

A Reform Congregation
Practicing
Progressive Judaism

Member of the
Union of Reform
Judaism

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THE BULLETIN OF
TEMPLE BETH ISRAEL
LONGBOAT KEY, FLORIDA



HOLOCAUST MEMORIAL DAY

SUNDAY APRIL 18 AT 4:00 PM

**RABBI MICHAEL EISENSTAT WILL CONDUCT
THE SERVICE WITH PARTICIPATION BY ALL OF
THE LOCAL JEWISH CONGREGATIONS**

*Chag Sameach
Happy Passover*

Temple Family Seder

Yom Hashoah
Community Service

Israel Independence
Day Breakfast



**DR. DAVID BARAS, THE SON OF
HOLOCAUST SURVIVORS, WILL
SPEAK TO US**





PRESIDENT'S MESSAGE

The job as Presidency has been the most joyful I have ever experienced, and the easiest. Easy, because the congregation never let me down. The response invariably was "How can I help?" Easy, because all the auxiliaries most

competently took care of their tasks and communicated extremely well with each other and with myself. Dialogue was the operative word.

The Board of Trustees has carried out their tasks diligently and been responsive to all the issues that arose during the years. Our officers have been a pleasure to work with. Next year we have some well-chosen new additions to the Board and I feel certain they will make their contributions and be part of our continuity of leadership process.

There has been a mutual respect that has evolved over the past two years between the Rabbi and myself. We talk about many issues concerning the well being of our temple and listen closely to each other's ideas. We are always available to one another. In addition to his sound accounting practices, our Treasurer, Paul Grodner, has been invaluable as a sounding board. His feet are always on the ground and he is a straight thinker as well as a direct communicator.

No active Temple runs without problems but I know we are equipped to pinpoint these areas and deal effectively with whatever lies ahead.

I hope that future presidents of Temple Beth Israel utilize the talents surrounding them, get the tasks accomplished and make our congregation even stronger for the future.

Bruce

Bruce A. Sands, President

MINIVERSITY ENDING WITH TWO INTRIGUING PROGRAMS

Thursday, April 1, 2:00 PM—CHANGING SHABBAT TO SUNDAY—Dr. Jerome C.

Rosenthal—An ill-conceived idea of the early Reform Movement. Beginning with radical German reformers in the mid-19th century who thought this would bring acceptance and political equality in Germany. Followed twenty-five years later in the U.S., some American Reform Jews sought to do the same thing for different reasons, persuading 40 congregations to follow them.

Thursday, April 22, 2:00 PM—MIRACLE AT ST. OTILLIEN—(Video and Q & A session) — A 50 minute video of how two seemingly powerless U.S. Army privates (one Jewish and one Christian) were able to save a group of survivors from Buchenwald and Dachau from dying of neglect by the U.S. Army. **One of those soldiers, Edward Herman, is the brother of congregant Miriam Greenberg, and we expect to have him here to answer questions not answered by the video.**



ISRAEL INDEPENDENCE CELEBRATION

On May 14, 1948, Israel declared its independence as follows: *"The land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and national identity was formed. Here they achieved independence and created a culture of national and universal significance. By virtue of this historic association, Jews strove throughout the centuries to go back to the land of their fathers and regain their Statehood."*

On April 25, 2004, at 10:30 AM, Temple Beth Israel will celebrate Israel Independence Day or "Yom Ha'atzma'ut" featuring a stimulating and most knowledgeable speaker, Dr. Reuvan Hazan, and a bagels-and-lox breakfast courtesy of the Men's Club.

Dr. Hazan is currently on sabbatical in the United States and is the first Visiting Associate Professor at the newly established Institute for the Study of Modern Israel at Emory University in Atlanta. He is also a senior lecturer in the Political Science Department of Hebrew University of Jerusalem and is considered an expert commentator on the Israeli political system by the national and international media.

Holding a degree in political science from Hebrew University and a doctorate conferred on him by Columbia University in New York, Dr. Hazan as a political scientist, commentator and consultant has held a number of important positions in support of and advisor to leaders of the Israeli government.

Breakfast reservations are required.

