

January 2009

5 Tevet - 6 Shevat 5769

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Keys Jewish Community Center P.O. Box 1332 • Tavernier, FL 33070 • 305-852-5235 • keysjewishcenter.com January 2009

5 Tevet - 6 Shevat

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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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

President⁹s Message Steve Steinbock

I hope you all had a Happy Thanksgiving and Chanukah. It seems the snowbirds are all here and season is in full swing. Welcome back. There are a few more coming down in January and we look forward to seeing them too, especially Elinor and Herb Grossman, our Canadian contingent.

What have we been up to in December? The KICC Men's Club sponsored a trip to North Miami Beach to attend the 23rd Israeli Film Festival. We saw the U.S. premiere of "Lost Islands." The movie was touching and thought-provoking. I don't often see movies in another language with sub-titles and I was not sure I would enjoy this one but I did and I would recommend it to all of you. After the movie, we drove to the Lincoln Road Mall on South Beach, where we enjoyed people-watching and saw a seven-foot. sea-shellcovered dreidel and an even larger menorah. both designed and created by Roger Abramson. As it happened. while there we actually met Roger and his granddaughter Scarlett. We were all marveling at the creations (there are photos in Photo Gallery). while Roger was standing there eating ice cream and eavesdropping.

Happily, we found the Ghirardelli shop and enjoyed hot cocoa, ice cream, cookies and raspberry chocolate candy while seated at the outdoor café on a lovely December night. Carol and I certainly broke our diet that night. As I write, this Friday night is our Chanukah Shabbat dinner and children's play. Chanukah begins Sunday evening. I'm sure I will break my diet again.

I look forward to attending Gloria Avner's art class on January 21st and meeting future mishpocha at our annual membership dinner on Friday, January 23rd. Don't forget to bring anyone who might be interested in learning more about the KJCC.

This past year, 2008, was long and in some ways difficult. Thanks to all of you who helped to make it a little less so. Special thanks go to the editors of Chai~Lights and to all our members who contribute with articles, photos and responses to our requests. I know it is not easy to respond to deadlines and send material in (believe me, I know), but without you we would not have a publication that we all look forward to each month.

Carol and I wish you all a happy, healthy and peaceful 2009.

Steve



Nosh

A Rare Saturday Shabbat Service

On Saturday, January 3rd, we will again be honored by Rabbi Agler conducting a Shabbat Service. A few months ago we asked Rabbi Agler if he'd lead a Shabbat service for KICC during one of his occasional visits to the Keys. He agreed.

Rabbi Agler led an informal service in his own special way. It was casual; he gathered us all around, told spiritual stories, and led a service that included prayer and song. We discussed the Torah portion for the week. Then we took the Torahs out and invited everyone up to the bimah for an aliyah. Approximately twenty people attended. Later on, everyone told me we should invite him back again. We have, and he's again accepted.

If you have not attended a Shabbat service in awhile, you will find this service educational, enjoyable, meaningful and perhaps even spiritual. Please join us on Saturday, January 3rd at 10 a.m. Shabbat Shalom and Happy New Year. -Alan Beth

January Anniversaries

		Tears
lst	Thomas & Leslie Dillon	12
4th	Steve & Amelia Kasinof	27
12th	George & Muriel Swartz	28
17th	Alan & Elaine Schulberg	15
26th	David & Pamela Marmar	23

Books for Veterans

I delivered our three boxes of donated books to the office of the lewish Chaplain at the Miami VA Hospital. Thanks to all from the congregation that donated to the cause. I hope they have a warm feeling in their hearts knowing that their kindness will bring a bit of sunshine into the lives of some worthy veterans. -Stuart Sax

YAHRZEIT PLAQUE

In Memory of Peter S. Lubert 12/24/1941 - 7/14/2008 Loving Wife, Mary Lubert

The KICC extends deepest condolences to

the Peckman family

on the death of loyce's mother-in-law

Gertrude Peckman

KJCC Adult Education Series Begins

On Wednesday, January 21st at 7:30 p.m. with Gloria Avner's Expressive Art Class. DON'T FORGET TO RSVP ME at 305-619-0216 if you want to have an entertaining, satisfying, stimulating evening, being creative without fear of failure. You are guaranteed to walk out with at least one small frame-able gem of an India ink and watercolor painting. You will be proud to put your name to it. (Um, if you are interested in learning how to draw a straight line, this might not be the class for you. Otherwise, join us.) Open to both men and women. You need bring nothing but the eagerness to learn, experiment and have fun. Leave your day's worries behind. -Gloria

Welcome Back. Snowbirds

We've missed you and look forward to seeing you on Friday nights. We have onegs in February and March that are open and awaiting your sponsorship. Wouldn't it be lovely if each member family paid for one oneg during the year! A basic oneg shabbat sponsorship is only \$50. Please notify me as soon as possible, so that you can be appropriately thanked in Chai-Lights. My phone is 451-4665 or e-mail joyce@adoctorsbag.com. -Joyce Peckman

The KJCC extends deepest condolences to the Bloom family on the death of Marc's father Joseph Bloom

New Year, New Members

The KJCC is pleased to announce new members Ivan and Jean Bader of Pine Brook, New Jersey and Sunne Rego of Key Largo. Welcome! We hope to see all of you often.

BOOK PLATE

In Loving Memory of Stephen K. Cimkowski

By Carol and Steve Steinbock

YAHRZEIT PLAQUE

Dr. Sandra Samuels

A Most Courageous Physician, Teacher, Humanitarian And Beloved Wife 11/12/1934—11/15/1996 Loving Husband, Sid Samuels

Food Bank Request

We are collecting non-perishable food for the Burton Methodist Church food bank. This food bank services all people without regard to race, creed or color. The need has increased over 50 percent in the last few months. A box marked for the food bank is in the KJCC lobby. Please leave food there or at the door; we will deliver to the food bank. Your neighbors need your help. I and they thank you.

-Jim Boruszak

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.

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

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

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

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

Oneg Shabbat Sponsor - To schedule your special date with Sisterhood, call Joyce Peckman, 451-0665. **KJCC Tree of Life Leaves and Rocks, Sanctuary Seat Plates, Yartzeit Memorial Plaques, Bookplates for Siddurim.** Call Linda Pollack to arrange your donation, 852-8575.

JNF Trees in Israel - A gift of a tree, or two or more, makes a long-remembered way to honor a loved one, a relative, a friend or an occasion. Both Israel and the KJCC benefit. Call Bea Graham, 852-0214. **Chai-Lights Mitzvah** - Place a greeting or notice in Chai-Lights. Call Linda Pollack, 852-8575, to make your donation.

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

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

A Notice From Alan Beth On Yahrzeit

Rabbi Joseph Teluskin writes that there are several occasions each year when the dead are memorialized. The most significant of these is yahrzeit, the anniversary of the death, which is observed according to the Hebrew calendar. Most synagogues keep registries of the Hebrew dates of members' deaths and send out notices reminding family members of the yahrzeit date.

We at the KJCC are also maintaining such a database, but unfortunately it has some missing data and some missing dates. We ask your cooperation to please notify us of any corrections that need to be made. It is especially important that we get the spelling correct and of course the date of death.

There are three dates that we track: I. The date of death (conventional calendar) 2. The Hebrew date of death (Hebrew/lunar calendar) 3. The Hebrew date converted to the current date on the secular calendar.

We will send you a letter to remind you of the Hebrew date and how that date converts to the current year's calendar.

As a congregation, we need to decide, during the Friday night service, which of the dates should be used, the secular date or the converted Hebrew date. So if, for example, you are remembering someone who passed away a few years ago on Jan 21st, 2000, the Hebrew date for that day was 14 Shevat 5760. Today, 14 Shevat in the current Hebrew year (5769) converts to February 8, 2009. So that is an example how the Hebrew dates and the standard calendar dates often differ, and can differ substantially.

If you are coming to Friday night services specifically for a yahrzeit please verify with that week's leader that your loved one is remembered during the service.

As a synagogue we are responsible for helping you to remember the converted secular date according to the Hebrew calendar.

If you have any questions or comments please feel free to contact me: Alan Beth, Chair of the Religious Committee 240-1509 or send feedback to: feedback@keysjewishcenter.com

January Birthdays

Jerry Olsen	lst
Laura Goodman	l st
Tyler Koba	l st
Sherrie Willner	2nd
Stanley Rosenberg	2nd
Howard Gilson	4th
Randi W. Freundlich	4th
Janice Gorson	6th
Stanley Margulies	6th
Matthew Barrett	
Michael Pearlson	8th
Cathy Rakov	
Sarah Kamely	9 th
Michelle Zinner	llth
Alex Dutton	I 2th
Lyle Agins	
Meredith A. Cline	
Amy Nobil	I 3th
Murray Cooper	I 4th
Charlie Horowitz	I 5th
Heather Gilson	
Jamie Goodman	
Jill Taksey	
Brieze Levy	
Donald Zinner	
Andrea Kluger	
Neal Rakov	
Suzi-Sarot Feder	
Barry Alter	
Henry Isenberg	I 8th
Benjamin Friedman	
Sandy Seder	
Mary Terner	
Sheila Olsen	
Sidney Samuels	
Matthew Storeygard	
Randy Kominsky	
Stuart Grossman	
Arnold Lang	26th
Carol Ann Steinbock	26th
Beth Hudson	27th
Pat VanArtsdalen	27th
Yardena Kamely	
Beth Kaminstein	
Jeffrey Boruszak	
Kristen M. Schur	
Mark Feinberg	30th

Oneg Sponsors for January 2009

January 2nd—Amelia and Steve Kasinof for their anniversary.

January 9th—Linda Rutkin to honor her grandson's 2nd birthday.

January 16th—Franne and Barry Alter for Barry's birthday. Patricia and Henry Isenberg for Henry's birthday. Meredith A. Cline for her birthday.

January 23rd—Carol and Steve Steinbock for Carol's birthday. Pamela and David Marmar to mark their anniversary.

January 30th—Arthur Feinberg for Mark's birthday.

YAHRZEIT PLAQUE

In Memory of

Richard "Papa Dick" Jacob

Loving father and grandfather Pat and David VanArtsdalen

Adult Classes at the KJCC

President Steve Steinbock is starting a series of Adult Education classes at the KICC. In addition to the art class that will be offered by Gloria Avner in January, he is also planning a talk and question-and-answer session on Powers of Attorney, Living Wills and Health Care Surrogate Designations. The talk will be given by Carol Steinbock, a former nurse who was also a practicing attorney for almost 20 years in New York and the Keys. The class is tentatively scheduled for Wednesday, February 4th, at 7:30 p.m. in the Ruth Richardson Hall. If you have any questions, or ideas for future classes and subjects, you can contact Steve at 305-394-0143 or at president@keysjewishcenter.com.

BOOK PLATE

In Memory Of Toby Mitchell Sister of Linda Pollack

By Esta Jo and Paul Busker

A Message From Joan and Sisterhood

As of this printing I will have served out a two year term as President of the Cathy Kaplan Sisterhood. The new President , loyce Peckman, will be lead us in 2009. She will be ably supported by Sofy Wasser as VP, Nancy Kluger as Treasurer, Candy Stanlake as Secretary and Beth Kaminstein as Officer At Large. I know they will all continue to do great work, as always. I 'd like to thank everyone for all the support and advice as I made my way along a path, following the lead of those before me. Take a look at the new blue plaque at the entrance to the Social Hall. We established a Mission Statement this year which serves as a reminder of what the Sisterhood hopes to achieve. My experience as President has been a great learning experience with responsibilities and fun intertwined. But that's what it is all about, no? I think the biggest thought I would like to leave is defined by the true essence of the Sisterhood. We are a sum of our parts. It is every little thing that each and every one of us do, that contributes and makes us whole. Every time an event or holiday needs to be planned, I always wondered "how will we put this together"? Sure enough, one by one, you step up and do your share. So, keep up those big steps or baby steps and stay involved with the Sisterhood. You'll feel good.

Remember January is filled with fun:

Sunday, January 4 - Sisterhood Meeting 2009 Welcome New Officers! Wednesday, January 14 - Fashion Show Luncheon at the Outback hosted by Angelika Contact Nettie Sunday, January 18 - Miami Bombshells -Theater Contact Bea Friday, January 23 - Membership Drive Shabbat Dinner –

Shabbar Dinner

DO YOU KNOW ANYONE WHO MAY HAVE AN INTEREST IN LEARNING MORE ABOUT OUR TEMPLE/CONGREGATION? INVITE THEM TO COME AND SPEND AN EVENING AT THE KJCC! WE WANT TO REACH OUT TO THE JEWISH COMMUNITY IN THE KEYS AND MEET MORE OF OUR MISHPOCHA.

ON FRIDAY, JANUARY 23, 2009, WE WILL OPEN OUR TEMPLE TO JEWISH ADULTS AND THEIR FAMILIES TO COME AND MEET MEMBERS OF THE CONGREGATION, JOIN US FOR A BUFFET DINNER, AND ATTEND A SERVICE WITH US.

DATE: FRIDAY, JANUARY 23, 2009 TIME: DINNER AT 6:30 PM FOLLOWED BY A SHABBAT SERVICE AND THEN BY AN ONEG. INFORMATION: JOYCE PECKMAN 451-0665

In Memoriam January 2009

In Memory Of	In Memory Of	In Memory Of	
CAROL SIPERSTEIN	MARCUS WEISS	SYLVIA EMSIG	
By Robert Jay & Gloria Auston	By Janice Gorson	By Lawrence & Pearl Jacobs	
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In Memory Of	In Memory Of	In Memory Of	
JOSEPH COHEN	SAMUEL NEUBAUER	ABRAHAM RAIJ	
By Jules & Nettie Seder	By Jackie LePree	By Salomon & Mary Terner	

In Memory Of

CLARA GOLDSTONE

By Robert Jay & Gloria Auston

In Memory Of

<><><><><><>

BERNICE BERNSTEIN By Paul & Barbara Bernstein

In Memory Of

<><><><><>

WALTER HANKIN

By Richard & Barbara Knowles

In Memory Of

In Memory Of **RALPH BERNSTEIN**

HYMAN SAMUELS

By Laurence & Renee Green

By Sid Samuels <><><><><><>

In Memory Of

<><><><><><>

EMMA KOHLENBRENER

By James & Joan Boruszak

<><><><><><>

In Memory Of

ERNEST ISENBERG

By Henry & Patricia Isenberg

<><><><><><>

In Memory Of

SYLVAN OSER

By Marjorie Present

<><><><><><>

In Memory Of

GOLDIE SCHWEITZER

By Richard & Barbara Knowles

<><><><><>

In Memoriam January 2009

In Memory Of	In Memory Of	In Memory Of
MIRIAM S. MARKS	HARRY STOLER	ANN NETZMAN
By Meredith Cline	By Randy & Eileen Kominsky	By Alan Netzman
<><><><><><>	<><><><><><><><><><><><><><><><><><><><>	<><><><><><><><><><><><><><><><><><><><>

In Memory Of	In Memory Of	In Memory Of
CAROLYNNE H. CLINE	BETTY WEINSTEIN	JUDY LOMBARDI
By Meredith Cline	By Jerry & Sheila Olsen	By Marilyn Greenbaum
<><><><><><>	<><><><><><>	<><><><><><><>

In Memory Of

In Memory Of

ETA BROWNSTEIN

By Pauline Roller

BETTY WEINSTEIN

By Eric Grace & Ruth Schrader-Grace

In Memory Of

MARVIN GREENBAUM

By Marilyn Greenbaum

In Memory Of

BETTY WEINSTEIN

By Dick & Rita Bromwich

In Memory Of

In Memory Of

NATHAN WEISBERG

By Gerri Weisberg

LOUIS HARTZ

By Steven Hartz

In Memory Of

BERNARD KAMINSTEIN

In Memory Of

ANNA SAVAGE

By Ron Levy & Beth Kaminstein

<><><><><><><>

By Marjorie Present

In Memory Of

SYDNEY ZINNER

By Donald & Nancy Zinner

VEDA VETORASIA

Yardena Kamely



Miracles: Maccabees to Ben-Gurion

Chanukah resonates with many of the founding "myths" of Zionism - the few against the many, the weak against the strong, a small nation against a mighty empire. But it is not just a national military festival. It is about nes (miracle) and tikvah (hope). It is about rededication to the values that are central to our existence as a people in covenant with God. It is about survival. Chanukah reminds us that we need to continue to believe in miracles and do our part to cooperate with God in making miracles happen. This is the essence of Zionism. The creation of the State of Israel in our lifetime. after the Holocaust, was indeed a modern miracle. But it would not have happened without the lewish men and women who believed in this possibility and made it happen with their own hands and hearts and minds. One of those men. a Zionist leader. was David Ben-Gurion (born David Gruen-David Green-in Plonsk, Poland in 1886).

Every fall the leaders of Israel head south to the *Negev*, to the burial plot of the architect of the rebirth of Israel, David Ben-Gurion. There, on a cliff overlooking the ancient vista of *Nachal Tzin*, the "big shoulders of a generation," as the poet Natan Alterman so beautifully put it, chose to be buried.

At the memorial ceremony last year, lsraeli Prime Minister Ehud Olmert said: "The cases are rare in the history of a nation in which there was such an accurate and miraculous synergy between the right man and the right time. It is only at those crossroads at which the right leader meets the elusive, historic, opportune moment, and the leaders know to strongly grasp the horns of history and divert it from its path."

Olmert said that the time was too brief to list fully the great deeds of Ben-Gurion as a leader who guided the Zionists and shaped it all — the rebirth of Israel in its land, the War of Independence, the establishment of the IDF, the ingathering of the exiles, the very foundation for the State and its institutions. "Therefore," said Olmert, "I will make do with noting two points, two fateful decisions, without which the State of Israel would not be what it is today, and it is doubtful if it would even exist.

"On May 12, 1948, two days before the end of the British Mandate, the members of the People's Administration - the embryonic Government - gathered to discuss and decide on whether to declare the establishment of the State or to avoid doing so.

"In the background, there was the certainty that, immediately upon the declaration of the State, five enemy armies would immediately invade with the stated goal of drowning it in blood; in the background was the memory of the Holocaust just three years previously, and the danger of losing the last safe haven for the Jewish people; in the background was the fate of all that was built and established in the Jewish settlement of the Land of Israel through hard labor, sweat and blood over 50 years of Zionism; in the background was the severe warning made by the American Secretary of State, General George Marshall, to the head of the Department of Foreign Affairs, Moshe Sharett, that there was no chance for a Jewish state, if declared, to survive the attack by the regular armies surrounding it; in the background was the opinion of the representative of the General Staff, the Operations Officer Yigal Yadin, that there was a fifty-fifty chance, but that the enemy had a great advantage; and in the background, during the meeting itself, the cries of despair were heard from a besieged Gush Etzion under attack, which was conquered and fell with a heavy cost in blood.

"The second fateful decision made by Ben-Gurion was regarding Jerusalem. During the War of Independence, Ben-Gurion granted supreme importance to ensuring the contiguity and totality of Hebrew Jerusalem in the borders of the State of Israel, in opposition to the UN Resolution. His decision to launch a complex and dangerous military operation to break through to Jerusalem is only part of a long list of fateful decisions regarding the future of Jerusalem."

When the UN tried again in December, 1949 to rend Hebrew Jerusalem from the State of Israel in a second resolution regarding internationalization of the city, Ben-Gurion faced the world head-on. He immediately pushed through a Knesset Resolution declaring Jerusalem the eternal capital of the State of Israel. He declared: "Jewish Jerusalem is an organic and inseparable part of Israeli history, its faith and of the soul of our people. Jerusalem is the heart of the State of Israel. The international response was furious; there were threats; there were boycotts; but Jerusalem the Jewish capital was an unshakeable and decisive fact.

And Olmert continued at the memorial ceremony: "Fifty-five years ago, David Ben-Gurion spoke of the obligation of the Prime Minister - all Prime Ministers - of Israel to exhaust all chances for peace, but to maintain security. He said: "I would think it would be a grave sin not only towards our generation, but towards the following generations, if we would not do everything possible in order to reach mutual understanding with our Arab neighbors, and if the following generations could accuse the Government of Israel of missing some opportunity for peace. I would not want to be the man whose grandchildren or great-great grandchildren accuse that there may have been a chance for Jewish-Arab peace and he missed it. However, together with the necessity and spiritual ability to lie in wait for every opportunity for peace, we command - because our lives depend on it - constant readiness for war."

Prime Minister Olmert ended his speech sharing some personal thoughts: "Sometimes, late at night when the formal obligations of the role of Prime Minister are over. at that same intermediate time in which agonizing thoughts of what to do and how to act and what to decide pass through my mind, I allow myself, from the distance of time and changed circumstances, to think about David Ben-Gurion's loneliness during those days and hours in which he had to make decisions when faced with the weight of history. against the advice of his good friends and colleagues, when no one stood beside him except his conscience, his sense of responsibility and his G-d. As we stand here today at the graves of David Ben-Gurion and his loyal wife Paula, we will cherish, remember and recognize with gratitude the greatest leader of the State of Israel."

In the Al Hanissim prayer, which is traditionally recited in the Amidah prayers during the eight days of *Chanukah*, we specifically ask God to perform new miracles not only "in those davs" (ba'vamim ha'hem), but also in our times (ba'zman ha'zeh). I think the State of Israel is still in need of the miracle of peace. Sadat coming to Jerusalem in 1977 was such a miracle. Ben-Gurion said: "In Israel, in order to be a realist you must believe in miracles." He also said: "Courage is a special kind of knowledge: the knowledge of how to fear what ought to be feared and how not to fear what ought not to be feared." At this time, we are in need of a miracle and of courage – the transformation of the ideal of peace into reality. One wonders what David Ben-Gurion thought of the prophecy of Zachariah. which we read on Shabbat Chanukah: "Not by might and not by armies but by My Spirit, says the Lord of Hosts." ◊

World Jewish Report Medina Roy



A Possible Oscar

Among the fifteen films in contention for a best documentary nomination at the next Academy Awards is "Blessed Is the Match: The Life & Death of Hannah Senesh." The film tells the story of Senesh. the Holocaust heroine who was captured and killed by the Nazis after she parachuted into her native Hungary in an attempt to rescue Jews. It's the first time a feature-length documentary has been made about her. The film uses her poetry, diary and personal correspondence to explore her ill-fated rescue operation and is narrated by three-time Oscar nominee Joan Allen, noted for her performances in "Nixon" and "The Crucible". (The Forward, 11-26-08)

A Cure for the Yom Kippur Headache?

Dr. Zev Wimpfheimer, of Ierusalem's Shaare Zedek Medical Center, and Dr. Michael Drescher, of Hartford Hospital in Connecticut, are evaluating a recently conducted study testing a pill which, taken before a fast, could prevent headaches. Every year when Jews fast for 25 hours to atone for their sins, a significant number of them suffer from headaches. The doctors consulted with rabbis who agreed, saying that headaches caused by fasting take away from the objective - to focus on the spiritual. Should the pill prove effective, the researchers say it could also be of value to Muslims who fast during the 30 days of Ramadan. (Dateline: World Jewry, December 2008 / January 2009)

A Trash Dump Worth Visiting

On the outskirts of Tel Aviv, there was a huge, 2,000-acre garbage dump named *Hiriya* and at the center was a 230-foot mound of trash, with daily loads arriving from garbage trucks from around Tel Aviv. But after an intensive national revitalization effort, the trash heap has turned into an ecotourism attraction and has become Avalon *Park*, complete with footpaths for hiking. The incoming waste is now sorted by a state-ofthe-art recycling facility. When the project is completed, it will rank as one of the largest metropolitan parks in the world and is expected to become a 24-hour destination for recreation in Israel, as well as a learning center designed to educate visitors about recycling and other ecologically friendly practices. Thousands of visitors a day are expected. (www.treehugger.com, 11-16-08)

Chronicler of Music Dies

Joza Karas, a Christian Czech musician who collected music composed by Jewish inmates at the Terezin concentration camp, has died. He was 82. He found and salvaged 50 pieces of music; in 1985 he published "Music in Terezin 1941-1945." The book chronicled the musical life at Terezin where as many as four concert orchestras, an opera company and four chamber groups were featured. The camp held more than 140,000 prisoners and the Nazis used the music as a propaganda tool. (*www.jta.org, 12-8-08*)

Another Historic Victory for Israel

For the first time ever, Israel's national chess team medaled at the Chess Olympiad held in Dresden, Germany in late November. The team won the silver medal after a nervewracking win over the Netherlands. Armenia took its second consecutive gold medal. "This is a very respectable achievement," Israel Chess Federation President Aviv Bushinsky said. "Over 140 teams have participated in this Olympiad, that is held once every two years, and during the games, we even beat Armenia, the team that won the gold."(www.ynetnews.com, 11-26-08)

Israeli Company Protects the Vatican

loimage, an Israeli company and a pioneer and leader in the field of intelligent video appliances, has won a contract, estimated at \$4 to \$5 million, to protect the Vatican from intruders. The Herzliya-based company took three years to examine the city and determine its needs. "As one of the world's most important sites, the Vatican presented unique challenges," said Boaz Harpez, CEO of Picksec International Group, the system integrator. "The security system had to be extremely reliable 24/7 in very crowded surroundings and under varying weather conditions...After extensive testing of a number of different video analytics products, we found that loimage offered the optimal solution for this critical site." (Press release, www.ioimage.com, 11-18-08)

YALDAH Magazine

A \$100,000 grand-prize in the Wells Fargo Bank "Someday Dreams" contest was awarded to YALDAH magazine founder and publisher, 17-year-old Leah Larson and her mother, Evelyn Krieger. The magazine is published by and for Jewish girls. Yaldah, the Hebrew word for "girl," is a 48-page guarterly glossy magazine that includes works of fiction, recipes, artwork and mitzvah projects all written, edited and designed by teenage girls. It received more than 28,000 online votes in the final portion of the contest. YALDAH has 700 subscribers and a circulation of 1,500, which includes distribution in hundreds of independent bookstores across the country. (www.jta.org, 12-11-08)

Another Groundbreaking Medical First

A team of Israeli physicists at Tel Aviv University has come up with an efficient and safe way to close incisions in the skin. Led by Professor Abraham Katzir, the team found a way "to maintain laser heat at the correct temperature so that the incision is sealed to minimize the risk of infection and scars and speed healing." Katzir said that the technology could also be used guickly and easily on the battlefield. at road accidents. and also by plastic surgeons and other surgical specialties. A few months ago, the Health Ministry gave the go-ahead for the first clinical trials in ten gall bladder surgery patients and the results appear to have been successful. The team will now see how the welding technique works on longer incisions, such as Caesarean sections and inquinal hernias. Back in the 1970s, surgeons used a laser to fuse together two flaps of skin but it caused burns and disrupted the skin's ability to heal. "The technique of sewing the human body with needle and thread is an old one that has existed for thousands of years," Katzir said. "Now the time has come to upgrade one of the most common and important procedures in surgery - sealing the two sides of an incision." The medical breakthrough has aroused world interest and can be seen on the MIT website. (The Jerusalem Post, 11-25-08)

Presidential Citizens Medals

A solid 25 percent of the recipients of this year's Presidential Citizens Medal, awarded on December 10th, were Jewish men and women. According to a White House news release, the medal was created to "recognize U.S. citizens who have performed exemplary deeds of service for the nation and is one of the highest honors the president can confer upon a civilian, second only to the Presidential Medal of Freedom." The honorees included Mike Feinberg and Dave Levin, cofounders of the "Knowledge is Power" program, a network of college-preparatory public schools in underserved communities: Wendy Kopp, founder of "Teach for America"; Dr. Mitchell Besser, creator of "mothers2mothers," an organization that strives to reduce mother-to-child transmission of HIV/AIDS in Africa: Samuel Heyman. whose "Partnership for Public Service" aims to inspire federal government workers, and Arnold Fisher, creator of the "Intrepid Fallen

Heroes Fund," an organization that provides financial assistance to families of military personnel killed in the war on terror. (*www.jta.org, 12-10-08*)

No Excuses Anymore....

Does the thought of having a colonoscopy scare the living daylights out of you? Or is it the cost of the procedure that keeps vou away? Nadir Arber, professor of medicine and gastroenterology at Tel Aviv University's Sackler Faculty of Medicine, says he has developed a "simple, early warning. painless and inexpensive blood test" that detects colon cancer. According to Arber. the blood test can detect cells of colon polvps -- the precursors to colon cancer -- in the blood with a high degree of accuracy. He says that biomarkers emitted by polyps in the colon can be seen in the blood at very low levels, and he refers to recent studies where the test can correctly identify the polvps that convert to colon cancer at a success rate of more than 80 percent. Arber's procedure is being prepared for market by Bio Mark Ltd., and should cost between \$50 and \$100 per test. (*www.upi.com. 11-21-08*)

A Roll With a Hole

The cement donut, a Jewish English muffin with personality, a roll with a hole - call it what you will, the bagel's history spans three centuries and two continents. In her book. "The Bagel: The Surprising History of a Modest Bread," Maria Balinska details the evolution of what has become an all-American breakfast food. Balinska points out that, contrary to legend, the bagel," was not created in the shape of a stirrup to commemorate the victory of Poland's King Jan Sobieski over the Ottoman Turks in 1683. It was born much earlier in Krakow. Poland. as a competitor to obwarzanek, a lean bread made of wheat flour and designed for Lent. In the 16th century and first half of the 17th, a 'golden age for Poland's Jews,' the *bajaiel* became a staple in the national diet." Balinska covers how the bagel has played an integral part in Jewish life. Manhattan's Lower East Side had 70 bakeries in 1900 and, in

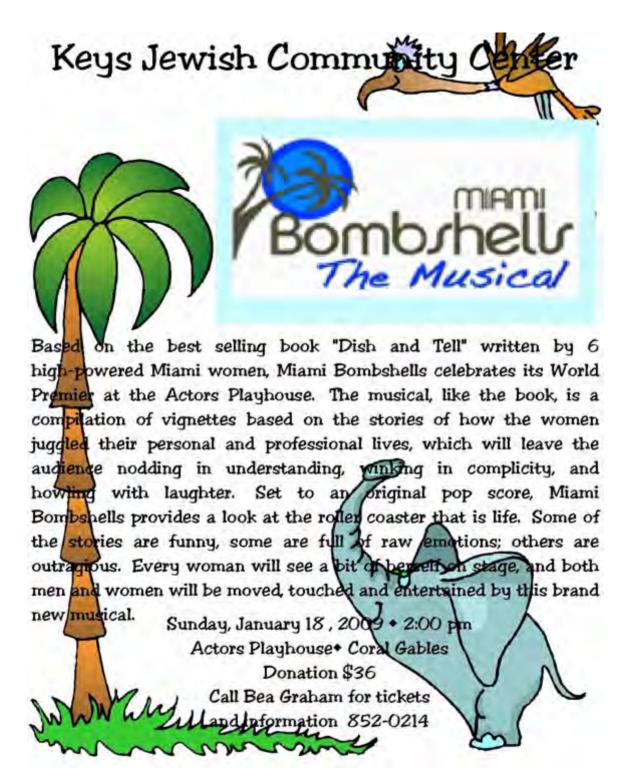
the 1970s, the Lender brothers built the country's largest bagel factory in Mattoon, Illinois. Today, as customers prefer fresh products, bagel making has become profitable again. (*The Forward, 11-5-08*)

A Special Gift

George Khoury, an Israeli Arab student, was killed by an armed terrorist in 2004 while on his routine evening run through a lerusalem neighborhood. The murderer mistook him for a Jew. Now, the Khoury family, also from Jerusalem, is memorializing George in a spirit of coexistence. They are funding the translation from Hebrew into Arabic of the Zionist-themed autobiographical novel. "A Tale of Love and Darkness," by Amos Oz. The book is scheduled to be sold in the Israeli-Arab sector with eventual distribution in Egypt and other Arab countries. Oz's works have been favorably received in the Arabspeaking world. (Dateline: World lewry. December, 2008 / January 2009)

Leading Orthodox Thinker Dies at 98

Rabbi Emanuel Rackman, a leading figure in the Orthodox lewish community, has died at the age of 98. One of his greatest and most controversial achievements was in the area of lewish law. He was a pioneer in that he was one of the first Orthodox rabbis to take on the plight of *agunot*, the "chained women," whose husbands denied them a *get*, the religious bill of divorce. Rackman was also an early supporter of interdenominational dialogue and was one of the first rabbis to travel to the Soviet Union to bring attention to the plight of Jewish refuseniks. Rabbi Rackman was a military chaplain in the U.S. Air Force during World War II and was president of both the New York Board of Rabbis and the Rabbinical Council of America and became provost of Yeshiva University. In his later years, he was named president of Bar Ilan University in Israel. Moshe Kaveh, president of Bar Ilan said, "The University and the Jewish world have lost a giant of a man whose greatness was derived not only by his intellect, but his passion and sense of social justice." (World Jewish Congress, 12-4-08) ◊



Dear KJCC.

Greetings from chilly Boston! I hope you all are enjoying the beginning of your Holiday Season. As the ground begins to freeze, I look forward to the onset of another beautiful winter, along with the inevitable pounds of cloth-

Another semester is winding down here at MIT. This semester, although ing that accompany it everyday.

challenging, was another successful learning experience. I am getting ready for my final exams in German III, Introduction to Neuroscience, Probability and Statistics for Brain and Cognitive Sciences, and Physics 2: Electricity and Magnetism. This semester I was really able to throw myself into my major, Brain and Cognitive Sciences, and began classes that I truly enjoy. My Intro to Neuroscience class covers everything from action potentials of neurons to how senses work and has completely changed the way that I view the world

In addition to my book studies, I have the opportunity to work in Earl Miller's Lab as an Undergraduate Research Assistant with a Post-Doc Primary surrounding me.

Investigator on his Memory Capacity Limitation Project. I am training a monkey called Sid. By asking the monkey to memorize a number of objects on a computer screen, we will be able to find out about memory capacity, where short-term memory is stored, and then apply it to the human brain. This learning experience has been invaluable in showing me a possible future path

As much as I enjoy my time at the lab, I have decided to pursue a career in in research.

medicine. I'm hoping to be able to utilize my education to help people overcome brain deficits, such as damage due to strokes, using brain plasticity. Although I realize that I still have a ways to go to achieving this goal, I am taking baby steps in that direction. I am hoping to find an internship this summer in the Boston area working at a stroke rehabilitation center. I will keep everyone updated as I make progress on my educational journey. As Thanksgiving comes and goes, I am reminded of how thankful I am to

have the Keys Jewish Community Center, yet again, helping me further my educational aims. I appreciate all of your support. Thank you from the bottom of my heart. Enjoy the Holiday Season (as well as the warm weather.)

With much gratitude,

Suzie Greenman

Suzie Greenman

<u>Photo Gall</u>ery



Thanksgiving, KJCC-style.

Top, Gloria Avner and Linda Perloff at Linda's sister's beach condo on the Florida west coast. Center and left, Mark, Sofy and Cory Wasser in Gatlinburg, TN, in the Great Smoky Mountains. (Hello? you purposely went and got cold?) Right center, Roy Pollack brings the southern-cooked turkey to awaiting parents Linda and Joel. Right bottom, a scene from the extended Steinbock family after dinner.





The Sunday School class took time out from its Chanukah preparation to celebrate Jeri's dad's birthday. If you've never seen a seven-foot, shellencrusted dreidel or menorah (well, actually a Chanukiah), they're on Lincoln Road on Miami Beach through the end of Chanukah. They were discovered after a Men's Club trip to North Miami Beach to attend the 23rd Israeli Film Festival, where we saw the award-winning "Lost Islands" and then headed for an outdoor café on South Beach. Carol Steinbock is standing next to the

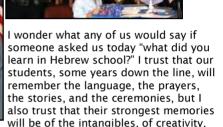
dreidel (it actually rotates) with Roger Abramson, the designer and builder. Below left and just above, scenes from a day of creating and experiencing art with Gloria Avner. (Another is upcoming this month. See the notice in Nosh.) Below right, an actual. non-Photoshop photo of Andrea Kluger while home dur-

ing the Thanksgiving holiday. She's with old friends Taylor Walsh and Shay Danzig. And, yes, they returned the sailfish to its proper home in the water.









confident expression, cooperation, and that something seemingly difficult can be transformed into a delight.

If this year's Chanukah play, Meredith Shaw Patera's *The Chanukah Visitor*, (which was adapted and VERY patiently directed by the amazing Gloria-Ed.), is any indication, our students will remember they could take their learning, transform it into theater, and outshine their own expectations of themselves. They had fun, improvised, got themselves out of trouble, sang their hearts out, and made laughter ring throughout our sanctuary.

I am confident that "Internal our God" will live long in our memories. Thanks to the brave Stuart Sax, who stepped into the part with little time for rehearsal, to Cory Wasser, who played a wonderful grouch, totally against type, to delightful Rachel Bloom, who made a swell boppin' Ghost, along with Lisa Rutherford, our Chai-lights Editor, as Mom Debbie, and Jane Friedman, Harry's Mom, as Ghost of Chanukah-yet-to-be. Max did a great job with sets, props, and keeping us located with his sign-carrying antics. Hannah, Lili, Harry, Jeri, Moira, Joshua and Zach put their hearts and voices into all they did with infectious enthusiasm. Linda Rutkin and Joyce Peckman were terrific stage managers. And our nearly packed house loved it. It was anything but "mishugas." -Gloria Avner

Thanks also to Barbara Knowles, who lent her professional photography skills to some of the pictures you see here.

Keys Jewish Community Center



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A Righteous Gentile in the White House

arlier this year tapes made by Lyndon Baines Johnson during his White House years were made public. A public presentation of these Oval Office tapes was made at Hebrew University in Jerusalem. Surprised? You shouldn't be. Because these tapes provide some of the first public evidence of what a personal and emotional connection this particular president had with Israel.

Johnson may be best remembered as the man who took over when Kennedy was assassinated. Or perhaps people remember him as the president who escalated and got us deeper into the war in Vietnam. But these new tapes help highlight the role LBJ played in laying a strong foundation of U.S. support for the fledgling state of Israel.

The main quote from the tapes that so many find amazing comes from March of 1968, when President Johnson says in a conversation with his ambassador to the United Nations, Arthur Goldberg: "I sure as hell want to be careful and not run out on little Israel." On June 25th, 1967, just about three weeks after Israel defeated three Arab armies (Egypt, Jordan and Syria), one of Johnson's recorded conversations hears him state that Soviet Premier Alexei Kosvain auestioned his support of Israel. Said Johnson. "He couldn't understand why we'd want to support the lews, three million people, when there are one hundred million Arabs. I told him that numbers do not determine what was right.

"I sure as hell want to be careful and not run out on little Israel."



We tried to do what was right regardless of the numbers."

It turns out with further research that Johnson would continue to "do what was right" regardless. He was a life-long friend and ally to the Jewish people, and his support went well beyond the bureaucratic and into the very-hands-on saving of Jewish lives during the Second World War. Historians have begun to uncover proof of Johnson's loyalties and actions back to his childhood.

Johnson's inherited his concern for the Jewish people from his family. His aunt Jessie Johnson Hatcher, who was a major influence on LBJ, was a member of the Zionist Organization of America. Johnson's paternal grandfather and several of his other relatives were Christadelphians – fundamentalist Christians who believed the Jews would return to Palestine and create a new Jewish state. His grandfather "Big Sam" and his father "Little Sam" would seek clemency for Leo Frank, the Jewish victim of a false rape charge in Atlanta. In one of the most famous cases of overt anti-Semitism in America, Frank was eventually

lynched by a mob in 1915, and the Ku Klux Klan in Texas threatened to kill the Johnsons for their loyalty to him. Later in life Johnson would often cite Frank's lynching as the source of his opposition to both anti-Semitism and isolationism. He has been quoted as remembering his grandfather admonishing him to "Take care of the Jews...consider them your friends and help them in any way you can."

In 1934, four years before Chamberlain's Munich sellout to Hitler, a young Johnson was

courting Claudia Taylor, who would become "Lady Bird." Lyndon gave her a book as an engagement present: "Nazism: An Assault on Civilization." Maybe it wasn't the most romantic of gestures, but it was a clear indication that Johnson cared about what was transpiring in Depression-era Europe.

In 1937, just five days after taking office as a Congressman from Texas, Johnson supported an immigration bill that would naturalize illegal aliens, mostly lews from Lithuania and Poland. In 1938 he learned that Erich Leinsdorf, a young Austrian Jewish musician, was about to be deported from the United States. In a move that was a bit under the radar. Johnson sent Leinsdorf to the U.S. consulate in Havana to obtain a residency permit. (Leinsdorf credits Johnson for saving his life.) That same year Jim Novy, a Jewish friend of Johnson's, says that LBJ warned him that European Jews were facing annihilation. Novy says that Johnson gave him a stack of signed immigration papers that were then used to get 42 Jews out of Warsaw. And according to

"You have lost a very great friend, but you have found a better one."

historian James Smallwood, that was just the beginning. As a congressman, Johnson used legal and also somewhat shady means to smuggle "hundreds of Jews into Texas, using Galveston as the entry port. Enough money could buy false passports and fake visas in Cuba, Mexico and other Latin American countries." Smallwood says that Johnson smuggled boatloads and planeloads of Jews into Texas,

> and then hid them in the Texas National Youth Administration. He says that by his count, Johnson saved at least four to five hundred Jews this way, and possibly more he cannot account for.

> On June 4th, 1945, Johnson visited Dachau. Lady Bird later recalled that when he returned home, he was "shaken, stunned, terrorized and bursting with an overpowering revulsion and incredulous horror at what he had seen." For the next decade, as he served in the Senate, Johnson consis-

tently blocked anti-Israeli initiatives and continued to show concern for the Jewish people. In 1963, soon after taking office as President, Johnson told an Israeli diplomat that he "had lost a very great friend," (meaning Kennedy), but that "you have found a better one." Just one month after succeeding Kennedy, Johnson attended the dedication of the Agudas Achim Synagogue in Austin. Lady Bird would later recall of the day that "person after person plucked at my sleeve and said 'I wouldn't be here today if it wasn't for him. He helped me get out.' Jews had been woven into the warp and woof of all Lyndon's years."

It seems as though the rest of the world is now finding out just how much Johnson meant to the Jewish people and to a fledgling Israel during his political career. The annual Jerusalem conference announced in September that it intends to honor Lyndon Baines Johnson in February of 2009. \Diamond

Our thanks to Marc Bloom for suggesting this article.

The Best Things in Lite are Free?

Well, Maybe Just Thís One Thíng...

by Liati Mayk

Most of us believe that nothing in life comes for free—and if something does, we are skeptical about it and ask: What's the catch? How can this



Liati's June 2008 group enjoying the Haas Promenade in Jerusalem.

be possible? Who can afford to give something away? And 99.9 percent of the time these are valid questions; their answers usually prove our initial assumption—that nothing, certainly nothing of great or lasting value, comes for free.

Then came Taglit-Birthright Israel: FREE 10-day peer group, educational trips to Israel for Jewish young adults ages 18-26 from all over the world. These complimentary, funpacked and eye-opening group tours even have a variety of trip themes to accommodate different personalities, interests, streams of Judaism and levels of observance.

For the past three years, I've had the wonderful opportunity to volunteer for one of the Taglit-Birthright Israel trip organizers, Israel Outdoors. Each summer, for ten days, I pack a suitcase and join a group of forty young Jews, 18-26 years old, to guide them through Israel as their American peer leader. In addition to an Israeli tour guide, bus driver and medic/guard, each Birthright trip usually has two or more American peer staff members who serve as liaisons between the Israeli staff and the participants. Our job is to bridge the American-Israeli religious, social, cultural and linguistic gaps—to make the trip run as smoothly as possible and to make sure that we don't lose anyone along the way.

Staffing these trips has been an enriching experience for me. Not only do I have a means to share my knowledge and passion

about Israel and Judaism, but witnessing the participants' "firsts" in Israel also gives me the chance to re-encounter and re-evaluate my country, history and faith with new eyes.

Who goes? More accurately, who doesn't? Sometimes it's just college kids, but the older trips are full of lawyers, journalists, grad students, businessmen and women, social workers, and med students. (Actually, there's a special trip for med students. Insert your favorite Jewish doctor joke here.)

Like its name suggests, Israel Outdoors is geared towards the active, fresh-air-loving type, and our trips try to spend as much time in the open air as possible. From North to South and East to West, the Birthright trip is packed with opportunities to encounter the many faces of Israel and offers enough diverse options for each participant to find a favorite place, experience or activity. For example, in only ten days we would likely (sample itinerary) kayak on the Upper Jordan River, go wine tasting in the Carmel, take a boat ride on the Sea of Galilee, hike Nachal *lilaboun*, ride camels in the desert, visit Yad Vashem, listen to a Holocaust survivor's testimony, stroll through the Old City of Jerusalem, sleep at local kibbutzim, shop on Ben Yehuda Street, hike and watch the sunrise on Masada, float in the Dead Sea, wade in the Ein *Gedi* natural freshwater pools, eat and sleep in a Bedouin tent, become friends with Israeli soldiers (who join our group), dig for archeo-



On a 2007 hike in the Banyas Nature Reserve, with fellow staff members.

logical artifacts at Beit Govrin, pay our respects to late luminaries such as Rabin, Herzl, and the poet Rachel, learn about and celebrate Shabbat and finally, my favorite, enjoy a night on the town or a day at the beach in Israel's cosmopolitan center, Tel Aviv. (All in ten days.)

If our tight schedule allows, sometimes I get to play tour guide for a few hours and share my academic research with the group, leading them on a historical journey through *Neve Tzedek*, one of the first urban settlements outside of Jaffa (1887) that became a building block for the city of Tel Aviv. And, once again, it's all for free!

What is the hidden agenda? Taglit-Birthright Israel is hoping to achieve a few fundamental goals. This quote on their website summarizes the grand vision of the program's founders (I share this vision) and donors: to diminish the growing division between Israel and Jewish communities around the world; to strengthen the sense of solidarity among world Jewry; and to strengthen participants' personal Jewish identity and connection to the Jewish people.

For more information about the Birthright Israel experience, please visit: www.birthrightisrael.com

Registration for Summer 2009 trips begins in February. Be sure to register as early as possible since the trips fill up quickly. Not the outdoor type? There are trips for many different interests: political, environmental, photographic, art, and many more. (One last time: *it*'s free).

Now, you may be thinking: "I can barely afford the cost of my daily commute-who can afford to pay for the hefty travel costs of thousands of lewish teens and twentysomethings each year?" The answer is that the funding of Taglit-Birthright Israel is a joint effort of the following people, organizations and governmental bodies: private philanthropists through the Birthright Israel Foundation: the people of Israel through the Government of Israel: and lewish communities around the world—United lewish Communities (UIC). Keren Hayesod and the Jewish Agency for Israel. Do the last names Bronfman, Lauder. Steinhardt, or Wexner ring a bell? Well, if you ever cross paths with one (which is very likely in Manhattan), remember to say thank you for making this amazing experience possible. Fittingly, the Hebrew word "taglit" means



discovery—it is an invitation to discover the wonders of the country of Israel: its history, archeology, geography, topography, religions, language and culture. It is a chance to discover over forty new friends. It is also an opportunity for invaluable self-discovery. But, tell me, is it really free? Well, I guess it would be more correct to say that the experience of Birthright is actually priceless. Oh and like any other service you enjoy, tipping your staff is always recommended. ◊

Liati Mayk is a Ph.D candidate in Jewish literature at the Jewish Theological Seminary in New York and also runs the Jewish Feminist Research Group. Her previous article for Chai-Lights was about the historic Jewish presence in Vilnius, Lithuania, in our November 2007 issue.





Reservations will be taken for members only until March 30th at which time they will be opened for others. Send your check early to confirm your place. Call Leslie at 852-3654 for information and reservations.

Thursday, April 9, 2009 6:30 pm Islamorada Fishing Club

Adults \$40 Children 12 and under are our guests. We humans have a predilection for novelty. We tire of the known, even as we resist change. Time gives us markers to hang our behavioral hats on, to gather energy, to make note of

In One Year... And Out The Other

(Unless You Are Jewish - And Then There Are Four)

by Gloria Avner

changes around, within, and outside ourselves. In other words, it orients us and calls for response. In the secular world, the marker happens once a year, with great fanfare and noise. Some of us use that global energy to support resolutions for behavior modification, intending to improve. Some just like to party.

The Jewish take on New Year is different; we observe *four* of them every single year. Each has its own energy and purpose and points the way to our time-bound *mitzvot*. Here is some food for thought (it won't cause weight gain or the breaking of resolutions).

In the beginning (*bereshit*), Jewish time emerged, as God imposed order on chaos. Light was differentiated from darkness and we had the unit "day" (*yom*). With the completion of creation, we were gifted with Shabbat and the time unit "week" (*shavuah*). After Exodus from Egypt, God commanded through Moshe that the Israelites mark the new moon of Nissan as the first month, observing and creating a monthly and yearly cycle. Marking the exact beginning of the new moon required witnesses and regulation. All else depended upon it.

Jewish law is nothing if not comprehensive, inclusive, and complex. We have to know when holidays are to be observed so that time-bound obligations are appropriately fulfilled, so that laws and contracts and cyclical uses of land and ownership are controlled for the greater good. We needed boundaries and markers for all of it and one size did not fit all. In the Talmud, *Mishnah Rosh HaSha-nah* 1:1 specifies the Four Jewish New Years as 1 *Tishrei, 15 Shevat, 1 Nisan,* and 1 *Elul.*

The first of *Tishrei*, *Rosh HaShanah*, marked the beginning of the civil year and the reckoning of foreign kings' reigns for calculating legal documents. This New Year, celebrating the "Birthday of the World," best known to us as the time for the blowing of the *shofar* and all the prayers and introspection that go with it, is also the time for setting the *Shemida* year, the Sabbatical for the land in which no cultivation is permitted. From here is also where the Jubilee year is determined and with it the freeing of slaves.

Then comes *Tu B'Shvat*, a favorite here among our students. We honor the "New Year for the Trees" with celebration of the seasons, growth, and gratitude, by eating the new fruits and saying blessings over them. Many of you have celebrated the mystical tradition of the *Tu B'Shvat seder* with us.

The third celebrates "Sanctification of the New Moon" (*Kiddush Ha-Chodesh*), the first *mitzvah* given to *B'nei Yisrael*, *Nisan*. It truly *was* our first month, our first as a "people," who up until then were really proto-Jews, not yet having the Torah or the *mitzvot* as tribal glue and guide.

And then there is the last New Year, *Elul 1*, calculating tithing of cows, sheep, and goats. I used to pass over this one, thinking it irrelevant. However, knowing how much meaning I have begun to find in *parshot* and laws that I had previously skimmed, I looked for what I had overlooked, and found it. Here is where I

begin to see why I care about the Jewish New Years.

Jewish people take care of their own. We have been doing it for millennia. The laws. the time-bound celebrations, simply insure continuity by formalizing and formula-izing. Some of our tribe(s) owned land and grew crops. Some kept herds. Some were artisans. And some, the Levis and the Cohens. kept ceremony. Teachers had no land. They traveled to where they were needed. They performed the rites that kept the world in balance while the rest of us did what we needed to do to feed our families and prosper. So we tithed in days of old: today we pay salaries. (When stock markets related only to livestock, the recipients may have been better off.) And of course we give tzedakah.

Here is one reason why I care about our succession of New Years: The ancients knew great secrets and they carefully passed them down, in ever-deeper layers hidden beneath the words. They knew that the energy associated with a specific season and biblical event could be accessed again when the time came around.

The energy associated with spring and Passover, for example, is always about freedom. This is the time when universal energies can help us free ourselves from that which enslaves us, be it bad habits or stultifying situations. *Tisha B'Av*, on the other hand, will always be a time of mourning, destruction, and sorrow, the time when both Temples were destroyed and countless other afflictions occurred.

Heraclitus said you cannot step into the same river twice. But he was not Jewish. Our calendar is linear but also cyclical. Time is a river of endless possibility. It flows eternally, always new, and yet it flows in cycles. Most cultures, especially modern ones, don't learn much from, or even remember, their history. We know to what they are condemned.

I, for one, am grateful that our ancestors noticed what they noticed, and noted it in ways that we, treading slippery ground millennia later, can, if we choose, say "Yes! This is happening for me as well. And this is how I can make the best of it, for myself, my tribe, and all around me."

All the tribal cultures that lived close to the earth noticed how the elements of nature affected them. They did their best to mollify nature and derive the most harmonic existence possible by prayer, ceremony, and sacrifice. Their rites are still with us, at least nominally, in the form of solstices and equinoxes. But we, the Jewish people, are the only ancient, tribal, earth-based culture still intact

Why should I, or you, or anyone else, care that Jews observe 4 or 5 New Years' as opposed to the secular world's mere one? The Dalai Lama cared. He invited an assortment of Jews to Dharamsala, India, some 20 years ago, so that he could find some insights on how to keep a culture in exile intact and viable. (Recommended reading: "The Jew in the Lotus" by Mark Kamanetz.)

I love that we have not lost the primal awe of nature's cycles, that we have brought much of what was the best of tribal culture into a world our ancestors could not have imagined, and that the rules laid down for us in sacred oral transmission and writings still give us access to that primal world, to the energies of each season, and still provide a guide to repairing ourselves and the world.

That which sometimes sounds so dry--the emphasis on numbers, calculations, rules, and rite-related minutiae--is, I believe, the equivalent of the dew and the rain and the sun in proper season, proper measure. It is a life jacket. It allowed us, unlike any other culture of ancient times, to walk into a future of constant, unimaginable change, hatred, and obstacles, and remain identifiable as a people with both gifts and responsibility, a *mishpocha* with faults and foibles, all of which are never too late to be corrected. In fact, that is our mission.

As we raise champagne glasses and pucker up on December 31st, let's make all the resolutions we desire, but let's also drink a toast to Torah, Talmud--the priceless wisdom to which we have eternal access--and to the New Years yet to come.

Nu? 🛇

The Palace Gardens Difference

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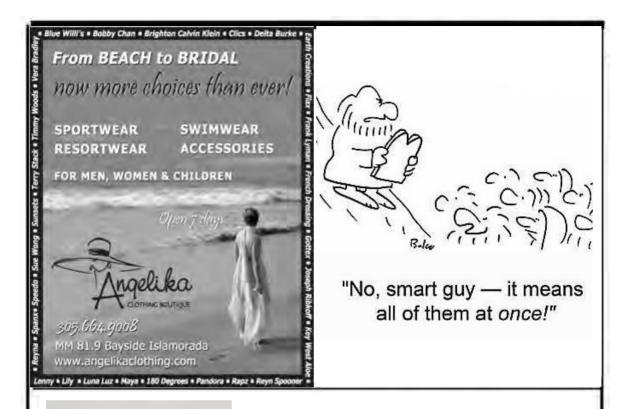
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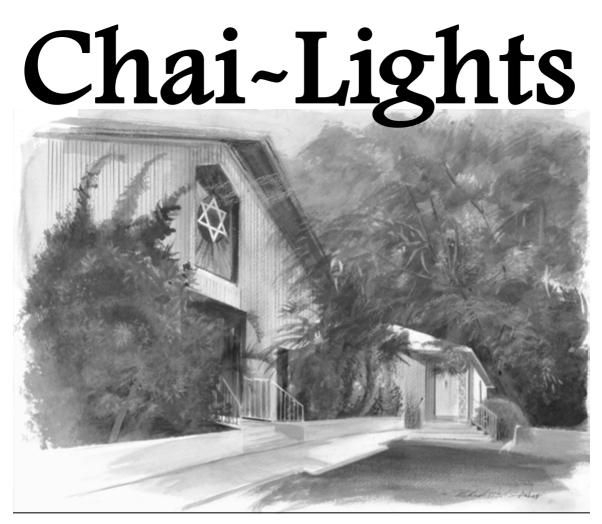
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February 2009

7 Shevat - 4 Adar 5769

The Pollacks and Silvermans do Polynesia - page 23 Tallises, Torahs, Tibetans and KJCC - page 25 Remembering a Renowned Rabbi - page 27

Keys Jewish Community Center P.O. Box 1332 • Tavernier, FL 33070 • 305-852-5235 • keysjewishcenter.com February 2009

7 Shevat - 4 Adar

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4 KJCC Adult Class— Living Wills, etc. w/ Carol Steinbock & Teresa Kwalick 7:30 p.m.	5	6 Joyce Peckman Barbara & Steve Smith Joan & Milton Wohl Nona & Henry Abrams	7
8 KJCC Annual Meeting 10:00 a.m. Tu B'Shevat Tree Planting	9 Tu B'Shevat	10	11	12	13 Steve Steinbock Yardena Kamely <i>KJCC Ulpan</i> <i>Classes</i>	14
15	16 President's Day	17	18	19	20 George Swartz Mah Jongg Club	21
22	23	24	25	26	27 Ken Atlas 6:30 Service Anonymous	28
		Names denote le Italicized nan	eaders of Friday s nes are Oneg spor	services. nsors.		

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President Steve Steinbock

Executive Vice President Mark Wasser

Vice Presidents Alan Beth – Susan Gordon Neal Rakov

> **Treasurer** Linda Pollack

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Lisa Richardson Rutherford Editor Marty Graham Editor 1987-2007

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

It's been a great two years as president of the Keys Jewish Community Center. It seems just a few months ago that I accepted the nomination. I have learned a great deal and would not have missed this opportunity.

It was already special to be able to attend the KJCC Saturday morning service on January 3rd led by Rabbi Agler. But then Gloria invited two Tibetan monks, in Key Largo on an international peace tour, to join us. Rabbi Agler welcomed them, and that morning turned into a memory I will treasure always. Please see Gloria's write-up of that incredible day on page 25.

My term in office saw us lose some wonderful people who I will miss, but we have also had new members join our ranks. We formalized the KJCC website and began posting each issue of Chai-Lights there (thank you. Alan) and brought on a new Chai-Lights editor (thank you, Lisa). We upgraded our Membership Directory, adding e-mail addresses and cell phone numbers. I decided to solicit ads for the Directory. and as a result KICC made a tidy profit. Our Yizkor Memorial Service prayer booklet was completely redone. Thanks to the diligence and brilliance of Alan Beth, we are working through the difficult transition to a KICC



database without its originator, Marty Graham.

I am happy to see that my idea for having non-religious classes at KJCC began in January with Gloria Avner's art class, to be followed by a presentation on the importance of wills, powers-of-attorney and living wills by Carol and Teresa Kwalick. I hope we will continue to have classes on other subjects of interest.

I want to thank everyone who helped make my two years as president a wonderful experience, and also our nominating committee. led by pastpresident Bea Graham, for coming up with a strong group of leaders for the coming year. I would be remiss if I did not thank Linda Pollack for all her help. Most of all. I want to publicly thank my wife, Carol. Without her support, and tireless work behind the scenes. I could never have done this. I now know what every president before me learned, that this is not a one-man (or woman) job.

I wish you all a healthy and prosperous 2009. Please support the new KJCC President and Board in working toward their goals. I will continue to be involved with KJCC and look forward to seeing you all at future Friday services, Shabbat dinners, fundraisers and other temple functions. But for now, my garden beckons. ◊

Nosh

Yardena is now, well, U.S. Kosher

For those of you who don't already know, after years of trying, and lawyers, and delays, and more lawyers, and more delays, Yardena Kamely has finally received her Green Card. She can now leave the country, and return, whenever she likes. She got the good news, ironically, while she was in Chile recently visiting her daughter (and granddaughter) and youngest son. Ask her to tell you the difference in treatment she experienced when she returned home to go through customs, for the first time as a fullfledged, on-her-way-to-citizenship permanent resident of the United States. (As I said, Kosher.)

Chanukah Play DVD available

Those of you who attended the Chanukah Shabbat dinner and stayed for the play were richly rewarded. Gloria performed her usual directorial heroics, once again successfully disdaining the old show business maxim that one should never work with children. But the KICC Sunday School students also outdid themselves at the actual performance. (If you'd seen the rehearsals. Oy.) There were some memorable moments that none of us who were there will ever forget. You'll all be happy to know that Richard Knowles, who is a professional videographer, filmed the entire thing. An edited version will soon be available to all KJCC members on DVD. Since his (and Barbara's) daughter Moira was in the cast, the cost of the final, edited version will be a mere \$20 to any KICC member. Contact Richard or Barbara Knowles to order your copy. Their ad in the back section of Chai-Lights has phone numbers and e-mails.

Blue Box Time

February is Jewish National Fund Blue Box Month. Please bring your filled blue boxes to the KJCC during the month of February. The children can bring them into Sunday School and have fun counting how much they have collected.

Israeli Charities Need Your Help

Due to the emergency conditions in Israel, the following charities are in desperate need of our help:

Friends of the IDF

Mogen David Adom

Jewish National Fund

Please send any donation you can by making a check payable to one of the above and mail to the KJCC, P.O. Box 1332, Tavernier, FL 33070. We will forward the funds on. Thank you.

-Steve Steinbock

February Anniversaries

Years

6th	Arnold & Gale Lang37
9th	Uri & Liliam Kamely17
llth	Joel & Linda Pollack47
20th	Bill & Susan Gordon22
21st	Murray & Claire Cooper61
23rd	Eric & Jessica Pollack7

A Montessori Miracle

During the Chanukah season, President Steve Steinbock received a call from the Montessori School asking if someone could come and give the children a lesson on the meaning of Chanukah. As is so often the case, Gloria Avner took the responsibility. She sat the group of two-tofive year olds in a circle and told them the story, taught them some songs and expanded their worlds a bit. Gloria says that when she left, they could sing the dreidel song, tell you how many days the oil lasted and all had sat still and gave her their attention for a solid 20 minutes. She thinks that may have been the ninth miracle of Chanukah.

KJCC Adult Classes Continue

On Wednesday, February 4th, join Carol Steinbock (an attorney) and Teresa Kwalick (a social worker who often works with living wills) for a presentation and Q & A on the importance of wills, powers-of-attorney and living wills. The class will be held at 7:30 p.m. in the Ruth Richardson Social Hall. This will be the second in the adult class series. If you have questions or ideas for future classes, call Steve Steinbock at 305-394-0143.

The KJCC extends deepest condolences to

the Cohn family

on the death of

David Cohn

KJCC Annual Meeting

The KJCC Annual Meeting is scheduled for Sunday, February 8th, 2009 at 10:00 a.m. in the Sanctuary. The regular board meeting is scheduled for the same day, at 9:00 a.m. in the Ruth Richardson Hall. All members are invited to attend both meetings.

The primary order of business of the Annual Meeting is the election and installation of Officers and the Board of Directors.

Lunch will be served to all present immediately following the installation of Officers and Board of Directors.

A Note From Joyce

Thank you to everyone who sent their condolences and donated to charity in memory of my mother-in-law, Gertrude Peckman.

-Joyce

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.

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

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

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

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

Oneg Shabbat Sponsor - To schedule your special date with Sisterhood, call Joyce Peckman, 451-0665. **KJCC Tree of Life Leaves and Rocks, Sanctuary Seat Plates, Yartzeit Memorial Plaques, Bookplates for Siddurim.** Call Linda Pollack to arrange your donation, 852-8575.

JNF Trees in Israel - A gift of a tree, or two or more, makes a long-remembered way to honor a loved one, a relative, a friend or an occasion. Both Israel and the KJCC benefit. Call Bea Graham, 852-0214. **Chai-Lights Mitzvah** - Place a greeting or notice in Chai-Lights. Call Linda Pollack, 852-8575, to make your donation.

