. Aha, you say. I know what tribe this one represents: it has to be Judah. And Judah it is.



KJCC's beautiful Lion of Judah window, created by Lisa Ruggles. Note the glass frame within the frame.

Lions existed in Palestine until the 16th century, in Turkey and India until late in the 19th century, and were still surviving in Iran until early in World War II. There are no Asiatic lions in the wild anywhere now, and the only ones living wild at all, some 300 total—distinguishable from their African brothers by a

(Digression alert: some of you might now be thinking, “well, I’ve heard of the Lion of Judah, but aren’t lions confined to sub-Saharan Africa? Is this whole ‘Lion of Judah’ thing merely a metaphor?” Well, as it turns out, there actually were lions in the Middle East, and far beyond. The Asiatic (or Persian) lion existed once in great numbers, and prowled a

slightly smaller size and smaller mane and a skin fold along the abdomen—are under protection in the Gir Forest National Park and Wildlife Sanctuary in the state of Gujarat, India. But there once really were lions in Judah, certainly at the time of the conquests by the twelve tribes around 1000 B.C.E.)



Jerusalem's seal has for many centuries depicted a lion.

vast habitat from the south of Europe through Turkey and all of today's Middle East, through Asia Minor to much of the northern part of the Indian sub-continent. The last lion was seen in Greece about 100 C.E., at about the time Rabbi Akiba was deciding whether to declare Simon Bar Kochba the *meshiach* to energize the coming third rebellion against a flabbergasted Rome.

In the books of the *Tanakh*, Judah (*Yehudah* in Hebrew) is the fourth son of Jacob with Leah, his first wife. When the other ten had every intention of committing fratricide by leaving young Joseph, their father's clear favorite, to die in the pit, it was Judah who convinced them to spare his life and sell him instead to a Midianite slave trader. (Looked at from Joseph's perspective, at the time this may have seemed like the merest of improved prospects.) Judah and several of his sons accompanied Jacob to Egypt during the famine. On his deathbed, Jacob turned to Judah as the son who would be the next patriarch.

By the time of the Exodus from Egypt, Judah's tribe had, according to the number in Numbers, increased to a sturdy 74,000

males. When Moses selected spies from each tribe to go forward into Canaan and reconnoiter, Caleb was the representative from Judah, and turned out to be the only optimist other than Joshua. Under Caleb's leadership, Judah captured the largest swath of territory from the Canaanites, carving out an area from just south of Jerusalem in the north through the Negev in the south, and from the Dead Sea to the Mediterranean. (The portion on the Mediterranean coast was still inhabited by the powerful Philistines, who were not happy to cede their land and fought the Judeans on and off for centuries.) A later distribution gave Simeon a portion of the southern territory of Judah. Just north of Judah, Benjamin received a small territory, but it included the city of Jerusalem, taken from the Jebusites.

Interestingly, the Song of Deborah, the record of Canaan's conquest recounted in Judges 5, does not mention the tribe of Judah at all. This is strange, considering that Judah had the largest territory and was a prime member of the Israelite confederation during the century and a half of the Age of Judges before the anointing of Saul (who came from Benjamin) as the first king. Scholars disagree as to what this means. Some claim that Judah was too far away to be truly involved, others that it had stronger local foes and was too busy consolidating its own territory, still others that it was by now comprised of many non-Jacobite clans and was therefore just not interested in wars to the north.



The seal of Judah.

Judah did, however, join with the other tribes in the kingdom led by Saul. But at Saul's death, Judah chose David to be its king. The northern tribes remained loyal to the house of Saul, but his son and heir, Ish-bosheth, was weak, and died in battle less than eight years later. At that point all the tribes united under David, and remained one

kingdom for eighty years, until they split again upon the accession of Solomon's son Rehoboam. The only tribes to join Judah in its southern kingdom were Simeon



The eastern Mediterranean with the two Jewish states, c.730 B.C.E.

and Benjamin. The other ten united as the northern kingdom of Israel, and the two countries embarked on very different paths.

It is fitting that our religion bears the name of the tribe of Judah, the tribe that defined the southern kingdom. Most of the important prophets—Isaiah, Amos, Joel, Micah, Zechariah—were of Judah. The Temple remained in Judah. Those whose efforts and vision either saved or deepened Judaism, were all from Judah: King Josiah, whose “discovery” and national reading of a new book of Moses (Deuteronomy) renewed the spirit and determination of an entire country; all the leaders of the Babylonian exile, from Ezra and Nehemiah, and the writers of both versions of the Talmud, were of Judah. (Even the Ethiopian Jews claim Judean lineage, as descendants of the liaison between King Solomon and the Queen of Sheba.)