Doris White



MEN'S CLUB WELCOMES ISRAELI VISITORS

As you know, we (Federation and the Daniels) brought 8 Israelis to Sarasota/LBK for a week. These were victims of the Intifada, mothers who had lost their children - soldiers who fought the costly battle of Jenin, wounded victims among others. We wanted to take them out of the pressure cooker and just plain give them a good time.

The success was totally unexpected and we returned these visitors with smiles and happiness.

Beth Israel's Men's Club was one of the main reasons for this phenomenon. It took over three events, namely a Lunch barbecue at the Beach Club, an invitation to the evening at the Opera and then a Boat ride (which was cancelled due to inclement weather in the last minute.)

Bernie White and members of the Club's board and others took these strangers in with warmth. The guests opened up visibly during these events and enjoyed them immensely.

The very same Men's Club hosted Israeli wounded soldiers 11 and 13 years ago and made friends of them. We can all be justified in being proud that this arm of our Temple has proven again that you can count on them, when needed.

Toda Raba - Many thanks, Ruth & Gerry Daniel



FROM THE RABBI'S STUDY....

At this most beautiful season of the Jewish year, I want to wish each of you the same excitement and joy that I experience. Pesach has always been my special moment; it is both a "cruise" and an opportunity for "time travel." When I sit at a seder table, I become "Jewish royalty." I sit relaxed, leaning this way and that, not rushing through dinner, but luxuriating in all the special dishes I only experience at seder. I read my special "cruise" menu (the haggadah) and am reminded how all these things were prepared just for me! And I am transported back through time...I am rushed through darkened streets to the desert. I am carrying a rack on my back on which raw dough is spread out. All the next morning it bakes on my back. And then I am at the shore of the sea only to look back in horror at Pharaoh's rampaging chariots pursuing me. Before I know it, I am following my people into the sea which miraculously parts before us. And then Pharaoh and his pursuing army are drowned in the very waters that parted for me!

How do I stop my heart from beating out of my chest? I am blessed. I am part of a people whom God has blessed. And so are you. From my house to yours, a chag kasher v'sameach...a joyous Pesach to each of you.

Rabbi Michael B. Eisenstat

Forum Speaks To Many

More than 700 Jews and Christians of different denominations filled our Temple's sanctuary and social hall on Wednesday March 10th to hear from an interfaith panel on the movie *The Passion of the Christ*.

Despite a Bulletin policy that opts to write about what is happening rather than what happened at Temple Beth Israel, I feel that this event demands that the rule be broken.

It is to be noted that it was Temple Beth Israel that initiated and effectively presented this most important event when it was needed.

It was our, Rabbi Michael Eisenstat, who deserves full credit. He recognized the need for a responsive dialogue with other religious leaders on the movie and its subject matter. He took the initiative and quickly organized the forum by inviting local Christian clergy, the Center for Catholic-Jewish Studies at St. Leo's University, the American Jewish Committee and Rabbi A. James Rudin, this year's Scholar In Residence who, amongst other things, is an expert on Passion Plays. Rabbi recognized the need and the value to bring together all faiths to openly react, review and consider the impact of this movie.

In his introduction, Rabbi Eisenstat noted that "Few things have engendered as much religious discussion as has this film....what makes our gathering unusual is that this movie has caused

discussion not only within one faith group or another, but it has brought about concerns and discussion between different faith groups – Roman Catholic, Eastern Orthodox, Evangelicals, mainline Protestant and certainly Jews."

We heard the history of passion plays and their resulting pogroms against the Jews from Rabbi Rudin and the words of James Barren, Executive Director of the Center for Catholic-Jewish Studies at St. Leo's University, who recognized the potential negative impact on Christian and Jewish relations. The clergy offered different perspectives. Father Downs Spittler noted that Gibson missed half the story in what was being taught; The Reverend Eric Wogan announced that he had not and did not intend to see the movie "because I read the book"; Father Fausto Stampiglia of St. Martha's Catholic Church noted that our different faiths look at the crucifixion from a different perspective. All agreed that the movie was filled with two hours of violence and gory detail.

