

# Chai~Lights



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**October/November 2018      22 Tishrei — 22 Kislev 5779**

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**Photo Gallery - page 22**

**Gloria on the Meaning of Gratitude - page 39**

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**Keys Jewish Community Center**

P.O. Box 1332 • Tavernier, FL 33070 • 305-852-5235 • [keysjewishcenter.com](http://keysjewishcenter.com)

# November 2018 23 Cheshvan - 22 Kislev

Sun	Mon	Tue	Wed	Thu	Fri	Sat
Oct. 21	22	23	24 Full Moon	25 Challah Making 5	26 Shabbat Dinner Beth Hayden <i>Jeff Schocket</i>	27
Oct. 28	29 Book Club	30	31 Boo	1	2 Barney Coltman  <i>Johanna Willner</i>	3
4 Sisterhood Meeting 10 a.m. Daylight sav- ings ends	5	6	7	8	9 Rosh Chodesh Kislev  Sam Vinicur & Gloria Avner <i>Dotty &amp; Larry Wolfe</i>	10
11 KJCC Board Meeting 10 a.m. Veterans Day	12	13	14 Sunset Cruise 4:00	15	16  Joyce Peckman  <i>Linda Kaplan</i>	17 Rabbi Agler Torah Learning 10 a.m.
18	19	20	21	22  T'giving	23 Full moon  <i>Gloria Avner</i>	24
<div>Names denote leaders of Friday services. <i>Italicized</i> names are Oneg sponsors. Services every Friday at 7:30 p.m.</div>						
25	26 Book Club noon	27	28	29	30 Steve Hartz <i>Cheryl &amp; Jeff Margulies</i>	

**2018 - 2019  
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**CHAI-LIGHTS** is the  
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chailights@keysjewishcenter.com

## President's Message Beth Hayden



**A**s we move forward to welcome a New Year, let us begin by recognizing and thanking Rabbi Richard Agler and Cantor Michael Dzubin for wonderful High Holyday services. As always, Rabbi Agler challenged us to review and assess the values and attributes we hold dear.

Last year at *Kol Nidrei* services, we installed the plaque outside the Sanctuary renaming it as the Stanley and Jenny Margulies Family Sanctuary. This year, we dedicated the plaque inside the Sanctuary as the final step in a long process. The Keys Jewish Community Center occupies a unique niche in the Keys and in its responsibility to Jewish values, education and culture. We are the only synagogue between Homestead and Key West. Without us, there would be no discernible Jewish presence within the 130-mile archipelago of the Florida Keys until one reaches Key West. There would be no synagogue, no Jewish services, no Jewish movies, no Jewish art events and no Jewish educational series; there would be nothing, nothing at all Jewish.

But we are here and we recognize the unique responsibility that rests upon this small but vital congregation. We are small, but we are strong. We were founded by individuals who met in each other's homes and who put

up their own personal funds to buy land and establish a Jewish presence here. Everything you see in our beautiful Sanctuary was donated or funded by Jews who believed in maintaining a Jewish presence here, in this spot, in the Keys.

The KJCC is part and parcel of the diversity and entirety of the Florida Keys experience with a most singular and very Jewish signature. Every member is precious to us – no Jew is ever turned away; ours is an inclusive, not exclusive, philosophy, and that is part of the reason we are here. We welcome, we befriend and we assist. So, too, Stan and Jenny Margulies have recognized the unique niche the KJCC occupies and the vital role we play in preserving a Jewish presence in our beautiful Florida Keys. Their generosity assures a long and healthy future for this small but crucial Jewish outpost. We are grateful for their recognition and support – they have gifted us here today and those who will come after us.

I wish a healthy and happy 5779 for all of us and extend thanks to Stan and Jenny who have been so generous to our Jewish community. May we all be sealed with a *Chatimah Tovah* in this New Year.

*B'shalom, Beth*

# Nosh

## News About Chai-Lights

Did you miss us in early October?

The good news is that Chai-Lights still exists. It's in your hands. This KJCC magazine has been produced largely by the efforts of three people; one of them resigned in September. One of them didn't want to train a new person to take over that position, and the third person became overwhelmed and depressed. Closing shop was one option. However, because the two who remain, and those who regularly participate by writing columns, contributing articles and securing ads, feel that Chai-Lights is still an important tool for KJCC, the glue, the vehicle, the town crier that keeps our *mishpocha* in close contact even when physically distant, we are working to stay alive and try out some new possibilities, including a new schedule, a new printer and a new designer. Schedule: we will now publish six issues a year instead of ten. This is the October-November issue. Feel free to send feedback, suggestions, articles, and photos to [geetavner@gmail.com](mailto:geetavner@gmail.com). We will send information about our newbies in the December-January issue.

## Chanukah Oh Chanukah

Come light Your Menorah. Yes, we're going to have a party, and a dinner too, with lots of latkes, and all the trimmings. Afterwards we will have our Erev Shabbat service, led by Medina Roy. Make sure to bring a family or personal menorah, more correctly called a *Chanukiah*, for the always heartwarming candlelighting ceremony. Since we will be celebrating on December 7<sup>th</sup>, the sixth night of Chanukah (and Skip Rose's birthday), the social hall will be beautiful when the lights are turned off, seven candles lit and we sing our blessings. Check out the poster on page 6 and remember to RSVP to Erica Lieberman-Garrett: [hippiejap@hotmail.com](mailto:hippiejap@hotmail.com) or (305)393-1162. We thank Linda Pollack for once again sponsoring this traditional evening, both dinner and oneg, which means no charge to members.

## Shabbat Learning With Rabbi Agler

A new season of Shabbat morning services begins on October 27<sup>th</sup>. If you have been to these remarkable Torah learning sessions, you will be happy to hear they are starting again. Our Resident Scholar, Rabbi Richard Agler, has committed to three more dates of sharing with us, including November 17<sup>th</sup> and December 8<sup>th</sup>. If you haven't been to one of his services, mark these dates on your calendar and come to KJCC promptly at 10:00 a.m. for engaging insight and discussion, a warm, informal atmosphere, and, yes, Kiddush-style refreshments after the service.

## Oneg Sponsorships for October & November 2018

- Oct. 5th — Mitch Harvey, in honor of his birthday.
- Oct. 12th — Nancy Kluger, for all those we remember so well.
- Oct. 19th — Toby & David Goldfinger, in honor of their anniversary.
- Oct. 26th — Jeff Schocket, honoring Patty's *yahrzeit*.
- Nov. 2nd — Johanna Willner, in support of Sisterhood.
- Nov. 9th — Dorothy & Larry Wolfe, in honor of Larry's birthday.
- Nov. 16th — Linda Kaplan, in honor of her 70th birthday.
- Nov. 23rd — Gloria Avner, in honor of her birthday.
- Nov. 30th — Cheryl & Jeff Margulies
- Dec. 7th — Linda Pollack, in honor of Skip's birthday.

## Musical Outing Back to the 60s

The Activities Committee, led by Mitch Harvey and assisted by Susan Gordon, has come up with some creative plans for getting off the rock and having fun. For example, a concert at the Homestead Seminole Theater on Thursday evening, November 1<sup>st</sup>, with a folk-singing group called

“The Band from Honalee.” Yes, their music is inspired by the classics of Peter, Paul, and Mary’s era. Get your tickets now and call Susan Gordon, (305)766-3585, to arrange carpools. (For details, check the poster on page 40).

**October Birthdays**

2nd.....	Michael Gilson
3rd.....	Natalie Dorf
4rd.....	Michael Kanarek
4th.....	Michael Krissel
5th.....	Mathew Tainow
5th.....	Joseph Sachs
6th.....	Joel Bernard
6th.....	Mitch Harvey
7th.....	Jordan Feig
11th.....	Olivia Landes
12th.....	Benay Krissel
13th.....	Richard Kaufman
14th.....	Paul Friedman
14th.....	Samantha Sherman
15th.....	Marcia Kreitman
15th.....	Matthew A. Silverman
15th.....	Michael Tallent
16th.....	Kiersten Persoff
17th.....	Jay Hershoff
17th.....	Stacey W. Seewald
18th.....	Payton Borisoff
20th.....	Barbara Knowles
20th.....	Sydney! Faye-Davis
21st.....	Sammy Knowles
22nd.....	Daniel Tainow
22nd.....	Joseph Shabathai
22nd.....	Susan Roberts
24th.....	Stacy Temkin
25th.....	Landon Strasser

**Leaf on the Tree of Life**

**Ivy W. Blumenfeld**  
**8/31/1929 - 1/2/2017**

Loving wife, mother, grandmother.  
She will be missed.

**Sunset Cruise: Evening in Paradise**

We will have the whole boat to ourselves, the same one as last year, from 4:30 to 6:30 p.m., on Wednesday, November 14<sup>th</sup>, for \$40 per person. Reserve with Susan Gordon (305) 766-3585 (details on poster, page 42). We may bring food and adult beverages but no glass containers. There were a lot of happy people on that sunset cruise last year.

**Speakers, Musicians, and Movies, Oh My!**

We have a lot to look forward to in the next several months. Among the coming attractions will be an entire season of intriguing, intelligent movies, a concert by a musician friend of Dave Feder’s, well-known speakers, a dinner with rabbi, and a possible continuation of Rabbi Ed Rosenthal’s Kabbalah teachings. Beth Hayden is also preparing piano pieces; a few months from now, her performance will mark the official debut of her new/old Steinway Model A Grand Piano, now in residence in our KJCC sanctuary. Stay tuned. (Yes, pun intended.)