Reinvigorated by leadership and a passionately renewed dedication to the ideas of the Mosaic code, the southern kingdom of Judah survived defeat and dispersal and exile and Rome and became history's People of the Book. The northern kingdom of Israel, comprised of most of the tribes and much larger, had merely a country, and when crushed by Assyria in 722 B.C.E. had nothing upon which to reimagine itself. ◇

Resurgence

(Or, Old Jewish Men Rock)

by Gloria Avner

Two of the most significant Jews in popular music today are old, hot, and touring. What they are singing about is not normal pop material. Bob Dylan and Leonard Cohen are People Of The Book and they have been influential writers for nearly fifty years. They take their words out of the Book onto the stage and sing them to the world. Their roots in Judaism are essential to their truth.

*There will be a time I hear tell
when all will be well,
when God and man will be reconciled,
but 'til men lose their chains
and righteousness reigns,
lord oh lord protect my child.*
--Bob Dylan

Bob Dylan turned 69 in May and is one of the most popular songwriters of the century. BBC Newsonline called him the greatest songwriter of all time (in top ten company with the likes of John Lennon, Cole Porter, and Paul Simon). ASCAP gave him a Founders award 24 years ago. He has been nominated for a Nobel Prize in literature every year since 1996. Words to his 500-plus songs are repeated all over the planet, covered by everyone from Sam Cooke to Johnny Cash, The Everly Brothers, Elvis, Grateful Dead, George Harrison, Jimi Hendrix, Miriam Makeba, Joni Mitchell, Willie

Nelson, and Odetta.

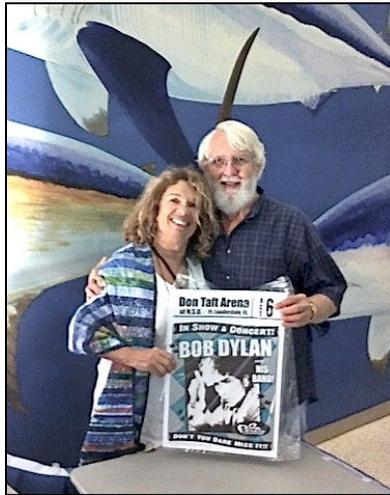
Leonard Cohen celebrated his 76th birthday on the first day of Sukkot and will finish his hugely successful two-year, worldwide, whirlwind tour in Australia this November.

Dylan's tour, unlike Cohen's and that of nearly every other major musician on the planet, does not stop. His four-season circuit through towns ranging from populous to podunk is unofficially titled "the never-ending tour." It can't be about money. The man is a troubadour.

Both elderly Jewish boys have deep spiritual sides, with roots in Judaism that have spawned some of their best lyrics. Both made songs out of the Story of Isaac. Dylan's lines are found in "Highway 61 Revisited" — "Oh God said to Abraham, 'Kill me a son.' Abe says, 'Man, you must be puttin' me on.'" Cohen's song pointed to the deaths of our sons in Vietnam. And then there are those lovely lines from Genesis (*Bereshit*) in Dylan's

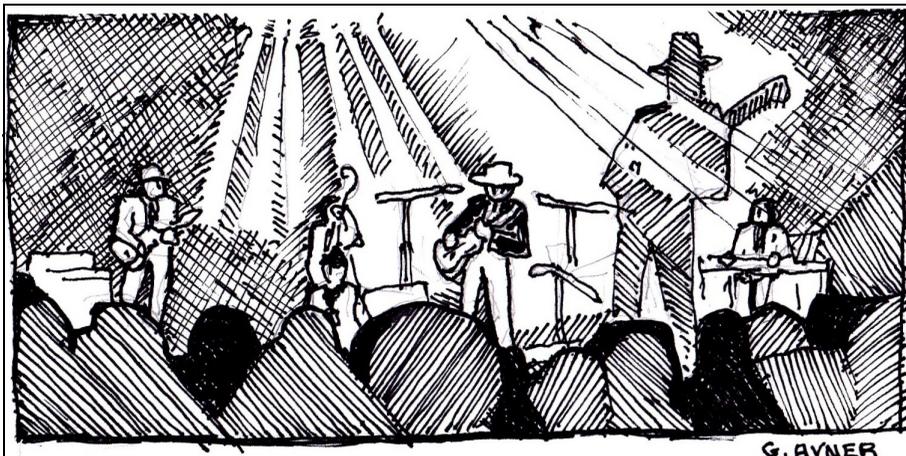
Modern Times: "Spirit on the water, darkness over the deep."

