

# GREEN VALLEY SHOFAR

Vol. 22 No. 5

Sept./Oct. 2017



Dear BSTC Member

My president's address this month has a two-fold purpose – it is to address you via print media, but to also have it serve as the basis for BSTC's annual Yom Kippur Appeal.

I would, however, like to turn the appeal on its ear and to put forth that there is something aside from money that we need to sustain our synagogue. This something is you—your time and your talents.

During the High Holidays we come to synagogue so we can review the past year, make ourselves right with the world, and have a fresh start for the new year. We think about how we could have done things better or differently. Perhaps we even think about things we didn't do, but should have, or things we did do, but should not have. We think back beyond the year, sometimes even doing a full life review. Our lives are so busy and this is one of the few chances we get to stop, or at least, slow down and listen to what is in our hearts.

Now, here comes the money thing. I challenge you to donate to the Yom Kippur Appeal in an amount that is meaningful to you so that we can help sustain our synagogue. I am well aware that it might be difficult for some to find the extra money to donate above the amount we give for dues. And this is why I've used the word "meaningful".

If you would like to give more, but simply cannot right now, then I challenge you to give of your time. Get involved, engage with us. Help organize an event, or simply come to one. Because the truth is, aside from the money, we really need you, and your talent.

Some ideas for how you can give -- join the Membership Committee and become a goodwill ambassador representing BSTC. Or come and join at Shabbat Services, an *oneg* and/or a Bagel Breakfast.

So you see, there are different paths to be "meaningful." While many of us may be retired, we still lead busy lives and things, such as these events, take time. I certainly understand the feeling of not having "enough time." Not one of us has enough time. I'm not sure I even know what "enough" time means. Frankly, though we all have the same amount of time, 24 hours per day, and 7 days a week. None of us has more time than another person. It's all in how we use the time and prioritize it.

I once saw a wonderful video detailing how every congregation comes equipped with at least one member, an extremely important person, who is there to get things done. Everyone believes in this person and is counting on him or her. The video went so far to give me this person's name, and I share it with you now -- "someone else."

Thank G-d for that "someone else" because he or she will donate and his wife or her husband will volunteer.

I know that "someone else" is here in the congregation now. You are the person who leaps into action every time there is an idea that starts with the words "Somebody should..."

As the saying goes, it takes a village so I'm asking you to be that "someone else." We need "YOU," we need your passion, your involvement, your energy, and your commitment. I challenge you to find that Jewish spark deep in your soul, to jump in, and get involved. Get involved and figure out what, in the long term will

make a difference, and how it can come to be for the greater good. I ask you to please figure out what is Jewishly meaningful to you, your family, and our/your larger BSTC family.  
Thank you and I wish you and your family a year filled with peace, love, joy and good health.

Shana Tova  
Let's all Pray, Play and take care of each other.

Merle Sobol  
Let's all Pray, Play, and take care of each other.

## GREEN VALLEY SHOFAR

**The Official Newsletter of  
Beth Shalom Temple Center  
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Green Valley, AZ 85614  
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www.bstc.us**

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This is the September/October issue of the Shofar. The Shofar is published 6 times a year: Jan/Feb, March/April, May/June, July/Aug, Sept/Oct, Nov/Dec.

### NEWSLETTER SUPPORT STAFF

Ingeborg McDonald Marilyn Forstot, Mike Finkelstein, Ed Brill, Margaret Bierd

The editor reserves the right to edit contributions for grammar, length and content. Community and member news will be published only as space permits. Community or member events that conflict with Temple events will not be publicized in the Shofar.

## MAIL TO THE TEMPLE

To expedite delivery, any mail sent to the temple should be addressed to: P.O. Box 884, Green Valley, AZ 85622. Sending mail to the Rio Mayo address may result in a delay. To expedite delivery please include the name of the person you wish to contact on the front of the envelope.

For information on the Memorial Board and *Yahrzeits* contact Joyce Finkelstein by phone or at by email.

For information on Tributes, Commemorative items, contact Amy Storer.

For information on the Green Valley Cemetery, please call Ingeborg McDonald.

## TEMPLE USAGE SCHEDULING

Before scheduling a program, please Amy Storer at amystorer@ymail.com or at 398-4747. This will avoid scheduling conflicts. If you wish to have your program included in the Shofar calendars, notify the Shofar editor. Not all scheduled events are included in the Shofar. Deadline for Shofar copy is the 15<sup>th</sup> of each month.

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## CALENDAR OF EVENTS

**Torah Study: Saturdays, 10 a.m.**

Friday Sept 1 to October 25. **Art Gallery Show** - exhibit of art from our neighboring cultures

Friday, Sept. 1, 7 p.m. **Friday Night Shabbat Services** led by Mike and Joyce Finkelstein

Sunday, Sept. 3, 9:30 to 10 a.m., **Michael G at the piano** (Before Bagel Breakfast)

Sunday, Sept. 3, 10 a.m., (doors open at 9:30 a.m.) **Bagel Breakfast**. Yiddish Club to follow

Monday, Sept. 4, **Labor Day**

Thursday, Sept. 7, **Deadline** for **Book of Remembrance submission**

Sunday, Sept. 10, **Grandparents Day**

Sunday, Sept. 10, 10:45 a.m. **Women's Annual Book Brunch** with Esther Becker See Blurb under Sisterhood

