

Chai~Lights



September 2008

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Keys Jewish Community Center

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

September 2008

1 Elul - 1 Tishrei

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1 Labor Day	2	3	4	5 Ken Atlas	6
7 Grand- parents Day	8	9	10	11	12 Jim Boruszak	13
14	15	16	17	18	19 Bernie Ginsberg	20 S'lichot 5:30 p.m. Bernie & Yardena 9:00 p.m. Service
21	22 First Day Of Autumn	23	24	25	26 Alan Beth 6:30 Service <i>Sofy & Mark Wasser</i>	27
28	29 Erev Rosh Hashanah Service 7:30 p.m.	30 Rosh Hashanah Service 9:30 a.m. Tashlich 4:00 p.m.	1 October 2nd Day of Rosh Hashanah Service 9:30 a.m.	<p>Names denote leaders of Friday services. <i>Italicized names are Oneg sponsors.</i></p>		

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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 Steve Steinbock



Greetings, One and All!
KJCC has made it through the summer without sign of a hurricane, although we did get Tropical Storm "Fay."

New members Lyle Agins and Heather Palmer were married in a traditional Jewish ceremony under our *chuppah* in the Sanctuary. Congratulations to them. Barbara Knowles' daughter, Gina Moritz, brought her son to our sanctuary and Jim Boruszak performed, in his own inimitable style, a baby-naming ceremony.

You should by now have received your 2008-2009 KJCC Member Directory. This is the first time the production of a KJCC directory has generated a profit. (We sold ads.) Not only will the cost of the directory be covered but its income should also cover the cost of publishing our Yiskor book this year. I am sure you agree that the directory is a publication you can be as proud of as you are of Chai-Lights.

Early Shabbat services bring more and more people to share fellowship, food and prayer. We are always looking for more people to lead services. We even have a typed outline of the order of the service to help you get started, so grab a *Siddur*, call Alan Beth--he's the one wandering around with the calendar in his hand, ready to sign

you up--and step up to the Bema!

Alan is also working diligently to organize our High Holy Day services, a task for which he never gets enough credit and appreciation. I look forward to seeing you all there.

Don't forget S'lichot service on Saturday, September 20th. Arrive at 5:30 pm for Movie, Popcorn & Pizza before the service.

And a modest request: we're all still coping, on many levels, with the loss of Marty Graham. Marty did a great job maintaining our database, which we use for so much of the business of KJCC. But we could not convert Marty's programs, which were written in DOS, so we (read Alan Beth) are in the process of creating new software to generate the information and lists and letters we need. As a result, you may see notices in Chai-Lights or personally be asked for information we have been unable to find. Please bear with us as we go through this process.

Rosh Hashanah is approaching soon. Allow Carol and me to be the first to wish all of you a healthy and happy New Year!

Steve

Welcome New Members!

KJCC would like to announce our newest members. Michael Pearlson of Marathon has just joined us as a new member. We're glad to have you, and hope to see you often at services and KJCC events. Ralph and Lillian Tallent of Duck Key have renewed their memberships. Welcome back. We've missed you.

A Message From Alan

This year we would like as many people as possible to participate in our High Holy Day services. We are, as you know, a leader-led community. We would love to have some help. (All of our leaders are volunteers.) You can come up to the Bima for an Aliyah, you can help in the service by reading a meaningful prayer, reading an honor, reading from the Torah or reading a Haftorah. If you would like to help our leaders in any way, or participate in any of the mentioned honors, please let me know.

In addition, it's time to start thinking about construction of the Sukkah. We plan to begin on Sunday, October 12th at 9:30 a.m. It's a mitzvah, so consider joining in if you can!

My phone is 240-1509, e-mail is Alanbeth@yahoo.com. Or call the KJCC phone at 852-5235.

BOOK PLATES

**In Memory of Marty Graham
Your Friends From Bowling**

**In Fond Memory Of Lilyan "Babe" Sax
By Lauren and Stuart Sax**

**In Memory Of Howard Shutan
By Lauren and Stuart Sax**

August Anniversaries

	Years
7th Aaron & Judith Schmidt.....	53
7th Larry & Dorothy Wolfe.....	51
15th Richard & Barbara Knowles.....	9
15th Paul & Susan Roberts.....	40
16th Jeff & Lynn Dils	23
21st Gerald & Elaine Hirsch.....	NA
22nd Franklin & Judy Greenman.....	26
27th Israel & Nissan Mayk.....	36
28th Kurt & Nancy Kluger.....	20
29th Mario & Linda LaGrotte.....	37

TREE OF LIFE

CONGRATULATIONS
TO CAROL AND STEVE STEINBOCK
25TH ANNIVERSARY
From Linda and Joel Pollack

TO HONOR MARTY GRAHAM
ALWAYS REMEMBERED
From Rene and Skip Rose

WITH WONDERFUL MEMORIES
OF MARTY GRAHAM
From Your Bowling Friends

MARTY—YOU ALWAYS HIT THE HEADPIN
GOOD BOWLING. WE MISS YOU.
From All Your Bowling Friends

TO HONOR OUR DEAR FRIEND
MARTY GRAHAM
From Hal and Gloria Langer

IN HONOR OF MARTY GRAHAM
OUR DEAR FRIEND AND MENTOR
From Jim and Joan Boruszak

Did You Get Your Dues Package?

The Dues Packages were sent out in early August, so you should have received them by now. Just a reminder from Linda that she would welcome your dues payment at any time, you do not have to wait. If you have not yet received your package and KJCC Jewish Family Calendar, please contact Linda and let her know. She'll get one sent out to you right away. Linda Pollack, Treasurer, e-mail lindap4000@earthlink.net, phone 305-852-8575.

How About Your New Directory?

In addition, the new 2008-2009 KJCC Membership Directory was mailed out in early August and should have reached you by now. If you haven't yet gotten your copy, please let us know. We'll make sure we have the correct info for you and get your copy out to you. You can contact Steve at president@keysjewishcenter.com or call the KJCC at 305-852-5235.

The Steinbergs Have Left the Building

Sheila and Richard Steinberg wanted to let everyone know they have arrived safely in their new home. They have moved to Asheville, North Carolina and are enjoying their new community very much. Their updated contact info is in the new KJCC Membership Directory. Best wishes to you, Sheila and Richard, from all of us here at KJCC. You and your family have been integral to KJCC, and you will be missed.

To Contact Chai-Lights

Use the new e-mail our webmaster Alan has added to the KJCC web site. It's chailights@keysjewishcenter.com. Please send all ideas, comments, and questions there, as well as all submissions.

Support Your Local Gift Shop

For those of you who don't visit KJCC regularly (that's another subject), we have a lovely gift shop stocked by Sisterhood. If we don't have what you want, we'll get it. Please see the Gift Shop ad in this issue on page 10.

September Anniversaries

	Years
4th Lynn & Jim Nobil.....	22
5th Nancy & David Cohn.....	16
8th Deborah & Ronald Kaplan.....	12
9th Cathy & Neal Rakov.....	24
9th Barbara & Steven Smith.....	30
10th Freda & Bill Ferns.....	19
17th Sheila & Lawrence Novak.....	27
23rd Gertrude & Sheldon Mann.....	57
30th Marsha & Tom Garrettson.....	18

Hebrew Classes Set To Resume

Yardena is going to continue the Ulpan classes on Thursdays for this year, and the Hebrew reading class will still be on Friday. She is also planning on offering a new Adult Education Course on Judaic Studies on Fridays as well. She plans on starting the Ulpan classes after Rosh Hashanah. As Yardena reminds us, "Our Hebrew classes, no matter on which level or at what stage you resume your studies, offer to enrich your learning about Jewish culture, old and modern." And parents, remember: Sunday School starts on September 7th. See the schedule in this issue of Chai-Lights.

YARTZEIT PLAQUES

In Loving Memory
Reuben Oshinsky
Ruby The Knish Man
October 27th, 1987
24 Tishri 5748
Beloved Father

In Loving Memory
Sarah Oshinsky
June 11th, 2001
20 Silvan 5761
Beloved Mother

And Now A Word From Our Scholars

Dear Keys Jewish Community Center,

Thank you so much for honoring me with your scholarship. I feel so privileged to be a part of the KJCC community and I will definitely miss sharing our High Holy Days together. I truly appreciate all the love and support you have all shared in everything my sisters and I have done over the years from theater to fundraisers to bat mitzvahs! In addition, thank you for traveling to present the scholarship, it was so nice to be able to share the evening with you. I am now preparing my move to Boston but I look forward to sharing all my new adventures as they come!

Much Love, Katie

Thank you so much for the merit scholarship you awarded me. I appreciate it more than words can say. I will be sure to keep you posted on all my future achievements. Thanks again.

Sincerely, Brieze Levy

Dear Keys Jewish Community Center,

Thank you very much for the very generous scholarship you awarded me. I really appreciate it, and I want to thank you for supporting and believing in me. I'm looking forward to starting my new life in college and I will always remember my family at the KJCC.

Thank you very much!

Tiffany McNew

Ongoing Projects

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

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

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.