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

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

February Birthdays

Roy Pollack	lst
Linda Rutkin	.2nd
Caeleigh Stuart	3rd
Dick Bromwich	
Rebecca Smith	5th
Robin Kantor	5th
Martin Field	6 th
Erica Lieberman-Garrett	7th
Larry Jacobs	7th
Deborah Kaplan	9th
Ron Garrett	9th
Shirley Burnett	l 0th
Justin Solomon	llth
Johnny Knowles	l 2th
Paul Roberts	l 2th
Steven B. Sanders	l 4th
Judith Weber	15th
Beth Hayden	18th
Shari Storeygard	l8th
Audrey Wolf	21st
David J. Marmar	
Marshall Gorson	.21st
Emily Caryn Gershowitz	24th
Muriel Swartz	
Suzie Greenman	.24th
Jim Williams	26th
John D. Schur	26th
Renee Green	26th
Arlene Line	28th

Second Seder Reservations

Planning has already begun for the Second Passover Seder, which will be held on Thursday, April 9th, 2009. at 6:30 p.m. It will take place once again at the Islamorada Fishing Club. Reservations will be taken for KJCC members only until March 30th, and then will be opened to the public. Confirm your spot now, because space is always limited. Contact Leslie at 852-3654 for reservations or any questions you may have. Ticket prices are \$40 for adults, kids 12 and under are free. This is always a wonderful event and a high spot on the KJCC calendar.

Several Reasons To Celebrate



Steven and Barbara Smith are happy to announce the engagement of their daughter Rebecca Elizabeth Smith to Sgt. Erick A. Castano. Rebecca grew up in Marathon, Florida. She attended

religious school and was Bat Mitzvahed at the KJCC.

Rebecca currently lives in Orlando, Florida. She was awarded her Masters of Arts Degree in Exceptional Education on December 16, 2008 from the University of Central Florida. Her B.S. in Elementary Education was awarded from U.C.F. in May of 2007. She will be teaching Kin-

dergarten in the English as a Second Language Program for the Orange County school System starting January 5, 2009. Sgt. Castano attended school in Marathon, Florida and has been



in the United States Army since 2003. He has completed a tour of duty in Korea as well as two tours of duty in Iraq. He is currently attached to the 3rd infantry division in Ft. Stewart, Georgia. A 2010 wedding is planned. In addition, the Smiths will be celebrating Rebecca's birthday on February 5th. Mazel Tov to all!

> The KJCC extends deepest condolences to Becky Uram and the Uram family on the death of Herb's son

Oneg Sponsors for February 2009

February 6th—Barbara and Steven Smith for Rebecca's birthday. Joan and Milton Wohl. Nona and Henry Abrams.

February 13th—The KJCC Ulpan Classes in honor of the Greening of Yardena.

February 20th—The Mah Jongg Club February 27th—Anonymous

Tribute to an Elder: Bully the Mensa Cat

By Gloria Avner

If you saw her from the side, the dark-grey/ rust-black swirl that curls right through her fur would hook you, bullseye,

with its center pointing to her heart, or yours. This girl, who 16 years ago was svelte and quick as lover's sighs, who'd scale straight walls to hide in rafters from the one whose grit would rescue her, now tolerates the fun some make of her more girthy self, fur volleyball with legs.

Stiff and achy, she foreshadows us. Movement slowed. Perimeters, parameters, increasingly proscribed, she lives within an ever smaller world. Today she showed us the way out. She ebbed, then fled. Body left behind, she gets to rest and play and grow again, planted by the pond where she and fish and otters romped. Unbroken is the bond.



Tu B'Shevat Tree Planting

Gloria Avner invites all parents, grandparents, members and friends to join the KJCC Religious School as they celebrate New Year for the Trees by planting a new tree in the KJCC orchard. The tree planting (and singing and dancing, etc.) will be right after the Annual Meeting and luncheon.

Let's Hear It For The Donors

Let's give a "hearty" thank you for the December blood drive success: to the "cheer squad" and the "team," consisting of Sofy Wasser, Tiffany McNew, Cammie Jayne Berk and Susan Gordon. Carol and Steve Steinbock. Nettie Seder, Roberta McNew, Bernie Ginsberg, Sam Vinicur and myself all gave whole blood. We were even joined by DeeDee Ellis, the Area Manager for CBCSF (Community Blood Centers of South Florida, Inc.), who also donated. Cory Wasser decided to give for the first time in a big way! Double red blood cells were collected from Cory via an intravenous needle, then circulated through the Alyx machine (visit www.bloodcenters.org for more details), where the red cells were collected while the platelets and plasma, along with a special saline solution, were reintroduced via the same needle, leaving Cory with the same volume of life juice, just fewer red blood cells for the moment. Because double the amount of red cells was taken during this process, he will need to wait four months before he can donate again. I contacted Cory a few days later and he said he felt fine. no different before or after his donation.

Some of you thought you couldn't donate, because of a brief visit to Europe or a previous illness. But the rules for donation have changed; you might want to check your eligibility again. One pint of blood collected can save up to *three* lives. Giving blood takes little time and gives a lot. Want to donate or get more information? Sign up to volunteer at KJCC or Contact DeeDee Ellis at 305-307-7240 or go to: www.cbcsf.org.

-Zoe Berk

Keys Jewish Community Center



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> Sunday, March 15, 2009 + 2:00 pm Donation \$40 Call Bea Graham for tickets and information 852-0214

Sn Memoriam February 2009

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In Memory Of	In Memory Of	In Memory Of	
LOU ROAZEN	SUNNIE BERNSTEIN	TED NYMAN	
By Robert & Sylvia Berman	By Paul & Barbara Bernstein	By Alan Beth & Candace Stanlake	
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In Memory Of	In Memory Of	In Memory Of	
KITTY NYMAN	SARAH P. ZALK	REUBEN L. ZALK	
By Alan Beth & Candace Stanlake	By Meredith A. Cline	By Meredith A. Cline	
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In Memory Of	In Memory Of	In Memory Of	
QUITIAM RESUBERG	ELSIE GILDERMAN	<b>ROSE GILSON</b>	
By Arthur Feinberg & Patrice Gerard	By Larry & Stephanie Gilderman	By Michael & Suzanne Gilson	
~~~~~~~~~~~~	~~~~~~~~~~~~	~~~~~~~~~~~	
In Memory Of	In Memory Of	In Memory Of	
CHARLES GILSON	A. JAMES WEISS	JOSEPH GORSON	
By Michael & Suzanne Gilson	By Janice Gorson	By Janice Gorson	
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In Memory Of	In Memory Of	In Memory Of	
NICHOLAS GOLDENBERG	FRED H. HERMANN	FANNIE PHILLIPS	
By Bea Graham	By Robert & Eileen Hermann	By Henry & Patricia Isenberg	
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In Memory Of	In Memory Of	In Memory Of	
ISAAC JACOBSON	PINCHAS KAMELY	JOSEPH KRISSEL	
By Melvin Jacobson	By Michal Kamely	By Michael Krissel	
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In Memory Of	In Memory Of	In Memory Of	
M. TERESA ASTRAY-CANEDA	ROSE LANG	SAMUEL MARMAR	
By Teresa Kwalick	By Arnold & Gale Lang	By David & Pamela Marmar	
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In Memoriam February 2009

In Memory Of	In Memory Of	In Memory Of	
GLORIA F. NASON	IRENE NOBIL	SARA J. COHEN	
By Stanley Nason	By Jim & Lynn Nobil	By Jim & Lynn Nobil	
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In Memory Of	In Memory Of	In Memory Of	
WILLIAM POLLACK	MALKA FRANK	IDA O. PRESENT	
By Joel & Linda Pollack	By Joel & Linda Pollack	By Marjorie Present	
In Memory Of	In Memory Of	In Memory Of	
AMOS M. PRESENT	SHIRLEY HOROWITZ	AL ROLLER	
By Marjorie Present	By Pauline Roller	By Pauline Roller	
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In Memory Of	In Memory Of	In Memory Of	
SOPHIE SAMUELS	<b>IRVING SANDERS</b>	JOHN A. SCHUR	
By Sid Samuels	By Steven Sanders	By Lee Schur	
~~~~~~~~~~~~~	~~~~~~~~~~~~	~~~~~~~~~~~~	
In Memory Of	In Memory Of	In Memory Of	
MIRIAM BLINDER	ANN R. KAPULSKY	MINNIE BERGER	
By Steven & Barbara Smith	By George & Muriel Swartz	By Mark & Sofy Wasser	
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In Memory Of	In Memory Of	In Memory Of	
ROBERT KINNEY	SAMUEL WOLFE	MORRIS FEINBERG	
By Gerri Weisberg	By Larry & Dorothy Wolfe	By Larry & Dorothy Wolfe	
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In Memory Of	In Memory Of	In Memory Of	
PINCHAS KAMELY	M. TERESA ASTRAY-CANEDA	SAMUEL MARMAR	
By Michal Kamely	By Teresa Kwalick	By David & Pamela Marmar	
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YEDA - Knowledge Yardena Kamely



Israel's Operation Cast Lead

hat does "Operation Cast Lead" mean? Israel has taken to naming special times of rescue or war with the words: Operation_____. Some examples include:

Operation Magic Carpet (1949-1950): The rescue of Jews from Yemen;

- Operation Thunderbolt (1976): The rescue of travelers on an Air France plane (including Israelis and other Jews) taken as hostages to Uganda by terrorists in 1976;
- Operation Peace of the Galilee (1982): The original name given to the first Lebanon War;
- Operation Moses (1985) and Operation Solomon (1990): The rescue of Beta Yisrael Jews from Ethiopia;
- Operation Grapes of Wrath (1996): The action against Hizbollah in Lebanon.

In like fashion, "Operation Cast Lead" is the name given to the Israel Defense Force's (IDF) current (as I write) offensive in Gaza. For those not steeped in Israeli culture, the name seems quite odd, but it actually has great significance.

Hayim Nahman Bialik, Israel's national poet, wrote a *Hanukkah* poem called "For *Hanukkah*." The words are:

My father lit candles for me; Like a torch the Shamash shone. In whose honor, for whose glory? For *Hanukkah* alone. My teacher bought a big dreidel for me, *Cast of solid lead*, the finest known. In whose honor, sr My mother made a pancake for me, Hot and sweet and sugar-strewn. In whose honor, for whose glory? For *Hanukkah* alone.

My uncle had a present for me, An old penny for my own. In whose honor, for whose glory? For *Hanukkah* alone.

So what's the connection? Hanukkah, as we know, is a holiday celebrating the Jewish triumph over Antiochus IV and his army. As a result of this triumph. The Temple in Jerusalem was cleaned and rededicated on the 25th of the Hebrew month of Kisley. lewish life returned to normal... at least for a while. So what are the connections that Bialik's poem helps us make? Over 2,000 years later, Israel's offensive against Hamas began on the sixth day of Hanukkah. The name, "Operation Cast Lead," takes us to Bialik's poem and the dreidel he talks of that was "cast of solid (cast) lead." Consider, though, the words on every dreidel made in Israel: Nes gadol hayah poh - A great miracle happened HERE. Operation Cast Lead represents an attempt to free southern Israel from Hamas' rocket attacks on its citizens. Success would be another example of a great miracle happening here (or in our case, "there")...in Israel, one for our day to add to the dreidel legend. ◊



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Sisterhood Joyce Peckman



This is my first report to you as Sisterhood president. I feel both honored and a little apprehensive to be walking in the footsteps of some truly wonderful predecessors. But we have an exceptional board and energetic members, so I'm sure we'll have a great season.

Outback Steakhouse was filled to the maximum when 127 people attended the KJCC Fashion Show Luncheon on January 14th. The food was good, and the show was better. Stuart and Lauren Sax always make an engaging presentation. They find beautiful and distinctive fashions that suit the styles of each of our brave, gorgeous models. Rene Rose was the epitome of casual chic. Nettie Seder, who did a terrific job chairing the event, looked elegant in black satin and nylon evening wear. Candy Stanlake was absolutely adorable in tie-dved leggings and a baby-doll blouse by 180 Degrees. Zoe Berk managed to perfect several different looks, from preppie to gypsy chic to glamour girl. Patti Silver showed off two of my favorite outfits - a rust-colored, layered dress by Magdalena, and a magnificent Sue Wong halter dress. And of course everyone waits for Mary Lee Singer to model a bathing suit. This year she had two - and the brightly patterned Gottex (made in Israel) was a knockout!

Angelika's accessories are also always a lot of fun. This year the focus was on multifunctional bags that went from dress (as in formal) to backpack, and belts with changeable sizes and buckles.

The 50/50 was won by Marlene Caldes, who was visiting Joan Stark, and acted as an official photographer. Thank you to everyone who made it a success.

Thanks also to our members who helped to cater the Membership Drive dinner, and

to Freda and Bill Ferns of Gyros King.

HOLD THE DATE: Saturday night, March 14th for our annual FUNd-raising event. The theme will be "The Old Country." We've booked the Club House at Coral Harbor, MM 88. There will be music, dancing, and a meat dinner catered by our members. We were discussing stuffed cabbage, brisket, etc., when Sofy, Zoe and Susan reminded me that not everyone's grandmother came from Poland or Russia. So be prepared for an exciting international smorgasbord! More information, including costs, will follow, but for now, start to think about your gastronomic roots, and look up some old recipes.

Pre-Passover pottery making at the home of Beth Kaminstein (and Ron Levy) will be early this year. We will make the item for a February firing (stay tuned to e-mail for the exact date), and return to glaze it in March. The goal for this year will be to create ceremonial washing cups (*Netilat Yadaim*). Then we can use them at the Women's Seder, scheduled for Wednesday, April 1st.

By now we will have enjoyed seeing "Bombshells, the Musical." Our next theatre event will be the celebrated "Les Miserables," an Actors' Playhouse production, at the Miracle Theatre. We have a limited number of seats for the Sunday, March 15th 2 p.m. matinee. The cost is \$40. Call Bea Graham at 852-0214 for information and tickets.

Remember our Sisterhood gift shop, located in the KJCC lobby. Joan Boruszak works hard to find lovely items, and is always happy to accept orders and suggestions. We stock most of the usual list of Judaica items, candles to menorahs to mezuzahs to books to Kiddush cups. ◊





Reservations will be taken for members only until March 30th at which time they will be opened for others. Send your check early to confirm your place. Call Leslie at 852-3654 for information and reservations.

Thursday, April 9, 2009 6:30 pm Islamorada Fishing Club

Adults \$40 Children 12 and under are our guests.

Eyg On The Arts Gloria Avner



Prevention of the benefits of snowbird return is the plethora of events that spring up like cultural mushrooms in "high season." The calendar is filling with great variety. Let's not miss anything good. Here is a select list of February events with some late January and early March offerings as well in and about the Upper Keys and a wee bit north of the rock. Make up a group. Have an outing.

Now Until FEB.1st: A JEW GROWS IN

BROOKLYN; a touching and hilarious new smash musical comedy about a family and a young boy's quest for the American Dream. The show has been playing to sold out *standing ovations*. At Dave and Mary Alper JCC, 11155 SW 112th Avenue, Miami; Tickets in \$40 range. Info: Tickets by Phone: 888-875-2955

FEB. Fridays: DAVE FEDER at the Green Turtle, MM 82; A wonderful mix of old favorites, original material, requests, and Dave repartee as only he can present it, live and wild and very entertaining. 8 p.m. -11 p.m.

NOW through FEB 15: LOOPED, A play about Tallulah Bankhead and the nature of celebrity, with terrific reviews. Yes, it's probably too big a schlep—downtown W. Palm Beach, but the performances are supposed to be terrific. If anyone is interested here is a web site with more information: www.cuillocentre.com or call 561-835-9226.

Now through FEB. 8: Avi Hoffman's STILL IEWISH AFTER ALL THESE YEARS! A Life in the Theatre. Join PBS Star Avi Hoffman, who's entertained millions through his awardwinning TV specials, "Too Jewish?" and "Too Jewish, Too!" for this brand new musical celebration. In his new show, Avi invites you along on an exhilarating array of engaging songs and comedic stories. SPECIAL REDUCED TICKET PRICES: \$22-\$30; Visit www.newvistatheatre.com or call 888-284-4633: Performance Schedule: Thursday and Friday - 8 p.m.; Saturday - 2 p.m. & 8 p.m.; Sunday - 2 p.m. & 7 p.m., all at West Boca Performing Arts Center, 12811 Glades Road (3 miles West of US 441).

JAN. 22 -25, Thursday – Sunday 12 -8, The Original Miami Beach Antiques Show. One of the most prestigious antiques events in the country, with exhibitors and buyers from all over the world. You have never seen more art glass, antique jewelry, fine furniture, stained glass, *orientalia*, or folk art in your life. Make sure to wear comfy shoes and bring a bottle of water. \$15/all 5 days.

JAN. 25, Sunday: JOLLYSHIP PIRATE ROCK OPERA. Founders Park, MM 87, Islamorada. I.C.E. presents Brooklyn's nautical rock Wunderkind. Jollyship the Whiz-Bang is an adults-only puppet troupe, rock band and theater company, incorporating music, puppetry, video and comedy in elaborate spectacle. Time to be announced. For more info: www.keysice.com JAN. 31, Saturday: "POPS IN THE PARK: HOOKED ON CLASSICS," Keys Community Concert Band. At T.I.B. Amphitheater at Islamorada's Founders Park, Bayside, Plantation Key, Free. MM 87; Bring your own chairs or blankets.

www.keyscommunityconcertband.org

JAN. 30 & 31: CLEVELAND SYMPHONY OR-

CHESTRA in residence in Miami, 8:00 p.m. at *Adrienne Arsht Center*, 1300 Biscayne Blvd., Miami; detailed info: at www.arshtcenter.org; I know a number of KJCC people who attended these concerts last year and were glowing in their praise. Maybe a few more of us could attend this

Maybe a few more of us could attend this year. Shostakovich and Wagner are on the program. Let's try for the Saturday night offering so we don't have to miss services. Call Gloria at 619-0216 if you want to make up a group.

FEB. 3, Tuesday, 8:00 p.m.: FLAMENCO

PURO DANCE CO. This is one of the most riveting dance performances you are likely to see. The breathtaking *Clarita Filguieras* and her dancers and musicians will keep you spellbound. This is the second concert in the **Upper Keys Concert Series**. Don't Miss it. At the comfortable, state-of-the-art, Coral Shores Performing Arts Center, MM 89, Tavernier. www.keysice.com

FEB. 11:DAVE FEDER SHOW (not what you have seen at bars and restaurants, but *his actual internationally honed solo evening acoustic guitar concert, with all original material*). Time T.B.A., but think sunset-ish and come to the Amphitheater at Founders Park, MM 89. This marks the beginning of the "Breakfree" Series. See Dave (or this space next month) for more information.

FEB. 11: Dagny Johnson Botanical State Park, Lecture Series: "Women Conserving the Florida Keys." Women who have worked for the preservation of the Florida Keys, including Dagny Johnson, the park's namesake. To be held at John Pennekamp Coral Reef State Park Visitor Center, MM 102.5 Oceanside In Key Largo, at 7:30 p.m. Free admission but limited seating; gates open 7 p.m. Contact Visitor Center 305-451-9570.

FEB 14 -16: COCONUT GROVE ART SHOW, Florida's premier fine art festival. Meet and talk with the artists, eat fun food, enjoy lots of entertainment and opportunities for children to create their own art. Make a day of it: \$7/day or \$17 for all 3 days. Children under 12 are admitted free.

FEB. 21 & 22: UPPER KEYS GIGANTIC NAU-TICAL FLEA MARKET,

Hundreds of marine-and water sports-related vendors offer wares to thousands of buyers seeking deals on new and used boats, marine equipment, electronics, fishing tackle, dive gear, nautical arts and crafts, and more. Located at Founders Park, MM 87 bayside, on Plantation Key. **Contact:** (305) 453-3802

FEB. 21, Saturday: 8:00 p.m. LEO KOTTKE and PIERRE BENSUSAN: Two of the highest regarded finger-style guitarists on the planet perform for the first time on the same evening in the same venue. An event so rare and important that Public Television may be taping this concert for future broadcast. Come see and hear this live event in person in our very own Florida Keys! ICE presents this South Florida Center for the Arts Upper Keys Concert Series at the very comfortable Coral Shores Performing Arts Center (mile marker 89). **Contact:** Upper Keys Concert Series (305) 304-9059; www.keysice.com

FEB. 19, 20, 21 and 26, 27, 28: 8:00 p.m. MESHUGINUNS, THE ECUMENICAL NUNSENSE, Presented by The Keys Players, \$20, San Pedro Church. MM 89 (305) 453-0997

FEB. 28, Saturday: 4 p.m., POPS IN THE PARK - From Bach to Beatles, Florida Keys Community Concert Band at T.I.B. Amphitheater at Islamorada Founders Park, Bayside, MM 87, Plantation Key. Performances are outdoors; no chairs provided. Admission is free for all concerts. **Contact:** (305) 853-7294. ◊

World Jewish Report Medina Roy

Mapping Memory

A team of Israeli researchers at UCLA has, for the first time, identified individual brain cells that are known to call up memory. In what could revolutionize the treatment of dementia, the researchers, experimenting with epilepsy patients, have "pinpointed specific parts of the brain where neurons were recorded 'firing up' as specific memories were being recalled." Led by Professor Itzhak Fried, a neurosurgery expert at Tel Aviv University, this "foundational" research and its results, were recently published in the journal *Science.* (*Dateline: World Jewry, December 2008 – January 2009*)

Dr. King and the Talmud

A special edition of the Rev. Dr. Martin Luther King, Ir.'s "I Have a Dream" speech has been prepared in the tradition of the Talmud by Rabbi Avi Weinstein. Director of Hillel's Meyerhoff Center for Jewish Learning. This special edition shows Biblical references and Jewish parallels in Dr. King's speech as well as an accompanying study quide. It is laid out as a *sugva*, which is a series of responsive questions. Hillel is the largest of the Jewish college campus organizations and is a part of more than 500 colleges and universities whose mission is "to enrich the lives of Jewish undergraduate and graduate students so that they may enrich the Jewish people and the world." (www.hillel.org, 1-13-09)

Happy Birthday, Sholom Aleichem

An exhibition of the works of Ukrainianborn Yiddish writer Sholom Aleichem opened in early December at the Kiev Museum of Books, to honor the 150th anniversary of his birth. The exhibit includes the writer's works in different languages, manu-



scripts, photos, portraits and documents. This coming March, as part of the celebration, the Sholom Aleichem Museum will be opened in Kiev where he wrote his most famous works, *"Tevye the Milkman," "Menachem- Mendl,"* and *"Railway Stories."* The museum is located near the birthplace of former Israeli Prime Minister Golda Meir and will be dedicated not just to the famous writer but also to Yiddish culture, architecture and folklore. Sholom Aleichem, born Sholem Naumovich Rabinovich to a poor family in imperial Russia, died in New York in 1916 at the age of 57. (*www.jta.org, 12-16-08*)

"Warrior Jews"

"Defiance," a movie which opened in theaters in lanuary starring Daniel Craig (the most recent lames bond) and Liev Schreiber, is based on Nechama Tec's nonfiction book of the same name. It tells the story of Zus Bielski and two of his surviving brothers. Tuvia and Asael, who together managed to rescue over 1,200 fellow Jews. The three Polishlewish Bielski brothers led a band of lewish resistance fighters: theirs proved to be the largest armed lewish group rescuing lews in World War II. They created a safe haven for Jewish refugees by building a secret village in the forest of what is now Belarus, living there throughout the war, and fighting back against the Nazis and their collaborators. An interesting fact not a part of this movie is that this is really a three-generational saga the grandfather fought the Nazis, the son fought in the Yom Kippur War, and the American-born grandson just recently moved to Israel and joined the Israeli Defense Forces. (www.haaretz.com, 12-26-08).

A Posthumous Pardon

Before leaving office. President Bush granted a posthumous pardon to Charles Winters, a Protestant Boston native who provided planes and weapons to Israel's armed forces during the 1948 War for Independence. Winters was in the airplane business after World War II and helped his lewish friends who were shipping arms to aid in the struggle for the founding of the lewish state. Winters served eighteen months in prison for violating the Neutrality Act, which forbids U.S. citizens from offering financial assistance and arms to parties in foreign conflicts in which the U.S. has not taken sides. He was also fined \$5,000. Reginald Brown. an attorney who worked on the Winters pardon, said the pardon "rights a historical wrong and honors Charlie's belief that the creation of the lewish state was a moral imperative of his time. ... Charlie Winters helped shape human history for the better." In a letter written to President Bush appealing for a pardon for Winters, Steven Spielberg wrote, "While a pardon cannot make Charlie Winters whole, and regrettably he did not live to see it. it would be a fitting tribute to his memory and a great blessing to his family if this pardon is granted." Winters, who is considered a hero in Israel, died in 1984 and is buried in Israel. (Associated Press, 12-23-08)

A Murder in Yemen

The recent murder of 35-year-old Moshe Nahari, the leader of Yemen's tiny lewish community and brother of its chief rabbi. has thrown the fate of Yemen's Jewish population into turmoil. Nahari, a teacher and religious leader of Raida, a city 50 miles from the capital Sa'ana, was killed on December 11. 2008 by a Muslim who demanded that Nahari convert to Islam or leave Yemen. The murder, along with recent incidents of harassment of the lewish community, has stirred up old fears that the community may be open to further attacks. The majority of Yemen's lews - once numbering around 60,000 - were evacuated to Israel in 1949 and 1950. An estimated 250

to 400 Jews, however, have chosen to stay in Yemen despite urgings for them to leave. Amnesty International has written to a government official urging the country to protect its Jews. The president of Yemen is offering to resettle the Jews of Raida to Sa'ana, where it is reported that they will be offered plots of land and money to move to a governmentprotected area. (*The Forward*, 12-31-08)

A Milestone in U.N.-Israeli Cooperation

In mid-December, Israeli Ambassador to the United Nations, Gabriela Shalev, signed a partnership agreement with the U.N. Development Program to provide technological aid to African developing countries in the area of agriculture, water, food, health and education. In Senegal and Benin, watering technologies developed by Israeli companies will be implemented to fight hunger. "Israel views sharing the expertise and knowledge we have accumulated with countries in need of the highest moral and diplomatic importance," said Shalev. (www.ynetnews.com, 12-18-08)

Allen Weinstein

The son of Russian-Jewish immigrants, historian Allen Weinstein has resigned his position as the ninth archivist of the United States due to health reasons. Weinstein suffers from Parkinson's disease. Born in New York in 1937, Weinstein's parents were deli owners in the Bronx. He taught at Smith College, Georgetown University, and Boston University before being confirmed in 2005 by the U.S. Senate to begin his service as leader of the National Archives and Records Administration. In 1986, he received the United Nations Peace Medal for "efforts to promote peace, dialogue and free elections in several critical parts of the world." (American Libraries. December. 2008)

Einstein Award

Bill Gates, co-founder and chairman of Microsoft Corporation, has become the first recipient of the Einstein Award given by the Hebrew University of Jerusalem. The award was presented at an American Friends of the Hebrew University dinner in New York on De-

cember 2, 2008. In accepting the award. Gates cited specific breakthroughs by the Hebrew University that have drastically improved the human condition, such as drip irrigation and water treatment to get the maximum use of this often scarce resource. He cited Hebrew University's "innovative research protocols," saying Israel is an agricultural laboratory to the world, and noted that three-quarters of the water used in Israel is recycled. Proceeds from the dinner, in excess of \$1.5 million, will go to help fund cutting-edge plant and animal science research at the Hebrew University's Robert H. Smith Faculty of Agriculture. Food & Environment. (The Forward, 1-8-09)

Unseen Chagalls

The Leo Baeck College in London, "Europe's premier centre for Progressive Jewish Learning," will be auctioning some 50 previously unseen drawings and paintings by Marc Chagall on January 29th. The works were donated by Alfred and Imgard Neuman, who received them from Chagall himself over the course of their 25-year friendship. The Neumans were neighbors with Chagall in St. Paul-de-Vence in the south of France. What makes these works so unique is that they are of a personal nature. The friends would go to lunch or dinner together and each time they did. Chagall would give the Neumans a book and heavily illustrate it for them just as a little gift. These drawings have never before come up for auction. The Neumans donated their collection back in 1993 where, for the most part, it sat idle in the rare books room of the college library. The entire collection is valued somewhere between \$370,000 to \$520,000. (www.jta.org, 1-7-09)

Did you know.....

-According to statistics from Israel's Tourism Ministry, 14,000 Chinese tourists visited Israel in 2008, an increase of 40 percent over 2007. (www.xinhuanet.com, 12-11-08)

-Michael Ross, 37, son of a Holocaust survivor who was liberated from Dachau in 1945, became the first Jewish president of the Boston City council on January 5, 2008. (Boston Globe, 1-6-09)

-According to a new study published this past November by researchers at Yeshiva University and its Albert Einstein College of Medicine, regular attendance at religious services reduces the risk of death for women by 20 percent. (Uh oh...l'd better start showing up for services more often!) (www.jta.org, 11 -25-08)

-A 23-year-old mechanical engineering student from Lake Grove, New York, won a latkeeating contest in Long Island, New York by downing 46 of them in only eight minutes. Pete Czerwinski said he had never eaten a latke before but that he's "just a 'power eater' whose brain never signals that he's full." Czerwinski broke the contest's previous record of 31 latkes, set in 2006. (www.haaretz.com, 12-22-08)

-RustyBrick, an internet company that builds, designs and develops websites, has created a new digital *siddur*, available for Apple's popular iPhone, for \$9.99. In addition to prayer texts in several versions, the new product offers a feature to determine appropriate prayer times based on location plus a built-in database to help users locate the nearest *minyan*. The *siddur* is downloaded through iTunes. (*www.jta.org*, 12-16-08)

-Ukraine's oldest known man, who also was Jewish, died at the age of 111 on December 26, 2008. Mikhail Krichevsky was born in 1897 and was known as "the man of three centuries." (He was born in the 19th century, lived through the 20th and died in the 21st.) He graduated from a military engineering college and was an employee of the Scientific and Research Institute of Mines. Krichevsky was a WW I veteran. (www.jta.org, 1-5-09)

-The Israeli film *"Waltz with* Bashir" (reported on in World Jewish Report's December issue) was named best foreign language film at the Golden Globes awards in January. The film is Ari Folman's animated memoir of his experiences as a young Israeli soldier during the 1982 war with Lebanon. It's very possible that it may become the first Israeli film to win an Oscar. (www.abcnews.com, 1-12-09) ◊

The Longest Night of the Year

Remembering the Homeless

On Sunday, December 21, 2008, Steve and I represented the Keys Jewish Community Center at the National Homeless Person's Memorial Day service at Old Settler's Park in Tavernier. Each year since 1990 there has been a commemorative ceremony in the Keys to remember those who died homeless during the year. (And last year also in 100 cities around the nation, sponsored by NCH, the National Coalition for the Homeless.) The service is symbolically held on the day of the longest night of the year, night being when it is most obvious that a person has no home.

In 2008, there were 53 people, including two infants, who were remembered. This was almost double the number of homeless who had died during 2007 in Monroe County.

The service was led by Reverend Pam Feeser. As the name of each individual who had died was read, someone came up and lit a candle for that person. Rev. John Peloso of San Pedro Catholic Church read a prayer for each person and KJCC's own Dave Feder played background guitar music. After all the names were read, I read the *Yizkor Remembrance* from our Yizkor Prayer Booklet and Steve led Dave and I in the *Mourners Kaddish* in Hebrew and English.

This may sound very dry and boring, but the event was inspirational. It was the second year that I participated in this service and I was just as moved and humbled as I had been the year before. We think of our Keys community in terms of vacation, fun and pleasure. But the statistics about homeless in the Keys should give us pause. Two years ago, the number of homeless was estimated to be 1,100 individuals. It is believed that the number has increased by more than 50 percent since then.

To think that 53 adults and two infants died in the Keys last year from causes associated with being homeless is shocking to me. Steve and I come from New York City. When I heard about a homeless person dying there, I assumed it was from being exposed to the cold or as a victim of violence.

When we moved to the Keys, I thought of the homeless as guys who live under the bridges because they just want to live outdoors. I soon learned differently. The homeless are men, women and children of all ages. Yes, some live under bridges. They also live in the hammocks, sit outside Winn Dixie, and ride bicycles up and down U.S. 1 with no apparent purpose. Some suffer from addictions, some have psychiatric illnesses and some are homeless because they just do not have the physical and mental resources to be otherwise. As was pointed out by one of the speakers, in this economic climate there are many people in danger of losing their homes to foreclosure. Others are a paycheck away from finding themselves homeless. There are battered women and children who leave a dangerous situation, have no family or friends to turn to and, for whatever reason. are unwilling to go to a shelter.

I am reminded that it is only through the grace of the Almighty that Steve and I are strong enough of mind and body and have the resources not to be in a situation that could lead to us being homeless.

As we continue into an uncertain 2009, I ask you to remember in your prayers and deeds those less fortunate. There are many ways we can help. Donate food that we collect at KJCC and regularly send over to Burton Memorial Church), or directly to the First Baptist Church of Islamorada at MM 81.2. The NCH web site is www.nationalhomeless.org. Or you can contact the Southernmost Homeless Assistance League (Tom Wantuck, chair, at 852-3540) to find out how else you can help, whether it be a donation of money or something tangible that is needed, or in giving some of your time and energy and spirit.

So, not just one day a year, but every day, let us remember them.

-Carol Ann Steinbock

Photo Gallery

Scenes from the New Year's Day Blessing of the Fleet. As usual, Reb George Swartz represented KJCC. Above right, Joan and Big Jim Boruszak in "Thanks, Kids."







Many of the boats were festively decorated, and for early New Year's Day had lots of revelers. The Tibetan monks added their blessings to those of various local clergy.





Left and far left, Yardena and friends at the January I 1th Solidarity with Israel rally on Miami Beach. Over 500 people showed up to hear a variety of speakers including

famed law professor Alan Dershowitz. In photo at left, Norman Braman, Israel Solidarity Rally chair and Eli Doron, an Israeli teacher. In photo at right Yardena is flanked by two young Israelis also at the rally.

Photo Gallery



The Annual KJCC Fashion Show drew 127 guests to Outback Steak House on Wednesday, January 14th. Lauren and Stuart Sax once again dressed the brave KJCC models with their beautiful Angelika fashions,

Lauren in the dressing room and Stuart suavely on the mike. Bravo to the models—Mary Lee, Candy, Zoe, Nettie, Rene and Patti, who all looked stunning. Thanks to Sunny Andracchio, Marlene Caldes and Lyn Penn for the photos.





Photo Gallery





Everyone who attended Bombshells enjoyed the lively music and vignettes based upon the real life stories of a group of Miami women - several of whom we actually met at the close of the show. Immediately thereafter, some us of decided that it was time for Pauline to finally learn the right way to eat Chinese food. Here you have Meredith teaching her how to prop-

erly handle chopsticks. -Joyce Peckman

Just before the Saturday, January 17th Mac Frampton Trio concert, Brownie Ballard (with flowers at left), founding director of SFCA, was presented with gifts of appreciation on her retirement after 25 years of leadership. With Brownie in the photo are the current members of the ICE/SFCA Concert Committee—Susan Gordon, Linda Lloyd and Gloria Avner.

> Far left corner photo: KJCC was asked by the Hilton to conduct a Chanukah service for their guests. Steve Steinbock and many friends turned out to help.

> The right-hand photo is of a sand channukiah that was discovered on a Sanibel Island beach over the holi-

days. (It's 15-20 feet wide and carefully adorned with shells. The artist was anonymous.)





On Cruising the Pacific for 27 Days and Seeing Moai and Buying Real Panama Hats.

by Gene Silverman and Linda Pollack

Our exciting trip started with departure from Miami International Airport via American Airlines to Los Angeles. We left an hour late but somehow arrived exactly on time in Papeete, Tahiti, at 3:45 in the morning local time. That was the start of our adventure. We boarded the Tahitian Princess cruise ship. along with approximately 630 other passengers and 370 crew members, the same morning. Our itinerary took us from Tahiti, Moorea, and Bora Bora in French Polynesia to Pitcairn Island, Easter Island (which is part of Chile), San Martin and Callao in Peru, Manta, Ecuador, Panama Canal, Cristobal and San Blas Islands in Panama. Limon in Costa Rica. to our final destination of Port Everglades. In the course of our journey, we crossed the equator and went through the Panama Canal from the Pacific Ocean to the Atlantic Ocean. We celebrated eight nights of Chanukah with people from New York, Illinois, France,



Joel with the Moai on Easter Island.

Israel, Florida, Las Vegas, and other places. Princess supplied a meeting room replete with praver books, yarmulkes. kosher wine. an electric menorah and, on the last night, potato latkes with apple sauce. Each week we had Friday night Shabbat services with wine and wonderful challah.

Gene and Linda lit the candles and did the blessings. Joel did the *ch'motzei*. It was much like being at home at the KJCC.

Each port had something to offer, from



the magnificent black pearls of Tahiti to the fascinating giastone Moai statues on Easter Island to meeting the descendants of the Bounty survivors on

Joel, Linda, Mort, Gene on Bora Bora.

Pitcairn Island. We were never bored.

While at Manta, Ecuador, we learned that the Panama hat has always been produced in the village of Montecristi. Linda, Joel and Gene, of course, each had to have one. We bought coffee in Costa Rica and statues on Easter Island. Gene and Mort left Linda and Joel for supposedly three days at the port of San Martin for a trip to Cuzco and on to Machu Picchu in Peru. That little side trip turned into *five* days and was an adventure completely unplanned and at the mercy of the weather at an altitude of 12,000 feet. Linda and Joel's trip to the rain forest in Costa Rica was interesting and lots of fun.

The cruise was enjoyable, educational, and relaxing. All in all, it was a wonderful experience for each of us. We covered 8,000 nautical miles, and except for one day of light chop, most of the cruise was exceptionally smooth.

As Captain Stefano Ravera told us each day in his walk-around and from the bridge, the beautiful white lady was our home away from home. After a total of 27 days, the ship put in to Port Everglades and we returned to our non-floating homes here in the Keys. \diamond

Chai-Lights Advertising Form/Order sheet

As the only official monthly publication of KJCC, Chai-Lights reaches an exclusive Keys audience. Every effort is made to offer KJCC members a stimulating and informative read. Please consider placing an ad for your business or professional service. If you know of any other business that could benefit from advertising in Chai-Lights, please give them a copy of this form.

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Chai-Lights is published ten times a year. Thank you for your support.

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Tallises, Torahs, Tibetans, and Peace (Or, Diaspora-R-Us)

Years ago, the Dalai Lama asked a convocation of Jewish spiritual leaders to meet with him in Dharamsala, India, the seat of his people's Tibetan government-in-exile. He wanted to know from these rabbis how a minority successfully retains its culture and keeps its heritage intact when they are expelled, surrounded by enemies who wish them ill or dead. (Read "Jew in the Lotus" by Mark Kamenetz). Jews and Tibetans have much in common. A few weeks ago, on a bright unlikely Shabbat morning, Tibetans came to "shul" in Tavernier, Florida.

by Gloria Avner

When I mentioned to Jewish friends at year's end that six Tibetan Buddhist monks were coming to the Keys to create a sand *mandala* for peace, puzzled looks told me this was not

a universally understood event.

How does one explain the arrival of a group sent halfway around the world by their spiritual leader to create a symbol-laden picture in the round, fashioned over a five-day period, constructed one brilliantly dyed grain of sand at a time? Though the monks had been touring for six years, this would be the first peace *mandala*,

designed to include ten of the world's religions' most significant symbols and the words that went with them. What is the greatest obstacle to peace, after all, but conflict between neighbors, at least one of whom thinks his religion and way of life is not merely superior to the other's, but the only true way. The phase that boggles the mind is the final ceremony. The *mandala* has been completed, witnessed



by hundreds of people while being constructed, and is finally blessed with deep chanting, cymbals, and the blowing of long copper trumpets. The very next moment, it is destroyed.

The head monk takes a brass ritual instrument called a *dorje* and cuts through the jewel-toned, four-foot-diameter circle as if it were a pizza knife. Then, he and all the other monks, using paint brushes like mini brooms,

> sweep the sand into a fine grey heap, transforming the bright symbols and words for peace into its common denominator, simple earth, and slips some into small baggies for distribution. Not only are we taught tolerance, but those of us who become attached to the beauty and meaning of the *mandala* over the five days of construc-

tion, learn the lesson of impermanence.

1/2009

But here is the part I wish you all could have witnessed. It did not take place in or around the Burton Memorial Church Social Hall where the *mandala* was being constructed. It happened up the road and round the bend a bit, in our own Keys Jewish Community Center, on a Shabbat morning. KJCC was having a morning Torah service, an extremely rare event for us. Encouraged by our powers that be, having written Alan and Steve about this unique opportunity for two disWe stood among our Torahs, Jewish men in *yarmulkas* and *tallises* standing alongside two bare-armed, maroon-robe-clad monks chanting their blessing, all of us mesmerized by that deep throaty vibration rising ever

persed peoples to come together and having received permission, I asked the monks to join us at services.

Imagine the scene. Rabbi Agler, whose visit was the reason we were having that rare Sat-

urday service, and our morning minyan are celebrating the service and we get to the part where we open the Torah. We are sitting in the first two rows of chairs, just beginning to study the *Parshah* in which Joseph's brothers come begging for famine relief from their asyet-unrecognized brother whom, oops, they

had sold into slavery. We hear sounds at the door. Two monks, their translator, and the Christian woman hosting the event walk down the aisle.

Within minutes the rabbi has us all standing on the *bimah*, looking very much like the *Alenu* part of the Friday night service with lots of birthday and anniversary celebrants present. The difference is that this is Saturday morning and we are gathered around the open



higher in volume and pitch until it dramatically nosedived into a powerful near-silent climax. It was a blessing on our "house," the sacred site, the building, the grounds, and all within, objects, people and projects, that they be

successful in all endeavors as they/we go forward in compassion and loving kindness. Rabbi Agler blessed us all as well, with the blessing of the *Kohanim*. "May God cause his Countenance to shine upon you, be gracious unto you, and grant you peace."

When I offered the invitation, I had no idea



Gloria, Erica and the head monk.

Torah. The ark is open and the Holocaust Torah is visible.

I will never forget the sight or feel of what happened when the monks heard the story of our Susice Torah rescued from the Nazis. As soon as the translator finished speaking, the head monk spontaneously bent in prostration and kissed the hem of the Torah's cover. times of intense fear and anger, any vibration of peace and interfaith co-operation is a blessing to the world. The whole event, but particularly the KJCC segment, happening as it did at the confluence of two equally rare events no more than a few football fields apart, seemed both moving and miraculous. *Bashert*, in fact.◊

Personal Memories of a Famed Rabbi From Far Rockaway, Queens, New York

By Medina Roy

On December 3rd, I was saddened to read that the rabbi of my childhood shul. Rabbi Emanuel Rackman, had passed away at the age of 98. I grew up in Far Rockaway, New York, a beach-side community on the western end of Long Island and a part of the New York borough of Oueens. Far Rockaway, back in the early 1950s, was very much like the Keys (except. of course, for the climate), in that the narrow island is surrounded by Jamaica Bay on the north and the Atlantic Ocean to the south. It was a summer resort area, complete with bungalows and cabanas on the beach. Sitting outside on the porch during the long summer evenings, one had to stop one's conversation about every 45 seconds as the airplanes were either taking off or coming in for a landing at Idlewild (now JFK) International Airport.

My family attended *Congregation Shaaray* Tefila (translated, it means the gates of praver), a modern Orthodox shul. Shabbat mornings would begin with my dad standing in the doorway to my bedroom trying to wake me up to get ready to go to shul by making obnoxious chirping sounds. (I've come to learn that, indeed, the best way to wake someone up is to do something so irritating that it's better to get out of bed as quickly as possible than to continue to subject oneself to such annovance!) We lived about a mile away from the shul and, since my family was Orthodox, we walked there on Saturday mornings. Our Rabbi, Emanuel Rackman, and his family were very much loved, admired and respected by the congregation.

I looked forward to Shabbat morning services not for the religious experience, but for an opportunity to see my friends outside of school. Since the rabbi was a stickler for decorum in the shul, we especially couldn't wait for his sermon, a sort of recess time, a time when the children made a quick exit from the sanctuary to play outside so as not to disturb the adults by squirming in our seats waiting for the endless sermon to come to a close. Little did I know (or care at the time) that the rabbi's sermons were, for the adults, the highlight of Shabbat morning services. Rabbi Rackman was meticulous in his preparation for his weekly sermons, which he delivered without notes.

It was only in reading his obituary a couple of weeks ago that I realized what an important figure in modern lewish history he was. At his funeral, his son, Rabbi Bennet Rackman, eulogized his father as a "rabbi with guts," and indeed he was. He took on the cause first championed by his late daughter-in-law, the plight of *agunot*, religious women trapped in dead marriages and denied a *get*, a religious divorce, by their husbands. He was an outspoken advocate of a more inclusive and intellectually open form of Orthodox Judaism. He also brought to the attention of American lews the struggle of lewish refuseniks in the Soviet Union. who were unable to live as free Jews. He expected us not to forget them because they were our responsibility.

One of my childhood neighborhood playmates and also a member of Shaaray Tefila was Deborah Lipstadt. Debby to me, now Dr. Lipstadt. the director of the Institute for lewish Studies and Dorot Professor of Modern Jewish and Holocaust Studies at Emory University and who



Rabbi Rackman

is famous now in her own right. She delivered

one of the eulogies at Rabbi Rackman's funeral. She mentioned how, when she was in the first grade, her parents decided to move from Manhattan to Far Rockaway because they admired the local rabbi (Rackman) and decided that this was the man that they wanted as a spiritual leader and role model for their children. Dr. Lipstadt spoke in her eulogy that she has become the woman she is today to a large extent as a result of growing up in Rabbi Rackman's shul. Dr. Lipstadt is the author of several books and is a champion herself, aggressively exposing Holocaust deniers. She represented President George W. Bush as a member of the official American delegation to the 60th anniversary of the liberation of Auschwitz. She is an historical consultant to the United States Holocaust Memorial Museum and she helped design the section of the Museum dedicated to the American Response to the Holocaust. President Bill Clinton appointed Dr. Lipstadt to two consecutive terms on the U.S. Holocaust Memorial Council. She is frequently called upon by the media to comment on Jewish matters. The Forward named her #2 on its list of the "Forward Fifty," the fifty top Jewish newsmakers for the year 2000. Deborah Lipstadt's eulogy of Rabbi Rackman can be read at her blog, http://lipstadt.blogspot.com, written on Tuesday, December 2, 2008. My old childhood friend Debby has become guite the accomplished and eminent scholar, and I'm very proud of her.

Bernie Ginsberg (I like to call him KJCC's "Rav-in-Residence") also grew up in Far Rockaway, and his family also were members of *Shaaray Tefila*. He told me that he always looked forward to the rabbi's Open House, usually around the time of the High Holy Days. Bernie's uncle had a business, The American Almond Company, which manufactured a variety of candies and nuts. Bernie's dad would provide the rabbi's wife with all the nuts she needed for her baked goods. She would bake for days in preparation for the Open House.

I spoke with my uncle Norman Rosenman (actually he's my cousin a few times removed, but he felt more like an uncle than a cousin). Normie was Bernie Ginsberg's Bar Mitzvah teacher and also served as one of the Chazanim (cantors) for many years. He said Shaarav Tefila was known for being a "liberal" Orthodox shul. He told me about services during Rosh Hashanah and Yom Kippur. The sanctuary could not hold all of the congregants and so a separate hall would be used for the overflow. It would not be a good idea for the two Yom Kippur services to end at different times, since everyone would be hungry and eager to break the fast. Rabbi Rackman came to the pulpit just before the ne'iyla closing prayer and simply laid down his watch without saving a word so that Normie would keep track of time and know when to bring the service to an end.

Uncle Normie, Debby Lipstadt and the obituary written in The Jewish Star, the newspaper of the Orthodox communities of Long Island, all mentioned that Rabbi Rackman was never ashamed to say, "I don't know the answer to that," when asked a question that he truly either did not know the answer to or, if there was no answer, as when a congregant asked "How could G-d allow the Holocaust to happen?" He wouldn't look for excuses or hide behind questions. He would simply say, "I don't know."

During World War II Rabbi Rackman served as military chaplain in the Army Air Corps and retired as a colonel. Rabbi Rackman left *Shaaray Tefila* in 1967 and moved on to become spiritual leader of New York's prestigious Fifth Avenue Synagogue. He was also president of both the New York Board of Rabbis and the Rabbinical Council of America. In 1970, he became provost of Yeshiva University. Toward the end of his life he became president and later Chancellor of Bar Ilan University in Ramat Gan, Israel.

Shaaray Tefila burned to the ground in 1970. The neighborhood had changed dramatically, so it was rebuilt about a half a mile away in Lawrence in Nassau County. According to Uncle Normie, it is not as "liberal" as it was back in the day. I wonder if the children there are as lucky as Bernie and I were to have had a childhood rabbi the likes of Emanuel Rackman. ◊

-This Month in Jewish History-

It Happened One February

by Gloria Avner

or centuries, the global Jewish community was not even aware of the existence of a Jewish community isolated in the northern province of Gondar, in Ethiopia,

just off the horn of Africa and near the southern end of the Red Sea as it empties into the Indian Ocean. Once these people had been kings, half a million strong. They called themselves "Beta Israel—the House of Israel." In 1984 they were a people in exile, the victims of famine, on the brink of starvation.

Their neighbors called them "Falashas," the outsiders, the aliens. Living in their thatched huts, they had ruled the mountain highlands

around Lake Tana centuries ago. They were a people who studied the Torah, who were

strictly observant in pre-Talmudic traditions and who remembered the time when Jerusalem was mighty.

Because their traditions were passed orally, we have only theories about their origins. One is that they may be the lost Israelite tribe of Dan. Another is that they may be the direct descendants of Menelik I, the son of King Solomon and Queen Sheba. There are others, some not as romantic. The two important points are these: up until very recently (1972) there were "halakhic" questions as to the genuine Jewishness of the *Falashas*; and in February, 1985, the government finally began to rescue and repatriate them. That

There was joy, finally, in the Sudanese camps as the exodus began.

first operation was called "Mitzvah Moshe." I am writing about "Operation Moses" primarily because we like to look to important events in our history. We explore these

> events, and in the process we educate ourselves. This time I am doing something else as well--writing to honor my uncle, Perry Gerber.

Uncle Perry was ahead of "Operation Moses" by nearly 30 years. He was ready to liberate the Ethiopian Jews in the late 1950s.

He had his passport. He had a ticket to Israel. He had joined a group of young people in Chicago, led by an organizer from infant Israel. Fired with zeal, eager to right the

wrongs of the Holocaust, they were preparing to join the "Haganah" and give up their lives if necessary. (If Uncle Perry's parents, my Russian-born, Yiddish-speaking Bubbe and Zadie, or my mother, his sister, had known his plans, they would have had heart attacks.).

Israel was suffering birth pangs. Uncle Perry, an artist by trade and compassionate atheist by belief, wanted to help. He'd read of the *Falashas*. Their plight pulled on the superficially cynical young man's heartstrings. He asked their leader when the group would be able to start bringing *Falashas* as well as European survivors and displaced persons to Israel. In the words of that leader, Israel was intended to be a country for the East European Jews; he said to my uncle it would not be appropriate to take the *Falashas* out of Africa.

Uncle Perry was astonished, heartbroken, disillusioned, and angry. He tore into bits both his ticket and passport and left the group and his dream behind. The hearts of his immediate family were safe—they never knew word one about his plans—but it would take nearly thirty more years before the *Falashas* would be equally safe.

It was not until 1972 that Rabbi Ovadia Yossef, Israel's Chief Sephardic Rabbi, made the following statement: "I have come to the conclusion that the *Falashas* are Jews who



A young Falasha rescuee seeing, probably, his first doctor and nurse.

must be saved from absorption and assimilation. We are obliged to speed up their immigration to Israel and educate them in the spirit of the holy Torah, making them partners in the building of the Holy Land."

Three years later, in 1975, Rabbi Shlomo Goren, Chief Ashkenazi Rabbi, was quoted as saying "You are our brothers, you are our blood and our flesh. You are the true Jews." Later that year the Beta Israel were officially recognized under Israel's Law of Return.

The story of the return of the Beta Israel to the Jewish State is a story of planning and hopes complicated by political problems, military obstacles, family separations and illness. Prime Minister Menachem Begin, eager to facilitate the rescue of the Jews of Ethiopia, moved to warm diplomatic relations with Ethiopia. Operation Moses was the first large-scale rescue operation of the Beta Israel. Because of the tenuous diplomatic situation between the nations, as well as the risk of flying over Arab airspace en route, the operation was performed with utmost secrecy.

In the months leading up to and during Operation Moses, thousands of men, women and children made the long journey from their villages in northern Ethiopia to staging camps in neighboring Sudan. Once in Sudan, they waited for transport to Israel via various routes.

Under complete secrecy, Operation Moses ended six weeks after it had begun. When it was over, 8,000 Ethiopian Jews had arrived in Israel. Israel ended with an exclamation point through action, once and for all, the longstanding "halakhic" debate over whether the "Falashas" of Ethiopia were indeed part of our "mishpocha."

Later, Operation Joshua, and finally, Operation Solomon, in 1991, would complete the rescue in even more dramatic manner. The mission began on Friday, May 24 and continued non-stop for 36 straight hours. A total of 36 El Al jumbo jets and Hercules C-130 transport planes, with all the seats removed to accommodate the maximum number of passengers, brought the last of the Beta Israel to their new home in Israel.

Operation Solomon, named after the king from whom the Beta Israel claim their lineage, ended almost as quickly as it began. A total of 14,324 Ethiopian Jews were rescued, reunited with their families, and resettled in Israel in a modern exodus of the grandest design.

The *Falashas* have had difficulties adjusting to life in a very different world, but their prophecy of return has been fulfilled and they continue to practice Judaism. My uncle Perry wishes only that it had happened sooner. And that he had been able to be part of that rescue. After all, he believed it the right thing to do long before the rabbis came around and agreed. ◊

74 B'Shevat: Jewish Appreciation of the Natural World

Tu B'Shevat. the New Year for Trees. falls on February 9th this year. Last year's Chai-Liahts included an original essav by Gloria Avner about the mystical teachings connected to this particular New Year celebration. This year we thought to bring you another perspective, that of the emergence of Tu B'Shevat as a kind of Jewish celebration of the environment. More and more lewish schools. such as our own KICC Sunday School, hold a special Tu B'Shevat seder that teaches appreciation for nature in the embodiment of the noble tree, provider of food and shade and beauty and so often, in many other cultures as well as our own, the symbol for life itself and all its meandering connections. As with so many thinas, traditional Jewish teachings are being applied, through new eyes, to challenges offered by the modern world. This article is adapted from an internet article by Richard H. Schwartz. Ph.D. that appeared on the web site allcreatures.org. His point was to promote vegetarianism. Ours is not. Ours is to explore the holiday and its teachinas more broadly. We thank Dr. Schwartz for his scholarship. Anyone who wishes to pursue the vegetarian angle is encouraged to visit the web site.

The *Tu B'Shevat* seder, in which fruits and nuts are eaten, along with the singing of songs and the recitation of biblical verses related to trees and fruits, is the only sacred meal where only vegetarian--actually fruitarian--foods are eaten by all who participate. This is consistent with the diet in the Garden of Eden, as indicated by God's first (completely vegetarian, by the way) dietary law:

And God said: "Behold, I have given you every herb yielding seed which is upon the face of all the earth, and every tree that has

seed-yielding fruit; to you it shall be for food." (Gen.1:29)

The Talmud refers to *Tu B'Shevat* as the New Year for Trees. It is considered to be the date on which the fate of trees is decided for the coming year. In recent years, one of the prime ways of celebrating *Tu B'Shevat*, especially in Israel, is through the planting of trees.

Manv contemporary lews look on Τu **B**'Shevat as a lewish Earth Day. and use Ти B'Shevat seders as a



chance to discuss how Jewish values can be applied to reduce many of today's ecological threats. Our Jewish sages, as did the founders of most cultures, understood the importance of trees. But they could not have understood the pace of the modern world, and how we are denuding our planet of its trees. We are destroying forest areas in countries such as Brazil and Costa Rica, where at least half the world's species of plants and animals live.

When God created the world, He was able to say, "It is very good" (*Genesis 1:31*). Everything was in harmony as God had planned. The waters were clean, the air was pure. But what must God think about the world today?

An ancient *midrash* has become all too relevant today: In the hour when the Holy one, blessed be He, created the first person, He showed him the trees in the Garden of Eden, and said to him: "See My works, how fine they are; Now all that I have created, I created for your benefit. Think upon this and do not corrupt and destroy My world. For if you destroy it, there is no one to restore it after you." (*Ecclesiastes Rabbah 7:28*)

The Talmudic sages assert that people's role is to enhance the world as "co-partners" of God in the work of creation." (Shabbat 10a) They indicated great concern about preserving the environment and preventing pollution. They state: "It is forbidden to live in a town which has no garden or greenerv" (Kiddushin 4:12: 66d). Threshing (for the non-rural among us, the process of mechanically separating seeds from harvested plants) floors had to be placed far enough away so a town would not be dirtied by chaff carried by winds (Baba Batra 2:8). Tanneries had to be kept well outside a town and could be placed only on the eastern side of a town, so that odors carried by the prevailing western winds would not overwhelm the town (Baba Batra 2:8.9).

Tu B'Shevat embodies the important teaching that "The earth is the Lord's" (Psalm 24:1) and that people are to be stewards of the earth. Property is a sacred trust given by God; it must be used to fulfill God's purposes. No person has absolute or exclusive control over his or her possessions. The concept that people have custodial care of the earth, as opposed to ownership, is illustrated by this ancient story:

Two men were fighting over a piece of land. Each claimed ownership and bolstered his claim with apparent proof. To resolve their differences, they agreed to put the case before the rabbi. The rabbi listened but could come to no decision because both seemed to be right. Finally he said, "Since I cannot decide to whom this land belongs, let us ask the land." He put his ear to the ground and, after a moment, straightened up. "Gentlemen, the land says it belongs to neither of you but that you belong to it."

Tu B'Shvat reflects the Torah mandate that we are not to be wasteful or destroy unnecessarily anything of value. It is interesting that this prohibition, called *bal tashchit* ("Thou shalt not destroy") is based on concern for fruit-bearing trees, as indicated in the following Torah statement:

When Thou shalt besiege a city a long time, in making war against it to take it, Thou shall not destroy (lo tashchit) the trees thereof by wielding an ax against them; for Thou mayest eat of them but Thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee? Only the trees of which Thou knoweth that they are not trees for food, them Thou mayest destroy and cut down, that Thou mayest build bulwarks against the city that maketh war with thee, until it fall. (Deut. 20:19-20)

Choni (the rainmaker) was walking along a road when he saw an old man planting a carob tree. Choni asked him: "How many years will it take for this tree to yield fruit?" The man answered that it would take seventy years. Choni then asked: "Are you so healthy a man that you expect to live that length of time and eat of its fruit?" The man answered: "I found a fruitful world because my ancestors planned for me. So I will do the same for my children."

It is customary, on *Tu B'Shevat*, to recite Psalm 104, which indicates how God's concern and care extends to all creatures, and illustrates that God created the entire earth as a unity, in ecological balance:

...Thou [God] art the One Who sends forth springs into brooks, that they may run between mountains, to give drink to every beast of the fields; the creatures of the forest quench their thirst. Beside them dwell the fowl of the heavens; Thou art He Who waters the mountains from His upper chambers; Thou art He Who causes the grass to spring up for the cattle, and herb for the service of man, to bring forth bread from the earth. How manifold art Thy works, O Lord! In wisdom hast Thou made them all; the earth is full of Thy property.

It sounds simple, as profound things often are: enjoy the fruits from the trees. But remember the trees they came from. And care for them and preserve them and all their gifts for your children. ◊

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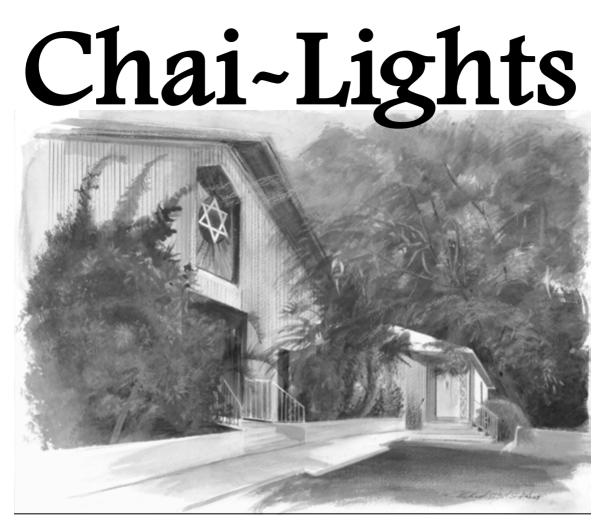
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March 2009

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Keys Jewish Community Center P.O. Box 1332 • Tavernier, FL 33070 • 305-852-5235 • keysjewishcenter.com March 2009

5 Adar - 6 Nisan

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	5 6:30 Shabba	4 n Observance Frid :30 Megillah Rea t Dinner Sponsore Michael Gilsor C Religious Schoo 8:00 Services	ding ed by Suzanne & 1 ol Purim Play	6 Sam & The Shabbatones <i>Carol & Steve</i> <i>Steinbock</i> <i>Toby & David</i> <i>Goldfinger</i>	7
8 Spring Forward! Daylight Savings Time Begins	9 Fast of Esther	10 Purim	11	12	13 Marc Bloom Patricia & Henry Isenberg	14
15	16	17	18	19	20 Bernie Ginsberg <i>Barbara Calev</i>	21
22	23	24	25	26	27 Alan Beth 6:30 Service Bill & Freda Ferns	28
29	30	31			enote leaders of Friday zed names are Oneg sp	

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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

Prosident?s Message

I would like to first thank the outgoing board for their tremendous effort. The synagogue is stronger and better now than ever. This of course leads to thanks to our outgoing president, Steve Steinbock. Steve brought all of the gualities that encourage growth for our Kevs lewish Community Center, as stated in our bylaws: "Improve, Encourage and Enrich the Religious. Educational and Social Life of the Jewish People in our Community." The list, I should warn vou, is very long! We have a religious school for our children. bar/bat mitzvah class. adult Hebrew classes, Holocaust studies, lectures, adult education, a splendid little library, movie nights, social gatherings, and of course Friday night services. These are the foundations that we need to build upon. As we know. living in the Keys our homes need to be on strong pilings. We have that in our community and in our KICC home.

I have been the head of the religious committee for the last six years. When Joel Pollack asked me to lead it, I told him that I was not qualified. Joel assured me that others are very knowledgeable and I'd have help. I learnt that was a true statement. Over the years I have gained so much knowledge about our religion from those in our community.

What has amazed me, every Friday night, is the amount of time people stay after services.





Often, in

other places, we go to a synagogue in a large community only to find that we are strangers amongst the many. Here, our Onegs, Friday dinners and the social events are the backbone of the synagogue, the glue that binds us together as a community. For this we should give praise to Sisterhood.

It takes a lot to maintain a home. Some people are visible, leading Friday services. Others are working hard behind the scenes, maintaining our records, our finances, writing correspondence, looking after the house and the garden. It takes a group of dedicated people to keep the home functioning well. To this, I would ask each of you to be involved: If we all do a little, it is not so much.

This is the home that we have built, a place in which we can pray, study, learn and then schmooze.

I am very grateful and honored that you have chosen me as your president. I will remember the words that Joel told me years ago: if ever I need advice or guidance then I can look to the talent we have in our community.

I look forward to working with all of you, and especially with our new board of officers and directors, to continue to build and nurture our KJCC. ◊

Nosh

Our Mishpocha Is Growing

The KJCC would like to introduce you all to our newest members, Rachel and Richard Peine of Key Largo, David and Patti Gross of Islamorada and Rita and Wes Conklin of Islamorada. A warm welcome to you all, and we hope to see you soon!

Scholarship Info

If you are interested in learning more about a KJCC scholarship, contact Kurt Kluger at kurtkluger@bellsouth.net or by phone at 305-852-4353. The KJCC has implemented two types of financial awards available to children of KJCC members who are full time Monroe County residents, upon their graduation from high school or secondary school. They are the Pauline and Al Roller Merit award and The KJCC Scholarship award. If you or someone you know would be interested, contact Kurt for more info. Applications must be in by April 15.

Oneg Sponsors for March 2009

March 6th — Carol and Steve Steinbock in honor of Steve's birthday, and Toby and David Goldfinger to mark Toby's birthday.