Friday, Sept. 15, 7 p.m., **NO Friday Night Shabbat Services**

Tuesday, Sept. 19, 10 a.m. to 1 p.m. **Sisterhood Card Bingo**

Wednesday, Sept. 20, 7 p.m. **Erev Rosh Hashanah Services**

Thursday, Sept. 21, 10 a.m. **Rosh Hashanah Services**

Thursday, Sept. 21, 4 p.m. **Tashlich Services** at Sahuarita Lake Park (bring pieces of bread)

Sunday, Sept. 24, 10 a.m. **Kever Avot Services** at Green Valley Mortuary

Monday, Sept 25, 10 a.m. **Board Meeting**

Friday, Sept. 29, **Erev Yom Kippur**, 7 p.m., **Kol Nidre Services** (Yom Kippur begins 5:57)

Saturday, Sept. 30, 10 a.m., **Yom Kippur Services**  
 3 p.m. **Torah Services**  
 4 p.m. **Yizchor services**  
 6 p. m. **Break the Fast**

Sunday, Oct. 1, 9:30 a.m. **Michael G at the Piano**  
 10 a.m., **Bagel Breakfast**  
 Yiddish Club to follow

Wednesday, Oct. 3, 9:45 a.m. **Men's Club ROMEO meeting**, at El Patio.

Wednesday, evening, Oct 3, **Erev Sukkot**

Friday, Oct. 6, 7 p.m. **Shabbat/Sukkot Services** (led by the Mussmans')

Monday Oct. 9 **Columbus Day** observed

Thursday, Oct. 12 **Shemini Atzeret**  
 10 a.m. **Yizkor/Simchat Torah Service**

Tuesday, Oct. 17, 10 a.m. **Bead Making with Joyce (RSVP deadline Oct. 10)**

Friday, Oct. 20, 7 p.m. **Friday night Shabbat Services**

Monday, Oct. 30, 10 a.m. **Board Meeting**  
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## MEMBER NEWS & UPDATES

*Baruch Habah* - A hearty BSTC welcome to our new members. Please add their contact information to your Directory.

Renee' Villani

Diane Elliot

Marilyn Beim

Baruch Gerard

*Barbara Kowalski*

Janis Ferraro (returning member)

**Please Note:** Steven Abrahams has a new address:

## BIRTHDAYS: Happy Birthday to:

Sept. 6	Melvin Roman
Sept. 7	Sam Miller
Sept. 12	Charlotte Brody
Sept. 19	Stephen Feldman
Sept. 21	Renee Villani
Sept. 26	Jim Barwick
Oct. 3	Larry Feldman
Oct. 4	Dorrie Roman
Oct. 4	Barbara Winfield
Oct. 15	Joyce Palm
Oct. 16	Joyce Finkelstein
Oct. 16	Nancy Feldman
Oct. 19	Nancy Karsh
Oct. 21	Diane Elliot
Oct 22	Stephen Weig
Oct. 23	Linda Stein
Oct. 24	Suenette Maron
Oct 24	Bud Stein
Nov. 2	Jerry Belenker

Have a great day and year.

## ANNIVERSARIES: Mazal Tov to:

Sept. 2	Ellen & Barry Savitz
Sept. 9	Sara & Michael Benisch
Sept. 21	Sara Voorhess & Barry Weissman

May you continue to celebrate in good health, happiness and joy.

## Meet Our Members

### Nancy Karsh

Nancy is an experienced coach, consultant, speaker, seminar leader, and author. Her interest in the health and wellness field stems from her personal search for a healthy lifestyle and good nutrition. Her own success — and that of her friends and family — motivated her to enter the health and wellness field.

Among her interesting life experiences, Nancy attended school in Sweden, living there for a year and becoming fluent in the language. She studied language at the University of Stockholm and music at the Academy of Music. Nancy has become an accomplished musician (flute and piano and voice), a solo and ensemble recitalist, an orchestral musician and a musical theater director.

Her teaching career includes more than fifteen years in elementary, secondary and college classrooms, as well as corporate training in sales and marketing.

She met husband Frank in Denver, and they were married for over 40 years. They visited Green Valley in the 1970's and moved here full time in 1999. They started becoming active at BSTC in the 1980's.

More recently, Nancy has served on the Board of the local Community Performing Arts Center Foundation and on the Board of the Tucson Chapter of the National Association of Women Business Owners.

## Meet New Member Baruch Gerard

I am a concert pianist, a composer, and a vocalist. I have spent most of my adult years performing at different churches, healing gatherings, and seminars, playing my original music. I have house concerts performing solo piano and always have guest artists usually once a month that will probably, this year, start in September.

I am a veteran of the Vietnam conflict and have experienced a significant suffering from PTSD over the past 50 years, before awakening one morning some 4 years ago and deciding what I need to do with my life...

I have created a program of live music healing in Walla Walla, WA at the VA facility that is still going on today. I have come to this area to work with the VA and create a program of healing music for vets recovering from addiction and dependencies including drug abuse..

I own a business called the BIKE DOC that is a mobile professional bicycle service.

I feel that it is important to have a Synagogue in my life.