In Memoriam August and September 2008

In Memory Of

JOSEPH WASSER

By Sofy and Mark Wasser

~~~~~

*In Memory Of*

**SARAH SANDBERG**

By Claire and Murray Cooper

~~~~~

In Memory Of

NETTIE GORSON

By Janice Gorson

~~~~~

*In Memory Of*

**ISADORE HUROWITZ**

By Melvin Jacobson

~~~~~

In Memory Of

SAMUEL D. SAVAGE

By Marjorie Present

~~~~~

*In Memory Of*

**LOUIS A. SAVAGE**

By Marjorie Present

~~~~~

In Memory Of

LORRAINE MARTELL

By Rene and Skip Rose

In Memory Of

GERTRUDE B. SCHWAID

By Susan and Harvey Schwaid

~~~~~

*In Memory Of*

**FRED ROEMER**

By Susan and Harvey Schwaid

~~~~~

In Memory Of

ARTHUR BEERMAN

By Barbara and William Weprin

~~~~~

*In Memory Of*

**NATALIE KOMINSKY**

By Eileen and Randy Kominsky

~~~~~

In Memory Of

LILLIAN GOLDSTEIN

By Joan and James Boruszak

~~~~~

*In Memory Of*

**RONALD REPKA**

By Nancy L. and David M. Cohn

~~~~~

In Memory Of

MOLLIE SILVERMAN

By Gene and Morton Silverman

In Memory Of

MORRIS KORNBLUM

By Erica Garrett

~~~~~

*In Memory Of*

**MOLLY FELDBLUM**

By Ellen and Marc Bloom

~~~~~

In Memory Of

JACOB KAUFMAN

By Linda Rutkin

~~~~~

*In Memory Of*

**HANNAH IMPROTA**

By Carol and Alvan Field

~~~~~

In Memory Of

ALBERT IMPROTA

By Carol and Alvan Field

~~~~~

*In Memory Of*

**H. MELVIN BERKON**

By Laura and Jamie Goodman

~~~~~

In Memory Of

SADIE KLIMPL

By Michael Klimpl

In Memoriam August and September 2008

In Memory Of

PAUL GOULD

By Maryon Gould

~~~~~

*In Memory Of*

**H. ROBERT WALTERS**

By Maryon Gould

~~~~~

In Memory Of

SAM ROAZEN

By Sylvia and Robert Berman

~~~~~

*In Memory Of*

**ANNA APPLEBAUM**

By Myrna and Myron Rubin

~~~~~

In Memory Of

ANNE HENDIN MARGULIES

By Jenny and Stanley Margulies

~~~~~

*In Memory Of*

**JACOB KAUFMAN**

By Linda Rutkin

~~~~~

In Memory Of

JOSEPH GOLDSTONE

By Gloria and Robert Auston

In Memory Of

ISAAC BERMAN

By Sylvia and Robert Berman

~~~~~

*In Memory Of*

**MARK SANDS**

By Claire and Murray Cooper

~~~~~

In Memory Of

HARRIET FEINBERG

By Patrice Gerard and Arthur Feinberg

~~~~~

*In Memory Of*

**MARGAUX RENE GROSSMAN**

By Stuart Grossman

~~~~~

In Memory Of

MANUEL HERSHOFF

By Nancy and Jay Hershoff

~~~~~

*In Memory Of*

**CHANOCH LEVY**

By Michal Kamely

~~~~~

In Memory Of

CHARLES KANTOR

By Barbara and Erwin Kantor

In Memory Of

DOROTHY MARMAR

By Pamela and David Marmar

~~~~~

*In Memory Of*

**BERYL M.O. PRESENT**

By Marjorie Present

~~~~~

In Memory Of

SELMA SMITH

By Barbara and Steven Smith

~~~~~

*In Memory Of*

**ARLENE SPERO**

By Jerry Spero

~~~~~

In Memory Of

EDITH RAY

By Carole and Sheldon Weiss

~~~~~

*In Memory Of*

**EVA RAUB**

By Judith and Harvey Klein

~~~~~

In Memory Of

PRISCILLA LESHIN

By Joan and James Boruszak

In Memoriam August and September 2008

In Memory Of

GARY W. COHN

By Nancy and David Cohn

~~~~~

*In Memory Of*

**LEON NETZMAN**

By Alan Netzman

~~~~~

In Memory Of

HENRY KIRSCHENBAUM

By Marilyn Greenbaum

~~~~~

*In Memory Of*

**GISELLA REIFF**

By Roberta and Rick McNew

~~~~~

In Memory Of

JESS GINSBERG

By Bernard Ginsberg

~~~~~

*In Memory Of*

**HOWARD SHUTAN**

By Lauren and Stuart Sax

~~~~~

In Memory Of

JOSEPH WASSER

By Sofy and Mark Wasser

In Memory Of

JEANETTE GOULD

By Maryon Gould

~~~~~

*In Memory Of*

**RICHARD GOULD**

By Maryon Gould

~~~~~

In Memory Of

IRVING M. HOROWITZ

By Eileen and Robert Hermann

~~~~~

*In Memory Of*

**ESTHER R. HOROWITZ**

By Eileen and Robert Hermann

~~~~~

In Memory Of

GOLDIE BERMAN

By Sylvia and Robert Berman

~~~~~

*In Memory Of*

**PRISCILLA LESHIN**

By Joan and James Boruszak

~~~~~

In Memory Of

CHANOCH LEVY

By Michal Kamely

Mishebeyrach List

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

August Birthdays

Marc Field.....	2
Jessica Forman.....	4
Carole Weiss.....	4
David Kaufman.....	5
Nissan Mayk.....	5
Bill Weprin.....	7
Ilana Gilderman.....	8
Eric Perloff.....	9
Rozi Graham.....	10
Barbara Smith.....	10
Sooner Brooks-Heath.....	12
Sherry Turney.....	12
Gina Egan.....	13
Stephen L. Friedman.....	13
Brian Gilerman.....	13
Heide Werthamer.....	14
Patricia Isenberg.....	15
Eileen Kominsky.....	15
Danielle Zinner.....	15
Alan Lindenbaum.....	16
Alison Thompson.....	16
Zachary Grace.....	18
Pamela Friedman.....	19
Amanda Nobil.....	20
Joshua A. Pollack.....	20
Heather Palmer.....	21
Ashley Solomon.....	21
Rachel Zinner.....	21
Bobby Pitsenbarger.....	22
Morris Willner.....	23
Carl McNew.....	24
Elaine Hirsch.....	26
Judy Greenman.....	27
Jaimee Marshall.....	27
Bill Ferns.....	28
Evan Stuart.....	28
Robert Temkin.....	30
Sue Ann Weihl.....	30

September Birthdays

Freda Ferns.....	1
Wendy Kaplan.....	1
Lloyd Wruble.....	2
Gale Lang.....	3
Chase Barrett.....	4
Debby Black.....	4
David Kossman.....	4
Steven Greenbaum.....	6
Stellar Levy.....	7
Morton Silverman.....	7
Kurt Kluger.....	8
Jeffrey Kominsky.....	8
Mitchell Kominsky.....	8
Jacob Klimpl.....	9
Thomas Dillon.....	10
Gerri Weisberg.....	10
Lisha Lane.....	13
Lili Werthamer.....	14
Lorraine Rose.....	15
Larry Schur.....	16
Shirley Krissel.....	18
Barbara Bernstein.....	19
Brenna Nobil.....	19
Vippi Pollack.....	19
Steven Schur.....	19
Shifra Kossman.....	21
Fred Hudson.....	22
Maryon Gould.....	23
Lauren Schur.....	23
Melvin Prober.....	26
Cory Wasser.....	26
Jonathan Line.....	28
Bernard Solas.....	29

KJCC Religious School Calendar 2008-2009

September 7
 September 14
 September 21
 September 28
 October 5
 October 12
 October 19
 October 26
 November 2
 November 9
 November 16
 November 23 **NO CLASS**
 November 30
 December 7
 December 14
 December 21
 December 28 **NO CLASS**
 January 4
 January 11
 January 18
 January 25
 February 1
 February 8
 February 22
 March 1
 March 8
 March 15
 March 22
 March 29
 April 5
 April 12
 April 19
 April 26
 May 3
 May 10 **NO CLASS**
 May 17
 May 25 **NO CLASS**
 May 31

Contact Numbers:
 Susan Gordon -451-0787
 Gloria Avner-451-7170
 or-619-0216
 Yardena Kamely-393-1768



Perfection Also Begins At Home

The Jewish calendar is divided into two holiday periods: the spring Passover – Shavuot season, which highlights the birth of the nation and our religious – legal heritage, and the fall Rosh Hashanah – Yom Kippur – Sukkot season, which emphasizes the creation of the world and the sacred character of nature and the 70 gentile nations.

What is the essential significance of *Yom Kippur*, since it doesn't seem to fit the generally universal theme of our fall festivals? Yom Kippur, in between Rosh Hashanah with its vision of "perfecting the world under the Kingship of God" and Sukkot, with the waving of the four species in all directions, seems to focus only on the religious rituals of our Holy Temple.