March 13th — Patricia and Henry Isenberg in honor of their anniversary on the 14th. Happy 39th!

March 20th — Barbara Calev to celebrate her birthday, which is the 21st.

March 27th — Bill and Freda Ferns in honor of Alan Beth and Joyce Peckman. Congratulations!

The Purim dinner is being sponsored by Suzanne and Michael Gilson.

BOOK PLATE

In Memory of Shirley Zwerdling

By Natalie and Barry Dorf



For Sale - Lee's Boat 1999 SportCraft 272 Sport Fisherman

- 27 ft. Overall Length
- Twin Volvo 4.3 GS I/O's, 400 Engine Hours
- Beam : 9'4"
- Autopilot, Radar, GPS, Fish/Depth Finder
- Vee-Berth Sleeps 2
- Galley One Option w/sink and stove
- Live & Bait Wells, Outriggers, Rod Holders

For More Information and Price Contact Lee Schur at 312-415-9554 or leesboat@aol.com

Second Seder Reservations

The Second Passover Seder will be held on Thursday, April 9th, 2009. at 6:30 p.m. It will take place at the Islamorada Fishing Club. Reservations will be taken for KJCC members only until March 30th, and then will be opened to the public. Confirm your spot now, because space is always limited. Contact Leslie Dillon at 852-3654 for reservations or any questions you may have. Ticket prices are \$40 for adults, kids 12 and under are free. This is always a wonderful event and a high spot on the KJCC calendar.

I Didn't Know They Were Jewish

This month's entry is an American actor, comedian and musician who is the son of two satellite engineers. He discovered his love of comedy and acting during a family Seder. While playing a game of "Freeze" with the other kids after the meal, he found that his antics caught the attention of the adults as well. He has been performing for us ever since. His name is Jack Black.

Purim Mitzvah

Purim is different from any other holiday in our calendar. Like Halloween, there are costumed children and adults going raucously from door to door (in religious neighborhoods). But instead of begging for treats, they are distributing them. *Shalach manot,* giving gift bags containing at least two kinds of foods, is one of the essential *mitzvot* of *Purim*. Partying--and yes, drinking--is another. Providing charity, especially in the form of food, is a third essential *mitzvah* of this holiday. The fourth and most important is the retelling and listening to the tale of power, lust, vengeance, courage, blood and wisdom that makes up *Megillat Esther*.

We have the opportunity to do all of the above on *Purim* at the KJCC. Friday, March 6th is our *Purim* observance, and we will meet at 5:30 p.m. in the David Kamely classroom to read the *Megillah* in English, round-robin style. There will be a charity box going around; please come prepared to donate.

If you want to come in costume – go for it...! The children will be providing our *shalach manot*, and Sisterhood will provide the food for our 6:30 p.m. dinner that follows the reading. Our thanks to Suzanne and Michael Gilson for sponsoring the Purim Dinner this year. The KJCC Religious School will be performing an original Purim play at 7:30 written and directed by our own multi-talented Gloria Avner. Services will begin at 8:00 and are being led by Sam Vinicur and the Shabbatones. Anyone who brings two types of food or drink to share will be fulfilling the *mitzvah*. Although I don't recommend "getting so drunk that you can't distinguish Mordechai from Haman," BYOB if you please. For more information, or to let me know what you are bringing, call me at 451-0665.

-Joyce Peckman

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.

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

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

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

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

Oneg Shabbat Sponsor - To schedule your special date with Sisterhood, call Joyce Peckman, 451-0665. **KJCC Tree of Life Leaves and Rocks, Sanctuary Seat Plates, Yartzeit Memorial Plaques, Bookplates for Siddurim.** Call Linda Pollack to arrange your donation, 852-8575.

JNF Trees in Israel - A gift of a tree, or two or more, makes a long-remembered way to honor a loved one, a relative, a friend or an occasion. Both Israel and the KJCC benefit. Call Bea Graham, 852-0214. **Chai-Lights Mitzvah** - Place a greeting or notice in Chai-Lights. Call Linda Pollack, 852-8575, to make your donation.

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

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

BOOK PLATE

In Memory of Allen Zwerdling

By Natalie and Barry Dorf

Gene Silverman an "Unsung Hero"

Gene Silverman, nominated by the Voices For Florida Keys Children, recently was recognized and given an award at a dinner for "Unsung Heroes" at the Marriott Key West.

Voices For Florida Keys Children is the fundraising arm of the Guardian Ad Litem and Foster Care in Monroe County. It provides with medical, dental, optical, social, school and scholarship help for all children from Key Largo to Key West. VFFKC is strictly a volunteer organization, and 99.9 percent of the monies raised are spent on the children. VFFKC is in the process of building its first "cottage" in Key Largo, which will be home to four children (with foster parents who will be in charge). As of today, there are approximately 360 children in the system. Gene is a Vice-President and the fund-raising Chairman. The event that took place at the Marriott Key West was the 2009 Unsung Heroes/Volunteers of the Year Awards Luncheon. There were 86 organizations with their Unsung Heroes who were all honored and Gene was one of them. Please see the photographs in Photo Gallery.

March Anniversaries

Years

lst	Jerry & Sheila Olsen	50
4th	Robert Jay & Gloria Auston	27
7th	Joseph & Susan Sachs	44
l4th	Henry & Patricia Isenberg	39
18th	Alvan & Carol Field	21
24th	Robert & Sylvia Berman	53
24th	Morris Willner & Sherrie Willner	40
25th	Joseph & Susan Goldberg	16

March Birthdays

Melvin L. Jacobson	l st
Sasha Dutton	lst
Barbara Kantor	2nd
Stephanie Gilderman	3rd
Stephen Steinbock	3rd
Benjamin K. Kwalick	
Bea Graham	
Bill Gordon	6th
Hannah Feig	7th
Toby Goldfinger	7th
Allen Holbrook	8th
Pearl Jacobs	
Kate Horowitz	
Laurence Green	I 0th
Alvin J. Gottlieb	l l th
Bryan Schur	
Heath Greenbaum	
Carl Roy	
Eileen Hermann	
Jenna Lane	I 4th
Seth Horowitz	
Allan Boruszak	
Johanna Willner	I 5th
Steven Nobil	I 6 th
Benjamin Schwaid	I 7th
Eric Grace	
Michelle Palacino	I 9 th
Janet Palacino	
Susan Sachs	
Barbara A. Calev	21 st
Erwin Kantor	
James Nobil, Jr	21st
Joseph Palacino	
Lois S. Kaufman	
Doug Graham	24th
Gloria Auston	
Sylvia Berman	
Ádam Karron	26th
Michelle E. Denker	
Roger Vorcheimer	28th
Joel Pollack	
Anthony A. Gutierrez	
David VanArtsdalen	
Lee Schur	
Eva Faust	
Sari Eliz, Goldstein	

In Memoriam March 2009

In Memory Of

HARVEY ROAZEN

By Robert & Sylvia Berman

In Memory Of

LOUIS ABRAHAM WEINSTEIN

By Dick & Rita Bromwich

In Memory Of

SELMA GREENSPAN

By Bea Graham

In Memory Of

DOROTHY HIRSCH

By Gerald & Elaine Hirsch

In Memory Of

MARIAN ROSE KLIMPL

By Michael Klimpl

In Memory Of

DOROTHY ROSS

By Joyce Peckman

In Memory Of

ESTHER SCHUR

By Lee Schur

In Memory Of

DOROTHY STANLAKE

By Alan Beth & Candace J.Stanlake

In Memory Of

MAURICE FIELD

By Alvan & Carol Field

In Memory Of

ARLENE R. BRENNER

By Marilyn Greenbaum

In Memory Of

HARRY PHILLIPS

By Henry & Patricia Isenberg

In Memory Of

OSCAR MARGULIES By Stanley & Jenny Margulies

In Memory Of

CISSIE ROSE LANG By Skip & Rene Rose

In Memory Of

ISADORE SEDER By Jules & Nettie Seder In Memory Of

ROBERT KOHLENBRENER

By James & Joan Boruszak

In Memory Of

LOUIS WEINSTEIN

By Eric Grace & Ruth Schrader-Grace

In Memory Of

LOUISE HERMANN

By Robert & Eileen Hermann

In Memory Of

RACHAMIM LEVY

By Michal Kamely

In Memory Of

LOUIS WEINSTEIN

By Jerry & Sheila Olsen

In Memory Of

FRANK IDESTONE

By Linda Rutkin

In Memory Of

IDA SEDER

By Jules & Nettie Seder

In Memoriam March 2009

In Memory Of

THERESA STEINBOCK

By Stephen & Carol Ann Steinbock

In Memory Of

DEBORAH EICHLER

By Lawrence & Judith Weber

In Memory Of

EDITH WEPRIN

By William & Barbara Weprin

In Memory Of

IDA WEISS

By Sheldon & Carole Weiss

In Memory Of

ANNE TEMKIN

By Robert & Susan Temkin

In Memory Of

ABE M. REIDER

By George & Muriel Swartz

In Memory Of

ALICE WEBER

By Lawrence & Judith Weber

A Notice From Alan Beth On Yahrzeit

Rabbi Joseph Teluskin writes that there are several occasions each year when the dead are memorialized. The most significant of these is yahrzeit, the anniversary of the death, which is observed according to the Hebrew calendar. Most synagogues keep registries of the Hebrew dates of members' deaths and send out notices reminding family members of the yahrzeit date.

We at the KJCC are also maintaining such a database, but unfortunately it has some missing data and some missing dates. We ask your cooperation to please notify us of any corrections that need to be made. It is especially important that we get the spelling correct and of course the date of death.

There are three dates that we track: I. The date of death (conventional calendar) 2. The Hebrew date of death (Hebrew/lunar calendar) 3. The Hebrew date converted to the current date on the secular calendar.

We will send you a letter to remind you of the Hebrew date and how that date converts to the current year's calendar.

As a congregation, we need to decide, during the Friday night service, which of the dates should be used, the secular date or the converted Hebrew date. So if, for example, you are remembering someone who passed away a few years ago on Jan 21st, 2000, the Hebrew date for that day was 14 Shevat 5760. Today, 14 Shevat in the current Hebrew year (5769) converts to February 8, 2009. So that is an example how the Hebrew dates and the standard calendar dates often differ, and can differ substantially.

If you are coming to Friday night services specifically for a yahrzeit please verify with that week's leader that your loved one is remembered during the service.

As a synagogue we are responsible for helping you to remember the converted secular date according to the Hebrew calendar.

If you have any questions or comments please feel free to contact me: Alan Beth, KJCC President, 240-1509 or e-mail feedback@keysjewishcenter.com

Yardena Kamely



On the Parasha Beshalach

Synopsis

Concealed in a pillar of cloud by day and fire by night, God leads the Israelites out of Egypt by way of the Sea of Reeds. Moses carries with him the bones of Joseph. The Egyptians pursue the escaping slaves. At the edge of the Reed Sea, the people of Israel hesitate. It is only when they go forward into the water that the sea splits so that they cross the sea, while all of Pharaoh's army is drowned. Now convinced of the greatness of God, the Israelites, led by Moses and Miriam, sing songs of praise.

Wandering through the wilderness, the people complain about the water; they quarrel with Moses. He cries out to God about the rebelliousness of the people and God instructs him to strike a rock at *Horeb* from which water will flow. Moses does so and brings water. The place is named *Massah* and Merivah (Trial and Quarrel) because the people had tried the patience of God there.

At *Rephidim*, the Amalekites come to attack the people and are defeated; God instructs Moses to record these events and to remember Amalek as Israel's eternal enemy.

Insights From the Tradition

In *Beshalach*, several miracles or acts seem to contradict the laws of nature. Attempts have been made to give scientific explanations for the pillars of cloud and fire, the splitting of the Reed Sea, the miraculous waters of *Marah* and *Horeb*, and the provision of quail and *Mannah*. We might ask ourselves: what is a miracle? Do miracles happen today? How do we understand the miraculous events in the story of the Exodus? In this connection, Martin Buber has written: "It is irrelevant whether much or little, unusual or usual, tremendous or trifling events happened; what is vital is only that what happened was experienced, while it happened, as the act of God. From the Biblical viewpoint, history always contains the element of wonder."

That God is the controlling power of the Exodus is again demonstrated in this portion. Aside from all the wondrous events, the Torah explicitly states that God also chose the route by which the Israelites traveled to Canaan. The Midrash adds that the inhabitants of the Promised Land were ready to battle the Israelites shortly after the departure from Egypt. "Concerned that they might become fainthearted at the thought of war, God led the Israelites by another route."

The Israelites express fears and doubt about their journey. This becomes a recurrent and troublesome theme during the years of wandering. An ongoing attempt is made to transform the escaped slaves into a united people through the imposition of codes of behavior and observance. The first concrete lesson in the observance of divine law was given in *Beshalach*: no *manna* would be gathered or found on Shabbat. The tradition of having two *Challot* on Shabbat is derived from the double portion of manna God provided on the sixth day.

Beshalach introduces us to Amalek, the archetypal enemy of Israel. Many enemies of the Jewish people came to be known as Amale-kites. Tradition has it that Haman was descended from Amalek. Therefore, the portion in Deuteronomy that recalls the actions of Amalek is read on Shabbat Zachor, the Shabbat before Purim. ◊





Reservations will be taken for members only until March 30th at which time they will be opened for others. Send your check early to confirm your place. Call Leslie at 852-3654 for information and reservations.

Thursday, April 9, 2009

6:30 pm Islamorada Fishing Club



Adults \$40 Children 12 and under are our guests.

Sisterhood Joyce Peckman



Sisterhood meets the first Sunday of each month at 9:30 a.m., with coffee at 9. I was truly happy to have so many of you attend in January. If you haven't joined us for a while, why not come March 1st? You'll be in great company.

One of the many facets of Sisterhood is its financial commitment to the KICC. We will be holding our annual fundraising event on Saturday evening, March 14, and it should be a fun evening. The high point will be a raffle for the grand prize of \$2,000. You should already have received the tickets by mail - each ticket for \$50 will admit one hopeful partygoer to our cocktail party at the beautiful Coral Harbor clubhouse, where you can enjoy a large variety of appetizers and hors d'oevres, wine and cocktails, while you relax or dance to live music. Many of the appetizers will be homemade, by our members, so we need your help. Sofy and Nettie are spearheading this event, and have some wonderful ideas and recipes to share, and I am coordinating. So please send in your raffle tickets, ask your friends to join you, and contact me, Sofy Wasser or Nettie Seder about contributing to the menu. My e-mail is Joyce@adoctorsbag.com.

The Purim Dinner will be Friday, March 6th. This year will be a mid-eastern buffet, sponsored by Suzanne and Michael Gilson. Feel free to bring wine or your favorite beverage in the spirit of this holiday! Costumes are optional. *Megillah* reading will begin at 5:30, Shabbat dinner at 6:30, and of course the school performance at 7:30. We will pass the hat at the *Megillah* reading, so that everyone can join in the mitzvah of Purim *tzadakah*.

Bea Graham reports that "Les Miserables" tickets are going quickly. Only \$40 for a three-hour award-winning show – what a bargain! A number of us plan on going to lunch before the play. At the March meeting, we will share info about carpools.

The 6th annual Women's Seder will be a tribute to one of KJCC founders, Sarah Cohen. It is a time for women of many backgrounds to come together and celebrate women's contributions to freedom...and feast! The Seder will be Wednesday, April 1st, 2009 at 5:30 p.m. Meredith A. Cline is working hard, planning and organizing. Contact her at maccline2@aol.com.

Many thanks to Beth Kaminstein, who again opened her pottery studio and her heart before the seder. This year, most of us made dual-handled ceremonial hand-washing cups. We came away with new respect for handles! It's always great therapy and a lot of fun. We hope that by this time Beth has recovered from knee surgery, and is better than ever.

Second Seder, April 9th, is rapidly filling. Contact Leslie Dillon 852-3654 for tickets. Now is also a good time to check your Passover supplies. Joan Boruszak will be happy to stock the Gift Shop with whatever you need.

The Women's Domestic Abuse Shelter was grateful for our donation of books last year. This year we will undertake an on-going drive for new or like-new personal items that they always need. We will have a box to receive the following: twin-size bedding, sanitary products, deodorant, razors, soap, shampoo, pots and pans, forks and spoons (no knives). Joan Stark is spearheading this project.

We would like to begin a mid-week book club, and possibly a Sisterhood book exchange. Let's each bring a book we enjoyed, but could part with, to the next meeting, and try to find a weekday that works and a common book to discuss. You might want to put an address label in any book you want returned. \Diamond

Keys Jewish Community Center Oth Annual Women's Seder

Wednesday APRIL 1, 2009 5:30 PM @ KJCC Homemade Seder Dinner w/Wine

Limited seating - Contact Meredith at 451-3664 or maccline2@aol.com Dinner--Chai Donation \$18

Additional Tzedakah donations will be welcome.

Join us in celebration as we continue our efforts of Tikkun Olam - repair the world.



Eye on The Arts Gloria Avner



It's hard to believe that we are already writing about events in March and April. Though it feels like we are in the thick of "high season," let's not let cultural opportunities, abounding right now, slip through our fingers. Call a friend. Make a party. I've put stars (okay, asterisks) next to the events that are produced by, worked on, and financially supported by many among our own KJCC usual suspects.

Feb. 27, Friday: ***Garden Walk,

10:00 a.m. - 2:00 p.m. The public will vote for their favorite work of "bird" art and the winner will receive the loe Cella Memorial Award that day. An open house at the Beach House Gardens Landscape Center at MM 104 also is planned. Attractions are to include garden design ideas, a plant sale, live music by Dave Feder, a garden tea party and a show by the Purple Isles Art Guild. Tickets can be purchased by calling Key Largo Floral and Gift Shop at (305) 451-3702, Key Largo Chamber of Commerce at (305) 451-1414. Shear Paradise at (305) 451-7110, Islamorada Chamber of Commerce at (305) 664-4503 and Cover to Cover Books at (305) 853 -2464. Encompassing Key Largo, Islamorada, and Plantation Key. the Garden Walk includes eight private and public gardens between mile markers 92.5 and 104.4.

Thursday, Mar. 5 – Sunday April 5: Art show held by The Florida Keys Watercolor Society at Marathon Community Theater; a competition and sale will be held during the run of the MCT production "Company," Marathon Community Theater, MM 49.5 Oceanside, 743-0994. March 7, Saturday: ***"The Purple Isles Art Guild" Annual Show. Key Largo Library: 10 a.m. – 6 p.m. through Sunday, March 15. Judging and a reception will be held on Friday, March 6. Be sure to come visit and vote at any time during the week for your favorite work in this exhibit by local artists.

March 7, Saturday: Upper Keys Concert Series presents the fourth concert of the season *** "Cypress String Quartet" has brought audiences to their feet in major venues around the world including the Kennedy Center and the Library of Congress. 8:00 p.m., Coral Shores High School Performing Arts Center, MM 90 Oceanside. Tickets at door: \$30, or at TIB branches and Chambers for \$25. For info: www.keysice.com or 305-766-3585

March 9, Monday: *** "Out of the Blue." 8:00 p.m. Two complete opposites perform at ICE's TIB Amphitheater, MM87 bayside, Islamorada: Michael Pickett: powerful acoustic roots/blues, singer/songwriter, master guitarist/ renowned harmonica player. EOTO – String Cheese Incident alums perform jam band electronica, using mixing boards, looping stations, congas, laptops, synthesizers, and traditional drums. For info, www.keysice.com or 305-766-3585

March 14th, Saturday: KODO, Adrienne Arsht Center for the Performing Arts, 1300 Biscayne Blvd, Miami. "KODO's music can raise the roof" (New York Times). Exploring the limitless possibilities of the traditional Japanese drum, the international world music stars bring their one-of-a-kind sonic spectacle to the state-of-the-art Adrienne Arsht Center stage. Since their debut at the Berlin Festival in 1981, KODO has given over 3,100 performances on all five continents; their music continues to produce startling new sounds and forms. Email--www.arshtcenter.org; Phone: 305-949-6722.

March 21, Saturday: ***"THE BEST OF BANU GIBSON." (Last Concert of the 2009 Upper Keys Concert Series). 8:00 p.m. Dynamic performer of early classic Jazz, Swing, Dance, Banjo and more, backed by the "New Orleans Hot Jazz" ensemble. Leonard Maltin from Entertainment Tonight calls Gibson and her band an "irresistible blend of musicianship and showmanship," making great entertainment. Coral Shores High School Performing Arts Center, MM 90. Tickets at door: \$30. At TIB branches and Chambers, \$25. For info, www.keysice.com or 305-766-3585.

March 22, Sunday: "Dancing With Our Island Stars." Now a Keys favorite, this third annual event features six local celebrities and their partners in a ballroom-type dancing competition patterned after the successful television series "Dancing with The Stars." Each couple will perform two numbers. Audience members will have the opportunity to vote for their favorite couple. Don't miss it! Wildly entertaining! For info: www.keysice.com, 305-395-6344.

March 28, Saturday, The Keys Community Concert Band performs at Islamorada Founders Park, Bayside, MM 87, Plantation Key. 4:00 p.m. Bring your chairs and blankets. The entire family will enjoy the experience of listening to traditional concert band music in a lovely Keys setting. Admission to all concerts is free. For more information call (305) 853-7294.

Fridays in March: ***DAVE FEDER at the Green Turtle, MM 82. A wonderful mix of old favorites, original material, requests, and Dave repartee as only he can present it, wild and very entertaining. 8 p.m. - 11? April 15, Wednesday: *** NATIONAL ACRO-BATS OF CHINA. IN THEIR ONLY far South Florida performance, this dazzling company of 35 performers mesmerizes and mystifies with its stunning displays of the best in Chinese martial arts, illusion, and acrobats, all set to traditional music. We were very lucky to be able to acquire this internationally acclaimed entertainment for our small community. We hope that as many people as possible take advantage of this rare opportunity. Tickets at door, or at TIB branches and local Chamber(s): \$40 Adult, \$20 Student. www.keysice.com or 305-766-3585. NOT TO BE MISSED.

Thursday Nights at Fairchild -- from 6 to 9 p.m. through May 28, Fairchild Tropical Botanic Garden is open every Thursday evening for visitors to experience the unparalleled beauty of the Garden after dark. Enjoy Fairchild's amazing plant collections, art exhibitions, live music, food and drinks, all under South Florida's starry skies. Not to be missed is this year's featured art exhibition "Mark di Suvero at Fairchild," consisting of five monumental sculptures uniquely placed in the lowlands. A new and exciting installation this month is a work by Belgian artist Kris Martin entitled "For Whom ...," a massive, three-ton swinging bell. All exhibitions run through May 31st. See it all on a Starlight tram tour at 6:30 or 7:30! Admission includes full access to the Garden and exhibitions. The cost is \$10 for Fairchild members, \$5 for member children age 6-17; \$15 for non-members, \$8 for non-member children age 6-17, and free for children 5 and under. 10901 Old Cutler Road. Miami: 305-667-1651.

Friday, March 27 through Monday, March 30: ARTEAMÉRICAS; arteaméricas, the premier fair of art from Latin America, will be returning to Miami for the seventh consecutive year. The fair will showcase the latest trends in paintings, sculpture and multimedia from contemporary artists as well as renowned masters. Miami Beach Convention Center, 1901 Convention Center Drive, 305-854-3050 for information. ◊

World Jewish Report Medina Roy

Mother-Daughter History Makers

A Jewish woman and her daughter made history and earned one of Australia's highest awards, an "Officer of the Order of Australia," by becoming the first mother-daughter duo to successfully climb Mount Everest, the world's tallest peak. Cheryl Bart, a resident of Sydney, dedicated the award to her late father, a Holocaust survivor, who migrated to Australia from Hungary. The two women carried a flag of Israel to the summit of Everest. They also became the first motherdaughter team to climb the highest peaks of each continent. Three other of the 536 awardees were also Jewish. *(www.jta.org, 1-27-09)*

Israel's Got Gas!

A U.S.-Israeli exploration group, led by Noble Energy, the Houston-based company that drills for Israel's Delek fuel company. announced that it has discovered a huge deposit of natural gas under the Mediterranean Sea near Haifa with the potential to meet Israel's gas needs for well over a decade. Infrastructure Minister Binvamin Ben-Eliezer said that the find was of "historic proportions," and that it could change the face of Israel's economy. "We are witnessing an historic moment in Israel's energy market," he said. "If it turns out in a few weeks that the indicators received in recent days are true, then we are talking about the biggest find in Israel's history." It is estimated that nearly 3.1 trillion cubic feet of high quality gas has been found. "This ... appears to be the largest discovery in the company's history," Charles Davidson, Noble's chief executive, said in a statement. Stock prices in the Delek Company jumped 38 percent following the announcement. The gas is located between Israel and Cyprus but the

rights to the Cypriot drilling sites are owned by Yitzchak Teshuva, owner of Delek. If the discovery pans out, it is likely to put an end to plans to build a coal energy plant in Ashkelon. (www.uk.reuters.com, 1-18-09)

Record Visitation in 2008

More than three million visitors entered Israel in 2008, an all-time record number and 32 percent more than in 2007. There were 13 percent more visitors than in the previous record year of 2000. Israel's Central Bureau of Statistics released the statistics in mid-January. The largest number of tourists came from the United States, with a record figure of 617,000. Following the U.S. were tourists from Russia, France, Britain and Germany. (www.israelnationalnews.com, 1-18-09)

Solar Power to Africans

Disturbed by the poverty she saw in Africa when she worked there, 30-year-old Sivan Achor-Borowich, a former kibbutznik, decided to do something about it. She started a charity last year which she named lewish Heart for Africa (IHA). Her charity now provides solar panels for three community projects in Uganda, Ethiopia and Tanzania where the sun is producing electricity and pumping water for schools and clinics. Borowich now lives in New York and savs that since IHA has no office, no overhead and seventeen volunteers, 100 percent of the funds raised - more than \$24,000 - go towards the African projects. The solar panels are purchased from Interdan, an Israeli company. JHA estimates that 17.000 Africans have benefitted from these solar panels. (Dateline: World Jewry, Februarv 2009)



Sydney Taylor Book Awards

In January, the 2009 Sydney Taylor Book Awards were announced by the Association of lewish Libraries. The award recognizes the publication of outstanding books for children that "authentically portray the lewish experience." For young readers, the winner was "As Good As Anybody: Martin Luther Kina. Ir. and Abraham Ioshua Heschel's Amazina March Toward Freedom." by Richard Michelson with illustrations by Raul Colon. The story traces the lives and friendship of the two civil rights leaders from different religious backgrounds and how they came together to fight prejudice. For older readers, the winner was Karen Hesse's "Brooklyn Bridge," an immigrant novel; and for teens, the winner was "A Bottle in the Gaza Sea," by Valerie Zenatti, a story that looks at the Israeli-Palestinian conflict through the voices of two teenagers. This is the first time in the award's 41-year history that one author. Michelson, won the main book award as well as winning an honor (or runner-up) for his young readers' picture book, "A is for Abraham," illustrated by Ron Mazellan.

Named after the popular author of the beloved "All-Of-A-Kind Family" series, the Sydney Taylor Award is among the most prestigious awards for writers and illustrators of Jewish children's literature. Bubbes and Zaydes looking for enriching gifts please take note. (American Libraries, 1-14-09)

Flowers From the Lab

Researchers at the Hebrew University say they have genetically enhanced the scent of flowers and can even implant a scent into odorless ones. The results of their research have been published in *Plant Biotechnology Journal.* The scientists claim a "ten-fold increase in floral scent and success in having flowers emit aroma day and night." Yissum, the technology company associated with the University, has reportedly patented the process, which could be a tremendous benefit for Israel's booming flower producing industry. Israel is the world's third-largest floral superpower, following the Netherlands and Kenya, the industry contributes an annual \$200 million into its economy. (Dateline: World Jewry, February 2009)

A Solid Purchase

The state of Illinois has purchased ten million dollars worth of Israel bonds. According to the state treasurer. Israel bonds will mature in three years with a 2.43 percent rate of return as opposed to U.S. government bonds which will yield a 1.51 percent return during the same period. "Israel's economic resilience has been praised by international credit agencies, and we are proud that the state (Illinois) has also expressed confidence through this significant investment," said Joshua Matza, president and CEO of Israel bonds. Illinois started buying foreign government bonds in 2003 and this is not the first time Illinois has purchased Israel bonds. (www.ita.ora, 1-28-09)

Venezuela's Oldest Synagogue Vandalized

On Friday, January 30th, the Tiferet Israel Sephardic synagogue, the oldest synagogue in the Venezuelan capital of Caracas, was vandalized by fifteen people who tied up a security guard and held him at gunpoint. He was found on the floor the following morning by members of the synagogue. The men had gone on a rampage, defacing administrative offices with anti-Semitic graffiti. Torah scrolls were thrown on the floor, damaging some. "Death to Jews" was painted on the synagogue walls. Seven Venezuelan police agents and four civilians have been arrested in connection with the attack. The same synagogue had been vandalized previously, as had been the Israeli Embassy. A Jewish community center was raided by authorities in 2007, the pretext being a search for illegal weapons. (None were found.) Leaders of Venezuela's Jewish community – approximately 15,000 members - said vocal denunciations of Israel by President Hugo Chavez and the country's state-owned and pro-government news media may have encouraged the attack, which they called the worst ever in their community.

Last month, Chavez expelled the Israeli ambassador and seven embassy staff mem-

bers and cut diplomatic ties in protest over Israel's military operation in Gaza. In response Israel also expelled the three Venezuelan diplomats in Tel Aviv. According to reports by the World Jewish Congress, the Venezuelan Jewish community has declined by about 25 percent under Chavez's rule. (*The Forward, 2-2-09, World Jewish Con*gress 2-2-09 & 2-9-09)

Rosa Robata

A memorial was recently dedicated in Sydney, Australia to a Polish woman who was hanged for helping to blow up the crematoria at Auschwitz just before the end of World War II. The Rosa Robata Gates was unveiled at the Montifiore Home for the Aged; it is the only known memorial to the young woman. As the Russians were advancing on the camp in January, 1945, Rosa Robata, a 23-year-old prisoner of the Nazis. and dozens of co-conspirators courageously sabotaged part of the death camp. According to historical accounts, Robata, who along with three other women was promptly hanged by the Nazis, never revealed the names of her fellow resistance fighters despite the fact she was brutally tortured. (Dateline: World Jewry, February 2009)

Joe Straus

State Representative Joe Straus (R - San Antonio), in just his third legislative season, has become the first practicing lew to serve as Speaker of the Texas House, according to limmy Kessler, founder of the Texas lewish Historical Society. From about 1839 to 1841. before Texas was a state. David S. Kaufman served as Speaker of the House in the Congress of the Republic of Texas and although he was of Jewish descent, there is no evidence that he was a practicing lew. He did not receive a Jewish burial. Although his wife is not Jewish, Straus is a life-long member of Temple Beth-El, a reform congregation north of San Antonio. Following the Governor and Lt. Governor, the House Speaker is regarded as the third most powerful position in state government. (www.statesman.com, 1-8-09)

The Most-Wanted Nazi

According to German investigators, new documents have surfaced indicating that Aribert Heim, the former Mauthausen concentration camp doctor and the world's mostwanted Nazi war criminal, died in Equpt in 1992, and the information appears to be credible. The Baden-Wurttemberg state police unit, which investigates Nazi-era crimes, is requesting that Egyptian authorities allow them to pursue the case in Cairo. Heim had been living under the pseudonym Tarek Hussein Farid and was a convert to Islam. Germany's ZDF television said that, in a joint effort with the New York Times. it had located more than 100 documents left behind by Heim in a briefcase in the hotel room in Cairo where he lived for the ten years leading up to his death. The documents included a passport, bank slips, personal letters and medical papers. Efraim Zuroff. Simon Wiesenthal Center's head Nazi hunter. said that he has not seen the documents and that they need to be examined further by experts. "The most important thing is missing," said Zuroff. "The body. There's no grave, there's no corpse, there are no DNA tests."

According to witnesses, Heim worked closely with pharmacist Erich Wasicky on gruesome experiments on Jewish prisoners, injecting them into the heart with various solutions to see which killed them the fastest. In 1962, Heim fled to Egypt after authorities tried to arrest him at his home in Baden-Baden. He apparently had been tipped off. If he were still alive today, Heim would be 94. (www.washingtonpost.com, and World Jewish Congress, 2-5-09)

Japanese Wins Israeli Prize

Japanese author Haruki Murakami, author "Kafka on the Shore," was just awarded the Jerusalem Prize for the Freedom of the Individual in Society, the most prestigious literary prize Israelis give to foreigners. It's the first time the prize has gone to a writer of a non-European language. Murakami has had five novels appear on best-seller lists in Israel. Previous winners of the prize include four who later won the Nobel Prize for literature. ◊

Photo Gallery



Scenes from Friday, January 23rd's Membership Dinner, the last major event, and a very successful one, of Steve Steinbock's presidency. After dinner Big Jim and Gloria led a well-attended service. It's been said that if you feed them they will come.

In the center photo at left are new members David and Patti Gross (and Patti's mom) and Rita and Wes Conklin. Below left are Georgia Landau and Dave Mont.









Gloria brought her teaching and art skills to KJCC in the first of this season's adult education series. Fifteen of us learned to make art from watercolor and strings dipped in India ink. At bottom left, more advanced students display their beautiful results from Gloria's batik watercolor class.



High season is full of activity in the Keys, especially for the doers at KJCC. Top, eighteen of us gathered to celebrate Linda Rutkin's birthday. At center, Carol Stein-



bock and Teresa Kwalick at their adult education seminar on wills

and powers of attorney at KJCC Wednesday, February 4th. Below, photos of Gene Silverman being awarded an "Unsung Hero" award from Voices for Florida Children. At center bottom, Gene is surrounded by all the friends--and Mort, of course--who made the trip to Key West to show their support.







Once again, the KJCC religious School added life to our larger community as a

whole. Witnessing the installation of this year's officers and Board (top photos) was a new experience for our students. They and our teachers were touched and honored by Marc Bloom's reading of the blessing on students and teachers, right after blessings were said for our country, leaders, synagogue, and Israel. After the installation, all proceeded outside to plant the new

fig tree, (donated thoughtfully by the Werthamers) the latest Tu B'Shvat addition to our KJCC orchard. We dug, we added dirt, we patted, we sang "Mayim," and danced. We watered. We then proceeded with our annual Tu BiShvat seder, a mindful mystical acknowledgment of the seasons and their correlation to life and growth, as we say the blessings of fruit and nuts and grains, and

partake of them in a sacred manner. Thanks to all who helped, particularly to Richard Knowles for taking pictures and the mothers and grandmothers who kept the wineglasses filled and the fruit dishes circulating. -Gloria





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March 14, 2009

6 pm

Coral Harbour Clubhouse

Contact Joyce Peckman (305) 451-0665 for information

Purchase of each raffle ticket entitles to you to 1 admission to our Cocktail & Canape Party to be held March 14th when we will have a random drawing of the winning ticket. Raffle proceeds benefit Keys Jewish Community Center. Winner need not be present to win. Limited tickets will be sold.

Name Address	Name Address
City, State, Zip	City, State, Zip
Phone/Email	Phone/Email
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The Homestead Jewish Center & Chabad of Homestead and Cutler Bay

are pleased to invite all KJCC members to a unique briefing dealing with

Radical Terrorism and Peace

Guest Speaker: Dr. Ra'anan Gissin

Former Spokesman of Prime Minister Ariel Sharon

Sunday, March 15, 2008 5:00 PM

at

The Homestead Jewish Center 183 NE 8th Street (Campbell Drive) Homestead Kosher Israeli-style dinner will be served courtesy of, and under the supervision of Rabbi Wolff

This program is sponsored fully by JNF, the Jewish National Fund

RSVP Homesteadrabbi@aol.com

Dr. Ra'anan Gissin was the Senior Advisor to former Prime Minister Ariel Sharon. In recent years he has become one of Israel's leading spokesmen for the foreign press and the international community on security, strategic issues, terror, the Iranian and radical Islamic threats, and the peace process. His distinguished career with the Israeli Defense Forces began in 1979 with his position as a Strategic Analyst in the planning branch. Dr. Gissin became Ariel Sharon's closest advisor on public diplomacy, media and his official spokesman to foreign press.

The remarks of Dr. Gissin range in depth and scope from global radical Islamic terrorism to insight and analysis of Israeli-Palestinian conflict, in a regional and global perspective.

He is also one of the leaders of the "SRATCOM" project with a focus on developing an effective communication strategy for Israel as well as other embattled democracies facing the challenges of public diplomacy in the "global village."

-This Month in Jewish History-

The Maccabiah Games

A Russian Teenager's Dream Come True

by Joel Pollack

Not as well known as our modern Olympics are the Maccabiah Games, held in Israel the year following the Olympics and open to Jew-

ish athletes from all over the world.

The stirrings of Zionism created more than just lively political discussions over coffee in outdoor cafes. As a response to the religious oppression, pogroms and isolation suffered by Eastern European Jews in the 19th century, selfdefense groups were formed for protec-

tion. Gymnastic



defense groups were The first Maccabiah Games, Tel Aviv 1932.

In 1928, Yekutieli presented his farfetched proposal to the Jewish National Fund, with the notion that the Maccabiah Games be organized to commemorate the 1800th anniversary of the Bar Kochba Rebellion (the leader of the third and final Jewish revolt against the Romans, in 132 C.E., who had been certified as the messiah by the preeminent spiritual leader of the day, Rabbi Akiva). Coincidentally,

the Maccabiah organization was, at the same time, formulating ideas to provide a means of participation by Jewish athletes living in the British Mandate of Palestine in important international sporting events. This idea had many selling points, all rational and reasonable. But the real reason was that conspicuous Jewish participation would also act as a form of interna-

clubs were founded in order to build their bodies. Taking Judas Maccabaeus, the Hebrew religious zealot and warrior from the second century B.C.E. as their role model, the clubs adopted the name, Maccabiah.

The concept of the Maccabiah Games was the brainchild of 15-year-old Russian-born Yosef Yekutieli. The teenager was so energized by news of the 1912 Olympic Games (dominated by American Indian Jim Thorpe) that he conceived the fanciful notion of a worldwide Olympics for Jewish athletes in Palestine. With little encouragement, and not a small amount of ridicule, Yekutieli spent the next ten years developing details of his unique idea. tional recognition of Palestine as the Jewish National Home.

Yekutieli's *Maccabiyon*, as the Games were originally called, was the right idea at the right time. With the *hechture* (meaning approved as Kosher) of the Eretz Israel Soccer Association, other Holy Land sports groups fell in line to give the proposed Games their blessings. But approval of the ruling British Palestine High Commissioner was the final hurdle to realization.

In the fall of 1931, Great Britain appointed Sir Arthur "Andy" Wauchope as High Commissioner of Palestine. Contrary to previous High Commissioners, Sir Arthur admired the achievements of Zionist Palestine, including the burgeoning Jewish sports movement. The new High Commissioner gladly extended his patronage to the *Maccabiyon*, on condition that it host Arab and official British Mandate athletes as well as Jewish sportsmen. Thus was born the Maccabiah Games.

This was a world without true mass media, so how did word of the impending Jewish games get spread to Europe, where most of the world's Jews lived? By two separate delegations of motor-bikers, the second of which included Yosef Yekutieli himself. Their itinerary took them across Sinai to Alexandria, then across the Mediterranean to Greece, then through the Balkans to France and Germany and across the English Channel into Great Britain. In all this tour covered a total of 5,825 miles.

The first Maccabiah Games opened in Tel Aviv, a city of 50,000 residents, on March 28, 1932 and drew 390 athletes from 22 nations. including Egypt and Syria. (The world was also in the depths of the Great Depression. Franklin Roosevelt would be elected to his first term as President the next November. The post-war German Weimar Republic was tottering: Hitler lost the German presidency to Hindenburg that year but would be appointed Chancellor the next.) The American delegation of eleven men and two women won 13 gold medals. A woman fencer earned the only gold medal won by Palestine in these, the first Maccabiah Games in Eretz Israel.

The second Maccabiah Games were held in 1935. Participation more than quadrupled from the first games three years prior, with 1,700 athletes from 27 countries. Though this was a period of severe restrictions to Jewish immigration, many athletes from other countries who participated in these games did not return to their country of origin. The entire Bulgarian team stayed, sending only their musical instruments back to Europe. The 1935 games therefore became known as the Aliyah Games.

A third Maccabiah was planned for 1938, but the threat of war in Europe caused the games to be cancelled. The next games were held in the new State of Israel in 1950, with 20 countries and 500 athletes participating. Countries participating for the first time included Argentina, Canada, India, Libya and Sweden.

In 1965, 15-year-old American Mark Spitz wins three Maccabiah Games gold medals, in his first taste of international competition.

The games continued to grow and, in 1977, 33 nations participated along with 2,276 athletes. In 1981, 35 countries with 3,500 athletes participated. Some 4,000 athletes from 40 countries turned out for the 12th Maccabiah in 1985, participating in 28 sports. Mark Spitz, winner of seven gold medals in the 1972 Munich Olympics, lit the torch at the opening ceremonies.

The Maccabiah Games celebrated its Bar Mitzvah in 1989, with 4,500 athletes from 44 countries participating in the 13th Maccabiah. For the first time, the closing ceremony was held at the Western Wall in Jerusalem. In 1993, many Eastern European countries, amongst them Poland, Bulgaria and Czechoslovakia, joined for the first time since the establishment of the State of Israel. In all, 5,100 athletes from 48 countries competed in 32 sports. The 1997 Maccabiah games came as Israel celebrated the start of the 50th



Ramat Gan Stadium in Tel Aviv, today's Maccabiah Games venue.

anniversary of the State of Israel. A total of 5,500 athletes from 50 countries took part in 34 sports.

While all Maccabiah matches, games, and races are keenly competitive, some events measure up to world-class competition. Numerous Olympic and national champions have sought Maccabiah gold, silver, and bronze medals. Among the Olympic gold medalists, world champions, and world record holders who have competed in the Maccabiah Games are Mark Spitz, Lenny Krayzelburg and Marilyn Ramenofsky (swimming): Debbie Lipman (diving); Mitch Gaylord, Abie Grossfeld, Agnes Keleti and Kerri Schrugg (gymnastics): Larry Brown, Ernie Grun-feld, Danny Schayes, coaches Nat Holman and Dolph Schaves (basketball): Carina Benninga (field hockey); Lillian Copeland, Gerald Ashworth, and Gary Gubner (track and field); Corev Pavin and Bruce Fleischer (golf); Angela Buxton, Julie Heldman, Allen Fox, and Dick Savitt (tennis); Angelica Rosenau (table tennis): Isaac Berger and Frank Spellman (weightlifting); and Fred Oberlander and Henry Wittenberg (wrestling).

The Maccabiah Games continue to be held every four years and grow further in stature, with more and more outstanding Jewish athletes competing. There is competition in four categories: Open, Masters, Juniors, and Disabled. Now sanctioned by the International Olympic Committee, which considers them regional games, the Maccabiah Games are the fifth largest sports gathering in the world. Imagine what Yosef Yekutieli would say if he could see what his dream has become. ◊

How I Came to Play in Israel's Maccabiah Games

by Shyella Mayk

I played softball for Shore Regional High School in West Long Branch, New Jersey. I had a very successful high school career, including pitching several one-hitters, nohitters, and perfect games. I was recruited and received a scholarship to play softball at Quinnipiac University in Hamden, Connecticut, which is a Division 1 school in the Northeast Conference. After graduation with a degree in Mass Communications and Graphic Design, I decided to move to Israel to build my life there. I moved to Israel in 2000. and after adjustas a website



ing to my job Shyella in full wind-up.

designer/technical writer, I decided to find out if softball was played in Israel. I found the Israel Softball Association and they informed me that there was only fastpitch for men; the women played slowpitch. Since I am a pitcher of fastpitch softball, I wanted to play on one of the men's teams. I was not allowed. Instead, they told me to teach all of the women in the league how to play fastpitch. So, in 2001, I met with each team and taught them the differences in the rules and organized several practices and learning scrimmages, and the women loved it!

The following year, 2002, the women's league became a fastpitch league. We also held tryouts to determine the best players in the women's league in order to form the Women's Israeli National Softball Team and be able to compete in the European Championships. The European Championship is a major tournament in which all of the European teams compete every other summer. We have been to three European Championships so far, the first in Sorrono, Italy 2003, the second in Prague, Czech Republic 2005, and the third in Zagreb, Croatia 2007, each time improving drastically.

In Croatia we qualified for the playoff rounds and finished fourth place out of 12 other European teams. That was our best tournament so far, since we had a great game against France, who was the number two team, where we played 10 intense innings but lost in the end with a score of 1-2. Because of this exciting game and the close finish, our team was actually the talk of the tournament! It is extremely important to me that women's softball continues to grow in Israel, and to make sure of this, we have developed a thriving youth league. It is such a thrill to be representing Israel while playing softball internationally.

The 2005 Maccabiah Games in Israel was thsise first time ever that women's fastpitch softball was a represented sport. It was a major accomplishment in itself to have our sport added and especially to have beaten Canada to win the bronze medal. The Maccabiah Games are also known as the lewish Olympics and are held every fourth year, the year after the world Olympics. Jewish athletes from all over the world, participating in all sports, come to Israel to compete in these games. The opening ceremony in 2005 was held in The National Stadium in Ramat Gan.

Athletes from all over the world marched into the fully packed stadium, with each delegation proudly waving their national flag. The events of the ceremony were nationally televised and included the passing and dramatic lighting of the torch, speeches from the Maccabiah organizers, and elaborate dance and song performances. The most thrilling event of the evening was the sudden rising of six colorful cism as Jews. It is the Mac-

cabiah Games which unify and glorify Jewish athletes from all

hot air balloons. These hot air balloons symbolized to me that athletes playing in the Maccabiah Games can proudly reach the heights of athleti-

Shyella the medal-winner.

over the world. The event was an unforgettable highlight in the lives of those who came to watch as well as those who came to play. My team's participation in the Maccabiah Games was for me a proud accomplishment

and a dream come true.

We also most recently came back from Argentina, in January 2008, where we played in the Pan American Maccabiah Games (which is really only for Jewish athletes in North and South America) and brought back the bronze medal again. In the 2009 Maccabiah Games we want to skip the silver medal and just go for the gold!

Our team came into existence with a lot of hard work and dedication in a country where sports besides soccer and basketball have no support or recognition. The other members of my team are from all over Israel, have different backgrounds, and are at different stages in life. Some are soldiers serving in the army, some are in the middle of their college studies, and some have to take vacation time from work to attend every practice and travel with the team.

Even though I currently do not reside in Israel. I have been a visitor every summer and winter vacation throughout the past four

> years. Whenever my team has a tournament (once or twice every other year) I train intensively on my own and meet my team a few weeks before the games to join the practices. Creating and playing for this team was a dream of mine ever since high school when I was guoted in a local paper (in 1995) saving that one of my goals is to bring fastpitch softball to Israel.

Our next two tournaments in July of 2009 are the Maccabiah Games in Israel, and another European Championship in Belgium. And so, you ask, how long does one of the founders of Israeli fastpitch softball plan to keep playing? I plan to keep playing forever. ◊

Shyella Mayk, granddaughter of Bea and Marty and sister of Liati, last wrote for Chai-Lights in June/July 2008.



The whole Megillah--The real Megillah--The KJCC Megillah--

Friday, March 6, 2009

5:30 Megillah Reading

6:30 Shabbat Dinner with a Middle Eastern flavor - provided by Sisterhood. In the spirit of Purim, BYOB.

7:30 Purim Play 8:00 Services

Megiliah reading will be moderated by Joyce Peckman with participation by our students and congregation. Purim play will feature our students. Tzedakah will be collected to be used for Passover meals for those in need.

Contact Joyce Peckman, 451-0665, for information.

Purim Anmasked

Purim, based on one of the most recent and difficult to interpret books of the Tanach, is marked by both great relief and great merriment. This year we explore its mystical and formal elements plus some of its oddities. Original artwork courtesy of Gloria Avner.

Behind And Beneath The Story Of Purim

by Gloria Avner

Take out the costumes, the crowns, the beards and the bottles. It's Purim time. We all know the surface of the story. Let's look beneath the mask for more. It is, after all, a Jewish Holiday and the only one, as the Talmud tells us, that will be honored in the world to come.

There is something about masks that excite imagination. World cultures have used them spiritually and educationally since the time of ancient Greece. From Native America to deepest Africa to the far reaches of Asia, people have used masks to tell their stories. We tell these stories to ourselves, tales of divinity and heroes, tricksters and fools. Masks make us not ourselves. And yet, in the process of concealing, sometimes something hidden is revealed.

That certainly happens at Purim. Our children dress up. They take on the characters of Esther and Haman, Mordechai, and King Ahashverosh. They get to feel what it is like to be admired or despised, to wield absolute power or to dispense wisdom. I have seen children cry when booed. Identification is powerful.

The themes of hiding and exposure permeate not just the story but also the very title "*Megillat* Esther." Each word has two meanings. "Megillah," besides referring to a document rolled up as a scroll, means "to expose." "Esther," in addition to being a woman's name, means "concealment." The whole document's meaning then is "revelation of that which is hidden."

Take the basic story. The plot is filled with coincidences, mistaken identity, and happenstance, each of which leads to the unimaginable end.

To recap: Seventy years have transpired since the destruction of the First Temple in lerusalem. The lews are in exile in Persia. under the hand of King Ahashverosh, the ruler of the Middle East. The king throws a large banquet for all his subjects (actually, in honor of the captivity of the lews). He summons his beautiful wife, Queen Vashti, to appear before him. She rudely refuses and he subsequently has her killed. After that, Esther, a lewish exilee, is taken to the palace as the king's new wife. If the degradation of a lewish girl abducted to the palace of a wicked despot is not enough, Mordechai, one of the leaders of that generation, abandons his place among the sages to sit day and night in front of the king's gate in his concern over Esther, his ward. The king's vizier, the wicked Haman, is promoted. A personal vendetta against Mordechai develops, and Haman decides to visit his anger upon the entire lewish people. A death sentence is issued against all the Jews in the King's provinces, and Haman builds a special gallows upon which to hang Mordechai. Things go from bad to worse. However, on one fateful night, the king awakes from his sleep and learns that Mordechai had once saved his life. He grants him royal honors. Haman is killed. The decree is rescinded. And the Jews high-handedly defeat their enemies.

Everything in this story is a paradox. Each event that seemed bad for the Jews proved to be for their good. The royal banquet in celebration of Israel's exile provided the very means for Esther to enter the king's palace. The fact that Esther was abducted allowed her to bring about Haman's demise. The fact that Mordechai sat idly by the palace gate allowed him to overhear a conspiracy and save the king's life. Haman's rise to power was the very thing that produced his conflict with the Jews and brought about his downfall. He was even hung on the very gallows he built for Mordechai, and all his wealth, that had made him so influential in the first place. was given to Esther. The very day appointed for the annihilation of the lews was the day of their greatest victory over their enemies. It is the day on which we celebrate Purim.



Above all. we see that evervthing that seemed to obscure God's presence. everything of ill-fate. and the worst of human

Purim revelers in costume, from a 1657 print.

intentions. was

actually the very means by which God was manipulating history to bring about the redemption of the Jews. Everything began to change on "that night the king awoke from his sleep" (Esther 6:1). The king, says the Talmud, actually alludes to God, the King of kings. On that night, God awoke from the sleep of concealment, and began to reveal His presence in the world below.

Many scholars have remarked on the total absence of God's name from this *Meaillah*. alone of all books in the Bible. God makes no showy miracles here, no parting of the seas, no manna on the ground. Unlike all previous persecutions, exile from Persia was not even an option. At other times in history those in power did not want to kill us. It was much

more profitable to leave us be or to convert us. It was only in the times of Purim and Nazi Germany that Amalek held sway with a hatred so total that annihilation of the race alone ob bluow

Those who focus on hidden meanings say that the hand of God is evident everywhere in this Megillah, even though the name is not. For every crisis encountered, God already had a solution in place.

Purim teaches us how to relate to God in a time when seas don't split, when bushes don't burn, when plaques don't befall our enemies, when the workings of God are concealed, beneath the surface appearance of things.

In Purim, we celebrate miraculous reversal of fortune. From assured mass destruction, the tables were turned and in the space of 24 hours the Jews in Persia (today's Iran) were suddenly routing every anti-Semite in the world's most vast and powerful empire.

Ever since that day, Jews celebrate its message: no matter how bleak, how dark and how hopeless a situation can appear, the Almighty has guaranteed our survival and an answer has already been prepared for every difficulty. Our mode of celebration is one of the most uncharacteristic in the annals of lewish tradition: the sober, intellectual People of the Book turn to the bottle and are commanded to get drunk! Perhaps we are supposed to attain a state of mind other than the normal, a consciousness more attuned to the illogic of the day. And in our intoxicated state of joy, we clothe ourselves in colorful masks and costumes, deliver gifts of money to the poor, and give treats to our neighbors.

The costumes and masks are vivid reminders that, as in the Purim story, things are not what they seem. Below the visible surface, a mysterious, hidden plan is unfolding every moment, silently steering world history and us. If we are alert, aware, and appreciative of all that comes to us, we can play our parts well. None of us, at least none of us mortals, ever knows how the story will end. After all, it was the son of Esther and Achashverosh. King Darius II, who allowed the Jews to return from exile and rebuild the Holy Temple.

On Masks, Costumes, Faith and Trust

by Yardena Kamely

The whole idea of dressing up and wearing masks on Purim is interesting, and personal. My memories of Purim come to me in the form of costumes – my sister and I wearing long, colorful skirts and silky robes pretending to be Queen Esther. I have always understood the symbolism of costumes and masks as they relate to the theme of Esther's hidden religious identity, but these days I am thinking more about two other aspects of this story's theme: the hidden reasons why things happen in our lives and the hidden hand of God in the events we experience.

The old adage says: Everything happens for a reason. I believe that, and I also believe the popular saying, "Every cloud has a silver lining." Yet, I admit that often I find it difficult, in the moment, to see a solid reason for bad things that happen to me or others I know. When we go through a difficult situation, trust doesn't come so easily. At times like these, the religiously faithful have an easier time coping, I think. They more easily maybe habitually - trust that God has a "plan" for them. When we aren't in the habit of thinking this way, we have to force ourselves into a place of trust, make ourselves conscious of the faith we might have but not often feel. From my studies of Judaism I understand that there is some sort of predestination: I also believe that we influence the course of our lives through our own choices. that we have free will.

While I see God's hand in the Purim story, I also see Esther and Mordechai making choices that affect outcomes. My professor was saying that to him, faith means not letting "negative" situations cloud his days or his judgment or his ability to make choices. Rebbe Nachman of Bratslov taught, "If you don't feel happy, pretend to be." In other words, put on a happy mask.

Nachman also taught that thoughts, feelings and words possess a creative power. "You are where your thoughts are. Make sure

Numbers and Nuremberg: Purim and Purimfest

Talk of hidden meanings in a lewish holiday would not be complete without some discussion of coded alphabets and numbers. There is one understanding that the coming of the Nazis was predicted in Megillat Esther. When after Esther's fast and banquet the King (some say this reference does indeed refer to God and not King Ahashveros) asks Esther what she'd like him to do for her. "Ask me anything," he says. She makes a strange request. She asks that the ten sons of Haman be "hanged again tomorrow as they were today," a very unlewish thing to say. She, or the oral tradition behind the Meaillah. must have known that another time of potential annihilation would come, when intercession would once again be needed.

The names of the ten sons, as written in the *Megillah*, each have one letter in superscript and three in subscript. When numerical value of the uniquely ordered letters are added, they total 5706, the equivalent in our calendar of 1946, the year of the Nuremberg Trials, at which time ten of Hitler's highest echelon cohorts were hung. The final words of the tenth Nazi hung on the gallows at Nuremberg, Jules Streicher, were "Purimfest 1946!"

-Gloria

your thoughts are where *you* want to be," he said. Whereas before we were asked to put on a mask, in this case we are asked to take off the mask that hides our true identity, our true nature. Hidden underneath our "human costume" we are "powerful creators in our own right, creators made in the image of the Creator." We have the ability to make choices that affect our lives. We can use thought, words, actions, and feelings, as Rebbe Nachman suggests, to propel us forward and to manifest what we want and need. To do so, however, we must take off the costume, unmask ourselves, show up as the creative spirits that we are. ◊

Purim Tidbits & Factoids

Like all the Bible stories, there's the actual story—the text—and then there's the commentary. Usually the commentary is longer and more complex than the original. (Remember how most discussions go: first there's "on one hand," which is followed up by "and on the other hand..." We should be grateful Jews weren't created as octopi.) We've compiled a few of the interesting small things that appear in the Book of Esther commentary.

The book of Esther is unusual in that it is the only book of the Bible that does not contain the name of G-d.

□ Purim is celebrated on the 14th day of Adar, which is usually in March. The 13th of Adar is the day that Haman chose for the extermination of the lews, and the day that the lews battled their enemies for their lives. On the day afterwards, the 14th, they celebrated their survival. In cities that were walled in the time of loshua. Purim is celebrated on the 15th of the month. because the book of Esther says that in Shushan (a walled city), deliverance from the massacre was not complete until the next day. The 15th is referred to as Shushan Purim.

□ The word "Purim" means "lots" and refers to the lottery that Haman (Boo! Hiss! Twirl Grogger!) used to choose the date for the planned massacre of the Jews.

□ The book of Esther is commonly known as the *Megillah*, which means "scroll." Although there are five books of Jewish scripture properly referred to as *megil*- *lahs* (Esther, Ruth, Ecclesiastes, Song of Songs, and Lamentations), this is the one people usually mean when they speak of *The Megillah*.

□ A common treat at this time of year is *hamentaschen* (literally Haman's pockets). These triangular fruit-filled cookies are supposed to represent Haman's three-cornered hat. (Okay. 'Fess up. We'll bet you didn't know that Haman had a three-cornered hat.)

□ Esther's name probably is derived from Ishtar, a Babylonian goddess, and Mordecai's name from Marduk, a Babylonian god. Equivalent names today might well be Mary and Christopher. (In other words, they weren't



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Jewish names at the time.) But some rabbis of the Talmud see the name Esther as derived from the Hebrew word Hester, which means hidden. In Persian, Esther means "star."

□ Esther's Jewish name is Hadassah, which translated means "myrtle."

□ We are told in the following Talmudic passage (from *Megillah 7A*) that Esther needed to lobby the sages in order to have her story included in Jewish memory. Rav Shmuel Bar Yehuda said: Esther sent a message to the sages: Place me in Jewish memory for all generations!

Sages: Your story would incite the nations against us.

Esther: [It's too late for that.] My story is already recorded in the chronicles of Medean and Persian kings.

(If this is true, why were the sages so unsage-like as to not recognize the full, enduring significance of this event?)

□ When did the events described in the Book of Esther actually take place? The Persian Empire was created by Cyrus the Great in 530 B.C.E. Alexander the Great destroyed it almost exactly 200 years later. So, if historical, the events would have taken place during that 200-year period.

□ The Book of Esther is unique in that it contains words that appear nowhere else in the Bible. These include:

Tebet: the tenth Hebrew month Kasher: fit Patshegen: a copy of the (written) text Ahashdarpenim: Persian word for the King's officers

Pur: Persian word meaning "lot" *Karpas*: Persian word for "cotton"

□ All the letters of the Hebrew alphabet are found in the Book of Esther, chapter 3, verse 13.

□ The Hebrew word *Mishteh*, meaning banquet, occurs 20 times in the Book of Esther (which is equal to the total of ALL the

other times it is found in the rest of the Bible).

□ The longest verse in the Bible appears in the Book of Esther. It has 43 words in Hebrew (and approximately 90 words in English). It appears in chapter 8, verse 9.

□ The Talmud instructs that on Purim one should drink until he knows not the difference between "Blessed be Mordecai" and "Cursed be Haman." Interestingly, the numerical value of the Hebrew letters in each of the phrases amounts to a total of 502.

□ The drinking of wine is significant, because several key events of Purim happened through wine. Ahasueraus got drunk and killed Vashti, paving the way for Esther to be made queen. Esther gave wine to King Ahasueraus and lowered his defenses, which resulted in his killing Haman. Thus the *Megillah* tells us that we should celebrate by "feasting." The Hebrew words for "feasting" mean bread, cooked food, and drinking wine. The Talmud therefore tells us to drink on Purim "more wine than we usually do."

□ Esther and Mordechai together were said to have composed the Book of Esther, which therefore becomes the only full Book in *Tanach* (the Jewish Bible) directly composed by a woman. (Several women are quoted, such as the Prophetess Deborah in Judges, but she did not compose the Book of Judges itself. The song she composed comprises only one chapter in the Book of Judges.)

□ Shushan, the city of the Book of Esther, is the Susa of Greek and Roman writers, once the capital of Elam. It lay in the uplands of Susiana, on the east of the Tigris, very near the modern border of Iraq (ancient Mesopotamia and Babylon), about 150 miles to the north of the head of the Persian Gulf. It is the modern Shush, on the northwest of Shuster.

Once a magnificent city, it is now an immense mass of ruins. Here Daniel saw one of his visions (Dan. 8); and here also Nehemiah (Neh. 1) began his public life. \Diamond

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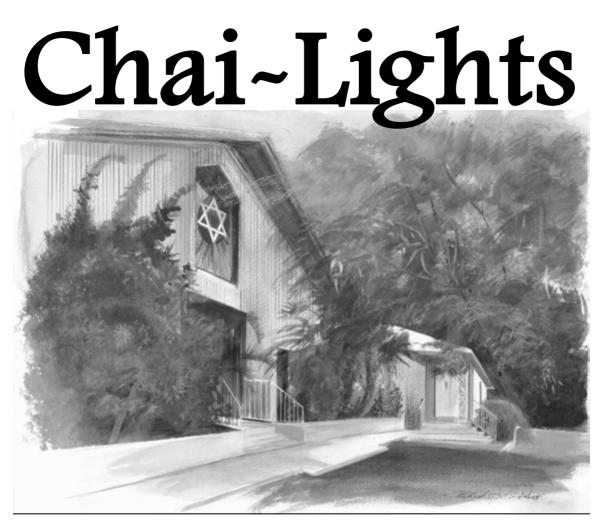
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April 2009

7 Nisan - 6 Iyar 5769

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Keys Jewish Community Center P.O. Box 1332 • Tavernier, FL 33070 • 305-852-5235 • keysjewishcenter.com April 2009

7 Nisan - 6 Iyar

Sun	Mon	Tue	Wed	Thu	Fri	Sat
Names den Italicized	ote leaders of Frid d names are Oneg	lay services. sponsors.	1 Women's Seder 5:30 p.m.	2	3 Joyce Peckman Judy & Larry Weber	4
5 Adult Education Film On Breast Cancer In The Family 7:00 p.m.	6	7	8 Erev Pesach	9 First Day of Passover KJCC Second Seder 6:30 p.m.	10 Stuart & Lauren Sax Geri & Stuart Smith Lauren & Stuart Sax Gene & Mort Silverman	11
12 KJCC Board Meeting Blood Drive 9:45 a.m. to 2:45 p.m.	13	14	15	16	17 Steve Friedman Franne & Barry Alter Stephanie & Larry Gilderman Gene & Mort Silverman	18
19 Movie: "The Life and Legacy of Simon Wiesenthal" 7:00 p.m.	20	21 Yom HaShoah	22 Earth Day	23 Holocaust Presentation by Steve Smith <i>"Never</i> Again?" Part 1	24 Jim Boruszak & Gloria Avner 6:30 Service Toby & David Goldfinger	25
26 Holocaust Presentation by Steve Smith, Part 2	27	28	29 Israel Independence Day (Yom HaAtzma'ut)	30	1 Service Led by Yardena, Dedicated to Yom HaAtzma'ut	

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CHAI-LIGHTS is the monthly newsletter of the Keys Jewish Community Center P.O. Box 1332

Tavernier, Florida 33070 chailights@keysjewishcenter.com

President's Message Alan Beth

I look forward to working with our new officers and board of directors and also with all of our members. I am pleased to say that the leaders of most of our committees will remain in their current positions. I am also pleased to announce the following new appointments: □ Gloria Avner -

Ritual Committee

 Stan Margulies -Membership Committee
 Sam Vinicur -

Communication Committee

just officers and committee chairs, to actively participate in the life of our KJCC. We need fresh ideas and we need involvement. Seriously, I encourage an open-door policy.