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## TRIBUTES

Do you need to send a greeting card? Do you want to support your Temple? Here's a great way to do both. Amy Storer will mail a lovely, personalized card to whomever you choose. Here's how you can do it:

Send your Tribute request and free-will offerings to:

1. Beth Shalom Temple Center, P.O. Box 884, Green Valley, AZ 85622 (mark "Tributes" on the envelope and check)
2. OR E-mail your request to Amy Storer and send your check to BSTC

If ordering several Tributes at the same time, print the birthday/anniversary page of the Shofar, check off the names of those you'd like to designate for Tribute(s), and mail it in with your check. Tributes may be sent with your own personal greeting for birthdays, anniversaries, get well, condolences, best wishes for the new home, in appreciation, mazel tov, and sympathy upon loss of a pet, etc.

## COMMEMORATIVE ITEMS

The following memorial plaques, leaves for the Tree of Life, and other commemorative items are available for purchase:

Memorial plaques, \$300

Sanctuary Chair, \$125

Leaf for the Tree of Life, \$100

Garden Bench, \$225

Garden Brick, \$100

Send specific wording for the plaque, brick, etc. together with your check made out to Beth Shalom Temple Center) or send an email to Joyce Finkelstein and check to BSTC, Attention "Memorial Board" or "Tree of Life," etc. Order forms can be found in the Temple foyer.

## **Yahrzeits**

Beth Shalom Temple Center will provide reminders of *yahrzeits*, and the name(s) of your loved ones will automatically be recited for *Kaddish* at the appropriate Sabbath Services according to the Hebrew calendar. To have your Yahrzeit on the list send a note to the Temple including your name, the name and relationship of deceased, and the date of death. Family members must approve additions to the list.

## **Tributes Received**

A speedy and complete recovery for Dorrie Roman from David and Donna Wyte

In memory of Cyrel Bandy from Jerry and Sonny Foigelman; Amy Storer

In memory of Gerald Foigelman from Alan and Barbara Winfield

## **Donations Received for Torah Study Fund - In honor of Michael Gervan's birthday**

Jerry and Harriet Belenker

Mark and Amy Rosenberg

Ingeborg McDonald

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## **TEMPLE TIDINGS**

### **Mike Finkelstein and Friends Return with Irving Berlin**

Last Spring, Mike Finkelstein on trumpet, Ken Barratt on Piano and vocals with Joey Lessa, entertained BSTC and friends with a great program of songs written by Jewish composers and lyricists.

On Sunday, October 15, Mike and friends, with the addition of vocalist Regina Ford, return to present us with the music of Irving Berlin. This is a sure, not to be missed event.

### **Have You Seen Our New Brochure**

Under the leadership of Steve Levine, Nancy Karsh and the Membership Committee a new BSTC brochure has been developed. Featuring member pictures and activities these brochures can be found in our library as well as Green Valley Chamber of Commerce and the Tubac Visitor Center and other venues. Give us thumbs up on Facebook.

### **Jim Click Raffle**

BSTC is once again participating in the Jim Click Raffle. The grand prize is a brand new 2017 Ford Explorer Platinum with a minimum MSRP of \$54,000. Two first class round-trip tickets to anywhere comprise the second place prize and the third place prize is \$5000.

**Deadline** for ticket purchase is **November 30**. Please contact Marilyn Forstot to purchase your ticket(s). Donation is \$25 for 1 or \$100 for 5. This is a great fundraiser for our temple since 100% of the proceeds stays with BSTC!

## **Book of Remembrance**

Dear Book of Remembrance donor,

Thank you, somewhat belatedly, for your generous donation to the 2016 Book of Remembrance.

If you choose to donate again this year, please note that the **deadline** of Thursday, **September 7** is rapidly approaching. If you wish to have the name(s) of your deceased loved ones included in the Book Of Remembrance for the new Jewish Year of 5778, please send the form attached at the end of this Shofar, along with your free-will donation so that it is received by the deadline. To avoid misspellings, please print clearly on the form. Forms are also available in the BSTC lobby.

Please be generous with your free-will donation. The Book of Remembrance is a keepsake, and is also a major fundraiser for BSTC.

The list can also be emailed to me Suenette or simply write "same as last year." However, monetary donations must be sent to, or dropped off at, the Temple.

Wishing you a happy and healthy New Year. *Suenette Maron*

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## **Torah Study**

Since ancient times, a weekly portion (*Parashah*) from the *Torah* (first five books of Moses) and an ending (*Haftarah*) from the Prophets are read on *Shabbat* in synagogues around the world. This portion is given a Hebrew name drawn from the opening words of the Torah passage.

BSTC's Torah Study group continues to meet every Saturday morning from 10 a.m. to 12 noon.

## **Torah Study Fund**

Please consider donating to the Torah Study Fund to help defray the costs of our weekly Torah Study. Send your contributions (with notation on check and envelope: Torah Study Fund) either online or by mail to the temple.