Yes, from 1979 to 1983, Bob Dylan was immersed in born-again Christianity (and yes, he did record a Christmas album), but before and since then, this pop icon, born of Lithuanian Jewish and Polish ancestry, has shown up and been sighted myriad times in synagogues; he's carried Torahs, worn *tefillin*, and visited the Western Wall. There are whole books documenting old-testament influences on his lyrics, early and recent. He seems to take his Judaism seriously.



Gloria and David (and an orca mural) just before the show.

As for Leonard Cohen, who once said he was a descendant of Aaron the High Priest, his poems and early novels are riddled with



David tried to take a photo during the concert, but they were too far away and the light was low. So Gloria did this line drawing for us, creating evocative and memorable art from a bad photograph. She rocks, too.

interplay of myth and modernism (if you were going to read just one novel, make it "Beautiful Losers.") His 1961 book of poems takes its title from a major symbol of *Havdalah*, "The Spice Box of Earth." Okay, so he retired from the public eye years ago to meditate on top of Mt. Baldy and study Zen Buddhism while his business manager depleted his bank accounts. He has returned to us a wiser, deeper voice. He has set music to "Whither thou goest" and "If it be thy will." On Yom Kippur I hear his voice (and his translation) in my head as we recite the litany of possible sentences in the Book of Life: "*and who by fire, who by water, who in the sunshine, who in the nighttime, who by high ordeal, who by common trial, who in your merry merry month of May, who by very slow decay, and who shall I say is calling . . .*"

Both these men are craggy of voice and face now. They have climbed literal and figurative mountains. They have the demeanor of showmen tempered (or is it spiced?) with the humble gravitas and wry humor of rabbis grateful for their lives, for work they love, and their adoring audiences. I find them inspiring and am proud we are of the same tribe. It's not too late to catch their shows. Sorry if you missed Dylan's date in Davie in October (my very first experience of Dylan

live, thanks to David), but New York and Las Vegas are coming up and a whole host of towns in between. Leonard still

has stops planned in far reaches of the world. We hear that Australia can be lovely in November. (If you can't attend a concert there are myriad CDs, DVDs, and whole books full of each man's lyrics available to be watched, listened to, read, and enjoyed.)

Both Jewish men have traveled rough paths; they've won, lost, and won again great popularity, money, acceptance, and respect. They are spiritual seekers, icons of the new world order that emerged full-throated in the 60s; each is now a new kind of elder, who continue to ask questions, both with seriousness and immense good humor. ◇

And an Additional Musical Note...

Another (not so old) Jewish guy, Michael Feinstein, anthropologist/archivist of greatest songs of yesteryear, is kicking off a terrific winter music series at the Arsht Center in downtown Miami. On November 5th, he will be the first performer in a series of concerts called "Jazz Roots." If the Feinstein concert is sold out, there are still five more to go, including our personal favorite, world-class jazz pianist Keith Jarrett on January 21st. And if you love great solo jazz piano, don't miss Chick Corea at the Broward Performing Arts Center in Ft. Lauderdale on November 20th.

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What's a Nice Jewish Girl Doing in Senegal?

Reflections on Judaism and the Mighty Streams of Justice

by Ilanit Goldberg

I loathe, I spurn your festivals, I am not appeased by your solemn assemblies. If you offer Me burnt offering - or your meal offerings - I will not accept them; I will pay no heed to your gifts of fatlings. Spare Me the sound of your hymns, and let Me not hear the music of your lutes. But let justice well up like water, righteousness like a mighty stream.

Amos 5:21-24

I first decided to attend rabbinical school six years ago when I was working at a Jewish anti-poverty organization in Chicago. At the time, I was struggling to understand how Judaism related to the broken and beautiful world around me. A Jewish life defined by the boundaries of synagogue walls no longer worked for me, and a more holistic understanding of Judaism required me to reach into and beyond the Jewish community to address suffering and injustice in the world.

