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**Newsletter**  
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**CHAI-LIGHTS** is the  
monthly newsletter of the  
**Keys Jewish Community Center**  
P.O. Box 1332  
Tavernier, Florida 33070  
chailights@keysjewishcenter.com

**President's Message**  
**Alan Beth**



This year the High Holy-days were a real treat for me. I, of course, much like you, do not see Yom Kippur as a pleasurable experience. Instead I was moved by the sense of community we had. The turnout was fantastic for S'lichot, Havdalah, Tashlich and all the services we provided. Thanks to our Ritual Chair, Gloria Avner for all her hard work. Thanks also to Cantor Mark Halpern and all who led services.

If you attended, you would have heard my speeches this year and of course heard my poor jokes. Please remind me next year to ask forgiveness!

Every year I hear the same things: services are too long or, conversely, services are too short. I also get the big question: when will it be over!

We now have 165 family units as members of our synagogue. I am sure that most of those members are quite satisfied with the way we are. But I know that some of us would like change. I hear it all the time, that we are either not religious enough or that we are too religious. I hear that we have too much Hebrew and, of course, the opposite—not enough Hebrew. We do try to accommodate everyone's needs and recognize that we all come from different backgrounds. Being the only synagogue between Homestead and Key West can be a challenge at

times. I grew up in the East End of London where we had two synagogues on every block. If you didn't like the service, or didn't like the rabbi, then you simply walked a few yards and tried another synagogue.

KJCC is your synagogue. How you would like to see it grow? On page 18 you will find a survey of the congregation. (It will also be sent via e-mail.) Please fill it out: tell us if we are doing well or badly, and add your suggestions, ideas and comments.

November will be busy. We are thrilled to announce Hannah Werthamer's Bat Mitzvah on November 14th and wish her parents Robert and Heide mazel tov. Also, with thanks to our Ritual and Education committees, we will be presenting a talk by the honorable Dr. Gerald Schroeder. (See the announcement on page 10.) Dr. Erica Garrett will host an event on Yiddish. Havdalah services return on Saturday nights, the first being November 21st at the home of Carol and Steve Steinbock.

I again wish you a shana tovah. The High Holydays are now behind us and we should look forward to all the exciting opportunities that 5770 will bring.

*-Alan*

## Nosh

### A Letter From Barry Alter

To our dear Friends and Family,

Franne was always known for her beautiful notes and letters she wrote for every occasion. Many of you have told me that you have kept some of them and cherish them. I would deeply appreciate it, if you do have any, if you could send a copy of any notes to me. I would love to put them together in a notebook to be entitled "Notes from Franne." It would give us a tremendous amount of comfort to read them and keep them for Caryn and the boys.

You can e-mail any notes to me at [cathmana@aol.com](mailto:cathmana@aol.com), or send them to: 3312 SW 57 Place, Ft. Lauderdale, FL 33312, or fax them to 954-961-5969.

I hope you all had a meaningful High Holiday Season, wishing you all a year of health and fulfillment. *Tracht gut vet zein gut*. Think good and it will be good.

*We hope that you will be able  
to help us Celebrate*



*Hannah Werthamer*

*on becoming Bat Mitzvah  
Friday, November 13th at 8 p.m.,  
26 Cheshvan, 5770 and  
Saturday, November 14th at 10 a.m.,  
27 Cheshvan, 5770.*

*Heide & Robert Werthamer*

### Havdalah Service Under the Stars

It's time to watch for three medium-sized stars again. Join your KJCC "mishpocha" for the shortest and sweetest of all Jewish rituals--our first Havdalah service of the New Year. We will say goodbye to Shabbat in song and story outside on November 21st, Saturday night (time to be announced) at the home of Steve and Carol Steinbock, 147 Gardenia Street, Plantation Key Colony. Don't miss it.

### November Anniversaries

	Years
1st	Jeffrey & Patty Schocket.....6
14th	Donald & Nancy Zinner.....22
27th	Stanley & Jenny Margulies
28th	Robert & Eileen Hermann.....41
30th	Randy & Eileen Kominsky.....29

### New Members

The High Holidays brought us new members this year. Please welcome Rosie Biskar of Key Largo, Wendy Lewit of Homestead, who joined us on Yom Kippur, and Jason and Debbie Madnick of Key Largo. Jason was the police officer doing security duty for us on Rosh Hashanah and decided to join. Welcome to you all, and we hope to see you soon. (For our Homestead area members, Wendy expressed interest in carpooling.)

### TREE OF LIFE

HAPPY 50TH AND MANY MORE

To Toby and David Goldfinger

October 15, 2009

Love, Muriel and George

## November Birthdays

Brian Boruszak.....	2nd
Emma Neidenberg.....	2nd
Hannah Werthamer.....	2nd
Jeremy M. Schur.....	2nd
Madalyn F. Tobias.....	2nd
Matt Temkin.....	2nd
Ivan Bader.....	3rd
Katherine Shabathai.....	3rd
Herbert Grossman.....	4th
Zoey Barrett.....	4th
Milton Wohl.....	5th
Michele Lindenbaum.....	7th
Jean Bader.....	8th
Jeri Goldberg.....	9th
Cathy Dutton.....	11th
Marilyn Greenbaum.....	13th
Marjorie Present.....	13th
Mark Wasser.....	13th
Larry Wolfe.....	14th
Rae Wruble.....	14th
Lorelei Alexander.....	16th
Sofy Wasser.....	16th
Jason Orans.....	17th
Ross Alexander.....	18th
Georgia Landau.....	19th
Michael E. Schur.....	19th
Christopher Gould.....	22nd
Gloria Avner.....	22nd
John Greenbaum.....	22nd
Alec Gilderman.....	23rd
Arthur Lee Willner.....	24th
Will Travis Pollack.....	24th
Nancy L. Cohn.....	25th
Robert Hermann.....	25th
John Greenbaum.....	26th
Ruth Schrader-Grace.....	26th
Sarah Slonk.....	26th
Nicole Hudson.....	28th
Benjamin Rakov.....	29th
Fred Hermann.....	30th
Steven Horowitz.....	30th

## YAHREITZ PLAQUE

In Memory of

**Jon R. Singer**

2/18/1963-10/10/2008

Remembered for loyalty to friends,  
love of his dogs, and complete  
devotion to his family.

*The KJCC extends deepest condolences to*

**The Taks Family**

*on the passing of*

**Blanche Taks**

## Oneg Sponsors for November 2009

November 6th—Stephanie & Larry Gilderman  
for Emma's birthday.

November 13th—Robert & Heide Werthamer in  
honor of Hannah's Bat Mitzvah.

November 20th—Stephanie & Larry Gilderman  
for Alex's birthday.

## Yiddishkeit Night!!!

Please join us for an evening of food, fun, and  
folklore.....

When: Monday, November 9th, 6:30 p.m. at  
KJCC - Potluck Dinner (Meat not dairy)

Bring a dish your Bubbe would be proud of and  
share in a poem, a story, some music, basically  
anything Yiddish!

50/50 Raffle Tickets will be available for purchase  
\$1.00/ticket or 6 for \$5.00

Let's keep this dying language/tradition alive!

RSVP to Erica Garrett at hippiejap@hotmail.com  
or call 305-393-1162

## **A Cancer Success Story**

Thanks to the involvement and support of many members of the KJCC, Angelika Boutique was able, during our month-long October awareness campaign, to inform scores of women—and the men in their lives—about the risks of cancer and various forms of treatment and therapies available. Several hundreds of dollars were raised for area cancer organizations through a variety of purchases in the shop from Angelika's vendors and loyal customers.

Special thanks to the KJCC member professionals who donated their time on a Saturday to help us help our customers: Dr. Erica Garrett for sharing her expertise in the fields of chiropractic care and coping skills through diet, meditation, etc., Dr. Bernie Ginsberg for providing blood pressure testing, and to Sofy Wasser and Donna Bolton for assisting customers with various forms of massage therapy.

Lauren and I will continue to offer information on cancer awareness and treatment options at the boutique on an ongoing basis. Stop in or call any time.