We should be very proud of our recent accomplishments and activities at our KJCC: Bernie Ginsberg led an excellent discussion on Jewish archeological evidence. Joyce Peckman led a reading of the Purim Meaillah, which attracted more than 25 people. This was immediately followed by a buffet dinner. (Our thanks to Joyce and Sisterhood for providing the delicious food and of course nourishing our sense of community.) Then came the Purim play, acted by our children (young and not so young!), with thanks to our teachers Gloria (who wrote and directed the play) and Yardena.

We had our Annual Fundraiser for the synagogue. Jules Seder played some wonder-



ful music and kept us dancing till the wee hours (well, 9:30 p.m.!) This elegant Sisterhood event was held at Coral Harbour Club House: our thanks to Jim and Joan for providing this facility. As I write, Yardena is preparing for an Adult Education discussion on Biblical lewish leaders. I am delighted that Joel and Linda kindly agreed to host a late March havdalah service at their home. (Gloria is actively looking for volunteers to host the next one.) This is a wonderful example of how we. as lews. can celebrate our traditions outside of the boundaries of the KJCC building.

We look forward to the coming month. Our April events start with the Women's Seder at the KJCC. Stuart and Lauren will be hosting a movie and a talk on a serious subject, ovarian cancer. (See Nosh for details.) As part of Yardena's annual Holocaust commemoration, Steve Smith is preparing a two-part lecture to be given at KJCC at the end of April.

Spring has arrived. *Pesach* is coming, the celebration of our freedom. Our seder on the second night has become a beloved tradition. Our community is strong, and I am excited to see our dedication to always making it better. I wish you a healthy and happy *Chag Sameach.*

Alan

Nosh

Give Blood on April 12th

The Bloodmobile is again coming to KJCC. It will be stationed in the parking lot on Sunday, April 12, from 9:45 a.m. until 2:45 p.m. This is the perfect time, as there is a board meeting that day, plus we have all the parents at Sunday School. Please plan to donate, because whole blood is always in demand. Also, because some of the rules have changed, many who think they cannot donate might well be able to. For questions contact DeeDee Ellis, Area Manager of Community Blood Centers of South Florida, at 305-307-7240, or visit cbcsf.org. And here's the clincher: they give away free cookies.

Yom Ha'atzma'ut Service

Yom Ha'atzma'ut, Israel's Independence Day, falls on April 29th in 2009. The following Friday, May 1st, the KJCC service will be dedicated to celebrating Israel's 61st birthday. Yardena Kamely will be leading services. Instead of a *parsha* there will be Israeli songs and possibly even a little dancing. Watch your e-mail for further details and any updates.

Oneg Sponsors for April 2009

April 3rd — Judy and Larry Weber for Larry's birthday.

April 10th — Geri and Stuart Smith for their anniversary, Lauren and Stuart Sax in honor of the birthday of Kathy Sax, and Gene and Mort Silverman for Gene's Birthday.

April 17th — Franne and Barry Alter for Franne's birthday, Stephanie and Larry Gilderman in honor of Ella's birthday, and Gene and Mort Silverman in honor of Robin's birthday.

April 24th — Toby and David Goldfinger in honor of David's birthday.

Scholarship Info

If you are interested in learning more about a KJCC scholarship, contact Kurt Kluger at kurtkluger@bellsouth.net or by phone at 305-852-4353. The KJCC has implemented two types of financial awards available to children of KJCC members who are full time Monroe County residents, upon their graduation from high school or secondary school. They are the Pauline and AI Roller Merit award and The KJCC Scholarship award. If you or someone you know would be interested, contact Kurt for more info. Applications must be in by April 15.

Gloria Avner to Head Ritual Committee

With his ascension (or demotion, he hasn't decided which) to president, Alan Beth relinquished his long-held position as head of the KJCC religious (or ritual) committee. But, as his first executive act, he's found a most capable replacement: Gloria Avner. No one loves all things Jewish—spiritual, prosaic and educational—more than our Gittel, and she's sure to bring her boundless energy and ethic of inclusiveness to the task. Notes with ideas, congratulations or expressions of sympathy are always welcome at Gloria's e-mail: geetavner@gmail.com.

KJCC Holocaust Programs for 2009

The KICC Holocaust Committee, chaired by Yardena Kamely, has prepared a varied program for the days before and after Yom HaShoah-Holocaust Remembrance Day-on April 21st. On Sunday, April 19th, from 7-9 p.m. at KICC, they will host a movie, "The Life and Legacy of Simon Wiesenthal," narrated by Nicole Kidman. On Thursday, April 23, at 7 p.m. at KJCC, Steve Smith will present part I of "Never Again?," a PowerPoint presentation he wrote and produced; the opportunity to attend this will be offered not only to KJCC members but also to the overall Keys community. Part II, the continuation and final segment, will be presented at KICC on Sunday, April 26th, also at 7 p.m. Please note the Chai-Lights calendar and also watch your e-mail for reminders and possible program changes.

Last Chance for Second Seder

By the time you receive this, KJCC will be opening reservations to our annual Second Seder to the outside community. So to all you straggler members who've been waiting until the last second to make reservations; it is now the last second. Call as soon as you finish reading this. The seder will be held Thursday, April 9th, 2009 at 6:30 p.m. at the Islamorada Fishing Club. Tickets are \$40 for adults, kids 12 and under free. Contact Leslie Dillon at 852-3654 for reservations or with any questions.

Men's Club SunCruz Casino Boat Outing

Will be on Wednesday, May 6th, at 7:30 p.m. The cost is \$25. Each person will receive a Fun Book which includes a \$10 fun coupon, \$10 casino cash, a mixed drink, a "lucky ace" for Black Jack, and more. For more information and reservations call Joan Boruszak at 852-0833.

Chart of Jewish Populations

Linda Pollack unearthed an amazing e-mail that lists each country of the world and the total of their Jewish population. Even more fascinating, if you click on an individual country name, you can read about the history of Jews in that country, plus there are links to other related articles. It's a rare and wonderful trove of information. Unfortunately, there's no link for us to publish for you, but if you're interested, send an e-mail to Chai-Lights and we'll forward the e-mail to you.

The KJCC extends deepest condolences to

John and Arlene Line

on the death of John's father

Irving Line

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.

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

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

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

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

Oneg Shabbat Sponsor - To schedule your special date with Sisterhood, call Joyce Peckman, 451-0665. **KJCC Tree of Life Leaves and Rocks, Sanctuary Seat Plates, Yartzeit Memorial Plaques, Bookplates for Siddurim.** Call Linda Pollack to arrange your donation, 852-8575.

JNF Trees in Israel - A gift of a tree, or two or more, makes a long-remembered way to honor a loved one, a relative, a friend or an occasion. Both Israel and the KJCC benefit. Call Bea Graham, 852-0214. **Chai-Lights Mitzvah** - Place a greeting or notice in Chai-Lights. Call Linda Pollack, 852-8575, to make your donation.

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

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

April Anniversaries

Years

3rd	Michael & Marcia Goldberg	15
3rd	Jules & Nettie Seder	43
7th	Salomon & Mary Terner	16
10th	Stuart & Geri Smith	
l 5th	Sheldon & Carole Weiss	58
18th	Rick & Roberta McNew	28
30th	Morton & Gene Silverman	54

View from a Different Chair

My new duties as head of the religious committee started almost immediately. The call came Thursday afternoon from a woman who was not a member and never came to services. She needed seven men to complete a *minyan* for her visiting Orthodox son-in-law who had just lost his mother. Being Orthodox, it had to be men.

Of the first ten men I called, the only ones who refused were the ones who were out of town. The seven who were in town had other ways to spend their Thursday night. But all seven showed up at our sanctuary at 7:30.

We did it again, at their request, on Sunday night. I am proud of us not only because "we showed up," but because for many of us there was a conflict in belief system. You want men? We got 'em. Good ones. *Menschen* by the *minyan*. Thank you to all. *-Gloria Avner*

Breast Cancer Movie at KJCC

At age 31, filmmaker Joanna Rudnick faced an impossible decision; remove her breasts and ovaries or risk incredible odds of developing cancer.

Her documentary "In The Family" will be presented on Sunday, April 5 at 7 p.m. at KJCC for the benefit of those who are interested in learning more about the genetic markers that indicate cancer risk in your family. Did you know that there is a greater risk of ovarian cancer in the Jewish community?

This presentation is part of our ongoing Adult Education Program and is sponsored by Stuart and Lauren Sax. Light refreshments will be served.

April Birthdays

Claire Cooper	3rd
Lauren Abrams	3rd
Larry Weber	4th
Lauren Lane	4th
Faychesca Graham	
Harvey Schwaid	7th
David Feder	
Gene Silverman	9th
Ilese Vorcheimer	I 0th
Max Logan Gershowitz	llth
Richard Knowles	I 2th
Moira Knowles	I3th
Samantha Grossinger	I 3th
Dave VanArtsdalen	l 6 th
Ella Gilderman	I 6th
Franne Alter	I 7th
Katie Greenman	I 7th
Jennifer Garrett	I 8th
Lauren Sax	I 8th
Jonathan Nobil	20th
Larry Gilderman	20th
Susan Temkin	21 st
Robin S. Denker	22nd
Lynn Nobil	24th
Randolph Green	24th
Susan Gordon	24th
Tiffany McNew	24th
Jared Scott Gershowitz	25th
Aaron Schmidt	
Beverly Robins	27th
Elinor Grossman	27th
David Goldfinger	29th
Jordan Neidenberg	29th
Linda Pollack	29th
Rachel Barrett	30th

"Birchat HaChama"

A rare event is about to happen that last happened 28 years ago. The morning of April 8th will bring the "Blessing of the Sun." Who will celebrate with me? I would meet with anyone interested in hosting this blessing event at anytime that morning before I Ia.m. Our children may carry on this tradition and remember what we did. Call me at 619-0216 for info or if you would like to host. -Gloria

In Memoriam April 2009

In Memory Of

NAT FELDBLUM

By Marc & Ellen Bloom

In Memory Of

MARK HITZIG

By Wes & Rita Conklin

In Memory Of

DAVID BERNSTEIN

By Laurence & Renee Green

In Memory Of

NATHAN KLEIN

By Harvey & Judith Klein

In Memory Of

DANIEL SEROTT

By David & Shifra Kossman

In Memory Of

In Memory Of

SAM SAX

By Stuart & Lauren Sax

In Memory Of

BARUCH EPSTEIN

By James & Joan Boruszak

In Memory Of

FRANCES WOLFE

By Michael & Suzanne Gilson

In Memory Of

STELLA HARTZ By Steven Hartz <><><><><><><><><><><>

In Memory Of

MARILYN JANET BARR By Michael Klimpl

In Memory Of

MINNIE BIRNBAUM By Mario & Linda LaGrotte

In Memory Of

BENJAMIN A. SAVAGE By Marjorie Present <><><><><><><><><>>

In Memory Of

DOLORES FELDMAN

By Jeffrey & Patty Schocket

In Memory Of

JOSEPH T. CLINE

By Meredith A. Cline

In Memory Of

MARTY GRAHAM

By Bea Graham

<><><><><><><>

In Memory Of

CHARLES KARRON

By Richard Karron

In Memory Of

FRED KLIMPL By Michael Klimpl <><><><><><><><><><><><><>

In Memory Of

GEORGE NOBIL

By Jim & Lynn Nobil

In Memory Of

RABBI MILTON GREENWALD

By Paul & Susan Roberts

In Memory Of

MORRIS SMITH

By Stuart & Geri Smith

Sn Memoriam April 2009

In Memory Of

CLAIRE SMITH

By Stuart & Geri Smith

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In Memory Of

CANTOR ALEX CHAPIN

By Steven & Barbara Smith

In Memory Of

LOUIS S. SMITH

By Steven & Barbara Smith

In Memory Of

BENJAMIN TERNER

By Salomon & Mary Terner

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In Memory Of

LUIS TERNER

By Salomon & Mary Terner

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In Memory Of

IRWIN CUTLER

By Donald & Nancy Zinner

In Memory Of

DAVID WERNICOFF

By Donald & Nancy Zinner

Thanks, Irv

I was deeply saddened to hear the other day of the death in California of Irv Line, John's father. You'll all see the KJCC condolences to John and Arlene, and all of you will likely silently repeat them as you read them. But I doubt whether many of you actually knew Irv. I did, very well. I hadn't seen or spoken to him for years, but he played a colorful and memorable role in my young adulthood, creating one of those indelible memories we all have, in this case one that always makes me smile.

Irv may have spent his last years in the California desert, but like me he was from Washington, D.C. I met him because he bowled in the same Wednesday night league as my parents did. For many years, as in other cities, the Jewish community of Washington tended to stick together, going to the same schools and the same dances and even, after beginning to marry off, to the same vacation spots. This bowling league was a vestige of that old network, and a way for old friends to stay in touch as well as stay active.

Like most bowling leagues, someone was always away or sick or just too tired to go out that night. So they often called me to substitute. I can't remember why it happened, but one night Irv and I and several others went out after bowling to have coffee and eat what everyone at the time thought was food. Irv was one of those larger-than-life personalities who always managed to stand out in a crowd. He was flamboyant, and funny. I'll never forget his laugh, a cross between a cackle and a bray.

Irv's great talent was in upscale women's clothing. He just knew what would be hot the next year, and knew what looked good on women. He stayed closely in touch with the fashion houses, and this led directly to the first great adventure of my life: one day Irv asked if I'd like to go with him on one of his buying trips, and I jumped at the chance. It was my first exposure to the sounds and chaos and visual smorgasbord that is New York.

Those of you who've been to New York's Garment District know it isn't itself very glamorous, actually quite the contrary. You go careening from one showroom to another, listening to one audacious spiel after another, and you never stop for hours on end. Days last sixteen hours. It was the first time my ears had ever popped in an elevator. But I was, I think, 22, and the day made a huge impression on me for another reason: I'd never seen so many beautiful women in my life, and as we tore madly from showroom to showroom we usually had to traverse each designer's working floor and back rooms I saw more women, with very nice body parts, in various stages of undress than I'd ever seen before.

So thanks, Irv. You lived a long, productive life, and I hear you went quickly. That's a blessing. Thanks for the memory, and the laughs, and the good company, and offering a young, provincial fellow his first taste of the big time and first true understanding of some of life's possibilities and how to learn to function under utter sensory overload.

-Sam Vinicur

YEDA VETORASHA Yardena Kamely



Literary Holocaust Commemoration

Yom Ha'shoah, Holocaust Remembrance Day, is April 21, 2009. Ceremonies are designed to highlight human reactions of people trapped in the inhuman conditions that were forced on vast populations during World War II. We remember the world of the ghettos, where hundreds of thousands of Jews were imprisoned before deportation to their deaths in extermination camps. We remember the life and death in the concentration camps. On the basis of diary entries written during this period, and from firsthand survivor testimonies, we show various ways in which Jews countered the mounting threats with special attempts to maintain their humanity in the face of unprecedented inhumanity. It is important to understand through this that the human spirit has the potential to be greater than anything that can be done to it.

Last year, I read an interesting article in the Jerusalem Report: "Finding the Words to Say It," why more Holocaust survivors are now writing their memoirs, by Netty C. Gross (2008). I learned how historians have come to appreciate personal narratives as valid history and a valuable addition to the Holocaust's historical record.

Thousands of non-fiction Holocaust memoirs have already been published. And as the survivors' generation dies out, a growing number want to bring out their own account. Many children and grandchildren of those who have died want to publish manuscripts left behind. Survivors have been motivated to write for various reasons: to ensure that their story of suffering is told "for posterity, often as a bulwark against Holocaust deniers"; so that family members would know of their ordeal; or as a form of selfhealing. The Belgian-born survivor Lea Ressler-Klein writes, "We owe it to those who suffered atrociously to make sure that what happened will always be remembered."

Prof. Sara Horowitz of Toronto explains that women, in particular, have been contributing to the genre, reflecting their longer life span and interest in their unique suffering, caused by various factors such as responsibilities as daughters to elderly parents and mothers of young children.

Another perspective is the religious one; some orthodox survivors write about their physical and spiritual survival in camps and ghettos. Auschwitz survivor David Weiss Halivni, Israel Prize winner in Talmud Studies for 2008, writes that it is a "duty for any survivor who can hold a pen to write down his or her memoirs, since the intent of the Nazis was to wipe the victims and his people off the human register." Remembering, he adds, "is an act of defiance."

"Literary Holocaust commemoration" has been taking place since the 1940s. Most of the thousands of Holocaust remembrances have been self-published or put out by *Yad Vashem* and other commemoration institutions. The Holocaust memoirs genre got a boost with the Random House grant to Second Generation activist Menahem Rosensaft. Thousands of digitized survivor testimonies are archived at *Yad Vashem*, the U.S. Holocaust Memorial Museum, the Memorial de la Shoah/Centre de Documentation Juive Contemporaine in Paris, the Jewish Historical Institute in Warsaw and YIVO, the New Yorkbased center for the study of East European Jewry and Yiddish.

In addition to the written memoirs, intensive efforts have been made to capture as many survivors' testimonies as possible on videotape as well. The Fortunoff Video Archive for Holocaust Testimonies was established at Yale University in 1982. By its 25th anniversary, the archive had collected 4,400 testimonies from survivors in 37 countries. In the 1990s, Steven Spielberg's international Visual Shoah project videotaped some 50,000 survivors.

Oskar Strawczynski, a survivor of Treblinka Concentration Camp, escaped after ten

months in the camp and provided the first evewitness account of the August 2, 1943 uprising in Treblinka, of which only about 60 lews survived. lewish partisans, originally from the Jewish Combat Organization in Warsaw, whom Oskar met in the forests, urged him to write his memoirs. Written in Yiddish in the spring and summer of 1944, a copy reached YIVO in New York. Strawczynski emigrated to Montreal: dedicating his work to his "unforgettable" late wife Hannah (Anka), nee Sandberg, he writes, "I wish this bundle of memories, soaked in blood and tears, will serve as a perpetual tombstone for you, my dearest, and for our children, parents. brother and sisters and millionswho were murdered together with vou." ◊

Recommended Reading for Literary Holocaust Commemoration

We asked KJCC members to suggest books dealing with the Holocaust that they would recommend to others. Here are a few of their choices.:

From George Swartz

The Brigade: An Epic Story of Vengeance, Salvation, and WWII, by Howard Blum. In November of 1944, 5000 Jewish volunteers from Palestine arrive in Europe to fight the German army. Blum tells the story of a small group of them as they engage with the Germans and triumph. The men witness the horrors of the concentration camps and set out to take revenge by locating and killing any Nazi officers in hiding. Through fortuitous circumstance their mission changes and they end up rescuing Jewish war orphans and transporting them to Palestine.

From Muriel Swartz

The Inextinguishable Symphony: A True Story of Music & Love in Nazi Germany, Martin Goldsmith. This book tells the story of the *Kulturbund*, an all-Jewish performing arts ensemble maintained by the Nazis between 1933 and 1941, a group that included Mr. Goldsmith's parents.

From Gloria Avner

The Amazing Adventures of Kavalier and Klay, Michael Chabon. It may seem only tangentially to be about the Holocaust, but this funny, tender, historical fact-and-rage-filled love note to early comics is totally informed by the powerlessness of two Jewish cousins, one American, one Czech, as the Nazis take over Europe. If you enjoy shimmering prose, great Jewish characters, and insight into the Holocaust via Jewish boys with ink-stained hands, you will love this book.

From Sam Vinicur

The Zookeeper's Wife: A War Story, Diane Ackerman. An elegantly written true account of Jan and Antonina Zabinski, Polish Christian zookeepers who managed to save over 300 Jews, many smuggled from the Warsaw Ghetto, within the confines of their beloved but decimated zoo. Ackerman uses the "zookeeper's wife's" own diary and other historical sources to re-create their story. Her background as a naturalist allows her to create such incredibly vivid imagery you experience the book as much as read it.

In the Keys, March winds are actually the whirlwind of activities taking place. Along with attending marvelous concerts and plays, welcoming visitors, and traveling around the country and all over the world, our members found time to organize a Purim dinner, throw a cocktail party, travel to Miami to see *Les Miserables* and plan a Women's Seder.

The Purim festivities, although celebrated a few days early, were just as they should be. While the ancient story was being read in the classroom, tables were arranged and delicious food was being laid out in the social hall. Thanks to Freda and Bill for catering the fish, borekas, hummous, tabouli and *hamentashen*. In addition we had homemade *hamentashen*, salad, tuna, vegetable lasagna, macaroni & cheese, bean salad, and Rene's famous jello mold. Wine and Slivovitz completed the requirement for Purim festivities, which continued into the evening with birthday cake and ice cream!

The raffle/cocktail party was an allaround success! The food was varied and delicious. The music, provided by the Jules Seder Group, was perfect for background enjoyment as well as a few energetic dances. How great to see Beth doing a hora! Thank vou. loan and lim, for enabling us to use that lovely facility. To Elaine, for all the amazing canapes (especially the herring mini sandwiches, which flew off the plate), Linda Perloff for the exotic meatballs, the Pollacks for an impressive sushi boat. Lee for the BBO. Gloria for vummy veggies. Nettie and Judy for dessert, Nancy and Joan for invaluable assistance as well as wine. Linda R. and Roberta for hours of work, and especially to Sofy, who cooked, decorated, organized and encouraged - The night was a tribute to what we can all do together. To everyone who bought raffle tickets - thank you! Kurt Kluger won the grand prize, and then

Sisterhood Joyce Peckman

promptly turned the proceeds back to KJCC!

Forty people traveled to the Miracle Theatre in Coral Gables for the performance of *Les Miserables*. Some had never seen this musical masterpiece before. Others had viewed performances in Miami, Boston, Chicago, London or Broadway. Everyone I spoke to, from Pauline, who had never seen it, to the Boruszaks, who've seen it eight times, agreed it was unexpectedly wonderful and the best performance they had seen. The voices were marvelous, the sets magnificent, and the renditions of "Master of the House" and "Bring him home" brought down the house. Our gratitude to Bea for arranging this unforgettable event.

Monthly Book Club will begin again in a new format, Each person will speak briefly about a book they'd like to recommend. We may also start a book exchange, and see how the club evolves from there. Men are invited to join, too. The first meeting will be on Wednesday, April 22, at 2:30, at my home, 235 Lee Avenue, Key Largo. Please call 451-0665 to RSVP or get directions.

The box to collect for the Domestic Abuse Shelter will remain in the KJCC through May. Remember it when you clean out your closets. They always need soaps, shampoos and other sanitary items, twin-size bedding, forks, spoons, and pots & pans. Joan Stark will take your donations to the shelter.

If you have not sent in your check to Leslie Dillon for the April 9th Second Seder, it may already be too late! Contact her at 852-3654 for information.

The Sisterhood Gift Shop has new items each month, and Joan Boruszak will happily order anything you may need. Please keep it in mind when you shop for Passover or special events. \Diamond







KJCC

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World Jewish Report Medina Roy

Queen Esther's Favorite Drink?

An Egyptian Muslim cleric has called on the Muslim and Arab worlds to boycott Starbucks. He claims that the company's logo, a female with a crown topped by a fivepointed star on her head, is actually Oueen Esther, the heroine of the story of Purim. The cleric, Safwat Higazi, pointed out that Starbucks coffee shops are located in Mecca and al-Medina, Islam's two holiest cities. He recently said on Egyptian TV, "...The girl you see is Esther, the gueen of the Jews of Persia." He went on to state that the crown on her head is the crown of the Kingdom of Xerxes. "We want Starbucks to be shut down throughout the Arab and Islamic world...Can you believe that in Mecca, al-Medina, Cairo, Damascus, Kuwait and all over the Islamic world there hangs the picture of beautiful Queen Esther...and we buy her products?" (Middle East Media Research Institute. www.memri.org, 3-10-09)

Leonard Abess

During his address to the joint session of Congress on February 24th, 2009, President Obama lauded the action taken by Jewish philanthropist Leonard Abess. Abess recently gave away his \$60 million bonus to 399 employees and another 72 who used to work for him. In November, 2008, Abess sold a majority stake in the Miami-based bank City National Bancshares, the bank founded by his father; he took the proceeds, \$60 million, and turned it over to his tellers, bookkeepers, clerks -- everyone on the payroll. The bonus was based on years of service, with some employees getting tens of thousands of dollars. Abess didn't tell anyone what he was about to do, but when a local newspaper heard about it and contacted him, Abess said, "I knew some of

these people since I was seven years old. I didn't feel right getting the money myself." Abess had long dreamed of a way to reward employees. "Those people who joined me and stayed with me at the bank with no promise of equity – I always thought someday I'm going to surprise them," he said. "I sure as heck don't need [the money]."

Abess started his career in the bank's print shop, making forms and documents. Working his way up the ladder, he developed an appreciation for the role that employees play in the success of any business. "I saw that if the president doesn't come to work, it's not a big deal," he said. "But if the tellers don't show up, it's a serious problem." Jacob Solomon, executive vice president of the Greater Miami lewish Federation, had this to say about Leonard Abess and his wife Jayne: "They really bring to life what we mean when we say the Jews should be ohr la-aovim [a light unto the nations]...They take Jewish values and bring them to life." (Miami Herald, 2-14-09)

Dubai Tennis Championships

In late February, the Sony Ericsson World Tennis Association Tour levied an unprecedented series of fines, penalties and warnings against the Barclays Championship held in Dubai, United Arab Emirates (UAE). Shahar Peer of Israel, the world's 45th-ranked player, was denied an entry visa by the UAE to compete in the women's tournament.

At an emergency post-tournament meeting of the tour's board, it was decided that Peer will receive \$44,245, her average prize money for events in which she competed last year; the tournament was fined a record \$300,000 for a breach of tour rules; and the



tournament will have to post a \$2 million financial performance guarantee for a number of conditions it must meet in order to host the event in 2010, including the guarantee of a wild card for Peer if her ranking is not high enough for a place in the main draw. Larry Scott. the tour's CEO said. "These actions send a clear message that we will not tolerate discrimination and we will not allow this situation to happen again." The UAE ended up paying an even larger price when both Rafael Nadal and Roger Federer, the world number one and two men, respectively, withdrew from the tournament due to injury. The defending champion, Andy Roddick of the United States, also pulled out, claiming that he disagreed with the UAE's decision to deny Peer a visa. To protest the action taken by the UAE. The Wall Street Journal Europe revoked its sponsorship of the WTA Dubai Open women's tennis tournament and the Tennis Channel chose not to televise the event stating. "Preventing an otherwise gualified athlete from competing on the basis of anything other than merit has no place in tennis or any other sport, and has the unfortunate result of undermining the credibility of the very nature of competition itself. (www.timesonline.co.uk, 2-23-09, and Associated Press. 2-21-09)

Happy 100th Birthday!

On February 15th, Miep Gies, the last surviving member of the group that aided Anne Frank and her family while they hid from the Nazis in Amsterdam for two years, celebrated her 100th birthday. Gies has always felt that she did not deserve all the attention and accolades for helping the Frank family, saying, "This is very unfair. So many others have done the same or even far more dangerous work." Instead, she paid tribute to her husband lan, who died in 1993, and the other "unnamed heroes" for their courageous resistance against the Nazis by helping Dutch Jews during the five-year occupation of Holland. Gies worked for Anne's father, Otto. She kept the Frank family and six others stocked with food during the two

years they spent hiding in a concealed attic until they were discovered in 1944 and sent to the Bergen-Belsen concentration camp, where Anne died of typhus seven months after her arrest. It was Gies who found Anne's papers and notebooks and gave them to Otto, the only survivor among the eight people who had hidden in the attic. Otto published his daughter's diary in 1947. It was released in English in 1952 and has since sold tens of millions of copies in dozens of languages. (Associated Press, 2-12-09)

Four precious gifts

In mid-lanuary, in spite of efforts by doctors to save his life, Anwar, an eight-year-old Arab boy from an Israeli-Arab town east of Netanya, was hit by a car and killed. His father was asked if he would agree to donate the boy's organs, and as a result, the heart, lungs, liver and kidneys were transplanted into four lewish children in Schneider Children's Hospital in Petach Tikvah. "If my son can save another child, it's as if he is still living. I was happy that he was able to save four children," his father said. In 2008, 256 organ transplants occurred in Israel, eleven more than two years before. Customarily, organ transplantation has been forbidden for lews in Israel as a violation of halacha (the Talmudic interpretation of lewish law), which prohibits mistreatment or mutilation of the body of any deceased (in Hebrew, nivul hamet). Today, however, in some modern Orthodox circles, authorities agree that transplants are permissible when they are likely to save a life. adding glory and honor to the dead (kavod *hamet*). The Talmudic principle applied here is zeh ne'heneh vezeh lo chaser -- one party is helped and another is not harmed. There are still many in the Orthodox community who oppose organ transplant surgery, stating that it is a violation of Jewish law because all parts of the deceased must be buried. (www.israelnationalnews.com, 1-28-09)

Stimulus Bill To Aid Jewish Institutions

According to the United Jewish Communities (UJC) Federation, President Obama's economic stimulus bill will provide one billion dollars (of the 87 billion that the legislation allots for Medicaid programs) to Jewish nursing homes and social service agencies. Jewish groups pushed for a variety of forms of assistance to what it called "vulnerable populations." William Daroff, vice president for public policy and director of UJC's Washington office said, "The legislation signed into law...will hopefully not only shorten the duration of the economic recession, but will also blunt its impact on those who have been devastatingly impacted by providing needed funds to social service agencies." (World Jewish Congress, 2-18-09)

No Jews Left in Denmark?

If Denmark passes a proposed ban on male circumcision, 7,000 Jews could be indicted criminally for allowing a *bris* for male newborn babies. Five years ago, Denmark outlawed female circumcision and the National Council for Children is now considering doing the same for boys under the age of fifteen, arguing that "irreversible damage is done to a non-consenting child." Denmark's Chief Rabbi, himself a mohel, said, "The comparison between circumcision and the intentional mutilation of the female sex organ in certain societies is simply complete nonsense." He added that should Denmark pass the proposed legislation. Denmark's Jews would have to leave the country and find a new place to live. (Dateline: World lewrv. March 2009)

It's Never Too Late

In mid-February, France's highest judicial body formally recognized the French government's responsibility for deporting Jews to the Nazi death camps during World War II. This is the first time the country's role in the Holocaust has been formally acknowledged. The Council of State's decision stated that, nearly 70 years ago, anti-Semitic persecution was carried out willingly, and the wartime Vichy government helped to deport 76,000 people, including 11,000 children, from Nazi-occupied France to concentration camps elsewhere in Europe. Fewer than 3,000 returned alive. In addition, the Council ruled out any further compensation for the survivors or their heirs, stating that since 1945 compensations had been given for the deportations. The council called for a "solemn recognition of the state's responsibility and of collective prejudice suffered" by the deportees. Today, France has Western Europe's largest Jewish community, numbering approximately 600,000. (Associated Press. 2-16-09)

Did you Know...

-The 2009 Sports Illustrated Swimsuit Edition features Israeli model Bar Refaeli on the cover. Also featured in this issue is Esti Ginzburg, 19 and a native of Tel Aviv, making her first appearance in the Swimsuit issue. Unlike some other young Israelis with burgeoning international modeling careers, Esti Ginzburg will soon be joining the Israeli army. (Sports Illustrated, March 2009)

-According to figures released by the Rabbinical Court Administration, the annual number of divorces in Israel in 2008 passed 10,000 for the first time. Coming in at 10,225, the number of divorces increased five percent over the previous year. Tel Aviv had the most divorces, 817, a seven-percent increase over the previous year. (www.jta.org, 1-26-09)

-Maryland Governor Martin O'Malley has nominated Susie Turnbull, a prominent Jewish Democrat, to lead the Maryland Democratic Party. Turnbull was named a Jewish Women's International "Woman to Watch" in 2005. She also serves on the board of several Jewish organizations. (www.jta.org, 2-12-09)

-Rabbi Joel Schwartzman of Congregation B'nai Chaim in Morrison, Colorado delivered the invocation at the Denver ceremony at which President Obama signed the economic stimulus bill. It was the second time the retired military chaplain had delivered an invocation at a presidential event. In 1997, while in the Air Force, Schwartzman presented the invocation at the Memorial Day ceremony at Arlington National Cemetery. (www.jta.org, 2-18-09) ◊

Photo Gallery









Friday, March 6th was very busy at KJCC. Joyce led the Megillah reading, top center. The candles were lit and the bread blessed prior to our Purim dinner. Then we

filed into the sanctuary for the play by our Sunday School students. Gloria wrote an original play in verse. (There's a sample to the left.)





Excerpts from Gloria Avner's original Purim play, Copyright 2009.

We're going to tell you a very old story. It's slightly confusing, and gets rather gory!

In it, our history nearly is done. We Jews would not be here, not even one,

No Salk and no Einstein, No Hamlisch, no Feinstein, No Spielberg, no me, And no KJCC!!!!

That which was hidden is no longer concealed! QUEEN Esther is Jewish!!! THE TRUTH IS REVEALED!!! At the KJCC Board Meeting, March 8, 2009, the following plaque was presented to our previous president. It reads:

To Stephen Steinbock President 2007 – 2009 For Generously Sharing Your Precious Time And Successfully Leading Our Mishpocha, and For Creating "Green Thumb" Beautification For All Who Enter To Enjoy.



Zoe and Cammie in a memorable pose at their goingaway-butnot-forever party. At

right Linda Rutkin, Erica Garrett, Gloria Avner and Joyce Peckman at the Miami Spice Park for AsianFest.







Newly placed on the wall in the foyer, just before the entrance to the social hall, are three items: A picture of Past President of Sisterhood, Cathy Kaplan, for whom Sisterhood is named, a picture of former Member Ruth Richardson, who endowed the Social Hall and for whom the Social Hall is named, and the new Sisterhood Mission Statement, shown at left, which has been written and stated by Sisterhood.



Gloria Wins First Prize

The Purple Isles Art Guild is one of the oldest and most venerable collections of fine artists in the Upper Keys. Each year they present a show at the Key Largo library, one of the high points of the art scene during high season. Entrants are juried, which means a committee sits in judgment of each submitted piece to decide whether to include it. Then the accepted pieces are judged, with winners in several categories. The winner of the blue ribbon—first place for mixed media was our own, *molto*talented Gloria Avner.





Saturday, February 21st was uberguitar night in

the Keys. Both Leo Kottke (above) and Pierre Bensusan (top left with the SFCA board), Dave Feder's favorite guitarist, played the same night. Many KJCC members are SFCA and ICE volunteers (Dave, of course, is ICE's prez), and also comprise a healthy percentage of each arts audience. The Coral Shores band kids,

center bottom, sell intermission refreshments to fund their activities. Perhaps a first, there was even a Havdalah service that night, performed by Gloria's pal Chaim Schaffer after the performance, bottom right.









As part of the Adult Education series, Bernie Ginsberg spoke about the earliest archeological evidence of Jewish existence, above and right. The Cypress String Quartet, shown with SFCA board members Linda Lloyd and Gloria Avner, performed here through the sponsorship of Jerry and Elaine Hirsch; one of the musicians is a relative. (They also boasted a Strad and two Amatis among their instruments.) At bottom, Cory Wasser was a featured performer in Coral Shores' performance of "Seussical: the Musical."



Saturday, March 14th saw the 2009 KJCC Annual Fundraiser. The Boruszaks hosted at the Coral Harbour Club. Jules Seder and his combo jazzed

up the evening beautifully; When they cranked up the hora the tables emptied and the dance floor came alive. The raffle was won by Kurt Kluger, who immediately donated the money back to Sisterhood.



Adventures in Peru The Trials and Tribulations of Travel to Machu Picchu

by Gene Silverman

What started out as a journey of exploration turned into a journey of frustration. We departed the Princess (the cruise ship we were on with Linda and Ioel Pollack) just south of Lima, Peru, and proceeded up the coast to Lima, where we boarded a jet and flew southeast to Cuzco, Peru, located in the heart of the Andes. That took a little less than three hours. We were met in Cuzco by a

driver and Arturo. our auide.

Cuzco is at an elevation of about 12.000 feet above sea level. The night was cold and rain had started. so with our new elevation awareness we were not exactly feeling terrific. We went to dinner at a really neat place called MAP café. located near the Plaza de Armas, which is both

cient center of

Off the train, across the bridge, onto the bus.

little bit of negotiating we boarded the train with him wearing his new green leather cowboy hat.

> The trip down to Machu Picchu took another hour and half, but the scenery was magnificent. The train tracks run along a very fast-moving river that even has rapids. Alongside the tracks, sporadically, were small log huts that evidently housed families, with neither electricity nor running water other than the rapidly moving river. But there were towers placed on the nearby mountains for telephones and cellular service.

After this fascinating train trip we arrived

Cuzco. It is built next to a monastery and the walls are made entirely of glass. After a delicious meal, and an introduction to a Pisco Sour cocktail, we were ready for bed and to prepare for our next day's adventure.

At 5 a.m. we woke up in a freezing cold room and hopped into our clothes. We had a fast breakfast and were picked up to start our adventure to Machu Picchu. First we had to drive an hour and half to a train station. where we boarded our Vistadome train. After saying goodbye to our driver, but still with our guide Arturo, we started walking through this very small town (with a very long

name). We were suddenly stopped by six policemen (all without guns) and the mayor. It seems that the mayor and council the night before had decided to charge everyone walking on this street--which was the only way to or from the train--a dollar U.S. per person and 50 cents for Peruvians. Arturo was protesting, very forcefully, and Mort finally had to tell him we would be happy to pay the \$2.50 and get on our way.

Not being happy, Arturo got on his cell phone and notified Lima Television that an

> "outrage" had just happened and to come film the situation. It turns out that Arturo's mother is also a quide, and she was about to bring another 65 people from the Princess. our ship, in a guided group. On this same street were local vendors, and lo and behold, Mort saw a cowboy hat that sparked his interest. After a



at Aguas Calientes, a town complete with a flea market. Then, we walked over a bridge and down some steps to board a bus, about the size of a Greyhound Tour Bus, for the breathtaking 20-minute ride up to the Park. When I say breathtaking I do not mean because of beauty. I mean because you are going up a mountain, with switch-backs and no guard rails and other traffic is coming back down right towards you, hence you hold your breath. It is not for the faint of heart! Then, you finally arrive at the entrance to the famed city of the Incas. You go thru the turnstile and finally can appreciate what transpired here so many hundreds of years ago.

This Inca citadel is suspended between two prominent mountain peaks. Built at 2,492 meters (about 8,200 feet), this Old or



Local vendors offer beautiful handiwork.

Ancient Mountain--for that is what Machu Picchu translates to--was the summer home for these people. Even though it is more than a 1000 meters below Cuzco, it certainly feels that you are on the top of the earth. Rediscovered in July, 1911 by Hiram Bingham, it is considered the best-preserved example of mid-fifteenth century life.

It is difficult for the mind to comprehend the life that was constructed here -- in the middle of the Andes Mountains. Wherever you stand in the ruins, spectacular terraces can be seen slicing across ridiculously steep cliffs. The Temple of The Sun, Royal Tomb, Funerary Rock, Guardian's hut, Three-Windowed Temple, Sacred Plaza, and Temple of The Moon are just a few of the sites, and way too much for the mind to envelop in just one day.

Back at our hotel, we started out, in the rain, for a light dinner. Then we crashed into bed, because we had to rise at 6 a.m. for our driver to take us to Cuzco Airport for our plane trip back to Lima to meet the Tahitian Princess.

After leaving us off, the Princess had proceeded up the coast to Lima, and stayed there overnight, and the next day. The following day the ship was to leave Lima for Manta, Ecuador. That meant we had no time to waste getting back to Lima. But here's where things got - interesting. The evening's rains became a storm, the pilots could see virtually nothing, and all the people (about 1,000) in this small, small airport were now not going anywhere.

Then Arturo disappeared and we were left standing in line, with no cell phone, no computer and no fluency in the language. And a thousand other people were in the same situation. And there were only two planes scheduled to leave. And only if the weather cleared.

After spending the entire day in the airport, we knew we had lost the chance to meet the ship in Lima, so spent the remaining hours trying to figure out how to get to Manta, the ship's next stop. We left the airport and went to the same hotel where the Princess group was staying. It seemed that Princess Cruises had sent in a chartered plane that afternoon, but it was too small to take all of their clients back to the ship. It had to leave eight people behind and they were staying at this hotel. After a nerve-wracking night -- Mort didn't sleep because he was waiting for a return telephone call from the agent in Lima, who never did call -- we were up at 5 and in the airport by 5:30.

Oh, I forgot to tell you. We know a person who is the president of a Peruvian airline, and we had contacted him that night. He wasn't able to help us but said his secretary could, so we called her at her home in Lima. She wasn't home but her sister and I conversed, she in pidgin English and I in pidgin Spanish. It seems that the secretary was out in the



Gene at Machu Picchu.

countryside, with her mother and aunt, but had forgotten her cell phone at home. There was no way to get in touch with her until the morning. Of course, at 6 a.m. the

only people inside the airport were the cleaners and the two of us. Then we spotted one of the tour guides and immediately asked for his cell phone and started calling the secretary. We had already put our name, first on the list, for standby but wanted her to confirm that we could board this jet. There was only one other plane leaving that morning and we were in front of both desks and our names were on both standby lists. After fi-

nally reaching her. she just told us what we already knew -that she couldn't promise us seats. The plane was overbooked. but not by too much. Which meant they usually overbook by 20. and that day were only 10 over. but we still had to wait until everyone had boarded. By this time, 7 a.m., the airport was jammed with the 1,000 people from the day before. Mort now went to the



A panorama of Machu Picchu terraces.

tourist guide, took \$100 and gave it to him with the instructions that he should give it to his "friend" at the other counter. He refused and said it wasn't necessary because he was sure we would board Sun Airlines.

At 7:10, guess what? Sun closed their doors without us. Now we were stuck waiting to see if we could board the last plane that would be leaving Cuzco that day. The only other choice was to hire a private plane to take us to Lima. We had already found out that could be done -- for a mere \$ 5,000 to \$ 6,000 -- but it was the last option available. So we waited, and waited. Then, at 7:25 a.m. our names were called and we got the last two seats for our flight back to Lima. But the ship had already left Lima for Ecuador.

When we landed in Lima, Mort went directly to the travel agency that had booked our trip (and was the same one that Princess used) and was told that a private jet was coming in that afternoon at 2:30 to pick up the people (over 65) that had booked through them and Princess and we could get on this charter for an extra \$1,400. Done, he said.

Now, do you think that the chartered plane arrived or took off at 2:30? Please. We spent the entire day inside Lima's airport and learned every nook and cranny, every bathroom and every restaurant there. Finally, at 11:30 p.m., we boarded and left for Manta, Ecuador, a flight of 2½ hours. The next morn-

ing we were taken to the port -- and lo and behold we could see the Princess in the distance. After a short time berthing we were allowed to board into the waiting arms of Linda and Joel.

If you are ever on an independent trip away from your cruise line, here are some things to remember: 1. Always have a cell phone with you with international capability, or purchase a throw-away cell phone.

2. Always bring all the papers regarding your independent travel trip with you – no matter how seemingly insignificant.

3. Keep a sense of humor; if all else fails at least you can laugh.

4. Pack for an extra few days; at least bring extra underwear, otherwise you'll be washing them out and drying them with the hotel hair dryer. ◊

-This Month in Jewish History-

Founding a Jerusalem University

by Yardena Kamely

The dream of establishing a "university of the Jewish People" in the Land of Israel formed an integral part of the early Zionist

vision. With the acquisition of the Grav Hill estate atop Mount Scopus, and the laying of the cornerstone for the university-tobe in 1918, the realization of the dream was on its way. This historic and highly symbolic event had been preceded by numerous meetings and discussions within the various institutions of the Zionist Movement. Bv the eve of the First World War (which began in 1914), a deal had already been closed to purchase land for a national educational institution on Mount Scopus. All waited to see the vision fulfilled.

In the wake of the British conquest of Palestine in December 1917, before the for-

mal end of the war a year later, Dr. Chaim Weizmann headed a Zionist Commission delegation to Eretz Israel and Jerusalem. Weizmann, one of the main advocates for establishing the university, went into action immediately, determined to convince the British authorities that Zionist Movement and *Yishuv* representatives should be allowed to make the idea of a university into reality.

On July, 1918, twelve foundation stones-to represent the twelve tribes of Israel--were laid on Mount Scopus. Masses gathered



Inauguration ceremony, 1925, The Founding Of The Hebrew University Of Jerusalem

alongside a narrow path leading from the Grav Hill Estate (named for the British family that had owned the site) to the ceremonial site where soldiers of the lewish Legion battalions (mostly Palestinian Jews, but also American Jews and others who fought with the British against the Germans and Ottoman Turks during World War I) paraded before the quests. **Representatives from** the Yishuv and the Diaspora were invited to lav the stones and sign the foundation scroll beneath a decorative canopy that had been created and designed by artists of the Betzalel (the designer and builder of the *Mishkan*. the first Tabernacle, in the

Book of Exodus) School of Arts and Crafts. Going first was Chaim Weizmann, who laid a stone and signed the foundation scroll on behalf of the Zionist Movement; last to lay a stone and sign the scroll were four children



representing the next generation. Dr. Weizmann was then invited to place the signed foundation scroll into an earthenware tube and burv it in the kevstone. After burying the stones in a pit. Weizmann

Rabbi Ben-Zion Meir Hai Ouziel signs the foundation scroll of the University.

spoke: "...Here, out of the misery and desolation of war, is being created the first germ of a new life ... But from this day the Hebrew University is a reality. Our university, formed by Jewish learning and Jewish energy, will mould itself into an integral part of our national structure, which is in the process of erection." Following his speech, a letter of congratulations from Lord Balfour and messages from the French Government and King Faisal were read out. The ceremony concluded with the singing of the national anthem, "Hatikva."

Seven years later, on April 1, 1925, the Hebrew University of Jerusalem was opened at a festive ceremony attended, among others, by leaders of world Jewry including the University's founding father, Dr. Chaim Weizmann, distinguished academics and communal leaders of the *Yishuv*, and British dignitaries including Lord Balfour, Viscount Allenby and Sir Herbert Samuel. Also in attendance were Chief Rabbi Abraham Isaac Hacohen Kook, the poet Haim Nahman Bialik and many others. There were representatives of 41 universities from all over the world, of 20 academies, of 10 governments, and of the Hebrew University itself.

The First Board of Governors of the University, chaired by Dr. Weizmann, included

such luminaries as Albert Einstein, Sigmund Freud, Martin Buber, Haim Nahman Bialik, Asher Ginsberg (Ahad Ha'am), Dr. Judah Leib Magnes, James Rothschild, Sir Alfred Mond, Nahum Sokolov, Harry Sacher and Felix M. Warburg.

At the conclusion of the ceremony the crowd chanted: "And a highway there shall be and a way....and the ransomed of the Lord shall return and come to Zion with songs."

I had the privilege to have studied at the Hebrew University and to have graduated in Education. Our School of Education was one of the first new buildings built on Mount Scopus after the Six-Day War. I loved the new campus and would go many times to the hillside at the very end of the campus, to the amphitheatre where the ceremony of April 1925 took place. The sight from the mountaintop looking down at the Judean Desert and the Dead Sea is



Lineup of Jewish Legion soldiers in preparation for the ceremony.

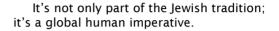
breathtaking.

The University's campus on Mount Scopus has an additional, special significance for me; you can see there one of the oldest buildings, conserved as a monument. It was the place where the Haganah would send its soldiers to stay for day and night watches, guarding the campus during the times of war. My mother was one of those *shomrim*, (guardians), on Mount Scopus at the Hebrew University. ◊

Earth Day

A Jewish Holiday

AS we approach both Passover (April 9th) and Earth Day (April 22nd). lews are reminded that an essential part of pursuing tikkun olam is protecting the miraculous work of creation. As we prepare to celebrate Passover, we are especially mindful of the fragility of our environment and the interconnectedness of humanity's well-being with the earth's. At the Passover Seder, we will remember the ten plaques. The environmental plaques we face today are of our own making, caused by the hardening of *our* hearts to the evidence of destruction we are causing. As we look around at our polluted rivers, contaminated land and unbreathable air. we find that we have enslaved ourselves in a world that will not be indefinitely habitable. Just as the Egyptians faced the plagues of lice and boils, we face changing eco-systems, endangered species, and--especially here on the coast--rising sea levels. Earth Day, then, is a time to appreciate the many gifts we receive from the Earth, from clean air and water to the many plants, animals and other organisms that fill our world. But Earth Day is also a time to mark our personal connections to the world's many environmental challenges. So, this Earth Day, make a commitment to act on that connection -- at least for one year. A good place to start is to commit to buying specific products with sound environmental and social records. If Earth Day has a message beyond the celebration of nature, it is that we all need to be more attuned to what our damaged natural environment is telling us about our world's spiritual and ethical health and to commit ourselves to becoming part of the cure.



Reduce, Reuse, Recycle. That's all well and good. But even the most waste-conscious among us can feel overwhelmed by the amount of household waste that goes beyond what municipal recyclers and compost bins can handle. That's why we put this list together for you, with some ideas for things you may not have known how to recycle, and, to hopefully help you divert more waste away from landfills.

Appliances: Goodwill accepts working appliances, www.goodwill.org, or you can contact the Steel Recycling Institute to recycle them. 800/YES-1-CAN, www.recycle-steel.org.

Batteries: Rechargeables and single-use. Battery Solutions, 734-467-9110, www.batteryrecycling.com.

Cardboard boxes: Contact local nonprofits and women's shelters to see if they can use them. Or, offer up used cardboard boxes at your local Freecycle.org or on Craigslist.org for others who may need them for moving or storage.

CDs/DVDs/Game Disks: Send scratched music or computer CDs, DVDs, and Play-Station or Nintendo video game disks to AuralTech for refinishing, and they'll work like new: 888-454-3223, www.auraltech.com.

Computers and electronics: Find the most responsible recyclers, local and national, at www.ban.org/pledge/Locations.html.

Clothes: Wearable clothes are being collected by Sisterhood at KJCC through May for the Domestic Abuse shelter. Or your gently used clothing can go to your local Salvation Army or Goodwill outlet. Donate wearable women's business clothing to Dress for Success, which gives them to low-income women as they search for jobs, 212-532-1922, www.dressforsuccess.org. Offer unwearable clothes, towels and blankets to our local Humane Animal Care Coalition (MM 106) and animal shelter facilities, which often use them as pet bedding. Consider holding a clothes swap at your office or school. Swap clothes with friends and colleagues, and save money on a new wardrobe or back-to-school clothes.

Exercise videos: Swap them with others at www.videofitness.com.

Eyeglasses: Your local Lion's Club or eye

care professional may collect these. Lenses are reground and given to people in need.

Foam packing: Several of our local pack-and-ship stores accept foam peanuts for reuse. Or, call the Plastic Loose Fill Producers Council to find a drop-off site: 800-828-2214. For places to drop off foam blocks for recycling, contact the Alliance of Foam Packaging Recyclers, 410-451-8340.

www.epspackaging.org/info. Ink/toner cartridges: Recycleplace.com pays \$1 each.

Phones: Donate cell phones: Call to Protect (a national organization) reprograms cell phones to dial 911 and gives them to domestic violence victims: www.donateaphone.com. Recycle single-line phones: Reclamere, 814-386-2927, www.reclamere.com.

Sports equipment: Resell or trade it at your local Play It Again Sports outlet, 800-476-9249, www.playitagainsports.com.

"Technotrash": Project KOPEG offers an ewaste recycling program that can help you raise funds for your organization. Use Project KOPEG to recycle iPods, MP3 players, cell phones and chargers, digital cameras, PDAs, palm pilots, and more. Also, easily recycle all of your CDs, jewel cases, DVDs, audio and video tapes, pagers, rechargeable and singleuse batteries, PDAs, and ink/toner cartridges with GreenDisk's Technotrash program. For \$30, GreenDisk will send you a cardboard box in which you can ship them up to 70 pounds of any of the above. Your fee covers the box as well as shipping and recycling fees. 800-305-GREENDISK, www.greendisk.com.

Tennis shoes: Nike's Reuse-a-Shoe program turns old shoes into playground and athletic flooring. www.nikereuseashoe.com. One World Running will send still-wearable shoes to athletes in need in Africa, Latin America, and Haiti. Click on www.oneworldrunning.com.

> Toothbrushes and razors: Buy a recycled plastic toothbrush or razor from Recycline, and the company will take it back to be recycled again into plastic lumber. Recycline products are made from used Stonyfield Farms' yogurt cups. (A good reason to buy Stonyfield Farms products too! Available at Publix and Winn-Dixie.) 888-354-7296, www.recycline.com.

Tyvek envelopes: Quantities less than 25: Send to Shirley Cimburke, Tyvek Recycling Specialist, 5401 Jef-

ferson Davis Hwy., Spot 197, Room 231, Richmond, VA 23234. *Quantities larger than 25*, call 866-33-TYVEK.

Oil: Find Used Motor Oil Hotlines: 202-682-8000, www.recycleoil.org.

Miscellaneous: Get your unwanted items into the hands of people who can use them. Offer them up on Freecycle.org or Craigslist.org, or try giving them away at Throwplace.com or giving or selling them at iReuse.com. iReuse.com will also help you find a recycler, if possible, when your items have reached the end of their useful lifecycle.

Stuff you just can't recycle: When practical, send such items back to the manufacturer and tell them they need to manufacture products that close the waste loop responsibly. \Diamond





Spring Cleaning-Jewish Style



by Joyce Peckman

For thousands of years, Jewish women have taken "You shall put away all leaven from your homes" in earnest. We used to start thinking about it before Purim, when we stopped buying pasta and cookies and focused on using up the stockpiles in the pantry. Now was a good time to utilize the flour to make *hamentashen*.

Cleaning started in earnest about two weeks before Passover. No more snacking in the living room or upstairs. Everything would be thoroughly dusted, cushions removed and sofas vacuumed, furniture moved and carpets cleaned. Next we would attack the big chest freezer in the laundry. Who knew what was in the bottom of it? So once a year it was emptied, defrosted, and old cake crumbs cleaned out. That's when we finally threw away the fish we'd caught

and frozen last summer, the freezer -burnt chicken, old bagels, and leftovers of delicious meals we'd had six months previously. Once the freezer was plugged in and cold again, we could use it to hold the meat we'd bought before the butcher cleaned for Pesach, as well as frozen vegetables which might contain corn or beans. Next, on to the side-by-side freezer, which was totally emptied into the chest freezer, cleaned and made ready for the procurements from a very expensive trip to the butcher.

In the kitchen was a large pantry. Now, the law of kitchen space is that where there is space, it will be filled. We never lacked for canned or packaged food. So, before Passover, boxes were obtained, and all the pasta, crackers and cereals were removed. Anything

The law of kitchen space is that where there is space, it will be filled.

open was tossed. Any-

thing sealed could be given to the food bank or sealed in a box, which was put away (more about that later.) Cans were taken out, wiped down (here's where we noticed which ones were bulging or outdated) and replaced on the lowest shelves, which had been wiped clean of the stray corn meal. Spices were examined, wiped down, and some discarded, before joining the cans down below. New seasonings would be bought for the holiday. So

the top shelves were now clean and empty, ready for Passover purchases, and the bottom shelves were sealed off with taped plastic. The last to be scrubbed down was the fridge, some of its contents going into the back freezer, but much of it to the neighbors, the cleaning lady or the garbage. A few slices of bread or some crackers were saved in a bag, to be placed around the house in the *bedikat hametz* ceremony just before the holiday.

So, once the house was clean, and open or old food discarded.

what happened to the pasta in the boxes, the canned corn and beans and, oh yes, the whiskey? They were "sold" to a non-Jew. We'd give our address to the rabbi, who would write up a bill of sale including this long list of addresses, and, for the week of Passover, those things were no longer ours. In theory, this unknown gentile could have come to our home and removed them (he never did). An hour after Passover was done, the rabbi would ransom them back, and they would be ours again.

Exhausting? Absolutely. *Mishegas?* Maybe. But if done in the right spirit, there is a feeling of accomplishment, cleansing and renewal that cannot be explained, only experienced. ◊

From The Mouths Of "Talmidim"

When I asked our KJCC students (our "talmidim") a few Sundays ago what the most important, or their "most favorite," part of Passover was, there were definite trends among the answers. While all agreed that freedom from slavery was significant, much higher on the visceral tip of the tongue scale was appreciation of matzoh ball soup. In fact, the soup came to a nearly dead heat with searching for (sic) offycomen and family togetherness. Here are some of our children's comments on these issues in their own words and spellings, along with a few surprises: (Chai-Lights thanks Gloria Avner for collecting these little gems for us.)

Moira: "I like when my family comes together for the seder. And the matzoh ball soup. I can make matzoh balls. So fast!!!"

Lili: "I like Matzohball soup because my Dad makes it. My Dad puts chicken and other stuff in. I like finding the Afikomen because you can get a prize.

Hannah: "I like when the whole family comes together. Even if you don't know some of the people, they are still family."

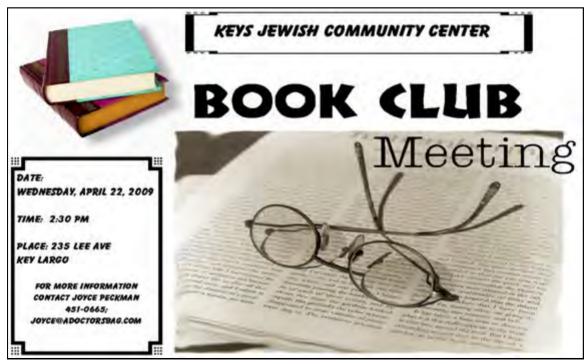
Cammie: "I like when the family gets together and the matza-ball-soup, when we help to find the Motza, and asking the four questions."

Max: "I like to find the offycomin." (Max also thinks we should do a Passover play.)

Zach: (dictated to Morah Gloria): "My first favorite thing about Passover is matzah ball soup. And my second favorite thing is when my mom and dad hide the bunch of pieces of bread and Max and I have to find it all. My Mom and Dad do "hot" and "cold" with us. After Max and I are done finding all the bread, we take the bag outside and twist it and set it on rocks and put it on fire. I also like to find the afikomen at grandma's house because she always hides it in the same place."

Jeri: "I like the opening of the Red Sea."

Harry: "My favorite is when Jews were free from slavery. That's when the Jews went through the Sea and drownded the Egyptians." \diamond



"Avadim Hayinu, Hayinu. Ata Ata b'nei Chorin, b'nei Chorin!"

Insecurity and Faith on the Road to Freedom

by Gloria Avner

I n a matter of days we, and nearly every other Jew in the world, will be sitting around a table, singing the words which are at the heart of the Passover seder: "Once we were slaves. Now we are free people." We celebrate in intimate settings, our homes. We invite strangers to share our bounty, our pleasure, and recollection of our pain. Even the poorest man on Passover is commanded to relish the symbols of freedom, to recline on pillows, a free man as he dines, and to partake of four cups of wine.

More important than the symbols though, we are commanded both to tell the story of our journey to freedom and to feel as if we are inside the story at this very moment.

Are we to "act as if?" Maybe it is not even a question of "acting." Maybe we are being encouraged to look at our lives today and see in what ways we are still enslaved. Maybe we are being encouraged to model our lives after our ancestors and take that very leap, fraught with fear of the unknown that they faced, and have the faith that our lives will be the better for the leaping.

There is an understanding that not every Jew heeded God's word through Moses. In fact, some rabbis say that only twenty percent of the Jewish slaves in Egypt packed up and left when the going was good. And if the understanding is that as many as 600,000 Jews did leave Egypt, it would mean that nearly as many Jews as were killed in the holocaust may have died in Egypt. Do we say, "What was wrong with them? Why didn't they go when they had a chance?" Or do we look within and understand the temptation of the known, the knowledge that you and your children will at least be fed, that you will be familiar with your abuse and abuser, rather than face the unknown perils of a harsh desert.

Could they have known God would provide manna? Only if they had faith. Even among the Jews who fled and followed Moses, there were many, weak of mind and spirit, who time and again would complain (dare I say kvetch?), longing for secure life under the Pharaoh again, or who would willingly revert to putting faith in a golden calf, the ultimate symbol of all things material.

An old poem says: "Stone walls do not a prison make. Nor iron bars a cage." We were enslaved in *mitzrayim*, a word that in Hebrew literally means a narrow, hemmed-in place. In English, when we are in a difficult situation, we say we're in a "tight spot." How do we get out of our tight spots? How do we break out of the iron bars we make for ourselves and enable ourselves to work not just for our own freedom but also for the freedom of others, for *tikkun olam*?

Jews are very blessed. We not only have access to the wisdom of our ancestors and the support of HaShem, we have the energy of the Passover season, the Pesach moment, to engage for our own redemption. We can use this energy as a booster shot. It will support us in inner growth, in our resolve to change old habits, our commitment to let that which does not serve us drop away.

Looking inward more than outward, we can take on new challenges, go beyond our need for the known and the secure. We can squirm through those tight places and reach for true freedom. We can be grateful to those who left Egypt. We can tell their story to our children, and honor their bravery in the face of insecurity and the unknown by being brave ourselves, with honesty, faith, and resolution to improve ourselves and the world. \Diamond

-Righteous Among the Nations-

Two Families, One Wall, One Story

Since April 21st is Holocaust Remembrance Day, which is celebrated on the anniversary of the Warsaw Ghetto uprising, this month's Riahteous Amona Nations installment features a story that deals largely with the most famous and iconic of all ghettos.

uring the lead-up to World War Two. Wladyslawa Konstanska was a single mother living in Warsaw with her fifteen-year-old son lan and her two daughters. In 1940. Wladyslawa and her family moved to a new apartment complex within Warsaw. There, the voung family became friends with another family across the way. Aizik Wierzbicki lived in the complex with his two children. Noach and Necha. The children of the two families were close in age and would play in the courtvard between the two wings of the apartment house.

Later that same year, the wall that would define the Warsaw Ghetto--a literal, physical barrier between lews and non-lews in Warsaw --also became part of the apartment complex. That barrier separated the wing the Konstanskas lived in from the wing the Wierzbickis' lived in. The Wierzbickis were lewish, and the wall that sealed the Warsaw Ghetto enclosed their home. The ghetto wall ran right through the courtyard between the two apart-



ments. lust that small amount of space made all the difference between two worlds. When the ghetto was sealed in November of 1940. the Wierzbicki family was cut off from the life they knew, and the friends they had in the Konstanska family.

Confined inside the ahetto walls. the Wierzbickis

hardship and slow starvation brought on by German rationing. But a wall isn't much of a



were subject to the Jan Kostanski (left) and Aizik Wierzbicki pose on opposite sides of the barbed wire fence on Krochmalna Street.

deterrent for a fifteen-year-old boy, especially if he has friends on the other side. Ian, with the help of his mother, began smuggling food and supplies over the wall to the Wierzbicki family, giving them a lifeline within the ahetto.