Rabbi Eisenstat offered more directives and less perspectives in his remarks. Here are just a few brief excerpts from his talk. The full text can be viewed on our Temple's website, www.tbi-lbk.org. Regarding Gibson's assertion that the film is faithful to the gospel: "He (Gibson) had no trouble borrowing from the writings of Sister Ann Catherine Emmerich (1774-1842), a Bavarian nun who invented her own history—the dropping of a chained Jesus from the bridge and bringing him up again to further torment him".

"Gibson gratuitously and blithely has the cross made in the Temple, thus casting the seat of Jewish religion as a place of evil."

"The historical roles of Caiphias, the High Priest and Pontius Pilate, the Roman Governor are monstrously reversed. Gibson has portrayed Caiphias as the power and Pilate as the puppet. Yet we know that Pilate was renowned for his brutality; he was admonished by Rome on several occasions for his heavy-handedness which brought on uprisings among the Jewish population, and was finally removed."

Rabbi Eisenstat spoke of many more historical discrepancies. Look to our website for the full text of the Rabbi's remarks.

In closing, Rabbi Eisenstat stated, "We Jews have respect and regard for the faith of others. The message of Jesus' suffering for the sins of mankind is something we can understand and relate to; after all, it is in the prophecy of Isaiah that Christians find the grounding for Jesus' role, the 'suffering servant.' "

"Our concern is not that this suffering be depicted in a cinematic passion play that can heighten the religious awareness of the Christian faithful and bring others closer to the Christian fold. Our concern is that we do not find a new cult of mutual respect and understanding between Christians and Jews that we have spent such energy in creating. That would truly be a re-crucifixion of the Christ."

Rabbi Eric Yoffe, President of the Union for Reform Judaism, in reaction to concerns on the subject, recently reiterated the need to continue our relationship with our Christian neighbors: "A successful response to the Passion of the Christ will not be measured by the number of articles we write, but by what our Christian friends and neighbors say in their churches."

Irv Eison

BETH ISRAEL WOMEN



"Season" is drawing to a close. Time to reflect on our accomplishments to date. BIW has brought some memorable programs to the Temple, its guests, and its own membership, beginning in early autumn. We opened up with a musical sensation, the REHEARSAL LUNCHEON with the SARASOTA BALLET COMPANY performing the original work, *Ca D'Zan*. We sold ENTERTAINMENT BOOKS by the dozens. We sponsored BIBLE COMMENTARY SESSIONS; our BOOKS AND BROWN BAG BUNCH read and discussed many interesting books with Jewish themes. Our FASHION SHOW/LUNCHEON was a mega-hit, while the BIW ONEG SHABBAT was movingly spiritual. There was a magnificent CHANUKAH BAKE AND PINK ELEPHANT SALE AND CHANUKAH PARTY, and we were involved with the planning of both the PURIM PARTY and THE SEDER. And let us not forget the BREAK THE FAST MEAL. Add this to the fact that we have a wonderfully well-stocked JUDAICA SHOP with volunteers to assist you with your purchases and selections. All of these programs involved a great deal of work, time and commitment, and if I have left any program out, I am deeply sorry for doing so.

This is my first year as a trustee with BIW, and what impressed me most, was the dedication, the work, the desire to bring something good and worthy to the Temple—I was really taken with that. I am certain that all committee chairpersons had legions (okay, at least some) really hard workers who formed their committees and who ran, schlepped and gave, gave, gave, but the chairwomen were responsible, in the end, for bringing it all home.



Capping off our yearly doings is our BIW CARD PARTY LUNCH coming up on April 19th at noon. This is going to be a really terrific event. You can organize your own game and simply play it at the party, with lunch provided. Bridge, poker, rummy cubes, Scrabble, Mah Jongg—whatever

is of interest to you. If you would like to attend but cannot get a table together, call our chairperson, Pearl Kushner (who manages to be everywhere at once) and she will help you find the game of your choice.

This is our first attempt at running a "Game Day" and we hope you will help us to make it a successful event. To everyone who came to this year's activities and programs, who gave, who participated, who contributed in one way or another, a heartfelt thank you from the new kid on the block.