## **SISTERHOOD**

### **Women's Annual Book Brunch**

A Women's Annual Book Brunch with Esther Becker is being held at Congregation *Chofetz Chayim* on Sunday, September 10, at 10:45 a.m. All are welcome to attend. The address is: 5150 East 5th Street in Tucson. Cost: \$36 and includes the book, "Cracks in the Wall," by Uri Raskin, and a reservation for lunch. Call 747-7780 to reserve your copy of the book and enjoy a colorful lunch. For carpool information, e-mail Susan Cohen (no calls, please) once you have obtained your reservation. *Sue Cohen, Sisterhood President*

### **Sisterhood Card Bingo – September 19, 10 a.m. to 1 p.m.**

It's September so it must, once again, be time for Card Bingo again. This event is open to ALL MEMBERS. Price of admission is the usual-- 3 nickels, 3 dimes, 3 quarters and 1 one-dollar bill. Exact change please.

There will be free pizza and beverages at conclusion of the games. See you there!!

Questions? Call Gail Norton .

### **Bead Making with Joyce**

Join with Sisterhood as Joyce Palm instructs members on making polymer beads from 10 a.m. to 12 noon on Tuesday, October 17. All you need to bring is a sack lunch and a beverage.

Reserve your place by calling Gail Norton. **Deadline** for reservations is October 10. This hands on program is sure to be lots of fun.

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## **ART GALLERY**

The **first Art Show for the New Year 5778** at the **BSTC Art Gallery** with objects and paintings from three cultures that surround us in Green Valley including Native American, Mexican and Southwest Arizonan. Began showing on August 30 and will run to October 25. .

We have all come to Arizona from different places. This exhibit provides us with another opportunity to learn about our neighbors.

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### **The High Holidays – *Yamim Noraim***

The *Yamim Noraim*, also known as the High Holy Days and the High Holidays, usually refer to the Holidays of *Rosh Hashanah* (Jewish New Year) and *Yom Kippur* (Day of Atonement) but also can refer to the entire ten days between these two holidays as well as the month (Elul) itself in which they take place and season associated with them. *Yamim Noraim* literally mean “the Days of Awe” because during this time period one is supposed to be introspective and consider the sins of the previous year and atone or repent before Yom Kippur. The ten days from Rosh Hashanah to Yom Kippur are also referred to as the “Days of Repentance”

A major theme of the Days of Awe and the month of Elul is the idea that *Ha'Shem* (G-d) has a book in which the names of who will live or die, and who will have a good life or not for the next year is written. On Rosh Hashanah these verdicts are inscribed and on Yom Kippur the book is sealed. Our actions during this time can, however, alter this “stern decree” through “*teshuvah*,” *tefilah* and *zedakah*,” i.e. repentance, prayer, and good deeds (commonly charity).

The concept of writing in books is the source of the common greeting during these holidays. Before Rosh Hashanah we usual greet people with “*L’shanah tovah tikatevu v’chaitemu*”– “May



you be inscribed and sealed for a  
“– a good and sweet year is also



good year.” “*L'Shana Tovah u'Metukah*  
heard during the high holidays.

It is customary during this period to  
those we may have wronged  
according to the Talmud, Yom Kippur only atones for those sins between the person and G-d,  
and not between one person and another.

seek reconciliation or forgiveness with  
during the course of the year since,

Interestingly, Elul's name is an acronym of “**A**ni **L**'dodi **v**'dodi **I**” I am my beloved and my  
beloved is mine from Song of Songs where G-d is the beloved and “I” is the Jewish people. “In  
Aramaic, (the vernacular at the time the month's name was adopted), means ‘search,’ which is  
appropriate, because this is a time of year when we search our hearts.” (Judaism 101,  
[www.jewfaq.org/elul](http://www.jewfaq.org/elul))

Another custom of the period is *kaparot* (symbolic “atonement”) whereby a chicken or money  
(which are then given to charity) is passed over one's head and we ask that any harsh decrees  
for the new year be transferred to the chicken or ameliorated by the money. While twirling the  
chicken or money, the benediction “this is my exchange, this is my substitute, this is my  
atonement” is recited. Communities using a chicken, slaughter it and give it to those needing  
food for the erev Yom Kippur meal. In my family money wrapped in a handkerchief was used in  
carrying out *kaparot*. Do any of you remembering seeing the *kaparot* ritual, especially with a  
chicken. It must have been something.



Lithograph of *Kaparot*. late 19<sup>th</sup>/early 20<sup>th</sup> century

## ***Selichot***

According to Judaism 101, as the end of the month of Elul draws near, “the mood of repentance  
becomes more urgent and prayers for forgiveness (*Selichot*)” are incorporated into the morning  
prayers. The first set of *Selichot* prayers usually begins around midnight however, after Shabbat  
ends (this year September 16) and is a community affair rather than just prayers said at the  
morning service.

## ***Rosh Hashanah***

*In the seventh month, on the first of the month, there shall be a Sabbath for you, a remembrance  
with shofar blasts, and a holy convocation. – Leviticus 16:24*

A two-day holiday, even in Israel, *Rosh Hashanah* means “head of the year” but is also known  
as *Yom Teruah* or day of sounding the Shofar because of the number of times the  
Shofar (ram's horn) is blown, i.e. 100 notes per day. In fact, Shofar blowing is the  
only religious commandment for the holiday. The Shofar however is not blown on  
Shabbat.

Rosh Hashanah is also referred to as the Day of Judgment” as we are “judged by  
G-d for how our coming year will be, and known as *Yom Ha-Zikaron* , as well - the day of  
remembrance, as we come together to pray for the Jewish nation and people and remember our

history and those fallen during terrorism. The name “Rosh Hashanah” interestingly is not used in the bible to discuss the holiday. Except for the resolution one makes, the Jewish New Year in no way resembles the American New Year.