-Stuart Sax

## **Ongoing Projects and Programs of KJCC**

**General Donations** – can be earmarked to our various ongoing funds; e.g. Holocaust Education Fund, Scholarship Fund, Sara Cohen Memorial Tzedukah Fund, or General Fund. Honorarium and memorial cards can also be requested. Call Linda Pollack 852-8575.

**Gift Shop** - We have many lovely gift and holiday items on hand and can special order for you as well. Contact Joan Boruszak 852-0833.

**Jewish Youth Enrichment Program** - will assist in involving our children in Jewish activities. Call Neal Rakov 852-9400.

**Sunshine Committee** - If you know of any member who should receive a get-well, congratulations or condolence card from the Center, call Rene Rose, 852-3959.

**Cemetery Information** - If you wish to plan for the very distant future, you can reserve space at the Kendall Mt. Nebo Cemetery in the KJCC section. Call Bea Graham, 852-0214.

**Picture Postcards** - We have beautiful picture postcards bearing the Millard Wells representation of the KJCC, which was commissioned by Sisterhood. Quantities can be packaged to fit your needs and mailed to you or your gift recipient. The price is \$36 per hundred but we will sell lesser quantities. Contact Joan Boruszak, 852-0833.

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

**KJCC Tree of Life Leaves and Rocks, Sanctuary Seat Plates, Yartzeit Memorial Plaques, Bookplates for Siddurim.** Call Linda Pollack to arrange your donation, 852-8575.

**JNF Trees in Israel** - A gift of a tree, or two or more, makes a long-remembered way to honor a loved one, a relative, a friend or an occasion. Both Israel and the KJCC benefit. Call Bea Graham, 852-0214.

**Chai-Lights Mitzvah** - Place a greeting or notice in Chai-Lights. Call Linda Pollack, 852-8575, to make your donation.

**Advertisement in Chai-Lights** - Your business ad will appear in every issue of Chai-Lights. Call Linda Pollack, 852-8575, for the low annual rates.

*Call the names listed above for assistance or send your request and check to the KJCC, P.O. Box 1332, Tavernier, FL 33070. Recipients of your gifts will be notified by card and listings will appear in Chai-Lights as well.*





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YEDA VE'TORASHA  
Yardena Kamely



## On Simchah: Joy And Happiness

Our final High Holidays celebration, on Sunday, October 11th, was Simchat Torah. It is a day of endings and beginnings. The High Holidays and Sukkot are over. On this day we finish reading the Torah, and begin reading again from *Bereshit* (beginnings).

We begin our celebration by praising God's name, reciting the *Barchu* prayer, and praising God's Torah: "Blessed are You, Adonai, for giving us the gift of Torah." And we continue: "Today, give us happiness. Today, bless us. Today, help us rejoice." On Simchat Torah we rejoice in God's gift to us, the Torah. We dance and sing for joy.

*Simchah* can mean exuberant rejoicing, which is a temporary condition. Exuberant rejoicing can be expressed by such words as joy, gladness, or merriment. It is a temporary elation fostered by a social or religious occasion, or by winning a game or having a business success.

*Simchah* can also mean happiness, which is a general state of being. Happiness can include contentment, confidence, peacefulness, or optimism. Such a mind-set can influence a temporary downturn, and can transcend it. This happiness is internal and integral to one's being.

There is an essential difference between these two aspects of *Simchah*. Exuberant celebration cannot be sustained. Such high feelings are usually associated with a special occasion. When the occasion passes, the mood goes with it. On the other hand, happiness can be a consistent emotion. A happy, satisfied, content person enjoys and appreciates life, and lives with a sense of joy.

These two understandings of *Simchah* can overlap, or one can lead to the other. For example, the *Simchah* of feeling essentially content, what we call in Hebrew *Simchat Chayim*, can lead to expressions of joy in celebrating special occasions. Joy and happiness combine when the *Simchah* is associated with beauty, enjoyment, or an appreciation of small pleasures. Beauty can inspire happiness; enjoyment of beautiful sounds, sights, and scents can lift a person's spirit, as can appreciation for some of the things we take for granted.

Love, too, can be an important part of a general sense of happiness. A good marriage, love among family members, and love between friends, can nurture inner happiness. Righteousness and ethical living also have something to do with happiness. A righteous and ethical way of life adds to a sense of our own well-being.

What are we to strive for insofar as this *Middah* (Jewish virtue)—the *Simchah*—is concerned? Are we actually supposed to strive to be happy, or do we wait around for the next Bar/Bat Mitzvah, and then turn on the joy? Judaism says the answer to both is yes. Celebrate, rejoice, sing and dance on special occasions. But strive for contentment, too. Try to become one who is *Sameyach B'Chelko*: content with one's lot/portion in life. Increase your awareness of what that means on a day-to-day basis. If you look in the Siddur, as part of our daily prayers we say, "Happy are those who dwell in [God's] house." Such happiness reflects an overall perspective on life...the why and how, the meaning and purpose of our existence in the world. ◇

## 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. Donations made after the 5th of the month will appear in the following month's newsletter. When you make a donation, please signify the fund for which it is intended and the recognition of the name or names to be listed.

### *Chai-Lights*

Smith, Steve and Barbara

### *Sara Cohen Memorial Tzedukah Fund*

Smith, Steve and Barbara

### *General Fund*

Berkon, June

Ginsberg, Bernard

Gould, Maryon

Kamely, Yardena

Kominsky, Randy and Eileen

Oshinsky, Jerry

Roberts, Paul and Susan

Sachs, Joseph and Susan

Silk, Robert

Willner, Arthur Lee and Johanna

### *Yartzeit Memorial Plaques*

Singer, Mary Lee

### *In Memory of*

Jon Singer

### *Yartzeit Contributions*

Kwalick, Maria

Pollack, Joel and Linda

### *In Memory of*

M. Irene Becker

David Frank

### *30th Anniversary*

Ferns, Bill and Freda

Field, Alvin and Carol

Hayden, Beth

Kaplan, Ronald

Rose, Skip and Rene

Sax, Stuart and Lauren

Smith, Steve and Barbara

Wolfe, Larry and Dorothy

### *General Fund*

Pollack, Joel and Linda

Pollack, Joel and Linda

### *In Memory of*

Robert Greenbaum

Blanche Taks

### *KJCC Tree of Life Leaves*

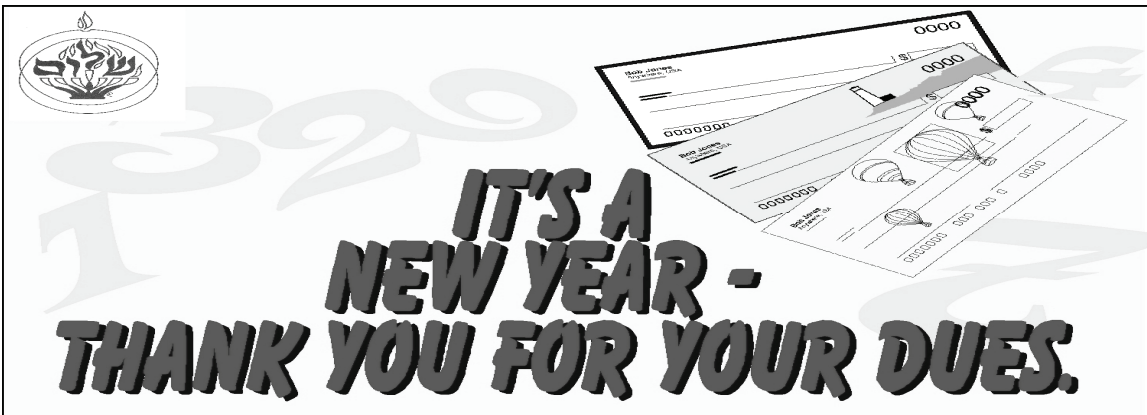
Swartz, George and Muriel

### *In Honor of*

David and Toby

Goldfinger's

50th anniversary





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## Sisterhood Joyce Peckman



I am writing these sentences, sitting on my son's couch in New Jersey, bundled up in sweaters as the thermometer outside drops to 40. My car is packed, ready to head a thousand miles south and home. Meanwhile, the faithful ladies of Sisterhood have been meeting, planning events for the coming season.