Judy Goldstein

WORSHIP SERVICES

Shabbat Services

Friday Night Services at 8:00 PM

Saturday Morning Services at 10:00 AM

Passover Service Tuesday, April 6, 10:00 AM

Passover Yizkor Service Monday, April 12, 10:00 AM

Community Yom Hashoah Service at TBI

Sunday, April 18, 4:00 PM

HONORING JUNE STERN

"In Honor of June Stern, Our Teacher and Friend" are the words inscribed on the magnificent silver Torah crown donated by past members of June's Hebrew classes. Representing 52 women and men who studied over the years with June, Barbara Blumfield presented the crown at Friday night services, March 5th.

Richly ornamented with replicas of biblical fruits and vegetables and a ring of silver bells, the crown now sits on top of our central Torah. The chimes of the bells symbolize the joy of the Torah and also recall the bells which were attached to the robe of the high priest during the Temple period.

In addition, June was presented with a handsome silver necklace designed and made by artist Letty Browdy in memory of the late Jackie Finkelman, a former Bat Mitzvah student.

Marching in to the synagogue as a surprise to honor June's retirement were members of the B'Nai Mitzvah classes of 1992, 1995, 1997 and 2003. Many of them had learned Hebrew for the first time while others refreshed their memories of long ago schooling.

While hiding out in the social hall before services, the group shared reminiscences of an extraordinary teacher whose love of the Hebrew language and Jewish history and culture inspired them to study and become B'Nai Mitzvah.

Fran Adelman

A Note from June Stern

Dear Fellow Congregants, Friends
and Former Students,

Thank you for a most memorable Shabbat! It was one of the great highlights of my life, to have a beautiful Torah Crown given to Temple Beth Israel in My honor. I am indeed blessed to receive such generous recognition for a labor of love. I shall also cherish the beautiful pendant, artistically created by Letty Browdy.

I have often thanked my students for the privilege of teaching such a motivated group of individuals. To set new goals and reach for the unknown in our senior years is indeed inspiring, and I hope to learn from this example.

I wish to thank all who contributed to this great honor and to Rabbi Eisenstat, whose kind remarks were most appreciated.

Special thanks to the committee who spearheaded and arranged this wonderful tribute.— to Barbara Blumfield, Irma Eison, Florence Katz, Ruth Lerner and Joyce Paley.

With love to all,

June Stern

MEN'S CLUB

The last of our series of "Lunches with the Rabbi" for this year dealt with the Jewish perspective on gay marriages. This year's sessions were well attended, our topics diverse and the discussions lively. We look forward to another successful series next year.

It was our great pleasure to be able to honor eight heroic victims of the intifada who visited the area under the Spirit of Israel program sponsored by the Sarasota-Manatee Jewish Federation and our own Ruth and Gerry Daniel. We provided a wonderful picnic/barbecue for them on an absolutely gorgeous Monday afternoon, entertained them at our Men's Club Opera Night on a foggy Tuesday evening and got rained out of a planned boat ride on the Seafood Shack's "Showboat" on a miserable Wednesday afternoon. It was indeed an honor to help make their stay a pleasant one.

"Opera Night" was a musical delight for a large and responsive audience dampened only by the foggy weather, which kept some from attending. The performers were magnificent, and the performances seem to improve each year. Our special thanks to David and Ruth Gorton, to our wonderful sponsors, to Ralph and Bea Einstein, to our tuxedo-clad ushers and to our own David Aura for the wonderful refreshments. The evening's proceeds will be made available to enhance the Temple's musical program.

Please note that the Israel Independence Day breakfast featuring Dr. Reuven Hazan will take place on Sunday, April 25, at 10:30 AM rather than the April 18th date at 9:30, as listed in the Temple calendar.

Breakfast reservations are required.

Bernie White, President

ENDOWMENT FUND

Your Temple Beth Israel Endowment Trust is one of the key elements that will provide for the long-term security and continuity of our beloved Temple.

What can we do to preserve our Temple? You can show your love and assure the Temple's future by establishing an Endowment. By creating an Endowment, you are helping to provide for the Temple's financial stability now and into the future. The income from the Endowment that you establish will be given to the Temple each year—in perpetuity! Even after you are gone, your legacy will remain intact to help our Temple. This is your opportunity to give something back to your Temple for the spiritual enrichment and enhancement of your life.