Interestingly, Judaism has several “new years.” Rosh Hashanah is the new year of years when we increase the year number and occurs on the first two days of Tishrei, the seventh month of the calendar year. This new year is 5778. Others include Nissan (usually in April when we begin counting the months of the calendar), and Shevat 15 (in February) when we have the new year for trees (remember celebrating Tu B’Shevat?).

During Rosh Hashanah it is traditional to eat apples dipped in honey (or if you were in my family we dipped challah in honey) to symbolize our hopes for a “sweet year” reciting the *b’racha* (blessing) for fruit. Another practice is “*Tashlich*” (casting off) whereby, on the afternoon of the first day, Jews walk to an area with flowing water (except if it’s Shabbat, and then it’s the next day) and empty their pockets (usually of breadcrumbs) to symbolically cast off sins.

### **Kever Avot**

Another tradition during this time is visiting the graves (*kever*) of our ancestors (*avot*). While many people go individually during the month of Elul or during the ten-day period between Rosh Hashanah and Yom Kippur, many synagogues, like BSTC, go as a community. This year we are going on September 24 to the Green Valley Mortuary and Cemetery in Sahuarita.

### **Shabbat Shuvah**

The Sabbath between Rosh Hashanah and Yom Kippur is known as *Shabbat Shuvah* or the Sabbath of Return. Sounding like *T’Suvah* repentance, reflective of the time period, the only noted difference between this Sabbath service and others is the *Haftarah* that is read. Depending on the type of congregation, the Haftarah portion comes from two books of Prophets. If the community is Sephardic then Hosea 14:2-10 and Micah 7:18-20 is read while Ashkenazi congregations read the same Hosea portion but instead of Micah, read Joel 2:15-27.

The selection from Hosea focuses on a call for repentance, and an assurance that those who return to God will benefit from Divine healing and restoration. This forgiveness from G-d is considered to be greater than the forgiveness from people. The selection from Joel imagines a blow of the shofar that will unite the people for fasting and supplication.

### **Tzom (Fast of) Gedaliah**

Each year on the 3<sup>rd</sup> of Tishrei, the day after Rosh Hashanah –unless it is a Shabbat, (which this year it is)) a fast from dawn to dusk is held. This fast commemorates the assassination of Gedaliah, the Babylonian-appointed official charged with administering the Jewish population remaining in Judah following the destruction of the Temple and exile in 586 B.C.E.

### **Yom Kippur or “Day of Atonement**

According to the website [Judaism 101](http://www.jewfaq.org/holiday4.htm), the name of the holiday and its meaning, “pretty much explains what the holiday is. It is a day set aside to “afflict the soul” to atone for the sins of the past year” (<http://www.jewfaq.org/holiday4.htm>). Scholars argue whether Yom Kippur or Shabbat is the holiest and most important day. In any case it has been referred to as a “complete Sabbath where one is not to work on that day. It is also a day of fasting, prayer and repentance although

anyone who is unable to fast because of age or illness or other types of medical conditions (e.g. pregnancy) are excused from doing so. In fact, if there is a threat to life, it is prohibited in the Bible to do so since Judaism always values life above the observance of Jewish law.

On Erev Yom Kippur we have a nice, hopefully filling meal before we light the candles for the holiday as well as *yahrzeit* candles for our dead loved ones and make our way to temple/synagogue and thus begin our fast. As a child, I would love to see the people coming from all directions to converge onto the synagogue.

The service begins with the cantor chanting the Kol Nidre (named for the prayer that starts the service). Kol Nidre is not really a prayer but rather a statement that deals with promises and vows commonly made in the course of the year. *Kol Nidre* translates as “All Vows” and we petition G-d to not hold us to any personal vows with G-d we might make in the next year. We also declare that by the authority of the heavenly and earthly tribunals it is “lawful to pray with sinners.” Underlying this statement of nullification of promises and other verbal commitments that we are asking G-d to be absolved of while having them declared null and void, is the idea that just as G-d is forgiving and invalidating our promises we are hoping that G-d will reciprocate in kind and if harsh judgments have been made/inscribed that they too will be voided.

During Kol Nidre and during the services the next day for a total of ten times we silently confess our sins via the “*al chet*” lightly knocking with our fist over our hearts. The *Al Chet* is integral to the Yom Kippur service. There are 44 such utterances including those we may or may not be aware of having transgressed interspersed with “For all these, pardon us, forgive us, and atone for us. Talking about confessing, as a child, I would contemplate which sins I thought applied to me. Of course as I got older there were more sins I could acknowledge although as a full fledged adult I guess I’ve done most of them, why else would they be there?”

I remember too, on the way home after Kol Nidre eve, wondering will I be able to get through the whole 25 or so hours of the fast. How was it that I was already hungry and thirsty so soon after such a big meal? I wondered why was I so excited that I was finally able to fast. Of course, I now wonder if I can fulfill the day for entirely different reasons .

As noted above under *Yomim Noraim*, *Yom Kippur* is our last appeal before the judgments entered about us are sealed at *Ne’ilah*, the concluding service. Judaism 101 notes that this service has been “referred to the closing of the gates.... the “last chance” to get in a good word before the holiday ends.”