Along with the food and basic necessities Ian would smuggle in, he would also bring news to the inhabitants of the ghetto, and above all continue his family's friendship and connection to Aizik Wierzbicki and his family. Some may have been able to pass by the ghetto wall in their daily business and not pay much mind to those who were living be-

lan Kostanski in a rickshaw in the Warsaw Ghetto.

hind it. But lan and his mother Wladyslawa could not forget their (left) and lakob friends just over that wall. They Wierzbicki ride took the risk of going over it and helping in any way they could. Of course, it turns out that the mind of a teenage Jan was on more than

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just helping out his friends; he had developed a crush on Necha Wierzbicki. Jan even risked sneaking Necha out of the ghetto to attend a movie. This wasn't just a cute teenage prank, however. Crossing the wall into the ghetto and helping out the Jews confined there was a serious offense; it was particularly dangerous if you tried to sneak a Jew *out*. In 1941 Jan was caught inside the wall and arrested. The Jews he was with were executed on the spot. Jan was imprisoned. He was interrogated and beaten for five days until his mother was able to raise the money for a bribe to get him out.

lan's near-fatal experience inside the walls did not deter him and his mother from helping. They continued to cross over the wall in the courtyard and provide whatever food and help they could. When they heard in the summer of 1942 that deportations were to begin from Warsaw. Ian crossed the wall and brought out Aizik and both his children. His mother's brother had been arrested-we couldn't unearth the reason-and was in jail. So Wladyslawa and Jan hid the Wierzbicki family in his empty apartment outside the ahetto for four weeks until they could smuagle them into the Otwock ghetto, which they thought would be safer. When the roundups destined for Treblinka began in Otwock, a small suburb southeast of Warsaw where lews had once summered in relaxed, pastoral settings, the Wierzbicki family managed to escape and make their way back to Warsaw. Since the deportations had temporarily stopped in the Warsaw ghetto, the family crossed back into it until Wladyslawa and Ian could find them another hiding spot in the Polish sector.

In March of 1943, Jan once again crossed



into the ghetto and smuggled out the Wierzbicki family, plus a

The Wierzbicki and Kostanski families.



Aizik and Jakob Wierzbicki climbing the ladder at the ghetto wall overlooking Mirowski Square.

friend of theirs, Walter Cykiert. One month later, the German liquidation of the Warsaw ghetto began, and the uprising broke out. For six weeks the Wierzbickis, Cykiert and the Konstanskas huddled in their new apartment, which contained a secret room, and watched as house after house was burned down and the remaining Jews were taken away.

The families continued to live together, the Wierzbickis in hiding, the Konstanskas providing for and protecting them, until October of 1944 when, the Russian army approaching, all Warsaw residents were ordered to leave the city. Wladyslawa and her daughters fled. Jan stayed behind with the Wierzbickis to await liberation. It finally came on January 17, 1945.

To say the least, enduring such trying times can create strong friendships and lasting bonds. After the war, Wladyslawa married Aizik Wierzbicki. And Jan of course married Necha, the Jewish girl he nurtured and smuggled food to and for whom he'd repeatedly risked his life. They all decided to move to Australia—one can only imagine the scenario where they all studied a map, looking for sanctuary as far away from Poland and Germany and old European prejudices as possible—and settled there.

On February 10th, 1983, *Yad Vashem* in Jerusalem recognized Wladyslawa Wierzbicka-Konstanska and her son, Jan Konstanski, as Righteous Among the Nations. ◊

My "DEFIANT" UNCLES

by David Herschthal, M.D.

The following is adapted from an address Dr. Herschthal aave in Boca Raton on Ianuarv 21st prior to a screening of the movie "Defiance." which has now fully publicized the story of the largest and most successful Jewish partisan group in Europe during World War II. The leaders of the aroup, the Bielski brothers, were family, his mother's brothers.

The largest documented armed resistance and rescue of Jews, by Jews, during the Holocaust totaled 1,200 people. Their descendants number an estimated 20,000 today. But for me the story is personal.

Bv 1957. mv mother. Estelle Bielski Herschtal, and all of the other Bielski brothers and sisters who survived the Holocaust, had moved directly from Europe to America and

kids? My brother and I were fast asleep when he arrived late that night, as he was when we left for school early the next morning. To register my dissatisfaction, I poured baby powder all over the head of my sleeping hero uncle. As I started to go. I was firmly yet gently stopped and lifted by two steel-like arms. I was temporarily paralyzed with fear and was turned around to face a giant, white with powder, laughing face, which then gave me a big. warm. welcoming hug. We became fast friends.

Tuvia's family, and the other remaining brothers and their families, arrived from Israel soon afterward. Now all the Bielskis, and many of the other wartime partisan families, lived within minutes of each other in Brooklyn as one large, mostly happy family. We did everything together, including observing and celebrating birthdays, holidays, bar mitzvahs, graduations, wed-

At all these

other Bielski

brothers for mak-

had been living in Brooklyn with their families for ten vears. The Bielski brothers who led the resistance. however, went directly to Palestine after surviving the Holocaust, and went to war again, to help establish the State of Israel. In 1957.



The brothers and other partisans at the height of their fight against the Nazis.

when I was six, my mother told me that her brother Tuvia, a great war hero, would be moving from Israel to America. He'd be our quest for a few weeks. I'd have to give my bed to him, and now share a bed with my vounger brother, all three of us crowded into one small bedroom. I was not pleased at this inconvenience and thought, how big a hero can he be if he has to share a room with us

ing it possible for all of us to be there. No matter the event, there was always this moment of gratitude and respect. This practice continued well into the second, and now third, generation. Tuvia, though, could not have cared less about these accolades. He derived his satisfaction from merely observing the thriving and increasingly numerous descendants of those he saved.

The uncles were quite humble, and hardly ever spoke of the military aspects of their struggle. They only spoke of saving Jewish lives. It was their kids or the people they saved who freely supplied us with the graphic details of various battles, missions, raids, acts of retribution, and even summary executions. Tuvia would never have any part of these conversations. My uncle Zus, on the other hand, was all too glad to demonstrate to us kids some of his lethal hand-to-hand combat techniques.

I was amazed, while growing up, how many people told me, over and over again, how they owed their existence to my uncles' saving them and their families. Nevertheless, it still felt more like a local than global story. Yes, there were articles and even books written about the Bielskis, but they weren't widely read or known. As time went on, and Holocaust scholarship became better and better known, I must confess that some of us, though never doubting the essence of the story, assumed that some of the more implausible aspects of the Bielski story might have been slightly embellished or exaggerated. But we were wrong.

Several years after the last of the Bielski commanders had died, Peter Duffy, an Irish Catholic reporter for the New York Times, wrote a popular and thoroughly researched book on my uncles and their accomplishments, documenting their accomplishments and putting them in their proper historical context. It was published in 2003. Mr. Duffy had gone to the newly opened archives of the Soviet Union and uncovered detailed records of the Bielski Partisans' achievements. The Soviet military had supplied some arms and intelligence to the Bielskis, and also provided a liaison officer who kept records and even took some wartime photographs.

The story turned out to be much bigger than previously reported. Academicians and historians began paying closer attention. The press picked up on it, and so did Hollywood.

To really understand how this act of defiance—the name came from a book other than Peter Duffy's—you have to appreciate the prewar Bielski family background. The Bielskis were multi-generational, redneck, hillbilly Jewish farmers who lived on a poor plot of land at the edge of a forest in the middle of rural Poland, surrounded by a populace for whom anti-Semitic is probably too mild a word. Mix in the Bielskis, a little bit of Robin Hood and a lot more Tony So-



Tuvia during the war.

prano, and you can begin to appreciate their temperament. A recent New York Times article described the brothers as "casually violent, sexually predacious and occasionally murderous." I sincerely hope these traits are not hereditary. They were hard-drinking and hard-living men who were not likely candidates for heroism. Yet, at the same time, they valued honor, family and a full love of life.

History forced them to defend themselves and their property, as no local laws or officials protected them. Their acts of retribution were legendary, thus they were feared. Once the Nazis controlled their territory, it would have been relatively easy for them to save only themselves, by simply hiding deep in the forest where they grew up. They were expert horsemen, outdoorsmen and survivalists. They were not accountants. But Tuvia and his brothers also risked their own lives by saving those lews, mostly strangers, who could not save themselves. At the same time they created a community, often referred to as a "Jerusalem in the Woods," that saved their cultural identity. And that's what makes this story one-of-a-kind.

The brothers showed us that real heroes are flawed human beings. They provided a glimmer of light and hope in a time when there was otherwise none. Future genocides can only be stopped by international cooperation. But as we pressure governments to act, there are still times when individuals must ultimately summon....defiance. ◊

We are grateful to David Goldfinger for providing this timely story to Chai-Lights.

Yom Ha'atzma'ut

Israel's Independence Day is celebrated this year on March 29th. Each year it seems a miracle that the Jewish homeland endures. We have two very different takes on the holiday this year, one by our KJCC member named for the state and another by our resident KJCC Sabra.

A Personal Story - A Medina By Any Other Name

by Medina Roy

My name would have been Sarah. Sarah Beiyla to be exact......

May 14th, 1948. It was a joyous day for the

world-wide Jewish community. Israel was proclaimed an independent nation. The Jewish people finally had a legitimate, recognized homeland of their own.

In a small apartment on Hawthorne Street in the Flatbush section of Brooklyn, New York, my mom and dad were awaiting the birth of their first child. (That would be me). After my dad finished his service in the U. S. Army, where he served as assistant to the chaplain (he was stationed stateside). apartments were hard to come by and so they lived with my maternal grandparents. For six months of her pregnancy, my mother was ordered to total bed rest if she wanted a successful delivery. This was because of a number of previous miscarriages. My maternal

An early portrait of Leon and Bianka Kirschenbaum, Medina's parents.

repairman and he had a store on Sutter Avenue in the Brownsville section of Brooklyn.

Tante Rifka, my paternal grandfather's sister, lived in Haifa and was visiting the family in New York at the time when, on Friday night, *erev Shabbat*, at 10:33 p.m., the fifth day of the Hebrew month of Iyar, in the year 5708 -- May 14th, 1948 -- I was born, the same day as the official birth of the state of Israel. Needless to say, there was jubilation.

The news about the new state of Israel was all over the newspapers and radio – the family did not have a TV yet – and there had been much excitement and anticipation throughout the neighborhood and in the shul the family attended, particularly when David Ben -Gurion, the new Prime Minister, read in Hebrew the proclamation declaring Israel's independence.

My mother, who had been praying to G-d daily for a healthy baby, was overjoyed and so very proud that I chose that particular day in Jewish history to make my appearance. (Which, by the way, was in the posterior or breech position, making my debut *tuchas* and legs first! That probably explains why I was such a difficult teen-

grandmother, Bubby Malka, (she died when I was three years old and so I don't remember her) took care of my mother during those months so that my dad could go to work. He was a self-employed zipper and leather-goods ager.) My dad was thrilled because soon my mom would be able to return to work with him. For six months during her bed rest, he was without her and he honestly doesn't know how he managed. He, too, was overjoyed that he finally had a healthy child after several unsuccessful attempts.

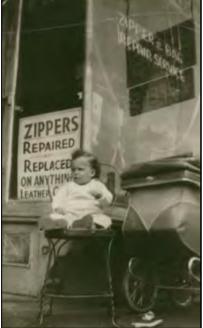
The "Thank G-ds" were numerous that day, both for my successful entrance to the world and also for the establishment of the Jewish state. Tante Rifka was probably more excited than anyone. She suggested that I be given a name to honor the new state of Israel, "Medinat Yisrael," and so Medina I became.

And then within just twenty-four hours, war breaks out when five of Israel's neighbors -- Egypt, Syria, Transjordan, Lebanon and Iraq – attack the newly created state. My dad looks at the map of Israel, and focuses on the area near Netanya, just about the narrowest part of Israel. There's maybe 20 miles between the Mediterranean Sea and Israel's enemies to the east. It seemed as if the Arabs would easily be able to cut through and separate Israel in two. To him, the fact that Israel held fast was a miracle. The war lasted fifteen months. Six thousand Israelis, one percent of the Jewish population, lost their lives defending the new homeland.

I tried to extract from my parents what it must have been like that day. They were so absorbed in my upcoming arrival that the rest

of the days' events seem to be a blur. If I try to imagine what their reaction was, almost 61

Medina outside hawking for Dad's Leather Repair shop in Brooklyn.



years ago, I can see my mom, tears rolling down her cheeks, quietly overcome with joy. My dad, on the other hand, must have been quite animated, with a huge smile on his face, bursting with laughter and maybe even dancing a *hora* with whoever was around (or even by himself).

And so, had I been born on any other day, you'd be calling me Sarah. But I was born on a very special day, the exact day when, after almost two thousand years, the Jewish people once again had a true homeland. So my name is Medina.

Yom Ha'atzmaut - 2009

by Yardena Kamely

On April 29 Israel will be sixty-one years old. Whatever the difficulties and challenges of the moment, and they are not inconsiderable, this is an occasion for Israel, the Jewish people and its friends to celebrate with joy and pride.

It's a time to step back, if just for a moment, from the daily events -- terror attacks against Israeli towns, peace negotiations with Palestinians, political discussions between the different parties -- and reflect on the larger picture.

As an Israeli, a Sabra, I'm not dispassionate when it comes to Israel. I believe that the establishment of the State of Israel in 1948, the fulfillment of its envisioned role as home and haven for Jews from around the world, Israel's democracy and the rule of law, including an independent judiciary, free and fair, and the many achievements of Israel, are accomplishments beyond our wildest imagination. American teachers I am working with in Miami are sharing their feelings about Israel with me, telling how grateful they are to witness this most extraordinary period in Jewish history and Jewish sovereignty.

And when we are reminded that all this was accomplished not in the Middle West but in the Middle East, where Israel's neighbors were determined from the very beginning to destroy it and were prepared to use any means available to them -- from full-scale wars to wars of attrition; from diplomatic isolation, attempts at international delegitimization; to economic boycotts; from terrorism to the spread of anti-Semitism, often veiled as anti-Zionism -- the story of Israel's first sixtyone years becomes all the more remarkable.

No other country has been subjected to such a constant challenge to its existence, to its very legitimacy, though the old Biblical, spiritual, and physical connection between the Jewish people and the Land of Israel is quite unique in history. Yet throughout, Is-

raelis have never abandoned their deep yearning for peace or willingness to take big risks to achieve that peace, and never flinched from their determination to build a thriving state.

To understand the essence of Israel's meaning, it is enough to ask how the history of the Jewish people might have been different had there been a Jewish state in 1933, in 1938, even in 1941. If Israel had controlled its borders and the right of entry instead of Britain, if Israel had had embassies and consulates throughout Europe, how many more Jews might have escaped and found sanctuary?

The Declaration of the Establishment of the State of Israel was approved at a festive session of the Peoples Council, comprised of representatives of the vishuv (the lewish community in Palestine) and the Zionist movement, on Friday, May 14, 1948, several hours before the British Mandate for Palestine came to an end. The fifth section of the Declaration is the most important of all in terms of its domestic educational and informational function. In but a few words, it gives expression to the basic principles and guidelines of the Israeli polity. As the Supreme Court subsequently ruled, this section expresses the vision and the credo of the people regarding the character, the goals and values of Israeli society and its state: Israel is to be a state of

No other country has been subjected to such a constant challenge to its existence.

Jewish immigration *aliya* and of "the ingathering of the exiles."

I have witnessed what Israeli embassies and consulates mean to Jews drawn to Israel by Zionism or the push of hatred. I remember the stories about the Israeli embassy in Moscow that our Israeli friends were telling, where every day thousands of Jews were seeking exit from a Soviet Union that was unsafe for them because of renewed anti-Semitism. Working as a volunteer with the Jewish Agency in the 1990s, I helped Israel in transporting Soviet Jews to the Jewish homeland, and in teaching the new immigrants,

> olim, Hebrew and Israeli culture, so that their absorption and adaptation in Israel would be easier. It says a lot about the conditions they were leaving behind that these Jews continued to board planes for Tel Aviv while missiles were exploding in Israeli population centers. And equally, it says a lot about Israel that, amidst all the pressing security concerns, it managed without missing a beat to continue to welcome the new immigrants.

> I have seen Israel rescue the Ethiopian Jews, giving them the dignity and freedom they never

knew. And how can we ever forget the surge of pride we felt on hearing the astonishing news of Israel's daring rescue of the 106 Jewish hostages held by Arab and German terrorists in Entebbe, Uganda, over 2,000 miles from Israel's border? The unmistakable message of the Jewish State: Jews in danger will never again be alone and helpless.

Israel is a democracy. Its people yearn for peace. I pray for the peace of Israel, pray for the people of Israel, that they will live in hope and that they will know how to protect the democracy of the State of Israel; pray that God will protect them from war and from terrorist attacks; pray for the Israeli government, that it will have wisdom in leading the nation and that it will use the Israeli army with wisdom and care. \Diamond

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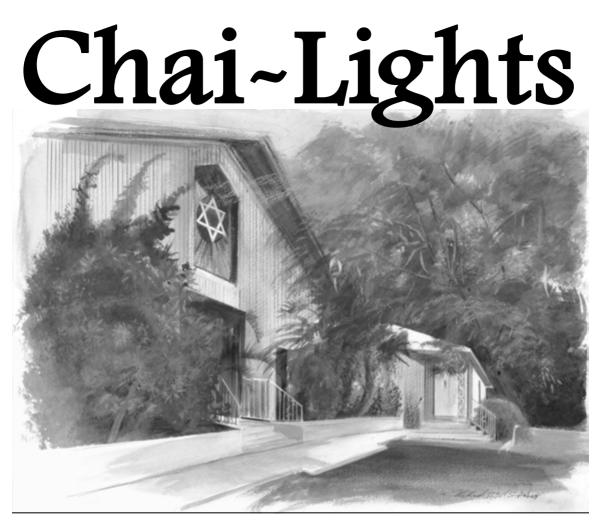
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May 2009

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Keys Jewish Community Center P.O. Box 1332 • Tavernier, FL 33070 • 305-852-5235 • keysjewishcenter.com May2009

7 Iyar- 8 Sivan

Sun	Mon	Tue	Wed	Thu	Fri	Sat
N	ames denote lead Italicized names	ers of Friday serv are Oneg sponsor	ices. s.		1 Joyce, Gloria & Yardena Stephanie & Larry Gilderman Gene & Mort Silverman	2
3	4	5	6 Men's Club Casino Cruise 7:30 p.m.	7	8 Aaron Schmidt & Gloria Avner <i>Medina Roy</i>	9
10 Mother's Day	11	12 Lag Ba-O'mer	13 Women's Holistic Health w/ Dr. Erica Garrett 7 p.m. KJCC	14	15 Bernie Ginsberg <i>Bernie Ginsberg</i>	16
17	18	19	20	21	22 Steve Steinbock Joan & Jim Boruszak Yom Yerushalayim	23
24 31	25 Memorial Day Observed	26	27	28 Erev Shavuot	29 George Swartz & Yardena 6:30 Service Gene & Mort Silverman Shavuot Yizkor	30

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CHAI-LIGHTS is the

monthly newsletter of the Keys Jewish Community Center P.O. Box 1332 Tavernier, Florida 33070 chailights@keysjewishcenter.com

President's Message Alan Beth

As I write, Holocaust Remembrance Week is approaching and Passover has just departed. We live in a country that enables us to explore our ideals and express our thoughts and our faith. There were so many times and places in our history that this has not been the case. There are many places in today's world that this is still not the case.

I look back at the activities of the past few weeks and am overwhelmed with all that we have accomplished. The Community Seder was again very well organized—thanks to Joan and Leslie—and very well led, thanks to Joel, Jim and Gloria. The Women's Seder, I heard, was a terrific success, the turnout larger than ever.

Gloria has done an amazing job since becoming our new head of Ritual. Those who attended the Community Seder, the Women's Seder, the *Havdalah* services and the *Birchat HaChamah* celebration at Harry Harris Park all know just how much Gloria and her special talents have elevated our synagogue.

I would like to take this opportunity to thank Beth Kaminstein. Beth opened up her heart and studio and taught all the ladies of Sisterhood who wanted to learn how to craft their own special ornament for the Seder. Beth provided all the tools, materials and artisanship to help others craft something with their own



hands. This shared experience in itself adds a new dimension to the way people know each other, an added dimension that leads to friendship.

Steve Smith, Yardena and her Holocaust Committee have again brought a very difficult subject to our house and hearts. Dealing with the Holocaust is a tough reminder for all of us. Steve put in countless hours on his presentation, and we give our heartfelt thanks.

It occurs to me that in other synagogues you primarily get to know the people only at services or at the Oneg. At our small synagogue we seem to know people on a multi-dimensional level, socially as well as inside the synagogue.

KJCC is providing excellent educational classes and lectures. I would encourage all of us to take full advantage of these. We work very hard to provide meaningful services.

To close, I am suggesting that we not take the all the things around us for granted, and we not take the synagogue for granted. It is here for all of us, in so many ways, and anything we give we get back ten-fold. So be involved!

Alan

Nosh

Men's Club Casino Cruise

The KJCC Men's Club is sponsoring an evening on the Suncruz gambling boat for Wednesday, May 6th. They will be meeting at the Holiday Inn in Key Largo at 7 p.m. The cost is \$25 per person. Much of this is returned with free gambling, food and drink. Please send your RSVP or any questions you might have to Joan Boruszak at joanborus@aol.com. If you have replied previously, Joan asks that you please do so again so she knows she has a complete list. They do need to know in advance so the reservation is complete. See you there!

A Thank You To Joyce

On behalf of the officers and board of the KJCC, I would like to thank Sisterhood for the generous contribution you have made to the synagogue. The funds you donated will help us to continue providing for the needs of our Jewish community in our congregation.

Many Thanks.

-Alan Beth, President

Thank You, KJCC

We were absolutely stunned, and greatly moved, to hear our names called at the KJCC Community Seder on April 9th and then be presented with The Joel Cohen Fellowship Award. It is an honor to be included with the list of previous recipients, people who have given so much of themselves and so greatly contributed to the growth and vitality and good name of KJCC. Our heartfelt thanks, and we look forward to many more years with our KJCC mishpocha.

-Steve and Carol Steinbock

Welcome New Members

The KJCC has two new members. Please join us in welcoming Joan and Harvey Kay of Tavernier. We're thrilled to have you in our *mishpocha* and hope to see you soon.

Donations and Collections

Sisterhood is still collecting items always needed at the Domestic Abuse Shelter in Tavernier. Please contact Joyce or Nancy in Sisterhood about the full list, but a partial list includes personal health and hygiene items, clothing, and bedding. The demand for food assistance at Burton Memorial Church next door has grown dramatically in recent months. Please contribute what you can; our neighbors need our help. Collection boxes for both drives are in the lobby of KJCC.

Online Calendar Listings

Have you visited our KJCC web site lately? (It's keysjewishcenter.com, for those who have somehow managed to avoid seeing it before.) Alan has created a wonderful online calendar, updated often, with listings for all the activities at or of interest to KJCC and its members. Take a look. Just go to the home page and click on calendar. Let Alan know what you think.

New Membership Chairman

For those who don't know, Stan Margulies is KJCC's new Membership Chairman. So anyone who has new blood to bring in, or leads for possible members, or just ideas about membership, please contact Stan at smargulies@att.net.

Yizkor Service

The final Yizkor service for this year is at the end of May, during our May 29th Shavuot service. Yizkor, or remembrance, is said four times a year—on Yom Kippur, Shemini Atzeret, Passover, and Shavuot.

Poet Gloria

Congratulations to Gloria Avner, who had a winning entry in the recent Robert Frost Poetry Competition in Key West. Look for it in the next issue of Chai-Lights.

Pauline Gets a Passport

A party was held on Saturday, April 18th at Candy and Alan's house to celebrate the fact that Pauline Roller, KJCC's 93-year-old matriarch, was finally issued a passport. It had been going on for years. You were born where? We can't prove your parents were naturalized. You say your name is Pauline, but your entry papers have some other name. (Her original name was in Yiddish, Sparky.)

But thanks to the Internet, and online immigration records, and an incredibly persevering friend in Candy, it finally happened: Pauline's U.S. passport was delivered in mid-April. It was too late for that cruise she'd hoped to sail on, but maybe now she can take that hiking trip along the spine of the Andes she's always dreamed about.

Joshua Bernstein Competes in O.M.

KJCC's very own Joshua Bernstein, son of



Barbara and Dr. Paul Bernstein, is on an O.M. (Odyssey of the Mind) team that has won several rounds of local competition and is now headed for stiffer competition against other local winners.

We're all behind you, Josh, and the Sunday School (especially Ms. Gloria) is kvelling.

Book Club Meeting

Joyce is planning another meeting of the KJCC Book Club for the month of May. Contact Joyce at 451-0665 or joyce@adoctorsbag.com with any questions or for more information.

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.

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

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

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

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

Oneg Shabbat Sponsor - To schedule your special date with Sisterhood, call Joyce Peckman, 451-0665. **KJCC Tree of Life Leaves and Rocks, Sanctuary Seat Plates, Yartzeit Memorial Plaques, Bookplates for Siddurim.** Call Linda Pollack to arrange your donation, 852-8575.

JNF Trees in Israel - A gift of a tree, or two or more, makes a long-remembered way to honor a loved one, a relative, a friend or an occasion. Both Israel and the KJCC benefit. Call Bea Graham, 852-0214. **Chai-Lights Mitzvah** - Place a greeting or notice in Chai-Lights. Call Linda Pollack, 852-8575, to make your donation.

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

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

May Anniversaries

Years

4th	Alan & Susan Cooper	23
l4th	Alan & Chely Markowitz	18
24th	Alfred & Sue Ann Weihl	50
29th	Lawrence & Judith Weber	47
30th	Harold & Shelley Schenker	16

Women's Health Forum at KJCC

Please join Dr. Erica Lieberman-Garrett, D.C., holistic chiropractic doctor, in an exploration of women's health issues and aging well naturally, Wednesday, May 13th at 7:00 p.m. at KJCC. This will be an open forum, with discussion on issues related to women's health, including diet, exercise, hormonal balance and relationships. It'll be a schmoozefest; bring a dish.

New KJCC Historian

Effective Immediately, Mary Lee Singer is the new KJCC Historian. She asks for all of our



support. So if you see any information that should go into the KJCC archives, or have any ideas about preserving KJCC's past and present, contact Mary Lee at mizleez3@bellsouth.net.

Oneg Sponsors for May 2009

May 1st — Stephanie & Larry Gilderman for Jordan's birthday. Gene & Mort Silverman for their anniversary.

May 8th — Medina Roy in honor of her parents' 89th birthdays.

May 15th — Bernie Ginsberg to celebrate his and Medina's shared birthday.

May 22nd — Joan & Jim Boruszak in honor of Joan's birthday.

May 29th — Gene & Mort Silverman for Mark's birthday.

May Birthdays

Jonathan Schenker	l st
Michael Solomon	
Leon Kirschenbaum	4th
Pamela G. Marmar	4th
Richard Palacino	5th
Stanley Nason	5th
Kelley Greenman	
Sidney Boruszak	8th
Reid Schur	
Sheila R. Steinberg	Ilth
Madelyn Ruby Pollack	I2th
Nyan Feder	I2th
Rose Marie Gordon	I 3th
Bernie Ginsberg	I 4 th
John Temkin	I 4 th
Mark Burnett	I 4 th
Medina Roy	I 4 th
Paul R. Schur	
Andrea P. Silverman	I 8th
Jaime Boruszak	I 8 th
Jonathon Hodgson	19 th
Shelby Strean	I 9 th
Rita Williams	20th
Tracey Greenberg	21st
Sharon Repua	
Bianka Kirschenbaum	
Jenny Margulies	
Jules Seder	
Nettie Seder	
Carolyn Kaufman	
Matthew Birnbaum	
Robert Greenbaum	
Susan Schwaid	
Randy Robins	26th
Randy Robins Alan Beth	26th 27th
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Randy Robins Alan Beth Jeffrey Pollack Joan Boruszak Liati Mayk Nancy Zinner Robin Forman Julie Burnett	26th 27th 27th 29th 29th 29th 30th 31st

In Memoriam May 2009

In Memory Of

ROSE ROAZEN

By Sylvia Berman

In Memory Of

SAM HITZIG By Wes & Rita Conklin

In Memory Of

ALBERT GILDERMAN

By Larry & Stephanie Gilderman

In Memory Of

MORRIS MOSHE GROSSMAN

By Stuart Grossman

In Memory Of

CELE ROSEN

By Harvey & Joan Kay

In Memory Of

ROBERT SCHUR

By Lee Schur

In Memory Of

ROSE WAINER

By Richard & Sheila Steinberg

In Memory Of

HAL BURNETT

By Shirley Burnett

In Memory Of

GERTRUDE WEISBERG

By Frank & Gerri Emkey

In Memory Of

JULIE GORSON-MARROW

By Janice Gorson

In Memory Of

ESTHER JACOBS By Lawrence & Pearl Jacobs

In Memory Of

FLORENCE SAVAGE

By Marjorie Present <><><><><><><>

In Memory Of

ROBERT W. SINGER By Mary Lee Singer <><><><><>>

In Memory Of

SUSAN CIMKOWSKI

By Stephen & Carol Ann Steinbock

In Memory Of

CHARLES S. COHN

By Nancy L. Cohn <><><><><><><>

In Memory Of

BILLIE KORNBLOOM

By Erica Garrett

<><><><><>

In Memory Of

BELLE KIRSCHENBAUM

By Marilyn Greenbaum

<><><><><><><><>

In Memory Of

JACK KANTOR By Erwin & Barbara Kantor

In Memory Of

LILYAN SAX

By Stuart & Lauren Sax

In Memory Of

SAM WAINER By Richard & Sheila Steinberg

In Memory Of

IDA S. REIDER

By George & Muriel Swartz



In Memory Of

PHILLIP TEMKIN

By Robert & Susan Temkin

In Memory Of

ETIA TERNER

By Salomon & Mary Terner

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In Memory Of

ITKA RAIJ

By Salomon & Mary Terner

In Memory Of

BENJAMIN WEBER

By Lawrence & Judith Weber

In Memory Of

STUART WEISS

By Sheldon & Carole Weiss

<><><><><><><><>

In Memory Of

NORMA CUTLER

By Donald & Nancy Zinner

<><><><><><><><><>

In Memory Of

WARREN J. SHEINKER

By Miltra Sheinker

<><><><><><><>

Tel Aviv at 100

Tel Aviv, the first modern Hebrew city, was founded on April 11, 1909. On that day, several dozen families gathered on the sand dunes on the beach outside Yafo to allocate plots of land for a new neighborhood they called *Ahuzat Bayit*, later known as Tel Aviv. The city expanded rapidly with massive waves of immigration in the 1920s and 30s, also bringing about a boom in Bauhaus-style architecture. Tel Aviv's status as the region's most creative, liberal and tolerant city received was furthered when Yafo joined the municipality in 1949. Throughout the decades, the city has flourished to become Israel's business and cultural center and has developed a unique atmosphere fusing Mediterranean and urban elements.

"One hundred years later, the vision of our city's founders - who looked at the sand dunes and saw the potential for a vibrant city - has been realized," says Mayor Ron Huldai. "Tel Aviv-Yafo is a thriving global city that 400,000 residents are proud to call home."

The centennial events opened with a gala celebration in Rabin Square on April 4th, featuring a 360° rotating soundand-light show, a concert by the Israeli Philharmonic Orchestra conducted by maestro Zubin Mehta, and performances by prominent vocalists and actors.

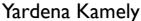
The city streets hosted an international marathon on April 24th (42k, 10k and 5k races), while the city's beaches will host spectators for the International RS:X Class European Windsurfing Championship (10-20 June), which is expected to draw hundreds of surfers worldwide, including recent Olympic medalists.

Tel Aviv's annual White Night celebration will take on a particularly festive air on May 27th, reviving the spirit of the city from the 1920s, 1930s and 1940s. The White City complex (a UNESCO World Heritage Site) will be reenacted on Rothschild Boulevard with the help of actors, costumes, scenery, and even stagecoaches; the Carmel Market will remain open all night and a special photography exhibit documenting the market's history will be on display; the nearby *Nahalat Binyamin* will host an all-night arts and crafts fair - all this plus the regular all-night entertainment, restaurants, cafes and bars.

The Blue Festival in Jaffa, June 17th and 18th, will celebrate Mediterranean culture, music and food, with events taking place in the recently-renovated port, parks and streets of Jaffa.

-Yardena

MEDA VIETORASIAVA





Aliyah: Immigration to Israel

The Israeli movie, "Like a Fish Out of Water." directed by Leonid Prudovsky, is about Aliyah, immigration to Israel, the life of olim, Jews that have immigrated to Israel, and their efforts to adapt and integrate into Israeli society. In order to land a role in an Israeli soap opera, Marcel, an Argentinean immigrant, must improve his Hebrew accent. Enter Anat, Marcel's religious teacher who dislikes both soap operas and her student. Add a pushy, matchmaking mother and a concerned daughter and you have the funny. heartwarming comedy that is "Like a Fish Out of Water."

In 1950, Israel's Knesset passed a remarkable law beginning with a few simple words that defined Israel's central purpose: "Every Jew has the right to immigrate to Israel." Two thousand years of wandering were officially over. Since then, lews have been entitled to simply show up and declare themselves to be Israeli citizens and, thereby, all Jews everywhere are Israeli citizens by right.

During the first four years of its existence, while struggling for survival, Israel absorbed over 700.000 immigrants.

In 1949 the Jewish Agency brought 239,000 Holocaust survivors from camps in Europe and from detention camps on Cyprus to the Jewish homeland. That same year, the Jewish Agency airlifted 3,800 Yemenite Jews to Israel in Operation Magic Carpet. In 1950-1951. about 343.000 newcomers arrived from Eastern Europe and North Africa. In 1951, 110,000 Iragi Jews were evacuated in Operation Ezra and Nehemiah. Nearly the whole of Bulgarian Jewry, more than half the Jews of Yugoslavia, 40,000 Jews from Turkey, and 18,000 lews from Iran came to Israel during those first three years. My father's family arrived at that time from Persia. For one year they had to live in tents. near Haifa.

Since 1990, over 900,000 people have made Alivah from the former Soviet Union. more than 44,000 from Ethiopia. Thousands of others have arrived in Israel from around the globe. Over 120,000 Jews have immigrated to Israel from North America since 1948. These olim (new immigrants) have contributed greatly to the social and financial vitality of the country. In 2007 nearly 20,000 olim from around the world have arrived in Israel, 3,018 from the U.S. and Canada.

The Alivah continues. Even these days, a great effort is being made to help Jews to immigrate to Israel from countries where lewish life is at risk. Such effort was made last year, when a group of 40 immigrants from Iran arrived in Israel at the initiative of the lewish Agency. And I thought that no Jews were left in Iran.

Aliyah does not end with the immigrants' arrival at the airport in Israel. nor does it begin there. It is a long, multi-stage process. Some of the recent Israeli films present us with life stories of new immigrants to Israel, who faces many difficulties being absorbed into the very diverse Israeli culture. However, Israeli society as a whole has been constructed from new immigrants since the establishment of the state of Israel and helps these immigrants, especially in their first years of immigration. I recommend the movie "Like a Fish Out of Water": it lifts the mood to see that Alivah continues to be taken seriously and at the same time can be seen with lewish humor. ◊

Contributions to KJCC

We appreciate the thoughtfulness of those who support the Keys Jewish Community Center by remembering and honoring their friends and loved ones through their generous contributions. All donations made after the fifth of the month will appear in the following month's Chai-Lights. When you make a donation, please signify the fund it is to go to and the recognition of the name or names to be listed.

Bookplates Stuart & Lauren Sax	In Memory of Sam Sax	Yahrzeit Contributions cont.	In Memory of
Lee Schur	Robert C. Schur	Olsen, Gerald Present, Marjorie	Louise Weinstein Benjamin A. Savage
General Fund Anonymous	In Honor of	Present, Marjorie Rutkin, Linda Sikama la alma	Ida and Amos Present Frank Idestone
Ferns, Freda & Bill Graham, Bea	Joel Pollack	Silvers, Jacky Steinberg, Richard & Sheila Steinbock, Steve	Sara Cohen Sara Cohen Theresa Steinbock
Kluger, Kurt & Nancy Levi, Nancy	Jim & Joan Boruszak	Temkin, Robert Weiss, Sheldon	Anne Temkin Ida Weiss
General Fund Silverman, Gene & Mort Kaufman, William & Carole	In Memory of Jean Tregerman Marty Graham	Yizkor Book Ferns, Freda & Bill Hershoff, Jay	
KJCC Tree of Life Leaves LaMarche, Blair & Stephanie Line, John & Arlene	In Memory of Irving Line Irving Line	Netzman, Alan Sherman, Robert Weiss, Sheldon	
Sara Cohen Memorial Tzedukah Fu Peckman, Joyce	und In Honor of Friends of the IDF	Oneg Sponsor Joyce Peckman Medina Roy	In Honor of Ulpan Hebrew Class Parents' 89th Birthday
Scholarship Fund	In Honor of	Gene & Mort Silverman Gene & Mort Silverman	Michelle's Birthday Gene's Birthday
Plutzer, Arthur	Pauline Roller	Gene & Mort Silverman Gene & Mort Silverman	Elissa's Birthday Mort's Birthday
Yahrzeit Memorial Plaques	In Memory of	Gene & Mort Silverman	Mark's Birthday
GrahamMayk Families	Marty Graham	Gene & Mort Silverman Gene & Mort Silverman	Kevin's Birthday Matthew's Birthday
Yahrzeit Contributions Conklin, Rita & Wes Elson, Barry Elson, Neil Emkey, Gerri	In Memory of Mark Hitzig Selma Elson Selma Elson Bob Kinney Elsie Gilderman Selma Elson Joseph Krissel T. Astray-Caneda	Gene & Mort Silverman Martin Veiner & Margaret Shearon	Gene & Mort's Anniversary Our family members who have left us and in thanks to the KJCC community.
Gilderman, Larry Graham, Bea Krissel, Michael Kwalick, Teresa		Sisterhood General Fund Merle & James Peterson With a matching gift from	Mutual of America.

Sisterhood Joyce Peckman



A pril was seder month for Sisterhood. It began the very first day, a Wednesday evening, with fifty-four women packing the Ruth Richardson Social Hall at the Keys Jewish Community Center for the sixth annual Women's Seder. Somehow Meredith managed to arrange the tables and comfortably fit everyone, and then our ladies arrived with more food than those tables could hold. Not only did we have multiple types of *maror* and *charoset* and wine, but also there was homemade *shmorah* matzoh, homemade gefilte fish (dolphin – not cod!), matzoh ball soup, salads, two amazing chicken dishes, delicious brisket and sinful desserts.

But this seder wasn't just about the food. Beth covered the large table with the pottery we had created and glazed and fired, under her guidance, at her studio. Somehow our experiments in playing with clay turned into interesting and often beautiful ceremonial washing cups. Gloria, as always, led a beautiful and touching service, in which everyone participated. This year the Women's Seder was dedicated to the memory of Sara Cohen, one of the founders of KJCC along with her husband Joel. In addition, Beth Kaminstein was made a surprise honoree and presented with several lovely books, and Meredith was presented with a hand-made picture frame.

Money raised from the Women's Seder is dedicated to "*tikkun olam*," specifically helping women and children in need in our community. This year the funds will be distributed to The Healthy Start Coalition, Burton Memorial food bank, the Domestic Abuse Shelter, and Voices for Florida Keys Children. In addition, seed money will be given to begin a KJCC *Tikkun Olam* Fund, to help continuing outreach from the KJCC to the community. It's something we've discussed for a long time, and now this fund will be a reality. Our annual Second Seder, organized at the Islamorada Fishing Club by Leslie Dillon and Joan Boruszak, was as usual fully booked. A number of people were there for the first time, and I'm told they all were to be sent home with doggy bags. It is gratifying to be able to provide the opportunity to celebrate this holiday together, and to be able to include friends, Jewish and non-Jewish alike, from outside KJCC. I'm sure everyone is looking forward to next year's seder and hope it will again be led by the august duo of former KJCC presidents Jim Boruszak and Joel Pollack.

I'm hoping that the book club meeting, scheduled for April 22 at my house, was successful (it's still in the future as I write this, preparing to go to Denver for two weeks to celebrate Passover with my oldest son and his family). There's another one scheduled for May. Keep an eye open for further information. A book club, again, is something we've often talked about, with so many avid readers among our membership. The key, as always, will be to keep everyone interested and stimulated.

The final Sisterhood meeting of the season will be our annual brunch, to be held at the Pilot House in Key Largo at noon on May 3rd. Both lunch and brunch menus are available. Please RSVP to me by phone at 451-0665 or e-mail at joyce@adoctorsbag.com, so we can make sure the restaurant reserves enough seating. This should be an enjoyable way to end our season, before many of us disperse to other parts of the country for the summer. We have a lot to talk about, and a lot to congratulate each other for. My gratitude to all for a successful season. ◊

Remembering Bob Berman An Influential and Generous Early Member of KJCC

we exciting it was. The plans were in front of us and it seemed like such a big undertaking. One architect/contractor would be in charge of everything and it seemed it suddenly was happening. Next to a small house that was the shul we were building a "real Temple." Bob was there every day,

What you enjoy today was through the effort of many members, both here and gone, and the community. What you are enjoying today is a reminder that all faiths work together to improve the surroundings for one another.

Our favorite part of the service: when you

probably in the way, but enjoying every minute. It was a simple plan, with big ideas, stained glass windows, a ceiling that would reach to the sky, new landscaping, and lots of seats for both the current members and the people that would join.

I can't say we finished in record time, as there were lots of glitches along the way (the county required



Bob on July 28, 2008, on the water he loved.

only certain plants which we could only purchase from one nursery, the new road into the shul was moved at least once), but when we decided on the dedication day, everyone pitched in. We had a barbeque, but we needed chairs and microphones. The chairs came from the church (Burton Memorial Methodist) just south of the shul and the microphone was borrowed from an entertainer. Everyone came from different parts of the Keys. Religion didn't matter. It was a happening. A new building for a new synagogue brought Christian and Jew together as always. Father Ed, from St. Justin's in Key Largo, was there, and he was also a big part of our Passover seders for years. The best part: halfway through the dedication, a man walked in and took the microphone and all its equipment. He had a show to do and our time was up.

trip. Aren't memories great?

Bob would want me to thank you for the years of joy you brought to our family, and the many warm Friday nights we spent at KJCC.

-Sylvia Berman



The plaque in the sanctuary honoring Bob and Sylvia's contribution to KJCC.

invite people who are attending for the first time to stand and introduce themselves. Followed by your comments, "Now you are family."

Our grandson, Jacob DeVita, was the first Bar Mitzvah held in the new sanctuary, in 1992, officiated by Irving Stein and our family. Bob taught Jacob his *haftorah* while fishing. Each time Jacob learned a paragraph he was rewarded with a fishing

World Jewish Report Medina Roy



Helping Elie

Two alumni of Boston University have begun an e-mail campaign to rescue Elie Wiesel's foundation in the aftermath of the Bernard Madoff scandal, encouraging one million people to donate six dollars each in remembrance of the six million lews who perished in the Holocaust. So far the campaign has raised \$400,000. Wiesel lost \$7 million of his personal fortune and his foundation lost \$15.2 million in Madoff's nowunmasked Ponzi scheme. Some of the money raised was given directly to Wiesel and his wife Marion, but the Wiesels turned the donation over to his foundation, which supports after-school centers in Israel, international conferences and a variety of humanitarian awards and prizes. Wiesel has taught at B.U. for over 30 years. (www.jta.org, 3-30-09)

Touro Synagogue Temporarily Closes

The Touro Synagogue, the oldest existing synagogue in the United States, announced in early March that it is canceling tours due to financial difficulties. The good news, however, is that even though its paid staff has been disbanded, the Touro Synagogue Foundation is still going ahead with plans to open a new museum at the synagogue this summer. John L. Loeb. who is financing the project, stated that the tours would be resumed when the museum, the George Washington Institute for Religious Freedom, opens its doors. In 1492, thousands of Jews fled religious persecution in Spain and sought refuge in the Netherlands, Caribbean Islands and South America, later finding sanctuary in the newly founded colonies of America. In 1658, a group of fifteen Sephardic lewish families sailed into Newport, Rhode Island Harbor. There they

founded Congregation Jeshuat Israel (Salvation of Israel) and in 1677 they purchased and consecrated property as a lewish cemetery to bury their dead according to lewish tradition. In 1758. Isaac Touro, a Dutch Jew, became the congregation's first spiritual leader. The synagogue was completed and dedicated in 1763 during the festival of Chanukah. It became an American icon in 1790 when President George Washington, in his letter "To the Hebrew Congregation in Newport," declared that the new nation would "... give to bigotry no sanction, to persecution no assistance." In 1946, the synagogue was designated a National Historic Site by the National Park Service. It was renovated in 2005. (www.israelnationanews.com. 3-9-09)

A Jewish Mother in Your Pocket

"Your father didn't work sixteen hours a day for you to go to a state school." That's just one of more than 100 guilt-inducing phrases from "My Jewish Mother," a new iPhone application that can be personalized for you. Developed by Jewish comedian Steve Hofstetter together with Gotham Wave Games, a game technology company, the application provides a Jewish woman complete with glasses and curly hair inside your phone. Hofstetter and Gotham Wave Games have given synagogues and other Jewish organizations permission to sell the application as part of fundraising activities, allowing them to keep a percentage of the profits. The application sells for 99 cents. (The Forward, 3-11-09)

Janet Rosenberg Jagan

On March 28th, Janet Rosenberg Jagan, the former president of the South American coun-

try of Guyana, died at the age of 88. She was the first woman ever freely elected as president of a South American country after her husband, Cheddi Jagan, who had been elected president in 1992, died in 1997. It is believed that she was the only lew living in Guvana, a nation of 740.000 dominated by Hindus and Muslims of East Indian descent and Christians of African origin. She was born into a middle class lewish Chicago family. In 1942, at the age of 22 as a nursing student at Cook County Hospital, she met and fell in love with Cheddi Jagan, a dental student from what was then British Guiana. They married and moved to Guiana's capital city, Georgetown, where the young couple got involved in leftist politics, spent time in jail and worked to help win independence for Guyana, an English-speaking nation. She was the country's longest-serving legislator. Guyana is geographically in South America but considers itself culturally and politically part of the Caribbean. Jagan and Golda Meir (who was from Milwaukee) are the only two lewish women to have led a modern nation. (The Forward, 4-2-09)

Scottish Synagogue Guarded by Muslims

In mid-March, in an apparent anti-Semitic attack on a Scottish synagogue in Edinburgh, leaders of the Muslim community offered to protect their Jewish neighbors. In a letter written to Edinburgh Hebrew Congregation's rabbi after the synagogue's windows were smashed, Ken Imrie, chairman of the Scottish Islamic Foundation wrote. "We wish you to know that the Muslim community stands full square with you in revulsion and horror at this vandalism...That this is a respected place of worship, faith and spirituality makes the crime even more heinous." Imrie added in his letter that in the event that the synagogue did not have adequate security measures in place, his organization would physically guard the synagogue themselves.

The Jewish community of Edinburgh can be traced back to 1691, when an application was made by David Brown to reside and trade in the city. By 1780, an organized community took shape and by 1816 there were 20 Jewish families there. The Scottish Jewish community was boosted when it became a haven for refugees from the Nazis. According to the 2001 census, about 6,400 Jews live in Scotland, most of whom are in Edinburgh, followed by Glasgow and Dundee. (www.israelnationalnews.com, 3-19-09)

Feed Me!

Two Israeli scientists have developed a sensor that will send a text message to farmers when their crops need to be watered or to homeowners when their plants are thirsty. The device was developed by plant biologist Dr. Eran Raveh and ground science expert Dr. Arveh Nadler after seven years of research. The sensor gauges moisture levels in plants and trees and sends real-time alerts to mobile phones or computers when water levels are low. The sensor not only cuts water usage but also avoids over-irrigation. The researchers claim that the device could reduce the cost of irrigation by up to 50 percent, an important consideration in a country where water is at a premium, and especially now, when Israel is suffering what might be the worst drought in the region's recorded history. The gadget is currently being prepped for international commercial markets. California citrus growers and vintners have expressed interest. (www.foxnews.com, 3-17-09)

Yiddish Literature Archive Now Online

The National Yiddish Book Center's archive of nearly 11.000 works of modern Yiddish literature can be read, downloaded and printed free of charge. The daunting project of putting three million pages online was undertaken through a combined effort of the Yiddish Book Center and the Internet Archive of San Francisco. "It's an historic moment for Yiddish culture," said Aaron Lansky, founder and president of the nonprofit Yiddish Book Center. "The magnificent record of a civilization the Nazis sought to destroy has been brought fully into the 21st century." Included in the collection are novels, poetry and drama and also nonfiction titles published in Yiddish over the past 150 years. Most out-of-print

Yiddish works are already in the public domain. Brewster Kahle, founder of the Internet Archive said, "This is the first time a full literature of a people has been available online. We hope others follow the Yiddish Book Center's pioneering example." (Jerusalem Post, 2-24-09)

Hebrew Manuscripts at The Vatican

With the help of the technical staff of the National Library of Israel, the Vatican has published a catalogue of the Hebrew manuscripts kept in its library. The book was formally presented at an event that featured the Israeli ambassador to the Holy See as well as the Vatican librarian and former director of the Institute of Microfilmed Hebrew Manuscripts of the Jewish National and University Library. The book includes approximately 800 items. (www.jta.org, 1-21-09)

The Case of the Naked Chametz

A 28-vear-old veshiva student was arrested shortly before Pesach for removing all of his clothing (except for a sock covering his private parts) in a Tel Aviv supermarket. The young man was protesting the store's sale of chametz during Passover. Apparently, a law was passed by the lerusalem Magistrate Court ruling that the *matzoh* law. which forbids the sale of *chametz* in public places during Pesach, does not apply to supermarkets since they are not considered public. The student disputed his arrest, saying he could not be taken into custody for public nudity since, according to the court's ruling, the supermarket is not a public place. (www.jta.org, 4-6-09)

Israel a World Leader

At the 5th International World Water Forum held in Istanbul on March 21st, Israel was praised by the United Nations for leading the world in the use of recycled water. The country recycles nearly 70 percent of its sewage water for agricultural use. Israel was also recognized as one of the world's leaders for its use of desalinated water. The report stated that using recycled water for irrigation is essential in many countries where clean water is in short supply. As many as 1.4 million of the world's children die each year as a result of drinking polluted water. The U.N. report went on to say that water purification is a continuing problem in developing countries, where more than 80 percent of untreated sewage flows to rivers and underwater reservoirs. (www.haaretz.com, 3-22-09)

Shared Jewish DNA

According to a recent study conducted by geneticists from the Universities of Leicester in England and the University of Barcelona. nearly one-third of the population of Spain has DNA of a non-Christian heritage, and nearly 20 percent have links to Sephardic lewish ancestry. The findings in the study underscore Spanish civilization's strong historical evidence of Catholic, Jewish and Muslim cultures, in contrast to some contemporary claims that Spanish civilization was primarily Catholic. The study also reflects evidence of the forced conversion of Jews during the Inguisitions in the centuries after Christians, under the unified leadership of Ferdinand and Isabella, ousted Muslims from control of Spain in 1492, lews began migrating to the Iberian Peninsula from early Roman times until the royal decree banishing them from Spain, also in 1492. Today's lewish population in Spain is estimated at fewer than 15,000. (Dateline: World Jewry, March 2009)

Did you know...

-In preparation for Passover, workers at the *Kotel* (the Western Wall) in Jerusalem removed notes left in the holy site's cracks and crevices. The notes are left by visitors and usually consist of prayers and wishes. Twice a year the notes are removed to make room for new ones and are buried at Jerusalem's Mount of Olives cemetery. (www.jta.org, 3-30-09)

-Testimonies of Jewish migrants and refugees to Britain, many of whom survived the Nazi concentration camps, have for the first time been made freely available online, in their entirety, by the British Library. Over 440 hours of recordings explore 66 personal experiences. (American Libraries, 1-28-09) ◊

Photo Gallery







High season might be

winding down, but there's still lots of activity surrounding KJCC. Upper left, Banu Gibson, the last performer in SFCA's season, poses with the volunteers, most of whom are from KJCC. Top, Gloria explains the mystical aspects of Lag B'Omer in an after-services get-together. Yardena, above right, in one of her Adult Education lectures, expounds on the leadership qualities of Moses. The students from the Coral Shores politics class, left, during Holocaust Awareness Day. (Molly

Bloom can be found top center.) Below left, the private Singer seder, with Mary Lee and Debbie. At bottom, the Silverman seder, with Mort and grand-

> daughter Elissa Denker from Davis, California.



lovely evening for Havdalah at Joel and Linda Pollack's beautiful home on the water. Perhaps it was the venue, or the allure of a special host and hostess, but if you weren't there you were the exception. Gloria and

Bernie and Alan led the service.





All the photos above are from a double mitzvah: there was a Havdalah service at Alan and Candy's on April 18, yes, but it was also a rousing celebration of Pauline Roller getting her first (ever!) passport. Our thanks to Steve Steinbock for the photographs. See Nosh for details on this often-frustrating and long-running story.

Canaratulations Paulin

At bottom are photographs of the annual Levy/Feder first-night seder on

the beach at Ron and Beth's home in Islamorada. The full moon is always as welcome and important a guest as Elijah. Inthe photo at bottom, the beauty seated

> next to Suzi Feder is, believe it or not, her mother. Gloria took the photos.



Eli Cohen, Israel's Greatest Spy

by Medina Roy

What is perhaps one of the most remarkable stories in the history of modern-day Israel is that of Eli Cohen, often referred to as Israel's greatest spy.

Eliahu ben Shaul Cohen was born in Alexandria, Egypt, in 1924. His parents were Syrian Jews from the town of Aleppo, who instilled in their son Jewish traditions, a sense

of Zionism and the culture of the Syrian Jewish community. In 1949, a year after Israel's independence. Eli's parents and three of his brothers moved to Israel. Eli remained in Eqypt to coordinate Jewish and Zionist activities. After the failed Operation Susannah incident (in which Eli was not directly involved). where Egyptian-lewish spies were caught spying for Israel in 1953. he was brutally guestioned by Eavpt's intelligence services. In the summer of 1955, Eli left Egypt and came to Israel.

By 1960, the border between Israel and Syria was heating up

and the Mossad, Israeli intelligence, approached Eli about working for them. He was a perfect candidate: he was born in an Arab country, had dark features, spoke Arabic, English and French, and was known to give everything he had for a cause he believed in. His training was extensive. He learned highspeed evasive-driving techniques, topography, and, what turned out to be most important of all, radio transmissions and cryptography. He was even trained to learn the intricate nuances of Syrian Arabic in an effort to disguise his Egyptian accent. A new identity was created for Eliahu ben Shaul Cohen. He would now be known as Kamal Amin Ta'abet. In 1961, Chaim Herzog, Chief of Military Intelligence, who later became president of Israel, signed the document authorizing Cohen's use as a spy. Eli's wife, Nadia Majald, an Iraqi-born Jew, saw him off at the airport on his way to Buenos Aires, Argentina, to establish his cover as a Syrian émigré. She was told that he would be working for the Ministry of Defense but she didn't know where or in what capacity.

It didn't take long for Eli to fit into the social and cultural life of the Syrian community of Buenos Aires. People knew him as a wealthy businessman, generous, a good tipper and a man who loved the night life. In time, he became well-liked and respected and got to know politicians, diplomats and military officials. Eli's contacts eventually led to invitations to Damascus to set up a business venture there. which he did in 1962, posing as a businessman from Argentina returning to his native Svria.

Towards the end of 1961, the Ba'ath party was rising to power. Eli very carefully developed contacts with the Ba'ath leadership, holding lavish parties in his home which often turned into orgies for high-placed Syrian ministers and businessmen, and where Eli listened carefully to intoxicated officials talking freely about their work. Eli became a trusted member of the inner circle. He also lived somewhat of a James Bond-type life, with a ladies' man reputation. It is reported that he had seventeen lovers in Syria, all from high-powered families. Over time, Eli managed to connect himself to the highest echelons of power. By 1963, when the Ba'ath



party took power, Eli was deeply involved in Syrian high society. He was even considered for Syrian Deputy Minister of Defense.

At this time in Israel, and going back fifteen years earlier to the Jewish state's establishment in 1948. Svria had been firing mortar shells on a regular basis from the Golan Heights into the lewish settlements in the Upper Galilee. The settlements were under constant threat. In addition, the lordan River. which provided Israel with 30 percent of the water she needed, had three major tributaries, all originating in the Golan. The melting winter snows produce a huge run-off of water that irrigates the Hula and Iordan Valleys below. From there, the waters flow into the Sea of Galilee (the Kinneret) and south to the Dead Sea. Israel was developing a system which would divert water from the Kinneret into a pipeline that would irrigate much of the country, particularly the arid south. Israel tried to obtain the cooperation of her Arab neighbors for the plan but was unsuccessful. even when the United States tried to use its diplomatic leverage to further the plan. The Arabs, on the other hand, decided to divert water from the lordan River, which originated in Arab-held territory, hoping to deprive Israel of the water she desperately needed. Syria brought in hydraulic engineers and diversion equipment. All the while, Syria continued to fire upon the Jewish settlements below. Eli provided Israel with the complex plans related to the water diversion project. He radioed Tel Aviv and carefully described in detail Syria's water diversion project. As a result. the Israeli Air Force bombed the bulldozers and other equipment in 1964 and obliterated the plan.

But what surely would become his claim to fame was Eli's contribution to the survival of the State of Israel and the Jewish people and perhaps even the history of the Middle East. Eli's connections made him privy to Syrian plans, including those relating to national security. They enabled him to see Syrian fortifications in the Golan Heights, the origin of the mortar bombardments. He was the only civilian to receive private VIP tours of military installations. He was shown every outpost on the Golan, including tank traps designed to impede any Israeli attack. He memorized and smuggled out sketches to the Mossad for the positioning of every gun, tank, machine-gun nest and trench. Eli had a plan. He recommended that the Syrians plant a tree on the Golan near each of their fortifications to deceive the Israelis into thinking it was not fortified and to provide shade for the soldiers stationed there. Eli immediately passed that information on to his Mossad handlers. Based on where the eucalyptus trees were planted, Israel could know exactly where the Syrian fortifications were.

By now changes were taking place in the Syrian government. The commander of Syrian Intelligence trusted no one and disliked Eli. The Syrian and Russian advisors became alarmed by the amount of intelligence that was leaking out of the country. Eli became fearful and wanted to end his assignment in Syria, but the Mossad asked him to continue. The information he had provided for so many years was just too good.

Eli continued to provide invaluable information, but early in 1965, counterintelligence experts from the Soviet Union caught him in the act of sending a radio message. He was tortured but wouldn't divulge any crucial information. He was tried and convicted by a military tribunal. He was never allowed a defense at the trial, and on May 18, 1965, the government of Syria hanged Eli Cohen in Damascus' Martyr's Square in front of a crowd of 10,000 spectators, despite the attempted intervention from world leaders, the State of Israel and even the Pope. His body was never returned to his family.

Two years later, in the Six-Day War, the Israelis conquered the Golan Heights in just two days, in large part due to the intelligence provided by Eli Cohen. Today, if you go to the Golan, you can still see the Syrian bunkers destroyed in the war. The Golan Heights has been quiet now for 42 years. No one bombs the villages in the Galilee. Every Israeli child is taught about the heroism of Eli Cohen, the spy who played such a pivotal role in the successful defense of his country. We at KJCC honor the month of his yahrzeit. \Diamond

Cruising To The Music

by Mark Wasser

On MSC Cruise Line we had the most fun of any cruise we've been on, and there have been many. This cruise was a simple Caribbean itinerary. Sofy and I had visited several of the ports many times, but it was still fun and relaxing. Relaxing....that was really the important



part.

After a late night of dancing to the sounds of Blood. Sweat and Tears. Three Dog Night, Gary Lewis and The Plavbovs or maybe the Beatles (not actually the Beatles, of course, but a Beatles revival group called The Return). we defi-

Sofy with deejay Rick Shaw.

nitely needed to take it easy during the day. Maybe some of you remember these groups;

yes, the same ones from the 60s and 70s. They were awesome! Although not all of the band members were the original guys, each band had either the original lead singer or one that had been with the band since shortly after its formation. Three Dog Night had Chuck Negron, who was the original lead singer.



He was as good as ever and, according to Sofy,

quite good looking. Blood, Sweat and Tears had Steve Katz, one of the original founders of the band and Rob Paparozzi, who has been

the lead singer with the band for about 25 vears and really is a dead ringer for David Clayton Thomas. Garv Lewis and The Playboys (This Diamond Ring) had the original Gary Lewis. I'm not so sure about The Playboys, but they were good anyway. As for the Beatles I



Steve Katz, one of the founders of Blood, Sweat and Tears.

mean the Return ... they might as well have been the Beatles.

Up until this cruise I did not know what it was like to dance to and experience a live performance of the Beatles. Now I have a little flavor of it. It was great...for a moment it was like the Beatles were really there! I do not recommend the cruise line but we had a great

time anyway. It was definitely all about the music. Oh, by the way, all the concerts during the week as well as the nightly music jams were hosted by none other than...Rick Shaw. Yes, it is true; I am old enough to remember all these groups and Rick Shaw!

(P.S. Sofy isn't.) >

Mark, Sofy and Gary Lewis of The Playboys.

The Light of Lag B'omer

by Gloria Avner

This year Lag B'Omer falls on May 12, or on the Hebrew calendar the 18th of Iyar. As religious rituals go, seven weeks of the counting of the Omer (grain offerings), day by day, doesn't exactly rivet the mind. But then there's Lag B'Omer, about two-thirds of the way through. What's the point of this particular day, and why, to borrow the Passover question, is it different from the other days of Omer? In her own unique way, Gloria goes inside this barely mentioned holiday to bring it meaning. This article is adapted from a parshah reading of several years ago.

want to tell us a story, about *Lag B'Omer*, a day of great joyousness and celebration, the 33rd day of counting days of grain sacrifice since Passover. At this point there will be only 16 more days to go until we mark a full forty-nine, the seven weeks of wandering in the desert, from our escape from slavery to our arrival at Mt. Sinai and the completion of our spiritual preparation to receive the Torah.

I am stunned at how much there is to learn from this supposedly minor holiday. Most of us probably know a few tidbits, that people go out in the country and have picnics and that children play with bows and arrows. Some of us may know that there is a period of serious mourning during the whole forty-nine days in which you can't celebrate *simchas*. All during the seven

weeks we are supposed to be working seriously on our inner spiritual development. You can't give a child a first haircut. You can't even get married. Except for this one day, *Lag B'Omer (lamed gimel* being the numerical equivalent of 33) is the exception. This day is totally joyous. I don't know about you, but I have lots of questions -- so many questions and so little time. What have we been mourning? Why have we been mourning for so many days? Why are we so happy today? What are we celebrating? The answers are layers thick and deep, of course. There is so much drama to the story I am surprised no one has written a historical novel about it. The main characters are Rabbi Akiva, Shimon bar Kochba, and Rabbi Shimon ben Yochai.

During the years 132-135 C.E., some 60 years after the first rebellion against Roman rule that resulted in the destruction of the Second Temple, Shimon Bar Kochba led what was initially a successful revolt against Roman rule. He had the backing of Rabbi Akiva (a latecomer to scholarship, who went to school with his own children before becom-



ing the preeminent Torah scholar of his time), who believed Bar Kochba could be the Messiah. This was to be the third and final rebellion of the Jews against Roman rule.

Bar Kochba had tremendous strength, leadership skills, and scholarly knowledge. He fielded an army of 100,000 men who actually succeeded in ejecting the Romans from the land of Israel. The Jewish people declared independence and started preparing the building materials for the Third Temple.

This the Romans could not allow. Hadrian, then emperor, sent Julius Severus—who had conquered England—to crush the revolt. At first they were unsuccessful, to the extent that the entire 22nd Roman legion was destroyed. By the end of the Bar Kochba revolt, the Romans had placed almost half their entire army--12 of 28 legions and 120,000 sol-

diers--in Judea trying put down the Jewish revolt.

But Bar Kochba did something that Rabbi Akiva could not stomach; he killed another rabbi who he thought had betrayed secrets. Rabbi Akiva withdrew support. It took them two more years, but the Romans ground down the rebellion. At its end, some 500,000 Jews lost their lives and a thousand towns and cities were wiped out.

During the next three years, Rome embarked on a policy of massive spiritual and physical destruction of Judea. They executed many

of the generation's leading sages, including Rabbi Akiva (supposedly by tying each of his four limbs to separate horses and then causing them to run). Jews became a minority in the land of Israel for the first time in 1,000 years. It would remain that way for nearly 2,000 years more.