We'll meet again on Sunday, November 1st at 9:30, after saying farewell to daylight savings time and "falling back" an hour. I am looking forward to seeing everyone after a long summer away. A new season is a good time to remind everyone that if you belong to KJCC you are automatically a member of Sisterhood. There is no separate membership fee. So come with ideas and energy. I'll provide the coffee.

On Monday, November 9th, we will host our first-ever Yiddish Folklore night, organized by Dr. Erica Garrett. The evening will begin at 6:30 with a potluck dinner. We are asking you to bring a meat or vegetable dish (no dairy), hopefully a favorite dish that would have made your bubby proud. Vere gayin essen! Then, with our stomachs full and happy, we will share Yiddish or Yiddish-inspired poems, stories, music and jokes.

The fashion show has been scheduled for January 13th, at an exciting new location to be disclosed once it has been finalized. Lauren and Stuart always provide lovely and unusual garments and accessories for our intrepid members to model. It should be a wonderful afternoon. Don't

buy anything until you've attended the show! (Unless it's from Angelika.)

Coming later in the season will be our 30th Anniversary Gala on Sunday, March 14th, at Hawk's Cay, being organized by Gene Silverman and Sofy Wasser. We will also be going to Miami to see Miss Saigon. Then for April we will have tickets for The Producers, to be presented here in Key Largo.

Of course there will be much more. Sisterhood participates in celebrating all of our holidays, beginning with Hannukah (only about six weeks away), then Purim, Pesach, Israel Independence Day and Shavuot.

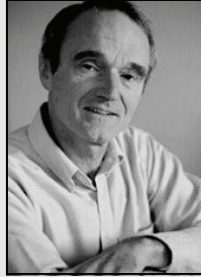
Last year we began a Readers' Circle. A few of us met in the afternoon to discuss, not one particular novel, but rather to speak about and share whatever books we had been reading. We only met twice, but it was enjoyable and enlightening. Let's think about beginning again with a new date next month.

One of the most pleasurable duties of a Sisterhood President is the presentation of a gift to a bar or bat mitzvah. I would like to take this occasion to send a warm "Mazel Tov" to Hannah Wertheimer, a truly lovely young lady who has been a responsible and helpful student in our Sunday school. She has been working diligently in preparation for her bat mitzvah this month on the 14th. We wish her and her family many years of happiness, as she joins our community as a young "adult." ♦

**Now's the perfect time  
to reserve your Oneg  
sponsorships for the year.  
Each is \$50. Send your  
check, made out to KJCC  
Sisterhood, to P.O. Box 116,  
Tavernier, FL 33070.**

*KJCC's Education and Ritual Committees  
are excited to bring you a very special night at KJCC.*

**Monday night, November 2nd, 7:00 p.m.**



**Dr. Gerald Schroeder will be here  
to discuss his latest book,  
"God According to God."**

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In this groundbreaking exploration, this biblical scholar and MIT-trained physicist combines decades of research to change the debate between religion and science, presenting a new way to understand God. Gerald Schroeder has spent his career revealing the hand of God in the intricate discoveries of physics. In this, his latest book, he examines both the Bible and the physical world to discover the true nature of God:  
God according to God.

Why is there tragedy in a world created by a compassionate God? Do accidents happen? How can we think about life after death? Does death merely mark the end of the body's participation in an on-going life? Dr. Schroeder will show how the answers to these questions lie in the nature of God as described in the Bible.

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**We are extremely fortunate to be able to host this respected scholar and lecturer. A student of his is inviting him for a short visit to the Keys and has presented us with this opportunity. Question and answer periods promise to be lively. Refreshments for the body will of course also be served. There will be no admission charge. -Susan Gordon and Gloria Avner**

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## World Jewish Report Medina Roy



### Assaf Ramon

Israeli Air Force Lieutenant Assaf Ramon, 21, was killed on September 13<sup>th</sup> when the F16-A plane he was piloting went down near Hebron during routine advanced pilot training. Ramon was the son of Colonel Ilan Ramon, Israel's first astronaut who, along with six other astronauts, died in the space shuttle Columbia disaster in 2003. The elder Ramon had been the son of a Holocaust survivor. He, too, was a former combat pilot and participated in the Israeli strike in 1981 against the Iraqi nuclear reactor at Osirak. Israelis consider Colonel Ramon a national hero and the news of his son's death was met with widespread grief and disbelief. (*The New York Times*, 9-14-09)

### Film Images of Anne Frank

What is believed to be the only known video footage of Anne Frank was recently released and made public by the Anne Frank House Museum in the Netherlands. The museum uploaded a 20-second video clip to YouTube. In the clip, shot in 1941, Anne is briefly seen leaning out a window of her home in Amsterdam. The film was taken during a neighbor's wedding about a year before the Franks went into hiding. ([www.youtube.com/annefrank#play/uploads](http://www.youtube.com/annefrank#play/uploads), 9-23-09)

### A Sister Torah Just Up The Road

A 131-year-old surviving Holocaust Torah from the former Czechoslovakia was used for the first time in a Miami synagogue last month, on the first day of Rosh HaShanah. This Torah scroll is now on indefinite loan and safely guarded at *Ahavat Olam* (Love of the World) congregation, which holds their services in rented space in a Methodist church. After World War II, a Nazi warehouse

of Judaica was discovered. In 1963, Czech communists sold more than 1,500 scrolls to a London synagogue, which established a repository, The Memorial Scrolls Trust, and began sending the Torahs to congregations, museums and other groups all over the world as living symbols of the survival of Judaism. One of those scrolls, of course, occupies an honored place at KJCC. (*The Associated Press*, 9-18-09)

### "Boycott" Israel

The pro-Israel community in Canada has just about had it with the seemingly endless boycott and divestment threats against the Jewish state. So the Canada-Israel Committee (CIC) has pushed forward with their "Boycott Israel" initiative, an online tool that alerts members on its e-mail registry about boycott attempts on Israeli products in Canada. In response, members are urged to do just the opposite: to go out and buy the targeted products. CIC executive vice-president Sara Saber-Freedman noted the success of earlier efforts to defeat boycotts, in particular where supporters of Israel recently bought up Israeli wines in response to an anti-Zionist boycott attempt. "People in the pro-Israel community – not just the Jewish community, but Israel's many friends in Canada – have asked for ways to take direct action against this nonsense, the dishonest attempts to demonize Israel... This is an opportunity for them to do that in a very simple, direct way," Saber-Freedman said. (*Canadian Jewish News*, [www.cjnews.com](http://www.cjnews.com), 9-24-09)

### Markers for Jewish Graves

266 indigent Jews buried in unmarked graves at Mount Richmond Cemetery in

Staten Island, New York will now have permanent markers installed and donated by the Hebrew Free Burial Association. The graves hold Jews who could not afford a proper burial and were buried by the HFBA. The markers are part of its *Leave Your Mark* campaign. "When...a Jew dies alone without friends or family, HFBA steps in, ensuring that any Jewish deceased, regardless of affiliation or financial means, is treated with compassion and respect," said Amy Koplow, executive director of HFBA. The 120-year-old association says it buries approximately 300 indigent Jews each year and has buried 60,000 indigent Jews since its founding. ([www.jta.org](http://www.jta.org), 9-30-09)

#### **A Woman's Place is in the Kitchen...**

StarK, one of the two most widely recognized kosher certification agencies (the other being OU) will soon formally train women for the position of *mashgiach*, a supervisor who certifies whether food may be eaten according to Jewish dietary laws. There is no religious question as to whether a woman can act as a *mashgiach*, but traditionally the job has gone to men. Although women do not undergo the same training as men, who also visit slaughter houses where decisions may have to be made concerning *halacha* (Jewish law), the former's experience in the kitchen can help them identify a problem that men might miss. Ruth Greiter, a formally trained chef, said, "There are oversights that a man can make because he doesn't know what to look for, because they're not raised in the kitchen. My daughters know it instinctively. The men have to be told." Women in an OU course proved the point during a class in which they were told of an oversight by a male *mashgiach*. Two women immediately responded. "This is where having a woman would have made a difference." ([www.israelnationalnews.com](http://www.israelnationalnews.com), 9-21-09)

#### **Elizabeth Rickey, R.I.P.**

On September 12<sup>th</sup>, Elizabeth Rickey died at the age of 53. Who was Elizabeth Rickey? She, more than anyone else, was responsible for the political demise of David Duke, the

former Ku Klux Klan leader almost elected to statewide and national office in Louisiana in the early 1990s.

