

Chai~Lights



September 2011

2 Elul - 2 Tishrei 5771-5772

Photo Gallery - page 15

High Holy Day Section - page 22

Museum of American Jewish History - page 33

Keys Jewish Community Center

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

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3
					Stuart & Lauren Sax	Sat. A.M. service w/ Rabbi Agler 10:00
4	5	6	7	8	9	10
	Labor Day		Men's Club Game Night at KJCC 7:30 p.m.		Steve Steinbock	Men's Club Movie Night 7 p.m. at KJCC
11	12	13	14	15	16	17
					Yardena Kamely & Bernie Ginsberg <i>Stephanie & Larry Gilderman</i>	
18	19	20	21	22	23	24
KJCC Board Meeting 9 a.m. Religious School begins	Sister-hood Meeting 6:30 p.m. at KJCC				Gloria Avner & Susan Gordon <i>Joel & Linda Pollack</i>	Chai-yaking with Dave Mont <hr/> S'lichot 6 p.m. pizza and movie; services 8
25	26	27	28	29	30	Oct. 1
			Erev Rosh Hashanah, services 7:00 p.m.	Rosh Hashanah Day One, services 10 a.m. Taschlich 4 p.m.	Rosh Hashanah Day Two, services 10 a.m. Alan Beth & Yardena Kamely 6:30 Service	Shabbat Shuvah, services 10 a.m.

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Editor

CHAI-LIGHTS is the
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P.O. Box 1332
Tavernier, Florida 33070
chailights@keysjewishcenter.com

President's Message Stuart Sax



And what a summer it was. We finally got much-needed rain in time to feed our Meditation Garden so that Steve Steinbock could take a break from his daily visits. If you have not visited our garden recently, there is so much more in bloom to enjoy. We also continued through the summer with our monthly game and movie nights as well as Dave Mont leading our "chai"-yakers through the crystal waters of the ocean and bay waters. If you have not paddled yet with Dave and your fellow congregants you are missing a golden opportunity.

Our Shabba-B-Q was a huge success thanks to the help provided by many members of the Men's Club and Sisterhood. While the food was awesome, the highlight of the evening was the celebration at the oneg in honor of Pauline Roller's birthday. Accolades were shared by those in attendance and dozens more were sent by e-mail and read at the gathering. For those keeping score, it is now America 235 and Pauline Roller 96.

Along with all of our ongoing activities, we still managed to take care of business. The Membership Committee organized and mailed out dues packages to the congregation. In lieu of raising our basic dues, several options were included for additional giving. I hope that each of you will be generous in giving to several of the

options listed, especially to our Rabbi & Cantor fund. We are very fortunate to have Rabbi Danny Young and Cantor Mark Halpern leading our High Holy Days services again this year. Please return your completed dues package with your payment as soon as possible to be included in this year's membership directory. If you did not receive your dues package and new calendar, please contact Linda Pollack.

You may notice that all of the lights are illuminated on the Yahrzeit boards during High Holidays and for *Yizkor* services. From month to month, memorial plaques of members whose passing is acknowledged during that month are illuminated. This is not an automatic process. It is done with love and dedication by Gerry Oshinsky, who is hereby recognized as one of our KJCC unsung heroes.

I sincerely look forward to seeing each and every one of you during our High Holy Days. We welcome back with open arms Rabbi Danny and Cantor Mark to lead us in our worship services along with discussion sessions and waterfront Havdalah services. Since we are *mishpocha*, please remember that the family who prays together, stays together.

L'Shana Tova Tikatevu. ◇

Nosh

Religious School Classes Begin Sept. 18th

The new season of KJCC Religious School will begin on Sunday, September 18th in the David Kamely Classroom.

The full year's schedule, including off-days and when all holidays will be celebrated, has been posted to the KJCC web site. Any changes that occur during the year will immediately be uploaded, so that the calendar is always up to date. The KJCC web site is keysjewishcenter.com.

Yahrzeit Plaque

In Memory of

Laurie Beth
beloved father

by Alan Beth and Candy Stanlake

Meditation Garden Expands its Offerings

If you haven't seen the KJCC Meditation Garden recently, you owe it to yourself to wander over. Our new gardener is offering a lot of TLC, and it shows. We've also expanded the ways in which you can participate. Bricks and benches are still available, and will always be a mainstay. But it's now possible to arrange live plantings in honor or memory of loved ones. Contact Steve Steinbock, 394-0143, to discuss the type of plant you'll want and where, based on the overall garden plan, it can go. Rates vary. And, yes, plaques can also be ordered with your choice of text.

Oneg Sponsors for September 2011

September 16th—Stephanie & Larry Gilderman
For a good new year
September 23rd—Linda & Joel Pollack in honor of Joel's birthday

Rabbi Agler to Lead Saturday Service

Rabbi Richard Agler, KJCC's newest member, has graciously agreed to lead a Saturday morning service on September 3rd, to begin at 10:00 a.m. Those of you who enjoy readings from the Torah will certainly want to attend.

For those who have not attended one of Rabbi Agler's services here, his style is relaxed yet brisk, often employing humor, and always seeking to engage the congregation to be an active part of the discussion. No one ever leaves his services without having a lot to think about.

Bea Wants Your Filled Blue Boxes

Bea Graham, KJCC's JNF chair, asks us to remind you that it's time to bring in your filled blue Jewish National Fund boxes. And that she'll happily exchange a beautiful, new empty one for your old filled one, so you can diligently turn it into another old, filled one. Contact Bea with any questions, at 852-0214.

The Ladies' Room has been Beautified

Thanks to the combined efforts of Sisterhood and Jim Boruszak, the KJCC Ladies' Room has been remodeled, with fresh paint and new art. Come and see.

2011—2012 Sisterhood Major Events

September 19, 2011	Sisterhood meeting 6:30 p.m.
November 11, 2011	Shabbat Dinner
December 9, 2011	Sisterhood Shabbat
December 23, 2011	Hanukkah Party
January 6, 2012	Sisterhood meeting 9:30 a.m.
January 13, 2012	Shabbat Dinner
January 22, 2012	Sisterhood event Steinbock home 1 - 4 p.m.
March 10, 2012	Sisterhood Major Fundraiser
May 6, 2012	Sisterhood final meeting and luncheon

September Birthdays

1st.....	Wendy Shatz
2nd.....	Lloyd Wruble
4th.....	Chase Barrett
4th.....	Debby C. Block
6th.....	Steven Greenbaum
7th.....	Morton Silverman
7th.....	Stellar Levy
8th.....	Jeffrey Kominsky
8th.....	Kurt Kluger
8th.....	Mitchell Kominsky
8th.....	Susan Horn
9th.....	Jacob Klimpl
10th.....	Gerri Emkey
10th.....	Thomas Dillon
13th.....	Andy Tobin
13th.....	Lisha Lane
14th.....	Lili Werthamer
15th.....	Lorraine Rose
16th.....	Larry S. Schur
18th.....	Avery Haviv
18th.....	Shirley Krissel
19th.....	Barbara Bernstein
19th.....	Brenna Nobil
19th.....	Steven Schur
19th.....	Vippi Pollack
22nd.....	Fred Hudson
23rd.....	Lauren Schur
23rd.....	Maryon Gould
24th.....	Noah Bitton
25th.....	Michel Bitton
26th.....	Cory Wasser
26th.....	Joan Kay
28th.....	Jonathan Line
29th.....	Bernard Solas

New Members

KJCC is delighted to welcome Michael and Lorena Kaufman of Miami and Key Largo, and Rabbi Richard and Mindy Agler of Boca Raton and Tavernier, as our newest members. (And no, we haven't hired a rabbi. He's a member. We'll continue to be the best synagogue value in the country.) We look forward to getting to know all of you and hope to see you often.

September Anniversaries

		Years
4th	Jim & Lynn Nobil.....	25
8th	Ronald & Deborah Kaplan.....	15
9th	Neal & Cathy Rakov.....	27
9th	Steven & Barbara Smith.....	33
30th	Ira & Anita Krieger.....	33
30th	Tom & Marsha Garrettson.....	21

Well, He Still Sounds Like a Cantor

(The following exchange took place after the May 27 service, when retired cantor Irwin Gelman, now a professor of oncology research in Buffalo, New York., literally just walked through KJCC's door to attend services. Learning he'd been a cantor, Stuart, as the evening's service leader, asked him to chant Kaddish for us. All in attendance were mesmerized by the beauty of his voice.)

Dear Irwin,

Not being able to decide whether to address you as Cantor or Doctor, I settled on Irwin. On behalf of those of us who experienced your magnificent voice at our Shabbat service, I want to thank you for being a part of our evening. We were also pleased that you and Mara joined our "chai"-yaking adventure the next day.

If you find yourself in the Keys again over a long weekend, the door is always open to you.

Best Regards and Shabbat Shalom,
Stuart Sax

Dr. Gelman replied:

Hi, Stuart,

It was our pleasure to find such a wonderful congregation. We had the best time chai-yaking. I told my family, "see what happens when you go to shul!"