**November Anniversaries**

	<b>Years</b>
6th	Thomas & Renee Brodie.....25
14th	Donald & Nancy Zinner.....31
23rd	Marcia Kreitman & John Hawver.....4
<b>26th</b>	<b>Roger &amp; Danna Levy.....51</b>
27th	Rob & Joni Sages Dandrea.....15
27th	Stanley & Jenny Margulies.....
28th	Joseph & Leslie Reamer.....25
29th	Louis & Linda Ulman.....37

**Sisterhood Book Club**

There are two Book Club posters in this issue, telling you about the book (and discussions) for both October and November. Please see page 8 for October, and page 24 for November. Contact Randi Grant for more info, 954-383-4320 or rkgcpc at bellsouth.net.

## October Anniversaries

	Years
2nd	Paul & Barbara Bernstein.....24
<b>15th</b>	<b>David &amp; Toby Goldfinger.....59</b>
16th	Jerry & Barbara Herson.....19
22nd	Scott & Mary Anne Pearl.....30
22nd	Steve & Luzviminda Levine.....6
28th	Michael & Suzanne Gilson.....17
<b>31st</b>	<b>Harvey &amp; Judith Klein.....64</b>

## November Birthdays

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

## Meditation Garden Double Brick

In loving memory of  
Dorothy Horn, 1932—2017.  
KJCC founder, a true woman of valor.  
She loved us deeply. Forever missed and  
Loved by Susan Horn & Dot Brooking.

## A Veteran's Day Note from Stuart Sax

Every veteran has stories. Some are about the front lines and some about the infrequent times off. Some about active duty and some about life after service.

I have many memories since serving fifty years ago. But the moment that has meant the most to me happened a few years ago while re-visiting Ft. Bliss in El Paso, Texas. I wanted to get a few souvenirs at the PX, one item being a Vietnam Veteran cap.

Upon checking out I learned that my day pass was not valid and that the PX was for active duty personnel only. I started to leave when a young soldier in line offered to help by adding my items using his I.D. I reached into my wallet to settle up with cash and he replied, "No, Sir, it's on me." I offered again but he insisted and added: "Thank you for your service in Vietnam."

When I returned to the car, I shared the story with Lauren and literally cried to know that another soldier cared. To this day, I will go out of my way to shake the hand of a veteran or any active duty personnel and thank them for their sacrifices. I even do the same for our first responders and I urge anyone reading this story to do the same.

— Stuart Sax, KJCC  
Past-President

## BOOK PLATE

In memory of  
Evelyn Coltman

*By Barnet Coltman*

## Meditation Garden Brick

*Sponsored by Susan Gordon*

Welcome to the World

Hank Ryan Casey

August 8, 2018

Grandma loves you.

## Ongoing Projects and Mitzvah Programs of KJCC

BOOKPLATES for siddurim: Call Linda Pollack, 305-852-8575, for information, or send your desired inscription to [lindap4000@ymail.com](mailto:lindap4000@ymail.com).

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

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

CHAI-LIGHTS ADVERTISEMENT: Your business ad will appear in every issue of Chai-Lights. Call Gloria Avner, 305-619-0216, for annual rates.

DIRECTORY ADVERTISEMENT: Your business ad will be featured prominently in our Membership Directory. Call Beth Hayden, 305-773-0067, for annual rates.

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

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

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

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

SUNSHINE COMMITTEE: If you know of any member who should receive a get well, congratulations or condolence card from the KJCC, call Chanah David, 305-774-6048.

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

TREE OF LIFE LEAVES and ROCKS, SANCTUARY SEAT PLATES, SOCIAL HALL CHAIR PLATES, YAHR-ZEIT MEMORIAL PLAQUES: Send your desired inscription to Linda Pollack at [lindap4000@ymail.com](mailto:lindap4000@ymail.com).

*Further Information about pricing can be found on the KJCC website: [keysjewishcenter.com](http://keysjewishcenter.com).*

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



# KJCC Chanukah

5779

## Sisterhood Chanukah Shabbat Dinner

Friday  
December 7, 2018  
6:00 PM

Dairy Dinner

Services at 7:30 pm

Contact Erica Lieberman-Garrett  
hippiejap@hotmail.com; 305-393-1162,  
to reserve your spot and coordinate your dish.

**Bring Your Own Menorah to Light!**

Sponsored Dinner

No charge for Members

\$18 for Non-Members

Donations Always Welcome





## Sisterhood Susan Gordon



September and October are the busiest months in the Jewish year, loaded with holidays, one following right after the last! All of the festivities accompanying each holiday require planning, organization, and work on the part of a dedicated, energetic team of women for whom I am ever grateful, the “movers and shakers of the KJCC Sisterhood!” For such a small congregation, we are truly blessed to possess such a strong, devoted group of women with a “can do” attitude; they are always willing and eager to take on every new challenge, to insure that the KJCC membership will enjoy and get the most out of our social gatherings, which always involve LOTS of delicious food!

Our first festive dinner of the New Year, 5779, was held on Sunday, September 9<sup>th</sup>, a traditional Erev Rosh Hashanah dinner serving over 60 guests, beginning with delicious homemade chicken soup with matzoh balls, thanks to Barbara and Richard Knowles. The buffet was loaded with an assortment of both chicken and fish entrees and a wide variety of homemade vegetable side dishes, all prepared with love and donated by our Sisterhood “movers and shakers.” The traditional Rosh Hashanah desserts: Honey Cake, Mondel Bread, Rugelach, Babka, Black and White Cookies, and apples dipped in honey, were enjoyed by all! After this two-hour feast, Erev Rosh Hashanah services began.

Sisterhood provided two lovely luncheons on the next two days, following *Musaf* services. Then we could rest for a week, until the dinner everyone eagerly anticipated: The Yom Kippur Break-The-Fast! It was, once again, a bountiful feast. The dinner was appreciated and well attended by 70 hungry congregants following a full day of prayer, discussion and fasting!

A group of us decorated the Sukkah on the morning of September 23<sup>rd</sup>, the first day of autumn as well as Erev Sukkot. After hanging the same old fruit in the Sukkah for over 20

years, I felt that it was time for a “fruit upgrade” and purchased four dozen brand new, assorted and colorful “realistic” fruit! We enjoyed celebrating the Sukkot Kiddush in our beautifully decorated Sukkah following Shabbat services on Friday, September 28<sup>th</sup>. Thanks to Jane Friedman’s donation of a super bright lantern, we were able to see what we were doing out under the stars that night. On the following evening, Rabbi Rich and Mindy Agler opened their home and Sukkah for a Sukkot celebration, Havdalah service, and potluck Sisterhood dinner. Their home is the perfect spot to enjoy watching a Florida Keys sunset!

We gathered once again at the KJCC on Monday, October 1<sup>st</sup>, for *Simchat Torah*, *She-mini Atzeret*, and *Yizkor*/Memorial Service. Sisterhood provided the “KJCC *Simchat Torah* Annual Chocolate Extravaganza!” A big thank-you to Barbara and Richard Knowles for donating the chocolate fountain. Once we figured out how to get the fountain flowing properly, everyone enjoyed dipping a variety of fruits, cakes, cookies, pretzels, and giant marshmallows into the scrumptious dark chocolate!

Our most recent Sisterhood meeting was held on the morning of Sunday, October 7<sup>th</sup>. We were busy planning two “Worldwide Shabbos Project” events for the month of October: a Challah Making “hands on” workshop on Thursday, October 25<sup>th</sup>, followed the next evening by a *fleishadich* (meat) Shabbat Dinner at 6:00 p.m., prior to Shabbat services.

Chanukah arrives early this year! On Friday evening, December 7<sup>th</sup>, KJCC Sisterhood is planning our annual “Latke Dinner & Chanukah Celebration.” It will be the 6<sup>th</sup> night of the Festival of Light. Please bring your *Chanukkia* for the community lighting. See flyer on the facing page for details. These are busy days and fun times for KJCC Sisterhood! Hope to see you at our upcoming meetings on November 4<sup>th</sup> and December 2<sup>nd</sup> at 10:00 a.m. ♦

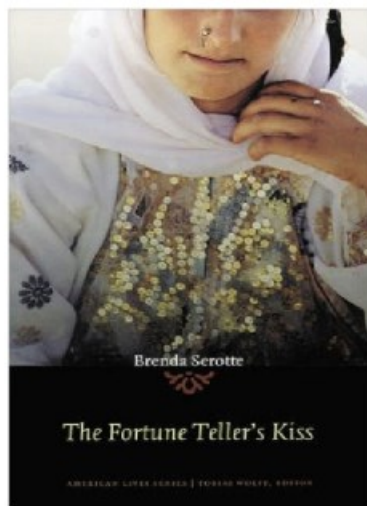


## Sisterhood Book Club

Monday  
October 29, 2018 Noon

**Marker 88**  
**88000 Overseas Highway**  
**Islamorada - Bayside MM 88**

**The Fortune Teller's Kiss**  
**by Brenda Serotte**



There was always the incantation: "Whoever wishes you harm, may harm come to them!" And just in case that didn't work, there were garlic and cloves to repel the Evil Eye—or, better yet, the dried foreskin from a baby boy's circumcision, ground to a fine powder. But whatever precautions Brenda Serotte was subjected to, they were not enough. Shortly before her eighth birthday, in the fall of 1954, she came down with polio—painfully singled out in a world already marked by differences. Her bout with the dreaded disease is at the heart of this poignant and heartbreakingly hilarious memoir of growing up a Sephardic Jew among Ashkenazi neighbors in the Bronx.