I have increasingly been finding that I am not alone in my conviction that Judaism can be a positive force for social change. This past June, I participated in a delegation of rabbinical students to Senegal sponsored by American Jewish World Service (AJWS). Students from all of the Jewish denominations spent ten days volunteering, studying, and living together in the western African nation of Senegal. The trip was part of AJWS' broader mission to alleviate poverty, hunger and disease among the people of the developing world regardless of race, religion or

nationality.

I joined the AJWS delegation with the desire to learn about poverty in the global south and to make some real change in people's lives. I expected to encounter abject poverty, and I did —people living without safe drinking water, sufficient food, medical care, and other basic needs. What I wasn't prepared for was the inspiring work of AJWS's grantees to help people help themselves, truly living out what Maimonides considered to be the greatest form of *tzedakah*.⁴

The people in the pictures with me live in a community named Keur Ibra Fall. When I wasn't dancing and playing with these beautiful children, I was assisting community members in the construction of a chicken coop and the planting of a mango orchard as part of a larger effort sponsored by Tostan.

Tostan is an example of the kind of organization that



Ilanit is joined by children from the village of Keur Ibra Fall.

AJWS helps to support through their grants, working with Keur Ibra Fall and other communities in Senegal and several other African countries. They emphasize informal education about democracy and human rights in local languages to help people develop leadership and address their collective challenges. One of their greatest successes has been a 78 percent reduction in female genital cutting. They also assist people in addressing their economic and nutrition needs. A chicken coop and a mango orchard might sound like small efforts, but they are extremely significant in communities like Keur Ibra Fall, where these projects not only provide badly needed nutrition but also help to lift people out of poverty.

I certainly gained more from my experience in Senegal than I was able to give to the community that hosted us. I had a small taste of what life is like in many parts of the global south. Our accommodations were luxurious compared to those of the community members we worked with, yet we still faced substantial water shortages and electricity outages. I was deeply struck by the scarcity of food and water, and by the

strength and optimism with which residents of Keur Ibra Fall face these and other challenges.

Each day of the trip (except for Shabbat) was filled with volunteer work, educational sessions, and reflection. A typical day started early in the morning with prayer services led by students, reflecting the diverse streams of Judaism that we represented. Breakfast consisted of white bread, butter, and instant coffee. On a good day we also received a hard-boiled egg. We then boarded our bus and drove for about twenty minutes on roads that ranged from poorly paved to sand and rocks. While we drove, I gazed out the window at the bleak landscape on both sides of us – people sitting by the side of the road selling nothing but mangoes, apparently because that was the only major crop in season while we

were there. This explained the almost total lack of fresh produce in our diet. As we drove down the final road leading to the community, we were surrounded on all sides by desert. I wondered how it was possible to grow anything in such dry and sandy soil.

Each day when we arrived at the commu-

Despite (or perhaps due to) the language gap, we all laughed a lot and enjoyed working together.



One of the rabbinical students takes her turn in the morning circle, where formal greetings and expressions of appreciation were followed by music. This took place every day, after which the workday would begin.



Ilanit (center) and a fellow student with some of the women of Keur Ibra Fall.

nity, dozens of leaders were always waiting to greet us. As soon as they saw us, the group of mostly women and children set up plastic chairs in a large circle and insisted that we sit as they proceeded to shake our hands one by one. We were then formally greeted by the community leader, an older man who expressed great appreciation for our volunteer efforts. One of the rabbinical students then stood in the center of the circle and expressed (with the help of our interpreter) our appreciation for their hospitality and our excitement at the opportunity to partner with the community. Then, several of the women and children began playing drums and singing traditional songs in Wolof. We didn't understand the words but the rhythms motivated many of us to dance along with our Senegalese hosts. This celebratory ritual often lasted upwards of half an hour until someone announced that the workday was beginning.

I'd spend the next several hours at one of the volunteer projects – either digging in the orchard and planting mango trees, or helping to construct a chicken coop. I carried countless buckets of water on my head from the well to the construction site while residents attempted

to teach me some basic Wolof, and to learn some English. Despite (or perhaps due to) the language gap, we all laughed a lot and enjoyed working together until the time came for us to return to our conference center.

Lunch at the conference center usually consisted of white rice and something to accompany it, either a thick peanut sauce or a dish of soupy onions. We also, sometimes, received a dish with root vegetables, including potatoes. After lunch, we'd attend educational sessions, including presentations by local community leaders and workshops about Judaism and social justice led by AJWS staff and Rabbi Sheila Peltz Weinberg, the rabbi-in-residence for our trip. We'd then eat a dinner similar to the day's lunch, after which we'd gather for a closing reflection session and processed some of what we had seen and learned on a particular day. We then went to sleep, sometimes without showering due to water shortages, and woke up the next day again ready to learn and give as much as possible.