Our Endowment Trust exists for one purpose only—to help maintain the continuity of our Temple. So please join many in our Temple family by calling: Jay Rudolph at 383-8051, or Gerry Daniel at 383-3628, or Bruce Sands at 383-6293, or Ed Shapiro at 361-7397.

There is no obligation, no high pressure, no fancy sales talk—just a low key explanation of the some of the appealing avenues open to you. **We all love our Temple; here's a great opportunity to show it.**

Ed Shapiro

Our Rabbi Shares A Story

Jewish worship is participatory. We do not ask Jews to "come and watch." We all pray and we do not expect the rabbi to do it for us. Jewish worship is participatory. There are various functions to be fulfilled in a worship service and it is the congregants who fill them. This is particularly so with respect to the portion of the service at which the Torah is read. A number of persons are called on to open the Aron Kodesh (the Holy Ark). Congregants may be called on for the *hakafah*, the carrying of the Torah. Still others are called on to recite the Torah *brachot*, (blessings) between the various sections of the Torah reading. When the reading is concluded, one person is called as *hagbahah* and a second is called as *g'lilah*, the persons who raise and dress the Torah.

Over the years, I have heard many Jews debate the question of which of these various honors carried with it the most prestige. In most of those conversations, *hagbahah*, the raising of the Torah, does not seem to be at the top of the list. Thus it was that I was delighted when I read the following article that I hereby share with you. I will never think of *hagbahah* in the same way. I hope you will be similarly influenced.

IT AIN'T HEAVY; IT'S MY TORAH

By Abe Rosenberg

"I know, I know. Hagbah isn't the big aliyah. Haven't we all seen a gabbai struggle to persuade someone to accept it? Usually he scans the synagogue for someone healthy looking. The six-footer. The Macho Man. The guy who goes to Gold's gym. Zooming in on his unsuspecting target, he gestures with a two-handed lifting motion, embellished with a slight shrug, as if to say, "Would you mind?" The "victim" often responds with a downward glance, a slight shake of the head and a shrug of his own, "Oh, all right."

Incredible. The Talmud says this lucky honoree earns a reward equal to all the aliyot that preceded him. But does that mollify the fellow who wanted shlishi, the third aliyah and got the heavy lifting instead? Tell the truth. Nobody sits in shul hoping for Hagbah. Nobody pledges thousands of dollars or helps erect entire synagogue edifices for it.

Up to a point, I understand. Hagbah is, after all, different. You don't get to make a blessing. No portion of the Torah is read in your presence. The fleeting moment isn't even yours alone. You have to share it with gelilah! I mean, this ain't maftir.

That's OK, I'll take it. Anytime.

I love Hagbah. It's my absolute favorite honor. It beats davening at the amud, chatan bereshit, even sitting next to the president on Appeal Shabbat (not that I could afford that one). Nothing compares. Nothing gives me the rush that Hagbah generates, and nothing ever will.

Crazy you say? Stuck in the back pew too long? A few bulbs missing on the ol' wall plaque? Nope. Experienced. I love Hagbah because I remember how it felt when I couldn't lift anything.

(cont'd on page 6)



Three years ago, my left shoulder began to ache. In a short while the ache turned to agony, and it didn't go away. I could not hail a taxi, put on a jacket or even scratch my head without feeling that sharp jab. This lifelong softball nut could no longer swing a bat or throw a ball. Swimming was impossible. Turning over in bed was excruciating. Worst of all, when my tiny nephews and nieces wanted to be picked up, I couldn't do it. That hurt more than the shoulder.

One doctor said torn rotator cuff. Another tried physical therapy. A third injected cortisone. It still hurt. Several months and two MRI's later, we found the cause. A bone spur and muscle damage. Surgery would fix everything, they promised. Minimal invasion, a one-hour procedure. I could go home the next morning. Nothing to worry about. I was terrified.

I checked into Lenox Hill Hospital early Thursday morning. Soon I was on a gurney outside the operating room. A nun in green scrubs offered to pray for me. I politely declined. "In that case," she said, "I'll just wish you a refuah shelemah. Speedy recovery." They wheeled me in. A technician asked me, "Is it the left shoulder?" reminding me of Jackie Mason's line when a traffic judge asks him, guilty or not guilty? "He don't know, why should I tell him?" They injected me, stuck a mask over my face, and I was out.