All the best,
Irwin

A basic Prayer of Judaism, and Useful, Too

Most of us have a mezuzah in (or on) our home, at least on the doorway leading into the house. Some follow the more observant rule to have one on every doorway within the home, with the exception of bathrooms. But when you put it up, do you know the correct prayer to say? Alan has recently posted this prayer for installing a mezuzah onto the KJCC website, where it can serve always as a convenient reference. We're happy to also reproduce it here.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִקְבוֹעַ מְזוּזָה

**Baruch Atah A-do-nai Elo-heinu Melech ha'olam, asher kideshanu
bemitz'votav, v'tzivanu likboa mezuzah.**

Blessed are You, Lord our God, King of the Universe, Who has made us holy with His mitzvot and has commanded us to affix a mezuzah.

Please contact Alan at the KJCC web site, keysjewishcenter.com, if you think other prayers — with Hebrew, transliteration and English versions all included — should also be added as a convenient reference. That way, if you have your smart phone or tablet with you, you'd never be stumped as to the appropriate prayer to use for different circumstances. Should our web site become a religious reference as well as a calendar, repository for back issues of Chai-Lights, and KJCC member guide to the business and practical aspects of our synagogue?

They Appeared in Synagogue Newsletters

Alan Beth found and sent us this list of bloopers that actually appeared in various newsletters and bulletins from shuls around the country. They are reproduced with no editing or corrections. As you'll see, Spellcheck would not have helped at all:

- 1) Prayer and medication to follow. Remember in prayer the many who are sick of our congregation.
- 2) For those of you who have children and don't know it, we have a nursery downstairs.
- 3) Thursday at 6, there will be a meeting of the Little Mothers Club. All women wishing to become Little Mothers, please see the rabbi in his private study.
- 4) The ladies of Hadassah have cast off clothing of every kind and they may be seen in the basement on Tuesdays.

- 5) A bean supper will be held Wednesday evening in the community center. Music will follow...
- 6) Weight Watchers will meet at 7 p.m. at the JCC. Please use the large double-door at the side entrance.
- 7) Rabbi is on vacation. Massages can be given to his secretary.
- 8) We are taking up a collection to defray the cost of the new carpet in the sanctuary. All those wishing to do something on the carpet will come forward and get a piece of paper.
- 9) If you enjoy sinning, the choir is looking for you!
- 10) The Men's Club is warmly invited to the Oneg hosted by Hadassah. Refreshments will be served for a nominal feel.
- 11) Don't let worry kill you. Let your synagogue help. Join us for our Oneg after services.
- 12) We are pleased to announce the birth of David Weiss, the sin of Rabbi and Mrs. Abe Weiss. ♦

To raise funds for KJCC, Gene and Mort Silverman have gener-

ously offered their custom-built 50-foot yacht for either unique, Mort-led fishing trips for small groups of five or romantic sunset

cruises for up to five couples. The cost is only \$100 per person for fishing (compare that to commercial rates) or \$100 per cou-

ple for the sunset cruises. All amounts are donations to KJCC and therefore tax deductible.



Mort will provide chum and bait for the fishing trips (plus a mate, in this case not Gene) and they'll offer sommelier quality wine

and cheese as part of the sunset cruises. Contact Stuart Sax to sign up, at president@keysjewishcenter.com

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, 305-852-3959.

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, 305-852-0214.

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, 305-852-0833.

Oneg Shabbat Sponsor – To schedule your special date with Sisterhood, call Joyce Peckman, 305-451-0665.

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, 305-394-0143.

KJCC Tree of Life Leaves and Rocks, Sanctuary Seat Plates, Yahrzeit Memorial Plaques, Bookplates for Siddurim – Call Carol Steinbock to arrange your donation, 305-852-6152.

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, 305-852-4353.

Chai-Lights Mitzvah – Place a greeting or notice in Chai-Lights. Call Carol Steinbock, 305-852-6152 to make your donation.

Advertisement In Chai-Lights or Directory – Your business ad will appear in every issue of Chai-Lights and/or annually in the Directory. Call Gene Silverman 305-664-3316 for 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.

Keys Jewish Community Center Gift Shop



New Year New Merchandise



Tallit, Jewelry,
Kiddush Cups, Yarmulkes
Candles, More!!!

Come & see all that's new.

For further information contact
Chairpersons:

Susan Gordon (305) 766-3585

Roberta McNew (305) 522-0643





Tisha B'av, Destruction, Exile, And Jewish Survival

Tisha B'Av, the 9th of Av, is a fast day observed (or at least noted) by Jews this past month, on the 9th of August. The months of *Tammuz* and *Av* are marked by commemorations of tragedies that befell the Jewish people in several ages of their history. The most important are the destruction of the First Temple in 586 BCE, and of the Second Temple in 70 CE. The second destruction not only brought to an end the Temple (*Bet Ha'Mikdash*) service but also marked the end of Jewish territorial sovereignty and the beginning of *galut* (exile). The rabbis consider it to be the saddest day in the Jewish calendar.

Tisha B'Av has a theological nature; it is a day of mourning of fully three types of exile: of our people from the land, the exile of God from the Temple, and the exile of each of us from one another. With the Temple destroyed as the focus of worship, our people could have disappeared. The basis of Israelite religion, the Temple sacrifice – an expression of getting closer to God – was destroyed. (The Hebrew word for “sacrifice” is *korban*, from the root *karov*, meaning “close” or “near.” It wasn’t just through the *act* of sacrifice that they hoped to get closer to God. The concept is yoked to the word itself.) This could have been the end of Jewish history, but it was not. It was the beginning of new rethinking of Biblical ideas that would result in Judaism as we practice it even today.

After the destruction of the First Temple and the first exile, the new historic situation leads to the creation of the synagogue, *Bet*

Kneset – “house of gathering” in Hebrew – where the Jewish people present themselves collectively before God. The Temple sacrifice is replaced by the *tefilah*, prayer. Now, the only element to relate to God is the word, the language. Thus the synagogue is itself a product of the exile of the Jews. Going to the synagogue and praying in community (the purpose of a *minyan*, ten people), means not only to pray as an individual relating to God, but also to be part of a people and a history. To pray to God you don’t need to go to a synagogue, you can do it any place.

The person who participates in the *Bet Kneset* service breaks the confinement of his loneliness and unites, congregates, with his fellows. This is the starting point. Then comes the union, the people, the “we” relating to God when we recite: *Baruch atah, Adonai* – relationship of “I” and God – *Eloheinu*, relationship of “we” and God – *Melech ha’olam* – relationship of “world” and God. The “we” becomes integrated into the universe. The synagogue educates the person to practice solidarity with his Jewish identity on a people/history level. That’s how Jewish communities are formed.

This achievement, the transformation of Biblical ideas and values, insured the continued existence of the Jewish people and religion. Maybe we can find another message for *Tisha B'Av*, this national day of mourning. We remember what was lost, the spiritual center of the generations of those Biblical times of both first and second Temple. But it also

goes beyond loss to remind us of Jewish survival. In an article in the Jewish Journal, Rabbi Yaakov Thompson writes: "...in a sense this day (*Tisha B'Av*) that marks so much destruction also marks rebirth and renewal...Today social scientists tell us that Judaism and the Jewish people are disappearing...(they say)

that statistics show the inevitable disappearance of the Jewish community as we know it." Rabbi Thompson thinks that we should learn from *Tisha B'Av* by taking its message seriously; our reaction to calamity should not be desperation but renewal. "Our sages were right," he says. "The future can emerge out of the ashes of the past."

In today's modern world, are there opportunities to practice Judaism in a way that can make this a better world? I think yes, but personally I would need to study more and learn more from our Jewish sources and heritage. I know that many of the generation of our parents who practiced

traditional Judaism have been able to contribute much needed ideas and values to modern society. It came to them naturally from an inherited Jewish way of life; they learned it from their *mishpoche*. I love tradition, and hope that I can pass it on to my children as my parents did to me. ◇

Keys Jewish Community Center
MEN'S CLUB
Monthly Meeting &
GAME NIGHT

The best combination since peanut butter and jalapenos!

FIRST WEDNESDAY EVERY MONTH

7:30 PM AT THE KJCC

MARK YOUR CALENDARS!

Sep 7, Oct 5, Nov 2, Dec 7

ALL KJCC MEN ARE AUTOMATICALLY MEMBERS

ALL WOMEN ARE INVITED

EVERYONE IS WELCOME!

Light Snacks (Potluck)

Beverages Provided

Worst Player Prize!

FUN AND EXCITEMENT FOR ALL!

For Additional Information Contact:
Steve Friedman, sfried@ix.netcom.com, 305.720.1681

Sisterhood Lauren Sax



Wow! Where did the summer go? Baby Liam and I were able to bond a bit more. Stuart and I have been preparing for a (hopefully) busy season in our store by reading up on all the latest fashion trends and attending buying shows. It was a productive summer for Sisterhood as well, with many of us putting the finishing touches on various projects. In fact, we're so organized that Sisterhood has already planned our calendar for this year. See the table in this month's Nosh.

Mark your calendars for this season's major fundraising event on Saturday, March 10, 2012. We will be presenting an extraordinary entertainer who has performed worldwide to adoring audiences. His comedy is sidesplitting, his touching vocals and stunning display of dexterity as a pianist *and* impersonations have wowed crowds all over the globe. Who is he? He is SARGE, The Entertainer! It will be an experience you won't forget. Nancy Kluger is our chairperson and she is already working very hard to show us that you do not have to leave the Keys for an exciting Saturday evening. Please say "yes" when she calls on you for help. We will need lots of support to make this a profitable event.