Why does Yom Kippur shift our attention from the universal to the particular? Rabbi Riskin believes the answer is to be found in the curious Torah reading of Rosh Hashanah – the very beginning of our festival period. One would expect us to celebrate the anniversary of the creation of the world by reading the first verses of Genesis, *Bereshit*, which describe the week of creation. Instead, we turn to the birth of Isaac on the first day of Rosh Hashanah, and the binding of Isaac on the second.

Why? What's the connection? Riskin believes that the Jewish message is most profound. The vision of Rosh Hashanah is that we must perfect the imperfect or incomplete world created by God, that we must accept responsibility as God's partners to cause the world to turn to ethical monotheism. But

one begins perfecting the world by perfecting one's self, one's family. If the Chinese teach that the longest march begins with a single step, Judaism teaches that perfection of the world begins with the perfection of one specific family.

It is told that a devoted disciple of Rabbi Yisrael Salanter, founder of the Ethicist (Mussar) Movement in Judaism, told his teacher of a desire to leave Lithuania and spread the ideals of perfecting one's ethical characteristics to the Jewish community in Berlin. "Are all the people so perfect in our town of Salant that you can afford to go off to Germany?" he was challenged. "And are the people on your block so perfect that you can afford to teach in another part of town? Are the members of your family so deeply involved with ethicism that you can begin to preach to strangers? Are you yourself so morally and ethically developed that you can allow yourself to motivate others?"

The message is clear: universal perfection must begin with self and family.

Yom Kippur is the Rosh Hashanah Torah reading applied in practice. The individual devotes a whole day to personal introspection and re-creation, without the materialistic distractions, seeking spirituality that gives meaning to life. Near the end of the day we read the Book of Jonah, reminding us of our obligation to reach out to the world, even to enemies like Assyria, and teach God's will. And if the Day of Forgiveness has succeeded, we are ready to confront the world of nature and nations on Sukkot, prepared to sanctify every aspect of creation to the glory of God. ◇



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CHALLAH PLATES, CHALLAH KNIVES AND MORE

If you do not see what you want, we can order it for you. Call Joan Boruszak 852-0833

World Jewish Report Medina Roy



Israel's National Bird

After five months of campaigning and timed to coincide with Israel's 60th anniversary, the hoopoe (*duchifat* in Hebrew) has been named the official state bird of Israel. The competition, sponsored by the Society for the Protection of Nature in Israel (SPNI), had a list of 10 species from which voters could choose. 155,000 Israelis voted and 46 percent of the votes cast for the hoopoe came from Israel Defense Forces soldiers. Not surprising, since the pink, black and white crested bird has a commando unit named after it. The hoopoe beat out the Palestine Sunbird, whose English translation "was deemed problematic," and the Bulbul, which in Hebrew is slang for the male sex organ. The *duchifat*, along with the eagle, vulture and pelican, is listed in the Book of Leviticus as unclean and forbidden food for Jews. (www.jta.org, 5-29-08)

Al-Durra Revisited

It was a powerful image, shown around the world, and it helped to sway world opinion against the State of Israel -- that of the terrified 12-year-old Palestinian boy, Mohammed al-Durra, cowering in fear behind his father in the Gaza Strip and then allegedly being killed by Israeli soldiers during an exchange of gunfire with Palestinians in September, 2000. However, Philippe Karsenty, Jewish activist and founder of Media-Ratings, a professional media analysis company, claimed that the whole incident was staged for propaganda purposes.

Doubts arose about the footage when it was revealed that the same cameraman had been responsible for faking other news footage. Karsenty accused the network, France 2, of "knowingly misleading the watching

world..." and was sued for and found guilty of libel for defaming France's state-owned network. But the French Court of Appeals overturned the 2006 ruling against Karsenty, vindicating him. When all the footage was carefully examined, it revealed that many scenes were staged.

After initially apologizing for the incident, Israel said a subsequent investigation showed that Israeli troops could not have struck the boy from their positions. Interestingly, the court's ruling was slow to make French headlines. Many individuals claim that the al-Durra incident played an important role in the surge of anti-Semitism in France following the outbreak of the second *intifada*. Pierre-Andre Taguieff, the research director at the National Center of Scientific Research in France, compares the al-Durra incident to the notorious Dreyfus Affair in 1894, when a Jewish French army officer was wrongly convicted of treason. (Dreyfus was grudgingly exonerated in 1906, but not before having spent years at Devil's Island and surely not without the intervention of Emile Zola, the most popular French writer of his day, with his famous "J'Accuse" letter directed at the French government.) "...the Israelis are being accused in the end of having killed a child in cold blood, almost with pleasure," Taguieff said. "The old anti-Jewish stereotype of the blood libel reappeared with the al-Durra affair, which is why it is extremely significant." (*Wall Street Journal*, 5-27-08, *Reuters*, 5-21-08, *Jerusalem Post*, 5-21-08 and other sources)

Israeli Colombian Rescue Connection

The dramatic rescue on July 4th of 15 hostages--three of whom were Americans--held in

the jungles of Colombia since 2002, had an Israeli connection. Dozens of Israeli security experts, coordinated by reserve officers Israel Ziv and Yossi Kuperwasser of Global CST, advised and guided the Colombian military agents who carried out the elaborately planned rescue. On his return from Bogota, Ziv said, "It's a Colombian Entebbe operation." The Israeli involvement began 1 ½ years ago when Colombia asked Israel for help dealing with FARC, the anti-government rebels who specialize in drug trading and kidnapping civilians and military figures for ransom. Israel, though, does not want any official credit for the operation. In an interview, Juan Hurtado Cano, Colombian ambassador to Israel, said "...this operation was exclusively carried out by the Colombian army." The rescue mission succeeded without a single shot being fired. (www.haaretz.com, 7-4-08)

Mezuzot on the Space Shuttle?

The space shuttle Discovery, launched by NASA on May 31st, carried two very special *mezuzot*. Gregory Chamitoff, the American Jewish astronaut, placed the *mezuzot* on the door post near his bunk to serve as a reminder of home and of his Jewish identity that he counted on to sustain him during the six months he will be aboard the international space station. The *mezuzot*, designed by Israeli artist Laura Cowan, were designed like rockets and cost from \$69 to \$600. These are not the first *mezuzot* to travel into space. Israeli astronaut Ilan Ramon, who died along with the other crew members aboard the space shuttle Columbia in 2003, took along a silver, copper and barbed-wire *mezuzah* as a symbol of the Holocaust. (*World Jewish Digest*, May 2008)

Israel Praised by the UN

At the end of May, Israel was the only country to be singled out and praised by the president of the General Assembly of the UN. Why? For its role in combating world food crises because of agricultural technologies that have helped increase agricultural output. Dani Carmon, Israel's Deputy Am-

bassador to the UN said, "This was very special. This was a moment of gratification, and we don't have too many at the UN." At a time when 830 million people around the world face food shortages – with another 100 million people moving into poverty due to rising prices for wheat and rice – Israel is ready to participate fully with the international community and share its knowledge and expertise. Israel's recognition comes just as the first Israeli-initiated resolution was passed by the General Assembly dealing with agricultural technology for development.

(*Jerusalem Post*, 5-22-08)

Legal Action Against Ahmadinejad

Australia's Prime Minister Kevin Rudd is seeking legal advice and is considering taking Iran's president to the International Court of Justice in The Hague for inciting violence against Israel. "The Iranian president's repeated extraordinary statements, which are anti-Semitic and expressing a determination to eliminate the modern state of Israel from the map, are appalling by any standards of current international relations," Rudd said. "It is not just hyperbole from the bully pulpit of Tehran; it is the roll-on effect across the Islamic world, particularly those who listen to Iran for their guidance." Last year Rudd had promised Australia's Jewish community to take action against Ahmadinejad. (*World Jewish Congress*, 5-14-08)

No Negotiations For Me, Please

In a letter written, but not yet delivered, by members of a decorated infantry battalion of the IDF (Israel Defense Forces) to the Chief of Staff, the reservists wrote, "If we are captured by the enemy, we ask that the state of Israel does not release many hundreds of Palestinian prisoners in exchange for our freedom." These reservists are slated to be the first soldiers to enter enemy territory in the event of a large-scale military operation in the Gaza strip. The letter will be delivered only when such an operation begins. Referring to the exchange that took place in early June where Hezbollah handed over the remains of several IDF soldiers to Israel in ex-

change for prisoners, the soldiers are requesting that Israel refrain from paying a high price for their freedom. The soldiers said they are “ready to sit in an enemy prison for as long as it takes” and for Israel not to negotiate over their remains should they be killed. (www.haaretz.com. 6-10-08)

Stephan Grayek, R.I.P.