I woke four hours later in the recovery room, my left arm in a sling. The operation was a success. Of course, they don't tell you about post-op pain, pre-op! Now my shoulder hurt more than ever, but I knew that every bit of movement, every exercise, every stretch, no matter how painful, would be one more step toward full recovery. That kind of pain was much easier to take. It was an optimistic pain, and I welcomed it.

After so many months of discomfort and frustration, I felt so happy and relieved. I wanted to say thank you, not just to my doctors, but to the Ultimate Doctor. I truly believed HaShem had guided the medical team and given them the knowledge to fix what was wrong. A verbal expression of gratitude, no matter how heartfelt, would not be enough. A physical change had taken place. There had to be a physical way to offer God a yasher koach while reassuring my worried friends, and myself, that everything was working again. It had to be Hagbah.

First I needed the surgeon's permission. Dr. Francis Mendoza had never heard of Hagbah, so I described it to him, watching his bemused expression. The good doc gave his okay. Should I watch out for anything? I asked. "Don't drop it on your foot," he said.

I left the hospital Friday morning, bandaged, medicated, still in plenty of pain. A short 24 hours later I was in the synagogue, walking up to the bimah. It was Shabbat. Lech Lecha, the anniversary of my bar mitzvah, which I thought wouldn't be such a big deal until I realized 99 percent of the Sefer Torah would be rolled up on the left side. The left side?? The LEFT SIDE????!!!!

I recited the blessing to thank God for surviving the anesthesia. That surprised some people who didn't know about the surgery. My friends must have done some quick whispering, because I then heard a collective gasp rise from the seats behind me. ("He's gonna do what??!!")

I was sweating. My heart hadn't raced like this since my real bar mitzvah. Instinctively I began the familiar procedure. Open the Sefer three columns... pull it toward you... press down... bend your knees... brag tight... balance... straighten up... hoist it high. "And this is the Torah!" It didn't hurt.

All I remember after that is sitting on the bimah, hugging the Torah, grinning my dopey grin, and crying a little. It would be many more weeks before the shoulder was back to normal. But the healing began on Shabbat.

Ever since, whenever I'm lucky enough to receive Hagbah, I don't shrug. I jump. Maybe the gabbai wonders why no arm-twisting was necessary. He doesn't know the secret. He doesn't know I've discovered the true meaning of Hagbah. For me, anyway, it's the purest, the simplest, the most powerful and personal message one can deliver to Hashem. To have the privilege of using my healthy, intact body, repaired by His wisdom, to raise His Torah – my Torah – is a feeling impossible to put into words adequately. It wells up from a very deep place and radiates to the heart, the mind and every limb. Especially the two strong arms reaching for the heavens. *No wonder Hagbah has no bracha. What could you possibly say?*

SOCIAL ACTION

I find it very difficult to summarize a year's work in an annual report. As a committee we have met on a monthly basis and have produced a valuable booklet containing social agencies that one might need in a crisis. The booklet has a blue cover and can be found on the shelf in the Social Hall. Please take a booklet home, as there may be a need for its information sometime in the future. (And a special thanks to Barbara Lightman for her efforts in collating the booklet).

Under the auspices of our committee, we presented Larry Adelman, lecturer and producer, whose topic was "Race—the Power of an Illusion." Along with his lecture, we viewed four film clip excerpts of a three hour documentary which he produced for Public Television. We had a wonderful turnout, and a special thanks to Fran Adelman who did a great job on public relations for this fine event.

As an ongoing project, we collect food for the hungry in the barrel at the entry to the Social Hall. My thanks to Judi Markstein who takes care of it.

I would like to express my appreciation to the committee for its efforts and time given throughout the year. It has been my personal pleasure to head this committee and I have benefited from the friendship of these fine people.