**RSVP and more information - Randi Grant**  
**rkgcpa@bellsouth.net 954-383-4320**





*In Memoriam October 2018*

In Memory Of

## Samuel Tallent

By Lillian Tallent

In Memory Of

**Herbert S. Weihl**

By Alfred & Sue Ann Wehl

In Memory Of

## Esther Gold Willner

By Arthur Lee & Johanna Willner

In Memory Of

## Katy Kram

By Sanford & Nancy Yankow

In Memory Of

## Perren Gerber

By Gloria Avner

In Memory Of

## Audrey Bloom

By Marc Bloom



**TALLITOT, JEWELRY, KIDDUSH CUPS,  
YARMULKES  
CANDLES, MORE!!!**

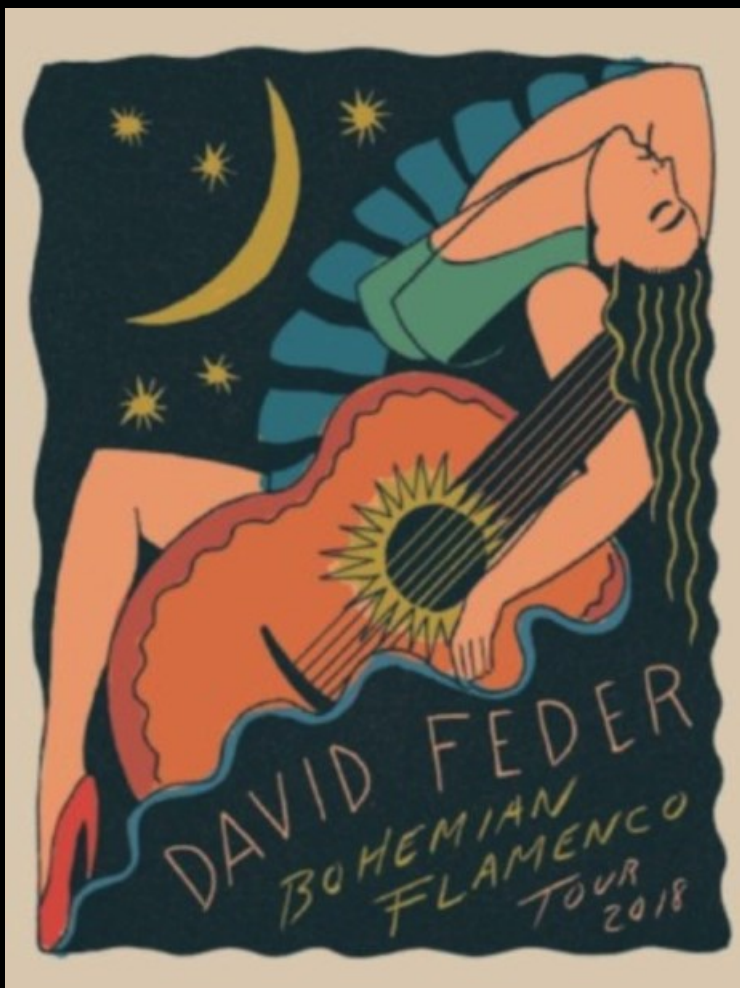


**Sydney! Faye-Davis** (305) 613-3010  
**Susan Gordon** (305) 766-3585









**David Feder**  
**Bohemian Flamenco Show**  
**November 10, 2018 • 8:30 p.m.**

**South Miami Dade Cultural Arts Center**  
**Tickets Available at [www.smdcac.org](http://www.smdcac.org)**

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# Contributions to KJCC

## Through September 2018

*We appreciate the thoughtfulness of those who support the Keys Jewish Community Center by remembering and honoring their friends and loved ones through their generous contributions.*

*All donations made after the fifth of the month will appear in the following month's Chai-Lights. When you make a donation, please signify the fund it is to go to and the recognition of the name or names to be listed.*

### **Leaf on Tree of Life**

Blumenfeld, Marvin

### **Meditation Garden**

Agler, Rich & Mindy  
Bernstein, Paul & Barbara  
Horn, Susan  
Roy, Medina  
Wolfe, Larry & Dorothy

### **Scholarship Fund**

Bernstein, Paul & Barbara  
Kaminstein, Beth  
Pincus, Linda  
Roy, Medina  
Miller, Steven & Sledd, Tonia  
Starr, Adam & Judy

### **Seat Back Plate**

Marvin Blumenfeld

### **Yahrzeit Plaque**

Schulberg, Elaine  
Grant, Andrew & Randi

### **Holocaust Education**

Bernstein, Paul & Barbara  
Pincus, Linda  
Roy, Medina  
Starr, Adam & Judy

### **Sara Cohen Memorial Tzedakah Fund**

Pincus, Linda  
Roy, Medina

### **In Memory of**

Ivy Blumenfeld

### **In Memory of**

Alan Schulberg

### **Rabbi & Cantor Fund**

Bernstein, Paul & Barbara  
Blumenfeld, Marvin  
Gross, David & Patti  
Hawver, John & Kreitman, Marcia  
Herson, Jerry & Barbara  
Kaminstein, Beth  
Kluger, Nancy  
Knowles, Richard & Barbara  
Roy, Medina  
Sachs, Joe & Susan

### **Chai-Lights Support**

Bernstein, Paul & Barbara  
Pincus, Linda  
Starr, Adam & Judy  
Willner, Arthur & Johanna

### **Library**

Roy, Medina  
Starr, Adam & Judy

### **Tikkun Olam**

Linda Pincus

### **Yizkor Book**

Benowitz, Jerry & Roos-Mary  
Bernstein, Paul & Barbara  
Brodie, Thomas & Renee  
Chasteen, Dale  
Chester, Nelson & Bobbie  
Emkey, Frank & Gerri  
Gilson, Michael & Suzanne  
Goodman, Jamie & Laura

# Contributions to KJCC

## Through September 2018 (cont.)

### **Yizkor Book (cont):**

Hawver, John & Kreitman, Marcia  
Herson, Jerry & Barbara  
Isenberg, Patricia  
Kaminstein, Beth  
Knowles, Richard & Barbara  
Lieberman-Garrett, Erica  
Margolis, Gary & Blum, Laurie  
Miller, Jeff & Lisa  
Pincus, Linda  
Rakov, Neal & Cathy  
Roy, Medina  
Sachs, Joe & Susan  
Schulberg, Elaine  
Sheinker, Miltra  
Starr, Adam & Judy  
Willner, Arthur Lee & Johanna

### **Unrestricted**

Bernstein, Paul & Barbara  
Blumenfeld, Marvin  
Boruszak, Joan  
Brush, James  
Chester, Nelson & Bobbie  
Cohn, Nancy  
Gilson, Michael & Suzanne  
Hawver, John & Kreitman, Marcia  
Horowitz, Beth  
Ichel, David & Jan  
Miller, Steven & Sledd, Tonia  
Quesada, Orlando  
Schulberg, Elaine  
Shapiro, Libby  
Starr, Adam & Judy  
Wohl, Joan  
Yeager, Jodi

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

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

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

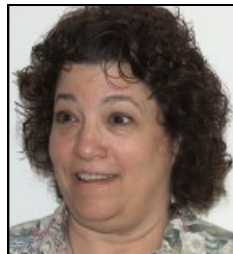
**Tree of Life Leaves:** We have three beautiful, six-foot Trees of Life — the world's most enduring spiritual metaphor — adorning the wall at the rear of the KJCC sanctuary. For \$75 an individual, golden leaf can be engraved with your message of memory or love. An example: "To our grandchildren: May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

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

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# World Jewish Report

## Medina Roy



### To Save the Lives of Children

According to statistics from *Kidsand-Cars.org*, every nine days a child in the United States dies of heat stroke as a result of being left in an automobile. Adam Tannenbaum – born in America, now living in Ashdod, Israel, for the past 30 years – is a father of eight and hoping to change all that. A technology strategist, Tannenbaum is the co-founder of *Eve*, a technology company that created *Athena*, a multi-sensor safety monitor with do-it-yourself installation into any type of vehicle. It automatically sends an alert to designated contacts either by phone, text or e-mail if a child (or pet) is left in a car. The product is scheduled to be released next summer at an estimated cost of \$150 - \$199. There are other safety detection monitors about to debut, but *Athena* has important features the others lack. *Athena* doesn't require a charged cell phone, a smartphone or endless series of beeps that may go ignored. After the device contacts the designated party, *Athena* will move on and alert other designated individuals until someone is reached.