There is something almost mystical about this service, at least to me, as we look around at the faces of the congregation, pale and drawn from the day, turned to the ark, usually having stood for about an hour, with their *machzor* (special prayer book for the high holidays) in hand and almost beseeching in their stance. Certainly the tune used adds to this feeling. Glancing at our watches to see how much time is left or how many pages to go, suddenly the service ends with a *tekiah gedolah*, a loud, long blast of the Shofar and then the place reverberates with each member turning to another to once again wish each a happy and healthy New Year knowing it has already been written down.

And then it’s on to break fast where I once again begin breaking my vows. This year, I always think, I can stay away from all the sweets and *nasherei* (Yiddish word for snacks, or high carb items) and start my diet or my healthy way of living. Nope, the array of food and sweets is too enticing, and so it goes....

## **Festival of Sukkot (Feast of Booths, Feast of Tabernacles)**

Sukkot is a seven-day Biblical holiday celebrated on the 15<sup>th</sup> day of the month *Tishrei*. and comes five days after Yom Kippur. In its joyous nature, Sukkot is quite different from the solemn holiday of Yom Kippur.

One of three Pilgrimage Festivals (*Shalosh Regalim*- the other two being *Pesach* and *Shavuot*) in which Jews were commanded to make a pilgrimage to the Temple in Jerusalem, Sukkot has both a historical and agricultural significance. Its historical significance is as a reminder of the *sukkot* or “booths” erected by the Israelites as they wandered in the desert for forty years after leaving Egypt. Our present day Sukkah is a structure covered with plant material to remind us of the fragile dwelling used during our wanderings.

Sometimes, Sukkot is also referred to as the Feast of Tabernacles, but it should be noted that the translation of “tabernacles” for a sukkah (singular of Sukkot) is a misnomer since, in the Bible, that word refers to the portable sanctuary carried in the desert and is called a “*mishkan*.”

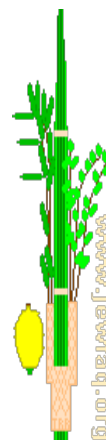
In honor of the holiday we are ‘commanded to dwell in temporary shelters, as our ancestors did. The commandment to “dwell” in the sukkah can be satisfied by eating our meals in the sukkah. The sukkah itself is built as a temporary dwelling and can be quite fun to build. In our backyard in Brooklyn, we turned our jungle gym into a temporary sukkah. Brooklyn has many Jews and as one tours the various neighborhoods one can see all manner of sukkot – on roofs, balconies, yards and so on.

A sukkah must have at least two and a half walls, and only one wall can be an existing wall, like the side of a house. The walls may be constructed of any material as long as the material used will not blow away in the wind. A common material seen is canvas. The roof of the sukkah, which is put on last, must be made of something that grows from the ground, such as loose tree branches, bamboo reeds, corn stalks and even 2 x 4’s. This covering is known as *s’chach*, which literally means covering. The roof material is not bound together or tied down but should be full enough to give shade, but sparse enough so rain can get in and for those in the sukkah to see the stars through the roof at night. Once the Sukkah is built, children commonly decorate it with seasonal fruit and vegetables, children’s artwork, the various blessings used during the meal and other types of posters. There are many types of do-it-yourself sukkot and they range in price and simplicity from very modest ones to elaborately built and decorated ones.

Agriculturally, Sukkot, like *Pesach* and *Shavuot*, is a harvest festival and is sometimes referred to as *Chag Ha- Asif*, the Festival or Holiday of Ingathering. A part of the agricultural nature of the holiday is the *lulav* and *etrog*. The *lulav* contains four species – “*Arba Minim*” and we are commanded to take these four plants and use them to “rejoice before the Lord.” The four species are the etrog or citrin (a lemon like fruit native to Israel), a palm branch or lulav, two willow branches (*aravot*) and three myrtle branches (*hadassim*). The six branches are bound together and because the palm branch is the largest part, they are collectively referred to as the lulav.

With the lulav in the right hand and the etrog, with the stem (green tip) up, in the left hand, a blessing is recited. Once the blessing is recited the etrog is turned so the stem is on the bottom and the brown tip (*pitim*) is on top. On each day of Sukkot, the Four Species are gently shaken forward (East) three times, then back in front of the chest. This movement is then repeated to the right (South), then over the right shoulder (West), then to the left (North), then up, then down. If you copy the following hyperlink to your browser it should take you to a graphic illustrating this ritual.

<http://www.jewfaq.org/graphics/2manwave.gif>



The last day of Sukkot is known as *Hoshana Rabah*, and is considered the final day of the divine “judgment” whereby the fate of the New Year is determined. It is the day when the verdict issued on *Rosh Hashanah* and sealed on *Yom Kippur* is finalized. Additionally on *Sukkot* we are judged regarding how much rain will fall in the upcoming year thus, on *Hoshanah Rabbah*, the final day of *Sukkot*, this judgment is finalized.

<i>Rosh Hashanah</i>	<i>Yom Kippur</i>	Hoshanah Rabbah
Judgment is decided	Judgment is sealed	Judgment is delivered

*Hoshanah Rabah* literally, means the great *Hoshanah* (bring us salvation) because more *Hoshana* prayers are recited on this day than on the other days. It is also the last day we use the *Sukkah* as well as the *lulav* and *etrog*.