Ruth Lerner, Social Action Chair

Welcome New Members

Mr. & Mrs. Solly Srour
2225 Harbourside Drive
Longboat Key, FL 34228
(941) 383-4046
from Rogers AR

Cyvia & David Snyder
603 Longboat Club Rd. #703N
Longboat Key, FL 34228
(941) 387-9048
from W. Bloomfield MI

LIBRARY



IMAGINE the POSSIBILITIES of reading and enjoying some of the best of Judaica today. The Temple library has for your reading pleasure these new books and media. We thank the donors for their contributions and have put in bookplates. Please come in and perhaps choose one of the following:

A LIFE IN LETTERS. Margo Howard. Known to the world as "Ann Landers", Eppie Lederer wrote these letters to her daughter and we get to see what a caring person she was and get a glimpse of the interesting people she knew. In honor of Ellen Firman & Arthur Feigenbam's marriage; gift of Marge & Mike Mesirov and Marge & Marty Heller.

LANDS OF MEMORY. Robert Graziano-Levy. A family Haggadah which skillfully narrates the odyssey of the ephardim and its community interweaving the past and the present. Gift of Family of Doris Loevner.

OPENING THE TANYA. Adin Steinsaltz. Discovering the moral and mystical teachings of a classic work of Kabbalah. In honor of special anniversary of Dr. Leonard & Florence Cohen; gift of Dr. Jerome & Lois Rosenthal.

SAFE HAVEN. Ruth Gruber. A cassette tape of the account of the refugees and displaced persons fleeing the Holocaust arriving in the United States. Gift of WXXI Public Broadcasting Council.

SAVING THE LOST TRIBES. Asher Naim. A story of hope in the face of chaos, the rescue and redemption of the Ethiopian Jews. Gift of the author.

72 NAMES OF GOD. Yehuda Berg. Mystical tools; a technology for asserting the power of human consciousness over physicality..mind over matter. In honor of 50th wedding anniversary of Dr. Norman & Marilyn Weinstein; gift of Marjorie & Ben Achbar.

SHALOM IRELAND. Ray Rivlin. A social history of Jews in modern Ireland. Gift of Bernard Lightman.

SIX DAYS OF WAR. Michael B. Oren. A fascinating, comprehensive readable study of one of the major turning points in the history of the modern Middle East. In honor of Irving Levine's special birthday. Gift of Richard & Jacqueline Cohen.

SONGS OF SHABBAT. Temple Isaiah, Glendale CA One disc, 15 songs with Cantor Evan Kent. Gift of Libby Adelman.

SPAIN AND THE JEWS. Elie Kedourie, ed. The Sephardi experience 1492 and after; Its impact on the exiles both then and now. Gift of Marie Barr.

THE JEWISH BOOK OF FABLES. Eliezer Shtaynbarg, ed. A collection in the artistic tradition of Aesop and LaFontaine, printed in both Yiddish & English. In honor of Irving O. Levine, gift of Richard & Jacqueline Cohen.

YEARBOOKS Vol. 2003. Leo Baeck Institute. Jewish Social life, anti-semitism and Jewish reactions in Germany, Yad Vashem and the German "Righteous". Gift of Paul Grodner.

Miriam Miller, Librarian

ARZA

REFORM MOVEMENT'S
"WORLD UNION FOR
PROGRESSIVE JUDAISM"



The World Union for Progressive Judaism (WUPJ), established in London in 1926, is the largest body of religious Jews in the world. WUPJ services congregations and communities in nearly 40 countries, encompassing more than 1,200 Reform, Progressive, Liberal, and Reconstructionist congregations and more than 1.5 million members throughout the world. Its international headquarters, since 1973, are located in Jerusalem, with regional offices in New York, London, Moscow, and Melbourne.

The world Union's international presence is divided into several areas: North America, Europe, Israel, former Soviet Union, Australia, New Zealand, Asia (including China, Hong Kong, India and Singapore), Latin America and the Caribbean, and South America. This is all under the direction of Rabbi Uri Regev, Executive Director.

The Mission of the World Union is:

- To strengthen Jewish life around the world by promoting Progressive Judaism as an authentic, yet modern and democratic form of Jewish expression.
- To bring the message of liberal Judaism to international forums, Jewish and non-Jewish, and to take an active role in addressing the challenges of contemporary life.
- To link Progressive Jews around the world, enhancing international cooperation and sharing resources and ideas among our constituents, in the spirit of "Kol Yisrael Arayveem Ze Ba Ze" (every Jew is responsible for the other).
- To advance social justice and equal rights for all, in the spirit of Tikkun Olam.
- To promote inclusiveness within the Jewish community.