Tannenbaum is currently working on a higher-priced device through which *Athena* will offer other life-saving options, like turning on air-conditioning or heat, playing recorded messages to attract attention of passersby and tying in to Google maps to clearly and quickly specify the location of the vehicle. ([www.forward.com](http://www.forward.com), 8-13-18)

### "I'm Doing This for You"

Academy Award Winner Ben Kingsley (in the 1982 film "Gandhi"), who starred in the recently released film "Operation Finale," spoke about why he was eager to portray the infamous Nazi war criminal Adolf Eichmann. Kingsley was in grammar school and at home alone when he turned on the telly and saw a documentary about the liberation of the Bergen-Belsen concentration camp. "I remember my heart stopped beating for a while," said

Kingsley, who is not Jewish but believes he may have Jewish relatives on his mother's side. "I nearly passed out. And I have been indelibly connected to the Holocaust ever since." The 74-year-old British actor has had roles in many Holocaust-themed films. He portrayed Nazi hunter Simon Wiesenthal in the HBO film "Murderers Among Us," Jewish accountant Itzhak Stern in Steven Spielberg's "Schindler's List," and Anne Frank's father Otto in a 2001 ABC miniseries. While doing research for these films, he developed a close friendship with Holocaust survivor, activist, author and Nobel Laureate Elie Wiesel. Shortly before Wiesel's death in 2016, Kingsley promised him that "the next time I walk onto a film set that is appropriate to your story, I will dedicate my performance to you." So when Kingsley was offered the chance to portray Eichmann, he eagerly accepted and carried a picture of Wiesel during the filming. "Every day, as promised, I looked at a picture of Elie that I carried in my pocket and said 'I'm doing this for you.'" ([www.jpost.com](http://www.jpost.com), 8-19-18)

### World Jewish Population

According to figures published on the eve of *Rosh HaShanah 5779* by the Jewish Agency, the world Jewish population totals some 14.7 million. That figure is hardly a change from last year – an increase of just 0.01 percent. Of the total, 6.6 million Jews (45 percent) live in Israel and among the 8.1 million Jews who live outside Israel, 5.7 million (70 percent) live in the United States. The figures were calculated by Professor Sergio Della Pergola, Israel's leading expert on Jewish demography. These figures refer to what has been defined as the "core Jewish population" of the world: all individuals who, in surveys, identify as Jewish and do not have another religion. It also includes people with a Jewish parent who claim no religious or ethnic identity. ([www.haaretz.com](http://www.haaretz.com), 9-9-18)

## A “Total and Deliberate Exclusion”

*Kol Berama*, an Israeli *hareidi* (ultra-Orthodox) radio station, was recently fined one million shekels – about \$280,000 – for keeping women’s voices off the air. The Jerusalem District Court ordered that the money be held in a class action fund to be used for programs that empower religious women. The class action lawsuit was filed against the radio station some six years ago by the Israel Religious Action Center of the Reform Movement and by *Kolech*, the Religious Women’s Forum. The lawsuit was filed because no women’s voices had appeared on the radio station for two years. It is the first class action lawsuit on civil rights and gender segregation in Israel. The lawsuit states that the radio station’s “total and deliberate exclusion damages dignity and self-worth, deepens perceptions of female inferiority and prevents the influence of women in public discourse.” ([www.haaretz.com](http://www.haaretz.com), 9-20-18)

## A “Nose Contact Lens” for Weight Loss?

*NozNoz*, a revolutionary drug-free, soft silicone nasal insert, is said to help curb appetite and change metabolism. Some time ago, Adva Beck bit into a peach, her favorite fruit. She quickly discarded it because a stuffy nose actually altered its taste. Beck had no background in science, but she was intrigued by the experience and began searching scientific literature about how smell affects appetite and weight. Her research led her to invent and patent *NozNoz*. “*NozNoz* is like a contact lens for the nose,” said Beck, CEO of Beck Medical, located in *Givat Ada* outside of Tel Aviv. “You put it in your nose in the morning and take it out at night.” Beck says that studies have shown that “overweight and obese people paradoxically have less smelling capacity in general but higher sensitivity to food smells. This sensitivity stimulates, or overstimulates, their appetite when exposed to food aromas.”

A pilot trial of her device was led by Dr. Dror Dicker, head of the Obesity Clinic at Hasharon Hospital-Rabin Medical Center in *Petach Tikvah* and president of the Israeli Association for the Study of Obesity. Dr. Dick-

er’s groundbreaking study was the first to deliberately reduce smelling capacity in humans; it showed that diminished smell changes appetite and food preferences. It also activates an internal mechanism that burns fat (not muscle) and reduces weight, even when there is no change in eating habits. In the study, *NozNoz* users under the age of 50 got better results. (At 50, the sense of smell starts to decline naturally.) Weight loss in the younger participants almost doubled. Other possible uses for the product – like smoking cessation, diabetes and nose-to-brain drug delivery are in the process of being studied. ([www.israel21c.org](http://www.israel21c.org), 9-27-18)

## Jewish Night at the Emmys

The 70<sup>th</sup> *Primetime Emmy Awards* ceremony honoring the best in U.S. prime time television programming was held in mid-September. “The Marvelous Mrs. Maisel,” the Amazon show about a Jewish housewife turned stand-up comedian, won eight awards, nearly every award for which it was nominated.

Other Jewish highlights of the evening included:

- Jewish actor Henry Winkler, famous for playing “The Fonz” in the popular 1970s and 80s sitcom “Happy Days,” won his first Emmy (for Best Supporting Actor) for his work in the HBO show “Barry.” (Winkler’s German-Jewish parents immigrated to the U.S. in 1939 and helped found *Congregation Habonim*, a Conservative German Synagogue in Manhattan.)
- Joe Weisberg, a former CIA officer, won for his writing for the FX drama “The Americans.”
- D.B. Weiss and David Benioff, the creators of “Game of Thrones,” won for best drama series.
- Glenn Weiss, director of the *Academy Awards* show, won for Best Directing for a Variety Special. (Weiss also turned his acceptance speech into a wedding proposal to his girlfriend, who was sitting in the audience. She said yes.) ([www.jta.org](http://www.jta.org), 9-18-18)

## In Memoriam

- Princeton Lyman, Jewish-American diplomat who played a crucial role in organizing *Operation Moses*, the 1984 airlift of Ethiopian Jews to Israel, died recently at age 82. He was also instrumental in the transformation in South Af-

rica from apartheid to democracy in the early 1990s when he was the U.S. Ambassador to that country. Lyman's behind-the-scenes role in *Operation Moses* came when he served as Deputy Assistant Secretary of State for Africa. He organized the airlift from Sudan to Israel of thousands of Ethiopian Jews who had fled their country only to face indifference and starvation in Sudan. Lyman helped coordinate logistics between Israel and Sudan, which at the time did not have diplomatic relations. He worked tirelessly to keep the media quiet, begging them to sit on the story. "I told them that if the operation were to go public, the Ethiopians would be in serious danger. I must say that every one of the media outlets suppressed the information they had..." Lyman later said that the Israeli media was not as disciplined. Once word got out, Arab countries pressured Sudan to suspend the operation. At that point, some 9,000 Jews had arrived in Israel, which left 500 stranded and in grave danger. After a secret letter from all 100 U.S. Senators urged President Reagan to get involved, Vice-President George H.W. Bush flew to Khartoum, met with Sudanese president Nimeiri and told him he wanted the last few hundred Ethiopians released. Nimeiri agreed and in a secret operation, later named *Operation Joshua*, American C-130s flew them up through the Red Sea – avoiding Egyptian radar – and delivered them to Israel.

Lyman was born to immigrant Jewish parents from Lithuania. When he was asked to explain his unusual first name, he mentioned that he had three brothers. Their names were Yale, Harvard and Stanford. (Ironically, all attended the University of California.) A fourth brother, Elliot, did not go to college. ([www.jta.org](http://www.jta.org), 8-27-18)

- Herman Shine, believed to be one of the last survivors to have escaped from Auschwitz, has died. He was 95. (Fewer than 200 prisoners escaped from Auschwitz.) Born Mendel Scheingesicht, he was deported with 1,700 other Polish Jews to the Sachsenhausen concentration camp. In order to survive, he claimed he was a roofer and actually did learn how to build roofs while there. He was transferred to Auschwitz and there, his good

friend Drimmer approached him with an escape plan. With the help of a Polish partisan, they successfully broke out of Auschwitz and hid for three months. Shine and Drimmer and their wives immigrated to the United States and settled in San Francisco, where Shine founded the Standard Roofing Company in 1956. (Take a moment to just drink in the triumphant irony.) Shine and his wife devoted their time to Holocaust education, speaking to groups throughout the Bay area. (Drimmer died in 2012.) ([www.nytimes.com](http://www.nytimes.com), 7-30-18)

### Did You Know...

- *Fctry*, a Brooklyn-based product design company, is selling an action figure of Supreme Court Justice Ruth Bader Ginsburg. For twenty dollars, you can own the miniature version of the Jewish jurist, complete with her signature jabot (collar), wire-rimmed glasses and hardwood gavel. (Ginsburg – the only Justice with a celebrated nickname, Notorious RBG – recently celebrated her 25<sup>th</sup> anniversary on the court, after appointment in 1993 by Bill Clinton.) ([www.jpost.com](http://www.jpost.com), 8-14-18)

- Israeli rhythmic gymnast Linoy Ashram, who won 24 medals across all competitions this past year, recently became the first Israeli to take home a silver medal in the Hoop discipline in the *World Championships* that were held in Sofia, Bulgaria. She also became the first Israeli to win gold in the all-around in the World Cup Series this past May at the 2018 Guadalajara World Cup. To see her exquisite hoop performance, go to [www.youtube.com/watch?v=rRleuGcnFhg](http://www.youtube.com/watch?v=rRleuGcnFhg).