One tradition related to *Hoshana Rabbah* is circling the *bimah* (pulpit) with the *lulav* and *esrog* while reciting *Hoshanah* hymns in which G-d is asked to deliver the people, especially from famine and drought since, as noted, *Sukkot* is the festival on which judgment for rain is made. Typically during *Sukkot* this is done once but on *Hoshanah Rabbah* it is performed seven times commemorating the days of the service in the *Bet ha-Mikdash* (the “Sanctified House”, i.e. Solomon’s Temple). Another is “the taking of the willow” (*arvah*), where bunches of willow are beaten on the ground, about five times, so that the leaves fall off. The usual explanation for this rite is that it is a symbolic representation either of the rain, required at this season that beats on the leaves or of the leaves themselves, that fall from the trees until these are revived by the rain.

### ***Shemini Atzeret/Simchat Torah***

On the fifteenth day of this seventh month is the Festival of Sukkot, seven days for the Lord...on the eighth day, there shall be a holy convocation for you –Leviticus 22:34

The *Sukkot* holiday is followed by an independent holiday called *Shemini Atzeret*. In Israel this is a one-day holiday but outside of Israel it is a two day one, and the second day is known as *Simchat Torah*. In Reform congregations, which generally observe one day of holidays, rather than two, *Shemini Atzeret* (literally “the assembly of the eighth [day] is observed concurrently with *Simchat Torah*, the festival of “rejoicing in the Torah” which celebrates the completion of the annual cycle of Bible readings during *Shabbat* services.

*Shemini Atzeret* and *Simchat Torah* are often considered part of *Sukkot* and confusion around the number of days of *Sukkot* results because of the several Biblical

references, within the context of *Sukkot*, to *Shemini Atzeret*. These citations refer to the “assembly (Atzeret) [that] was held on the eighth day.” Thus the continuum of the holidays can be identified as starting with *Sukkot*, continuing with *Chol HaMoed Sukkot* (the intermediate days), then *Hoshanah Rabbah* followed by *Shemini Atzeret* and *Simchat Torah*.



On *Shemini Atzeret* a prayer for rain (*Tefillat Geshem*) is recited and corresponds to the prayer for dew recited on Passover. The prayer for rain is not said earlier in the holiday so that there is good weather for sitting in the *Sukkah*. Israel relies heavily on rain, especially in the desert region of the south and thus this prayer is recited with a special plaintive melody. The rainy season also starts during this time (late October to mid-March) and substantial rain for Israel’s crops is imperative.

In contrast to the other holidays, *Simchat Torah* is not a Biblical Jewish holiday, but instead is a later rabbinical creation. The highlight of the holiday is the *hakafot* (circles), held on both the eve and the morning of Simchat Torah, in which we march and dance with the Torah scrolls around the synagogue and even outside of it. In my synagogue, Israeli flags and apples were handed out to the children to dance along with the men.

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### **A Charlottesville Jew's Reaction to the Rioting There**

A thought provoking response by Alan Zimmerman, president of Congregation Beth Israel in Charlottesville, VA. It was forwarded via email from our own President Merle Sobel. While it is lengthy, as editor I believe it behooves us to be aware of what this community has faced and faces and to know that our own synagogue is taking precautions to keep us safe.

At Congregation Beth Israel in Charlottesville, VA, we are deeply grateful for the support and prayers of the broader Reform Jewish community. Our thoughts and prayers are with the families of Heather Heyer and the two Virginia State Police officers, H. Jay Cullen and Berke Bates, who lost their lives on Saturday, and with the many people injured in the attack who are still recovering. The loss of life far outweighs any fear or concern felt by the Jewish community or me during the past several weeks as we braced for this Nazi rally – but the effects of both will each linger.

On Saturday morning, I stood outside our synagogue with the armed security guard we hired after the police department refused to provide us with an officer during morning services. (Even the police department's limited promise of an observer near our building was not kept — and note, we did not ask for protection of our property, only our people as they worshipped). Forty congregants were inside. Here's what I witnessed during that time. For half an hour, three men dressed in fatigues and armed with semi-automatic rifles stood across the street from the temple. Had they tried to enter, I don't know what I could have done to stop them, but I couldn't take my eyes off them, either. Perhaps the presence of our armed guard deterred them. Perhaps their presence was just a coincidence, and I'm paranoid. I don't know. Several times, parades of Nazis passed our building, shouting, "There's the synagogue!" followed by chants of "Seig Heil" and other anti-Semitic language. Some carried flags with swastikas and other Nazi symbols. A guy in a white polo shirt walked by the synagogue a few times, arousing suspicion. Was he casing the building, or trying to build up courage to commit a crime? We didn't know.

Later, I noticed that the man accused in the automobile terror attack wore the same polo shirt as the man who kept walking by our synagogue; apparently it's the uniform of a white supremacist group. Even now, that gives me a chill.