A southern white conservative, Rickey grew up a staunch Republican in Louisiana. She worked on Ronald Reagan's campaigns and was a rising star in Louisiana politics. When Duke was elected to the Louisiana House of Representatives in 1989, no Republicans disavowed him and some even embraced him. Rickey was outraged. She followed Duke to a meeting in Chicago where he told a group of skinheads, neo-Nazis and Klansmen that he had won his state House seat "for you." Rickey leaked the story to the press, and when Duke denied it, she offered proof to the contrary. She sent a friend to Duke's legislative office, where Holocaust-denying books were visible. Death threats followed but she would not be deterred.

When Duke announced his run for the U.S. Senate, Rickey co-founded the Louisiana Coalition Against Racism and Nazism. Duke lost that election and, because of Rickey's hard work, a race for governor the following year. In 1991 Rickey won the Cavallo Foundation Award, which recognizes whistleblowers "whose actions of moral courage benefit society despite personal risk." Elizabeth Rickey died after a long battle with Crohn's disease. She had depleted her own fortunes to bring Duke down. When she died, she was destitute. (*The Forward*, 9-25-09)

#### **Being Fruitful and Multiplying**

Rachel Krishevsky, a 99-year-old Israeli woman, died in mid-September leaving behind an estimated 1,400 descendants. Shortly before she was nineteen, Krishevsky married her cousin Yitzhak and the couple had eleven children, who, in turn, had 150 children of their own. Those 150 continued the commandment to "be fruitful and multiply," and themselves had 1,000 children. ([www.upi.com](http://www.upi.com), 9-18-09)

#### **Marek Edelman**

Marek Edelman, the last surviving leader of the Warsaw Ghetto uprising, died in early October in Warsaw. Although his date of birth

has never been confirmed, it is believed that he was between 86 and 90 years old, which would have had him in his early 20s when the doomed uprising began on April 19, 1943. Edelman never left his homeland, despite the anti-Semitic policies of Poland's Communist authorities after the war. He settled in Lodz, where he became a cardiologist. He felt that his work as a doctor enabled him to save lives, which he was unable to do as a ghetto fighter. Edelman's anti-Communist activity in the 1970s caused him a brief imprisonment in 1981. In 1998, post-Communist Poland awarded him the Order of the White Eagle, a testament to his courage. In a 2007 interview, Edelman explained that the ghetto fighters were not trying to save their own lives. "We knew we were going to die," he said, "just like all the others who were sent to Treblinka. But it was easier to die fighting than in a gas chamber." (*World Jewish Congress*, 10-5-09)

#### **Ada Yonath, Nobel Laureate**

Professor Ada Yonath of the Weizman Institute in Israel, along with two Americans, has won the 2009 Nobel Prize for Chemistry. The trio was awarded the prize for "studies of the structure of the ribosome which translates the DNA code into life." According to the Royal Academy of Sciences, the group's work has been fundamental to the scientific understanding of life, and has helped researchers develop antibiotic cures for various diseases. Professor Yonath is only the fourth woman to win the chemistry Nobel and the first since 1964. She became the 171<sup>st</sup> Jew to win a Nobel Prize. Israel has now won nine Nobel prizes, one short of a *minyan*.  
*www.israelnationalnews.com*, 10-7-09)

#### **A Carpet of Flowers**

Tel Aviv received a gift of 500,000 dahlias from the city of Brussels. The flowers were flown in from the Belgian capital on September 16<sup>th</sup> as one of the festivities in honor of Tel Aviv's 100<sup>th</sup> anniversary. The "flower carpet" was arranged by 100 volunteers over the course of seven hours. The layout of the flowers was designed by Israeli artist Adi Yekutieli and based on tiles and murals found in the

homes of several of Tel Aviv's founding families. (*The Forward*, 9-16-09)

#### **Kosher Subway**

What is the largest kosher restaurant chain? It's Subway, the made-to-order sandwich store, and it has just opened its first *glatt* kosher restaurant in the southeastern United States, in North Miami Beach. It's one of only nine in the entire country. (*Glatt* is the Yiddish word for smooth. When a kosher animal is slaughtered and upon inspection the lungs are found to be smooth or adhesion-free, the meat is considered to be *glatt*. Today, the term is used loosely to imply the very highest standard of *kashrut*.)

The first kosher Subway opened in 2006 in Cleveland. The only other national fast-food business with kosher stores is Dunkin' Donuts, which has more than thirty, including one in Miami Beach. (Most are in New York.) Obviously, some of the traditional Subway sandwiches had to be modified. There's no ham, pepperoni, bacon or regular cheese on the menu. But you can get corned beef and pastrami. (*The Miami Herald*, 9-25-09)

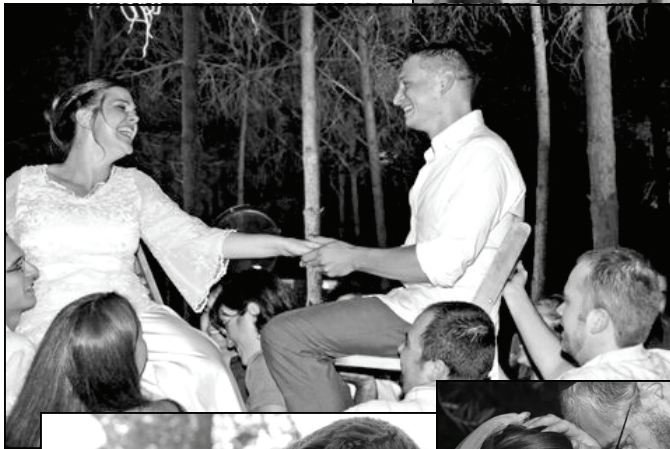
#### **Rejuvenated**

According to Reform Judaism Magazine, five Florida universities are among the top 20 public colleges in the United States with the most Jewish students. The University of Florida ranked second, the University of Central Florida came in fourth. Florida International University, University of Southern Florida and Florida State University were not far behind. The struggling economy may be one factor for Florida students staying in state. The College Board reports that in-state students at UF pay \$3,790 per semester. By contrast, Rutgers (the state university of New Jersey) costs \$11,540 for in-state students each semester. Florida also has Bright Futures, the scholarship that rewards students who maintain high GPA and SAT/ACT scores. Another possible reason is that out-of-state students can receive in-state tuition prices if they move in with relatives living in Florida. (*National Jewish Student Magazine*, *www.newvoices.org*, 8-31-09) ◇

# Photo Gallery

This past May, I made a long-delayed trip back to Israel to attend the wedding of Tomehr Jochnowitz, the middle son of Avery and Judy Jochnowitz. Judy, Avery and I all made *aliyah* to Israel from the same place, and have known each other more than 30 years.

May was a very happy month - a warm reunion full of joy and a very traditional wedding in a very traditional and significant setting. Tomehr and Carma decided to celebrate their wed-



ding at Neot Kedumim, located halfway between Tel Aviv and Jerusalem. Far more than a "garden" showing various biblical plants, Neot Kedumim was created in the fifties to embody the panorama and power of the landscapes described in the Bible.

Guests came from Jerusalem, and busses brought other guests from Kfar Vradim, Nahariyah, and Haifa. Tomehr and Carma were married under a *chuppah* next to a lake. A wonderful meal was served at tables placed under the spreading trees and dancing went on into the wee hours of the morning.

The little boys, by the way, are Tomehr's nephews. They'd been running around all over the place.