([www.timesofisrael.com](http://www.timesofisrael.com), 9-13-18)

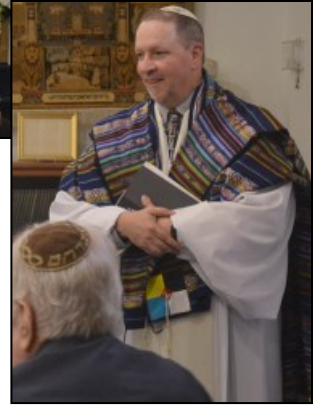
- According to a report released by *Forbes Magazine* in August, Scarlett Johansson – whose mother is Jewish – was the highest paid actress in the year June 2017 to June 2018, earning a reported \$40.5 million before taxes. The *Forbes* list includes off-screen earnings such as advertising. Mila Kunis, also Jewish, placed sixth on the list and Gal Gadot, the Israeli actress whose starring role in the re-make of "Wonder Woman" catapulted her to worldwide fame, made her first appearance on the list, coming in at number ten. ([www.forbes.com](http://www.forbes.com), 8-16) ♦

# Photo Gallery

At top, Oceana and Jonah Gross in full Coral Shores Band garb. At right is Maddie Bloom, proudly proclaiming that that day was her first at school. It is truly hard to believe that she's five already. The photo just below right is a little hard to make out, but it's a pomegranate plant at KJCC. Didn't know we were growing pomegranates, did you? The photo at bottom shows Maddie again, this time with Aunt Molly on the sanctuary steps just before High Holidays.







All the photos on this page were taken either just prior to, during, and in the case of the photo at top, immediately after KJCC's Erev Rosh Hashanah dinner on September 9th. On the bema, of course, in High Holiday robes, are Rabbi Richard Agler and Cantor Michael Dzubin, the latter joining us for his third consecutive year.





**All the photos on this page, with the exception of the one at bottom, are also from the Erev Rosh Hashanah dinner on September 9th. The photo below with Susan and Erica in triumph was taken just before the post-service Kiddush the next day after Rosh Hashanah Day One.**





**Saturday,  
September**

**15th saw KJCC gather at Linda Pollack's lovely bayside home for Havdalah. Bernie and Beth led the service. The food, of course, was provided by members via Sisterhood. We all saw a lot of each other during a very busy and event-filled holiday period.**





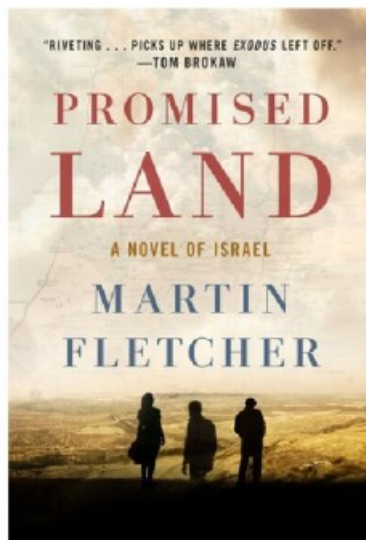


## Sisterhood Book Club

Monday  
November 26,, 2018  
Noon

**Marker 88**  
**88000 Overseas Highway**  
**Islamorada - Bayside MM 88**

**The Promised Land**  
**by Martin Fletcher**



Martin Fletcher, who headed up NBC TV's Tel Aviv News Bureau, knows his territory and it shows on every page. *Promised Land* is a great sweeping epic, reminiscent of Leon Uris' *Exodus*; a moving story of triumph and tragedy, new love and historic hate, expertly told by a cast of unforgettable characters.

This is the sweeping saga of two brothers and the woman they love, a devastating love triangle set against the tumultuous founding of Israel.

RSVP and more information - Randi Grant  
rkgcpa@bellsouth.net 954-383-4320



The photos on this page were all taken at the very end of Yom Kippur. (You'll notice that Rabbi Agler is smiling.) Jonah, Rachael and Maddie (yes, Maddie) all blew the shofar. It was time to break the fast.





The last act in the sanctuary, as the sun was hurling itself behind the horizon, was to perform Havdalah, top left. After that it was an energized beeline to our Cathy Kaplan Social Hall for the annual feast provided by Sisterhood.





The last page of images from this year's break-the-fast after Yom Kippur. Rabbi Agler and Cantor Dzubin have put away their robes. And, yes, that's Sylvie and Mikhaela below, here from Montreal for Noah's graduation and a summer of Keys life.





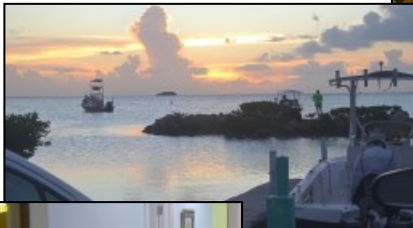


**Sukkot, of course, always follows Yom Kippur by exactly five days. As we always do, especially since Alan and Candy**

**built us our beautiful garden gazebo, we celebrated Friday's Shabbat Kiddush in our outdoor sukkah.**



Interrupted last year by a violent lady named Irma, KJCC again gathered this year at the bayside home and sukkah of Mindy and Rabbi Rich Agler for the Havdalah that occurs during Sukkot. In the photo bottom left, Rabbi Agler, an avid sky watcher, peers through his telescope to find and show us the rings of Saturn.



# Thanksgiving Food Bank Drive

**Let's show our appreciation  
for our bounty by sharing on  
this happy occasion.**



**Please bring your non-perishable food items to the KJCC. Final collection day will be Sunday, November 11, 2018, (Board Meeting), after which distribution will be made to the Burton Memorial Church Food Bank.**





The end of Sukkot brings Shemini Atzeret and Simchat Torah. On October 1st (the actual day), led by Bernie, after he and Jeff had led the second mandated Yizkor of the new year, we sang the songs and paraded our Torahs around the sanctuary the prescribed seven times.





Some additional photos taken during our Simchat Torah celebration. Everyone who can is encouraged to carry a Torah. Sean Kaufman is only five, but he had a child's Torah firmly in hand as he marched around.





**Rabbi Agler is good friends with the pastor of the Spirit and Truth Church in Tavernier, so he's often invited to come speak about Jewish holidays and practices. These photos were taken on September 30th and the subject was Sukkot.**

**Just below is the Steinway Model A Grand Piano recently purchased by Beth Hayden that now lends its regal presence to the KJCC sanctuary.**



**The stained-glass Chai above was recently donated to KJCC by our matriarch and an original founder, Pauline Roller.**

**Joyce is shown here after leading services on Sept. 5th. At far right, Susan prepares to cut the hamotzi after leading the kiddush that same evening.**







In the photo at top, Yardena visits with Marc Bloom at his new temporary home at the Plantation Key Rehab facility. The photo immediate right was taken at Joyce's house during Shabbat dinner. Top right shows Yardena with Dave and Georgia visiting Pauline. Art lives at Plantation Key, too.



Gerry Emkey is shown with her full team, far left, and with a few chosen friends to show off

their third-place finish recently in Orlando at the International Dragon Boat Races. Gerri's team is made up solely of breast cancer survivors.





# Chanukah

## *The Other Winter Holiday*

by Joyce Peckman

One of my early memories is of a fireplace with red-and-white felt stockings hanging from the tinsel-decorated mantel, a tiny tree, and a little table with a plate of cookies set out for Santa. I vaguely remember the excitement of sneaking down the stairs early in the morning and seeing beautifully wrapped presents piled in front of the hearth. On the dining room table sat a curved brass Chanukah menorah. For eight nights my sister and I took turns inserting the colored candles into the menorah, which we helped our mother light. At least one dinner that week included homemade *latkes* with applesauce or sour cream. (No, this is not some gauzy ecumenical fantasy. It was my childhood home.)

At the age of six, I began Sunday School at the nearby Jewish Community Center. That winter I came home to announce, "We are Jewish. Christmas is not our holiday! There is no Santa Claus! At least Judah Maccabee was real. We should give our gifts on Chanukah." I must have been pretty firm about it, because I remember some in the household being fairly unhappy with me, but they complied, and there were no more stockings hung. (Did I mention that, at the time, I was six?) Instead, for eight nights, we gathered around the menorah to sing, get chocolate coins and exchange small gifts. (We needed a lot more of them, so they couldn't be expensive.) The holiday was clearly not as beautiful or exciting, but it was our heritage, not some else's.

When I had children, December always

included a visit to the home of our Italian friends, to enjoy a delightful dinner and help them decorate their tree. The menorah lighting and gift-giving continued. During every Christmas vacation, we took our motor home to the Keys. When the calendar placed Chanukah in late December, the menorah came along. We added an electric one, which we displayed in the front window at the campground. It couldn't compete with some of the elaborate light

displays our neighboring campers set up, but we were gratified when a few people came over to say that it was good to know there were fellow Jews camping there.

All of my grandchildren have their own "*chanukiah*," know more Chanukah songs than I do and usually include dancing as part of the celebration. They don't seem to miss celebrating Christmas, because they have their own happy holidays all year round.