When services ended, my heart broke as I advised congregants that it would be safer to leave the temple through the back entrance rather than through the front, and to please go in groups. This is 2017 in the United States of America! Later that day, I arrived on the scene shortly after the car plowed into peaceful protesters. It was a horrific and bloody scene. Soon, we learned that Nazi websites had posted a call to burn our synagogue. I sat with one of our rabbis and wondered whether we should go back to the temple to protect the building. What could I do if I were there? Fortunately, it was just talk — but we had already deemed such an attack within the realm of possibilities, taking the precautionary step of removing our Torahs, including a Holocaust scroll, from the premises. Again: This is in America in 2017.

At the end of the day, we felt we had no choice but to cancel a Havdalah service at a congregant's home. It had been announced on a public Facebook page, and we were fearful that Nazi elements might be aware of the event. Again, we sought police protection – not a battalion of police, just a single officer – but we were told simply to cancel the event. Local police faced an unprecedented problem that day, but make no mistake, Jews are a specific target of these groups, and despite nods of understanding from officials about our concerns – and despite the fact that the mayor himself is Jewish – we were left to our own devices.

The fact that a calamity did not befall the Jewish community of Charlottesville on Saturday was not thanks to our politicians, our police, or even our own efforts, but to the grace of G-d. And yet, in the midst of all that, other moments stand out for me, as well. For one, John Aguilar, a 30-year Navy veteran, took it upon himself to stand watch over the synagogue through services Friday evening and Saturday, along with our armed guard. He just felt he should.

We experienced wonderful turnout for services both Friday night and Saturday morning to observe Shabbat, including several non-Jews who said they came to show solidarity (though a number of congregants, particularly elderly ones, told me they were afraid to come to synagogue). A frail, elderly woman approached me Saturday morning as I stood on the steps in front of our sanctuary, crying, to tell me that while she was Roman Catholic, she wanted to stay and watch over the synagogue with us. At one point, she asked, "Why do they hate you?" I had no answer to the question we've been asking ourselves for thousands of years. At least a dozen complete strangers stopped by as we stood in front the synagogue Saturday to ask if we wanted them to stand with us. And our wonderful rabbis stood on the front lines with other Charlottesville clergy, opposing hate.

Most attention now is, and for the foreseeable future will be, focused on the deaths and injuries that occurred, and that is as it should be. But for most people, before the week is out, Saturday's events will degenerate into the all-too-familiar bickering that is part of the larger, ongoing political narrative. The media will move on — and all it will take is some new outrageous Trump tweet to change the subject. We will get back to normal, also. We have two B'nai Mitzvot coming up, and soon, Rosh Hashanah and Yom Kippur will be upon us.

After the nation moves on, we will be left to pick up the pieces. Fortunately, this is a very strong, capable Jewish community blessed to be led by incredible rabbis. We have committed lay leadership, and a congregation committed to Jewish values. In some ways, we will come out of it stronger – just as tempering metals make them tougher and harder.

### ***Committees and Their Chair***

<b>Committee</b>	<b>Chair(s)</b>
Aesthetics	Tobey Gitelle
Art Gallery	Marcia Wiener
Bagel Breakfast Coordinator	Werner Lawson
Book of Remembrance	Suenette Maron
BSTC Shopper	Mel Roman
Building Reservations	Amy Storer
Caring / Mishpachah	Jo Legat
Cemetery	Ingeborg McDonald
Data Base/Business Manager	Margaret Bierd
Event Updates	Ellen Gold
Facilities	Amy Storer
Finance	Jo Legat, Margaret Bierd
Fundraising Projects	<b>OPEN</b>
Historian	<b>OPEN</b>
Hospitality	Michel Kouhana
Library	Sonny Foigelman, Linda Stein
Memorial Board/Yahrzeits	Joyce Finkelstein
Membership Initiative	Mike Finkelstein
Membership Coordinator	Steve Levine
Men's Club	Ed Brill
Oneg Shabbats	RuthAnn and Sid Shapiro
Phone Messages	Joyce Finkelstein
Mishaberachs	Jo Legat
Programs	<b>Ruth Barwick</b>
Public Relations	Mike Finkelstein
Ritual	<b>OPEN</b>
Social Action	Jerry Belenker
Shofar / E-Shofar	Esther Levine Brill
Sisterhood	Sue Cohen
Tributes	Amy Storer
Website	Mike Finkelstein

Please contact Merle Sobel if you would like to volunteer for any of the open committees, either as chair or just committee member. The same goes for any of the Committees that already have chairs.



BSTC Sisterhood Event

# CARD Bingo & PIZZA!

10:00 - 1:00 ♠ TUESDAY ♠ SEPTEMBER 19  
at BSTC

PRICE OF ADMISSION ♦ EXACT CHANGE PLEASE



Questions? Please phone  
Gail Norton [redacted]

# Bead Making with Joyce

A TBSC SISTERHOOD PROGRAM

Tuesday, October 17, 2017

10:00 a.m. - 12:00 noon



Our own Joyce Palm will show us how to make beads.

This is a hands-on program.  
You'll be making  
your own beautiful beads!

Plan to bring a  
sack lunch and  
a beverage.

PLEASE RSVP TO GAIL [REDACTED] BY OCT. 10TH

## BOOK OF REMEMBRANCE FORM

Please print the name(s) of your dearly departed

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Remembered by:

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This form and your free-will donation can be mailed, or dropped in the BSTC office slot.

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Please mark **BOR** on both your check memo and envelope.