Some brilliant person lit a little charcoal fire; the boys were mesmerized and in place for at least an hour.



-Beth Hayden



Photos taken at an event to benefit Voices for Florida Keys Children, Inc, sponsored by Gene and Mort Silverman. Their son Mark and wife Andrea have taken over the family gem and jewelry business, and were on hand at Cafe Largo Sunday, October 11th buying gold, with a portion of the proceeds to benefit Voices. That's daughter-in-law Andrea with Gene, above.



Gloria Avner poses in San Francisco with her mom, left, and Aunt Nettie at a family reunion for Nettie's 90th. At right, with Uncle Marty and a card made by fourth sib Uncle Perry the commercial artist.

# Jewish Meditation--Part III

by Georgia Landau

In my two previous articles on Jewish meditation, I gave a brief description of meditation, and some basic techniques of practice. I've gotten a lot of questions from KJCC members. Many people are curious about meditation and would like to try it.

If you are hesitating to begin a meditation practice, please take this brief quiz to see why you may be holding back:

*Meditation is not worth doing unless you can devote a lot of time to it.* -- Agree/disagree

If you view meditation as an exercise that requires clearing a large time slot each day before you can begin, chances are you will never get started. Ironically, the time spent meditating, even just five minutes, is often enough to clear the mind so that the rest of the day seems to flow more smoothly.

*I'm the kind of person who will tense up and not be able to get into meditation.* -- Agree/disagree

If you are a tense person, you might do best with some form of walking meditation, which I'll describe later. Also, to make it official, I am suggesting that we form a meditation group here at KJCC. One of the techniques we can try is from a book called "Minding the Temple of the Soul." It's the particular technique our rabbi in Pennsylvania used for our group meditation practice. It consists of movements based on Ma Tovv (you know, the song at the beginning of our services: Ma Tovv, oha lecha Ya-akov, mish k'notecha Yisrael). It's a gentle series of movements similar to Tai Chi. There's some beau-

tiful music that enhances the experience.

*Meditation might work for some people, but it probably won't work for me.* -- Agree/disagree

No one is a "born" meditator. We all have the ability; we just need to find our own style. Sometimes it helps to try meditating with a group before you feel ready to meditate at home.

*My life is too busy to fit meditation into it.* -- Agree/disagree

Meditation is actually a very helpful tool for busy people. Many times, our minds are filled with a lot of useless clutter. One of the purposes of meditation is to train our mind to focus on what we decide is important. As we hone this ability, we learn to ignore the trivial and focus on the important, moment-to-moment immediacy of our lives. Thoughts are no more and no less than fleeting images and impressions that pass through the mind. Watching them is very helpful because this is how you find out how insubstantial they actually are.

*Meditation takes years of work and practice.* -- Agree/disagree

Many people have been surprised by the effects they've felt when they first began to meditate. This doesn't require years of practice. A person often becomes aware of the frantic pace at which they live and just a few moments of meditation can be very helpful. There is no wrong way to meditate. Most people find it so rewarding that they continue the practice for years, but the benefits can be felt from the beginning.

*I can't let my mind go blank.* -- Agree/disagree

A central function of the

## If you're ready...

*Okay. Georgia has set the stage wonderfully. All those interested in joining a KJCC meditation group, please contact Georgia at moogoomom@yahoo.com, or call 393-9885. She'll let you know when and where and what to wear.*



mind is to generate thoughts. The point of meditation is to train ourselves to know the difference between thinking and being lost in thought. At no time does our mind “go blank.”

### Another option

As I noted earlier, many people find it difficult to do a sitting meditation. So, for those of us with a moderate to advanced case of shpilkas, here is an abbreviated version of a walking meditation from the book mentioned above:

Map out the area where you plan to go. Twenty-five minutes is a good goal, but you might want to start with a five-minute walk. The main thing is to be consistent.

Use this time for prayer and personal time with yourself and with God. The rhythm of the walk and your own breathing are ways to align yourself with the rhythm of a loving God.

You can do this walk before or after you pray. Use it to release anxiety and become comfortable with your physical body. The healing power of a walk can be enhanced if you consciously allow God to walk with you.

Here are the steps:

1. Walk in silence. For the first five minutes, be only your eyes. Take in every visual gift God is giving you—color, shape, shadow, movement.
2. For the second five minutes, be only your ears. Hear loud sounds, soft sounds, footsteps, silence; hear the Shema.
3. For the third five minutes, be only your sense of smell.
4. For the fourth five minutes, be your sense of taste. Notice what the air tastes like.
5. For the last five minutes, be your sense of touch. Pick up a rock or a leaf, and try to sense its vibration. Be aware of the soles of your feet and what they are feeling

as they touch the ground with each step.

When you return from the walk, you are ready to pray, meditate, or continue with your day. Our wish for you is that on every level you will feel more alive.

If the above walking meditation seems too challenging, then try a more Zen approach. Just walk silently with complete attention on the movement of your feet.

Be aware of each time you raise your foot; place it down carefully, first the heel, then the rest of the foot, then the other foot, and then repeat again and again. Do this practice for ten minutes a day. Give it your total attention. Remember to stay in the moment and walk with precision and care. This is a simple, but powerful, mindfulness practice. ◇



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If you do not see what you want, we can order it for you.

Call Joan Boruszak 852-0833.

## KJCC Member Survey

To: All KJCC members

From: Alan Beth, President

We would like to get some honest feedback on how well we are doing to meet your needs, and what you think of your synagogue. Please answer as many of the questions below that you can. Circle the number (or on e-mail put an "x" just before) that reflects your opinion. Add any comments below. If you have longer comments, we're happy to receive those as well; send e-mail or a written note.

**Note: It is perfectly OK to leave some unanswered if you have no opinion.**

The scale is rated from 1 to 5, where:  
N/A = Not Applicable  
1 = Extremely Dissatisfied  
2 = Somewhat Dissatisfied  
3 = Satisfied  
4 = Somewhat Satisfied  
5 = Very Satisfied.

a. How satisfied are you with Friday night services?

N/A 1 2 3 4 5

Comments\_\_\_\_\_

b. How satisfied are you with the way we communicate our message (Emails, Chai-Lights, Web Site, announcements during services, Bulletin Boards)?

N/A 1 2 3 4 5

Comments\_\_\_\_\_

c. How satisfied are you with the content and presentation of Chai-Lights?

N/A 1 2 3 4 5

Comments\_\_\_\_\_

d. If Saturday morning services were offered would you attend?

Yes/ No

Comments\_\_\_\_\_

e. How satisfied are you that we are an unaffiliated synagogue?

N/A 1 2 3 4 5

Comments\_\_\_\_\_

f. Would you like KJCC to hire a part-time rabbi or student rabbi to come occasionally?

Yes / No

If Yes: Please specify: Reform, Conservative, Orthodox, Other

Comments\_\_\_\_\_

g. Are there additional educational classes or lectures you would like to see offered?

Yes / No

Comments\_\_\_\_\_

### **High Holiday Services Questions**

(Answer if you attended services with us):

a. Were you aware of this years Tashlich

and Havdalah services at Ocean Point?

Yes / No

Comment

-----

c. Would you volunteer to help with Children's services on Rosh Hashanah?

Yes / No

d. How satisfied are you with the practice of reading names aloud during Yom Kippur Yizkor service?

N/A 1 2 3 4 5

Comments-----

e. How satisfied generally were you with the High Holiday services?

N/A 1 2 3 4 5

Comments-----

f. Do you believe we need a rabbi to officiate the High Holiday services?

Yes / No

If you answered Yes: Would you contribute to the additional cost?

Yes / No

g. How if at all would you improve the High Holiday Experience?

Comments-----

**General questions (for all members):**

a. What I like most about coming to the KJCC:

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b. What I like least about coming to the KJCC:

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c. List any alternative type of service, i.e. meditation, you'd like to see:

-----

d. Do you have a special skill / talent that could help the KJCC?

Yes / No -----

Please give us any feedback or suggestions on how we can better serve your needs:

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Please copy / tear out this page and mail to: KJCC Survey, P.O. Box 1332, Tavernier, FL, 33070.