Chanukah should have special meaning, not because it falls near the winter

solstice, but because it celebrates our ability to keep our identity despite the pressure to assimilate into the surrounding culture. (And not just any culture, but that of the reigning great power of the world and a culture so powerful and appealing that it ended up affecting Jews and Judaism perhaps more than any other. Plus at the time little Judea was already in turmoil from internal forces.) Perhaps we were lucky that the battles fought 2200 years ago were a victory against *forced* assimilation. Even the Torah calls us a stiff-necked people. The Syrian tyrant



**Joyce's oldest son Daniel lights the candles and says the prayers with daughters Eliana and Michal.**

Antiochus Epiphanes – a descendant of one of Alexander the Great's conquering Greek generals – outlawed public observance of Judaism, declaring Shabbat, festivals and even circumcision to be capital crimes. In the month of Kislev in 168 BCE, the conquerors renamed the Holy Temple, and altars were set up there for forced sacrifices to the Greek gods. A resistance movement developed, led by an old priest named Mattathias. His son Judah Maccabee became leader and military strategist. Although vastly outnumbered, the volunteer army was able, miraculously, to win two major battles and force the Syrians out. They returned to the desecrated Temple, cleansed and purified it, and gave us the holiday of Chanukah.

(Ed. Note: There are lots of mysteries and stumblers in Jewish history. Plus ironies. And strangenesses. (Yes, more than one strangeness.) Among them is the fact that there are two books of Maccabee. Most Biblical scholars believe that both were written by the victori-



**Joyce's youngest son Keith lights the channukiah with daughter Libby, just before the twins were born.**

ous Hasmoneans (the actual name of the ruling family that started with Simon Maccabee, the only brother to survive the wars) – one to tell the story of their ascendance and the other to glorify it, and, by extension, them. But neither Book of Maccabee was included in the finalized Hebrew Scriptures. Some believe that's because the two-hundred-year reign of the Hasmoneans, after their victory and the establishment of Chanukah, was neither stable nor healing nor remotely peaceful. The Rabbis never explained, so we can only speculate. But both Books of Maccabee are included in the Christian Bible.)

As a coda, those interested in the full story of the Hasmonean period, its contributions to the upcoming revolutions in Jewish thought and the emergence of sects, plus the upheavals that led to the emergence of Christianity, are referred to the book "The Jews in the Time of Jesus," by Rabbi Stephen Weylen. Copies are available in the KJCC library. ♦

## Blessings over Candles:

Light the shammas candle first; then recite the blessings while holding the candle.

Do not light the other candles until the blessings are done!

ברוך אתה יי אלהינו מלך העולם

*Barukh atah Adonai, Eloheinu, melekh ha'olam*

Blessed are you, Lord, our God, sovereign of the universe

אשר קדשנו במצוותיו וצונו

*asher kidishanu b'mitzvotav v'tzivanu*

Who has sanctified us with His commandments and commanded us

להדליק נר של חנוכה: (אמן)

*l'had'lik neir shel Chanukah. (Amein)*

to light the lights of Chanukah. (Amen)

# The People of Gratitude

(Before Pilgrims and  
“Indians,” There Were Jews)

by Gloria Avner

Soon, most of us will be sitting around a table laden to bursting (us and the table) with traditional foods. We will be enjoying the company of family and friends while we eat, drink, and catch up on each other's lives. Of course Thanksgiving is a national event, and is not limited to Jews. Every race, religion, color, sexual preference and belief system will be represented at these tables on November 22<sup>nd</sup>. Gratitude will be the theme. And though most will associate the holiday solely with turkeys, Pilgrims (the ultimate outsiders, who identified strongly with Biblical Jews) and Native Americans – after all, most of us grew up in elementary schools drawing Pilgrim hats, using our outspread fingers as a template for turkey drawing, and parading in paper homemade feather headdresses – we know that the Jews did it first. Even before we were “People of the Book,” millennia ago, we were officially the “thanks-giving” people.

In the Torah's Five Books of Moses (or *Chumash*), God designates three pilgrimage holidays on which we are (or were then) to travel to Jerusalem with first fruits and unblemished livestock of offer for sacrifice. All sacrifices were about giving thanks, but one of these three was designated as the first Thanksgiving, not a holiday for one day only, but for eight. Sukkot, which we just celebrated, both at KJCC in the Beth/Stanolake gazebo/*sukkah* and at Mindy and Rabbi Rich Agler's home *sukkah*, is the model for Thanksgiving; we eat fruit and bless the trees

and produce that animate and nourish our lives. When we shake the *lulav* and *etrog* in all sacred directions, the four cardinals plus above, below, and within, we are acknowledging, and integrating with *kavanah* (intention), our dependence on and gratitude for all that grows to sustain us.

There is another story that explains and defines us as the Gratitude People which comes even earlier, in the times of our last patriarch. We find it in Genesis 30:31-35. It is

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*Even before we  
were “People of  
the Book,”  
millennia ago,  
we were officially  
the “thanks-giving”  
people.*

---

about how poor Leah, Jacob's unloved wife, has child after child, thinking and praying with each new birth that now, her husband Jacob will be happy with her and love her for the sons she bears. She yearns for him to love her as much as he loves her younger sister and his first choice, Rachel. It does not happen. She gives each of her first three sons a name that reflects hope, bitterness and disappointment. The first son she names *Reuven* – Reuben.

Rabbi Shai Held, a modern Torah commentator referred to by Rabbi Agler, translates her explanation of the name as, “God has seen my suffering and *now* my husband will love me.” Literally, it comes from the root forms of “see” and “son.” I would translate it in the imperative and can imagine her saying to her husband: “Look! Here is a son I have borne for you. Love me!” I can imagine both her hope and her pain, both of which must lead to disappointment.

She names the second son *Shimon*, or Simon, from the root of the Hebrew word for

hear or listen, as in “the Lord heard I was unloved.” Now there is self-pity as well as pain. The third son, Levi, from the root meaning “attached,” heralds her wish that “this time my husband will become attached to me.” What a plight, to share a house with a younger sister who has everything she craves, to bear children who will be loved while she must go without.

If you were in shul on the second day of *Rosh HaShanah*, listening to Rabbi Agler’s talk on holding on to our values, you would have heard him tell that story of Leah according to Rabbi Held, and how something changes in her when the fourth son is born. This time she says, “I will praise the Lord.” And she named him *Yehudah* – Judah, a name derived from the Hebrew word for praise, or thanks (*yadah*). There is no regret, self-pity, or craving in her words.

Here is an excerpt from Rabbi Agler’s fascinating talk that day about how everything changed with the birth and subsequent naming of Leah’s fourth son:

*“Rabbi Held points out that Leah came to realize that she cannot value herself only in relation to circumstances over which she has no control -- in this case, the lack of attention and display of love from her husband. But over her own spiritual wellbeing, she has great control-- for example, here, when she chooses to embrace gratitude.”*

*“From Judah we get that other name for our people, the one that is not Yisrael – Israel, but the one that is Yehudim in Hebrew, and in English, the Jews. Literally, etymologically, and, we pray, spiritually, we are the people who are grateful.”*

*“We are the people, who, like our name-sake, and despite all of life’s difficulties, find a way to give thanks. Come what may, we Yehudim – we Jews – look to fill our spirits, our souls, with gratitude. That’s quite a value to hold onto.”*

*“Here are just a few of our sacred values: sacrifice, treating outsiders as we would wish to be treated, recognizing enemies when they are real, grappling with life’s meaning, and being grateful through it all. When we hold onto these sacred values, we have the best chance of becoming the people we have been commanded to become: the people of gentleness, justice, righteousness, and peace.”*

May we all be grateful for the values we’ve been taught and for all the blessings that are ours, not least of which is an inclusive *shul*, the Keys Jewish Community Center, a place for Jewish worship where there had never been one before, until 37 years ago – a center that we come to for spiritual refreshment, social activities, learning opportunities, and irreplaceable friendships. Enjoy your Thanksgiving to the fullest, dear friends. Then take a nap, my fellow Yehudim. *Chag Sameach!* ◇

## Writers and Thinkers Opine on Gratitude...

“Let us be grateful to the people who make us happy; they are the charming gardeners who make our souls blossom.” — **Marcel Proust**

“Do not spoil what you have by desiring what you have not; remember that what you now have was once among the things you only hoped for.” — **Epicurus**

“Piglet noticed that even though he had a Very Small Heart, it could hold a rather large amount of Gratitude.” — **A. A. Milne**

“You pray in your distress and in your need; would that you might pray also in the fullness of your joy and in your days of abundance.” — **Khalil Gibran**

“Got no checkbooks, got no banks. Still I’d like to express my thanks— I’ve got the sun in the mornin’ and the moon at night.” — **Irving Berlin**

“Take full account of what Excellencies you possess, and in gratitude remember how you would hanker after them, if you had them not.” — **Marcus Aurelius**

“Gratitude is not only the greatest of virtues, but the parent of all others.” — **Cicero**

## —This Month In Jewish History —

### October/November

331 B.C.E. — Alexander the Great defeats Darius III and the Persian army at Gaugamela (near Mosul in modern-day Iraq). This victory, and the death of Darius, mark the end of the Persian Empire and complete Alexander's conquest of the Middle East. Thus begins the profound Hellenizing influence on the Jewish people, their thinking and their culture.