Ladies, you will notice quite a change in our women's bathroom at KJCC. It is now bright and beautiful. Nancy Kluger and Joan Stark were in charge of the makeover and I can't thank them enough for all they did. Next to the sanctuary, it is the best seat in town! Also, a round of applause to Jim Boruszak, who coordinated all the work.

Carol Steinbock has used her summer to reorganize and re-bind the minutes from ALL previous Sisterhood meetings. She also spent a great deal of time helping me go through our Sisterhood file cabinet, labeling all the folders and files. She is truly a dedicated Sisterhood Secretary!

By now you should all have received our yearly Oneg Donation letter. I hope you will seriously consider hosting at least one Oneg Shabbat during the year. It is a fun and easy way not only to honor someone (or something), but also to help out the KJCC and Sisterhood. For those who helped in the KJCC kitchen (or in your own by baking) these past few months with Angela away, thank you for your valuable time. I appreciate the time out it afforded me.

Our main focus this month is the High Holidays. Sofy Wasser is chairing all Rosh Hashana Onegs and Barbara Bernstein is her able assistant. Erica Garrett is in charge of our break-the-fast. These tasks are not easy – they require not only the food but also the set-up, cut-up and clean up – and I appreciate these ladies greatly. Please contact them to volunteer your help. Or contact me — Sisterhood@keysjewishcenter.com—and I'll forward the message.

I am excited to announce that, beginning in the fall, Joan Kay has volunteered to chair a women's group. The focus is still in development, though Joan feels that discussions regarding getting older, healthy lifestyles, relationships, and being grandparents are all good topics. The plan is to get together monthly. Stay tuned for more information.

I want to wish everyone at the KJCC a good and sweet new year! May the coming year bring only healthy and joyous things to you and your families.

Note: all Sisterhood meetings take place the first Sunday of the month in the KJCC social hall at 9:30 a.m. unless otherwise noted. (A schedule of important Sisterhood dates for the upcoming KJCC season is located in Nosh on page 2.) ◇

S'lichot

Saturday, September 24, 2011
6:00 pm Pizza and Movie in Social Hall
8 pm S'lichot Service



***SLICHOT SERVICES WILL BE HELD IN THE
SANCTUARY FOLLOWING THE MOVIE. SERVICES WILL BE LED BY
STUART AND LAUREN SAX***

Movie: 100 Voices: a Journey Home

This film chronicles a musical voyage to the birthplace of songful prayer known as chazzanut. An assembly of the world's finest cantors come together for a series of exhilarating concerts backed by the Polish National Opera Chorus and a 100-piece orchestra. The largest group of cantors to return to Poland since WWII travels from Warsaw to Krakow, culminating in an emotional memorial at the gates of Auschwitz. Included are archival clips of superstar cantors of yesteryear to celebrate the resilience of Jewish tradition and the ability of music to heal hearts.

Official selection of seven International Film Festivals



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PRESIDENT@KEYSJEWISHCENTER.COM***

***THE EVENING IS
SPONSORED BY STUART
& LAUREN SAX. COME
AND ENJOY!***

lp

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 Sax, Stuart & Lauren
 Silverman, Morton & Gene
 Smith, Dr. Steven & Barbara
 Tobin, Andrew
 VanArtsdalen, David & Patricia
 Willner, Arthur Lee & Johanna
 Willner, Morris & Sherrie

Scholarship Fund

Roy, Medina
 Avner, Gloria
 Singer, Mary Lee

In Honor of

Zadie Gerber
 Robert W. Singer and
 Jon R. Singer

Sisterhood Oneg Fund

Anonymous
 Boruszak, Jim & Joan
 Coltman, Barney & Ellen
 Gilderman, Larry & Stephanie

In Honor of

Donation to Sisterhood
 Joan's Birthday in May
 Ellen's Birthday in July
 their anniversary and
 many b'days

Isenberg, Henry & Patricia
 Isenberg, Henry & Patricia

anniversary in March
 Henry's birthday in
 January

Kasinof, Steve & Amelia
 Kasinof, Steve & Amelia
 Kasinof, Steve & Amelia
 Knowles, Richard & Barbara
 Knowles, Richard & Barbara

Anniversary in January
 Amelia's birthday in June
 Steve's birthday in December
 Anniversary in August
 Barbara's & Sam's b'days
 in October

Lieberman-Garrett, Erica
 Line, Jon & Arliene

her birthday in February
 grandson, Crue LaMarche's
 1st b'day

Mayk, Israel & Nissan

Bea Graham & Memory of
 Saba Marty Graham

Pollack, Joel & Linda
 Pollack, Joel & Linda

Joel's special September date
 Sponsor Hanukkah Shabbat
 Dinner

Pollack, Joel & Linda
 Roller, Pauline

50th Anniversary in February
 Sisterhood Donation

Sax, Stuart & Lauren Stu

& Lauren's anniversary in June

Smith, Steve & Barbara

Anniversary in September

Smith, Steve & Barbara

Barbara's birthday in August

Smith, Steve & Barbara

Brian's birthday in July

Smith, Steve & Barbara

Carrie's birthday in June

Smith, Steve & Barbara Rebecca's birthday in February

Smith, Steve & Barbara Steve's birthday in December
 Smith, Steve & Barbara Thomas' birthday in March
 Smith, Steve & Barbara Christian's birthday in May
 Steinbock, Steve & Carol Anniversary in June
 Steinbock, Steve & Carol Carol's birthday in January
 Steinbock, Steve & Carol Steve's birthday in March
 Willner, Sherrie Sherrie's birthday in December
 Wohl, Milton & Joan Donation to the Oneg Fund
 Wolfe, Larry & Dorothy Larry's birthday in November

Tree of Life

Willner, Arthur Lee & Johanna

45th anniversary

Yahrzeit Contributions

Coltman, Barney & Ellen
 Emkey, Gerri
 Goldberg, Joseph & Susan
 Gould, Maryon
 Gould, Maryon
 Gould, Maryon
 Gould, Maryon
 Graham, Bea
 Gross, Mollie
 Grossman, Stuart
 Isenberg, Henry & Patricia
 Kwalick, Teresa
 Kwalick, Teresa
 Kwalick, Teresa
 Marmar, David & Pamela
 Roy, Medina
 Rubin, Myron & Myrna
 Steinberg, Richard & Sheila
 Steinberg, Richard & Sheila
 Steinberg, Richard & Sheila
 Steinberg, Richard & Sheila
 Tallent, Ralph & Lillian
 Taramona, Hermine
 Temkin, Robert & Susan
 Weber, Lawrence & Judith
 Wolfe, Larry & Dorothy
 Wolfe, Larry & Dorothy

In Memory of

L. R. Coltman
 Gertrude Weisberg
 Rose Goldberg
 Jeanette Gould
 Max Gould
 Richard Gould
 Sam Schneider
 Marty Graham
 Emanuel Gross
 Margaux Grossman
 Margaret Isenberg
 E. Enrique Astray-Caneda
 Esther Kwalick
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 Phillip Temkin
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 Frieda Feinberg
 Rose Fine

Yahrzeit Memorial Plaques

Beth, Alan & Candy Stanlake

In Memory of

Laurie Beth

Photo Gallery



Just because we haven't published since June, that doesn't mean the activities at KJCC have slowed much, if at all. In late May, KJCC's own Gloria Avner and Natalie Dorf were two of the artists painting old dive tanks (well, artists are always looking for things to paint on, and there are certainly plenty of dive tanks around here) for the annual visit of the Buddhist monks, sponsored by Keys to Peace.

At left, Gloria stands with Noah and Michaela Bitton, who came to see the exhibit.



Below left are the intrepid souls who participated in the first-ever all-Sisterhood service at KJCC



On May 20th. The experience was not, apparently, too painful.

At bottom, Liati Mayk-Hai brought son Mati to visit Savtah Bea for the same service. Bea was stunned when daughter Nissan showed up, too.



Contributions to this month's Photo Gallery have come from Mary Lee Singer, Stuart Sax, Barbara and Richard Knowles, Gene Silverman, Steve Steinbock, Alan Beth and David Gitin. Many thanks to all.



May 22nd was the last day of Religious School classes for the year. The students all got their certificates of achievement. Classes begin anew, for the fall term, on September 18th.



Alan Beth began his computer classes at KJCC in late May. In separate classes he covered in detail topics such as e-mail (everyone who was there left with two to three times the knowledge they came in with), computer security, smart phones, and the latest advance in the computer industry...iPads and other tablets.





The three photos at top were taken on May 28th, during one of the fishing trips Mort and Gene Silverman are offering aboard their 50-footer to raise funds for KJCC. Kurt and Nancy Kluger and Jane

Friedman were among the triumphant anglers.

The bottom three photos were taken on Memorial Day at Mt. Nebo Cemetery by Stuart Sax, who goes twice a year to place flags and pay homage to his fellow veterans. Jeff



Schocket, Steve Steinbock and Bernie Ginsberg went, too. In the center photo, Steve and Bernie sit on a bench next to the grave of David Kamely, who fought in the pre-Israel Haganah, and then in the War of Independence and also the 1956 Sinai Campaign. As always, Kaddish was

said for all Jewish veterans, some dating back to World War I.

According to notes from Stuart, "On Monday, March 30, another ceremony to honor our nation's veterans was held at the hurricane monument in Islamorada. The

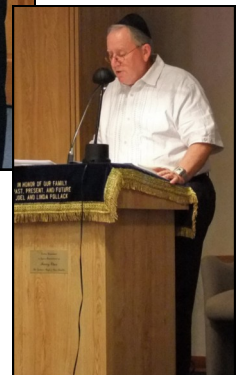


color guard ceremony and raising of the flag were done by local boy scouts, who included KJCC's own Joshua Bernstein."