Those are the bones of the story. But the flesh consists of what Rabbi Akiva did, believing that Bar Kochba could have been the Messiah. He made his students join the fray, spiritual scholars joining forces with Jewish warriors. There are hints of misbehavior, of egos, of people held to a high standard, not treating others with respect. A plague struck the students and 2,400 of them died within the first days of counting the omer. And then the plague stopped, on this 33rd day—*Lag* B'Omer-leaving a handful alive.

We mourn the students and we mourn the half million, and we mourn the end of hope, for more than 1,800 years, for a rebuilt Israel.

Still, there is always balance. A ray of light shines through the darkness. We celebrate the end of the plague, but even more important we celebrate the life and work and *yahrzeit* of Shimon ben Yochai, one of Rabbi Akiva's surviving students. What he created for us was wonderful in the extreme. It was he who, seeing the decimation of Rabbi

> Akiva's students, decided to put the sacred, secret hidden teachings of the Torah into writing lest they be lost. He created the *Zohar*, the text of the Kabbalah.

> Today, in Israel, on *Lag B'Omer*, nearly 250,000 people make pilgrimage to Rabbi Shimon's place of birth. It is said that when Rabbi Shimon was writing down his teachings, a blindingly bright light came from his head. In honor of that light, children scavenge wood for months in advance and build great structures 20 and 30 feet tall. On *Lag B'Omer*, the wood is lit and

bonfires blaze everywhere from streets to rooftops. Tents are set up with food and drink for visitors. There is dancing and singing in the streets. Planes flying over Israel are confused. Smoke and fire and celebration illuminate everything.

There *is* much to celebrate today. The dream of an independent Israel was delayed but not destroyed. The teachings from Mt. Sinai are fully among us to choose to learn from and live by, or not. We also have bright lights among us, and myriad lessons to be learned from the lives of our ancestors. Most of all, we have the gift of the Torah to help us, the Jewish people, be a light to the world if we so choose. (We celebrate the giving of the Torah on *Shavuot*, the end of the seven weeks, but that's another story.) \Diamond

There is so much drama to the story that I am surprised no one has written a historical novel about it.

Let the Sun Shine!

KJCC celebrates Birchat HaChamah

by Gloria Avner

The sun rises first on any given day in the South Islands of New Zealand. Excited Jews were there with a purpose on Wednesday, us had ever heard of this rare mitzvah (mentioned in the Talmud) that memorializes God's placement of the sun in the heavens on the fourth day of Creation, we left our *chametz* searches and chopped liver prep-

April 8th, the mornina of Erev Pesach. Thev recited the same praver and read from the same psalms as millions of lews did later in the day, from Austra-



ping behind for an hour that mornina so we could join lews worldwide in saving the blessina: "Baruch Atah Adonai, Floheinu Melech HaOlam. Oseh Ma-a -say, B'reishit. Blessed are You, Lord of the Universe. Who has

KJCC members and a puppy celebrate the sun at Harry Harris Park.

lia to the Ukraine to the coast of France to Jerusalem (where tens of thousands gathered) to New York City and nearly every other place



in the world where Jews live, including the southeast corner of the United States, in Tavernier, Florida, at Harry Harris State Park.

Though until a few weeks prior to the event, none of

wrought the work of creation."

This time will not come again for another 28 years. I am proud of us, not just the 25

people from age 9 to 93 (and the monthsold puppy) who attended, but also the peo- That's ple who Harry called in Friedman to listen keeping on speak- warm.

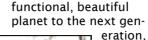




Note the only person who came ment, who are eager to leave a

erphone and those who were excited when their friends and relatives and newspapers talked about the event. We looked

at the sun and then looked



just as it has been handed, originally



rial. (Call Gloria

at 619-0216 or

e-mail Chai-

by God, then generation after generation, to us.

As part of this observance, we are assembling items for a time capsule. Feel free to contribute, both ideas and mate-

away before saying the prayers. We were not worshipping the sun but praising the sun's Creator. We were connecting with the original energy of creation. We were focused and grateful at the exact anniversary moment when, according to the complex



omplex calculations of our sages, the Sun, Moon, planets, and

stars were in precisely the same alignment as they were on that fateful fourth day of Creation.

Much like the Antarctic penguins, the KJCC women huddle together for warmth.

something that happens only once every 28 years.

May many of us be privileged to be among those present for the next KJCC observance of *Birchat HaChamah*. (I am counting on, in particular, Harry Friedman, Rachel Bloom, and Pauline Roller.) ◊



Lights.) What do we want the future members of our KICC community to know about us? What are our goals, our hopes. our dreams for our shul. our children, our community, our world? There is something aweinspiring about being part of something so much larger than oneself. particularly

What was once an arcane ritual observed only by the most ultra-orthodox among us, now speaks to all Jews concerned with ecology and our place in the world, who want responsible interaction with our environ-







Shavuot Agricultural, Spiritual, Milchik

Chavuot, which translates literally as **v** "weeks," did not receive much attention in the ancient rabbinic literature. No tractate about it appears in the Talmud. All of its laws are contained in one paragraph of the Shulchan Arukh. This is interesting, since it is one of the three Pilarimaae festivals, alona with Pesach and Sukkot, when healthy males—women were often excluded. because they had more important things to do at home—were expected to travel to Jerusalem to bring crop offerings to the Temple. But today, what we like to think of as modern times, there are many aspects to the celebration of this holiday. It may have begun as strictly an agricultural holiday, but today it is infused with many levels of significance, especially because it is believed to be the time when, with the giving of the Torah at Mt. Sinai, the ragtag wandering Hebrews, former slaves in Eavpt. became at that moment the nation of Israel and a major player in world history.

The Agricultural Origins

In Israel, Shavuot is the holiday celebrating the spring harvest season. Even in Biblical times it was a harvest festival. It was known as *Chag HaBikkurim*—literally, holiday of the first fruits—to ancient farmers, who would, in a gesture of thanksgiving, take to the Temple sacrifices of the seven species of Israel: wheat, barley, grapes, figs, pomegranates, olives and dates.

The farmers would begin their spring harvests with the barley crop at Passover. The harvest would continue for seven weeks (there is much more to come about this notion of seven weeks and its many-layered meanings) as other crops and fruits would ripen. Watching carefully, the farmer would tie a ribbon around the branch of each type of fruit as it emerged. The ribbon marked each as *bikkurim*—first fruit—not to be eaten, but offered in sacrifice.

At Shavuot farmers would gather the *bik-kurim* into baskets and take them to Jerusalem, where they would be eaten. Farmers living close to Jerusalem would bring fresh fruit; those who had to travel long distances would bring dried raisins and figs.

Giving of the Torah

According to the Torah, it took the Hebrews exactly 49 days (seven weeks) to depart Egypt, traverse the Sea of Reeds, wander the Sinai Desert and finally arrive at the foot of Mt. Sinai. Leviticus 23:21 commands "and you shall proclaim that day (the next day, the fiftieth day) to be a holy convocation." That day is Shavuot.

So, here they were, at the foot of Mt. Sinai. The desert was arid, and barren. The mountain, though, was lush and green, covered with grass, flowers and trees. On the third of Sivan, Moses was told to prepare his people for God's descent and visit. On the sixth, three days later, the people were awakened by thunder and lightning. The mountain was shrouded in dark clouds. Sounds of the ram's horn, the Shofar, were heard across the desert. The earth began to shake. Then a voice came out of the clouds, as God spoke. And on this day, Shavuot, the sixth of Sivan, God gave the Ten Commandments to the Jewish people. Which is why Shavuot is also known as Zeman Matan Torateinu, the Season of the Giving of Our Law.

Observing Shavuot

Many traditions and customs associated with Shavuot are based on legends and stories describing the astounding events said to have taken place at Mt. Sinai. (Just imagine being there, a hungry, confused, probably pretty cranky and footsore escaped slave, and witnessing such things.) According to tradition, everyone actually overslept on the morning of God's visit. To compensate for this perhaps the most egregious act of hosting malpractice ever?—Jews traditionally now stay awake from dawn to dusk on Erev Shavuot, reading and studying Torah and Talmud. This custom is called *Tikkun Leil Shavuot*, the Restoration of Shavuot Eve, and symbolizes Jewish commitment to the Torah and to always be awake and ready to receive it.

Most of the more mystical Shavuot practices stemmed from the sixteenth-century group living in Safed, in Palestine under the Ottomans, under the guidance of Isaac Luria. In addition to symbolic apologia for their ancestors at Mt. Sinai, the mystics believed that at midnight the heavens open and are receptive to the prayers of those commemorating the revelation of the Ten Commandments. Moroccan Jews believed that staying up guaranteed you life for the next year.

It is actually the *giving* of the Torah that matters. The entire holiday is referred to as the time of the *giving* of the Torah. We are said to receive it every day; we are constantly in the process of receiving it. But this is the one time it was *given*, a moment to always be celebrated. Passover may have freed us from physical bondage, but the giving of the Torah seven weeks later freed us from bondage to idolatry and spiritual darkness.

Shavuot is also the end of the 49 days of the counting of the Omer. As there are seven days in any week, and the seventh day is Shabbat, the number seven (seven times seven, remember, is 49) has major significance in Jewish measurement of time. Each seventh year is called a *Shemitah*, or sabbatical, year. After seven such cycles (that multiple again) comes a *Yovel*, or Jubilee, year.

From the legend that the Israelites, when being given the Torah, found Mt. Sinai to be green and abloom, has come the tradition to decorate Jewish homes and synagogues at Shavuot with green tree branches and flowers. Some synagogues decorate their Torah scrolls with wreaths of roses. This was apparently an ancient custom, because Haman complained to King Achashverosh about such an observance among the Jews. There was once a custom to actually bring trees into the synagogue, but that practice was squelched by the Vilna Gaon, who derided it as being *chukot haGoyim*, meaning "adopting the customs of the gentiles." (Hanukkah bush, anyone?)

In many synagogues, particularly Ashkenazi, the Book of Ruth is read during morning Shavuot services. There are many explanations for this, none definitive. The most common is that Ruth (Judaism's most famous convert, with Elizabeth Taylor getting honorable mention) came to Israel, following her mother-in-law Naomi ("whither you go, I will go..."), at the time of Shavuot. Some say her acceptance of the Jewish faith was analogous to the Jewish people accepting God's Torah. Still others say that it is because Ruth was the great, great grandmother of King David, who it is believed was born and died on Shavuot.

A relatively new custom for Shavuot, originating in the early 19th century in Europe by Reform Judaism, is Confirmation. Though now often eclipsed in popularity by the bar or bat mitvah, Confirmation asks a slightly older teen, usually 16 or 17, to "confirm" a commitment to a Jewish life.

Shavuot and Dairy

One of the most enduring customs of Shavuot is the eating of dairy foods. The most common explanation is because it was at Mt. Sinai that Jews were first given the dietary laws and, now obligated to follow its teachings, realized that they could not properly prepare meat or their utensils there. So they ate dairy instead.

But food is involved here, so there are many more explanations. It is said that baby Moses was placed in the river on the sixth of Sivan (the future Shavuot) and found by Pharaoh's daughter. It is also said that Moses refused to nurse from an Egyptian woman, which led to his sister Miriam's suggestion that Yocheved, his birth mother, be brought in as his "wet nurse." Moses, who was to eventually teach all of Israel the tenets of the Torah, could not drink mother's milk from a non-Jew. So the day is commemorated with dairy dishes.

Some take their guidance from the Torah (given on Shavuot), which speaks in Exodus of a land flowing with "milk and honey." At Sinai, the Israelites were said to be as innocent as newborns, whose food, of course, is milk. Some sage noticed that the initials of the four Hebrew words in Numbers 28:26, where the sacrificial meal offering for Shavuot May, remember that it celebrates the harvest and our gratitude for it, and the end of counting the Omer, and that it's one of the three Pilgrimage festivals, and that you can decorate your house and shul and Torah with greenery and flowers, and that it represents the giving of the Torah, the single act that essentially created the Jewish people.

And then, guilt-free for the only time all year, have an extra, but very spiritual, helping of cheesecake. \Diamond



is described, spell mei chalav (from milk), which suggests that dairy is the intended food for the festival. Mystics have noted that the gema*tria*, the numerical value, of the word chalav (milk) is 40. the number of days Moses spent on Mt. Sinai receiving the Ten Commandments and other teachings. And that Mt. Sinai itself has eight names, one of which is *gavnunim*, because its appearance resembles that of cheese, which in Hebrew is a'vinah.

Those with a gustatory bent, however, focus on the menu of traditional Shavuot dairy dishes. There's cheesecake. And cheese blintzes. And yogurt with honey. And lasagna. And burekas, a Sephardic dish of cheese stuffed in dough. Even kreplach are sometimes cheese-filled.

So when Shavuot comes at the end of

The 2009 Seder Season

High season is coming to an end, and many members of KJCC are about to depart the Keys for their summer residences. But spring brings Passover, and Passover means Seders and some of the best memories of the Jewish year. There are three major Passover events now on the KJCC calendar: the Women's Seder, the Community Seder, and the Children's Seder. A retrospective of all three follows.

The Sixth Annual Women's Seder

by Beth Kaminstein

For me, Passover begins a couple of months before the holiday, when we begin to think about what we can make out of clay in my studio. This year we made (at the suggestion of Gloria and Joyce) a ceremonial handwashing vessel. It is a joy for me to have my community at my studio making things. I think we have all come to realize how much fun we have together, how much we like each other, and how much tolerance we have for each other that makes our individuality special.

The Women's Seder is an event that brings all the elements of Passover into an inclusive, contemporary, vision while honoring the past. We have such an

These pictures show pre-Seder work in Beth's studio. The finished products are shown in the center photo.



inspiring group of women within our KJCC community. The seder allows us to truly feel that bond that we have as women. We feel it historically, with our connections to the great





women of the past, as we honor the mothers of all the children of Israel. We feel it contemporarily with our need to "do something," be part of our community and repair the world. The Ma'yan Haggadah is the vehicle that helps restore our belief that, as women, we are part of the Passover

narrative and that we are, and need to be, active participants within our communities. We take it as our responsibility to help create a world where freedom belongs to everyone. That is why it is so important to us that our Tikkun Olam Fund reaches out to our community. It is our way of "repairing the world." My favorite part of the Passover Service is the Dayeinu from the Ma'yan Haggadah. A couple of lines that stand out for me are:

If we teach our students and children to pursue justice with all their strength, If we care for the earth and its future as responsibly as we care for those we love,

If we create music, art, dance and literature, dayeinu.

If we realize our power to effect change, If we bring holiness into our lives, homes and communities, If we honor our visions more than our fears, dayeinu v'lo dayeinu.

Our Women's Seder is a time and place where we can be together, transcending time and place. It is bigger than any one of us. It is truly a community event. We all make it happen.

How did we get here?

by Gloria Avner

I can still see that original group of women sitting in the back of the sanctuary, looking through a radical new Haggadah prepared by women for women, discussing whether this was something we could or even wanted to bring to fruition among our own circle by our own efforts. The answer was a resounding "yes" from most of us, skepticism by some, and a resounding "no" by others who thought that a Passover ceremony without men was not just unnecessary but improper.

Over the ensuing years nearly all the doubters and nay-sayers have become attendees, agreeing that the bonding created

among the women who look for-



ward to attending this event each year surpasses what even the originators thought pos-



sible. (And we still love our men and attend our family seders.)

Beth Kaminstein was definitely the guiding light behind the project. She voiced the initial desire and gathered a group of cooperative, creative doers; then, by making her studio space available each year for creation of handbuilt vessels for our *chag sameach*, she provided the medium for our growing even closer. Our interactions in the studio al-

lowed us to learn more about each other than is possible at an oneg or fund-raiser brunch. Each year, the relationships deepen.

Though Sara Cohen, our dear departed

matriarch and first mother/hostess of the

KJCC in its infancy, was the official honoree this year, Beth Kaminstein was also honored as the motivating force behind this



event. Who ever thought in that original meeting that we would in our sixth year host 54 women, many of them highly appreciative non-Jews, and be able, through our seder's *Tikkun Olam Fund*, to contribute several thousand dollars to our neighborhood Food Bank, to a program giving a "healthy start" to pregnant mothers and their infants, to the Keys'



Women and Children's Abuse Shelter, and to the Keys' Guardian Ad Litem program, "Voices for Chil-

dren." One of the *mitzvot* enjoined upon us at this Passover season is to take care of others, to "repair the world." We were led out of

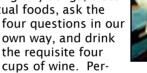


slavery in Egypt not just for ourselves. Every

Haggadah and all our sages and storytellers point out that none of us can be truly free until all are free. We acknowledge that when pockets of the world are hungry, when women and children are abused, we all are abused.

We feel privileged each year to sit together, to prepare

beautiful, bountiful tables full of our finest food (make sure you pick up a copy of our very own recipe book put together by Meredith Cline), to read meaningful poetry, sing silly songs, bless all the ritual foods, ask the



sonally, while leading the seder this year, I was most moved by the readings, the sincerity and oneness of 54 women's voices reading aloud in

> perfect unity at such a pitch that one could not tell whose voice was whose. There was one voice. And it was beautiful. ◊





An Evening of Connection, Joy, and Celebration: the Women's Seder.

by Erica Lieberman-Garrett

This year's Women's Seder was a celebration more joyous and scrumptious than ever. Personally, this was my second seder, and I thought that it couldn't have been any better than it was last year. But it was.

The camaraderie of joining other women at Beth Kaminstein's house to make hand-washing pottery was fun, yet challenging, and the opportunity to spend creative time outside of the shul, with our



wonderful women, was great. Sharing that experience and then showing off our bowls at the seder added another level to the joy of the evening. I felt like a kid in kindergarten at show and tell.



Luckily my bowl held water all night and didn't leak all over the table! And according to

Linda Perloff, it didn't look like a urinal, which it did before I fixed it!

The opportunity to spend an evening of delicious food,

and Jewish tradition, without the usual responsibilities that go with children and husbands, is rare.

The wonderful leadership of our glorious Gloria Avner, as well as the intellectual and inspiring insights of Beth, created a delightful service, which included a beautiful haggadah that was easy to follow and understand. The songs of joy and tradition, with the instruments provided, made a fun addition to the seder.

And then there was the food. Thanks to the hard work of Meredith Cline, and the wonderful women of our Jewish community, we all feasted on the most scrumptious and yummy food. It took Gloria and me a full week to work off Suzi Feder's bark. Mmmmmmm.

We are blessed to have the most wonderful women in our shul and the opportunity to spend this type of evening together, where all are welcome.

Thank you to all who made this possible. ◊

> It was only fitting for Beth be an honoree at this year's seder, as she was the driving force behind it in the beginning. Her mom Judy and daughter Stellar, below, make up three generations of strong Kaminstein women.

The KJCC Community Seder

We usually call it the Second Seder, because it's always on the second night of Passover. But it's a major KJCC event. Here's a report of the night in photographs, with accompanying text by Gloria Avner.

More than a hundred strona. members of the KICC. our friends. families. and visiting strangers (who auickly became friends and fam-



table shared storvtellina duties. Blessings were said. ritual foods eaten. and the wellprepared meal enioved. The

ily), gathered at The Islamorada Fishing Club to celebrate the second night of Passover on April 9th, 2009. Our traditional seder "fathers," Joel Pollack and Jim Boruszak, led the group in a lively retelling of the story of our escape from slavery in Egypt to our journey towards freedom. Singing assistance was provided by Gloria Avner. Four of our KJCC Religious School students—Cammie Berk,



Moira Knowles. Harrv Friedman. and Joshua Bernstein tunefully asked the "Four Ouestions." **Speakers** at each

pace was brisk, the songs animated, and by the time the fourth glass of wine was drunk, the last verse of "*Chad Gad Ya*" breathlessly chanted, and a rousing chorus of "These are a Few of My Passover Things" sung (not exactly traditional, but it got this crowd going), the room was filled with satisfaction and laughter. The smiles on the faces of Carol and Steve Steinbock, showing their genuine surprise and delight at receiving the welldeserved Joel Cohen award for exceptional and selfless service to the KJCC, made for a fitting climax to the evening.





Not one person left before the seder was finished (!). Joan Boruszak, Leslie Dillon, Jim Boruszak, and Joel Pollack deserve much praise and congratulations for a difficult task well done. Judging from



This year's Joel Cohen Fellowship Award honorees were Steve and Carol Steinbock, shown at left in happy postpresidential bliss.

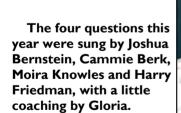
the smiles on participants' faces, either Elijah appeared and turned this gathering into the most favored and exclusive



club in Jewish history, or everyone simply enjoyed tremendously each other's presence at this annual, and annually sold-out, event. \Diamond

We are deeply grateful for the time and professional photography expertise of Richard and Barbara Knowles, who shot the Second Seder photographs.

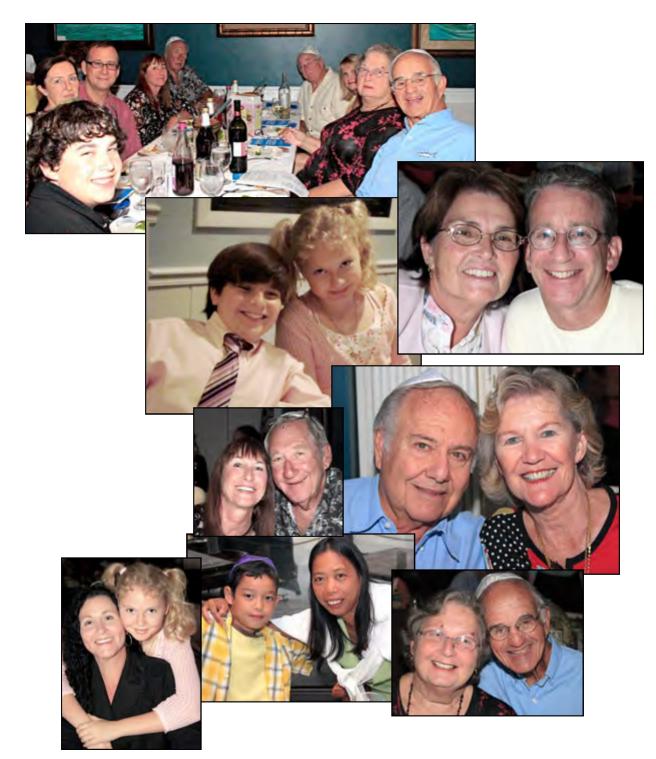






11 23





-KJCC Religious School Seder-

Sunday, March 22 saw the Children's Seder. All the parents and interested others were, as always, invited. Bernie Ginsberg officiated, as he has so well in past years, with stalwart help by our teachers, Yardena and Gloria.



The Palace Gardens Difference

For nearly 25 years, The Palace Gardens Assisted Living Community in Homestead has been known as a leader in providing outstanding care to seniors. While our grounds and the campus are beautiful, there are more than a few reasons why The Palace Gardens is different from all others.



1. Continuum of Care -

The Palace Gardens is part of The Palace Family of Senior Living Communities which offers accommodations that meet everyone's needs, from Independent Living and Assisted Living, to Skilled Nursing and Rehabilitation, and even Home Health. You can rest assured that at The Palace, your needs will be met, no matter what may happen in the future.

2. Palace Training & Education Center

Because our residents come first, every employee must reflect the higher standards of our communities. Based on Ritz-Carlton procedures, a comprehensive orientation program reinforces this focus. Regular training and educational programs continue so that residents will always receive the very best care and services.

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Founded in 1980 by Helen and Jacob Shaham, The Palace is privately owned and locally operated by these self-made individuals who foresaw the need for quality senior living environments. Their constant involvement today ensures the tradition they established for the communities and services, bearing The Palace name: only the best.

To see for yourself why The Palace Gardens sets the standard Florida senior living, call or visit our web site.



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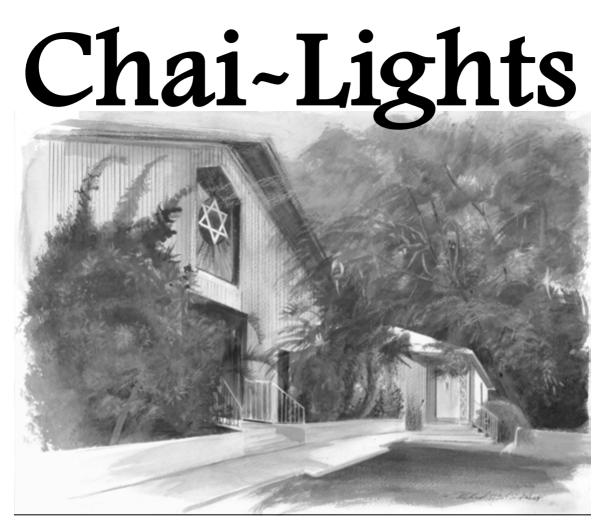
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June/July 2009

9 Sivan - 10 Av 5769

The Rabbi In The Rabbit - page 22 Tisha B'Av - page 26 History of Jewish Populations - page 29

Keys Jewish Community Center P.O. Box 1332 • Tavernier, FL 33070 • 305-852-5235 • keysjewishcenter.com June 2009

9 Sivan - 8 Tammuz

Sun	Mon	Tue	Wed	Thu	Fri	Sat
Name Ital	1 s denote leaders o <i>licized</i> names are	2 f Friday services. Oneg sponsors.	3	4	5 Big Jim & Gloria <i>Carol & Steve</i> <i>Steinbock</i> Jane & Stephan Friedman	6
7	8	9	10	11	12 Joyce Peckman Arthur Feinberg Joan & Jim Boruszak Gene & Mort Silverman	13
14	15	16	17	18	19 Carol & Steve Steinbock Joyce Peckman Jane & Stephan Friedman	20
21 Father's Day	22	23	24	25	26 Lauren & Stuart Sax 6:30 Service Lauren & Stuart Sax	27
28	29	30				

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Newsletter

Lisa Richardson Rutherford Editor Marty Graham Editor 1987-2007

CHAI-LIGHTS is the

monthly newsletter of the Keys Jewish Community Center P.O. Box 1332 Tavernier, Florida 33070 chailights@keysjewishcenter.com

President's Message Alan Beth

This is the time of the year at the KJCC when we start losing our valued northerners. We wish those that are heading north and leaving the Keys a healthy and joyous summer.

The last few months have been both wonderful and sad at the KJCC. We look back at all of the programs and activities that we have participated in and hopefully enjoyed. Also, some of our dear members and their families have been taken ill. Being part of the KJCC *mishpocha* means we should celebrate the good times together and console each other in the not-so-good times.

I want to thank Dr. Steve Smith for writing, producing and narrating a two-part lecture on a difficult subject—the Holocaust and genocide. Steve spent many hours collecting and preparing this information, a mixture of film and video clips, PowerPoint and lecture. Also, our thanks to Yardena, Medina, Muriel and Linda Rutkin for this year's Holocaust display in our foyer. The display will next be going to the local high school.

Our religion does not dwell on sadness; we are obligated to treasure life as well. We celebrated Israel's Independence Day thanks to Yardena and her Ulpan students, who provided us with a wonderful Shabbat evening: dinner, movie, dancing and a Friday night service. This was followed the next day by a large



group of us celebrating the water on a full-day kayaking adventure, all arranged by our new(ish) members Georgia and Dave.

We thank Dr. Erica Garrett for her recent lecture for women on aging well holistically. That's KJCC, healthy bodies alongside healthy souls!

Our religious school will soon be closing another successful year, with thanks to our teachers: Gloria, Yardena and, of course, to Susan Gordon. Now mark your calendars for November; we have a Bat Mitzvah to look forward to.

I want to thank Meredith for her past service as Historian, and to welcome our new Historian, Mary Lee Singer. You may have seen Mary Lee with her camera 'clicking' away at some of our recent events. If you have any clippings, or ideas, please be sure to send them her way.

In recent months we have seen a mixture of reflection, fun, singing, dancing, religion, spirituality, education, socializing and even a little gambling. We are living up to being both a synagogue and a community center. We look forward to much more to come.

For those of you who live here year-round, I wish us all light breezes and just the right amount of summer rain.

Nosh

Chai-Lights Summer Schedule

Please note that this is the June/July issue of Chai-Lights. Like most of you, we'll be on our off-season schedule. The next issue of Chai-Lights will be September. We wish you all a wonderful summer. Don't forget to read.

A Request From Our Prez

Summer passes quickly around here, so I've already begun some planning for the fall and the busy season at KJCC that will begin with the High Holidays in mid-September. People often approach me about how they can help KJCC or get more involved. I usually tell them to just jump right in and volunteer, but now I'm about to offer a truly ground-level opportunity. I'll soon be creating some new committees, which will all need as much help and energy as they can get. So please help me get the ball rolling. Contact me at

president@keysjewishcenter.com or on my cell at 240-1509 to volunteer your time and talents. We also will need some help with the tidy little KJCC library (oh, you didn't know we had one?) and with general office work. I'll be happy to explain more when I hear from you. Many thanks. -Alan Beth, President

New Members

The KJCC announces new members Barnet (Barney) and Ellen Coltman, originally of Buford, GA, to our Keys community. Welcome! Make yourselves at home.

Service Leaders for July

July 3rd - Alan Beth July 10th - Bernie Ginsberg July 17th - Steve Friedman July 24th - Joel and Linda Pollack July 31st - Marc Bloom

Oneg Sponsors for June 2009

June 5th—Carol and Steve Steinbock for their anniversary. Jane & Stephan Friedman for their anniversary.

June 12th—Arthur Feinberg for Linda's birthday. Joan and Jim Boruszak for their anniversary. Gene and Mort Silverman for Kevin's birthday.

June 19th—Joyce Peckman in honor of Leslie's Yartzeit. Jane & Stephan Friedman to honor the wedding of Leandro & Beth Friedman.

June 26th—Lauren and Stuart Sax for their anniversary.

Oneg Sponsors for July 2009

July 3rd—Gene and Mort Silverman in honor of Elissa's birthday.

July 17th—Barbara and Steve Smith for Brian's birthday.

Oneg Sponsors for August 2009

August 7th—Barbara and Steve Smith for Barbara's birthday.

Film Series

Flagship Cinema, 2250 N.E. 8th Street in Homestead, is running a Classic Film Series this year. Here's a list of this summer's features: "Bonnie and Clyde" June 19th-25th, "Raiders of the Lost Ark" July 17th-23rd, and "Singin' In The Rain" August 21st-27th. For more information call 305-248-7400 or visit flagshipcinemas.com. See you there!

KJCC Events Calendar Now Online

During the summer months you can keep up with the KJCC online. Alan has created an online calendar which is updated often. It lists all of the activities at or of interest to KJCC and its members. Just because Chai-Lights is going on vacation doesn't mean your KJCC calendar has to. Visit keysjewishcenter.com and click on calendar. Also, if you have events or information you'd like to let others know about, send it along to Alan at president@keysjewishcenter.com.

A Letter To Sisterhood

On behalf of the officers and board of directors of the KJCC, I would like to thank Sisterhood for your most generous contribution. The \$7,500 you donated to the KJCC will help us fund the programs and services to help vitalize the continued growth of the KJCC.

As you know, I have thanked Sisterhood previously in the past when I was head of Ritual. But not until I became president of the synagogue did I truly appreciate the value that you bring.

It occurred to me that when I was a member of other congregations; you got to know people in a single dimension. We met people briefly at services or for a few minutes at the Oneg. Now, here at the KJCC we truly get to know people on a much deeper level. We are now socializing at so many events, at our Shabbat dinners, at plays, after services and of course outside of the boundaries of the KJCC walls. When you take all of this as a whole it elevates us to a new dimension, which I would call friendship.

Sisterhood has formed a foundation of which friendship takes place at the KJCC. Thanks again for the generous monetary and non-monetary contributions to the KJCC.

-Best Regards Alan Beth, President

KJCC Supports Keys Kids

Once again this year, KJCC has made a substantial donation, through its Holocaust Committee, to M.Y.C.P. (The Monroe Youth Challenge Program), to sponsor bus trips for students throughout the Keys to attend Holocaust Awareness Day in Miami. Students were able to hear discussions on the lessons of the Holocaust plus meet and have discussions with 80 Holocaust survivors.

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.

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

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

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

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

Oneg Shabbat Sponsor - To schedule your special date with Sisterhood, call Joyce Peckman, 451-0665. **KJCC Tree of Life Leaves and Rocks, Sanctuary Seat Plates, Yartzeit Memorial Plaques, Bookplates for Siddurim.** Call Linda Pollack to arrange your donation, 852-8575.

JNF Trees in Israel - A gift of a tree, or two or more, makes a long-remembered way to honor a loved one, a relative, a friend or an occasion. Both Israel and the KJCC benefit. Call Bea Graham, 852-0214. **Chai-Lights Mitzvah** - Place a greeting or notice in Chai-Lights. Call Linda Pollack, 852-8575, to make your donation.

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

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

June Anniversaries

Years

lst	Jim & Rita Williams	25
lst	Joel Bernard & Joan Stark	23
5th	Stephen & Carol Ann Steinbock	26
7th	Richard & Sheila Steinberg	
8th	Stephan & Jane Friedman	13
8th	William & Barbara Weprin	41
10th	Mark & Sofy Wasser	14
l 2th	William & Donna Bolton	16
l 2th	Harvey & Beverly Robins	52
l4th	Harvey & Joan Kay	39
l 4th	James & Joan Boruszak	56
18th	Eric Grace & Ruth Schrader-Grac	e15
20th	Milton & Joan Wohl	58
21st	Alan Beth & Candace Stanlake	22
23rd	Stuart & Lauren Sax	35
23rd	Skip & Rene Rose	
24th	Robert & Heide Werthamer	14
25th	Laurence & Renee Green	37
25th	Herbert & Elinor Grossman	52
28th	Lloyd & Rae Susan Wruble	40
28th	Wes & Rita Conklin	

Reading Circle

Our book club is still nascent, but we've already met twice, first on my patio, then in Bea's living room. Participants to now have included Linda Pollack, Linda Rutkin, Medina Roy, Gloria Avner, me, and Bea Graham. Each person has brought one or more publications, including Edna Buchanan's true tales of crime in Miami, novels by Nelson Demille and Barbara Delinsky, People of the Book by Geraldine Brooks, Turbulent Souls by Stephen J. Dubner, and more. We've recounted our experiences, described the books, and occasionally read aloud particularly evocative passages. We've suggested readings, loaned books, and generally agreed that the monthly mid -afternoon hour we devoted to discussion was valuable and very enjoyable. So think of autumn's reading circle when you relax at the pool or on the beach this summer.

-Joyce Peckman

June Birthdays

Abraham Rakov	3rd
Elanor Forbes	
Lorene Solomon	3rd
Alfred Weihl	4th
Scott Kay	
Dorothy Wolfe	5th
Joseph Sachs	5th
Donna Bolton	6th
Nancy Kluger	6th
Suzanne Gilson	6th
Jim Nobil	7th
Joan Wohl	7th
Elaine Solas	8th
Sheldon Mann	8th
Zoe Berk	
Deborah Weiss	llth
Linda Feinberg	
Kevin M. Silverman	I2th
Michal Kamely	I 2th
Israel Mayk	
Justin Greenbaum	I 3th
Jennifer Nobil	I 4th
Haley Mayclin	
William Bolton	I 5th
Peter Kantor	I 6th
Amelia Kasinof	I 8th
Harvey Klein	20th
Judy Schmidt	20th
Sunne Rego	20th
Taryn Nobil	21st
Dale Chasteen	23rd
Delaney Rohde	24th
Rita Bromwich	24th
Maxwell Grace	27th
Alan Cooper	28th
Arthur Feinberg	
Robert N. Kwalick	
Barbara Weprin	
Bob Friedman	30th

July Birthdays

Alex Hudson	
Chely Markowitz	lst
Jennifer Gilson	l st
Patti Gross	lst
Elissa A. Denker	2nd
Pauline Roller	4th
Ron Levy	5th
Gary Sherman	
Joyce Peckman	9th
Lindsay Gould	I 0th
Steven Hartz	
Rebecca M. Schur	I 2th
Richard Steinberg	I 2th
Marcia Goldberg	I 3th
David Gross	I 4th
Paul Eric Bernstein	
Gertrude Mann	
Robert Werthamer	I7th
Ellen Coltman	I 8th
Zachary G. Kwalick	I 8th
Lyn Sherman	
Arlington Garrett	21 st
Brian Smith	21st
Joshua Samuel Bernstein	21st
Linda Perloff	21st
Carrie Temkin	
Alan Markowitz	
Carol Field	
Marc Bloom	27th
Rachael Bloom	27th
Lila E. Juenger	
Bruce Boruszak	
Candy Stanlake	
Mary Lee Singer	
Molly Bloom	30th

July Anniversaries

Years

		i Cai s
2nd	Douglas & Rozi Graham	5
3rd	Michael & Lorene Solomon	20
5th	Erwin & Barbara Kantor	52
21st	Dick & Rita Bromwich	30
29th	Bernard & Elaine Solas	53

August Birthdays

Marc S. Field2r	hd
Carole Weiss	
Jessica Forman	
David Kaufman	
Nissan Mayk	
Bill Weprin	
llana Gilderman	
Eric Perloff	
Barbara Smith	
Rozi Graham	
Brian Gilderman	
Gina Egan	
Stephan Friedman	
Heide Werthamer	
Danielle Zinner	
Eileen Kominsky	
Patricia Isenberg	
Alan Lindenbaum	
Alison Thompson	
Zachary Grace	tn L
Pamela Friedman	
Amanda Nobil	
Ashley Solomon	
Rachel Zinner	
Dave Mont	
Morris Willner	
Carl McNew	
Elaine Hirsch	
Jaimee Marshall271	
Judy Greenman271	
Bill Ferns	
Evan Stuart	
Panarek Sandra	
Robert Temkin30	
Sue Ann Weihl	th

I Didn't Know They Were Jewish

Our second entry in this occasional feature, this classic leading man's mother was named Elsie. She was Jewish. His father, named Elias Leach, was not. But that still makes Elsie and Elias's son- Archibald Alexander Leach- Jewish. We know him better by his "Hollywood" name: Cary Grant.

Yardena the Mother

In her role as a proud mother, Yardena wants everyone to know that her daughter, Diana, has graduated from the University of Chile, and received the title of Psychologist with maximum honors. Diana has also been awarded a full scholarship for Masters Degree studies.



Yardena HaMorah

Yardena has herself been recently granted two high professional honors. She has received The Jack and Harriet Rosenfeld Sachs Scholarship to attend The National Summer Seminar "Facing History and Ourselves: Teaching the Holocaust in the Context of Jewish History, Ethics and Identity." The seminar will be held in New York City in June.

Yardena has also recently been notified that she is one of a small group in the entire state of Florida to receive the "Targum Shlishi Teacher's Excellence Award" from the Foundation Targum Shlishi and CAJE (Center for the Advancement of Jewish Education). This is a very big deal in the world of education, and all of KJCC is very proud of her.

August Anniversaries

		Years
7th	Larry & Dorothy Wolfe	52
7th	Aaron & Judith Schmidt	54
l 5th	Paul & Susan Roberts	41
15th	Richard & Barbara Knowles	10
20th	Barney & Ellen Coltman	49
21st	Gerald & Elaine Hirsch	54
22nd	Franklin & Judy Greenman	27
27th	Israel & Nissan Mayk	37
28	Kurt & Nancy Kluger	21

A Kosher Dr. Seuss

The National Education Association is celebrating "Read Across America " by encouraging adults to read to children. Of course, Green Eggs and Ham is one of the most popular Dr. Seuss books. And, there's the dilemma. How can Jewish kids celebrate with green Eggs and HAM? So, with apologies to the estate of Dr. Seuss, here's a new ending for the story:

Will you never see?

They are not KOSHER, So let me be! I will not eat green eggs and ham. I will not eat them, Sam-I-am But I'll eat green eggs with a biscuit! Or I will try them with some brisket. I'll eat green eggs in a box. If you serve them with some lox. And those green eggs are worth a try Scrambled up in matzo brie! And in a boat upon the river, I'll eat green eggs with chopped liver! So if you're a Jewish Dr. Seuss fan, But troubled by green eggs and ham, Let your friends in on the scoop: Green eggs taste best with chicken soup!

And if ice cream is more your taste, rumor has it (or at least the gag web sites have it) that there are new Ben & Jerry's flavors in Israel: Wailing Walnut, Moishmellow, Mazel Toffee, Chazalnut, Oy Ge-malt, Mi Ka-mocha, Soda & Gamorra, Bernard Malamint, Berry Pr'i Hagafen, Choc-Eilat Chip and Simchas T'oreo. Of course, all flavors come in a Cohen. (Our thanks to Gene Silverman for sending these in.)

. . . .

See You At The Shabba-B-Q

Save the date of Friday, July 3rd for the annual KJCC Shabba-B-Q. Join us for traditional cook-out fare (plus more veggie-friendly offerings for the vegetarians in our group; that's you, Bea) at 6:30 p.m. Regular Friday services will follow at 8:00 p.m., led by Alan. As usual, members will provide their favorite side dishes. Watch your email for more details, or check KJCC's online calendar.

In Memoriam June, July and August 2009

Joseph Goldstone

By Robert Jay & Gloria Auston

In Memory Of

Phyliss Bloom

By Marc & Ellen Bloom

In Memory Of

Gussie Fierberg

By Shirley Boxer

In Memory Of

Ruth Richardson

By Meredith Cline

In Memory Of

William Owen

By Nancy Cohn

In Memory Of

Harriet Feinberg

By Arthur Feinberg & Patrice Gerard

In Memory Of

S. Marshall Gorson

By Janice Gorson

In Memory Of

Isaac Berman

By Sylvia Berman

In Memory Of

Priscilla Leshin

By James & Joan Boruszak

In Memory Of Louis Boxer

By Shirley Boxer

In Memory Of

Esther R. Cohn

By Nancy Cohn

In Memory Of

Gary W. Cohn

By Nancy Cohn

In Memory Of

Jess Ginsberg

By Bernard Ginsberg

In Memory Of

Richard Gould

By Maryon Gould

In Memory Of

Samuel Segal

By Paul & Barbara Bernstein

In Memory Of

Irene Sinner

By Shirley Boxer

In Memory Of

Robert L. Cline

By Meredith Cline

In Memory Of

Lois Owen

By Nancy Cohn

In Memory Of

Mark Sands

By Murray & Claire Cooper

In Memory Of

Betty Weiss

By Janice Gorson

In Memory Of

Jeanette Gould

By Maryon Gould

In Memoriam June, July and August 2009

Max Gould

By Maryon Gould

In Memory Of

Barbara Green

By Laurence & Renee Green

In Memory Of

Rose Caspi

By Mollie Gross

In Memory Of

Esther R. Horowitz

By Robert & Eileen Hermann

In Memory Of

Sam Ruskin

By Allan Holbrook

In Memory Of

Margaret Isenberg

By Henry & Patricia Isenberg

In Memory Of

Catherine Kaplan

By Ronald & Deborah Kaplan

In Memory Of

Florence Eileen Weinstein

By Eric Grace & Ruth Schrader-Grace

In Memory Of

Henry Kirschenbaum

By Marilyn Greenbaum

In Memory Of

Julius Haber

By Margaret Gross

In Memory Of

Irving M. Horowitz

By Robert & Eileen Hermann

In Memory Of

Samuel Horn

By Ron & Dorothy Horn

In Memory Of

Rose Kantor

By Erwin & Barbara Kantor

In Memory Of

Sidney Kaplan

By Ronald & Deborah Kaplan

In Memory Of

J. Stuart Green

By Laurence & Renee Green

In Memory Of

Kathe Gross

By Margaret Gross

In Memory Of

Margaux Rene Grossman

By Stuart Grossman

In Memory Of

Sylvia Hershoff

By Jay & Nancy Hershoff

In Memory Of

Jacob Ratchik

By Ron & Dorothy Horn

In Memory Of

Charles Kantor

By Erwin & Barbara Kantor

In Memory Of

Eva Raub

By Harvey & Judith Klein

In Memoriam June, July and August 2009

Arthur Klimpl

By Michael Klimpl

In Memory Of

Bill Kwalick

By Teresa Kwalick

In Memory Of

Dorothy Marmar

By David & Pamela Marmar

In Memory Of

Sarah Oshinsky

By Gerald Oshinsky

In Memory Of

Beryl M.O. Present

By Marjorie Present

In Memory Of

Mae Rubin Rear

By Myron & Myrna Rubin

In Memory Of

Wally Steinberg

By Richard & Sheila Steinberg

In Memory Of

Otto Kluger

By Kurt & Nancy Kluger

In Memory Of

Esther Kwalick

By Teresa Kwalick

In Memory Of

Carl C. Reiff

By Rick & Roberta McNew

In Memory Of

Leslie Peckman

By Joyce Peckman

In Memory Of

Milton Lang

By Skip & Rene Rose

In Memory Of

Jack L. Sachs

By Morton & Gene Silverman

In Memory Of

Mollie Z. Cohen

By Richard & Sheila Steinberg

In Memory Of

Bertha Kosman

By David & Shifra Kossman

In Memory Of

Mary Lagrotte

By Mario & Linda LaGrotte

In Memory Of

Gisella Reiff

By Rick & Roberta McNew

In Memory Of

Fred Ross

By Joyce Peckman

In Memory Of

Morris Rose

By Skip & Rene Rose

In Memory Of

Selma Smith

By Steven & Barbara Smith

In Memory Of

Ben Steinbock

By Stephen & Carol Ann Steinbock

In Memoriam June, July and August 2009

Bernard Strean

By Shelby Strean

In Memory Of

Milton Swartz

By George & Muriel Swartz

In Memory Of

Mack Swartz

By George & Muriel Swartz

In Memory Of

Sally Taks

By Mel & Blanche Taks

In Memory Of

Leonard Tobin

By Andrew Tobin

In Memory Of

Joseph Wasser

By Mark & Sofy Wasser

In Memory Of

Alfred Eichler

By Lawrence & Judith Weber

In Memory Of

Irma Weihl

By Alfred & Sue Ann Weihl

In Memory Of

Edith Ray

By Sheldon & Carole Weiss

In Memory Of

Harry Weprin

By William & Barbara Weprin

In Memory Of

Rose Fine

By Larry & Dorothy Wolfe

In Memory Of

Frieda Feinberg

By Larry & Dorothy Wolfe

In Memory Of

Henrietta Zinner

By Donald & Nancy Zinner

In Memory Of

Ben Steinbock

By Stephen & Carol Ann Steinbock

Mishebeyrach List

For those of you who might not make it to services regularly, or may be leaving the Keys for the summer. 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 KICC number is 852-5235. The website, which accepts e-mail, is keysjewishcenter.com.

YEDA VETORASHA Yardena Kamely



Yom Yerushalayim and The Kotel

Five sad events in Jewish history occurred on the ninth day of the month of Av. These include the destruction of the First Temple in the year 586 BCE and the Second Temple in the year 70 BCE. The anniversary is marked by *Tisha B'Av*, a day of mourning, prayer, fasting and abstinence from pleasurable activities.

The degree of observance of *Tisha B'Av* has varied through the centuries. It was observed less stringently around 100 CE to 200 CE, but more strictly and widespread around 1000 CE to 1200 CE. After the establishment of Israel as a Jewish state in 1948 and the reunification of Jerusalem in 1967, some groups proposed that *Tisha B'Av* should no longer be a day of mourning and fasting.

Jerusalem's *Kotel* is Judaism's central shrine of faith. Jews have always revered it as home. Teddy Kollek, Jerusalem's longtime mayor, said: "The spiritual attachment of Jews to Jerusalem has remained unbroken - it is a unique attachment. If you doubt that statement, try to find another relationship in history where a people, whether in possession of their capital city, or in temporary exile from it, have remained passionately attached to it for 3,000 years."

When the Jews were driven at various times from their land, wherever they found themselves, they faced toward Jerusalem when they prayed. Their synagogues were oriented toward the city, and when a Jew built himself a house, he always left a small portion of the wall unfinished to symbolize that it was only a temporary dwelling until he could return to his real and permanent home - Jerusalem.

David Ben Gurion said: "Jewish Jerusalem is an organic and inseparable part of the history of Israel, the faith of Israel, and of the very soul of our people. Jerusalem is the heart of hearts of the State of Israel."

Israel has paid dearly in lives for its defense of Jerusalem. The Haganah lost almost 2,000 men in the War of Independence defending the city against attacks. In the Six Day War of 1967, 299 men fell in the battle with Jordan.

In the War of Independence, the armistice between Israel and Jordan established the division of Jerusalem. For 19 years Jerusalem was divided by concrete walls and barbed wire. And then came the Six Day War. On June 7, 1967, Jerusalem was restored and reunited.

There were many losses, but few Israelis found room in their hearts for mourning. There was a sense of joy, of redemption. The Chief Rabbi of Israel's Armed Forces, Shlomo Goren, managed to reach the *Kotel* even before the firing had died down to sound the victory with his Shofar. Dayan, Eshkol and Rabin were close behind him. It was still hard to believe that the *Kotel* was in Jewish hands. Hardened veterans ran to touch the ancient wall and to weep with gratitude.

Psalm (48:1): "Great is the Lord and greatly to be praised in the City of Our God."

Tells a soldier: "Though sniper fire continued, the paratroopers could not take their eyes off the Kotel. They gazed up at it and wondered why history chose them." \Diamond

Contributions to KJCC

We appreciate the thoughtfulness of those who support the Keys Jewish Community Center by remembering and honoring their friends and loved ones through their generous contributions. All donations made after the fifth of the month will appear in the following month's Chai-Lights. When you make a donation, please signify the fund it is to go to and the recognition of the name or names to be listed.

General Fund	In Honor of	JNF Certificates Sent I	Ву То
Kamely, Uri Lippman, Lillian Rutkin, Linda Rutkin, Linda Rutkin, Linda	Marc Bloom Dr. Bernie Ginsberg Dr. Bernie Ginsberg	Linda Rutkin With	Joan and Jim Boruszak best wishes for a full recuperation
Rutkin, Linda Sisterhood	So. FL Council of the Arts	Mary Lee Singer	In memory of Brian
General Fund	In Memory of	Mary Lee Singer	Sara Pilnik In memory of her husband Moshe
Sachs, Susan and Joseph	Dr. Joseph Sklaver	Michal Kamely Joel Pol In honor of his birth	
Yartzeit Memorial Plaques Joan and Harvey Kay	In Memory of Cele Rosen		,
Yartzeit Contributions Emkey, Gerri	In Memory of Gertrude Weisberg	Oneg Sponsor Gene & Mort Silverr	In Honor of nan Robin's Birthday
Grossman, Stuart Kantor, Erwin Moss, Elaine	Morris Grossman Jack Kantor Erwin Moss	Carl Roy	Medina Roy's Birthday
Perman, William Present, Marjorie	Harry Perman Florence Savage		
Temkin, Robert Yiskor Book	Phillip Temkin Steinberg, Sheila and Richard	-	ou know all the things Sisterhood
JNF Certificates Sent By	То	•	es for KJCC?
Joan & Jim Boruszak	Mr. & Mrs. Fred Bondy In memory of brother, Jack	day dinners, the aft Sederand so muc	ual KJCC Fundraiser, Shabbat and holi- er-service Onegs, the annual Second h more. They do a great job for the Id always use your help! Please con-
Claire & Murray Cooper	Mrs. Vecella In memory of son, David	sider volunteering. T	hey are experts at matching your skills vith the many tasks and events.
Linda Rutkin The Barkan Family In memory of their father			yce at 305-451-0665 or at e@adoctorsbag.com

t is with mixed emotions that I write this end-of-season Sisterhood report. Our ranks are thinning and activities diminishing as the weather warms up. I don't have a full list of up-and-coming events to write about. But as I look back on my six months as president of Sisterhood. there is much to be proud of. We have an extraordinary group of people who accomplished a lot this year. We had the most successful fashion show ever, coordinated the KJCC membership dinner, sponsored excursions to the theatre in Miami to see "Miami Bombshells" and "Les Miserables." and threw a fundraiser that was both eniovable and financially successful. We've revived and reshaped the book club, and begun, under the leadership of Erica Garrett, what will hopefully be a series of talks on women's issues.

We enabled the KICC congregation to celebrate the holidays with verve and gusto, not to mention the gustatory delights of our potluck dinners. Hannukah and Purim celebrations saw an overflowing social hall, packed with friends, old and new, young and venerable, enjoying each other as they savored the delicacies of overflowing buffet tables. Passover was a season unto itself. It began with pottery-making in Beth Kaminstein's studio, then the inspiring Women's Seder, attended by the largest number of women ever, followed the next week by a capacity crowd at our KJCC Community Second Seder. Each event had its challenges, vet all were successful and memorable.

We have not only donated to the spirit of our community. We've made significant contributions financially as well, both to KJCC and to the larger Keys community through the newly established Tikkun Olam Fund. Our latest donation was \$360 from the Tikkun Olam fund to the Sara Cohen Tzadakah Fund of KJCC.

Sisterhood Joyce Peckman



Although not technically a Sisterhood event, Erica Garrett's seminar on women aging well holistically was certainly attended by many Sisterhood members. We had a delicious potluck dinner and a very educational seminar afterwards. Thanks to Erica for her time and professional expertise.

Our final formal meeting of the season was at Pilot House, where we had a lovely lunch. I read a letter of appreciation from Alan Beth, and talked about our challenges for the summer. The busy season is over, but the core weekly responsibilities remain. Ioan Boruszak is still running the gift shop. We still provide an Oneg Shabbat each Friday night. So I ask for your help. At the luncheon I started a list of hosts, who will come a few minutes early to set up the Oneg each Friday night through October. The list is posted in the kitchen. Even if you aren't a regular Friday night attendee, sign up to help for a couple of weeks. You'll also help make the minvan, and it will be appreciated. To everyone else on Friday night - please help clean up. Sofy Wasser will be coordinating kitchen supplies from July through October.

Next season is always just around the corner. Let's begin to think of ideas for our fundraiser, and for any other activities. Even if I'm not here in the Keys, you can reach me at joyce@adoctorsbag.com, or on my cell at 305-240-1000, and I encourage you to do so. Sofy's e-mail address is betweentwotrees@msn.com and her phone is 305-453-1324.

And last, thank you all for helping make high season so successful. I find that, as Sisterhood president, I often get credit for the work done by all of you. Have a great and safe summer. \Diamond

The Illinois Holocaust Museum

Bill Clinton and Elie Wiesel Help Open the Nation's Newest Memorial.

by Lee Schur

The grand opening of the Illinois Holocaust Museum and Education Center was held in Chicago on Sunday, April 19, 2009. An estimated 12,000 people from the community and all over the world endured cold and rain to bear witness to the stories of the survivors, and to hear the stirring words of keynote speaker, former President Bill Clinton, and survivor and author Elie Wiesel.

All the consuls-general from Israel attended as well as the German ambassador to the United States. President Barack Obama spoke to the group on videotape. Clinton said, "deeply in every person the forces of light and darkness do battle, and the capacity for evil arises." He also said to the applause of the thousands that attended: "I honestly believe that God meant for Jews to have a permanent home in the holy land."

Elie Wiesel asked the question: "Has the world learned the lesson? Sadly, the answer is no." He continued: "We must learn that whatever happens in one community happens to all communities. When a Jew is slapped in the face, it is all humanity that falls to its

knees." Clinton also noted that this will probably be the last museum to be built with direct survivor participation.

Holocaust survivors were stirred to action in the 1970s when a neo-Nazi group threatened to march in Skokie, Illinois, where many Holocaust survivors lived. They opened a storefront museum and education center, where I took classes and went for lectures. The new \$45 million museum, designed by



Nobel Laureate Elie Wiesel spoke at the museum's dedication.



The new, \$45 million facility in Skokie.

famed architect Stanley Tigerman, is deeply moving. It has two connecting wings, visually and metaphorically: a dark wing tells of the evils of the holocaust and a light wing tells of rescue, remembrance and hope. You literally enter in darkness and emerge in light. The building's most powerful space is the "Room of Remembrance." Skylit, at its apex are the first names of the victims, written in Yiddish, Hebrew and English. The names get progressively larger and lighter as they rise, somehow evoking memories of the ashes rising through a chimney.

The Hall of Reflection follows and is a very

simple space. It has twelve seats, representing the twelve tribes of Israel, and allows visitors a time to quietly reflect. The museum does not only tell a Jewish story, but also tells the stories of other atrocities against mankind.

The opening of the Illinois Holocaust Museum was a lesson in history, a confessional, a remembrance and a hope for the future that "never again" shall it happen. \Diamond

World Jewish Report Medina Roy



Boycott Backfires

Shortly before Passover, "Not in Our Name," a Jewish organization opposing Zionism, organized a boycott in Toronto against Israeli wine. But the protest, dubbed "Apartheid is Not Kosher." backfired when hundreds of customers staged a counterboycott and bought up the entire stock of Israeli wine, about 1,455 bottles in one location. in just a matter of a few hours. Don Carr. president of The Canadian lewish News, said he learned of the boycott from a member of the lewish Defense League and decided, along with his wife, to e-mail everyone in their address books - which included a large number of people actively involved in Toronto's Jewish community - and urge them to fight the boycott by purchasing Israeli wine. The response was so strong that Israeli wine sold out in at least three other area locations. (The Canadian lewish News. www.cjnews.com, 4-8-09)

Remembering Salamo

On April 26th, Salamo Arouch, the Greek-Jewish boxer who survived Auschwitz by fighting against fellow prisoners, died in a nursing home in Israel at the age of 86. A boxing star in his hometown of Salonika before being deported to Auschwitz in 1943, Arouch is said to have won 208 fights during his time in the camp. Each fight continued until one of the boxers died either from the fight itself or from the bullet of a Nazi soldier's gun. Arouch was transferred to Bergen-Belsen in 1945 and remained there until liberated by Allied forces. Once in Israel, Salamo became known as Shlomo; after fighting in Israel's War of Independence, he began boxing as an amateur and later opened a shipping business in Tel Aviv. Arouch's story of survival was the basis for

the 1989 movie "Triumph of the Spirit," a worthy film to see in which Willem Dafoe plays Salamo. (World Jewish Congress, 5-5-09)

Reversed Roles

The earthquake which struck the Italian city of L'Aguila and the 26 surrounding towns and villages on April 6th killed 294 and displaced some 55.000 people. It damaged or destroyed 15.000 buildings. The Italian lewish community and some 20 elderly Holocaust survivors came to help the people where, 66 years ago, villagers provided shelter to Italian Jews fleeing from the Nazis. In 1943, at least five Jewish families, numbering around thirty people, took shelter in one of the small mountainside hamlets and remained there until the arrival of the Allies a year later. Alberto Di Consiglio's parents were among those saved. In his visit to one of the tents built to house the displaced. Di Consiglio managed to find Nello De Bernardinis, 74, the son of the couple who sheltered Di Consiglio's father and eight other relatives during the war. (Associated Press, 4-13-09)

Wiped Off the Map Already?

British airline BMI has issued an apology after it was discovered that in-flight maps on its London-Tel Aviv service did not identify Israel. Islamic holy sites were marked on the moving maps and the only reference to Israel was the city of Haifa, but it was identified by its Arabic name, *Khefa*. Israeli officials accused BMI of trying to "hide the existence of Israel" but BMI insisted that it was a genuine, technical error stating that the maps had not been changed since the planes were taken over from a former airline, BMED in 2007, which flew from the U.K. to many Muslim countries in the Middle East. (*BBC News, 5-1-09*)

Detecting Skin Cancer

An Israeli company, Skin Cancer Scanning, has developed what it believes is a breakthrough device to aid in the early detection of skin cancer. Clinical trials are currently underway at Beilinson Hospital in Petach Tikva. The device offers more precise data than a doctor's naked eye by using fiber-optic cables to scan for potentially malignant moles. The device has been found to be 92 percent effective, which is more than any other method currently available. Yossi Biderman, one of the directors of the company, said he expects to reach a precision level of 95 percent. (www.haaretz.com, 4-6-09)

Ohad Naharin Honored

The artistic director of the Israeli-based Batsheva Dance Company, Ohad Naharin will receive the 2009 Samuel H. Scripps / American Dance Festival's Lifetime Achievement Award -- a \$50.000 prize -- in a ceremony lune 25th. Naharin studied under and worked with dancer and choreographer Martha Graham. Since 1990, Naharin has directed Batsheva Dance Company, a modern dance troupe where he not only choreographed but also developed the Gaga training method, which is "an evolving language of movement research designed to access an ever-expanding range of physicality through the imagery of sensation." (The Forward, 4-15-09)

Israel at 61

As Israel celebrated her 61st year of independence, the Central Bureau of Statistics reported that the population of Israel rose to 7,411,000 from 7,282,000 one year ago. The makeup of the population is 75.5 percent Jewish, 20.2 percent Arab. Foreign residents and their children who are not citizens make up the remaining 4.3 percent. 154,000 babies were born in the last year and 12,000 people immigrated to Israel in that same time period. Seventy percent of the country's population was born in Israel, half being second-generation Israelis, a sharp increase from 1948, when the population was 806,000, and native Israelis constituted 35 percent of the country's population. Tel Aviv was also Israel's sole city that year. Its population was 248,000. Today there are 14 cities in Israel with over 100,000 residents and five of them – Jerusalem, Tel Aviv, Haifa, Rishon Letzion and Ashdod – have populations over 200,000. (www.haaretz.com, 4-27-09)

The Last Witness

On April 28th, several million Israelis celebrated the 61st birthday of their country's independence. But only one of them had been there for the actual event. Arieh Handler, now 94. is the only surviving member of the original 200 Zionist leaders who gathered in Tel Aviv to witness the birth of the lewish state on May 14th, 1948. Back then, Handler was a 32-year-old new immigrant and a member of the group that managed Zionist affairs in what was then the British Mandate for Palestine. He was also a neighbor of David Ben-Gurion. On May 13th, he received a confidential package and was told to keep it a secret. The package contained an invitation to attend the signing of the Declaration of Independence. Why the secrecy? It was feared that knowledge of the event might cause the British to stop it from happening and/or give the surrounding Arab nations a chance to plan an earlier attack. But word got out anyway. "For me," Handler said, "the day of the declaration was the greatest day of my life." Today, Handler lives in the West Jerusalem neighborhood of Kirvat Moshe in an apartment filled with mementos and photographs. (www.haaretz.com, 4-28-09)

Anne Frank's Legacy Lives On

The Anne Frank Center USA, located in the SoHo area of Manhattan, is hoping to raise its low profile. Until recently, the 32-year-old Center -- which is affiliated with the Anne Frank House in Amsterdam -- was largely concerned with coordinating traveling exhibits based on Anne's life and diary. But now, if plans are realized, ten saplings from the

horse chestnut tree that Anne saw when she looked out her window. and used to measure the passage of time during her two years of hiding from the Nazis, will be planted in places around the United States. "Our horse chestnut is in full bloom," Anne wrote in her diary one day in May. 1944. "thickly covered with leaves and much more beautiful than last year." The saplings, each about three feet high, are intended as a living expression on the theme of tolerance, the mission of the Center. Yvonne Simons, executive director of the Center, said she would like to see one planted around the National September 11th Memorial and Museum at the site of the World Trade Center and another near the White House in Washington. One sapling is already destined for the Children's Museum of Indianapolis, where Anne's story is in its "Power of Children" gallery. The Center plans to issue a request for proposals for the other potential sites. The Anne Frank Tree in Amsterdam, as the parent tree is now called, was in danger of being felled by the city of Amsterdam in 2007 because of fungi and moths damaging the tree, but after an international protest the ailing tree was saved, is now braced by a structural support and is expected to remain standing for the next 15 years.

Had she lived, Anne Frank would be 80 years old on June 12, 2009. (*The New York Times, 4-16-09*)

The U.S. Navy Returns

After nine years of being off limits, Haifa is once again enjoying being a port-of-call for the United States Navy. Recently, the USS Vella Gulf Aegis, a guided missile cruiser hailing from Norfolk, Virginia, docked in Haifa for five days of rest and relaxation for its 400 crew members. In the past, 40-50 ships a year regularly visited the port. "It was magnificent for the city's economy," said Roni Grossman, Haifa's deputy spokesman.