These questions were also sent via e-mail. To respond via computer click "reply" and type your answers into the form in that window. Send additional thoughts via e-mail to [president@keysjewishcenter.com](mailto:president@keysjewishcenter.com)

Please give us your Name and Email (or telephone number)

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Thank you.

## House Chairman: Part Shamus, Part Guardian Angel

### *Shining a light on all Jim Boruszak does for KJCC*

A large section of this issue is devoted to reviewing our KJCC High Holiday experience. Those of you who were here know how well organized and satisfying (almost) everything was. Think back for a moment to the first event, Erev Rosh Hashanah. (Yes, a case can be made that S'lichot is the first event, but unfortunately it isn't as well attended as the better-known holidays.)

Many of us dress a little nicer for High Holidays than we do for everyday Keys life. Men dig deep into their closets for suits (ties even!), and women get to wear the special outfits. You've dressed to the nines (well, it is still the Keys, so maybe just to the eights) and arrive at KJCC ready to join a full house in prayer and contemplation and renewal. It's easy not to notice, but you also entered a KJCC where the carpet was freshly shampooed, and the air-conditioning had just been serviced to make sure it was ready to handle its heaviest loads of the year. Beautiful flowers adorned the *bimah*. The tile floors had been scrubbed, all the light bulbs had been checked, the sound system had been rehearsed. Did you notice how beautifully bright the Torah silver was, and that the covers for the reading tables and all three Torahs had been switched to holiday white?

Everything was clean and sparkly. Everything—doors, lights, handles, equipment, plumbing—worked exactly as it was supposed to. Everything was beautiful. Did you see how groomed and barbered and clipped and immaculate the landscaping was all around the building, from the entrance to the parking lot?

None of this happens by accident. It is, in fact, the result of a heroic amount of unpaid work and tireless dedication by the KJCC House Committee. The chairman of that committee, who typically also functions as his only staff member, is someone you all know

well. But only a few know how much work, day in and day out, he does on our collective behalf. So we thought we'd give you a glimpse into the secret shamus life of the amazing Jim Boruszak.

The High Holidays present special challenges. The building and its systems are taxed to the utmost. So for weeks before, Jim does thorough inspections with every vendor he's spent years developing and cultivating: plumber, electrician, handyman, landscaper, cleaning crew, tree trimmer, fire extinguisher rep and carpet cleaner. Broken gets fixed, dirty gets cleaned. As every year, there's a special meeting with the Sheriff's Department to arrange for on-site security.

But even the newest part of KJCC is almost twenty years old. Consider the amount of maintenance your house needs and multiply that by, what, ten times? Fifteen? Jim is on site at KJCC every day. Not most days, but *every day*. Sometimes it's for a few minutes, but more often it's for hours. Typically it's to meet with and supervise tradesmen, which means he has to know their jargon and when what he's hearing is, well, twaddle. But it's also to do less-than-glamorous work like checking bathrooms, examining crawl spaces for rodent detritus, repairing wobbly chairs, and schlepping carpet runners to the cleaners himself because he hates to pay extra for pickup and delivery. KJCC is a large property, and Jim walks it every day, making notes, looking for problems.

And then there are the special projects. Have you seen the lovely new expansion to the KJCC library? Jim had it designed and built in about a week.

It is, all in all, an astounding and incredibly time-consuming labor of love. From all of us—regulars to occasionals, locals to snowbirds, Orthodox to Reconstructionist:

Thanks, Jim. ♦

# A Brief History of Yiddish

*Exploring the thousand-year-old mama loshn of European Jews*

Scholars differ on the details, but it's generally assumed that Yiddish began to emerge as a distinct language some time between 900 and 1100 C.E., in the Rhineland region of central Europe. Was it, as we've always heard, a mere vulgar, corrupt offshoot of pristine High German? Well, yes, but not exactly. The story is far more complicated than that. Among other reasons, no language—especially one evolving for a people with no fixed region and who are regularly influenced by not only the many cultures they'd previously lived in but also the many cultures with which they would interact daily in trade and commerce throughout the Mediterranean world—is ever of simple parentage.

In roughly 1900, a time as recent as the births of most of our parents or grandparents, Yiddish was at its peak as a language and the functioning hub of a broad and complex Ashkenazi eastern European culture. It was the everyday language of some eleven to thirteen million people. It had developed a rich literature, both religious and, even more important to its role as the engine of a culture, secular. Novels and short story collections abounded, often using the isolated little shtetl to illuminate universal human themes and travails. There were hundreds of newspapers, often with a strong, passionate political slant. Theater troupes were everywhere, performing not only original plays written in Yiddish but also Yiddish translations of great western literature such as Shakespeare or the Greek tragedies. (One can only imagine watching "Hamlet" done in Yiddish. And then inevitably having someone—a young Mel Brooks comes easily to mind—finding a way to turn its somber themes into parody and make it hilarious.)

In the tenth century C.E., Jews from France and northern Italy began to establish large, permanent communities in Germany. (Or

what became Germany. Germany as we know it didn't exist until Otto Bismarck in the 19<sup>th</sup> century.) Many arrived speaking a Jewish-French dialect known as Laaz, which they sprinkled into the medieval version of German then being spoken. It's also believed they would have added elements of Biblical and *Mishnaic* Hebrew and Aramaic, all by then long a part of the Jewish cultural and linguistic legacy.

The first Crusades in 1096, and the resulting attacks on Jewish communities throughout Western Europe, fostered a collective isolation of the Jews. This is also believed to have further pushed the Jews' language to a more insular form, splitting it off irrevocably from the ongoing development of German. That they already had their own language, not understood by outsiders, made it easier for them to continue some measure of economic life, to maintain trade relationships with other Jews, both locally and within networks all over Europe. Without influences from the greater German-speaking world, Yiddish sought new influences. Due to its isolation, it also retained elements of medieval German that would soon not be found in regular German.

In the thirteenth century, persecution in the west tended to push the Jews eastward, toward Poland. Exposed to the various Slavic languages and dialects of Eastern Europe, Yiddish began to add elements of those languages. By the sixteenth century Poland had become the epicenter of the Jewish world. The language of the Jews increasingly reflected its new Slavic environment, and a division grew between the Yiddish of the east and that still spoken by Jews who had remained in Germany and France. It was also around now that Yiddish became a written language, using Hebrew characters, a form of transliteration very much like the way prayers

are often written in the *Siddur* using English letters to create the Hebrew sounds.

Yiddish had already by this time become known as the “mama loshn,” which of course means “mother tongue.” Typically for Yiddish, this term had a double meaning, since it was used primarily by women and children. Men studied and had exclusive province over “loshn koy-desh,” the holy tongue of Hebrew. But very few non-Jews at the time, either men or women, could read or write anything. Jewish women were at least literate in something.

The oldest Yiddish literary document is a blessing in the Worms Mahzor (the High Holiday prayer book) from 1272. The first major work written originally in Yiddish, in the early 1600s, was “Tsena uRena” (Come Out and See), a work more commonly known by the sound one would get by quickly and carelessly hurrying the two words together: the Tsenerena. It was a collection of Biblical commentary and folklore tied to the weekly Torah portion. It was intended primarily for women. Amazingly, translations of this work are still in print.

Advances in Western Europe were not kind to its insular dialects. In the

### Keep the Culture Alive!

As a child growing up in a large religious family in Toronto, I have fond memories of Sunday afternoons at *Bubbe* and *Zayde* Lieberman's house. The smell of corned beef brisket, borsht, marbled rye bread, kosher dill pickles canned by my *zayde*, and apple strudel make me *plotz* thinking about it now. *Oy vay iz mir!*

*Kibbitzing* and *kvetching* with my *mishpocheh*, listening to my *bubbe* speak her *mama-loshen*, we would hear things like “*Oy, Gottenyu*” or “*Morris is a gontser macher.*” After all the delicious food, we would proclaim that we are all *chazzers* and would go home for another week.