All the photos on this page were taken on June 5th during another of Gene and Mort's fundraisers for KJCC aboard their boat — romantic sunset cruises. Gene and Captain Mort provide the wine and cheese. Orange skies and cooling mist are also included as part of the package.



The three photos at top are all from KJCC's Tik-kun L'eil Shavuot celebration on June 7th led by Bernie Ginsberg. Above, Yardena brought Michal to her house in Kendall and invited a number of KJCC friends to come and help celebrate Michal's 91st birthday.

The bottom photo shows how popular Dave Mont's "chai"-yaking expeditions

have become. They take place the fourth Saturday of every month. On June 17, Stuart Sax led a special Father's Day service. Lauren and Teresa Kwalick lit the candles to begin the service and also, of course, Shabbat.



At the June 24th Oneg, Lauren & Stuart Sax, Skip and Rene Rose, and Herb & Elinor Grossman all sponsored in honor of their anniversaries. (The total of all three is something around 150.)



July 1 was a special day at KJCC. It was our annual Shabbabecue, yes, as you can see at bottom with Marc and Stuart slaving over a hot grill. But most importantly, we all got to celebrate our matriarch Pauline Roller's 96th birthday.

Stuart read aloud over 30 notes of good wishes sent by those who couldn't be there. It was the perfect time for new members Michael and Lorena Kaufman, and their family, to join us for their first big KJCC mishpocha event.



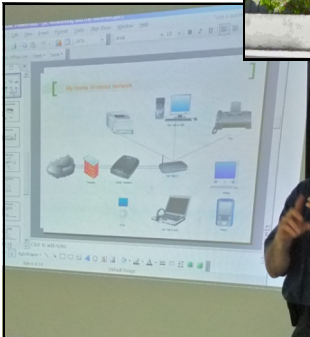


In early August, Noah Bitton showed off his Keys fishing prowess. The fishing's a little better here than in Montreal, non? While on one of her now-infrequent visits to the Keys, Sheila Steinberg shot this view, through the craggy Poinciana on KJCC's front lawn, of the stained-glass Magen David inset above KJCC's front door.



KJCC's front lawn, of the stained-glass Magen David inset above KJCC's front door.

In addition to new bricks, and new plantings, and a new gardener who has added beautiful new, thoughtful touches to KJCC's burgeoning Meditation Garden, Garden Committee Chairman Steve Steinbock has also created this sign that now greets everyone who



walks through the formal entry. At left, Alan Beth conducts his final computer class of

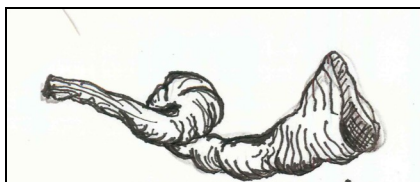


the summer. Our newest KJCC members, Rabbi Richard and Mindy Agler, went "chai"-yaking with a group from the dock at Joel and Linda Pollack's Key Largo home. At bottom, Joel conducts the service on August 5th, something he's done probably a hundred times before.



High Holy Days 5772

For the second straight year, KJCC's High Holy Day services will be led by Rabbi Danny Young and Cantor Mark Halpern. They've both contributed articles to this issue, each helping prepare us in their own special way. We also have two articles by Gloria, our wonderful Head of Ritual. She also did the artwork.



Come Blow Our Horn

by Gloria Avner

For millennia Jews have been known as the "People of the Book." Our lives are still guided by the laws inscribed in white and black fire on the stone tablets Moses brought to us – twice. It took Moses 40 days on the mountain in persuasive dialogue with God to make "the book" happen. When we received it, lightning shattered the air and the mountain rang with thunder. As the Days of Awe approach, we prepare to reproduce that blast of thunder, to travel on its sound wave back to our covenant with God. We will repeatedly, ritually, blow the shofar, the horn of a ram, our people's tribal totem animal.

From our earliest roots, we have been an earth-based, tribal religion. Sheep are referred to over two hundred times in the Five Books of Moses. It is clear in these references that sheep are of primal importance to tribal life both economically and spiritually. The flock Jacob accumulated while serving Laban provided wealth and sustenance for his growing family; the rams required for sacrifice on Rosh Hashanah and Yom Kippur fed the spirit needs of the tribe. The *Torah* and *mezuzot* are written on sheepskin parchment. The tent of the *Mishkan* – the sanctuary that we con-

structed and that accompanied us from Sinai until we built the first Temple in

Jerusalem – was

covered in tanned ram skins.

We use our eyes and minds to read "The Book." We use our ears and hearts to heed the shofar's wake up call.

Creation myths of many tribes recount how their totem animal brought their tribe into being. Every Rosh Hashanah, on the birthday

of the world, we retell the *Akedah*, the story of the binding of Isaac, describing how the

	High	Holiday	S
Saturday	Sept. 24	6:00 p.m.	
Saturday	Sept. 24	8:00 p.m.	
Wednesday	Sept. 28	7:00 p.m.	
Thursday	Sept. 29	10:00 a.m.	
Thursday	Sept. 29	4:00 p.m.	
Friday	Sept. 30	10:00 a.m.	
Friday	Sept. 30	6:30 p.m.	
Saturday	Oct. 1	10:00 a.m.	
Saturday	Oct. 1	8:00 p.m.	
Friday	Oct. 7	7:00 p.m.	
Saturday	Oct. 8	10:00 a.m.	
Saturday	Oct. 8	11:45 a.m.	
Saturday	Oct. 8	11:45 a.m.	
Saturday	Oct. 8	2:00 p.m.	
Saturday	Oct. 8	4:00 p.m.	
Saturday	Oct. 8		
Saturday	Oct. 8		

sacrifice of a ram saved the life of our patriarch Isaac, preserving the bloodline from which we descend and marking the covenant between us, Abraham’s children, and God.

The ram of the *Akedah* is so important to our tribe that legend tells us God created the ram at an auspicious moment during Creation. According to *Talmud*, the ram was created at twilight after the sixth day, on the eve of the first Shabbat. Other legends say it was created even before the first day of Creation.

chedule 2011 (5772)	
Movie/Pizza prior to S’lichot service	
S’lichot service in Sanctuary	
Erev Rosh Hashanah Service	
Rosh Hashanah (Day One)	
Tashlich at Ocean Pointe	
Rosh Hashanah (Day Two)	
Erev Shabbat Shuvah Service	
Shabbat Shuvah Service	
Havdalah at Ocean Pointe	
Erev Yom Kippur / Kol Nidre	
Yom Kippur	
Children’s Service	
Yizkor	
Meditation Walk & Discussion	
Neilah / Afternoon Services	
Havdalah Immediately After Neilah	
Break The Fast after Havdalah	

our people took the ram’s horn and created the shofar.

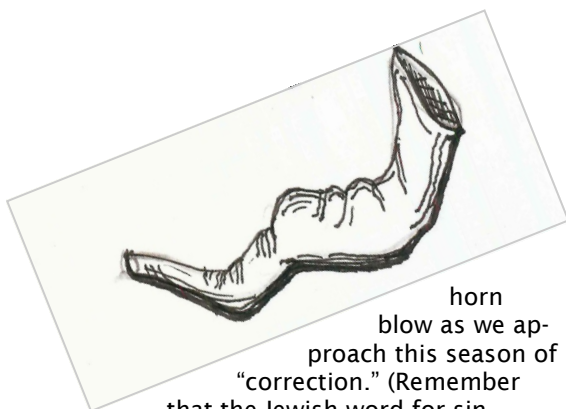
The call of the shofar is primal, imprinted into the spiritual DNA of our tribe. It is to the Jewish people what the didgeridoo is to the Australian aborigines, what the conch shell is to the peoples of Polynesia, and what the council drum is to the native people of North America. It is the technology we use to assemble our community, call to our higher power, and to bring down blessings from heaven.

Tradition tells us that we *all* stood at Mt. Sinai (even generations not yet born) when God revealed *Torah* to us accompanied by the blasts of the shofar. Those sound waves continue to resonate within you and me, even today, so that we can be reminded of our Covenant. In our own social hall at KJCC, we felt the reality of shofar-as-time-machine last season when Rabbi Ed Rosenthal of Hillel asked us to close our eyes as he blasted us back to the foot of Mount Sinai with the purest virtuoso shofar that most of us had ever heard.

Why do we re-enact these moments? Why are we told, always, to act as if *we are* the people who were delivered from slavery in Egypt? Why do we retell the same stories at the same times every year? Why read the same *parashot*, build the same Sukkot, blow the same shofar?

We are a community of sparks, of souls in different stages of development. Some of us feel we’ve been around longer than Methusaleh. Others are in the first years of Sunday school, enthralled, hearing stories of Isaac, or Jonah and the whale, for the very first time. Still others of us are learning to chant from the Torah, to lead services and step into positions of responsibility. I see a great escalator in the shape of an arc, the rainbow of Noah’s covenant. Some of us are on the lowest steps, on the way up, others are at the crest, and more are on the way down, and some are preparing to step off. All steps must be filled in order for us to continue to survive and thrive.