One of the last survivors of the Warsaw Ghetto uprising, Stephan Grayek, died in mid-June at the age of 92. He was the founder of the World Organization of Partisans, Underground Fighters, Ghetto Rebels and Camp Inmates, the first organization to focus public attention on the needs of Holocaust survivors. In 1943, Grayek swore that he would spend the rest of his life fighting anti-Semitism and frequently led groups of Holocaust survivors on journeys of memory in Poland. In an interview with the *Jerusalem Post* 20 years ago, Grayek was asked why he had not experienced the trauma that so many other Holocaust survivors suffered. He answered, “Perhaps, because like other people in the resistance, I fought back.” Grayek recorded his wartime experiences in his book, “Shelosha Yemin Krav,” (Three Days of Battle). (*Jerusalem Post*, 6-15-08)

Last Buchenwald Liberator Dead at 83

James Hoyt, the last survivor of the four American soldiers to first see Buchenwald, the Nazi concentration camp near Weimar in central Germany, has died. Hoyt rarely spoke of the atrocities he witnessed that day, but had recently begun to talk to author Stephen Bloom, who is planning an upcoming book. As a private first class, Hoyt was just 19 when he and his three fellow soldiers—Captain Frederic Keffer, Tech. Sgt. Herbert Gottschalk and Sgt. Harry Ward—came across fifteen SS troops and captured them. Shortly after, a group of Soviet soldiers, who had been prisoners at the camp, came out of the woods and directed the young Americans there.

Entering the camp through a hole in the electric fence, they were greeted by 21,000 men. Hoyt recalled being picked up and

tossed in the air, caught and tossed again by the men. A Bronze Star recipient and a veteran of the Battle of the Bulge, Hoyt returned to his Iowa home town after the war, but suffered the effects of Post Traumatic Stress the rest of his life. As he said, “Seeing these things, it changes you.” (*CNN.com* 8-14-08)

Geneticist Explores Jewish history

David Goldstein, a geneticist at Duke University, has written a new book using his science to explore the origins and migrations of the Jewish people. *Jacob's Legacy: A Genetic View of Jewish History* combines jargon-free genetic writing and biblical history to investigate perennial mysteries of Jewish history, including the Lost Tribes and the Mountain Jews of Kurdistan and Dagestan. (Is he saying that there are mountain Jews outside the Catskills?) The book is available through Yale University Press. (*Scientific American* 8-13-08)

Did you know.....

-For \$4,500, you can attend the only professional kosher cooking school in North America. The six-week course opened on July 7th at The Center for Kosher Culinary Arts (which apparently is not considered an oxymoron by everyone) in the heavily Jewish neighborhood of Flatbush in Brooklyn, New York. Aside from the Jerusalem Culinary Institute, the Brooklyn center is the only other professional kosher cooking school in the world. (www.jta.org, 7-8-08)

-Linda Lingle, the Governor of Hawaii, is the first Republican to govern Hawaii in 40 years, the first woman ever to govern Hawaii and the second female Jewish governor in U.S. history. The nation's only other Jewish sitting governor is Ed Rendell of Pennsylvania. (*Jerusalem Post*, 4-22-08)

-The Jewish National Fund (JNF) is building a 75-mile bicycle path connecting Jerusalem to Tel Aviv and will include several forests and historical sites along the way. The ride, from Jerusalem to Tel Aviv, is mostly downhill and will take approximately 5 hours. (www.jta.org, 7-22-08) ◇

Photo Gallery



Two beautiful new flags, American and Israeli, now adorn either side of the KJCC bema, thanks to the generosity of Skip and Rene Rose, owners of American Flag & Pole.

Mary Lee Singer and Skip Soule thoroughly enjoyed the fantastic sunset cruise donated by Steve Steinbock at the March KJCC fundraiser. According to Mary Lee,



Steve and his hard-working crew (consisting of Carol), the wine and cheese plus the tranquility of the sail itself really made the cruise a fabulous evening aboard *Shalom*, the Steinbocks' 26-foot Nonesuch.



This is our son Abe receiving his diploma upon graduation from the Medill School of Journalism at Northwestern University. He has accepted a position in press relations with the attorney general of Illinois.
-The proud Rakov family

Germany's largest synagogue, with a 1,200-person capacity, has re-opened in Berlin after a lavish restoration that cost more than \$60 million. This important symbol of pre-war Germany had been set ablaze during *Kristallnacht* in 1938. Its 2008 re-opening had rabbis bringing the Torah to the synagogue in a ceremony witnessed by political leaders and Holocaust survivors. Rabbi Chaim Roswaski, who presided at the ceremony, described the reconstruction as a "miracle."



Lyle Agins and Heather Palmer, right, pose at *Auf Ruf*, the mitzvah ritual of going to services the Sabbath before any celebration, but especially for weddings.



Our sanctuary was blessed with a beautiful wedding on June 11th. Heather and Lyle Agins joined each other in marriage with their family and friends there to share their joy. It is not very often that our sanctuary is filled with

so many beautiful flowers and a white carpet with rose petals. We all shared the joy when their two-year-old son walked down the aisle, followed by the lovely bride. Big Jim Boruszak did the service (and also did rose-petal-strewing duty), and everyone yelled **MAZEL TOV** when Lyle broke the glass with one crush. All of us at the Keys Jewish Community Center wish our new members Mr. & Mrs. Lyle Agins a long a happy life together.

Presenting the 2008 KJCC Scholarship recipients, center:

Rachel Bloom, Tiffany McNew, and Brieze Levy, with Scholarship Committee Chairman Kurt Kluger. Katie Greenman couldn't be here that night. All are high school graduates of the Class of 2008.



As usual, proud parents were there to be part of the festivities. Above, Tiffany poses with mom Roberta.



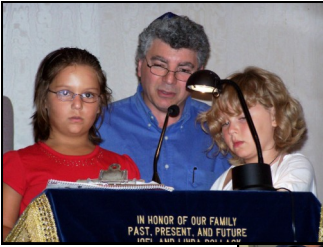
Rachel, above, gets a congratulatory hug from dad Marc.

A rare occurrence these days, below: the entire Levy family together for a picture—Stellar, Beth, Brieze and Ron.



Steve and Carol Steinbock attended Katie Greenman's graduation to present her scholarship award. Below, Katie displays her feelings about being the last sister off to college.





Scenes from the July 4th Shabbat-Cue: Alan brought Moira and Cammie to the Bema to help with services.

July 4th is also Pauline Roller's birthday. Those who attended all toasted her with birthday cake. She served.



On August 1, the Knowles family shared a mitzvah with all of KJCC, the Jewish naming of daughter Gina's son Aidan Jacob. That's all of them below—Barbara, Richard, Aidan, Gina and Moira. Big Jim, with help from Bea, cuts the challah after services, right.



Searching For Synagogues

On a Mediterranean Cruise

By Joan Boruszak

Jim and I took a Mediterranean cruise last winter. As is the norm for European trips, many of the port tours were dedicated to exploring churches. We had made a decision before we left that we were dedicating ourselves to synagogue tours. Needless to say, we were on our own as far as finding the synagogues in each port. In some places we succeeded. In others we could not find the synagogues, and in others there were none to find!

We started our vacation in Venice. We had been there in 1956. What a difference fifty-two years make! The crowds were tremendous. San Marco Square, which is the main square in Venice, was once filled with a few very well dressed tourists and many nuns and priests. Now there were hundreds of baby prams, lots of children and no nuns or priests in sight!

In search of the Jewish community, we went to the Foundry. It is an area about two or three blocks long surrounded by canals. It was customary in the Middle Ages to segregate the Jews, so the Foundry, with its canals, was perfect. The Jews, wearing a yellow band, were permitted to go back and forth into the city during the day. The ghetto was locked at night. (I

Jim and Joan pose amid the ruins of Pompeii, an amazing example of modern archeology skills. That's Mt. Vesuvius in the background.

thought it was interesting that the word "foundry" in Italian is "ghetto." Originally it was pronounced with a soft "g." Since the Germans that came a few hundred years ago could not pronounce the soft "g," the modern word "ghetto" was born. This was the first ghetto in Italy.)

In the ghetto there are five synagogues: two Ashkenazi and three Sephardic. The Ashkenazi synagogues were built first. The Sephardic synagogues were built by Christian artisans. Jews could not be artisans, because artisans were employed by the Church. Jews were also not allowed to use marble, and, therefore, the interiors of the synagogues were painted. Two of the Sephardic synagogues are still in use. One is used in the summer and one in the winter. None of them are heated or air-conditioned.

Venice has a small Jewish population still living in the ghetto. There is a kosher restaurant and a lovely gift shop. The gift shop





Joan amidst the old Roman ruins in Spanish Majorca. Everything around her is marble.

also has a store in the Cardo, a lovely shopping area in the old city of Jerusalem.

We went to the main synagogue in Florence. Again, we were there fifty-two years ago and had attended Yom Kippur services. I remember sitting upstairs and observing the beautifully dressed women in the balcony. Children were running in and out, and I felt that I knew what the conversations were all about even though I did not understand Italian. It reminded me very much of home. I was surprised to find the balcony no longer in use. Now men sit on one side of the main floor and women sit on the other side. I can only assume that the Jewish community of Florence has become much smaller. The building remains a beautiful edifice.

In Marseilles we took a taxi to the only synagogue. The gates were locked, but an elderly man saw us and invited us in. The synagogue was more modern than the Italian synagogues. It had been rehabbed. We were able to wander on our own, but, before we left, he invited us into the courtyard to view the Wall of Remembrance for the Holocaust victims. We did not count the number of names on the Wall, but it appeared to be an astounding number!