Over the years the Yiddish language and culture from our European ancestors has been integrated into our lives through comedy, story telling and by those who continue to actually use the language to converse and even do business. Describing people as *zhlibs*, *schleppers*—or even talking about how we *schvitz* because we live in the Keys—the language is more prevalent than we might think.

The elder generation is aging and the language and culture is fading. Our first-ever Yiddishkeit night on Monday, November 9<sup>th</sup> at the KJCC is an effort to keep this fun and entertaining—not to forget yummy—culture alive. Many of us have stories, jokes, pictures or history that we can share with each other and practice our Yiddish by refreshing our memories.

Please bring a traditional Yiddish dish, that your *bubbe* would be proud of (meat), and contribute your Yiddish experience to our evening program. Contact me at hippiejap@hotmail.com or 305-393-1162 if you would like to participate.

*Zey Gazeint.*

--Erica Garrett

late 1700s and early 1800s, Jews began assimilating into a more open European society. Yiddish was not particularly welcome, regarded as a vulgar ghetto jargon that would impede hopes for full acceptance. Yiddish was further undermined by an event largely catalyzed by Napoleon's destruction of the European ghetto walls: the *Haskalah*, or Jewish enlightenment, which catapulted studious Jewish youth, who had been diligently preparing their minds for centuries, into secular education and fields such as mathematics, medicine, history, architecture, music and letters. To learn meant to study in German; to succeed in the larger world meant to speak German, not some sneered-at shtetl patois utterly foreign to most non-Jews.

The *Haskalah* penetrated Eastern Europe, but nowhere near as fully. The countries were far more backward and the lives of the Jews far more rural and poor. But it is also true that by the early nineteenth century, Yiddish culture—in literature, drama, poetry, music, and scholarship—had advanced to the point where a rich, vibrant life existed in what was an otherwise dreary, dangerous, feudal world. ◇

## *-This Month in Jewish History-*

# November

*All the following events in Jewish history occurred during the month of November.*

1095 – At the Council of Claremont, Pope Urban II sounds the clarion call for Christians to retake the Holy Land from the Moslems. A combination of religious, economic and social motives result in the campaign that becomes known as the First Crusade. As a recreational sideline during the long marches to and from Palestine, Crusaders regularly sack and loot Jewish communities in Europe.

1215 – At the Fourth Lateran Council, the zenith of Papal power, Pope Innocent III (1161-1215) decrees that Jews wear the Yellow Patch, the "Badge of Shame," to distinguish them from Christians. Here the Doctrine of Transubstantiation also begins, 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 centuries.

1290 – After an expulsion order by Edward I of England, who has been pressured by his barons, the Church, and possibly his mother, some 4,000 Jews flee the country. They are forced to pay their own passage, mostly to France. A number of Jews are robbed and cast overboard during the voyage by ship captains. The Jews do not return to England until 1659.

1622 - King Christian IV of Denmark, in a letter to the Amsterdam Jewish council, promises "privileges" to Jews, including freedom of worship, for any willing to settle in his country.

1860 - The first neighborhood outside the old city wall of Jerusalem is dedicated, on land purchased five years earlier by Sir Moses Montefiore, financial advisor to Queen Victoria of England. It becomes known as *Mishkenot Sha'ananim*. Although there is initial resistance to leaving the "security" of the old city

walls, dozens of new neighborhoods are soon established.

1917 - Arthur Balfour, British Secretary for Foreign Affairs, sends Lord Rothschild an ambiguous letter declaring his government's sympathy and support for the Zionist cause. It is later learned that Britain feels that a Jewish State would: 1) provide a base between India and the Suez; 2) promote Jewish financial support (for the ongoing World War I) in America; and 3) convince Russian Jews to keep fighting in the war.

1936 - The Peel Commission is sent to Eretz-Israel to investigate the Arab riots. Peel judges Arab claims to be baseless, but still encourages partition into three separate Arab and Jewish states. This strategy, he claims, will silence Arab objections to a Jewish state.

1938 – Josef Goebbels decries "a Jewish conspiracy" and organizes a nationwide pogrom that becomes known as Kristallnacht, the "night of broken glass." Fifty thousand Jews are arrested and taken to concentration camps; five hundred synagogues are destroyed. As a final insult, Jews are forced to reimburse the German government one billion Reich marks (\$4,000,000) for the damage.

1947 - The United Nations votes in favor of the partition of Palestine and the establishment of the State of Israel as a national homeland for the Jewish People. Arab armies attack from the north, east and west the next day.

1949 – Operation Magic Carpet begins, which will ultimately bring 40,000 Jews from Yemen to Israel.

1964 - The Second Vatican Council, under Pope Paul VI, condemns anti-Semitism, declaring that the Jewish people as a whole are not to be blamed for the death of Jesus. ◇

# Days Of Awe 5770

*Through both words and pictures, we bring you the High Holidays at KJCC in September and October of 2009. Memories are made of this.*

Text by Gloria Avner

Some say we start our journey to the Ten Days of Awe right after Shavuot, on the minor fast day of 17<sup>th</sup> Tammuz. It comes three weeks before the more serious fast day of *Tisha B'Av*, second only to *Yom Kippur* in importance. Regardless of starting point, we know our journey is through sorrow. We know it is a journey of remembrance, honoring fallen temples, fallen heroes, and especially the memory of tragedies that beset our people throughout history.

Through the month of *Elul* we work on our individual shortcomings, asking forgiveness of the humans we've wronged. Then, as the birthday of the world and our own creation as human beings gets closer, group process takes over. We come together as a community to ask forgiveness of God.

We thank Linda and Joel Pollack for their inspiring program and beautiful *Selichot* service barely a week before *Rosh HaShanah*.

I said to the congregation on *Rosh HaShanah* that when we celebrate our birthday and the world's, we come to grips with our humanness. We resolve, as spiritual beings having a human experience, to fulfill our unique potential, to become the best human beings we can be, to commemorate the

turn of the new yearly cycle by more than praying and hoping. We commit to act. And act we did - and continue to do.



**Eliyor Halpern at Rosh Hashana**

We are a totally lay-led congregation. I am immensely proud of how our volunteers took up both challenge and responsibility. Joel Pollack, Jim Boruszak, Beth Hayden, myself, Bernie Ginsberg, George Swartz, Alan Beth, and Steve Steinbock each took up the mantle of leadership as if they'd been doing it all their lives. For our children, Dave Feder took on leadership of the students' service in a way that made the learning

both meaningful and fun.

Our "Cohens," Jim Boruszak, Robert Temkin, and Jerry Oshinsky, made themselves available for leading off our Torah services and giving us their special blessing. Jeffrey Schocket immediately said yes when asked to help Cantor Mark in the Torah reading. Bernie and Dave shared shofar honors and allowed us the mitzvah of listening.



Jeffrey Schocket immediately said yes when asked to help Cantor Mark in the Torah reading. Bernie and Dave shared shofar honors and allowed us the mitzvah of listening.





**At the Oneg on Rosh Hashanah day one.**  
*Photos courtesy of David Gitin.*

flew 3,000 miles from California to drive our disabled Ritual Chair from Bar Harbor to Key Largo so she could be on time to play her part in these Holy Days.



I felt privileged to join Cantor Mark in the *Kol Nidre* on *Erev Yom Kippur*.

There is a wonderful saying (I don't know the author): "If you want to talk to

God, pray. If you want God to listen, sing."

We prayed and we sang. We sat together. If we saw a need, we filled it. Bea Graham and Lauren Sax and all their volunteer *Yizkor* name readers did a wonderful, respectful job. We were kind

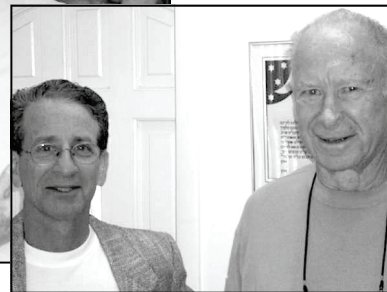
to each other and to strangers. We fasted and felt privation. We went within and

deepened our spiritual practice. We prepared and ate great food at *Onegs* and after the *Yom Kippur* fast. Huge thanks are due to the willing hands of Sisterhood working under supervision of Sofy Wasser with the ever-conscientious, ever-present, tireless and giving Marc Bloom.