Our 40-day journey, as Rabbi Danny reminds us, begins now. We reproduce the lightning and thunder through the horn of a ram. Loud, long, and often may our ram’s



horn
blow as we ap-
proach this season of
“correction.” (Remember

that the Jewish word for sin,
“*cheit*,” means simply that we have

missed the mark, our goal of being to others
and the world our best possible mitzvah-
observing selves.) With luck we will have a
shofar blower at each of the Shabbat services
during the month of *Elul* as we prepare for
the culmination of judgment and “sealing” of
God’s decree.

Our best chance now to experience what
our ancestors heard at Sinai, the full impact
of the shofar, is to cultivate an inner quiet
while we meditate and pray during the Days
of Awe. Not only should we avoid “*lashon
hara*,” evil, careless speech (gossip), but we
should be careful to speak as little as possi-
ble about anything, avoiding all but essential
conversation in order to focus on the inner
task at hand.

Last year we added two new shofar blow-
ers to our existing corps of Dr. Bernie Gins-
berg, Zoe Berk, Cantor Mark Halpern, Rachael
Bloom, and Rabbi Danny Young. We watched
the serious eyes and rosy young faces of
Zach Schrader-Grace and Moira Knowles as
their lips and souls answered an inner call
with an outer one as strong and clear as if
they had understood its importance forever.
We are proud of all of them. (In case anyone
wants to read more about the shofar, I can
recommend a three-volume work by Michael
Chusad titled *Hearing Shofar*.)

This year, each time before our shofars
are sounded and the blessings chanted, let us
be as quiet as we can be. Let’s close our eyes
and not look at the faces of those who take
on this ancient, sacred task for us. Let us
empty ourselves so we can be filled with the

still, small voice within the shofar that calls
us to *t’shuvah*.

L’Shanah Tovah! May we all be written and
sealed for a good and healthy New Year. ♦

It Doesn’t Have to Be About Fear

Approaching Elul, the Month Before the
High Holy Days, in a Very Different Way

by Rabbi Daniel Young

Hard as it is to believe, the High Holy
Days are upon us again. This issue
arrives in your mailboxes barely a month be-
fore Rosh Hashanah. It seems that no matter
how late in September Rosh Hashanah is, it
always manages to sneak up on us.

Monday night, August 29th, begins the
Hebrew month of *Elul*, the month before Rosh
Hashanah. Tradition teaches that this month
helps set the stage for the High Holy Days. In
fact, in many traditional congregations the
shofar is sounded once each day during all of
Elul to herald the approach of the High Holy
Days. The rabbis also explain that the letters
in the name *Elul* — *Aleph Lamed Vav Lamed*
— form an acronym for the phrase *Ani L’dodi
V’dodi Li*. This famous phrase, taken from the
book Song of Songs (6:3), means “I am my
beloved’s and my beloved is mine.”

At first this might seem strange. After all,
when *Elul* turns to *Tishrei* we arrive at the
High Holy Days, also known as the *Yamim
Noraim* — the Days of Awe. The *machzor*
(High Holy Days prayer book) is replete with
the language of judgment. *Avinu Malkeinu*,
one of the most recognizable High Holy Day
texts, appeals to God as judge and prays that
God be more merciful with us than we de-
serve. But perhaps the sense of judgment is
most powerfully expressed in *Unetaneh
Tokef*: “On Rosh Hashanah it is written and on
Yom Kippur it is sealed.” If this High Holy Day

season is about reflecting on our weaknesses as we stand in judgment before God, in the immortal words of Tina Turner, "What's Love Got to Do With It?"

Fear seems a more apt emotion for this time of year than love. We are asked to examine our shortcomings and to confess our sins. We appeal to God's mercy and God's compassion to look past our weaknesses. Perhaps most fear-inducing of all, the High Holy Days impel us to confront the uncertainty of life, specifically our own.

From a behavioral perspective, the language of fear makes sense. Fear can serve as a great motivator, especially when a deadline looms. So the language of fear impels us to action as Yom Kippur draws ever closer. We may take this whole period of reflection and evaluation more seriously because tradition teaches that our very existence hangs in the balance.

For most people, however, this is not a complete (or perhaps even accurate) expression of their relationship with God. Many have trouble with the Deuteronomic theology saying that those who follow God's laws will be blessed and those who don't will be cursed. Harold Kushner put the challenge of this theology succinctly in the title to his well-known book, "When Bad Things Happen to Good People."

The month of *Elul* — remember the acronym — offers us a different metaphor upon which to draw. *Elul* offers us an opportunity to reflect on what it means to be in a love-based, not just the familiar judgment-based, covenantal relationship with God. Rather than fear and judgment, which creates insecurity, covenantal love is all about security and confidence. In a covenantal relationship we are allowed to let our imperfections show, and we are always encouraged to strive to be better. In other words, as we prepare for the High Holy Days, *Elul* offers us an opportunity to imagine ourselves as partners with God.

One of my favorite Jewish sayings is "Who rise from prayer better persons, their prayer is answered." This means that the product is more important than the process. If the aim of the High Holy Days is to help us reflect and

grow, then the metaphor of a covenantal relationship with God and the liturgical image of God judging and determining if we merit inscription in the Book of Life are both valid ways of getting to the same conclusion.

I look forward to sharing a meaningful High Holy Day season with you. May each of us emerge as a better person! ♦

Understanding High Holy Day Music and its Relationship to Prayer

by Cantor Mark Halpern

With the approaching the Days of Awe, as we often refer to *Rosh Hashanah* and *Yom Kippur*, I like to think about the prayers and *nusach* (musical mode) of the season. Many of the prayers are chanted at no other time during the year. I like to read the interpretations or backgrounds of the prayers to gain a better understanding, so that I can be the *Sheliach Tzibbur* (the emissary of the congregation).

Many congregations have melodies that have been used in their services for many years; such tunes are obviously "traditional" in that particular community. Very often, you won't even hear them in another shul. In terms of "traditional melodies," we must distinguish between individual compositions and *nusach* (musical modes or styles). The prayer modes are called *Nusach Ha'tefillah*, and the same ones will be heard, with minor variations, throughout the world. (Those used by the Sephardim, though, are totally different from the ones employed by Ashkenazim.)

You will notice that, whereas cantors will sing a variety of melodies for "*Unetaneh Tokef*," they will all use the same basic *nusach* for the paragraphs beginning with

"*Uvechein Tein*." They will sing different tunes to "*Ya'aleh*," on *Kol Nidrei* night, but will use the same basic *nusach* for the penitential prayers - the *Selichot*.

A significant and instantly recognizable element of these *nusach* is the way that the *beracha* (prayer) and its Amen are sung. In the unlikely event that one had lost track of time, a regular shul-goer would be able to identify the day of the Jewish calendar by hearing just one *beracha* in the *Amidah*.

These *nusach* (musical modes, remember) are exceedingly important, since they help to create the atmosphere of the day. If the wrong *nusach* is used, it can be very disorientating and totally spoil one's concentration. Although it is difficult to establish why these specific associations were made, it's not out of chance, or ignorance. It's as if the *nusach* itself is reaching out to us from beyond the High Holidays and saying, "Come back and hear me on other occasions, too."

There are a variety of reasons for the utilization of these specific tunes on the most solemn days of the year, the days on which we are literally begging for our lives.

First, singing them joyfully demonstrates our confidence that the Almighty has indeed forgiven our sins. The trial through which we go on these awesome days is unlike a trial by a human court. We know that, if we have prayed with devotion, if we have made a sincere commitment to try to improve our ways, then with absolute certainty we shall be forgiven.

Also, I believe the rabbis did not object to joyous tunes because they inspire communal participation much more readily than somber tunes would. There's also the notion that people tend to remember attractive tunes, so they may also encourage people to return next year.

One of the central prayers of the High Holidays is the *Hineni* prayer, which has great personal meaning for me, as I remember my

father, Rabbi Erwin Halpern, Z'TL, *davening* with immense *kavod* (holiness) on behalf of the congregation, which I try to emulate. In *Hineni*, I come before G-d in all humility, indicating that I offer prayers on behalf of the congregants who should not be faulted for my own shortcomings. It is a plea that I make wholeheartedly, walking toward the *bimah* as an indication that I am one of the entire community, and should not be considered to be over and above any other person.

In the past year, I have lost some dear friends from all aspects of my life. Some of these deaths are still hard for me to reconcile. I know that when I chant the *U'netaneh*

Tokef this year, my heart will ache for my own personal loss while I pray that we all will be inscribed for a good and healthy year, and avert the severe decree that befell some of our dear family and friends both abroad and at the Keys Jewish Community Center since the last *Yamim Noraim*.

U'netaneh Tokef portrays G-d as a Shepherd over His flock, counting and examining each sheep one by one as it passes under His rod, reviewing each individual flock of humanity one by one, determining his/her fate

for the coming year.

But we are not just helpless sheep! Rather, we can contribute to our verdict by committing to and changing our behavior towards G-d and our fellow man, specifically in the areas of sincere repentance, prayer from the heart, and charity given with a cheerful spirit.

May G-d grant us the wisdom and courage to face our own faults, and may our pleas be as sincere, inspiring, and meaningful. May the upcoming Days of Awe bring us hope and renewed faith - faith in ourselves, in our community, and in our ability to make a difference in this world in which we live.