Dubrovnik, in yesterday's Yugoslavia and today's Croatia, had a very small, plain Ashkenazi synagogue that we found down a very narrow street and up a long flight of stairs. It

is still in use.

We tried to find the synagogue in Corfu, one of the Greek islands in the Ionian Sea. No one seemed to be able to lead us to it, and we could not find it on the map.

We had looked forward to Barcelona, and its Jewish section, for the whole cruise. Unfortunately, we were only there for one day and it poured the whole time. Barcelona will have to wait for another trip!

We had a "Jewish geography" experience on the ship. The first night we went to dinner and decided to share a table with another couple. We realized Irene and Jack were Jewish and asked the usual: "Where are you from?" Irene said she had grown up in Madison, Wisconsin. Jim said he had relatives in Madison by the name of Woldenberg. Irene turned white and said that she had been married for thirty years to a Woldenberg. Of course he was related to Jim. We laughed about that with them many times over the two weeks that we saw them. ◇



The old synagogue in Florence today where Jim and Joan attended services in 1956.

Approaching the High Holidays

by Alan Beth

Chair, KJCC Religious Committee

"Are You Ready?"

The Bar Mitzvah child arrives twenty minutes before the service begins. He puts all of his books down on the *shulchan* as uncle Leo walks in and says, "Nu, *boychick*, are you ready?" He takes a deep breath and nods, and goes over his Torah reading one last time. The bride and groom wait together just before they are about to walk down the aisle. He looks into her eyes and smiles; "are you ready?" he says. She smiles back as the music begins.

A young couple is awaiting the birth of their first child. With one month to go they are beginning to feel the pressure and ask themselves if they can really do this. As person after person asks, "are you ready?" their response is: "ready or not, here it comes."

Am I ready? The more I thought about it the more I realized how important that question is. Am I ready for what? Am I ready for Shabbat? Am I ready for Tax Day? Am I ready for the Holy Days? Am I ready for change?

How do we as Jews get ready?

Rabbi Allison Bergman tells a story about how, when she was ten or eleven, her entire family would get ready for Rosh Hashanah services. "My father," she writes, "in his charcoal gray pinstripe suit, my mother in a tasteful and elegant dress. My sister, who at nine refuses to wear anything resembling 'Temple attire,' finally agrees to wear a skirt, as long as she can wear her sneakers. Meanwhile, my father is downstairs. About every five minutes I hear "Are you ready?" or some derivation thereof. Exactly fifteen minutes after we were supposed to leave, my father yells one last time, 'even if you aren't ready, I'm leaving', and we come running down the stairs, grabbing coats, and pile into the car to begin the New Year."

Sound familiar? We all have different ways of getting ready, of preparing ourselves for the things that we want to do, but when it

comes to those important things in our lives, how we prepare can sometimes be even more crucial than the event itself.

This Yom Kippur, I'd like to look to our tradition and see what it can tell us about how to prepare for the important things in our lives. To begin, we turn to Exodus. The children of Israel have left Egypt and have begun to wander in the desert. Once they reach Mt. Sinai, everyone is aware that something incredible is about to happen. And so Moses speaks to them and tells them,

"V'hayu nek-honim layom hash-

lishi." (You shall be prepared for the third day.)

On the third day they will be given the Torah.

Why not just give them the Torah on the first day. Why the wait? A contemporary Torah scholar teaches that their *inner* preparation must begin immediately. Human beings need time to be

able to incorporate change into our lives. Very often, the more time we give ourselves, the easier the transition.

Abraham was faced with a difficult situation as God asked him to take his son, Isaac, and offer him up as a sacrifice. How can one ever be ready for that? Over the years our tradition has ascribed all sorts of different motives to Abraham and answered that question in various ways, but the one constant in the discussions of Abraham was his faith and

	High	Holiday	S
Saturday	Sept. 20	5:30 p.m.	
Monday	Sept. 29	7:30 p.m.	
Tuesday	Sept. 30	9:30 a.m.	
Tuesday	Sept. 30	4:00 p.m.	
Wednesday	Oct. 1	9:30 a.m.	
Wednesday	Oct. 8	7:30 p.m.	
Thursday	Oct. 9	9:30 a.m.	
Thursday	Oct. 9	11:00 a.m.	
Thursday	Oct. 9	11:00 a.m.	
Thursday	Oct. 9	4:30 p.m.	
Thursday	Oct. 9	7:10 p.m.	
Thursday	Oct. 9	7:25 p.m.	
Sunday	Oct. 12	9:30 a.m.	

trust in God.

That is the next ingredient in effective change—faith. Faith that change is good. Faith that we can do it even if we don't know exactly how. When that couple walks down the aisle, there are no guarantees as to what life will be like, but they have faith in each other and in their relationship.

Unfortunately, faith is not a constant. Sometimes it is there like a tower of strength, and in others it is a wisp of smoke.

Even some of our prophets were not so

eager to leap into action. Take the story of Jonah that we will read on Yom Kippur. God comes to Jonah and says go up to Nineveh and tell them that they are sinning. Jonah immediately goes down the other way. It is not until spending a bit of time in a big

fish that he is ready to hear what God wants of him. Why? He told God that he was afraid of what they would do to him. When Jonah found his courage he was finally ready, and went to Nineveh. Jonah faced his fears by working on his courage.

The last piece can be found in the early story of Moses. While tending his sheep he finds the burning bush. God lays out for him what is ultimately going to be his destiny. There was no time to prepare; his faith is as

yet untested as this is his first real encounter with God. During the conversation we see his courage falter as he asks God to find someone else, and so God provided for him a very important aid in his readiness—help. He told Moses that Aaron would be there to help him, that he did not have to do it alone.

Time, Faith, Courage and Help. That is how we as Jews ready ourselves for the challenges that lay ahead. That is how we face change and the push to always improve. Rosh Hashanah centers on these very themes. It gives us a way to think about them and work them into our lives.

So, are you ready?

We are reaching the holiest of all Jewish holy days. It is a day of fasting and prayer, of reflection and silence. Rabbi Larry Tabick reminds us of the essential nature of the day:

*"I have been walking for miles
And there is a stone in my shoe
That's been there for ages.
Why don't I just sit down and take it out?
Though we are full of excuses—
I am too old, too young,
Too tired, too lively,
Too ill, too well,
Too busy, too lazy,
Too strong, too weak,
Too good, too bad,
Too big, too small, to repent.
We are not supposed to give up the effort.
Rosh Hashanah is like having an eye exam.
Are we seeing the world and ourselves in the proper perspective?
Yom Kippur is like getting new glasses,
But will we wear them?
Will we allow ourselves to get used to them
Or let them sit in a drawer gathering dust
'Till next year?"*

May you have a meaningful fast and may you be sealed in the Book of Life. Wishing you a year of health, happiness, prosperity and peace.

Shannah Tovah — Alan

Schedule 2008

S'lichot Service

Erev Rosh Hashanah (Oneg)

Rosh Hashanah

Tashlich – near Harry Harris Park

Second Day of Rosh Hashanah

Erev Yom Kippur/Kol Nidre

Yom Kippur

Children's service

Yizkor

Minhah Neilah/Story of Jonah

Havdalah

Break the Fast Dinner

Construction of Sukkah (a Mitzvah)

High Holiday Memories (They usually involve food.)

By Joyce Peckman

Judaism is a group effort, often revolving around food. This certainly seemed true during the week of Rosh Hashanah and Yom Kippur. When I married, it was into a family of three siblings, all within walking distance, perfectly matching the number of High Holiday feasts. So each provided a meal. We usually chose one of the Rosh Hashanah dinners, so that I would be able to attend at least one New Year service, and not miss the Yom Kippur *neilah* and shofar. Most of the cooking preparation was done in the days before the holiday. There was always a certain competition, and comparing of menus. "Are you doing chicken soup? OK, I'll make vegetable soup. You have chicken and turkey? Okay, I guess I'll have to make brisket or corned beef this year." My sister-in-law was celebrated for her stuffed cabbage, and generously provided enough for both Rosh Hashanah meals.

I began to research traditional holiday foods. Cabbage, it turns out, is one of the oldest cultivated plants in the world, and stuffed cabbage symbolizes abundance. Of course, everyone knew about apples and honey, or honey *tayglach* cake, to signify a sweet coming year. The challah is round, in honor of the cycle of the New Year. The Talmud has some additional Rosh Hashanah suggestions: dates, for a sweet year, pomegranates, because they have 613 seeds to remind us of the 613 commandments, squash because the Hebrew word "kraa" is similar to "kara" so our sins should be "torn" from the Book of Judgment, and black-eyed peas, because the Aramaic name "rubiya" is similar to the Hebrew "rabah," meaning "plentiful." Fava beans, chickpeas or peas have historically often been substituted to

symbolize the wish for prosperity. Many people avoid nuts on Rosh Hashanah, because "egoz" has the same numerology as "chayt," which means "sin." No problem - there is quite enough to eat!