Because of deployments to other areas, the visits were less frequent in the early 1990s. Then, in 2000, things got worse with the beginning of the second *intifada* in September, followed by the October 12th bombing of the USS Cole, with 17 American sailors killed in the Port of Aden in Yemen. The U.S. Navy discontinued its visits to the region, although the safety of Haifa's port was never in question and deemed adequate. The cruiser has been a welcomed sight to the city of Haifa, which sees the visit as a return to normalcy. (Jerusalem Post, 3-3-09)

Accused Nazi Guard Fit For Jail

Officials in Germany have ruled that John Demianiuk is fit enough to remain in prison awaiting his trial. Demjanjuk is being held on suspicion of acting as an accessory to the murder of 29,000 people as a Nazi guard at the Sobibor death camp. He was flown to Munich on May 13th after being deported from the U.S., where he had been living in Ohio for over 50 years. His son claimed he was too ill to be transported, but images taken only days before showed him entering his car unaided. Demianiuk, a native of the Ukraine, claims he was a Red Army soldier who spent WWII as a POW. However, Nazi-era documents, including a photo I.D., show that he was a quard at the death camp. He first gained U.S. citizenship in 1958. It was revoked in 2002. (The lerusalem Post. 5-13-09)

Did you know...

-The city of Miami has granted honorary citizenship to Gilad Shalit, the kidnapped Israeli soldier who was abducted by Gaza terrorists in 2006.

(www.israelnationalnews.com, 4-24-09)

-The state of Montana has opened its first *mikvah* (ritual bath). In addition to Montana's Jewish population of 2,500, the *mikvah* will serve Jewish residents from Wyoming, Idaho, North and South Dakota and the Canadian provinces of Alberta and Saskatchewan. The *mikvah* is located in Bozeman in the backyard of the Chabad House. (*www.jta.org, 5-7-09*)

- Israeli Defense Forces held a massive Passover seder for 400 "lone soldiers" who have no parents in Israel. Soldiers who are orphans or those not in touch with their families for other reasons are also included. (www.israelnationalnews.com, 4-10-09) ◊

Photo Gallery

Since KJCC has its own native Israeli, we always have festive and delicious celebrations of Yom Ha'atzma'ut, Israel's Independence Day. It all took place on Friday, May I. Dinner of Israeli food preceded services. George led the Kiddush blessing of the wine, and Joshua presided over the slic-

ing of the challah. The photo at bottom shows all ages in a traditional Israeli dance. Note the wonderful photo at bottom left,

> with Pauline and Moira and Joshua.







The final Sisterhood event of the season was a luncheon on May 3, before the annual scattering occurs. Joyce read a letter of appreciation from Alan Beth for all they do for KJCC. (See Nosh for the text.)

The photos at right, and below right, were taken May 13th at KJCC during Dr. Erica Garrett's Women's Health Forum. The topic was Aging

Well Holistically. It was quite the crowd, especially since Bea didn't come alone, but was accompanied by her full cast.

FALL

Olympic

by Gloria Avner Copyright © 2009

if someone asked, I would not say I fell in love.

I'd say I stood. then slid. then took off running 'til both feet left ground behind.

I'd say I leaped, a kind of broadjump, trusting in the face of eons worth of evidence to the contrary,

that there would be heaps of sand. soft and warm and welcoming,

to cushion me when spent at last I'd land.



honoree at the Robert **Frost Poetry Festival** held in Key West. Her entry is published, here, for the first time. at left. The photo at top left is with pals Linda Perloff

Robert Frost Poetry Festival



and Erica Garrett, who made the trip with Gloria for sisterly support. The center photo is of revelers at

KJCC Men's Club gambling outing. At bottom is Mother's Day at Roy and Vippie Pollack's house in Austin. Linda is holding her granddaughter and Roy is holding the new dog.

Steve Smith poses with Muriel, Yardena, and Medina, the KJCC Holocaust Committee.



In the early morning of February 3, 1943, off the coast of Greenland, the U.S. Army troop ship *Dorchester*, with more than 900 men aboard, was hit by a German torpedo. The ship began sinking immediately into the freezing sea.

There were four chaplains aboard: two Protestant pastors, a Catholic priest, and Rabbi Alexander Goode. These four clergymen stayed together to calm the troops. There were not enough life jackets for all of the troops so, when they ran out, the four chaplains took off their own jackets and gave them to waiting soldiers without regard to faith or race. The ship went down within eighteen minutes of the explosion; many of the 230 troops that survived witnessed the four chaplains standing arm-in-arm on the hull of On Thursday, April 23rd, KJCC members and guests gathered to hear part one of Steve Smith's PowerPoint presentation, "Never Again?"

Part two was the following Sunday. This was the featured event of this year's KJCC Holocaust Committee Commemoration, which also included a lobby display, a lecture to Coral Shores students, and special prayers at services.

the ship as it disappeared into the ocean.

These four chaplains were later honored by Congress and President Truman for their selfless acts of courage, compassion, and faith. In 1960, Congress created a special Congressional Medal of Valor, never to be repeated, and gave it to the



next of kin of the "immortal four chaplains." On Sunday, May 17, an interfaith celebration honor-

ing the four *Dorchester* chaplains was held at Temple Judea in Coral Gables. The event, organized by the Jewish War Veterans Post 243, included speeches by members of the Catholic, Protestant, Muslim, Buddhist, and Hindu communities as well as representatives of all branches of the active military. -Stuart Sax

Can We Find The Rabbi In The Rabbit?

or many years of my life. I worried about American poetry and German philosophy. Now that I have kids, I worry about more pressing things. Like religion. Like ethnicity. Like cartoons. It seems like a good time to pose a question that has been plaquing me for months: If Michael Landon and Kirk Douglas are Jews, why can't we claim Bugs Bunny as well?

Here's the thing: The spirit of lewish vaudeville inhabits Bugs's slight frame, down to the lightning puns, double-meanings and gloriously underhanded tricks that he's lifted from folks like Groucho and Chico Marx. as well as the manic physical mayhem that typified acts like the Ritz Brothers. (And Bugs's threat, "You know. this means war," was lifted right from Groucho himself.) Nor should we forget the dead-on parodies of high art in "Looney Tunes" shorts such as "The Rabbit of Seville" and "What's Opera.



Doc?," which made mincemeat of postwar German productions of Wagner. They all seem happy to indulge in that gleeful Yiddish sport of cutting pretension down to size. of treating all contenders like Moishe Pipik. Bugs also has that gift for mimicry that antisemites. most notably Wagner himself, have always attributed to Jews. This ability is central to Bugs's success in undoing Elmer's most nefarious plots. Bugs. who is particularly good at cross-dressing, is, as the saying goes, remarkably "passable."

But hold on, buddy. Comic books might have been created by lews: Hollywood might have been invented by Jews; the Warner brothers who put out the "Looney Tunes" shorts might themselves have been Jews, but the creators of Bugs Bunny were not. Sure, Mel Blanc, "the man of 1,000 voices," was Jewish. as was the director Friz Freleng, but we have to concede that

most of the writers and directors were decidedly not. Look at their names: Chuck Jones, Michael Maltese, Tedd Pierce. Look at Tex Avery, a director with an exquisite sense of both timing and the gloriously absurd. No self-respecting Jew, not even Kinky Friedman, ever called himself "Tex."

As if this weren't enough, Bugs's creators originally tried to call him Happy Rabbit, a totally goyish name. (Think Happy Rockefeller.) Thankfully, Mel Blanc suggested "Bugs Bunny." "Bugs" as in crazy. As in crazy like a fox. As in — just maybe — Bugsy Siegel. Can we find the rabbi in the rabbit? As far as I can tell, Bugs never uses a word of Yiddish,

but he does have a yidisher kop. He has the gift of gab as well as a fine command of Acme products. Poor Elmer was there ever a Jew named Elmer? — never stands a chance. Of course, it is well known that Bugs comes from a long line of tricksters. He is an Eastern Anansi, an American Hershele Ostropoler. He's even distantly related to Isaac Babel's Odessa gangster, Benya Krik.

But as a genius of the genus lepus, his most important relative — father? uncle? — is, of course, Br'er Rabbit, though he's Br'er Rabbit with a New York accent. And that accent turns out to be the most important clue to his identity because in that great imaginary melting

pot that was Hollywood in the 1940s, there weren't a lot of overtly Jewish characters. To find the covert traces of yidishkeyt in the movies of the period you have to look for the barely visible markers, like accent.

During the golden age of Warner Brothers cartoons, the only other characters with marked accents were Pepé Le Pew and Speedy Gonzales, and they were foreign. The rest of our banner favorites — Elmer, Tweety, Sylvester and their ilk — tended to have speech impediments. (According to Chuck Jones, Sylvester's lisp was actually a take-off of the much-disliked producer Leon Schlesinger.

The "Looney Tunes" shorts in which Bugs appears are always structured around extinction and endurance, the two great poles of Jewish thought and dream.

Schlesinger didn't get it.) Bugs is pure New Yawk, a fine mixture of Brooklyn and the Bronx. Not for him the posh elongated vowels of a Roosevelt ("I hate wahhhhhhr"). Rather, his are the clipped nasal sounds of a smartaleck rabbit of the streets ("Ain't I a stinka?"). Nothing patrician there. Bugs is a bunny of the people, a working-class hero who clearly isn't Irish and is hardly Italian.

Let us, therefore, take very seriously Lenny Bruce's great taxonomy of things goyish and things Jewish. New York is always Jewish. And the outer boroughs — particularly Brooklyn — are the most Jewish of them all. On the other hand, Disney, for all its bril-

> liance, is strictly govish. Godmothers, princesses, Prince Charming — all this is pure govishe nakhes. William Steig made this abundantly clear by recasting the chivalric fairy tale as a gross-out story in his classic kids' book "Shrek." The "Shrek" movie franchise has continued this gambit with its straightforward attacks on Disney's saccharine pieties. "Looney Tunes" and "Merrie Melodies" were never susceptible to that kind of treatment because they were too fast. furious and just plain funny to be pious in the first place.

> Rabbits ain't kosher, but what does it matter? The "Looney Tunes" shorts in which Bugs appears are always struc-

tured around extinction and endurance, the two great poles of Jewish thought and dream. They are purim shpiels in which Haman is played by an amiable stooge with a rifle that chronically misfires. What more do we need? Seventy years is surely enough. It is time to embrace the Bunny. \Diamond

This original article by David Kaufmann, who teaches literature at George Mason University in Fairfax, Virginia, originally appeared in The Forward's August 10, 2007 issue.

Paddling to an Alternate Shabbat

by Gloria Avner

You should have been there. It was a sight to behold: eleven kayaks in assorted shades of vellow, ultramarine, lime, mango, and peach, all spread out on a lawn, then piled high in the back of a pickup truck, and at last shuttled one at a time into the water with thirteen assortedly clad KICC paddlers settled aboard. (Picture, if you will, Linda Rutkin in neck-to-wrist-and-ankle blue. Yardena Kamely, Freda Ferns, Gloria Avner, Joyce Peckman, Erica Garrett, Georgia Landau, Medina Roy and Ellen Coltman in bathing suits, and Barney Coltman, Jerry Wretzky, Prez Alan, Dave Mont, and Joseph Beth holding up the masculine end of the eco-tour). Here we were, the charter members of the



minted KJCC subclub, WJOW (um, Wild Jews On the Water?) We paddled gently

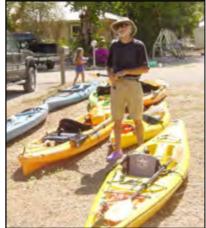
newly

Medina, Yardena and Freda await the day's adventure.

at first, and then, encouraged by our fearless leader Camp-master Dave, raced madly across the channel, dodging the big-boy power boats while singing the pioneer song "Zoom golly golly golly" for courage. Safely across, boats and paddlers lazily, lovingly explored the flats and flotilla'd out into Key Largo Sound, marveling at the vista of cerulean sky, piled pillowy clouds, and white herons perched in mangroves.

I am still smiling at the vision of the preshow Erica leading six women in yoga stretches at water's edge. All are standing in a row on a cement dock, bodies bent at a 90 degree angle, hands gripping a cyclone fence. listenina to directions:

"OK, girls.



Dave Mont, fearless leader, assuring all paddlers are prepared.

Butts up, backs straight, arms long. Doesn't this feel good?"

The weather was perfect, with just the right amount of wind for a challenge. Nature provided us with a nurse shark, weaving its way among us for our oohing-and-aahing viewing pleasure. There could not have been a more uplifting way to spend a Shabbat morning and afternoon, surrounded by the beauty of creation, filled with gratitude and joy to be exactly where we were, and with whom. And then there was Erica's sincere Shabbat prayer: "Thank God there will be food when this is over." \diamond



Linda, Joyce, Yardena, Alan and Georgia, still smiling after a long day's paddling.

-This Month in Jewish History-

Samuel, Prophet and Judge We celebrate the Yahrzeit of the last of the Judges.

f Thomas Jefferson had been born into, educated and steeped in the life and poli-L tics of the twelve tribes somewhere between 1200 and 1000 B.C.E., in the period just after the Israelites conquered the land of Canaan up until Saul became the first king of Israel (by request of the people, no less), the master of Monticello would have felt right at home. It was primarily an agrarian culture. Governance was loose, a sort of moral compact with strong tribal connections that. unlike all other kingdoms and realms of the time—and most since—bound its inhabitants together more by a shared code of ethics than by the thunder of chariots. According to the historian Max Dimont, this was the first true democracy. 400 years before the Greeks. He and other scholars believe that, since the American founding fathers were mostly literate in Hebrew and conversant with the Jewish Bible, this period was the true model for the American Constitution, not ancient Greece. It was the unique time in Jewish history known as the age of the Judges, or Shoftim.

There were seventeen judges during that time, including one woman, Deborah. (The first? Otniel ben Kenaz. His name was right on the tip of your tongue, right?) Judges were part military leader and part political leader. They had the power to summon the Sanhedrin, which in those days was also a legislative body. But the Judges were also believed to be divinely inspired men, who could intercede with God and who were accountable to God. Their greatest power lay in their ability to translate and interpret the laws of the Torah.

The last of the Judges, and possibly the most renowned, was Samuel. He had been born to a childless mother, Hannah, who was so grateful she gave him at age two to the High Priest Eli—who had succeeded Samson to serve God. (The story is read aloud on Rosh Hashanah.) The priesthood was hereditary in those days, but Eli's sons Hophni and Pinehas were weak and unworthy. So Samuel was designated, at a very early age, as Eli's successor.

Samuel's time was not one of peace. The twelve tribes were squabbling, and were by then a nation in name only. But a far larger problem was the heavily armed nation to the north, in what is today southern Lebanon, the Philistines. Samuel, not only a prophet but now the ruling Judge, worked diligently to convince his people that true survival, and nationhood, could only happen through living a proper life and observing the ways of the Torah. He bolstered morale, and drew the tribes closer together, and stiffened their resolve to not yield to the more powerful Philistines. Some battles were actually won.

But the times required more centralized authority, and the people wanted a king. So Samuel anointed Saul, a Benjaminite. Saul had a brief reign, and some military success, but the true and strong king came next in David, who vanquished the Philistines and expanded the kingdom and established Jerusalem as his capital.

But even David needed anointing. It was Samuel who formally made him king, and it was Samuel's prestige that helped the northern tribes to accept David as king of not only Judah but Israel, too.

The age of the Judges was now over. But we remember Samuel, the prophet and Judge who held the nation together through both charismatic teaching and then, when necessary, anointing the right king. \Diamond

The Saddest Day From Tammuz to Tisha B'Av

by Gloria Avner

It all started on the 17th day of Tammuz (July 9th this year), over 2,000 years ago. That is the day the walls of Jerusalem's sacred Temple were breached, leading ultimately to the Temple's destruction on the ninth day of Av, Tisha B'Av (July 29th this year). For these three weeks, every year, we embark on another Jewish journey, a process not unlike the counting of Omer. This time, though, we are counting tragedies. We go from the minor fast of 17 Tammuz through a period known as "bein ha-mitzrayim,"



"between the "straits" (as in dire), an increasingly mournful time, culminating in the second most serious fast in the Jewish calendar,

The sack of Jerusalem depicted on Titus' gate, in stone.

just behind that of Yom Kippur.

The more we study and look deep into the mystical meanings of lewish Holy days, the more we see that "unto each season there is an energy." At Purim time we are commanded to get drunk as skunks, dress up, be silly and rejoice at our narrow escape from Haman's attempt to annihilate us. grateful for God's mysterious saving hand and Esther's devotional fast. At Tu B'Shvat, we recognize and are grateful for the return of spring, the warming sun, and burgeoning signs of life. At Pesach time, we access the energy of freedom, taking advantage, if we are wise, of the support we are given in breaking free of habits and thoughts that do not promote our well -being. Almost always, throughout these cyclical celebrations, we are drinking wine and

eating great ceremonial foods.

And now there is that three-week period from the 17th day of Tammuz to Tisha B'Av, the saddest day on the Jewish calendar.

(Has anyone reading this ever heard of, much less observed, the fast of Tammuz-other than the people at Num Thai who discussed this with me some nights ago?) Yes. Tammuz is the name of the Hebrew month that precedes Av. but it has other significance as well, which deepens our understanding of context. In ancient Babylonia, there was a month of the same name, established in honor of Tammuz, a Sumerian/Babylonian shepherd god. (Our roots go deep.) Beginning with the summer solstice came a time of mourning in the Ancient Near East as in the Aegean: the Babylonians marked the decline in daylight hours and the onset of killing summer heat and drought with a six-day "funeral" for the god. (Apparently the "seasonal energy" was noticed and accessed by more people than the Hebrews.)

Tisha B'Av marks the time when both our

Holy Temples were destroyed, and exile, persecution and spiritual darkness descended. But there is more. Reform congregations don't believe that the Holy Temples have much significance or centrality to Jewish life in the 21st century, yet they too acknowledge the weight of calamity that historically befell the Jewish people at



Jeremiah lamenting, by Rembrandt.

this significant and very heavy time of year. Here is what happened, starting in Biblical times and moving on to the present.

The Mishnah, the foundational canon of Jewish oral tradition, tells of five tragedies

that befell our ancestors on each of the fast days (Mishnah Ta'anit 4:6):

• On the 17th of Tammuz the tablets [containing the Ten Commandments] were broken; the daily sacrifice was discontinued; the walls of Jerusalem were breached; Apustamus, a Greek officer, burned a Torah scroll; and an idol was erected in the sanctuary of the Temple.

• On the Ninth of Av it was decreed that the generation of the desert would not enter the Land of Israel; the first Temple was destroyed; the second Temple was destroyed; Betar, the last Jewish stronghold after the destruction of Jerusalem, was conquered.

These are the bare bones of the tragedies. Books could and have been written on each.

As we leave Tammuz behind and enter into Av. we become less and less joyful. In fact, joy itself, and any kind of soothing, happy-making luxury, from getting married to applying lotions to wearing new clothes to getting haircuts and making love, are all prohibited. Many traditional men refrain from shaving, reflecting their practice observed during personal mourning periods.

The last nine days of these three weeks, culminating in the actual fast of Tisha B'Av, are an even deeper period of mourn-

Dos And Don'ts Of Communal Mourning

Whether you fast on the 9th day of Av (and 17th of Tammuz) or not, it is good to know, historically, what the observant traditions prescribe. Most important is that nothing should distract from the mourning. (How rare. A Jewish holiday that actually does not want us to be happy. See main article for "why.")

On Tisha B'Av we abstain from: Eating and drinking. Anyone over bar/bat mitzvah age fasts, including pregnant and nursing women. Feeling ill? Consult a rabbi. Bathing or washing. Exceptions: soiled hands, upon exiting the restroom, and the morning ritual hand-washing (only the fingers). Applying lotions or creams. Wearing shoes that contain leather. Marital relations.

Regular Torah study. We only study about the Temples' destruction. (This injunction begins at noon on the eve of Tisha B'Av.)

Don't greet a friend with "hi" or "good morning." Don't go on strolls or outings, and, if possible, take the day off work—nothing should distract from the mourning. Until midday, we only sit on the floor or a low stool.

Leading up to Tisha B'Av:

Eat the final meal shortly before sunset. A meager meal, it includes a boiled egg, a traditional symbol of mourning, and a piece of bread dipped in ashes. Eat the meal while seated on the floor or a low stool. (Tip: Have a full meal earlier on, in preparation for the fast.)

Tisha B'Av Night:

Finish eating by sunset. The lights are dimmed in the synagogue and the Ark's curtain removed. The Book of Lamentations is read after the evening prayers.

ing, during which traditional lews avoid eating meat. (See sidebar for more dos and don'ts.) As the 9th comes closer. the restrictions become more and more serious, until the complete 24-hour fast itself arrives, when we sit on low stools, observing "shiva" for the whole community and the tragedies that have befallen us. Although the exact date of the destruction of each of the Temples --the ancient centers of lewish life and practice --are unknown. tradition dates the events to Tisha B'Av. The rabbis of the Talmudic age made the claim that God ordained this dav as a dav of disaster as punishment for the lack of faith evidenced by the Israelites during their desert wanderings after the exodus from Eqypt. During the course of the centuries, a huge number of tragedies have clustered around this day, from the expulsions of the Jews from England and Spain to more localized disasters. Tisha B'Av is ob-

Tisha B'Av is observed as a day of communal mourning, expressed through fasting and the abstention from pleasurable activities and extraneous diversions. A whole literature of dirges appropriate to this day of mourning, beginning with the Biblical book of Lamentations on the destruction of the First Temple, has been created to serve the needs of the Jewish community at this time. "How" is the calling out: "How could this have happened?"

In later years this day continued to be a dark one for Jews. In 1391, more than 4,000 Jews were killed in Toledo and Jaen, Spain; in 1559 the Jewish Quarter of Prague was burned and looted. The Kovno ghetto was liquidated on this day in 1944, and in 1970 Libya ordered the confiscation of Jewish property.

There is more, much more, including the

day that the "final solution" to "the Jewish problem" was proposed in Nazi Germany, but surely enough is enough. We get the idea, though we can never say genug, much as we would like to.

So what, now, do we do with this information, besides going into communal mourning, visiting cemeteries and reading the Book of Lamentations (which is itself a book of poetry bemoaning the destruction of Jerusalem by Babylon)?

We stay aware. We watch our behavior. What do we bring on ourselves? How do we react to overwhelming odds and difficulty?

We go within. We fast, just as Esther did, and we hope and we pray, that we, too, shall be spared from impending death and destruction. It is not the same fasting and praying we soon will be engaged in at the end of the Ten Days of Awe when we observe Yom Kippur. That is a time for *individual* prayer and fasting, for focus on individual consequences of behavior, for individual redemption. This is a time for *commu*- *nal* fasting, for mourning what has befallen our people at this season of the year, over and over again. And for doing our best to make sure such does not happen again.

The Mishna, in Ta'anit 4:8, associates the 17th of Tammuz as the "Fast of the Fourth Month." According to this Mishna, the 17th of Tammuz will be transformed in the messianic era, when it comes, into a day that "shall be joy to the House of Judah," full of "gladness and cheerful feasts."

We would be grateful. In the meantime, we flow with the seasons of the Jewish liturgical year and learn. Should you take on the fast, may it be an easy one. \Diamond



JEWS AROUND THE WORLD THE HISTORY OF JEWISH POPULATIONS

A few months ago, we ran a small item in Nosh noting that Linda Pollack had sent an email listing all the countries of the world and their approximate Jewish populations. Most of the countries had a link, which if clicked took you to a history of Jews in that country. Only one of you (our very own Medina) asked for the e-mail, but we thought the information was fascinating, so we've excerpted and summarized the information from two countries here. It was hard to choose, but we selected Turkey and Italy. The more one reads about where Jews lived and traded and just how extensive that list is. the more it makes sense that someone once named a plant a "Wandering Jew." All the information comes from the Jewish Virtual Library.

Turkey

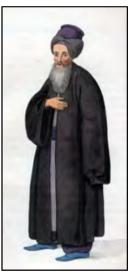
There is evidence of Jewish settlement in Turkey's Aegean region, then under Greek rule, as far back as the fourth century B.C.E. The Roman (and Jewish) historian Josephus notes that Aristotle "met Jewish people with whom he had an exchange of views during his trip across Asia Minor." (Where would our understanding of the ancient world be without the scholarship and thoughtful writings of Josephus? He is the source for so many frames of reference, or the starting point for so much modern research. Among the myriad of subjects either examined or commented upon by Josephus was a young itinerant preacher in Palestine named Yashu of Nazareth. It's one of the few-some would say only-known mentions of Jesus outside of Christian literature.)

For a little perspective on the 4th century B.C.E., it had been only a couple of generations since Ezra and Nehemiah led Jews back to their homeland from exile in Babylon and began construction of the Second Temple. Jews were enjoying relative freedom and tolerance under the Persian Empire. But then Alexander of Macedon defeated the Persians, and the Jews fell under Greek rule. Toward the end of the 4th century, in 323 B.C.E., Alexander died, his generals split up the middle east among themselves, and the Hellenistic

period of Jewish history began.

In ancient Smyrna, today's Izmir on the Turkish coast. Greek inscriptions indicate a flourishing Jewish community. Synagogue remains have been found in nearby Sardis dating from 220 B.C.F. Other settlements have been found on the Aegean, Mediterranean and in the north on the Black Sea coast.

When the Ottomans captured the northern Anatolian city of Bursa in 1324 C.E. and made it



A Turkish Jew, artist unknown.

their capital, they found a Jewish community who had been oppressed by the Byzantines and who welcomed the Ottomans as saviors. With the permission of Sultan Orhan they built the *Etz Ha-Hayyim* (Tree of Life) synagogue, which remained in service for over six hundred years, until after World War II.

Soon the Ottomans established their capital at Edirne—in the far northwest, on the European peninsula of Turkey, near where today Turkey, Greece and Bulgaria meet.



Sultan Bayazid II, who welcomed the exiled Spanish Jews.

lews from Furope began to migrate there, including a large group of Karaites. (They're worthy of a long article on their own. but in brief the Karaites were to existing Judaism what the Protestants later became to Catholic Christianity: a challenge and, initially, a heresy. The Karaite rebellion lasted seven hundred vears. through

most of the Islamic Age. In essence, it was pure Torah against the Talmud, the simpler rural Jews versus the sophisticated city Jews. Karaism's prophet was Anan Ben David. Eventually, unlike in Christianity, which could not prevent a Protestant revolution, the traditional, Talmudic rabbis incorporated and coopted the best ideas of Karaism. Judaism was shaken and, as happened often, challenged from within, but it remained whole.)

Jews expelled from Hungary in 1376 flooded to Ottoman Edirne, as did Jews expelled from France in 1394 and from Sicily in the early 15th century. In the 1420s, Jews from Salonika—then the largest Greek port, in the northwest Aegean—which was then under Venetian control, also came. But by far the most famous to flee to safety under the Ottomans, and the largest group by far, were the Spanish Jews expelled by Isabella and Ferdinand in 1492. They were actually encouraged to come, extended a personal welcome by Sultan Bayazid II.

There's a famous quote, attributed by some to Bayazid II: "the Catholic monarch Ferdinand was wrongly considered as wise, since he impoverished Spain by the expulsion of the Jews, and enriched Turkey." It is known for certain that Bayazid II wrote his provincial governors "not to refuse the Jews entry or cause them difficulties, but to receive them cordially."

Later on, in 1470, as the stultifying, medieval darkness was completing its descent over Christian Europe, Jews expelled from Bavaria by Ludvig X also found refuge with the Ottomans, as did Jews from Bohemia in 1542. In March 1556, legendary Sultan Suleyman the Magnificent wrote to Pope Paul IV, demanding release of the Ancona Marranos, claiming they were Ottoman citizens. The Pope had no choice but to comply.

Sephardic Jews in particular thrived under the Ottomans. Four Turkish cities—Istanbul at the gates of Europe, Izmir in mid-Anatolia on the Aegean, Safed in the Galilean hills of Palestine (Isaac Luria's center of Kabbala and even today Israel's focal point of Jewish mysticism), and Salonika in Greece—became the



Ruins of the synagogue at Sardis, just inland from ancient Smyrna.

center of Jewish life. The Tu B'Shevat seder was developed in Izmir in the 17th century, possibly by Sabbatai Zevi, the failed messiah born in Smyrna who, after threatening the Sultan with an army soon to join him from Palestine (which, alas, never existed) and being thrown into jail, ultimately chose conversion to Islam and freedom over messianic renown and imprisonment.

Many court physicians were Jews. A great deal of Ottoman diplomacy was carried out by Jews, many of them former Marranos. And Jewish arts flourished under the Ottomans. Joseph Caro, in 1565 in Safed, published the *Shulchan Aruch*, the book that more than any other made the law and logic and humanism of the Talmud accessible to all. Shlomo HaLevi Alkabes composed *Lechah Dodi*, the hymn with which both Ashkenazi and Sephardim—and, of course, KJCC—welcome the Sabbath bride every Friday evening.

Italy

Though never one of the major population groups of Europe, Jews have lived in Italy for the last 21 centuries, ever since the time of the Maccabees. Judah Maccabee himself sent an emissary to negotiate a political treaty with the Roman Senate. Small quantities of Jews even lived in Rome, usually quietly, usu-

ally under some protection by the Roman Senate or emperors, including Caesar himself. Many more Jews appeared in Italy soon after 70 C.E., mostly as prisoners and slaves, after losing their protracted war against Rome in Judea. Interestingly, the thousands of Jews brought as slaves or spoils of war were often granted their freedom in a relatively short time, and many did not leave Italy.

But there wasn't one war against Rome. There were three. Even after the third, the Bar Kochba revolt in 132 C.E., there is no record of recriminations against Jews already in Italy. When Emperor Caracalla, in 212 C.E., issued an edict granting Roman citizenship to all freemen i

Roman citizenship to all freemen in the empire, Jews were included.

It is estimated that 50,000 Jews lived in Italy during the new empire's first 100 years, over half in and around Rome. Perhaps because the Talmud was just beginning to be compiled, and Jews had yet to acquire the legal and scholarly and intellectual skills that would in time distinguish them in many cultures, Italian Jews of this time typically engaged in humble occupations and lived in the proletarian sections. Jewish life centered on the synagogues. The ruins of twelve of them have been found around Rome, and another in Ostia, Rome's port on the Tyrrhenian Sea. It is also known that there was a Talmudic academy in Rome, which achieved some renown in the second century.

The era of Roman tolerance of its Jews ended in the early fourth century C.E. when the Roman Empire designated Christianity as its official religion. No one tried to eliminate the Jews, but no one wanted them to be very visible and a living rebuttal to Christianity, either. Beginning with the fourth century, the Church sought new laws to restrain Jewish religious practice, to limit their political rights, and to confine them both socially and economically. Constantine the Great prohib-

ited conversion to Judaism and barred Jews from owning Christian slaves. Constantius expanded that ban to include even pagan slaves, plus prohibited marriage between Jewish men and Christian women. Theodosius II prohibited the construction of new synagogues and banned lews from the practice of law or the ranks of state employment. High Church officials began to rail against the Jews publicly, inciting the public to destroy lewish places of worship. New legal codes diminished the status of all lews: under the law they were now officially second-class citizens.

But Rome was disintegrating, under constant siege from both various tribes of Goths out of the north and also the Byzantines from the east. So the status of the Jews fluctuated, depending on who was in charge and how they felt. King Theodoric the Ostrogoth was kindly disposed toward the Jews, and actually intervened on their behalf in Rome, Milan, Genoa and Ravenna. One Pope during this period, Gregory I (590-604), stood up for the Jews against local officials in many Italian cities. He did want the Jews converted, but pointedly said he did not want it accom-



Ruins of the ancient synagogue at Ostia, the port of Rome.

plished through violence. The Moslem Saracen conquest of Sicily brought stability and actually a more tolerant attitude toward the Jews.

Most of Italy's Jews lived in Sicily or the southern part of the peninsula. They were prosperous, active intellectually, and on the whole were on good terms with their Christian neighbors. Pope Calistux II issued a Papal Bull offering Jews protection from conversion pressures, and, perhaps more importantly, protection from assaults against their persons, property or religious practices.

But the calm was not destined to continue. The Third Lateran Council in 1179 forbade lews from employing Christian servants. The Fourth Lateran Council, convened by Pope Innocent III in 1215-ironically, the same year as the Magna Carta, which compelled the English clergy and aristocracy to recognize the concept later to be called human rightsfirst introduced the regulation, one painfully familiar to all Jews today, compelling all Jews to wear a distinguishing badge outwardly on their clothing. (Innocent III also excommunicated England's King John of Robin Hood fame.) Twenty years later the Papal Inquisition began, formed to suppress heresy; it couldn't help but notice the lews. (This was not the same, nor quite as brutal, as the Spanish Inquisition, began in 1478 by the Spanish monarchy.) The campaign against the Talmud, begun in France, spread to Italy. A violent crusade erupted to convert all the Jews in the south of Italy, estimated to have numbered between 12.000 and 15.000 of all ages: the campaign lasted seventy years.

Around the beginning of the 14th century, a major change occurred for Jews in the economic sphere, when a new livelihood appeared: small-scale loan bankers, or moneylenders. Christians were not allowed to lend money at interest, and no other source was available for small merchants or other businesses. So the Jews, ever alert to survival opportunity, filled the need. With their new affluence, many Jews, though never assimilating, began to adopt the manners and tastes of the Renaissance, reveling in art and literature and gracious, affluent living. Things got worse, especially in the south, after the Jews were expelled from Spain in 1492. The islands of Sicily and Sardinia were then under Spanish rule, so all Jews there had to leave. It's estimated that 40,000 Jews were uprooted. In the north, in Rome, various Popes remained fairly well disposed toward the Jews, as were the Medici in Florence and the Este in Ferrara. Venice, by the standards of the day, did not maltreat its Jews, but there was the small matter, in 1516, of being the first to confine all Jewish residence to the ghetto.

By the end of the 16th century, all of Italy had succumbed to confining their Jews to the ghetto. Some ghettos were overcrowded and unhealthy, as in Rome; others were spacious and lively, such as Venice. But all the ghettos were locked at night. All Jews had to wear a distinguishing badge on their clothing. The only profession they were allowed to enter was that of medicine. To travel they required special permits.

Still, these ghettos were nowhere near as dehumanizing as later European ghettos. Intellectual and Jewish life abounded. Synagogues were built and *mitzvot* observed. Literature and learned argument abounded. Teachers taught openly. A social network provided help for the needy. Ghettos, especially the larger ones such as Rome and Venice, communicated with each other regularly. Napoleon's foray into Italy, and his habit of tearing down ghetto walls and eradicating all remnants of medieval Europe, gave Italy's lews a one-generation respite. But after the final defeat of Napoleon in 1815, the ghetto walls went back up. It would be another generation before such as the Risorgimento movement would tear down the existing social structure throughout Italy and begin to create the modern kingdom and then nation of Italy. Italy's Jews fought alongside the other revolutionaries. By the middle of the 19th century, most areas of Italy had granted its Jews full equality. Within two generations, Jews were active and prominent in every significant career path offered: politics, military, law, academics, finance and in every branch of commerce. ◊

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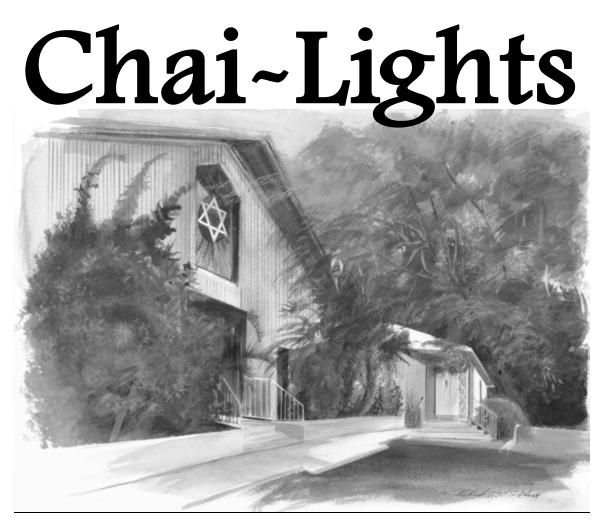
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Suite 777 1800 Second Street Sarasota, Florida 34236 Phone: 941.365.8666 FAX: 941.316.0963

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September 2009

12 Elul - 12 Tishrei 5769 - 5770

Jewish Meditation - page 16 High Holy Days Section w/Schedule - page 20 Halachic Will - page 32

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

September 2009

12 Elul- 12 Tishrei

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2	3	4 Ken Atlas Gene & Mort Silverman	5
6	7 Labor Day	8	9	10	11 Jim Boruszak Barbara & Steve Smith	12 S'lichot Movie 5:30 Service 8:30 at KJCC
13 Grandparent's Day	14	15	16	17	18 Erev Rosh Hashanah Steve Steinbock Sofy & Mark Wasser	19 Rosh Hashanah
20 2nd Day of Rosh Hashanah Shofar Sounded	21	22 First Day of Autumn	23	24	25 Sam Vinicur & Gloria Avner 6:30 Service	26
27 Erev Yom Kippur Kol Nidre Fast Begins	28 Yom Kippur Yizkor Service	29	30		denote leaders of Frid icized names are Oneg	

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Newsletter Lisa Richardson Rutherford Editor Marty Graham Editor 1987-2007

CHAI-LIGHTS is the

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

President's Message Alan Beth

We are now approaching the High Holidays. I am always impressed at seeing how many people join us then. When I was living in London, our rabbi during his sermon would look out on a packed Yom Kippur synagogue and every year say the same thing: "so good to see so many of you here today. and I look forward to seeing you all again, one year from now!" I thought it was funny. But hidden in the humor was a deeper message: High Holidays represent a fresh start, a new beginning, and an opportunity for change.

So our new season begins. Gloria Avner, our Religious committee chair. is working hard preparing a beautiful. meaningful experience. Cantor Mark Halpern will again join us for High Holidays. Preparations are underway for children's Sunday school classes, which, I am sure, will as always be fun-filled and educational.

In the next few weeks we can also look forward to a few other events: An evening S'lichot service once again led by loel Pollack. This Saturday evening service immediately follows the showing of a special movie chosen by Joel and Linda, and we will provide the pizza (and this year possibly beer). Then on a Sunday morning before Yom Kippur we will start construction of



the sukkah. (Get ready, volunteers.)

I would like to thank those who returned their information forms to us. This has helped us update our database and to develop the most accurate Membership Directory possible. (If you've renewed your membership you'll receive our beautiful new 2009 -2010 Directory.)

I am not here to sell vou on the idea of belonging to a synagogue or specifically to the KJCC. Well, on second thought, maybe I am! We rely, of course, on your dues and donations to maintain our synagogue and support its many-and growingfunctions. With no paid staff. we always need volunteers to help run the shul and shepherd its activities.

Be warned! I have been giving speeches for the last several years during the High Holidays. It has become a habit, so it may happen again. I have been thinking a lot lately on what it means to be a lew.

On behalf of our executives, our Board and my familv I wish you a healthy and prosperous new year.

Shana Tovah,

Alan

Nosh

S'lichot is September 12th

As they do every year, Joel and Linda Pollack will be presenting a movie and leading S'lichot services on Saturday evening, September 12th. The movie will be *Defiance*, about the World War II anti-Nazi activities of the Jewish Bielski brothers in rural Poland. See the ad on page 30 for details.

Welcome Back, Susan

We are extremely pleased to be able to welcome back past-president Susan Horn as a KJCC member. (She served between George and Big Jim.) And congratulations, Susan, on the marriage of your son, Aaron Quarberg.

BOOK PLATE

In memory of Aileen Mandel

By Skip and Rene Rose

New Members

KJCC is pleased to welcome two new members to our eclectic (and growing) collection, Foster Davidson and Carol Laskin of Tavernier. We look forward to your participation in our many programs and activities. And at services, of course.

Oneg Sponsors for September 2009

September 4th—Gene & Mort Silverman for Mort's birthday.

September 11th—Barbara & Steve Smith in honor of their anniversary.

September 25th—Sofy & Mark Wasser for Cory's birthday.

New Book of Israeli Poetry

Our gift shop has been fortunate to come upon a particularly heartwarming and sensitive book of poetry, the work of an Israeli named Leah Epstein. Leah grew up in Chicago and, like so many other young people, visited Israel after college. Also, like so many other young people, she fell in love with the spirit of this growing home for Jews, made *aliyah* in the 80s, married and settled in a kibbutz. She and her husband Shraga decided to make their final home on a *moshav* in the Golan and raised their seven children there. Leah lost her oldest child to an automobile accident and has given the Israeli army two of her sons.

The name of her book is *Planted Stars*. Her poetry and her songs follow the life and times of Israel as well as the heart of Israel. The "songs" as she calls them are filled with the spirit of Israel. She writes about Jewish women, the land, the people, and her own personal reflections. The book has an accompanying CD where herpoetry has been set to music.

We invite you to visit the gift shop and look through *Planted Stars*. It is a perfect gift for young people, older people and anyone who has that special yen to spend time in Israel. The book costs \$25; the book and CD are \$36; the CD alone is \$15.

-Joan Boruszak

September Anniversaries

Years

4th	Jim & Lynn Nobil	23
8th	Ronald & Deborah Kaplan	13
9th	Neal & Cathy Rakov	25
9th	Steven & Barbara Smith	31
10th	Bill & Freda Ferns	20
23rd	Sheldon & Gertrude Mann	58
27th	Gary & Lyn Sherman	
30th	Tom & Marsha Garrettson	19

Another Einstein Formula

In 1921, Albert Einstein presented a paper on his not-yet-fully-accepted Theory of Relativity at the Sorbonne, the prestigious French university in Paris. "If I am proved correct," he said, "the Germans will call me a German, the Swiss will call me a Swiss citizen, and the French will call me a great scientist.

"If relativity is proved wrong, the French will call me a Swiss, the Swiss will call me a German, And the Germans will call me a Jew." (Our thanks to Steve Smith for sending this in.)

BOOK PLATE

In loving memory of Lilyan "Babe" Sax

By Stuart and Lauren Sax

YAHRZEIT PLAQUE

In Memory of Cele Rosen d. May 12, 2007

Our hearts will be Connected forever

Joan and Harvey Kay

Thank You, Freda and Bill

Our thanks to Freda and Bill Ferns for sponsoring an Oneg in August without benefit of recognition in Chai-Lights. It was very much appreciated, and so are you.

Ongoing Projects and Programs of KJCC

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

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

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

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

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

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

Oneg Shabbat Sponsor - To schedule your special date with Sisterhood, call Joyce Peckman, 451-0665. **KJCC Tree of Life Leaves and Rocks, Sanctuary Seat Plates, Yartzeit Memorial Plaques, Bookplates for Siddurim**. Call Linda Pollack to arrange your donation, 852-8575.

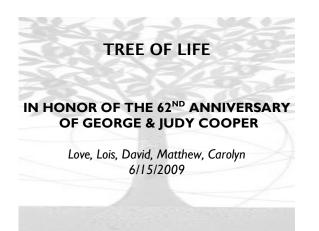
JNF Trees in Israel - A gift of a tree, or two or more, makes a long-remembered way to honor a loved one, a relative, a friend or an occasion. Both Israel and the KJCC benefit. Call Bea Graham, 852-0214. **Chai-Lights Mitzvah** - Place a greeting or notice in Chai-Lights. Call Linda Pollack, 852-8575, to make your donation.

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

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

Red Cross Outreach

J. B. Hunt, the Keys representative for the Red Cross, contacted KJCC to offer any of our members disaster preparedness materials or information, plus of course to ensure good communications after a possible storm. The phone is 305-296-4033, cell 305-797-5448, or e-mail chauvetm@usa.redcross.org.



KJCC Events Calendar Now Online

Don't forget that you can get up-to-date information on the KJCC schedule online. Alan has created an online calendar which is updated often. It lists all of the activities at or of interest to KJCC and its members. Any late-breaking activities that might not make it into Chai-Lights will be listed there. Visit keysjewishcenter.com and click on calendar. Also, if you have events or information you'd like to let others know about, send it along to Alan at president@keysjewishcenter.com.

YAHRZEIT PLAQUE

In Memory of Robert Scott Coltman Beloved son, brother and uncle 4/24/68—11/28/91

September Birthdays

Freda Ferns	l st
Wendy Shatz	l st
Lloyd Wruble	2nd
Chase Barrett	
Debby C. Black	4th
Steven Greenbaum	6th
Mort Silverman	7th
Stellar Levy	7th
Jeffrey Kominsky	8th
Kurt Kluger	
Mitchell Kominsky	8th
Jacob Klimpl	
Gerri Emkey	I 0th
Thomas Dillon	I0th
Andy Tobin	I 3th
Lisha Lane	I 3th
Lili Werthamer	I 4th
Rene Rose	I 5th
Larry S. Schur	I 6th
Shirley Krissel	I 8th
Barbara Bernstein	19 th
Brenna Nobil	I 9 th
Steven Schur	I 9th
Vippi Pollack	19 th
Fred Hudson	22nd
Lauren Schur	23rd
Maryon Gould	23rd
Cory Wasser	26th
Joan Kay	26th
Melvin Prober	
Jonathan Line	28th
Bernard Solas	29th

BOOK PLATE

In loving memory of our dear sister Jan Finer

By Stuart and Lauren Sax

Sn Memoriam Beptember 2009

In Memory Of

Art Begam

By Delores Begam

In Memory Of

Molly Feldblum

By Marc & Ellen Bloom

In Memory Of

Sarah Sandberg

By Murray & Claire Cooper

In Memory Of

Hannah Improta

By Alvan & Carol Field

In Memory Of

Nettie Gorson

By Janice Gorson

In Memory Of

Solomon Caspi

By Mollie Gross

In Memory Of

Sadie Klimpl

By Michael Klimpl

In Memory Of

Sam Roazen

By Sylvia Berman

In Memory Of

Lillian Goldstein

By James & Joan Boruszak

In Memory Of

Phyllis Silvera

By Bill & Freda Ferns

In Memory Of

Morris Kornbloom

By Erica Garrett

In Memory Of

Paul Gould

By Maryon Gould

In Memory Of

Isadore Hurowitz

By Melvin Jacobson

In Memory Of

Natalie Kominsky

By Randy & Eileen Kominsky

In Memory Of

Goldie Berman

By Sylvia Berman

In Memory Of

Ronald Repka

By Nancy L. Cohn

In Memory Of

Albert Improta

By Alvan & Carol Field

In Memory Of

H. Melvin Berkon

By Jamie & Laura Goodman

In Memory Of

H. Robert Walters

By Maryon Gould

In Memory Of

Abraham Kaplan

By Frank & Sandy Kaplan

In Memory Of

Anne Hendin Margulies

By Stanley & Jenny Margulies

Sn Memoriam Beptember 2009

In Memory Of

Toby Mitchell

By Joel & Linda Pollack

In Memory Of

Anna Applebaum

By Myron & Myrna Rubin

In Memory Of

Samuel D. Savage

By Marjorie Present

In Memory Of

Fred Roemer

By Harvey & Susan Schwaid

In Memory Of

Arthur Beerman

By William & Barbara Weprin

In Memory Of

Lillian Goldstein

By James & Joan Boruszak

In Memory Of

Lorraine Martell

By Skip & Rene Rose

In Memory Of

Gertrude B. Schwaid

By Harvey & Susan Schwaid

In Memory Of

Molly Feldblum

By Marc & Ellen Bloom



Sisterhood Joyce Peckman



he season when Sisterhood (& KICC) members seem scattered around the country and the world is coming to an end. Friends who have left are beginning to prepare to return to Key Largo. Our year, like the Jewish calendar, begins in the fall. During the summer, planning has gone on to ensure an enjoyable season for the year 5770, our 30th vear as an active lewish community. A committee, headed by Gene Silverman and Sofy Wasser--and including Alan and Gloria--has been working hard to arrange for an elegant celebration to commemorate this milestone. Discussions of other events are flying over phone lines and through the internet. I can hardly wait to get started... fashion show, holiday celebrations, readers' circle, Miss Saigon and other cultural events, and much more that awaits us.

Sisterhood meets on the first Sunday of each month at 9:30 a.m., after a light breakfast. Since the first Sunday of September is during Labor Day weekend, there will instead be an abbreviated but important meeting the following Sunday, September 13th at 11 a.m., immediately after the KJCC Board meeting. The first task of Sisterhood each year is to prepare the Yom Kippur "break fast," sending our KICC family members home relaxed and satisfied (and very well fed) after a grueling, prayer-filled day. Sofy will be coordinating volunteers to prepare food, help set up and clean up. If you cannot make the meeting, please contact her at 453-1324 or betweentwotrees@msn.com.

Our first official meeting will be Sunday, Oct. 4th (possibly held in the *sukkah*). All KJCC members are automatically members of Sisterhood; there is no separate membership. To mix metaphors, Sisterhood is a key part of the engine that keeps us moving, and we need the fuel of everyone's participation. We want to have a full and active year, and are looking for ideas and input from all of you. In the past we have had bingo nights, excursions, knitting lessons and more. Let's see what skills and interests we want to explore and share. We'll be drawing up committees and a tentative calendar in October and November, by which time we hope to have all of our travelers (me included) returned to the Keys. We look forward to seeing you!

Providing the varieties of coffee, cakes, fruit and cookies each Friday night after services is an ongoing Sisterhood responsibility. Soon you will be receiving a letter offering the opportunity, for the entire upcoming year, to sponsor Oneg Shabbats in honor of family birthdays and anniversaries. We try to have all sponsors acknowledged in Chai-Lights, as well as from the *bimah* during Friday services. Providing our wine and challah, coffee and cake is a wonderful way to share the joy of any event, adding honor and mitzvah to the occasion by including all of KJCC in the glow.

Thank you to our past sponsors and to Marc and everyone who has helped set up and clean up on Friday nights throughout the summer months, and to Joan B. and whoever else took care of the gift shop on Fridays.

I have had a wonderful summer with my young grandchildren and extended family, but I miss my Key Largo family and am looking forward to seeing all of you after the Holidays. I offer my prayer that we may be blessed with a year of health, joy, wisdom and prosperity. ◊

Contributions to KJCC

We appreciate the thoughtfulness of those who support the Keys Jewish Community Center by remembering and honoring their friends and loved ones through their generous contributions. All donations made after the fifth of the month will appear in the following month's Chai-Lights. When you make a donation, please signify the fund it is to go to and the recognition of the name or names to be listed.

Book Plates By Sax, Stuart Sax, Stuart Rose, Franklin

General Fund Begam, Delores Kamely, Uri Pearlson, Michael Rutkin, Linda

General Fund Kominsky, Randy Pollack, Joel Pollack, Joel Pollack, Joel In Memory of Lilyan "Babe" Sax Jan Finer Aileen Mandel

In Honor of

Jim and Joan Boruszak

In Memory of Bernie Gorowitz Natalie Lyons Dr. Harold Webman Dr. Ronald Teichner

KJCC Tree of Life Leaves By In Honor of Kaufman, David and Lois Judith and George Cooper's Anniversary

Sarah Cohen Memorial Tzedukah Fund Sisterhood

Yartzeit Memorial Plaques Coltman, Ellen and Barney In Memory of Robert Scott Coltman

Yartzeit Contributions In Memory of Boxer, Shirley Louis Boxer Conklin, Rita and Wes Sam Hitzig Feinberg, Arthur Harriet Feinberg Gilderman, Larry Albert Gilderman Max Gould Gould, Maryon **Richard Gould** Gould, Maryon Gross, Mollie Rose Casdi Gross, Mollie Emanuel Gross Grossman, Stuart Margaux Grossman

Yartzeit Contributions Kamely, Michal Kamely, Michal Kamely, Michal Kantor, Erwin Kantor, Erwin Kaplan, Ronald Kaplan, Ronald Kwalick, Teresa Kwalick. Teresa Kwalick, Teresa Kwalick. Teresa Rubin, Dr. Myron Steinberg, Richard Steinberg, Richard Steinberg, Richard Steinberg, Richard Steinbock, Stephen Taramona, Hermine Weber, Lawrence

In Memory of Chanoch Levy Dinah Levy Rachamim Levy Rose Kantor Charles Kantor Sidney Kaplan Catherine Kaplan **Bill Kwalick** Esther Kwalick E. Enrique Astray-Caneda Irwin "Babe" Kwalick Mae Rubin Rear Sam Wainer Rose Wainer Wally Steinberg Mollie Cohen Susan Cimkowski Robert Robinson Alfred Eichler

Do you know all the amazing things Sisterhood does for KJCC?

Things like The Annual KJCC Fundraiser, Shabbat and holiday dinners, the after-service Onegs, the annual Second Seder...and so much more. They do a great job for the KJCC, but they could always use your help! Please consider volunteering. They are experts at matching your skills and talents with the many tasks and events.

Contact Joyce at 305-451-0665 or at joyce@adoctorsbag.com

World Jewish Report Medina Roy

"Tweet Your Prayers"

The Western Wall in Jerusalem now has its own address on Twitter. the social networking service. Believers around the world can now "tweet" their prayers—of no more than 140 characters, of course-have them printed out and then taken to the wall. Judaism's holiest prayer site, where they join the thousands of handwritten notes placed be tween the wall's 2,500 year-old crevices; and all without ever leaving home! There is no charge for placing a prayer at the wall, but visitors to the web site are invited to make donations. "Tweet Your Prayers" is just the newest way to access the wall. The Western Wall Heritage Foundation has operated a fax hotline for several years where individuals could do the same thing. Each year before Pesach and Rosh Hashanah, the wall's rabbi clears out the thousands of pravers, which are then buried in the same manner as worn or damaged Torah scrolls, siddurim and other religious articles. (Jerusalem Post, 7-23-09)

"Rabbi Heschel Highway"

According to a report in the Springfield (Missouri) News-Leader, Representative Sara Lampe (D-Springfield) found a rather clever way to put a neo-Nazi group on the defensive. Lampe got an amendment added to a transportation bill designating a half-mile section of Missouri Highway 160 as the "Rabbi Abraham Joshua Heschel Memorial Highway." This particular portion of the road had been "adopted" by a neo-Nazi group last fall, when they pledged to regularly pick up litter there at least four times a year. When a group adopts a section of a roadway, signs are erected by the state Department of Transportation recognizing that



organization. When this unit of the National Socialist Movement offered to adopt this portion of the road, the Missouri DOT didn't think it could turn down their request without infringing on the group's First Amendment rights.

Rabbi Heschel marched with Dr. Martin Luther King, Jr. in the Selma, Alabama demonstration in 1965. (Rabbi Heschel is the subject, along with Dr. King, of the award-winning children's book mentioned in Chai-Lights' March 2009 WJR.) The Jewish Community Relations Bureau/American Jewish Committee suggested the name Rabbi Heschel and will pay for the new signage. Heschel's daughter, however, a professor of Jewish history at Dartmouth College, criticized the move, "I don't want Nazis stomping on a highway named for my father," she said. "It may be an attempt to teach the neo-Nazis a lesson, but I think it's an affront to my father's dignity to attach his name to a neo-Nazi highway." (KC Jewish Chronicle, www.kcic.com, 5-18-09)

Mr. (Jewish) Speaker

For the first time in the 302-year history of Britain's parliament, the elected speaker of the House of Commons is Jewish. John Bercow, a 46-year-old Conservative Member of Parliament, has succeeded Michael Martin, who was forced to resign due to a scandal over lawmakers' excessive expense claims. A total of ten British lawmakers were seeking to become the new speaker of Commons. Bercow, the son of a Jewish taxi driver, finished first in all three rounds of voting by the 646 members of Parliament. In a speech congratulating his election, Conservative Party leader David Cameron paid tribute to Bercow, saying "I would also like to put on record an historical first that you have achieved, which is to be the first person of the Jewish faith to occupy the office of speaker of the House of Commons and it is a milestone that we should mark." (*Jerusalem Post, 6-22-09*)

Ephraim Katzir, R.I.P.

The State of Israel's fourth president, Ephraim Katzir, died on May 31st at his home in Rechovot. He was 93. Katzir was a worldrenowned biochemist and physicist and served as Israel's president from 1973-1978. Born Ephraim Katchalski in Kiev. Ukraine, in 1916, he immigrated to Palestine with his family when he was six. He studied biochemistry at Jerusalem's Hebrew University, receiving a PhD and also teaching there. He was a member of the Haganah, the underground Zionist army, helping to develop explosives and other weapons. During Israel's War of Independence in 1948, Katzir was appointed commander of the IDF (Israel Defense Forces) science corps. In 1949, Katzir became the founding head of the biophysics department at the Weizmann Institute of Science in Rechovot and, 10 years later. he received the Israel Prize for natural sciences. In 1966, he was the first Israeli elected to the United States National Academy of Sciences. (www.haaretz.com, 6-1-09)

It's healthy to be an Israeli

According to the 2009 World Health Organization Statistics, Israel ranks in the top tier of healthiest countries in the world to live in. Life expectancy in Israel was 81 in 2007, the most recent year for which statistics are available. Israel was highly ranked in almost all health categories. The report claimed that in Israel, 100 percent of the people have access to improved drinking water sources, making it higher than the European average of 97 percent. Israel has an average of 37 doctors per 10,000 people, the European average being 32. There are low incidences of infectious diseases across the board and the population has consistently high rates of immunization. In Israel, 121 people per 100,000 die from cardiovascular disease, whereas in Europe the average is 332. On the (barely) negative side, Israel has 60 hospital beds per 10,000 people, but in Europe the average is 63. (www.israelnationalnews.com, 5-24-09)

Electricity from road traffic?

Researchers from Haifa's Technion Institute of Technology are testing a new system for generating electricity from road traffic on a 30-meter stretch of highway near Tel Aviv. The system is known as piezo electricity, first described by the Curie brothers in 1880. It uses pads of metallic crystals that are buried over hundreds of meters of road and which generate electricity when put under the pressure of guickly moving traffic. One truck can generate 2,000 volts, which could be used to power traffic lights or street lamps. A kilometer of this "electric road" could generate enough power for 40 houses. Future plans include placing the crystal generators in railroad beds, because trains apply pressure in the same place over and over again. Piezo electricity (the word is derived from the Greek piezo, which means to squeeze or press) is already used in cigarette lighters and pushstart propane barbecues. This new alternative energy system was developed by Innowattech, a company based in Ra'anana. A major advantage to this technology is that it is applicable to any place with heavy vehicle travel and is not confined to specific climate or geographic areas, as are solar and wind energy. It is hoped that progress in the technology would generate enough electricity to feed Israel's national power grid. (www.israelnationalnews.com, 7-12-09)

The "kvetching kichel"

At the end of May, the 82nd Scripps National Spelling Bee was held in Washington, D.C. In the fifth round, 13-year-old Ramya Auroprem, an 8th grade student from San Jose, California, was given the Yiddish word *kichel* (a Jewish dessert) to spell. When she asked for the word to be used in a sentence, the reply was, "The thought of someone kvetching about her kichel gave Meryl the shpilkes." Ramya made it to the 11th round, where she misspelled the word *amarevole*. The winner of the spelling bee, going a full sixteen rounds, was Kavya Shivashankar, a three-time top-10 finisher from Olathe, Kansas, with the word *Laodicean* (which, as we all know, means "lukewarm in religion"). (*ABC News, 5-28-09*)

The case of the sperm thief

In mid-May, a 21-year-old Israeli man filed a lawsuit in Haifa claiming that he was the victim of "sperm theft," and that the 26vear-old woman who stole his sperm, and became pregnant as a result, should be reguired to have an abortion. He claimed that the woman was not using birth control and that she seduced him when he was drunk, in effect "stealing" his sperm. He insists that fathering a child would "harm his chances of marrying in the future and harm him emotionally and financially." The judge rejected the man's claims, saying the plaintiff "had no right to make decisions regarding the defendant's body and that the woman's right to continue her pregnancy is protected by law." The judge did, however, say that the "sperm theft" could be used for a hearing in civil court. This would allow the aggrieved donor to bring a case demanding compensation or dispensation from giving any financial support to the child. (*The Forward*, 5-15-09)

An Israeli in King Kobe's court

Omri Casspi, a 21-year-old Israeli from the town of Yavne, a suburb of Tel Aviv, secured a guaranteed contract that most likely will make him the first Israeli to play professional basketball in the N.B.A. He was drafted in June by the Sacramento Kings. Casspi's family and friends were truly overwhelmed because he has fulfilled a nation's dream. Basketball is the number two sport in Israel, following soccer. Maccabi Tel Aviv, Casspi's team, is considered a national treasure. In the days prior to satellite TV and 500 channels, the country would practically shut down on Thursday nights, when Maccabi was on TV. "The streets were empty," said Dan Shamir. an Israeli coach who worked with Casspi when Casspi was a teenager on the national team. "For many years, people were asking when Israel will have an N.B.A. player. When it actually happened, it made huge headlines." Apparently, there is a lot of work to be done by Casspi and his teammates – the Kings had the N.B.A.'s worst record last season, 17-65, and they have not made the playoffs since 2006. What's Casspi's biggest complaint? He misses Israelimade hummus.

(The New York Times, 7-19-09)

Did you know.....

--At the end of April, Florida's Governor Charlie Crist signed into law legislation removing the word "shylock" from Florida statutes. Shylock was the Jewish moneylender in Shakespeare's "The Merchant of Venice," and his name has been synonymous ever since with a supposedly unique Jewish character trait. State lawmakers inserted the term into Florida's usury laws in 1969. The Anti-Defamation League urged its repeal, arguing that "it reinforced negative stereotypes about Jews as 'money hungry." State Senator Eleanor Sobel (D-Hollywood) sponsored the bill. (www.sun-sentinel.com, 4-28-09)

--The first female U.S. Air Force Academy graduate to die in the line of duty in Afghanistan was Jewish. Air Force First Lieutenant Roslyn Schulte, 25, was traveling from Kabul to Bagram Airfield in mid-May when her convoy triggered a roadside bomb. She served in military intelligence. Her funeral was held in a synagogue in the St. Louis suburb of Creve Coeur, Missouri.

(www.israelnationalnews.com, 5-26-09)

--Daniel Carasso, chairman and namesake of the Dannon yogurt company, died at his Paris home at the age of 103. His father Isaac created the yogurt in Barcelona in 1919 and named the yogurt after his son, whose nickname in Catalan was Danon. Daniel Carasso was born in Thessalonika, Greece, the son of Sephardic Jews whose ancestors had been expelled from Spain (along with all other Jews) in 1492. (www.jta.org, 5-25-09) \Diamond

Photo Gallery





Photo Gallery this month offers KJCC members in a great variety of activities, both here at home and in remote summer locations. There's a lot to catch up on. Above left, Prez Alan leads the applause for Yardena at the June 7th Board Meeting, as Susan Gordon de-



scribes the two teaching awards Yardena had just received. In the photo just below, Alan swears in Gloria Avner as KJCC's newest Board member. Above right is your Board in action, fresh coffee, as always, courtesy of Marc.

At left, the annual end-of-classes lunch at Medina's house in Key Largo for the students in Yardena's Ulpan classes.

Below left and right are photos from the July 3rd annual Shabba-bque at KJCC. Mark did the cooking because, well, Sofy is vice-president of Sisterhood and told him he had to.



The newest KJCC activity club, named KJCC Kayakers by its leader Dave Mont, had its last outing before summer break on June 7th. Contact Dave, by the way, if you'd like to join. They have extra equipment.





In the photo just below, Yardena poses in New York with the certificate she won for excellence in teaching from the Center for the Advancement of Jewish Education.



The photo above is at Sushi Nami at the going-away party for Joyce as she left to spend the summer with her family in New York and New Jersey. At left, Stuart Sax,

on the left, with fellow members of JWV Post 243, pays the annual Memorial Day tribute to Jewish War Veterans at Mt. Nebo Cemetery. Stuart personally placed flags in Section 16, the KJCC section.



At bottom, at a KJCC Oneg, she describes the recent seminar where she had the opportunity to learn, along with other teachers of Jewish studies, the latest thoughts and techniques on Holocaust education.