*L'shanah tova*h to you and your loved ones! May it be a year of health, happiness, prosperity, long life and peace. ◇

***Many of the
prayers are
chanted at
no other
time during
the year.***

Auspicious Eating

by Gloria Avner

Modern educators are finally realizing what tribal societies, and Jews in particular, have always known. There are many ways to teach and learn, and the most effective is to engage as many senses as possible. Naturally, Jews being Jews, just a wee bit obsessed with food, we also reinforce learning with what we eat. With a combination of blessings, prayer, ritual and metaphor, symbols and "simonim," the shape, taste, smell, and even the syllable sounds of ritual food names reinforce the meaning of each holiday, especially *Rosh Hashanah*. We may be best known as the people of the book, but we could just as easily be known as the people of the laden table. As we enter 5772, let us eat auspiciously.

Symbolic Foods:

On the night of *Rosh Hashanah* there is an almost universal cus-

tom of dipping the first piece of challah into honey. The challah itself is symbolic, round in shape, an emblem of wholeness, unity, oneness without beginning or end. After the challah has been eaten, a piece of apple dipped in honey is given to everyone and the blessing is recited:

"Blessed are You, King of the Universe, Who creates the fruit of the tree."

After eating the bread and honey, we move on, in no particular order, to carrots, leeks, beets, dates, pomegranates, gourds, fish and fish heads. *They are all "simonim," different symbolic foods that either taste sweet or have names that sound similar (in Hebrew, Yiddish or English) to our hopes and prayers for the new year.* Each has its own blessing. We can plan our Erev Shabbat meal accordingly.

Carrots: *May it be your will, Lord of the Universe, our God and God of our fathers, that our merits increase.* (The Yiddish word for carrots — *meren* — also means "increase." Tsimmes, anyone?)

Leeks: In Aramaic, a leek is called *karti*; it symbolizes our hope — "*sheyikartu soneinu*" — that our enemies should be cut off. *May it be your will, our God and God of our fathers, that our enemies be decimated.* (Potato Leek soup?)

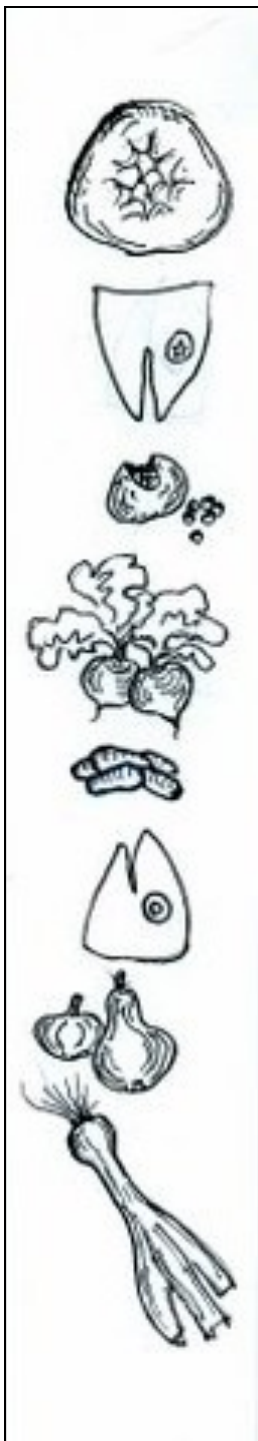
Beets: Beets are called *selek* in Hebrew, which sounds like *yistalek*, "will be removed." (We can wish that our troubles will soon be removed! Shall we make borscht?)

Dates: the Hebrew word for date, *tamar*, sounds like the Hebrew word *yitamu*, which also means "will be removed." *May it be your will, our God and God of our fathers, that our enemies be consumed and may our merits be proclaimed before you.*

Gourds: A gourd, or *kara* in Aramaic, is a symbol — "*sheyikurah ro'a g'zar deenainu v'y'kur'oo lifanecha z'chuyoteinu*" — that any evil decreed against should be ripped up and our merits should be read before God.

Pomegranates: *May it be your will, our God and god of our fathers, that our merits increase as the seeds of a pomegranate.* (The seeds of the pomegranate are said to be as plentiful as — and exactly equal to — the number of *mitzvot* in the Torah — 613.)

Fish: *May it be your will, our God and God of our fathers, that we be fruitful and multiply*



like fish.

Fish Head: *May it be your will, our God and God of our fathers, that we be as the head and not as the tail.*

The symbolism of the different foods falls into different categories: sweet-tasting foods predicting a sweet year, others alluding to abundance, both material and spiritual, and others referring to destruction and eradication of Israel's sins, enemies, and our own *tsuris*, or troubles.

So let's make *tsimmes* with carrots and dates. Let's decorate our plates with the jewel-like seeds of pomegranates. Let's think of our unity with God having neither beginning nor end while we gaze upon our golden, round challahs. As we break off a piece and dip it in honey, say our *bracha* and lift the bread to our lips, let us savor both the sweetness of being in community at this exact moment and the anticipated sweetness of the year to come.

Maybe next year we can ask Erica and Sisterhood to prepare a "propitious cookbook." Meanwhile, sauté some zucchini (for gourds), whip up some potato leek soup, and — just for fun — cut heart shapes out of boiled beet slices. Most important, join with friends and "mishpocha" to create and enjoy this celebratory meal just before services on Rosh Hashanah. Set the tone for a healthy, happy 5772. ♦

Casting Out Your Sins in Style

This year we'll once again join Cantor Mark, after morning services on Rosh Hashanah Day One, for Tashlich, the symbolic casting away of sins by using bread. The dispatch of sins is certainly serious business. But using just any old bread lacks style, and nuance, and becomes sort of, well, rote. But we came across a wonderful list of breads that match up with particular sins. Some examples:

For ordinary sins: White bread;
For exotic sins: French Bread;

For very dark sins: Pumpernickel;
For twisted sins: Pretzels;
For Tasteless sins: Rice cakes;
For sins of indecision: Waffles;
For sins committed in haste: Matzoh;
For sins of chutzpah: Very fresh bread;
For sins of substance abuse: Poppy seed;
For committing arson: Toast;
For committing auto theft: Caraway;
For being ill-tempered: Sourdough;
For silliness: Nut bread;
For excessive use of irony: Rye bread;
For telling bad jokes: Corn bread;
For war-mongering: Kaiser rolls;
For dressing immodestly: Tarts;
For promiscuity: Hot buns;
For being holier-than-thou: Bagels;
For trashing the environment: Dumplings;
For sins of the righteous: Angel Food cake;
For selling your soul: Devil's Food cake.

And, just because now is the season to turn in the little blue boxes...

A local bar was so sure its bartender was the strongest man around that they offered a standing \$1,000 bet. The bartender would squeeze a lemon until all the juice ran into a glass, and then hand the lemon to any challenger. Whoever could squeeze even one more drop from the lemon would win the money. Many tried over time — weightlifters, lumberjacks, but nobody ever won the bet.

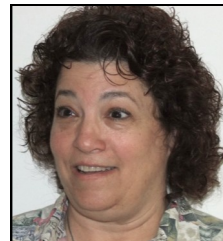
One day a scrawny little Jewish guy walked into the bar and said in his squeaky voice, "I'd like to try the bet." After the laughter had died down, the bartender said okay, grabbed a lemon, and squeezed away. He then handed the wrinkled remains of the lemon to the little Jew.

The crowd's laughter turned to stunned silence as the man clenched the lemon and caused six drops to fall into the glass. As the crowd cheered, the bartender paid the \$1,000, and asked the little Jewish guy what he did for a living. "Are you a weight-lifter? A martial arts guy? What?"

To which the Jewish fellow replied: "No, no, nothing like that. I work for the Jewish National fund." ♦

World Jewish Report

Medina Roy



A Fitting Tribute

Naomi Shemer, the late, beloved Israeli national songwriter and composer, has been memorialized by having the Mount Scopus tunnel in Jerusalem named for her. The City Name Committee deliberated whether to dedicate Mahane Yehuda Street Market (often called "The Shuk"), the Jerusalem Forest or the Mount Scopus tunnel to Shemer, each a worthy choice for its unique national significance. The Mount Scopus tunnel was selected, primarily because of Shemer's world-famous song "*Yerushalayim Shel Zahav*," (Jerusalem of Gold) which was commissioned by Teddy Kollek, the late Mayor of Jerusalem. The song became Israel's unofficial second national anthem after the Six-Day War in 1967. The view from Mount Scopus takes in the majestic vistas of Jerusalem described in the song. Shemer is also well known for "*Al Hadvash Ve'al Haoketz*," (For the Honey and the Sting) a song about holding onto the land of Israel. Her songs are taught in schools throughout Israel and are a source of inspiration and national unity. (www.israelnationalnews.com , 7-21-11)

Israeli Experiments Make the Final Voyage

After its final voyage at the end of July, the Space Shuttle Atlantis returned to Cape Canaveral with three Israeli experiments on board. They included microgravity experiments on telomeres (DNA sequences that protect chromosomes from erosion), a study on bone cells, and one on water purification. All three experiments had been organized by Israel's Fisher Institute for Strategic Air and Space Studies, a nonprofit organization that has worked with NASA and other space agencies to lift Israeli experiments into space. Dr. Eran Schenker, head of the Fisher Institute's

Aerospace Medicine Research Center, confirmed that Israel has already secured a spot on an upcoming 2012 Russian mission to the ISS. Aside from the United States and Russia, Israel is one of seven other countries with space-launch capability. (*The Canadian Jewish News*, www.cjnews.com , 7-25-11)

Will Child #2 be Called Bet?