Yom Kippur was another story. We started the week before by slowly switching to decaf to avoid the dreaded 2 p.m. caffeine withdrawal headache. Then came the phone calls to children and cousins who were coming to spend the night. "Make sure you get here early! Dinner has to be over and cleaned up well before sundown!" Lights had to be set, either on or off, and enough toilet paper pre-ripped. Dinner was always light. (Maimonides would have approved. Back in the 12th century, he recommended chicken soup with rice.) Many people also serve leeks. The Hebrew "karti" reflects the wish that the Jews' enemies "yikartu" should be cut off. We always ended with an apple, brushed our teeth, and drove to *Kol Nidre* services, leaving the car to be used for the return home 25 hours later.

Is Yom Kippur not the longest day of the year? Even broken up by a 3 p.m. nap or walk on the Long Beach boardwalk, it lasts forever, and the last hour is spent standing, waiting for the shofar to be blown and the ark to close. Then a run to the waiting cars, and a huge dairy feast. First coffee and juice (in no particular order), then bagels, fish, salad, blintzes, and a half dozen varieties of fruit and cake. It is a test of our vows of self-control, and failure finds us looking for antacids and aspirin the next morning, as the New Year truly begins.

Wishing everyone a healthy, happy New Year, and may we all be signed and sealed in the Book of Life! ◇

Why We Fast

By Yardena Kamely

There is something mournful about the act of turning away from food. If grief is our natural response to loss, the absence of food is its most obvious material reflection. Life turns on us, and we do not, or cannot, eat.

Foodlessness is an instinctive, primal reaction to pain. A number of years ago the Chilean writer Isabel Allende produced two works of nonfiction. The first, "*Paula*," was a diary of the illness and death of her daughter. The second is entitled "*Afrodita*"; a book of recipes and childhood memories, it is much less than the novels for which Isabel Allende became famous. As she explains in the introduction, "*Afrodita*" is about the return to life.

"After the death of my daughter Paula, I spent three years trying to exorcise grief with useless rituals. It was three centuries of feeling that the world had lost its colors and a universal grey had inexorably extended itself over everything.

"I can't specify the precise moment in which the first brushstrokes of color began to appear, but when I started dreaming of food I knew I was approaching the end of the long tunnel of mourning and, finally, was emerging on the other side, in plain light, with a tremendous desire to eat again....."

There needs to be space in life for grief, just as there needs to be space in life for pleasure. Most importantly, there must be a framework for separating ourselves without permanently relinquishing our place in the act, in the way of mourners sitting *Shiva*.

Fasting may be the wisest way. It opens a window to contemplation. It is a discipline that expresses the meaning of loss without allowing them to overpower life. And, it is safe. In the case of ritual fasts, life always

wins; we resume eating.

The foods with which we break a fast are simple. After Yom Kippur, traditionalists begin with a clear broth. In the Middle East, bread and salt are given to the mourners: the bread of life, the salt of tears. Once the period of abstinence is passed, nourishing the body and the spirit are two sides of the same coin.

Fasting focuses the mind and the soul like nothing else. Fasting is purifying in the way that silence is; and silence expresses our deepest selves: the wondrous silence of love, the hush of admiration, the mute agony of grief. Words at these moments become superfluous.

Think about it; in the dark moment of grief, who can eat? Who can speak? Who wants to? Every year I am struck again by the realization that following the traditions of Yom Kippur we are, in fact, receiving guidance on how to heal our own sorrows.

On Yom Kippur, by choosing to fast, we acknowledge grief's sacred place. Silence and renunciation make for a single day of tremendous concentration. It is our private and undisturbed accounting with ourselves. Despite the misconceptions caused by the English term *Day of Atonement*, there is in fact no place in the observance of Yom Kippur for public confessions or absolutions. It is, at the end, a moment of pause. We not only renounce the food in our mouths, but also, for one day, do not have the social experience of eating, that connection to family or friends. For one day we stay alone with our introspection. But for me, going through this special day in the synagogue, hearing the prayers of the *Chazan* and the congregation, means to be accompanied at the same time that I am alone with my thoughts and reflections. ◇

S'llichote

Saturday, September 20, 2008
5:30 Pizza, Movie in Social Hall
8:00 S'llichot Service



***SLICHOT SERVICES WILL BE HELD IN THE
SANCTUARY FOLLOWING THE MOVIE. SERVICES WILL BE LED
BY BERNIE GINSBERG AND YARDENA KAMELY.***

Movie: HESTER STREET

The desire to shed or suppress all traces of one's original culture has been a primal experience of nearly all immigrants; Joan Micklin Silver's adaptation of Abraham Cahan's story makes clear that it's a process edged with pathos. Carol Kane stars as Gitl, an Eastern European Jew who arrives with her child on Ellis Island in 1896 to join her husband, Jake. She is surprised to discover that Jake has abandoned the mores of his culture by cutting off his beard and earlocks, and he's adopted the mannerisms of his new country, including a new girlfriend who runs a dance hall. Gitl, unwilling to part with traditions so easily, creates a rift in the marriage that is difficult to overcome.

The evening is sponsored by Sisterhood and there is no charge. Come and enjoy!



Contact Yardena,
ykameli@hotmail.com,
for information and to make your
reservation.

High Holiday Stories and Legends

From the Torah to the Talmud to the Zohar to Sephardic and Ashkenazi folk tales, Jewish history is full of wonderful stories that illustrate our practices and ideals. This is particularly so for the High Holy Days. Gloria Avner (from Maine) has selected a few appealing examples for us to enjoy.

Drawing the Wind

A Rosh Hashanah Tale

(Oral tradition from the Balkans)

retold by Howard Schwartz in a book called
“*The Day the Rabbi Disappeared*,”

published by the Jewish Publication Society and
winner of the National Jewish Book Award.

Long ago on the Spanish island of Majorca, a young boy spent most of each day at the shore, sketching the ships that sailed into the harbor. Solomon was a wonderful artist, everyone agreed. His drawings seemed so real that people wondered if the waves in his pictures were as wet as they seemed—as the sun was hot.

His father was a great rabbi who really preferred Solomon to spend his time studying, but Solomon would always slip away to the shore.

A few days before Rosh Hashanah, a ship arrived from the city of Barcelona. Solomon overheard one of the sailors talking to a local merchant.

“There’s news from Spain that will make every Jew on this island tremble.”

“What is it?” asked the merchant.

“The King and Queen have decreed that all the Jews in the land must give up their religion and become Christian.”

“And if they refuse?”

“Then they lose their lives.”

Solomon was frightened. He didn’t want to leave his beautiful island. He ran home to tell the news to his father, Rabbi Simeon ben Tsemah Duran.

“Must we leave,” Father?” asked Solomon.

“I cannot leave, my son,” said his father. “The other Jews look to me for guidance. I must stay until they all escape. But you should go and I will join you later in Algiers.”

“I won’t leave you,” said Solomon. “You are all I have since Mother died. Surely God will protect us.”

Rabbi Simeon hugged his brave son. “Then let us work together and spread the word that everyone must meet in the synagogue.” They hurried through the village, knocking at the doors of every Jewish home and shop.

When everyone had gathered at the house of prayer, Rabbi Simeon told them about the terrible decree.

“Save us!” they cried out in fear.

They hoped their beloved rabbi could work a miracle. For they knew his prayers had once turned back a plague of locusts. Another time, when crops were withering in the fields, his prayers had brought rain.

“You have only three choices,” Rabbi Simeon told the men. “You can escape by sailing to Algiers. You can stay and pretend to convert, but secretly remain a Jew. Or you can defy the king and queen. As for me, I would rather go to my grave than say that I am giving up my religion.” Solomon realized how strong his father was and how Rabbi Simeon strengthened and comforted his people.

In the days that followed, most of the Jews crowded onto ships, carrying very little with them. They saw to it that the women and children took the first available ships. Some Jews stayed and pretended to convert, in order to save their lives. They were known as *Conversos* but in secret they continued to follow their Jewish ways.

Only a handful of Jews openly refused to convert. Among them were Solomon's father and Solomon himself. They planned to leave together once they were certain that all those who wished to escape had done so.

By then it was the start of Rosh Hashanah. Rabbi Simeon and Solomon and those few who dared to enter the synagogue prayed with great intensity that year, in hope that their names would be written in the Book of Life. Surely God would hear their prayers and guard them.

All went well the first day, but on the second day of Rosh Hashanah, just after the sounding of the shofar, soldiers rushed into the synagogue and dragged them all away.

They were cast into a prison cell, where Rabbi Simeon continued to lead the prayers for Rosh Hashanah by heart. Solomon would have been terrified if he hadn't seen how calm his father remained.

None of them slept that night. Even though Rosh Hashanah had ended, they stayed awake, praying. The cell was very dark, with only one high window. But at dawn it let a little sunlight in. When Rabbi Simeon saw it, he said, "Have faith, my brothers.

For just as there is a bit of light, so there is hope, and I feel that God has heard our prayers and will protect us."

The guard overheard them and laughed. "You think you have hope? You have just three days to live. Then you die. Let's see what your God does for you then."

Rabbi Simeon saw how frightened they were. So he turned to Solomon and said, "Won't you help us pass the time? Why don't you draw one of those ships you do so well?"