At left, Joyce poses with other member of a bachelorette party where there was a distinct Iraqi flavor, including the age-old ritual application of henna. Later, at the actual wedding, Joyce posed with her sons and daughters-in-law. The three center photos are of the wedding of Steve



and Barbara Smith's son Brian. At left, our KJCC matriarch Pauline dances with Brian, who with wife Carrie toasts all in the center shot. At right is the entire Smith family.

At the June 26th early service led by Stuart Sax, he surprised Lauren by asking Big Jim to officiate at a renewal of their vows. It was their 35th anniversary. Skip and Rene Rose, amazingly, were celebrating their 54th, and joined in the festivities. At right are photos from India, where Susan and Harvey Schwaid came across this old synagogue outside Cochin while on vacation. Note the pulpit design, and the sign outside the building. FOR PUBLIC INTEREST ATTENTION Welcome to the ancient and Historical township If Jew Town. Beware of agents, who insist shopping only at shops outside Jew Town Market. These shops pay hefly commission to agents. Be at liberty to visit shops of your choice. Your shopping will not be complete without visiting the antique shops in the tadiatorial Jew Town Market. There are Mendicents Dealers & Manufacturers Welliam Association Jew Town, Coctine 450 ND Scenes from summer: Ruth Schrader-Grace with sons Max and Zach follow Ponce de Leon to



St. Augustine. Top right is from Bar Harbor, where Leslie Dillon shows off her new 'do. In the center, Erica Garrett flashes "peace" from a family gathering in Toronto. Joyce should have been in the

> photo below right with her children and grandchildren, but she forgot to set the timer.

There was a great simcha recently in the Kamely family. Yardena's oldest son Andy and his wife Sharon have

just welcomed their second child, a boy named Alek David. The *brit* was August 14th. The photo below includes Michal, Yardena, Uri, Lily and Sarah Kamely, along with Natalie Loi. Below right is a beaming *Savtah* Yardena with Alek.

intain of Youth





Jewish Meditation-An introduction.

by Georgia Landau

With this article, Georgia joins our list of contributing writers for Chai-Lights. We look forward to future articles on her many other interests and talents.

To many people, the word meditation conjures up an image of a yogi sitting in a cave or on a mountaintop in the Himalayas. Because of this, many Jews are unaware of a very long tradition of Jewish meditation. Some Jews think that meditation belongs to an obscure or occult corner of Judaism because the practice was usually reserved for an elite group rather than being a tool for ordinary people. Mainstream books about meditation give very little, if any, mention of the meditative traditions of Judaism.

Sometimes, we forget that Judaism is actually an eastern religion that migrated to the west and that its practices are very relevant to westerners. Jewish meditation goes back a long way. In Genesis 24:63, it's noted that Isaac seemed to be engaging in a meditative activity: "And Isaac went out to walk in the field in the evening." Careful reading of the Bible seems to indicate that a prophet would almost always experience his first prophetic experience while in a meditative state. Psalms has many passages that seem to reflect the experiences associated with prayer and/or meditation.

We mention meditation in our weekly services. For example, in our *Siddur Hadash*, on page 627, the English translation of *Ahavat Olam* says, "We shall speak of Your Commandments, and rejoice forever in Your Torah and *Mitzvot*. For they are our life and the length of our days; On them we will meditate day and night." A very familiar phrase that we use is from Psalms: "May the words of my mouth and the meditations of my heart be acceptable before You, O Lord, my Rock and my Redeemer."

Some of the writings of Jewish mystics also seem to strongly suggest that their ideas were formed during meditation. For example, in the 16th century, Eleazar Azikri, in the Galilean city of Safed (the center of Jewish mysticism then and today, founded by Isaac Luria) said

that hitbode*dut* (isolation) was "helpful to the soul seven times more than study. and one should concentrate and meditate one entire dav a week." Rebbe Nachman liked to meditate outdoors because he felt that the grass would pray along

There's even a new, hip, urban term for Jews who become involved with Buddhist meditation, unaware of their own rich Jewish traditions: a Jew-Bu.

with him. He liked to say the sacred phrase *Ribbono shel Olam* to focus his attention. The Baal Shem Tov (1698-1760) founded the Chasidic movement in part as a protest against the relentlessly intellectual reason and logic of the Talmud and the gray dreariness of medieval European life. Chasidism had a strong mystical component, and meditative exercises were central to the movement. Its daily service was considered to be a meditative exercise.

When the Jews were dispersed after the

destruction of the Second Temple in 70 C.E., rabbis discouraged meditation practices because they felt that Jews might be tempted to try out foreign spiritual practices. (I think this has actually happened in our own time, because many Jews who have become involved with Buddhist meditation were not aware of their own rich, Jewish meditation traditions. There's even a new, hip, urban term for such a person: Jew-Bu.)

So, how did lewish meditation come back to life in this country? In 1978 Aryeh Kaplan published *Meditation and the Bible*. This was an important work because most of the sources had never been translated from Hebrew and were not available to the average American or European Jew. Also, the material was difficult to understand if a person didn't have experience in meditative practices. Kaplan's book created new interest in the subiect. The Lubavitcher Rebbe, the Brooklynbased leader of a major Chasidic sect, stated that lewish forms of meditation should be explored. Since the publication of Kaplan's book, meditation groups have formed in this country and Israel. Because many people still needed a practical quide to begin meditating. Kaplan then published the aptly titled Jewish *Meditation -- a Practical Guide* in 1985. This was the first book about the subject that I ever read. I now have five other books about this subject.

First, what make a meditation "Jewish?" Jewish meditation uses images, words and symbols that come from lewish tradition. The meditations and the teachings that go along with them reflect a particularly Jewish understanding. Because of this, people who are introduced to Jewish meditation will not mistake it for any other type of meditation practice. The practice has changed throughout history, but the main philosophical base has always been Jewish mysticism. lewish meditation attempts to find the answers to basic questions such as the nature of God, the meaning of creation, and the existence of good and evil. That list should surely be a basis for a lifetime of meditation!

What is meditation all about? Is it just sitting still and trying to calm your mind? Is

it going into a trance and waking up as an enlightened being? No. It is simply a different state of mind than that which occurs in hypnosis. (As a certified hypnotherapist, I have actually experienced the difference myself.) It can be defined as a specific kind of activity that involves directing the mind. It follows a prescribed order and uses different techniques than ordinary thinking or daydreaming. It usually involves a specific time period. It is quite possible to meditate by yourself, but I have found that there is a special extra benefit when meditating with a group. Somehow, the energy that is generated by the group seems to enhance the experience.

So, how do you begin to meditate? There is a story that a student came to a teacher and asked how she could approach God. He told her to be quiet, and after a moment said, "What do you hear?" "Nothing," she replied. "Start from there," he said.

In the next article, I'll describe some basic meditation techniques that will be easy and enjoyable to do. \Diamond

Some additional books on the subject of Jewish meditation, for those who wish to explore on their own:

The Way of Flame (not THE flame) A guide to the forgotten mystical tradition of Jewish meditation. By Avram Davis.

Be Still and Get Going. A Jewish meditation practice for real life. By Alan Lew.

Meditation from the Heart of Judaism. Edited by Avram Davis.

Discovering Jewish Meditation. Instruction and guidance for learning an ancient spiritual practice. By Nan Fink Gefen.

Minding the Temple of the Soul. Balancing body, mind, and spirit through traditional Jewish prayer, movement, and meditation. By Tamar Frankel and Judy Greenfield.

You Are Cordíally Invíted...

There was a third-generation KJCC wedding at the end of May, in an idyllic setting. We thought you'd all like to see the album.

he wedding of Liati Mayk, daughter of Israel and Nissan Mavk and granddaughter of Bea & Marty (z"l) Graham, to Doron Hai, son of Sylvie and Shaul Hai, took place on May 31, 2009.

The ceremony, cocktail hour and the reception were all held in the tiered backyard gardens at the Mavk home on the lersev shore. The weather was spectacular, the elegant (kosher) catered din-

ner was delicious, and the spirits were high (Hai)! Guests arrived from as far as Finland, England, Israel, California, Texas, Minnesota, Indiana and Florida and as close as Pennsylvania, New York,

Connecticut. Massachusetts and, of course, New Jersey. Liati took charge of her wedding and all the concomitant plans about a year ago, shortly after Doron proposed. While he sweated profusely the hour *before* popping the big question-after all, they were hiking up Masada—he

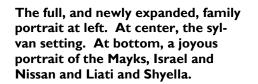




Liati and Doron pose in their formal portrait. Happily the horse was far away from the bouquet. Above, Bea is the picture of joy while dancing.



certainly did not expect the whirlwind that ensued after he placed the ring on Liati's finger! Liati was not only the bride, but also the wedding coordinator, painting crew, fashion consultant, weekend event planner, landscape visionary, decorating maven, transportation chief, invitation and website designer,



force majeure, C.O.O., and motivational manager, of the whole shindig.

The Maid of Honor was Shyella Mayk, sister of the bride. The Chuppah was covered in white lace and decorated with tall bamboo stalks from the gardens and silk flowers that each woman made at Liati's bridal shower.

The couple's beautiful "first dance" was set to a song that Liati *wrote and professionally recorded* as a wedding surprise for Doron. In a touching ceremony, the bride and the groom remembered those they loved who had passed on, and they lit a candle for Saba Marty before cutting the challah.

All the text here was written by Nissan in honor of her daughter Liati and now son-inlaw Doron. Liati, of course, is not only nearing completion of her PhD at The Jewish Theological Seminary/Columbia University, but she also has two articles scheduled to appear in Chai-Lights in the near future.



High Holidays 2009

It's that time of year again: a new season at KJCC, the imminence of a new year and the Great Author's entries in the Book of Life. Alan Beth begins this section with his thoughts. We have traditional stories, and a fresh view of the holidays through the eyes of a special rabbinical student.

Please let me extend to each of you on behalf of myself, my family, the Executive Committee, and the Board of Directors a Shana Tova, a Happy and Healthy New Year.

In preparing my remarks for Yom Kippur and the High Holidays, I looked, you might say struggled, for a framework to use. At the same time, while I was procrastinating and since I am still new to this job, I continue to have people ask me why I want to be president and what I hope to accomplish. Each time I try to answer these types of questions I am reminded of the NPR essay series, "This I Believe." And so I would like to share with you my version...for I believe in the KJCC.

Thirty years ago the founders of our synagogue came together and we are the benefactors of their brave vision. Since then this synagogue has evolved with the times. We are stronger now than we have ever been.

For thirty years the men and women of this congregation have given their time, effort and money to create a Jewish home away from home, a place where everyone is welcome, regardless; a house of worship, an environment of learning, at all levels; a family to share our *simchas* and sorrows; a true community center. It is a *beit kadosh*, a holy place.

If you think about it for a minute, I am sure you will agree that there is a special sense of community that is felt when we come together to celebrate, to pray together and to comfort each other in difficult times.

For each of us, something continues to bring us back to our synagogue (some slightly more than others). Regardless of

zation that has stood the test o time. And thirty year is someth for us to b proud of a celebrate. I believ that now our turn t take the r essarv ste to strengthe this synagogue for and for th generatio who will come afte us. This y not be eas and there will alway be differe views abo how to get whether you attend weekly services or you attend only during the holidays, each day, every day, the synagogue we together have built is here for you when you need it, whatever the need. There is something

to be said for an organi-

at				
d of urs ning be and		High	Holiday	Se
	Saturday	Sept. 12	5:30 p.m.	
	Friday	Sept. 18	8:00p.m.	
	Saturday	Sept. 19	9:30 a.m.	
it is to nec- eps - r us he ons	Sunday	Sept. 20	9:30 a.m.	
	Saturday	Sept. 26	9:30 a.m.	
	Saturday	Sept. 26	Evening	
	Sunday	Sept. 27	10:00 a.m.	
	Sunday	Sept. 27	7:00 p.m.	
	Monday	Sept. 28	9:30 a.m.	
	Monday	Sept. 28	10:45 a.m.	
er will sy s s ent out	Monday	Sept. 28	10:45 a.m.	
	Monday	Sept. 28	5:30 p.m.	
	Monday	Sept. 28	7:15 p.m.	
	Monday	Sept. 28	Sundown	
et				

there. But what is for certain is that if we all have the same heart, if we can work together, it will happen.

It was Theodor Herzl who said, "If you will it, it is not a dream," and his task in establishing the State of Israel was more daunting than ours.

I believe in this building! I feel life in the warmth of these walls, even when the strong forces of nature are pushing against these walls. With a building slowly growing old comes love and the need for repairs (just as it is for most of us). Yes, some of the repairs are expensive, but need to be addressed.

The longer I am in this position, the more I believe in our ability to commit ourselves to keep this synagogue alive and thriving.

I believe in our openness and welcoming. During these High Holidays the president or the rabbi usually will make a speech asking for large donations to the synagogue or to Israel, You

hedule 2009	will not hear that at	
Movie/Pizza S'lichot Service	the KJCC. No	
Erev Rosh Hashanah (Oneg)	one is turned away from our	
Rosh Hashanah		
Second Day of Rosh Hashanah	house if they do not have a High Holiday	
Shabbat Shuvah		
Havdalah at Ocean Point	ticket. No one will come up to you and	
Construction of Sukkah (a Mitzvah)		
Erev Yom Kippur/Kol Nidre	place an	
Yom Kippur	envelope in your	
Children's service	hands. We have an open-door policy, and I	
Yizkor		
Minhah Torah/Story of Jonah	am proud of this.	
Nei'ilah/Ma'ariv, Havdalah	I believe in us as a commu-	
Break- the- Fast Dinner		
	nity. We	

need to care like those who came before us cared. We need to give our time, we need to have volunteers and we need leaders to step up. Speaking bluntly, we need you to give of your time and talents and yes, we need those of you who can to contribute your money.

I believe that our future is bright. I ask vou to join me in working to make this KICC ever stronger, for we who enjoy its spiritual and social community today and for those,

many of whom have yet to walk through our doors and become part of our family, who will guide and secure its future.

Alan Beth, President

Once again this year, Gloria Avner, now the KJCC Religious Committee chair, has chosen stories for us-some old, some new--to help illuminate the profound ideas that underlie the Days of Awe.

Eric Kimmel has beautifully retold three traditional stories about Praver and Charity, concepts at the heart of Rosh HaShanah and Yom Kippur. at the heart of Jewish values. We highly recommend his book "Days of Awe" and present these evocative tales to add another layer of richness to our observances. - Gloria

A Story About Charity

Jewish Tradition is uncompromising on the subject of charity. If a hundred beggars come to your door and only one is truly needy, you must give to all of them for the sake of that one. The following story is adapted from a much longer version of one in Eric Kimmel's book "The Samovar."

story is told about Rabbi Zusya of Hanipol. Though well loved, he was extremely poor. He wandered from town to town, trusting in the charity of his followers. One man made it a point to help him generously. The man's affairs prospered. Soon he became very rich. Then he thought, "If giving to a pauper like

Zusya brings me such luck, imagine how much better off I would be if I gave money to a really important rabbi!" So he stopped fiving to Zusya and instead sent off large donations to all the great rabbis of the land. Immediately his luck took a turn for the worse. His business failed. Within a month, he had lost everything. Rabbi Zusya did not forget him. He made a special trip to comfort him.

"I don't understand it," the man told Zusya. "I did so well when I gave to you. But when I gave to the great rabbis, everything crumbled."

The explanation is simple," said Zusya. "When you give charity with a free hand, without really thinking about whom you were giving to, God did the same. But when you began looking around for a truly worthy recipient, so did He."

We give charity not so much for others as for ourselves. It is part of a circle (*not unlike the round challah*—G). Charity teaches compassion. Compassion leads to charity.

The Samovar

It was the eve of Rosh HaShanah and Rivka, the glovemaker's wife, was preparing. With her scrapings of the flour barrel for a tiny challah and a handful of potatoes for a stew she was glad no guests were coming. Times were bad. There was no work to be found. Rivka prayed that the next year would be better than the last.

She had just poured herself a glass of tea when she heard a knock at the door. Groaning in shame, thinking another beggar was coming to the door, she worried that she might not have a coin to give.

When she opened the door, an officer in spotless uniform and polished black boots stood there carrying a large bundle wrapped in oilcloth. He asked to come in and explained that he had just been posted to a distant province and could not take his most precious family heirloom, a very old samovar, with him. She and her husband Haskel had been highly recommended. He said he would not return for seven years, deposited the samovar, and left.

Rivka was distraught. She could not find him to give it back, so she unwrapped this precious heirloom and found it to be in terrible condition, black with tarnish. She tried every remedy and polish she knew, but nothing worked. She set the samovar on a shelf, went to the oven to check on her challahs and heard another knock.

It was a beggar. She found a small coin, apologized that she could not give more, and went back into the house. Something about the samovar caught her eye. It was still black but she could see a thin streak of polished brass on the base. She was puzzled. Perhaps

the polishing she had done had delayed effect. She saw an old woman go by as she took the two challahs from the oven and put them in the window to cool.

"Mrs. Gutman," Rivka called. "Wait. I have a challah for you." The old woman, a widow barely able to pay her rent, murmured a blessing through For the ten days between Rosh HaShanah and Yom Kippur, no beggar went away from the glovemaker's without money and a food package.

pinched lips. Now Rivka and her husband would have to make do with one tiny challah tonight. She glanced over her shoulder and saw a thumbnail sized bit of gleaming brass on the handle of the samovar.

When her husband came home, he was sweating, having run all the way from his shop. "You won't believe this," he blurted. "A nobleman stopped his carriage in the street as I was closing, rapped on my window and insisted on buying the only pair of gloves in the window. I told him they cost 5 crowns, but he insisted on paying 100 crowns!! He ordered nine more pairs and paid in advance!! Can you believe it?

Rivka and Haskel did not know what to think. They went to their rabbi for advice, wondering if they were being visited by good spirits or ill. The Rabbi could not tell them what to do, but thought that possibly they had been visited by Elijah. They might have seven years of good luck but all could revert when the officer came back.

Rivka thought of what happened when she gave the beggar a coin. She knew what to do. She asked Haskel for the glove money and went to all the food stalls, buying a beautiful big fish, vegetables, and other supplies. Then she went around to the poorest townspeople delivering packages. For the ten days between Rosh HaShanah and Yom Kippur, no beggar went away from the glovemaker's without money and a food package.

By the time Yom Kippur was over, the money was gone, and Haskel returned to his shop disheartened. To his surprise, when he arrived, the street was filled with noblemen clamoring to order more of his gloves. Haskel sold them as fast as he could make them. He bought more material, hired more workers, and rented a whole building. Prosperity had no end. But he and Rivka, out of all the wealth that came their way, used only what their simple needs required. All the rest went to help others.

Seven years passed.

On Rosh HaShanah eve, Rivkah heard a knock on the door. There stood the officer. "I was expecting you," she said, as she pointed to the oilcloth wrapped bundle on the table. "Here is your samovar." She told him that it had brought them luck and that he might wish to unwrap it and inspect it.

"Very well," the officer said. " I'll look at it if you like." He untied the string and folded back the oilcloth. The gleaming brass lit up the room. There was no trace of tarnish anywhere.

The officer turned to Rivka. For the first time she noticed how soft his eyes were, how filled with kindness and wisdom. "Do you know how old this samovar is?" he asked.

"I have no idea."

"It is older than the world, and in all the years of its existence no one has taken better care of it than you. You have earned the right to keep it."

Rivka tried to refuse, but the officer was gone.

Rivka and her husband lived to an extremely old age. Their prosperity increased every year. But from all their wealth, they took only enough for their own simple needs. The rest they used to help others.

The samovar remained on the shelf in the kitchen. Those who saw it say it gleamed brighter than a thousand suns.

The Shepherd A Story about Prayer

When we pray we open our hearts and express our joy and thankfulness for God's gift of life. Though the Machzor, the High Holy Day prayer book, has many beautiful prayers in it, any words that come from the heart are as valid and even more precious than words that come from learned scholars or lips alone.

shepherd once pastured his sheep in a field outside of Cordoba, Spain. He did not know how to read or write, nor could he say any prayers; no one had ever taught him. But that did not stop him from praying. The shepherd so loved God that he simply made up his own prayers out of whatever thoughts came to mind. This is how he prayed:

"God, if You had sheep, I would take care of them as if they were my own. And I would charge You only half what I charge everybody else for looking after them. And if You didn't have any money, I would take care of them for free. That's how much I love You."

And at other times he would pray:

"God, if You were hungry and I had radishes, I would give You half my radishes, And if you were still hungry, I would give You all of them. That's how much I love You."

He would go on like that, day or night, shouting out prayers as his heart moved him.

One day a famous scholar passed by the field on his way to attend the High Holiday services at the Cordoba synagogue and chanced to overhear the shepherd saying his prayers.

"God, if it was raining and You didn't have a hat, I'd lend you mine. And if my hat wasn't big enough to keep you dry, I'd lend you my cloak. And if that wasn't enough, I'd stand over You and let the rain fall on me. That's how much I love You."

"What nonsense is this!" the scholar scolded the shepherd. "Do you think that He

Who made the heavens and the earth needs you to keep the rain off Him?"

The embarrassed shepherd did not know how to reply. "Forgive me, Rabbi, I meant no harm. I was only saying my prayers."

"You call that idiotic twaddle prayer? What an ignoramus. Has no one ever taught you to pray properly?"

The shepherd shook his head.

"Come over to the fence. I will teach you."

The shepherd left his sheep and came over to where the scholar stood. The learned man then delivered a long lecture about the different prayers, their origin and meaning, and the prescribed order of the service. "From now on, either pray properly or don't pray at all," he warned the shepherd. Then he continued on his way to the city.

The shepherd now faced a terrible dilemma. He had not understood a word of the scholar's lecture. Nor could he remember any of the prayers the scholar tried to teach him. Yet he was ashamed to go back to his own way of praying because he'd just been told it was wrong. The shepherd did not know what to do, so, bewildered, he stopped praying entirely.

God's throne stands on the highest pinnacle of heaven. Yet if a single down feather

The sounds of the world form a vast symphony whose every note God hears.

falls from the breast of the smallest bird, He is aware of it. He hears spiders spinning their webs in dark corners. He listens to bees buzzing among summer flowers and hears the gnat's whine at evening. The sounds of the world form a vast symphony whose every note God hears. Thus He knew one day that something was missing. The shepherd who pastured his sheep outside the city of Cordoba had ceased to pray.

God summoned an angel. "My beloved servant, the shepherd of Cordoba, no longer says his beautiful prayers. He has lost his way. Go down and help him."

The angel went down and found the shepherd in the field, sitting sadly among his

sheep. "Shepherd," the angel said to him, "The Holy One no longer hears your voice. Why do you no longer pray?"

The shepherd lowered his eyes. "My prayers are no good."

"Who told you that?" "A learned rabbi. He called them "idiotic twaddle." "He is wrong. He does not know. He has never heard the Hosts of Heaven."

"How do they pray?" the shepherd asked "Like you," the angel said.

"Oh, I should like to hear that."

"Then you shall."

Enfolded in the angel's wings, the shepherd rose into the air. High above the clouds he flew, past the moon and stars, until he came before the Eternal Throne where choirs of angels—cherubim, seraphim, ophanim poured out choruses of prayer like waves of silver light.

"If You had sheep . . ." sang the cherubim. "If You were hungry. . ." the ophanim replied.

And the Seraphim answered, "....l'd stand over you and let the rain fall on me."

The shepherd listened, astonished. "The Hosts of Heaven pray just like me!" he exclaimed.

"That is because, like you, they pray with a pure heart. That is the way you should pray. Always."

The angel carried the shepherd back to his pasture. Once more the shepherd lifted his voice in joyous prayer:

"God, if You were hungry and I had radishes, I would give You all of them."

And the Hosts of Heaven answered, all together: "That's how much I love You."

"So Much Tsouris"

A Story of Judgment

You will not find this story in a book. I am telling it to you as it was told to me by a student who heard it in a Kaballah class given by Rabbi Appel from Cleveland, Ohio. I trust that though I have shaped the story, the intent of it has not been altered.

N ot so very long ago or far away, a very troubled man sought out his rabbi, known far and wide for his mystical insights, powers, and good sense.

"Rabbi, please, can you help me. I have so much t*souris*, so many troubles and difficulties in my life, I cannot sleep or eat or think straight." The man went on, weeping about his misfortunes, getting more and more distressed, until the rabbi raised his hand and quietly, gently passed it in front of the man's face.

Suddenly the room disappeared and the man saw himself standing beside a highway. Nothing looked familiar. There were no buildings, no people, no signposts. He was lost and he had no idea what to do. From a distance, he heard the noise of approaching traffic. Three large trucks were coming towards him. He ran out into the highway and waved his arms until the trucks came to a halt. Each was a 40-foot storage container with a big rig to haul it. The first driver rolled down his window and the man asked where he was heading. "I am going to your judgment," the driver said.

The man was shocked. "My judgment?" "Yes, and so are the two trucks behind me."

"What is in your trucks?" the man asked. "Your transgressions, misdeeds, neglect, greed...."

The man was horrified and begged the driver to stop. He asked, "As long as it is my judgment that you are going to, may I ride along with you?"

"Sorry," the driver said. "There is no room." The trucks roared away.

The man hung his head and started to walk in the direction the trucks had taken. Soon, he heard another vehicle. Again he ran into the middle of the road and waved. The white VW station wagon came to a stop. The man asked the driver, "Are you going to my judgment too?"

"Yes, I am," said the VW driver.

"What is in your car?"

"All your good deeds," the driver replied.

"May I ride with you?" asked the man.

"Sure," the driver replied. "There's lots of room."

When they arrived at the place of judgment, the man saw a huge balance scale. The three large trucks with the transgressions drove onto one end of the scale. The VW drove on to the other. The little white car, high aloft, could not lift the trucks even an inch. The man trembled, thinking he would surely die now. He began to weep.

At that moment three more eighteenwheel trucks came over the horizon and pulled up to the scales. The frightened man asked the driver, "What is in these trucks?"

"All your *tsouris*," the driver said, and the three heavily laden trucks drove on to the side with the white VW. The scales balanced perfectly.

The man's good deeds, however, even with the mitigating factor of all his hardships, did not outweigh the transgressions, and he cried out in fear for his life, "Oh Lord, Master of the Universe, I beseech you, PLEASE, grant me more *tsouris*!" \diamond

Opportunítíes for Reflectíon and Repentance

A Rabbinical Student Helps Us Make the Most of the Days of Awe.

by Ilanit Goldberg

Every year at this time, I reflect on the past year of my life. The Hebrew months of Av and Elul, leading up to Rosh Hashanah, invite

deep introspection. I have emerged from the ashes of Tisha B'Av, the ninth day of the month of Av. a fast day that commemorates many tragedies over 2,500 years of Jewish history. I fasted, prayed, and sang piyutim (liturgical poems) with hundreds of other lews at a synagogue on New York's upper west side. There is a rabbinic tradition that the messiah will be born on the afternoon of Tisha B'Av. this most somber of days. This is a redemptive vision of a perfected world rising out of the ashes of tragedy and brokenness. It is in this moment. between ashes and redemption, that my spiritual preparations for the High Holidays begin.

I am a rabbinical student at the Reconstructionist Rabbini-

cal College in Philadelphia. In general, this is a time that is particularly important for rabbis and rabbinical students who are preparing to lead High Holiday services and speak in front of hundreds of congregants. In practice, I am a lot like you— I am not leading services this year, a choice which allows me to experience this season without specific rabbinic duties. Instead, I am focusing on the opportunities for reflection and repentance that this part of the Jewish year offers. Beginning in July with the fast day of Tisha B'Av, and ending with Yom Kippur, this is a season that invites us to

> search deeply inside ourselves, individually and communally, in order to bring our best selves to the world in the coming year.

> The seven weeks between Tisha B'Av and Rosh Hashanah are always challenging for me. This is a time to engage in *teshuva*. Many people translate teshuva as "repentance," and focus on atoning for wrongful actions committed during the preceding year and repairing broken relationships in their personal lives.

This strikes me as an enormous task. On a personal level, how do I begin to count my misdeeds, the people I have hurt, the mistakes I have made? On a societal level, I am overwhelmed by the injustices in which I am implicated. I contributed to global warm-

ing by driving my car to school and work, even when I carpooled; I contributed to the economic exploitation of others by purchasing clothing and other products, almost all of which are made in third-world sweatshops. I contributed to these injustices largely because of political and economic policies and structures that leave me little choice; but I am still responsible for my part in them.

On Yom Kippur, I stand in synagogue with



The soon-to-be Rabbi Goldberg, sans rabbi regalia. my neighbors and we confess our sins together. Whether we are declaring our responsibility to God or to one another, we are being held accountable for our actions during the previous year. However, I do not believe that I can atone for the hurtful actions that I know I will continue to commit after the sweetness of apples and honey and the intensity of the Yom Kippur fast have passed.

If I think of teshuva as repentance or atonement, then I am paralyzed by my powerlessness to correct harmful actions outside of my control. This is relevant not only to societal injustices in which I (often inadvertently) participate, but also to hurtful interpersonal relationships. When possible, I sincerely

The Teshuvah Process

Classic *teshuvah* in traditional Judaism involves several steps. These include: Recognizing what you did wrong; heartfelt remorse for your misdeed; refraining from continuing to commit the hurtful act; restitution, if possible; and confession to the wronged party (traditionally recognized as either another person or God). While this list seems pretty straightforward, in practice it can be very challenging to follow these steps on a path to *teshuvah*, the return to our best selves. The following are some suggestions for how to make your own *teshuvah* practice concrete and meaningful:

Start or strengthen a daily spiritual practice.

This may include prayer, meditation, tai chi, a blessing of gratitude upon awakening in the morning, etc. Spiritual practice can help us to connect more deeply with our selves and with others, an important part of the *teshuvah* process.

Participate in community rituals.

The process of *teshuvah* can be challenging and isolating. By participating in community rituals, such as *selichot* (prayers for forgiveness) and *tashlich* (symbolic casting of sins into the water), we are reminded that we are part of a community of people going through similar soul-searching in preparation for the Days of Awe.

Repair personal relationships: Heartfelt apology

Make a list of people in your life with whom you have an unresolved conflict. Reflect on your own responsibility for each conflict. What could you have done differently? How could you respond more constructively next time? You may want to write your thoughts out in a journal. When you feel ready to sincerely apologize, call the individual and do so.

Repair personal relationships: Heartfelt forgiveness

Reflect on the grudges you bear against others. How does the grudge make you feel? Why are you holding onto the grudge? What would it feel like to let go of it? Journaling or talking to a trusted friend may help you work through the feelings of hurt. If possible, call the individual and offer your forgiveness. Forgiving others is part of the *teshu-vah* process.

Repair brokenness in the larger world: Tzedakah, service, and activism

Reflect on the brokenness in the world around you. How do you contribute to environmental, economic, and other injustices, even if inadvertently? Commit yourself to engaging in some form of social or political action to address local or global injustice in the year to come. This may involve giving *tzedakah* and participating in service or activist opportunities. apologize to people I have hurt and I commit myself to not repeating the hurtful act in the future. There are, however, relationships that I can not fix in any concrete way, either because the person with whom I had a conflict is not interested in mending the relationship or has died during the past year. Or perhaps I am not honestly ready to forgive someone who has deeply hurt me.

This season of teshuva obligates me to contemplate the suffering in the world around me and the ways in which I contribute to it. Simultaneously, Jewish tradition recognizes this as a time of consolation. beginning with the Shabbat after Tisha B'Av. The *haftara* read in synagogue is a section from the book of Isaiah that begins with the words "Nachamu. Nachamu Ami." "Be comforted, be comforted my people." The Rabbis were wise in designating seven weeks of prophetic readings that focus on comforting us as we engage in the difficult personal work of teshuva. And although I do not believe literally that our fates are sealed on Yom Kippur, the image of God inscribing my name in either the book of life or the book of death is powerful and humbling. This vision forces me to recognize my own mortality, to look back at the past year as a blessing, and to recognize every new day, every new breath, as a gift.

Rabbi Nachman Of Bratslav, the famed 18th century rabbi from the Ukraine, teaches: "When you refuse to let yourself fall but instead revive yourself by seeking after, searching out and finding in yourself points of goodness, which you gather together and separate from the points of evil and the garbage with which they are mixed up, that is how you make music. And then you can pray and sing and give thanks to God. For it is well known that when you become depressed over the coarseness and misdeeds in your life, and you see yourself as very distant from true holiness, it usually makes it impossible to pray. You cannot even open your mouth because of the sadness and darkness and heaviness that come upon you when you see the enormous distance that separates you from God... AND KNOW, that whoever is capable of creating these melodies - that is, the stringing together of good points found in each and every person, even the sinners and crooks that person is worthy of leading the community in prayer" (*Likkutei Moharan* I:282).

I take this teaching very personally as a rabbinical student. When I consider all that I have done wrong this year, it is easy to get stuck in the self-criticism that accompanies such reflection. This lesson by Rabbi Nachman reminds me that to be worthy of communal leadership, I must strive to see the "points of goodness" inside each and every person, including myself.

The Hebrew word teshuva is related to the verb lashuv, which means to return. If I understand repentance as a form of return. rather than repentance for sins I committed, then this spiritual season has new meaning. Rather than expecting myself to fix all of the wrongs I have committed this past year, I turn inward. I spend time each day, in prayer and meditation, examining myself and trying to remember the core of who I am. I study texts like the one referenced above by Rabbi Nachman. My goal is to encounter my best self and to bring that with me into the coming year. I examine the inner workings of my heart. I pay attention to the parts of me that are bruised and broken. I try to locate the divine spark inside of me, which we all possess, so that I may share it with the world in the year to come.

I hope to emerge from this introspective time with a renewed commitment to seeing the best in myself and in others, to string the points of goodness together so that I am worthy of spiritual leadership. I want to embark upon a new year with a vision of a world redeemed, and a renewed commitment to repairing this broken and beautiful world. I invite you to join me. \Diamond

We are deeply grateful to Ilanit Goldberg for this original article, and hope it's the first of many contributions to Chai-Lights. She's the daughter of KJCC member Deb Weiss, who's attempting to keep her kvelling to a minimum.

Chai-Lights Presents: The Borscht Belt

An Occasional Feature Highlighting the World of Jewish Humor

Meyer, a lonely widower, was walking home along Delancy Street one day wishing something wonderful would happen in his life, when he passed a pet store and heard a squawking parrot voice shouting out in Yiddish, "Quawwwk...vus machts du?" Meyer could not believe his ears. Perfect Yiddish! He went into the store to check out this bird. An African Grey cocked his little head and said "Vus? Kenst sprechen Yiddish?"

In a matter of moments, Meyer had placed two thousand dollars on the counter and carried the parrot home. All night he plained that shul was not a place for a bird, but the parrot made a terrific argument, so Meyer relented and carried the bird to shul on his shoulder.

Needless to say, they made quite a spectacle, and Meyer was questioned by everyone, including the Rabbi and the Cantor. Meyer persuaded them to let the parrot in by swearing that he could *daven*. People started to make wagers with Meyer.

Thousands of dollars were bet against Meyer, that his parrot could NOT *daven* or speak Yiddish or Hebrew.

talked with the parrot in Yiddish. He told the parrot all about his father coming to America, how beautiful his late wife, Sarah, was, and his years of working in the garment district. The parrot listened and commented. They shared some walnuts. The parrot told him of living in the pet store and how lonely he



would get on the weekends. Finally, they both went to sleep.

Next morning, Meyer began to put on his *tefillin* while saying his prayers. The parrot demanded to know what he was doing and when Meyer explained, the parrot wanted to do the same. Meyer went out and had a miniature set of *tefillin* handmade for the parrot.

The parrot learned to *daven*. He learned every prayer. He even wanted to learn to read Hebrew. So Meyer spent weeks and months, sitting and teaching the parrot Torah. In time, Meyer came to love and count on the parrot as a friend and fellow Jew.

On Rosh Hashanah, Meyer rose and got dressed and was about to leave when the parrot demanded to go with him. Meyer exAll eyes were on the African Grey during services. The parrot perched on Meyer's shoulder as one prayer after another passed with not a peep from the bird. Meyer began to become annoyed, mumbling under his breath, 'Daven!' Nothing. "Daven, sing, you can do it!" Nothing.

When services were over, Meyer found that he owed his shul buddies and the Rabbi over four thousand dollars..

He marched home, so upset he said nothing to the parrot.

Finally several blocks from the shul the parrot began to sing an old Yiddish song, as happy as a lark.

Meyer stopped and looked at him.

"Why? After I had *tefillin* made for you and taught you the prayers, and taught you to read Hebrew and the Torah, after you begged me to bring you to shul on Rosh Hashana, why? WHY?!? Why did you do this to me?"

"Meyer, don't be a schmuck," the parrot replied. "Think of the odds we'll get on Yom Kippur!" >

Original artwork by Gloria Avner.

Saturday, September 12, 2009 5:30 Pizza and Movie in Social Hall 8:30 S'lichot Service

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



Contact linda lindap4000@earthlink.net for information

-This Month in Jewish History-

The Death of Aziz Mehmed Effendi

n September, 1676, a fifty-year-old Muslim named Aziz Mehmed Effendi died penniless in Dulcigno, an obscure outpost in the Ottoman Empire in the Balkan region today known as Montenegro. Other than for his family and creditors, this death would have been just another passing of another faceless pauper. Except this particular Muslim had followed the faith of Mohammed

for only the last ten years, and the prime witness at his conversion was Sultan Mehmed IV himself. Prior to his conversion, Aziz Mehmed Effendi had been Jewish, more famed than any other Jew living, heralded and virtually worshipped in every corner of the Jewish world. By the time of his conversion he had claimed to be and become accepted as The Messiah by more Jews worldwide than anyone before or since. The messianic movement he founded took his name, and survives even

today in obscure sects and a Jewish/Islamic hybrid called the *Donmeh*. The astounding movement's name has become known to history as Sabbateanism; the proclaimed messiah's name was Sabbatai Zevi.

Born in Smyrna, Turkey (now Izmir) in 1626, Sabbatai's father sent him to study Talmud. But Sabbatai was drawn to Kabbalah. Talmudic life, and study, had become consumed with detail, and pattern, and instructions. But it lacked passion. Jewish life in the medieval Ottoman world was impoverished and cheerless, day after unrelenting day. (It was the same for Christians, of course, but that was their supposed lot.) Kabbalah spoke of joy and the imminent coming of the messiah, who would give Jews a life of hope and end their misery.

Sabbatai Zevi was but one of a series of charismatics who sought to wear the mantle of the messiah around this time, yet he was by far the most successful and historically important. He had begun to acquire adherents by age 22. He lived in various cities throughout the Ottoman Empire, pursuing his messianic activities and gaining followers. He also left behind a trail of censure by rab-

binic authorities.

In 1662 Zevi arrived in Jerusalem and was well received by the rabbinic leadership. In 1665 Nathan of Gaza, a famous Kabbalist, publicly declared Sabbatai Zevi to be the Messiah, announcing that he would win the longed-for messianic victory "riding on a lion with a seven-headed dragon in his jaws."

Afraid of their Turkish overlords, the Jerusalem rabbis sought to tamp down the frenzy. But they couldn't. It had spread

to all of the Jewish world, in Europe and throughout the Middle East. In 1665 Sabbatai Zevi returned triumphantly to Smyrna. His star was at its apex; Jews by the thousands were selling their possessions in anticipation of a miraculous return to a restored holy land.

Summoned to appear before the sultan, the troublesome Zevi was offered a choice: death or conversion to Islam. He chose conversion, donned a turban and announced that God had commanded him to do this. At first he enjoyed favor with the sultan, and privileged employment. But he secretly resumed his messianic activity, and was then banished to Dulcigno, where he lived as Aziz Mehmed Effendi and, lacking a talented organizer such as Saul of Tarsus, died in obscurity. \Diamond

Preparing for Jewish Transition: The *Halachic* Living Will

All the basic issues, the questions to be considered, and the actual forms are included in the following links. There is much food

by Gloria Avner

There is no way around it. More and more of us are losing parents, friends, and cultural icons. We are getting older and wiser, but also frailer. Some of us are being called upon to make tough decisions for our loved ones and ourselves. How do we approach death and dying? To whom do we talk?

A rabbi would be a good person to consult, as would a lawyer or social worker. Thanks to our own Carol Steinbock (a lawyer)

and Theresa Kwalick (a social worker), most of us know more about living wills than before we listened to their talk at KJCC last spring, but it was recent news to me that there is such a thing as a *Halachic* Living Will.

Our understanding as Jews is that life is a sacred trust over which we have stewardship; we are obligated to do all in our power to preserve it. Accordingly, we cannot withdraw food or water since that would result in death, essentially condoning active euthanasia. (Jews being Jews of course, there is more than one opinion. Even among one branch—the Conservatives—one rabbi believes that if suffering is increased by providing food and water, than it is permissible to stop.)

Before researching the *Halachic* living will, I thought that Judaism would be against organ donation. I was wrong. The saving of a life takes precedence over all. Maimonides says emphatically "Anyone who is able to save a life, but fails to do so, violates the commandment "Thou shall not stand idly by the blood of your neighbor." for thought here—and possible excellent departure points for family or group discussion. As is so often the case, from our long and thoughtful traditions come helpful guidelines for difficult decisions. Below are three web sites you can use as resources:

 rabbis.org/pdfs/hcpi.pdf
 beadonor.org/storage/wrtc/documents/ jewish-conservative.pdf
 jlaw.com/Forms/lwdocs/ FloridaHalachicLivingWill.pdf



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

President's Message Alan Beth

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

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

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

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

times. I grew up in

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

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

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

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

-Alan



Nosh

A Letter From Barry Alter

To our dear Friends and Family,

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

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

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



2 Chai-Lights November 2009

Havdalah Service Under the Stars

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

November Anniversaries

		Years
lst	Jeffrey & Patty Schocket	6
l4th	Donald & Nancy Zinner	22
27th	Stanley & Jenny Margulies	
28th	Robert & Eileen Hermann	41
30th	Randy & Eileen Kominsky	29

New Members

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

TREE OF LIFE

HAPPY 50TH AND MANY MORE

To Toby and David Goldfinger

October 15, 2009

Love, Muriel and George

November Birthdays

Brian Boruszak	2nc
Emma Neidenberg	2nd
Hannah Werthamer	2nd
Jeremy M. Schur	2nd
Madalyn F. Tobias	2nd
Matt Temkin	2nd
Ivan Bader	
Katherine Shabathai	
Herbert Grossman	4th
Zoey Barrett	
Milton Wohl	5th
Michele Lindenbaum	7th
Jean Bader	
Jeri Goldberg	
Cathy Dutton	
Marilyn Greenbaum	
Marjorie Present	I 3th
Mark Wasser	I 3th
Larry Wolfe	I 4th
Rae Wruble	
Lorelei Alexander	I 6 th
Sofy Wasser	
Jason Orans	I 7th
Ross Alexander	
Georgia Landau	I 9 th
Michael E. Schur	
Christopher Gould	22nd
Gloria Avner	22nd
John Greenbaum	22nd
Alec Gilderman	23rd
Arthur Lee Willner	24th
Will Travis Pollack	24th
Nancy L. Cohn	
Robert Hermann	
John Greenbaum	26th
Ruth Schrader-Grace	
Sarah Slonk	26th
Nicole Hudson	28th
Benjamin Rakov	29th
Fred Hermann	30th
Steven Horowitz	30th

YAHRZEIT PLAQUE

In Memory of Jon R. Singer

2/18/1963-10/10/2008

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

The KJCC extends deepest condolences to

The Taks Family

on the passing of

Blanche Taks

Oneg Sponsors for November 2009

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

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

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

Yiddishkeit Night!!!

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

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

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

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

Let's keep this dying language/tradition alive!

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

Chai-Lights November 2009 3

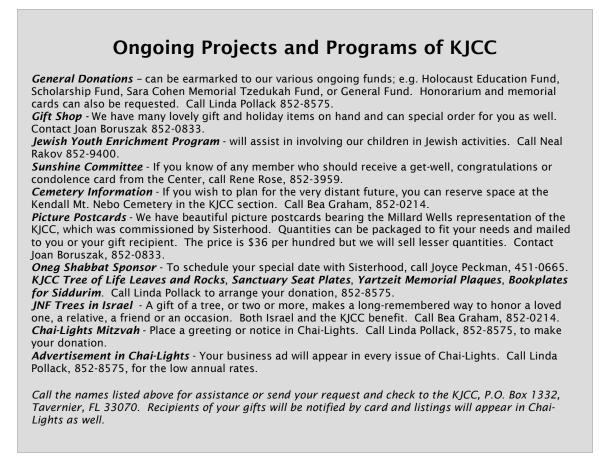
A Cancer Success Story

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

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

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

-Stuart Sax



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Sn Memoriam Kovember 2009

In Memory Of

In Memory Of

Sydney Slonk

Samuel Bader

By Robert Jay & Gloria Auston

In Memory Of

Harold Goldstein

By James & Joan Boruszak

In Memory Of

Esther Bernstein

By Laurence & Renee Green

In Memory Of

Herb Holbrook

By Allan Holbrook

In Memory Of

Bertha Jacobson

By Melvin Jacobson

In Memory Of

Fanny Kluger

By Kurt & Nancy Kluger

In Memory Of

Barry S. Kwalick

By Teresa Kwalick

In Memory Of

By Ivan & Jean Bader

Robert Scott Coltman

By Barnet & Ellen Coltman

In Memory Of

Susan Ban

By Franklin & Judy Greenman

In Memory Of

Helene Tulsky

By Henry & Patricia Isenberg

In Memory Of David Kamely

By Michal Kamely

In Memory Of

Ethel Hankin

By Richard & Barbara Knowles

In Memory Of

Joseph Lagrotte

By Mario & Linda LaGrotte

In Memory Of

Loretta Messer

By Marc & Ellen Bloom

In Memory Of

Donald Graham

By Bea Graham

In Memory Of

Linda Holbrook

By Allan Holbrook

In Memory Of

David Jacobs

By Lawrence & Pearl Jacobs

In Memory Of

Jacob S. Raub

By Harvey & Judith Klein

In Memory Of

Deborah K. Cannon

By Michael Krissel

In Memory Of

Sol Levy

By Ron Levy & Beth Kaminstein

Chai-Lights November 2009 5

In Memoriam Kovember 2009

In Memory Of

In Memory Of

Tillie Pollack

Harry Brownstein

By Joel & Linda Pollack

In Memory Of

Julius Deutchman

By Sid Samuels

In Memory Of

Seymour Schocket

By Jeffrey & Patty Schocket

In Memory Of

Florence Cohen

By Jules & Nettie Seder

In Memory Of

Rose T. Steinberg

By Richard & Sheila Steinberg

In Memory Of

Kenny Temkin

By Robert & Susan Temkin <><><><><><><><>

In Memory Of

Solomon Wasser

By Mark & Sofy Wasser

Chai-Lights November 2009 6

By Pauline Roller

In Memory Of

Sandy Samuels

By Sid Samuels

In Memory Of

Shirley Singer

By Lee Schur

In Memory Of

Albert Silverman

By Morton & Gene Silverman

In Memory Of

Bertha Swartz

By George & Muriel Swartz

In Memory Of

Dick Jacob

By David & Pat VanArtsdalen <><><><><><><><>

In Memory Of

Samuel Weiss

By Sheldon & Carole Weiss In Memory Of

Susie Idestone

By Linda Rutkin

In Memory Of

Dr. Sandra Samuels

By Sid Samuels <><><><><>

In Memory Of

David W. Schwaid

By Harvey & Susan Schwaid

In Memory Of

Phillip Silverman

By Morton & Gene Silverman

In Memory Of

Samuel Tallent

By Ralph & Lillian Tallent

In Memory Of

Diana Wolfe

By Larry & Dorothy Wolfe

In Memory Of

Esther Gold Willner

By Arthur Lee & Johanna Willner

YIEDA VIE'TORASHA Yardena Kamely



On Simchah: Joy And Happiness

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

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

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

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

There is an essential difference between these two aspects of *Simchah*. Exuberant celebration cannot be sustained. Such high feelings are usually associated with a special occasion. When the occasion passes, the mood goes with it. On the other hand, happiness can be a consistent emotion. A happy, satisfied, content person enjoys and appreciates life, and lives with a sense of joy. These two understandings of *Simchah* can overlap, or one can lead to the other. For example, the *Simchah* of feeling essentially content, what we call in Hebrew *Simchat Chayim*, can lead to expressions of joy in celebrating special occasions. Joy and happiness combine when the *Simchah* is associated with beauty, enjoyment, or an appreciation of small pleasures. Beauty can inspire happiness; enjoyment of beautiful sounds, sights, and scents can lift a person's spirit, as can appreciation for some of the things we take for granted.

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

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

Contributions to KJCC

We appreciate the thoughtfulness of those who support the Keys Jewish Community Center by remembering and honoring their friends and loved ones through their generous contributions. Donations made after the 5th of the month will appear in the following month's newsletter. When you make a donation, please signify the fund for which it is intended and the recognition of the name or names to be listed.

Chai-Lights Smith, Steve and Barbara

General Fund Berkon, June Ginsberg, Bernard Gould, Maryon Kamely, Yardena Kominsky, Randy and Eileen Oshinsky, Jerry Roberts, Paul and Susan Sachs, Joseph and Susan Silk, Robert Willner, Arthur Lee and Johanna

General Fund Pollack, Joel and Linda Pollack, Joel and Linda In Memory of Robert Greenbaum Blanche Taks

KJCC Tree of Life Leaves Swartz, George and Muriel In Honor of David and Toby Goldfinger's 50th anniversary Sara Cohen Memorial Tzedukah Fund Smith, Steve and Barbara

Yartzeit Memorial Plaques Singer, Mary Lee

Yartzeit Contributions Kwalick, Maria Pollack, Joel and Linda

30th Anniversary Ferns, Bill and Freda Field, Alvin and Carol Hayden, Beth Kaplan, Ronald Rose, Skip and Rene Sax, Stuart and Lauren Smith, Steve and Barbara Wolfe, Larry and Dorothy In Memory of Jon Singer

In Memory of M. Irene Becker David Frank



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

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

On Monday, November 9th, we will host our first-ever Yiddish Folklore night, organized by Dr. Erica Garrett. The evening will begin at 6:30 with a potluck dinner. We are asking you to bring a meat or vegetable dish (no dairy), hopefully a favorite dish that

would have made your bubby proud. Vere gayin essen! Then, with our stomachs full and happy, we will share Yiddish or Yiddish-inspired poems, stories, music and jokes.

The fashion show has been scheduled for January 13th, at an exciting new location to be disclosed once it has been finalized. Lauren and Stuart always provide lovely and unusual garments and accessories for our intrepid members to model. It should be a wonderful afternoon. Don't Now's the perfect time to reserve your Oneg sponsorships for the year. Each is \$50. Send your check, made out to KJCC Sisterhood, to P.O. Box 116, Tavernier, FL 33070.

Sisterhood Joyce Peckman



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

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

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

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

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

> > Chai-Lights November 2009 9

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

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



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

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

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

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

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World Jewish Report Medina Roy



Assaf Ramon

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

Film Images of Anne Frank

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

A Sister Torah Just Up The Road

A 131-year-old surviving Holocaust Torah from the former Czechoslovakia was used for the first time in a Miami synagogue last month, on the first day of Rosh HaShanah. This Torah scroll is now on indefinite loan and safely guarded at *Ahavat Olam* (Love of the World) congregation, which holds their services in rented space in a Methodist church. After World War II, a Nazi warehouse of Judaica was discovered. In 1963, Czech communists sold more than 1,500 scrolls to a London synagogue, which established a repository, The Memorial Scrolls Trust, and began sending the Torahs to congregations, museums and other groups all over the world as living symbols of the survival of Judaism. One of those scrolls, of course, occupies an honored place at KJCC. (The Associated Press, 9-18-09)

"Buycott" Israel

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

Markers for Jewish Graves

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

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

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

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

Elizabeth Rickey, R.I.P.

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

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

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

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

Being Fruitful and Multiplying

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

Marek Edelman

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

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

Ada Yonath, Nobel Laureate

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

www.israelnationalnews.com, 10-7-09)

A Carpet of Flowers

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

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

Kosher Subway

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

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

Re*jew*venated

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

Photo Gallery

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

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



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

Guests came from Jerusalem, and busses brought other guests from Kfar Vradim,

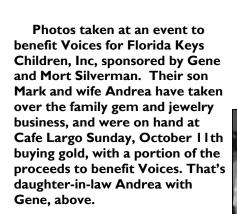
Nahariyah, and Haifa. Tomehr and Carma were married under a *chuppah* next to a lake. A wonderful meal was served at tables placed under the spreading trees and dancing went on into the wee hours of the morning.

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

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

-Beth Hayden







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



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Jewish Meditation-Part III

by Georgia Landau

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

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

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

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

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

If you are a tense person, you might do best with some form of walking meditation, which I'll describe later. Also, to make it offi-

cial, I am suggesting that we form a meditation group here at KJCC. One of the techniques we can try is from a book called "Minding the Temple of the Soul." It's the particular technique our rabbi in Pennsylvania used for our group meditation practice. It consists of movements based on Ma Tovu (you know, the song at the beginning of our services: Ma Tovu, oha lecha Ya-akov, mish k'notecha Yisrael). It's a gentle series of movements similar to Tai Chi. There's some beau-

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tiful music that enhances the experience.

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

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

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

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

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

Many people have been surprised by the effects they've felt when they first began to

If you're ready...

Okay. Georgia has set the stage wonderfully. All those interested in joining a KJCC meditation group, please contact Georgia at moogoomom@yahoo.com, or call 393-9885. She'll let you know when and where and what to wear. meditate. This doesn't require years of practice. A person often becomes aware of the frantic pace at which they live and just a few moments of meditation can be very helpful. There is no wrong way to meditate. Most people find it so rewarding that they continue the practice for years, but the benefits can be felt from the beginning.

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

A central function of the

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

Another option

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

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

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

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

Here are the steps:

1. Walk in silence. For the first five minutes, be only your eyes. Take in every visual gift God is giving you—color, shape, shadow, movement.

2. For the second five minutes, be only your ears. Hear loud sounds, soft sounds, footsteps, silence; hear the Shema.

 For the third five minutes, be only your sense of smell.
 For the fourth five minutes, be your sense of taste. Notice what the air tastes like.

5. For the last five minutes, be your sense of touch. Pick up a rock or a leaf, and try to sense its vibration. Be aware of the soles of your feet and what they are feeling as they touch the ground with each step.

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

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

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



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KJCC Member Survey

To: All KJCC members

From: Alan Beth, President

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

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

The scale is rated from 1 to 5, where:

- N/A = Not Applicable
- 1 = Extremely Dissatisfied
- 2 = Somewhat Dissatisfied
- 3 = Satisfied
- 4 = Somewhat Satisfied
- 5 = Very Satisfied.

a. How satisfied are you with Friday night services?

N/A 1 2 3 4 5

Comments_____

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

N/A 1 2 3 4 5

Comments_____

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

N/A 1 2 3 4 5

Comments_____

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

Yes/ No

Comments_____

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

N/A 1 2 3 4 5

Comments_____

f. Would you like KJCC to hire a parttime rabbi or student rabbi to come occasionally?

Yes / No

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

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

Yes / No

Comments_____

High Holiday Services Questions

(Answer if you attended services with us):

a. Were you aware of this years Tashlich

and Havdalah services at Ocean Point?

Yes / No

Comment

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

Yes / No

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

N/A 1 2 3 4 5

Comments_____

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

N/A 1 2 3 4 5

Comments_____

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

Yes / No

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

Yes / No

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

Comments_____

General questions (for all members):

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

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

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

d. Do you have a special skill / talent that could help the KJCC? Yes / No

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

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

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

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

Thank you.

House Chairman: Part Shamus, Part Guardian Angel Shining a light on all Jim Boruszak does for KJCC

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

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

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

None of this happens by accident. It is, in fact, the result of a heroic amount of unpaid work and tireless dedication by the KJCC House Committee. The chairman of that committee, who typically also functions as his only staff member, is someone you all know well. But only a few know how much work, day in and day out, he does on our collective behalf. So we thought we'd give you a glimpse into the secret shamus life of the amazing Jim Boruszak.

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

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

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

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

Thanks, Jim. 👌

A Brief History of Yiddish

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

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

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

In the tenth century C.E., Jews from France and northern Italy began to establish large, permanent communities in Germany. (Or what became Germany. Germany as we know it didn't exist until Otto Bismarck in the 19th century.) Many arrived speaking a Jewish-French dialect known as Laaz, which they sprinkled into the medieval version of German then being spoken. It's also believed they would have added elements of Biblical and *Mishnaic* Hebrew and Aramaic, all by then long a part of the Jewish cultural and linguistic legacy.

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

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

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

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

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

Keep the Culture Alive!

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

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

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

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

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

Zey Gazeint.

--Erica Garrett

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

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

-This Month in Jewish History-**November**

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

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

1215 – At the Fourth Lateran Council, the zenith of Papal power, Pope Innocent III (1161-1215) decrees that Jews wear the Yellow Patch, the "Badge of Shame," to distinguish them from Christians. Here the Doctrine of Transubstantiation also begins, in which the wafer (host) and wine in the Eucharist are believed to become the blood and flesh of Jesus. This leads to the infamous host desecration libels of the next centuries.

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

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

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

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

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

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

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

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

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

Days Of Awe 5770

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

Text by Gloria Avner

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

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

We thank Linda and Joel Pollack for their

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

We are a



Eliyor Halpern at Rosh Hashana

both meaning-

"Cohens," Jim

ful and fun.

Our

Boruszak,

Oshinsky,

made them-

selves avail-

ing off our

able for lead-

Torah services

and giving us

their special

Robert Tem-

kin, and Jerry

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

inspiring program and beautiful *Selichot* service barely a week before *Rosh HaShanah*.

I said to the congregation on *Rosh Ha-Shanah* that when we celebrate our birthday and the world's, we come to grips



with our humanness. We resolve, as spiritual beings having a human experience, to fulfill our unique potential, to become the best human beings we can be, to commemorate the blessing. Jeffrey Schocket immediately said yes when asked to help Cantor Mark in the Torah reading. Bernie and Dave shared shofar honors and allowed us the mitzvah of listening.



To all the men and women who held, walked with, and dressed the Torahs, you performed willingly and well. We are grateful. To those who had *aliyahs*, thank you for being ready on time, serious and sincere. You

chanted the blessings clearly in front of the Torah. You read beautifully the maftirs and meaningful blessings on our country and our congregation. You performed your mitzvot well and deserve the honor. To those who came and guietly



listened and participated, we thank you for increasing our numbers so we could feel the full force of the spoken prayers, confessions, and song. We welcome you and need you.

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

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



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

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

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

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

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

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

We listened to words from the Talmud

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

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

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





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

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

and harmoniously as it has begun. It was good.

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



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

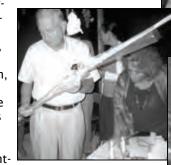
> The next morning saw the KJCC Sukkah construction, overseen by superintendent Candy Stanlake.

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



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

The taschlich service, held Sunday afternoon, September 20th at Ocean Point, led beautifully by Cantor Mark Halpern, was lit by brilliant sunshine both above and below as shards of light glinted off waves stirred by ocean breezes. Eight-



een of us were ready to cast our sins, in the form of old bread and stale bagels, onto the waters. Our members, young and old, seemed both serious and happy. We stood silently on that Point, nearly surrounded by water, and threw away that which did not

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



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

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

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



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

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

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



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

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

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

It's a Wrap

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





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





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



Zach, Natalie, Hannah, and Lili (and Harry in spirit)—were thrilled to take turns parading their Torah around the Sanctuary, carrying flags and singing songs while our adults (Alan Beth, Marc Bloom, Susan Gordon, Dave Mont, Georgia Landau, Sam Vinicur, Robert Werthamer, and Paul Bernstein, did the same for our Temple Torah. *Morah* Yardena led the service while *Morah* Gloria led the singing, Later the children vied for the honors of *hagbah* and



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

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

way around the Sanctuary and the respect and



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



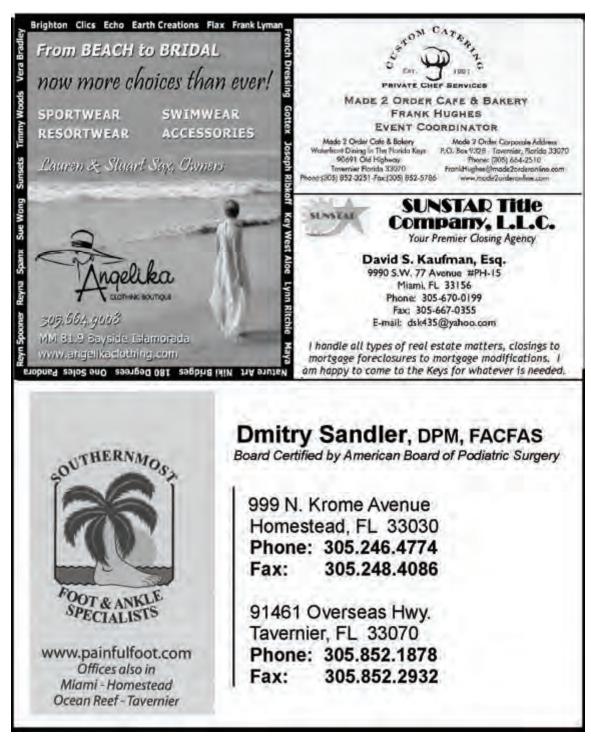
beauty of it. Together we read the first word: *B'reishit*.

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

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

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The Palace Gardens Difference

For nearly 25 years, The Palace Gardens Assisted Living Community in Homestead has been known as a leader in providing outstanding care to seniors. While our grounds and the campus are beautiful, there are more than a few reasons why The Palace Gardens is different from all others.



1. Continuum of Care -

The Palace Gardens is part of The Palace Family of Senior Living Communities which offers accommodations that meet everyone's needs, from Independent Living and Assisted Living, to Skilled Nursing and Rehabilitation, and even Home Health. You can rest assured that at The Palace, your needs will be met, no matter what may happen in the future.

2. Palace Training & Education Center

Because our residents come first, every employee must reflect the higher standards of our communities. Based on Ritz-Carlton procedures, a comprehensive orientation program reinforces this focus. Regular training and educational programs continue so that tesidents will always receive the very best care and services.

3. Local Ownership -

Founded in 1980 by Helen and Jacob Shaham, The Palace is privately owned and locally operated by these self-made individuals who foresaw the need for quality senior living environments. Their constant involvement today ensures the tradition they established for the communities and services bearing The Palace name: only the best.

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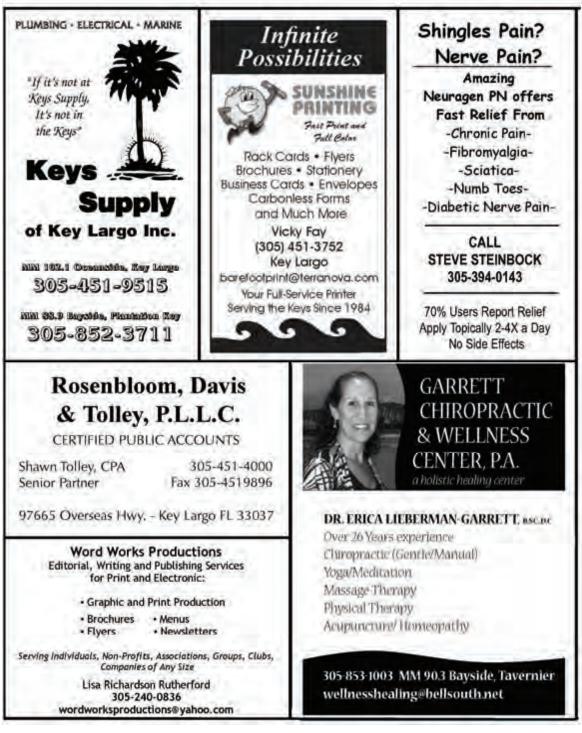
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