1187 — Sultan Saladin captures Jerusalem from the Christian Crusaders. The Europeans had barred Jews from living in the city; Saladin allows them to return. Of Kurdish descent, Saladin is a great patron of the arts and learning. His personal physician is a renowned Sephardic Jew, born in Toledo, Spain, who even today is perhaps the most famous of all students and philosophers of Jewish law and ethics: Rabbi Moses Ben Maimon, or Maimonides.

1207 — Henry III of England is born. The son of King John (of Magna Carta fame) and grandson of Henry II, he will rule from 1216 until his death in 1272. Like his father, he uses royal power to confiscate Jewish wealth through burdensome levies and taxes. He forces the Jews to pay for the restoration of Westminster Abbey and the Tower of London. Henry also ends the construction of any new synagogues, a gesture to please the Church, whose support he needs.

1576 — The Ottoman Sultan orders one thousand wealthy Jews to move from Tzfat in the Galilee to the island of Cyprus. The Jews are asked to take with them their possessions and riches. Local Turks are warned of severe punishment for accepting bribes to have certain Jewish names removed from the list. A year later another five hundred Jewish families are also forced to move from Tzfat to Cyprus. Population movements like this are fairly common in the Ottoman Empire, an absolute monarch's way of encourag-

ing economic development throughout the empire.

1666 — In Hamburg, Germany, on Yom Kippur, blessings are offered in honor of Shabbatai Zvi, one of the more colorful pretenders in Jewish history. Hamburg Jews are apparently unaware that the self-proclaimed Messiah had converted to Islam the month before.

1811 — The first steamboat to sail the Mississippi River arrives in New Orleans. Copper for the boilers in that steamboat is said to have been supplied by Henry Hendricks, a prominent New York Sephardic Jew who also supplied the copper for all of Robert Fulton's steamboats.

1814 — The Congress of Vienna opens, after the final defeat of Napoleon. Its intent is to undo the effects of the French Revolution and return Europe to the days of the *Ancien Régime*. One of its key measures is to roll back the concept that all citizens are equal before the law, a devastating setback for Jews. Napoleon had torn down ghetto walls, introduced Jews to modern Europe, and offered full citizenship.

1870 — Italy's *Risorgimento* (or re-birth), the name given to the unification of Italy, sees the Italian government annex Rome and the Papal States. Rome is made Italy's new capital. Many Jews join in the fight to create the modern Italy. Mazzini, Garibaldi and Cavour, the leaders of the movement, believe in liberty for all Italians, including Jews.

1917 — British intelligence learns of a meeting in Berlin where Germans and Turks plan to offer the Jews of Europe a German-sponsored Jewish National Home in Palestine. This stimulates the British to finalize and issue what becomes known to history as the Balfour Declaration. ♦



## **KEYS JEWISH COMMUNITY CENTER NIGHT AT THE SEMINOLE THEATER**



**A BAND CALLED HONALEE** is a modern-day folk trio inspired by the music and legacy of Peter, Paul and Mary.

**Date:** Thursday, November 1st - 8 pm. Tickets are \$25-\$40.

**Place:** Seminole Theater, 18 N. Krome Avenue, Homestead, FL

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**Website** - <http://seminoletheatre.org/a-band-called-honalee>

Use code KEYSJCC for 10% off your tickets!

Enjoy a night at the theater with your KJCC friends. Contact Susan Gordon, [susangordon424@yahoo.com](mailto:susangordon424@yahoo.com), 305-766-3585, for further information. Car pools available to Homestead theater.



At right, Randy Klein-Gross and son Jonah helped rid the seas of Lionfish on Tashlich. Above, U of M students joined in to the statewide effort. At bottom, Rabbi Ed's group from Tampa that was the beginning of the Reverse Tashlich program, and from which, in no small part because of Rabbi Ed's passion, the program has mushroomed.



## High Holiday Tikkun HaYam: Reverse Tashlich Success

*When we first read about and published Rabbi Ed Rosenthal's plans for the Tampa Area Reverse Tashlich, it felt as if someone had turned on a light in a dark room – a perfect exercise of metaphor in action, removing trash rather than tossing sins in the form of bread bits into our waters.*

*Next year, KJCC will be a presence and help make Reverse Tashlich Day a statewide event, anchoring Florida's Southernmost corner, wishing the sea and all within it a happy, healthy year.*

### From Tikkun HaYam Founder and KJCC member Rabbi Ed Rosenthal:

The Saying is: "As goes the Ocean, so goes the Planet."

The Reality is: The Ocean is dying!

I say this, not as an environmentalist (although I am one). I

say this not as a marine scientist (although I wish I was one).

I say this as a Jew.

The Fact is: When Jews get involved in an issue, substantive change takes place.

*Tikkun HaYam* was created to raise awareness in the Jewish Community to the myriad threats facing the marine environment, and to the innumerable wonders of the Sea.

What needs to happen now is for Jews to get involved.

With an environmentalist's approach to *Tikkun Olam*, I understand that we are partners with God in repairing the world, but if we don't work NOW to Repair the Sea, the rest of the world doesn't stand a chance. ♦





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# Our Values: Clarifying Them

## *Rabbi Richard Agler's Address to KJCC on Rosh Hashanah Day One*

*If you're wise enough to be a regular at KJCC's once-a-month in-season Saturday services, or come to at least some of our High Holiday services, there's a particular moment in each service when you know something truly special is about to happen. The prayers have paused, the singing temporarily silent. Rabbi Agler ambles over to the wheeled podium we keep against the sanctuary wall just for him, gathers it in both hands, and steers it into the center aisle about even with or just before the first row of seats. (He's very organized.) He'll usually flip his meandering tallit back over his shoulder. Open his iPad. And then begin to talk. On a Saturday service his words will be about that week's Torah portion, usually in a way no one has thought to consider before. On High Holidays they will be part of a painstakingly crafted series discussing, dissecting, revealing and illuminating one of the ideas embodied by the Jewish Days of Awe. These are big ideas, the ones at the fundamental core of our faith, the faith that introduced monotheistic humanism to a flagrantly Darwinian world. And then had that world sit up and listen. Yes, the ideas are familiar and are derivative of those carved into tablets. Still, they're such big ideas that they sometimes get fuzzy and lose their ability to guide or inspire, especially in the hands of uninspired teachers. But from Rabbi Agler those ideas always seem fresh, and clear, as if he'd plucked them directly from our own secret hopes and dreams about how we'd like the world and each other to be. With his permission, here's the address he gave on the morning of Rosh Hashanah Day One, year 5779.*

**Values.** It's what our faith – and really, every faith – is ultimately about. Values are going to be a theme for us during these Holydays. We're making this emphasis because values are core, for individuals and for society. There has yet to be a system – capitalist, communist, socialist, fascist, democratic, republican, Zionist, nationalist, monarchist, you-name-it – that has managed to achieve the goal of “liberty and justice for all.” Most of the time, it is

“liberty and justice for some,” and a good deal less, for others.

This is why spiritual-religious values in general, and Jewish values in particular, are essential. They guide us when national efforts and partisan slogans fall short. Values are why Juda-

ism, and the other great faiths, are still around after thousands of years. They have outlasted every political ideology that has ever been tried — or, I daresay, ever will be. No matter what the system, no matter who is in power, there will always be a greater need for *tikkun olam* — for repairing the world — than those in power will be able to effect.

Let's begin with one value we can see, one that is literally looking us in the face. The



twentieth-century Jewish philosopher Emanuel Levinas suggested that the face of the other is as the face of God; that every face we see is, potentially, a portal to godliness. Look around and see faces. Look around and see God.

That may sound radical but it really isn't. Every faith teaches that the human form is holy, and where is it better to see that than in our faces? The question then becomes, how are we going to treat that face? This question, and value, unites the entire human family. It is a starting point as well as a destination.

We seem to have wandered off course. In the Americas, in Europe, in Africa, in the Middle East, in the Far East, you name the place and we will find people, both in power and out, who are willfully blind to the divinity of at least some of their fellow human beings. They disregard that value, and sometimes even mock it, in the name of nationalism, racism, fundamentalism, or some other -ism. It is a great sin. But pointing it out can raise tensions.

Dennis Prager is a Brooklyn-born teacher of Judaism who has been a conservative talk show radio host in Los Angeles for many years. Some time ago he was a visiting scholar at our congregation and told a story about defending Israel at an interfaith event. At one point a questioner arose, and with some hostility asked, "Mr. Prager, are you a Jew first or an American first?"

In familiar Jewish fashion, Dennis responded with another question: "Tell me, sir. Are you a Christian first or an American first?" The gentleman was taken aback, but eventually answered, "Why, I'm an American first." At which point Dennis said, "Then, permit me to say that you are a very bad Christian." And, he claims, the Christian clergy



onstage, and in the audience, agreed completely.

They did, because they understood that the purpose of religion, whether it is Judaism, Christianity, Islam, or any other, is to cultivate the deepest, noblest, and truest of human values. It is to connect us to one another while

connecting us to the Highest. And this universal sensibility is meant to guide us in the public realm.

There is supporting evidence in no less than the U.S. Constitution. According to the preamble, "We the People . . . in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain

and establish...etc."