We listened to words from the Talmud

To all the men and women who held, walked with, and dressed the Torahs, you performed willingly and well. We are grateful. To those who had *aliyahs*, thank you for being ready on time, serious and sincere. You chanted the blessings clearly in front of the Torah. You read beautifully the *maftirs* and meaningful blessings on our country and our congregation. You performed your *mitzvot* well and deserve the honor. To those who came and quietly listened and participated, we thank you for increasing our numbers so we could feel the full force of the spoken prayers, confessions, and song. We welcome you and need you.

To the strangers who joined us for the first time, you are strangers no more. You have a Jewish home here. To first-time visitor David Gitin, who was awed by the warmth of our community, we give special thanks. You



spoken by second-century Rabbi Meir and acted on them: "In the way you choose to measure, are you too measured." We did not act out worry and anxiety. We welcomed and continue to welcome a year of joy and bounty, of kindness, forgiveness, and "tikun olam," repairing the world.

Just as we come to *shul* to say our prayers, regret our actions, correct our behavior, give charity to others, and sound the *shofar*, we come to the High Holydays with attitudes and actions that reflect our deepest hopes, our most favored scenario for the year to come.

May we all be together again at this time next year. May our ritual cycle continue its complex turning, moving through fasting and inner work to feasting and outer demonstration of gratitude. May we build our *sukkot* and eat in open air trusting God to shelter us. Long may our children march merrily around our sanctuary, honoring the gift and



**At Ocean Point for the Havdalah after Shabbat Shuvah. Yes, that's Dave Feder on the right with his guitar.**



"*B'reishit*." This is our circle, our cycle, our attunement and "at-one-ment" with our Creator. May our year, as individuals and as a community, proceed as auspiciously and harmoniously as it has begun. It was good.

*Two of my favorite and most moving rituals during High Holidays this year took place not in a sanctuary but under the sky. Both were*



joy of Torah, becoming the standard-bearers of Judaism after we are gone. May they deepen their learning and understanding but, like us, always be happy to begin again at the beginning.

**The next morning saw the KJCC Sukkah construction, overseen by superintendent Candy Stanlake.**



Alan said that twenty people showed up this year to help construct the Sukkah. Ah, the power of e-mail. Zoe and Cammie made it down from Vero Beach. New member Joe Shabathai also joined in.



serve us. We watched the evidence of our prayerful work being taken out to sea, lightening our load, as our sins, our mistakes and unkindnesses



were absorbed by a force much bigger than we. We could have left but we didn't. We sang and smiled and sang some more, de-

lighted by each other and the final sweet song volunteered by Cantor Mark's daughter.

One week later, on the eve following Shabbat *Tshuvah*, we assembled once again on Ocean Point Beach, this time in the semi-dark. We sang the *Havdalah* service, blessing wine, spices, and light, and said goodbye to Shab-

bat and our second souls. The braided candle seemed especially meaningful—a metaphor for the dispersed strands of our people coming together at this special time, about to share

*short and sweet. Both uplifted participants to the point where, when the requisite prayers were over, they did not want to leave.*

The *taschlich* service, held Sunday afternoon, September 20th at Ocean Point, led beautifully by Cantor Mark Halpern, was lit by brilliant sunshine both above and below as shards of light glinted off waves stirred by ocean breezes. Eighteen of us were ready to cast our sins, in the form of old bread and stale bagels, onto the waters. Our members, young and old, seemed both serious and happy. We stood silently on that Point, nearly surrounded by water, and threw away that which did not



the most sacred ritual of the year (Erev Yom Kippur would be the next night), burning with a single flame. With the intent



**Joyce (savtah) Peckman, with grandchildren Eliana and Yosef in the family sukkah in Denver.**



Once again, the KJCC Sunday School class had the task of decorating the community Sukkah. Robert Werthamer, preparing for Bat Mitzvah duty (center), signed on as chief schlepper.



ber 18<sup>th</sup>, little in Judaism is quite that simple. We are nothing if not a richly layered culture and religion. I am talking about an event nearly analogous to a cast party after a play, a play with many acts, props, and actors, rich with meaning and overflowing with spiritual nourishment for all who take part.

of grounding ourselves in preparation for next evening's *Kol Nidre* Service and the coming fast, we sat in circle and sang 'til we were silly and very moved. We are grateful to the ever-generous Dave Feder, who brought his guitar to the beach and gave our voices rhythm and beauty. Our feet in the sand, our heads under the sky and stars, we were ready for a meaningful fast. ◇



### It's a Wrap

Since we are gazing both backwards and forward, let's start with the end of this seasonal cycle, for it marks both end and beginning. Though the words "Rosh HaShanah" would make us believe that the New Year began with our candle lighting on *Erev* Septem-



### A "Simcha"

On October 11<sup>th</sup>, Board members, parents, teachers, and all our KJCC Religious School children participated in an extraordinary event. After eating one last meal in our homey, well-decorated *Sukkah*, we gathered in the Sanctuary to perform the *mitzvot* of *Simchat Torah*. The children—Maira, Joshua, Max,



**Bernie Ginsberg blows the shofar at the end of Yom Kippur, above. Then it was on to the opulent break-the-fast provided by Sisterhood. At right are the service leaders from Yom Kippur. Steve Steinbock, Joel Pollack, Jim Boruszak and Beth Hayden led service segments during Rosh Hashanah. Dave Feder had blown the shofar on Rosh Hashanah.**



**Bernstein, did the same for our Temple Torah. Morah Yardena led the service while Morah Gloria led the singing, Later the children vied for the honors of *hagbah* and**

**Zach, Natalie, Hannah, and Lili (and Harry in spirit)—were thrilled to take turns parading their Torah around the Sanctuary, carrying flags and singing songs while our adults (Alan Beth, Marc Bloom, Susan Gordon, Dave Mont, Georgia Landau, Sam Vinicur, Robert Werthamer, and Paul**





*gellilah*, holding, dressing and undressing their Torah, becoming ever more familiar with the rituals that make our observance unique.

We rolled our Temple Torah and the Feder-family-donated school Torah (the wonderful gift that keeps on giving) to the end and then to the beginning. We honor transition and tradition. The children's Torah stretched three-quarters of the

way around the Sanctuary and the respect and



care with which the children held it was awe-inspiring. We stood in front of the *bimah*, embraced by our large Torah, and then laid it on the altar. Open to the beginning, the Torah called us. We marveled at the

beauty of it. Together we read the first word: *B'reishit*.

It is our wish and intent that this experience of awe and joyful pleasure will echo in our children's adult memories as they step forward to accept High Holiday aliyahs in the future, and they carry with them our traditions and collective memories as a people. ◇



**On October 11th, the Sunday School class helped the adults celebrate Simchat Torah. We re-wound the Torahs, including the student version, and changed the covers. Natalie Werthamer, above, carries her first Torah. What a punim.**



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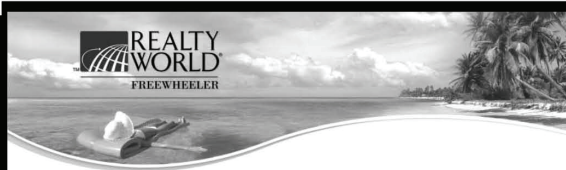
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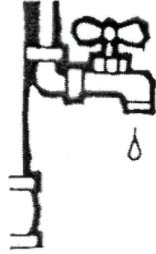
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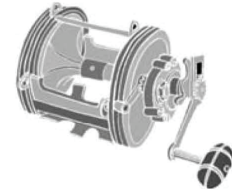
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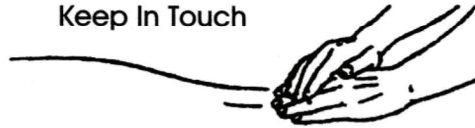


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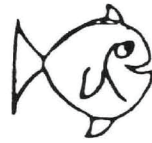
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