Natalie Portman (nee Natalie Hershlag), the Jerusalem-born, Academy Award-winning actress ("Black Swan"), recently gave birth to a baby boy and named him *Aleph*, which is, of course, the first letter of the Hebrew alphabet. According to Kabbalah, *Aleph* represents the oneness of G-d. Portman, who is fluent in Hebrew, immigrated to the United States when she was just a child. She is a staunch supporter of Israel and claims that she has always been in touch with her Jewish heritage. (*The Forward*, 7-7-11)

The Best Outside of the U.S.

The Weizmann Institute of Science in Rehovot has once again been named in *The Scientist* magazine's annual survey as the "best place to work in academia" outside the United States. The institute consistently appears among the top five international (non-U.S.) institutions and has been ranked first several times. The Weizmann Institute consists of 100 buildings and is one of the world's leading multidisciplinary research institutions. *The Scientist* survey is taken by thousands of researchers in institutions around the world. (*The Jerusalem Post*, 7-4-11)

"Kosher" Facebook

Seven years after the debut of *Facebook*, another web developer has launched a site

that caters to the strictly Orthodox Jewish community. *FaceGlat*, the brainchild of 25-year-old Yaakov Swisa, a resident of Israel's *Kfar Chabad* village, wanted to bring religious internet users all the benefits of technology without all of the temptations. Contact between male and female users is forbidden, and even husbands and wives, brothers and sisters are unable to contact each other. Users can post photographs, add friends and share video files, just as they can on *Facebook*. The difference is that on *FaceGlat* there is a word filter, so obscene language is blocked; and there is technology to monitor men infiltrating the women's section and vice versa. (www.thejc.com, 7-28-11)

The "Hidden Highway"

Israel has done many things to protect its citizens from terrorist attacks. Among other things, it has built bomb shelters and invented anti-Kassam missiles. Now it has built a "hidden highway," designed to guard against rocket attacks. The new 1.5-mile road is out of view of nearby Gaza residents. The road was built in three months with the help of the Jewish National Fund (JNF) and the Engineering Corps of the Israel Defense Forces (IDF). The route was built between trees, making it unable to be seen from Gaza's sand dunes. The construction of the road was ordered last April, after Hamas terrorists attacked a school bus, which was traveling on the main highway, and killed a 16-year-old boy. Another counter-terrorist measure carried out jointly by the JNF and IDF is to plant trees along the Gaza border so that those intending harm to Israelis will not be able to see their targets. (www.israelnationalnews.com, 7-27-11)

A Taboo Broken?

Since the founding of the State of Israel, the country has had an unofficial ban against the playing of music composed by Germany's Richard Wagner (1813-1883), whose anti-Semitism was public and virulent. In addition to his work putting German mythology to dramatic symphonic music, Wagner was also known for his anti-Jewish rants, claiming that

the German spirit had been corrupted by the Jews. For both of those things, he was admired and practically turned into a German deity by Adolf Hitler. Wagner's music was often used in Nazi propaganda.

In late July, 2011, however, the Israel Chamber Orchestra performed a composition by Wagner in Germany, in the Bavarian town of Bayreuth, at an annual festival devoted to Wagner's work. This was not just an incidental performance in a meaningless venue. Hitler himself had attended the Bayreuth Festival, founded by Wagner in 1876, every summer from 1933 to 1939 and was the festival's chief patron. The decision to break this unofficial taboo has triggered a national debate in Israel, yet in reality this is not the first time the unofficial ban has been broken. In 2001, Daniel Barenboim, the Argentina-born Israeli pianist and conductor, performed a piece from "Tristan and Isolde" in Israel, which caused a walkout by many in the audience. (Yet they were cultured enough to recognize the music, which means they'd heard it enough to have made it instantly familiar.)

This most recent performance by the Israeli orchestra was made optional for its members; only one of the orchestra's 36 members chose not to participate. The concert also included works by Germany's Felix Mendelssohn and Austria's Gustav Mahler, both of whom were banned by the Nazis because they were born Jewish. (*The Forward*, 7-25-11)

Free Children!

Israel is the world capital of *in vitro* fertilization (IVF). Assuta Hospital in Tel Aviv, which performs about 7,000 of the procedures each year, is one of the busiest fertilization clinics in the world. Israel provides free, unlimited IVF procedures for up to two "take-home babies" until a woman is 45, unlike the United States where couples can go broke trying the same procedure. The policy has made Israelis the highest *per capita* users of IVF in the world, and Arab citizens of Israel have the same rights to state-paid fertility treatments as their Jewish counterparts. In Israel, family is extremely important and

Israelis are expected to have children. They already have a high fertility rate, an average of 2.9 children per family. But beyond the Biblical imperative to “be fruitful and multiply,” some Israeli Jews feel the need to replenish their numbers after the catastrophic events of the Holocaust. A survey published by the journal *Human Reproduction Update* in 2002 showed that 1,657 IVF procedures per million people per year were performed in Israel, compared with 126 in the United States, which trailed far behind European countries. Four percent of Israeli children today are the products of IVF, compared with about one percent estimated in the United States. In America, an average treatment or cycle, from egg retrieval to embryo implantation, costs \$12,400. Insurance companies that do cover treatment, usually cap the amount of cycles they pay for. Israel is also the only country in the world that makes treatment available to all women regardless of their marital status or sexual orientation. A state committee is now considering whether to open coverage to gay men using a surrogate. (www.nytimes.com, 7-17-11)

In Memoriam

-Mieczyslaw (Mietek) Pemper, the Polish-born Jew who typed the names of what became known as “Schindler’s List,” consisting of more than 1,000 Jews working in forced labor for the Nazis, died recently at the age of 91. Pemper remained close to Schindler until the latter’s death in 1974. In 2005, he wrote a memoir, “The Road to Rescue: The Untold Story of Schindler’s List.” (*World Jewish Congress*, 6-10-11)

-E.M. Broner, creator of the original “women’s seder,” which has booming popularity throughout the United States and Israel, has died at the age of 83. A pioneering Jewish feminist writer, Broner (born Esther Frances Masserman in Detroit) was the author of ten books, including her now famous “The Women’s Haggadah,” co-authored with Naomi Nimrod. Originally published in *Ms. Magazine* in 1977, it recast the traditional Passover Seder from the point of view of women, including Miriam, Moses’ sister. Broner started lead-

ing women’s seders in her New York apartment in 1976 and invited feminist leaders Gloria Steinem, Bella Abzug, and Letty Cottin Pogrebin. (*The Forward*, 6-23-11)

-Al Schwimmer, a New York native described by David Ben-Gurion as “the Diaspora’s most important contributor to the survival of Israel,” died in June in Ramat Gan, Israel. He was 94. Schwimmer had used his contacts and experience as a World War II flight engineer to smuggle some 30 surplus warplanes to the newly born Jewish state in 1948. He recruited the pilots and crews to fly the planes and got them all, often via circuitous routes, to Israel where the men, mostly World War II veterans, became the nucleus of the first Israeli Air Force. Schwimmer returned to the United States in 1949. He was convicted of violating the U.S. Neutrality Act for smuggling weapons to Israel, stripped of his voting rights and fined, but not imprisoned. He never sought a presidential pardon because he refused to admit any wrongdoing. Nevertheless, through the intervention of friends, he was pardoned by President Clinton in 2000. (www.jta.org, 6-12-11)

-Yelena Bonner, the Soviet human rights activist who was married to the late Nobel Prize-winning Soviet dissident Andrei Sakharov, died in Boston. She was 88. Born in Soviet Turkmenistan, Bonner was kicked out of medical school because she was Jewish. Along with her husband, Bonner played a unique role in leading the resistance against the policies of the former Soviet Union. Her Jewish mother had been an active member of the Communist Party and was sent to the Gulag when Bonner was 14. (Bonner’s father was Armenian.) In her later years, Bonner increasingly became a defender of Israel. (*The Forward*, 6-22-11)

Did You Know...

-Israel, despite being the hundredth smallest country in the world, has the highest number of companies listed on the NASDAQ after the United States. It also has the highest number of high-tech start-ups outside the U.S., estimated to be 3,500. (www.telegraph.co.uk, 7-21-11) ♦

—The L'Shanah Tovah page—

*KJCC members and friends from here
and across the country send their new year
greetings to each other for the best possible 5772.*

With many thanks and warm wishes to all for a year of <i>nachas</i> in 5772. Alan & Candy	Jim & Joan Boruszak wish all our KJCC family <i>L'Shana Tovah</i> and a Healthy 5772.	May this be a good year for all of us. Stuart and Lauren Sax	Wishing our KJCC <i>mishpocha</i> A happy and healthy new year. Joel and Linda Pollack
Best wishes to all for a healthy 5772. Ron, Dot and Susan Horn	Wishing a joyous <i>Yom Tov</i> and a healthy 5772 to my KJCC family. Joyce Peckman	A happy and healthy new year to our KJCC friends. Alan and Susan Cooper	<i>L'Shana Tovah.</i> Arthur and Johanna Willner
To our KJCC friends: A happy and healthy 5772. Stan & Jenny Margulies	Happy, healthy 5772. Can't wait for January. Milton & Joan Wohl	Best wishes for a good and sweet year. Barry Alter	To my dear KJCC friends— A happy and healthy 5772. Maryon Gould
Alvan & Carol Field extend good wishes to all of the congregation for the new year.	Dr. Erica Garrett wishes all our KJCC family a <i>Shana Tova</i> and healthy new year.	Here's to a wonderful 5772 for all our friends at KJCC. Morris & Evelyn Zalmanovich	<i>Shana Tovah</i> — a sweet and healthy year to all of my KJCC friends. Medina Roy - 5772

VISITING THE NEW NATIONAL MUSEUM OF AMERICAN JEWISH HISTORY

by Joyce Peckman

In Philadelphia, on South Independence Mall, directly across from the Liberty Bell and just down from Independence Hall, stands a striking five-story glass building, the new home of the National Museum of American Jewish History. I had lived most of my life on Long Island and never made the trip to the birthplace of the U.S. Constitution. Now, spending the summer in New Jersey, Philadelphia was only an hour and a half away. I had read about the November 2010 opening of the new museum, and was anxious to visit it. I easily convinced Sue, my *machetenista*, to join me.