In other words, this is a legal document, one that establishes the civic institutions necessary for the republic to function, e.g., a Congress, an Executive, Courts, etc. But beyond that of a well-run democratic government, there are no values there. Which is as it should be. We are grateful to the Founders for understanding that if we are going to achieve our

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civic goals, faith needs to be free to teach values to the people, who will, ideally and in turn, participate in the democracy by working to create the best possible society.

This is why we can be Jews first, Christians first, Muslims first, Hindus first – whatever our faith may be – first. Because if we are nationalists first, of whatever nation, or partisans first, of whatever party, we’ve missed the essence of citizenship, and the point of faith.

Let’s clarify a bit further. When the Torah says, “Justice, justice, shall you pursue,” (Deuteronomy 16:20) the Rabbis ask, naturally enough, “Why is the word ‘justice’ repeated?” They answer that the goal of justice must be achieved through the value of justice; that just means must be used to reach just ends. You have to admit, that’s pretty good for the seventh century BCE.

I can think of more than a few judicial systems around the world that fall short of this standard. But our faith insists upon it. And so should we as citizens. We’ll come back to this point shortly.

The Torah also teaches that we should not judge a poor person favorably because we feel sorry for him; nor should we favor a wealthy person because we respect his power. Each is to be judged according to their merit, or lack thereof. (Lev. 19:15) This is our value. Again, if only the courts reflected it.

I remember reading, as a kid, in a distinguished publication (okay, it was *Mad* magazine), that whoever said money can’t buy happiness never sat in a courtroom. I’ve yet to hear a legal professional disagree. Courts and judicial systems often fall short of the Torah’s value to treat everyone equally, regardless of financial or social status. But it remains our value. And we fight for it whenever we can.

Jewish tradition values care for the planet. According to the *Midrash*, if we destroy it, God is not going to make us another one. That was written at least 1,500 years before the first Earth Day. Again, governments, to be charitable, have a mixed record on this. Can you say Red Tide? Big Sugar? Disease on the reefs? Salinity in the Bay? There may be legitimate debate as to what are the best ways to protect the planet. But that it needs protecting is not a question.

Jews have also taught the world not to oppress the

stranger, the newcomer, the outsider, the refugee. Why? According to the Torah, “...you know the heart of the stranger, having been strangers yourselves in the land of Egypt.” “You shall love him as yourself.” (Exodus 23:9; Leviticus 19:34) We know that governments have a mixed



record here, too. But we enshrine this value at the heart of every Passover Seder.

We are taught not to “stand idly by while your neighbor’s blood is shed.” (Lev. 19: 16) Yet we know that when innocent lives are being lost or otherwise put in jeopardy, governments are not always there to protect them. People with values are.

According to the Prophet Ezekiel, we are to “share our bounty with the needy, clothe the naked, deal truthfully.” (Ezekiel 18:7, 9) People who are committed to these values often employ them with more success, and with more caring, than any number of official institutions.

Political systems, governments, and politicians come and go, succeed and fail, but values abide. They may not always be easy to implement. But a living faith binds us to them.

I want to go back to reaching just ends through just means. Full disclosure, I majored in political science in college and have spent entirely too much time listening to politicians, of all different parties, and from many different countries, in the years since. One of the things I've learned is that most of them can paint a decent enough picture of their goals. Pretty much everyone has a vision, at least to their own way of thinking, of a just end. What distinguishes them is the means by which they intend to get there. Some politicians, we can usually tell, are looking to reach just ends through just means. Others, not so much. And with some, it's hard to say.

But the question for those who aspire to lead us, and for us, too, is not, "Do you believe in just ends?" Pretty much everyone can talk that talk. The key question is, "Can you get us there by just means?" If the means are not just, it is highly unlikely that the ends will be.

We can take the former Soviet Union as an illustration. Its goal was to create a socialist workers' paradise. For the sake of discussion only, let's call that a just end. But it was a calamitous failure, because essentially right from the beginning, their leaders tried to reach it through horrific means. Secret police, the gulag, murders by the millions, purges; even if the economic and political systems worked, which they didn't, those means would have destroyed whatever chance they had to reach a just end. USSR, RIP. We pray for the souls who



were slaughtered in your name.

On Rosh Hashanah, that same key question is being asked of us. What unjust means might we be employing, or supporting, in pursuit of what we say are just ends?

We can use our values to clarify. Are we working with honesty, decency, and caring, for those whom we have at our advantage, and on behalf of those who cannot care for themselves, as Ezekiel said? Are we promoting the virtues of hard work, fairness, equality of opportunity, and equality before the law, as the Torah commands? Or are we okay with letting the most powerful call the shots and the devil take the hindmost? If we are counting on unjust means to lead us to just ends, we should understand

that countless empires, and countless individuals, have crashed on that rock. It is, at best, a fool's errand.

There is a famous poem by the twentieth-century German Lutheran pastor, Rev. Martin Niemöller. It is engraved in permanent display at the US Holocaust Memorial Museum in Washington. You may have heard it.

*"First they came for the Socialists, and I did not speak out—because I was not a Socialist. Then they came for the Trade Unionists, and I did not speak out—because I was not a Trade Unionist.*

*Then they came for the Jews, and I did not speak out—because I was not a Jew.*

*Then they came for me—and there was no one left to speak for me."*

Rev. Niemöller was, originally, a Nazi supporter. He turned a blind eye to the party's unjust means because he believed they would somehow lead to a just end. By the time he, and everyone else, realized how wrong

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they were, it was too late. Niemoller was imprisoned but survived the war. When it was over, he wrote, "... whenever I chance to meet a Jew known to me from before; as a Christian, I cannot but tell him: 'Dear Friend, I stand in front of you, but we can not get together, for there is guilt between us. I have sinned, and my people has sinned, against your people and against you.' " (Niemoller, *Of Guilt and Hope*, 1946)

Niemoller became aware, not only of his own guilt, but what happens when even the best-intentioned people pursue what they think will be just ends through unjust means. He learned, that not only do the ends not justify the means, but that the means are what matter most — by far.

We human beings are flawed, limited, and possessed of an enormous capacity for self-deception. We are not prophets. We cannot see the future. We never know, with any long-term project, how the ends will turn out. But we can always see the means — often right in front of our faces. And in the faces of the other. Which, once again, are as the face of God.

It is far too easy to adapt Niemoller's poem to our world today. I'm going to do it anyway. Think ends and means as you listen:

*First they came for the people with no health insurance, and I did not speak out — Because I had a job with benefits, or Medicare.*

*Then they came for the women who said #MeToo, and I did not speak out — Because, you know, "he said, she said."*

*Then they came and shot up the schools, and the offices, and the concerts, and I did not speak out — Because I was a responsible gun owner.*

*Then they came for the free press, and I did not speak out — Because everyone knows how annoying they can be.*

*Then they came for the loyal opposition, and I did not speak out — Because how can*

*you be loyal if you're a member of the opposition?*

*Then they came for the brown-skinned children, and to separate them from their mothers without a fuss, they told them they were taking them to get a bath. And I did not speak out — Because... is there anything I can possibly say here?*

One may agree or disagree with some of those intended ends. But none of those means is remotely justifiable. In fairness, achieving just ends through unjust means is not always impossible. There are exceptions, particularly in war-time. But even there, the record is mixed. At any rate, most of our issues today are not matters of war. They are matters of conscience. They are matters of decency. They are matters of being our brother's keeper. They are matters of seeing God in the face of the other. They are matters of values.

When the dust finally settles, and the day of reckoning arrives — and in our tradition today is *Yom Ha-Din*, our day of judgment — what will we say to those for whom we did not speak up? And what will we say to God, to whom, on this day, we are supposed to be giving an account of ourselves?

Will they be words like Niemoller's, correct and sincere, but far too little and much too late?

Or might we have something better to offer, if not today, then when we are standing here again next year? Perhaps something from our tradition, something like, "I tried to live by the words of the *Mishnah*, where we are taught that, "It is not for you to complete the work, but neither are you free to abstain from it." (Avot 2: 21) Or, more simply, "I may have failed, but I was not passive. I did not enable. I was not silent."

Such words, and such values, have been given to us that we might live by them. I pray that this is clear. ◇

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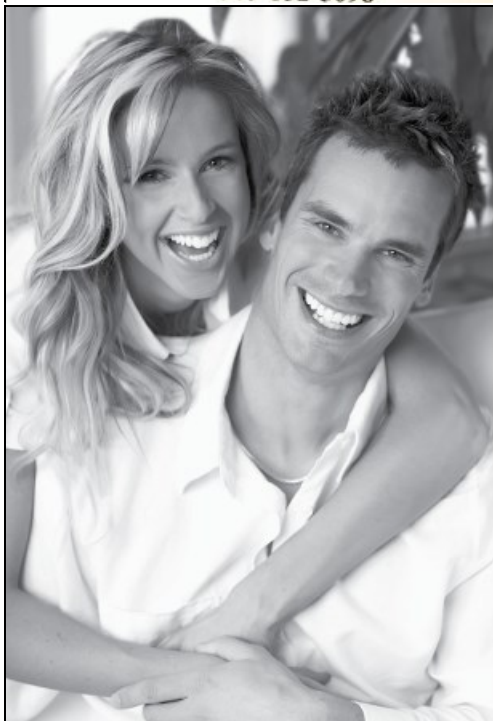
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