Solomon couldn't believe his ears. His father was asking him to draw? Solomon felt in his pocket and pulled out his last piece of chalk. When he looked up, he thought he saw a hint of a smile on his father's face.

Solomon remembered all the ships he had watched from the shore, and on the sunlit wall he began to draw the one he thought

was the most beautiful. He drew the wind that filled the great sails, and he added barrels of wine and bushels of wheat.

Solomon's father and the other men watched him draw until the sun set and the prison cell was enveloped in darkness. Then they began to pray to God to save them. Once again, they prayed all night long.

The next day, Solomon continued to work on his drawing. Little by little he finished every detail of the ship, and then he drew the sea around it. The waves looked as if they might spill right off the wall and splash onto the floor.

The picture seemed finished, but Solomon didn't want to stop. His father suggested that

he draw the two of them, there on the deck. This Solomon did, and all the men marveled at the fine resemblances he drew. Then the second day in prison ended, and again they prayed throughout the night.

When the sun rose on the third day, one of the men asked Solomon to draw him on the ship, too. "For I would like to be with you." And one by one, the others made the same request. But when darkness fell, Solomon had not finished drawing the last

man.

As soon as the first light of dawn came through the window, Solomon took out his chalk and quickly finished drawing the last man.

Just as he drew the final line, he heard keys jangling. The soldiers were coming to unlock the door to their cell. Then Solomon and all the men would be taken to the courtyard for their execution.

Solomon turned to his father and saw that he was deep in prayer. And, at that very moment, he heard his father pronounce God's secret name out loud.

Suddenly, Solomon could not hear the guards in the hallway and, when he looked down, he saw that he was standing on the deck of the beautiful ship he had drawn on the prison wall.

Only a handful of Jews openly refused to convert.

His father and all the other men in the picture were with him, safely aboard a real ship floating on a real sea. The sails strained against the wind, just as they had in Solomon's drawing, and the ship sped away from danger.

All the Jews from the prison cell rejoiced with Solomon and his father—for they knew they were aboard a ship of miracles, on their way to freedom. They would never forget that Rosh Hashanah, the Day of Judgment, when God had seen fit to save them. ◇

The Kitten

by Doug Lipman

(We run this story with Mr. Lipman's permission. He's asked that we mention his storytelling newsletter, too. Anyone interested please contact Gloria.)

On the day before his first Yom Kippur as a rabbi, Rabbi Pesach Mendel was standing outside his synagogue. He noticed small groups of Jews arriving in the town, Jews who lived in the outlying countryside. Obviously, they were coming to attend his services. He was flattered.

The rabbi's eye lit on one young man he had never seen before. The young man wore a Russian-style winter coat and a brown scarf wrapped completely around his neck and chin. Rabbi Pesach Mendel approached him. "Welcome, stranger! I hope you join us for services tomorrow!"

The young man looked confused. "But tomorrow is Thursday," he said.

"No," said the rabbi. "Not for Sabbath. For Yom Kippur!"

The young man lowered his eyes in embarrassment. What kind of a Jew didn't know when Yom Kippur was? Rabbi Pesach Mendel smiled reassuringly. "That's all right. Just come. Please?"

That evening, the rabbi told his wife about the young man. "Obviously, he has not been

living a Jewish life. But I feel hopeful about him. If I can give just the right sermon, I may be able to reclaim him as a pious Jew. What do you think, Mimele?"

Mimele was silent. At last she said, "Did I ever tell you about my two cousins?"

"I guess not. What about them?"

"When they were young boys, their father wanted the older brother to grow up to become a rabbi. But one day, when the boys were 10 and 7 years old, they saw a stray cat enter the yard of the farm where they lived. They quickly agreed that they wanted it as a pet.

"I'll capture it," said the older brother. He began to impersonate his boyish idea of a hunter. He stalked the cat, but in vain. He tried to trap it. At last, in frustration, he picked up a fallen branch and threw it at the cat. The cat yowled in pain, then slipped away to hide.

"Later that night, their father discovered that the younger brother was not in his bed. Searching the yard, the father found him perched in the fork of a tree, cradling the cat. The boy was rocking the wounded cat like a baby. At that moment, the father understood that it was his younger son who should become a rabbi."

Mimele arose and walked out the room. The rabbi sat a long time after she left, staring at his hands.

On the morning of Yom Kippur, Rabbi Pesach Mendel led the services with spirit. He told his congregation, "By now, you should have made amends for all harm you have done this year. If we all make *teshuvah* - turning toward God, repentance - sincerely enough, our names will be written in the Book of Life for another year."

He went on to enumerate the deeds and the lapses in observance they should repent of. When he spoke of lapses in observance, he looked directly at the young man, still wearing his coat and scarf.

The rabbi turned to continue his exhortation. As he did, he caught Mimele's eye. Something was wrong. Following her glance, he turned back to see the young man heading toward the door. "Wait," shouted the

rabbi. "Wait! Wait!" The young man halted, still looking furtively at the door.

"Please," said the rabbi. "I meant to honor you. Will you come up here with me?" Slowly, the young man ascended the *bima* to stand next to the rabbi. "It is time for a reading," said Rabbi Pesach Mendel. "Will you accept the honor of reading from the Torah?" The young man's shoulders slumped. "I cannot," he said.

What could Rabbi Pesach Mendel do now? Helplessly, he looked at Mimele. She swung her folded arms gently in front of her, as though she were rocking a kitten.

Rabbi Pesach Mendel sighed. Then he turned toward the young man and took his hands. "Please," he said. "Tell me your story."

The young man began to talk softly and rapidly. The congregation strained to hear him. "My parents were poor," he said. "Their highest hope for me was to apprentice me to a tailor or shoemaker. So, when the Czar's agents came to our town, looking for boys to conscript into the Russian army, my parents

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didn't have the money to send me away to hide or to bribe the agents. I was ripped from my family and my people.

"My parents didn't know where I was taken. I wasn't allowed to contact them. I wasn't allowed to pray, or to live as a Jew. I repeated the prayers I remembered, as a link to my home. But, after ten years in the Czar's army, I had forgotten nearly everything Jewish I had known.

"When I was released, I took jobs as a laborer, working my way home. But when I arrived, I found my parents both dead. No one in the town really even remembered me. So I began to wander, knowing I was neither fully a Jew nor fully a Russian. I could never fit in.

"Yet when you greeted me so warmly, I allowed myself to hope once again. That was stupid of me. I don't know enough about the observances you mentioned to even know what they were, much less how to repent of not doing them."

The young man looked directly at the rabbi's face and sobbed. "But I just wanted to find a home!" At that, the young man burst into tears.

Rabbi Pesach Mendel stepped up to him and folded his arms around him. He held the young man as he cried. After a long while, the rabbi spoke over the young man's shoulder to his congregation. "This man's *teshuvah* is so strong," he said, "that it will cause all of our names to be inscribed in the Book of Life." ◇

From the Depths of the Heart

From Chassidic lore, attributed to Rabbi Eliezer of Komarno.

One time a Jewish peasant boy came to the big town to celebrate Rosh Hashanah. He didn't know how to pray. He could not even read the letter *Alef*. He only saw that everyone was traveling to the synagogues to par-

ticipate in the holy prayers. He thought, "If everybody is going to town I must go too!"

He arrived at the town synagogue with his father and watched the congregants crying and singing together, swaying to and fro. He turned to his father and asked, "Father, what is this all about?" His father turned to him and

"I am going to pray to God in the way I know best. I will whistle to God as I whistle to my flock of sheep."

said, "The Holy One, blessed be he, sits enthroned in the heavens and we pray all year long to Him. We especially pray during these two days of Rosh Hashanah when the whole world is being judged and each person is being judged for the rest of the year."

The son responded, "Father, what am I to do since I do not know how to pray?" His father quickly said to him condescendingly, "All you have to do is be quiet and listen to the other Jews praying. That is enough for you."

"But Father, if I don't know what these people are saying, how is that going to affect God's decision? How is being silent going to help me?"

His father became unnerved and blurted out, "Listen, you should be quiet so no one will know you're an ignorant peasant!"

The son stood still for a couple of minutes as his father and the rest of the congregation continued praying and then - the young boy

stood up and spoke loudly.

"I am going to pray to God in the way I know best. I will whistle to God as I whistle to my flock of sheep."

He began whistling the sweet calling most shepherds know. His father was enraged. The boy continued whistling with all his might not caring what other people thought.

Now, it happened that this particular Rosh Hashanah, all the heavenly gates were shut and suddenly, because of this pure whistling of the heart, all the gates burst open. The prayers of Israel were finally heard. ◇

Bits and Pieces of Insight: SYMBOLS and SUBSTANCE

We are a people rich with love of symbols, layered contexts, coded words, and hidden meanings. We know that when we dip apples in honey, we make physical our wish for a year full of sweetness. But this time of year there is more, much more.

Something about the Moon

If I asked you how many of the major Jewish Festivals are celebrated on the full moon (and you had only 30 seconds to answer), what would you say?

If you've been lucky enough to sit at a Passover Seder table facing the sea while the moon pops up (and you've paid attention on other ceremonial nights), you'd say, "All of them. Except one."