If you would like more information about the World Union for Progressive Judaism, contact Al Grossman at 377-8060.

Al Grossman, ARZA/WORLD UNION, Chair

WOMEN ON OUR OWN

As our working year comes to a close, many memories come to mind. This is the end of my fifth year as president of Women on Our Own. The last five years have slipped away. Leaving the presidency of WOOO is wrenching for me, but it's time for a change of pace. Each person brings her own ideas and strengths to office. I am very proud of WOOO, and feel we have made a place for ourselves in the Temple. We have quietly taken our place and I hope we will grow and continue to be of service.

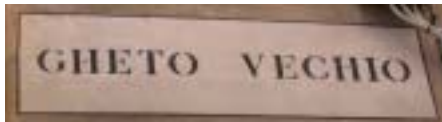
I would like to thank my executives for their cooperation, kindness and efforts on behalf of Women on Our Own.

Ruth Lerner, President

IF YOU NEED A RIDE TO TEMPLE

- FOR SERVICES
- FOR FUNCTIONS
- FOR CLASSES
- FOR MEETINGS

Call the Temple office at 383-3428
and we will arrange for transportation.



Synagogues of the First Ghetto

Editor's note:

Ellen and Arthur Feigenbaum are new members of our Temple and newlyweds who honeymooned in Venice. Arthur volunteered to do a story on the ghettos of Venice to which I readily, and am now pleased that I accepted. Enjoy!

Ellen and I recently visited three of the five synagogues of the first ghetto, created in 1516 during the time of both the Spanish Inquisition and the dominance of Venice as an unrivaled master of trade and power throughout the Mediterranean.

Members of the Ashkenazi Jewish community, having emigrated from Germany in the 1300's, served as merchants and major financiers to a growing Venice and built the first synagogue of the first ghetto, the **Scuola Grande Tedesca**, in 1528.



Arranged in an oval, with an upper observation balcony and 5 large windows (for the 5 books of Moses), the bimah was originally located at the center, directly under the central dome. The beautifully carved wooden ark is located on the end of the oval closest to Jerusalem. Able to seat 60 people, the synagogue is now used on Simchat Torah.



We next visited the **Scuola Canton**, built in 1531 for the rapidly expanding Jewish community from France, Germany and Switzerland. The ark has ornately carved and gilded doors. Able to seat 60, it is now used on Rosh Hashanah.

The **Scuola Italiana** was built in 1575 by Jews from southern and central Italy who sought a more tolerant environment in Venice. It also seats 60.

Newly arriving Sephardic Jews from the Levant retained their extensive Middle Eastern trade relationships and were granted permission, in 1541, to locate their growing community in the Ghetto Vechio, adjacent to the Ghetto Nuovo. They built the **Scuola Levantina** in 1575 as the first free standing synagogue of the ghetto with seating for 125. It is heated and currently used on Shabbat from the high holy days until Passover.



Sephardic Marrano Jews, exiled from Spain and Portugal, relocated to the Ghetto Vechio and extended the Sephardic trade network to the western edge of the Mediterranean. They built the largest and most luxurious of the ghetto synagogues, the **Scuola Spagnola**, in 1584 to seat 250 people. It is now used on Shabbat from Passover until the end of the high holy days. Today, the Scuola Spagnola is a favorite choice for Jewish wedding ceremonies. Our feet were in their footsteps.



The synagogues of the first ghetto seem proof that when we hold ourselves together, seek comfort within our community, and provide value to the larger community, that our traditions live on, despite anguish, despite hardship, despite malice, and that despite facing most difficult obstacles, we not only survive, but we prosper.

By Arthur Feigenbaum



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FROM YOUR SEDER COMMITTEE

Celebrations become less sweet
When someone beefs about his seat
Believe us, it's quite a job
To comfortably seat such a mob.

You ask to sit with Jack and Mabel
Yet find they're at another table
Removed by far—a mile or two
And they're supposed to sit with you!

We'll praise the day when some inventor
Will plan a ballroom—all dead center
In short, a room so well-designed
With none in front and none behind.

So if we've failed to pass the test
Honest, we've tried to do our best
And good or bad, our job is done
So please forgive us, and let's have some fun.

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