Entering the building, we were greeted by a smile, and then airport-like security screening. (No pat-downs, however.) On the main floor, along with a small kosher cafe and a lovely gift shop, stands Irving Berlin's piano. (Berlin, born Israel Baline in 1888 in a dusty little *shtetl* in what is today Belarus, the son of a cantor, never learned to read music, or, really, play the piano. All of his songs were composed in the same key – F sharp, essentially all the black keys – and the piano was specially equipped to allow for automatic transposition to other keys. He got the name “Irving Berlin” when a music publisher mistakenly called him that on his first published song.)

Projected onto a pair of large semi-circular screens are voices and images telling the stories of 18 iconic Americans, including such diverse achievers as Isaac Mayer Wise, Albert Einstein, Sandy Koufax, Estee Lauder and Steven Spielberg. I could easily have spent an

hour sitting there, but there were three floors of exhibits to be seen.

We took the elevator to the fourth floor, where the exhibits begin. The door opened to a large open area, with the glass wall to our left and the labyrinth of rooms containing the museum's treasures to our right. In the open air center, the floors are connected by slanted stairways which reminded me of gangplanks to a ship.

The first permanent Jewish settlers in the United States were a small group of refugees fleeing Recife, Brazil. When the Portuguese conquered previously Dutch Brazil in 1654, Jews were given three months to leave. Many settled in the Caribbean, but this group accidentally ended up in New Amsterdam. *(There were pirates involved, and the Dutch Navy. It's a fascinating story, told in detail in*

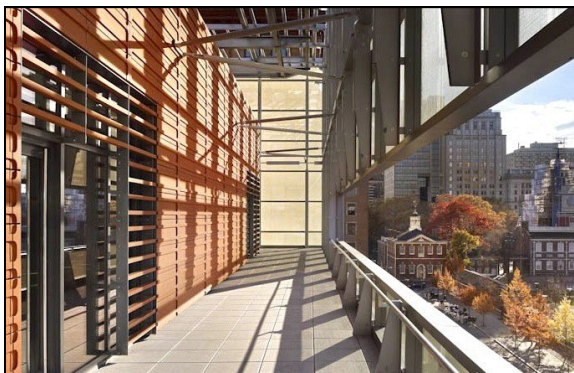
Stephen Birmingham's "The Grandees" – Ed.)

On display is the Dutch court document awarding the captain of the *Sint Catrina* payment for freight and board for “23 souls, big and little, who must pay equally.” The passengers' goods were to be sold at auction. We also see a portrait of Gov. Peter Stuyvesant, a strict Calvinist with



As in D.C.'s Holocaust Museum, architecture helps tell the story.

Through the open walkway on the mall side, visitors can see famed Independence Hall.





“That’s My Father.”

Company, dated April 26, 1655, permitting them to stay because they felt the Jews’ mercantile skills and international trade connections would benefit the colony. (It was primarily Jews, refugees from Spain’s inquisition, who had developed the sugar and mining operations in Brazil, as well as the financial systems to run them.) However, they were forbidden to worship publicly in Dutch New Amsterdam, or own real estate, hold office, serve in the militia or obtain state relief there. The museum’s three floors of displays are a treasury of documents and artifacts telling the story of the efforts of the first Jewish-American communities and individuals to fully share in civic rights and responsibilities, using evocative objects, telling moments and state-of-the-art interactive technologies.

This floor also explores the Revolutionary War, covers the westward movement and the Civil War. It includes a model of the Newport Synagogue along with George Washington’s famous letter. There are artifacts ranging from portraits and posters, and bills of lading, to a miniature Torah carried by a traveling merchant, to jewelry worn by Rebecca Gratz (the renowned red-headed beauty from Philadelphia who founded the first Jewish Sunday School in the United States, and so captivated Sir Walter Scott that he was said to have modeled the Jewess Rebecca in “Ivanhoe” after her).

no interest in diversity, who wanted to have them ejected from New Amsterdam as “hateful enemies and blasphemers of the name of Christ.” On display is the letter from the Dutch West India

Walking down the gangplank across the open center of the building to the opposite wall, we see what appears to be a sculpture of curved rectangles, like white waves, or floating papers. Suddenly onto it is projected the correspondence and images of those who made the journey across the Atlantic. To the visual is added their spoken words. We entered the display through the valises, documents and possessions of the immigrants who poured into America between 1880 and 1924. This middle floor was my favorite. The bulk of this floor dealt with hardships and discrimination; but even more, it showed the innovation and energy that brought success. It covers the garment industry, the Triangle Shirtwaist fire and the rise of labor unions. As we passed a large photo of a factory room, we heard a woman cry out, “That’s my father!”

We heard recordings of the anti-Semitic rantings of Father Coughlin and Charles Lindbergh. We relived the trial and lynching of Leo Frank in Atlanta. (His innocence was established long after he was lynched.) Jews, proud to show that they were loyal citizens of the U.S., enlisted to fight in both world wars. There is a wealth of posters, personal articles, and spoken stories. The theme of religious expression, on this floor, focuses on the rise of Reform and Reconstruction Judaism. Of special note also is a large and wonderful section dealing with the music and entertainment industry. In a small theatre a film documents the rise of Hollywood moguls, including clips from famed Jewish movie stars.

The final floor covers 1946 to the present: the establishment of the state of Israel, McCarthyism, the move to suburbia, the Catskills, summer camps and more. But we had already been there for over three

hours, and were saturated. I had lived the events of this floor. We left, but I hope to return. ♦

Joyce and Sue (daughter-in-law Rebecca’s mom, for the Yiddish-impaired.)



How I Spent My Summer Vacation — KJCC-style



Alan and Candy stand before San Francisco's Golden Gate Bridge. Just below, Candy offers some perspective on the stupefying grandeur of a redwood tree. In the center photo, she's biking at Copper Harbor, at the northern tip of Michigan's Upper Peninsula, near their house just off Lake Superior. At left she's hiking on Mt.



Baldy on Michigan's Keweenaw Peninsula. In the photo lower right, she offers a ride to a neighbor who throws an



annual spoof of a party where everyone, well past their teens, dons a prom dress. Candy eschewed the frock.





The Feders toured domestically this year, in Virginia and the Carolinas. Dave and Suzi kayak on Onancock Inlet, above, in the Tidewater area. In the center, Dave and Nyan rehearse, each in their own



way, for the Onancock concert. With friends, they're hiking near Ashville, above, in the mountainous west of North Carolina. Top right, Dave and Nyan at their Beaufort, N.C. gig. At far right, a family portrait just before the Beaufort concert.



Joyce went to New Jersey to look after granddaughter Libby while daughter-in-law/ mom Rebecca went back to school. Here Libby is helping Joyce water the garden behind their house.



Above, the Klugers, with son Ryan and his children, at Andrea's graduation from Vanderbilt in Nashville.

David Gross turned the big 6-0 this summer. He's at top right with his son at Wrigley Field in Chicago, posing dramatically before a poster at the Reagan Library in California, and, just above, visiting with his daughter and her family on Sanibel Island in Florida.



Lee Schur sits atop her boat "The Schur Thing V" in Diversey Harbor in Chicago, along with son Larry and family visiting from Texas. In the two photos at left, Gerri Emkey models a new line of clothes together with a group of other cancer survivors, all to raise money for research.

Gloria poses in picturesque Bar Harbor, Maine, with peripatetic KJCC member Suzie Finkelstein and friend Chaim Shaffer's sister Donna. David Gitin, of course, took the picture.



Gerri Emkey models a new line of clothes together with a group of other cancer survivors, all to raise money for research.

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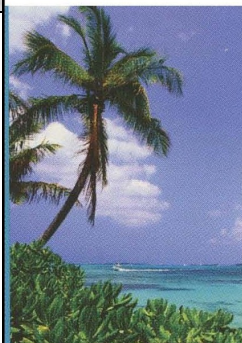
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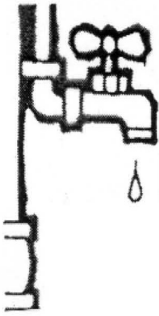
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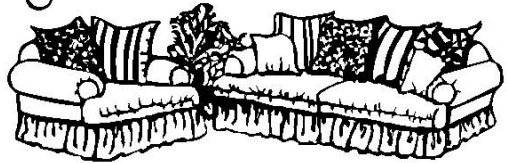
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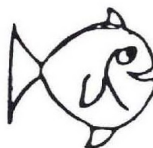


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