Rosh Hashanah is the only major holiday that begins in total darkness, even before the first sliver of "Rosh Chodesh." Why is this Holy night different from the others?

Rabbi Yehuda Appel, drawing on traditional sources, says the lack of moon represents the judgment being concealed. At the beginning of the 10 Days of Awe, all is obscure, hidden. The decisions about who shall live and who shall die are still unknown. We

are in the dark, literally and figuratively. The answers to what will be written in each book can still be influenced. We still have opportunity through listening to the wake-up call of the shofar and through the three means of atonement (“Teshuvah, Tefillah, and Tzedakah”) to emerge into Light.

Sin and Soccer

As Jews, we don’t have the same notion of sin as the rest of the world. When a soccer game is played in Israel and a kick does not score a goal, the stands cry out “cheit.” They are shouting, “You missed the goal.” The word for sin in Hebrew comes from the same root. It indicates we’ve missed the mark; we’ve fallen short of what we could have done.

According to Rav Abraham Isaac Kook, the Chief Rabbi of Israel until the 1930s, repentance, “teshuvah,” was created even before the universe was made. The universe could not exist without it, because as we make mistakes, “teshuvah,” correction of our wrong actions by appropriate “tikkun” or repair, is all that allows us, and the universe, to get back to wholeness.

Ritual Foods

And speaking of wholeness, do we all know that on Rosh Hashanah we make and eat round challahs to symbolize that unity, the oneness with creation? We all know that where Jews gather, there will be food (unless of course, it is a fast day, in which case there will still be food, but later, at communal celebratory breaking of the fast). There is much more to food than meets the eye or stomach on any day, but especially on Rosh Hashanah.

Some Siddurs encourage us in fine print to eat fish heads (good start to the head of the year) and pomegranates (increasing merit as we eat each of the 613 seeds, one for each of

the sum total of positive and negative mitzvot).

In tractate *Kareisot* of the Talmud, the famous teacher Abaye says a person at the beginning of the year should eat gourds, fenugreek, leeks, beets and dates. Some of these foods grow very speedily. Some are extraordinarily sweet. According to Rashi, you are creating omens, encouraging signs that one’s mazel will blossom and you’ll enjoy a blessed year. (Remind me to tell you what I’ve found out about *mazel*. OK, I’ll say it now. It does not mean, as I’ve always thought, “luck.” It means “stars,” as in fortunate alignment thereof. In ancient times we must have been scholars of the sky as well as of the book.).

But the words themselves and the letters of the words spelling out these fruits and vegetables carry even more hidden meaning. The Hebrew word for fenugreek, “roobyah,” stands for the first letters of the phrase, “Let our merits be abundant.” The letters of the word for leek, “cartay,” echoes “let our adversaries be cut off.” Beets or “silkah” allude to a phrase “let our enemies be removed.” The letters in dates, “tamrey,” hold

the message “let our adversaries be extinguished.”

Very little of this eating is about hunger, but it is all about “kavanah,” or intent. When we name and bless the foods we are eating this Rosh Hashanah, we are reinforcing our hopes and wishes for ourselves, our families and our world. We will henceforth have a whole new understanding of the phrase “you’ve said a mouthful.” ♦

*L’Shanah Tovah,
Gloria*



***According to
Rashi, you are
creating omens,
encouraging signs
that one’s mazel
will blossom and
you’ll enjoy a
blessed year.***

Jewish Gold at “Hitler’s Olympics”

The 1936 Berlin Olympics were the first time basketball was a medal sport, and the final game was played in the mud.

The U.S. team just made a big splash in the summer Olympic games in Beijing, but in 1936 a win by a U.S. team meant even more.

In 1936, basketball was a young and almost unknown sport. There wouldn't even be any professional basketball teams for another decade. The Olympics in Berlin would be the first time basketball was to be an Olympic sport. Basketball was confined to school teams and a few amateur teams sponsored by big companies. Sam Balter was a player on one such team, and stood out not just because of his stature (he was short even by the standards of the day) but also because he was Jewish. He'd been playing basketball since college and had been the captain of the U.C.L.A. team. The U.C.L.A. student newspaper claimed that he was “the only Jewish man ever honored with a major sport captaincy and one of the few Jewish athletic leaders in the country.”

After college, Sam played for the Southern California-based team sponsored by



Sam Balter (far right) pictured as part of the Universal Studios Basketball Team.

Universal Pictures. It was the Universal Pictures team that went to the qualifying round for the 1936 Olympics in New York. With the entire crowd at Madison Square Garden on their feet, Universal beat The Oilers of McPherson, Kansas 44-43 to become the first U.S. Olympic basketball team.



Sam Balter (left) and the 1936 Olympic Basketball Team.

A reporter ran up to Sam after the game and singled him out. “I couldn't figure it out,” Sam said. “I wasn't the big star of the game. And he asked me if I was going to the Olympics. Well, I laughed and said ‘Of course, why not?’ The reporter said, ‘You know they're being held in Hitler's Germany?’”

Being the only Jew on the American team had never occurred to him. He had just never thought about it. Sam asked the reporter to strike his previous, off-the-cuff remark. He realized he was going to have to give this decision a lot of thought. Sam agonized for months over the decision. Some Jewish groups insisted he must boycott the games, and not support Hitler's Olympics. But other Jewish groups felt the exact opposite. (Some things never change.) They pressured Sam to

play, because they feared an American team with no Jews would be used as a propaganda tool by Nazi Germany. When the Olympic Committee assured the athletes that the games would be free of Nazi propaganda, that made the decision for Sam. It was a once-in-a-lifetime opportunity. He had to do it. In July of 1936 this Jewish athlete boarded an ocean liner bound for Berlin.

It didn't take long after his arrival in Germany for Sam to wonder if he'd made a mistake. Despite Hitler's promise that the games would not be used to promote the Nazi cause, propaganda brochures were handed out right in the Olympic Village. Anti-Semitic magazines were sold openly on the street. Sam saw caricatures of hooked-nosed people, and read articles laying the blame for everything on the Jews. He got a sense of how bad the situation was, but not of how bad it was going to be.

But then the games began and all Sam's attention became focused on bringing home the gold for the United States. Unfortunately, the Germans didn't really understand basketball. They had scheduled the games outdoors, on dirt courts. Still, Sam did his part to help his team. He averaged 8.5 points in the four games leading up to the medal round. The final medal game came down to the U.S. vs. Canada, and it was played during a torrential rainstorm. Sam later recalled that if you tried to dribble, the ball would float away in the mud puddles. The court was such a muddy mess that it made the game nearly impossible. These two teams were the best basketball players in the world, and yet by halftime, the score was just 15-4. The final score would see the U.S. winning 19-8.

Although Sam Balter won gold at the Olympics, he never got to parade in front of

Hitler with his gold medal as was his dream. At the time, the Olympic basketball squad consisted of two seven-man teams that took turns in the competition. Sam's team did not play the final game; it was the other team's turn. Sam got his gold medal by mail back in California. But still, he was a lone Jew who braved Nazi Germany to bring home the gold.

Sam was the only Jewish American to win gold at the 1936 Berlin Olympics. He always claimed the games as the biggest achievement of his life. And it helped launch his career once he returned home. Sam Balter became a successful sportscaster and sometime actor. He was the voice of the U.C.L.A. Bruins, and in 1942 he broadcast baseball play-by-play for the Cincinnati Reds. His film roles consisted mainly of playing sportscasters, but he got to be part of some major movies as a result of that. He was the sportscaster in "Champion," in which he appeared with Kirk Douglas. He also co-starred with the likes of Abbott and Costello, and appeared in "Fear Strikes Out" and "Kiss Me Deadly" as well as "The Jackie Robinson Story." And if you are a fan of "The Twilight Zone," you may remember an episode

called "A Kind Of Stopwatch." That's Sam, playing the part of a TV announcer. He also spent time as the host of a sports commentary show called "One For The Books" for 18 years, and added sports director for KLAC radio in Los Angeles, and sports columnist for the Los Angeles Herald-Express to his long list of lifetime accomplishments. But he always held winning gold at "Hitler's Olympics" as his proudest moment and biggest achievement.

Sam Balter died in Los Angeles in 1998 at the age of 88. ♦



Sam (front) reads the newscast on V-J Day accompanied by film legends Orson Welles and Marlene Dietrich.

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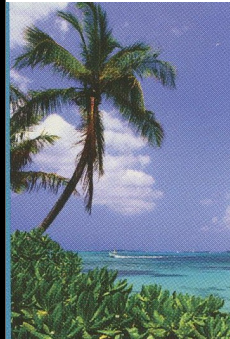
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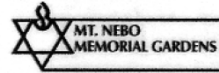
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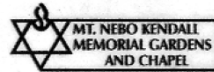
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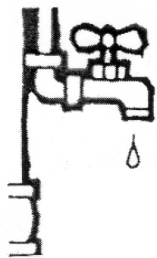
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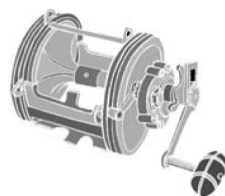
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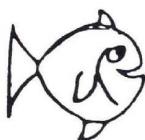


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