I was inspired by the warmth and openness with which our Muslim hosts welcomed us. Senegal is 94 percent Muslim, and yet my personal experience defied the stereotypes of Jewish-Muslim relations. Jewish-Muslim rela-



On the last day — after all the building of chicken coops and planting of trees and carrying of water — Keur Ibra Fall threw a party for their soon-to-be-rabbi guests.

tionship building was an invaluable component of our trip, and I am particularly aware of this given the current degree of religious strife in the world. We partnered with Senegalese Muslim leaders and community members in a respectful and cooperative manner. In doing so, we learned about one another's cultures and traditions while also countering negative stereotypes about Judaism and Islam.

I consider myself heir to a long tradition of Jewish social activism and peace-building. Over two thousand years ago, the prophets of ancient Israel implored their people to connect Jewish prayer and ritual to our ethical imperative as an *am kadosh*, a nation committed to acts of compassion towards others, particularly the most vulnerable members of society – the poor, strangers, widows, and orphans. The rabbis of the Mishna and Talmud, as well as later rabbinic authorities, legislated *tzedakah* norms and other laws to protect the poor. As early as the fourth or fifth century, the rabbis note:

In a city where non-Jews and Jews live, the tzedakah collectors collect from Jews and non-Jews and support Jewish and non-Jewish poor; visit Jewish and non-Jewish sick and bury Jewish and non-Jewish dead, and comfort Jewish and non-Jewish mourners, and return lost goods of non-Jews and Jews, to promote the ways of peace.

Jerusalem Talmud, Demai 4:1

I constantly struggle to balance my concern for Jewish communities with my commitment to peace and justice for all peoples. However, as this passage from the Jerusalem Talmud notes, these concerns are not at odds; in fact, they are complementary. I believe that assisting both Jews and non-Jews is

the right thing to do, and that addressing the needs and aspirations of non-Jews helps “to promote the ways of peace.” In other words, when we partner with non-Jewish communities and follow the command of the prophet Amos to “let justice well up like water, righteousness like a mighty stream,” we are actually acting in the interest of Jewish communities as well. Such work promotes peace in a

world that is increasingly interconnected through a global web of political and economic relationships that have challenged me to redefine my “neighbors” in a way that includes people in the global south.

There is so much more work to be done. Rather than feeling overwhelmed by the enormity of the work ahead, I made a donation to AJWS when I returned from Senegal. Donations to AJWS help fund over 400 grantee organizations in 36 different

countries. It was a small donation – I’m a rabbinical student, after all – but the amount is less important than the act of giving. Together, we can have an impact on global poverty and live out the Jewish values of *tzedakah*, compassion, and love. For more information about my trip to Senegal and how you can make a difference, please visit <http://action.ajws.org/>, click on donate, find a volunteer’s fundraising page, and search for Ilanit Goldberg. I would encourage you to join me in this great cause. ◇

Ilanit Goldberg last wrote for Chai-Lights in our 2009 High Holidays issue. A Reconstructionist Rabbinical Student in Philadelphia, Ilanit is also, of course, the daughter of KJCC member Deborah Weiss. She’s just returned from a fellowship trip to Jerusalem, and has agreed to also share that experience with us. We’re looking forward to it.

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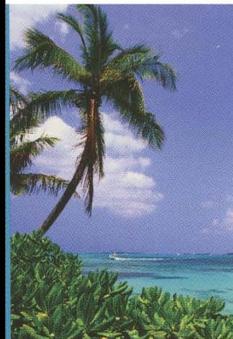
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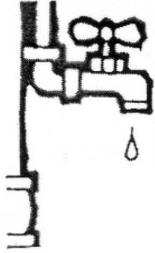
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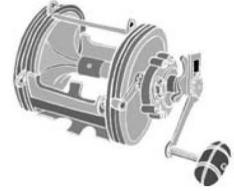
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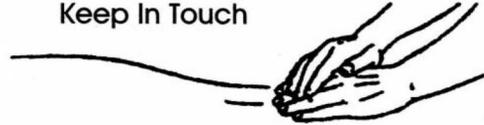


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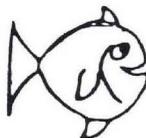
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