

The Kibbitzer

Congregation Beth Shalom of Brandon

706 Bryan Road, Brandon, FL 33511

Phone (813) 681-6547

www.BethShalomBrandon.org

September 2023 Volume 34 Issue 5



Shofar So Good Painting by Jonathon Fong

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From the Rabbi's desk...



We hope this note finds you well. We welcome you, your friends, and your family to join together with us as we return to celebrate the upcoming Jewish Holidays of September 2023. We will provide our inspiring and enjoyable services. We are committed to making this world a better place every day.

Our High Holy Day Services are ones that you and your children can all attend. We invite you to join us for this stimulating and evolving service put together by Lynn Kaler. We are also creating a beautiful Book of Remembrance created by David Friedman that will be distributed on Yom Kippur to honor and remember our loved ones. You too can add the names of your special family and friends.

We also invite you to celebrate Shabbat with us every Friday evening at 7:00. We wish you and your family Good Health and a beautiful Sweet Year. We look forward to seeing you soon and being able to serve your needs today and tomorrow.



Some would say a mild sickness is a blessing since it warns us to examine our lifestyle and make healthy changes before there are consequences, while others say that health is really a blessing. Some feel the greatest blessing is children while others say it is wealth and so on.

However, sometimes people think blessings turn out not to be good for them, such as wealth, which may expose its owner to temptations best avoided, or may make one a target for dangerous criminals. Conversely, things that seem bad can turn out to be great blessings, such as situations we hear of in which people miss travel connections and thereby avoid fatal accidents.

Not only will we be given blessings, but we will see how they are blessings and why they are good for you, even though others may not agree. In this vein, someone once defined Shanah Tovah Umetukah, which means to have a good and sweet year, as a year so sweet that even a child understands that it is good.



Want to experience a great feeling? Get a thrill that will last long? Give Tzedakah. Giving to others, doing something for others who need you, gives you a very good feeling. Being generous to and caring for the poor is part of the character of the Jewish nation. What are the benefits of giving Tzedakah? There are many! One benefit of giving Tzedakah turns us into kind and holy people. We become people who are merciful and who are nice to others. These are called Middot, which are good attributes of the human being. We act like God, who is also merciful and kind. May we continue to be good to others.

Have a happy, healthy, and sweet New Year.

Rabbi Lefkowitz



The President's Corner



Shalom Everybody,

So, this is my annual Kibbitzer article before our High Holy Days. There is so much going on this time of year, and I want to thank everyone for their help in preparing our Synagogue for the "Ten Days of Awe". So many people have stepped up to create a beautiful and spiritual experience for us, and I am honored to be a part of this massive undertaking. I am hoping and praying to see a record turnout for our High Holy days this year, so that we can all pray together in a full Synagogue.

Steve Billor

As you should have seen in our High Holy Day packets, we have several anonymous donors who are willing to match your donations to get us up to a donation level of \$25,000. We just need to come up with \$12,500 to reach this goal. Our High Holy Day donations are the most important time of the year for our Synagogue, and it is also the biggest mitzvah of the year. There are many things that we need to update at our beautiful building, and your contributions will help us get there. Our Building and Grounds Chairperson (Gabe) is requesting that we repair one of our air conditioners. This repair should also lower our electricity bill, which would help us out financially as well. Make a President proud and honored by exceeding this wonderful goal.

My article is being written before our September Board meeting and we as a congregation haven't approved anything yet, but we are working on some good fundraisers that will take place after our High Holy Day celebrations. With our wonderful partners Faith Family Church, we are hoping to have a Spaghetti Dinner and a Bingo night as a fundraiser. If we can get these events organized, it will be nice to see each other in a more social setting. I would also love to see you come to our monthly board meetings and give us your input as well. We are always striving to improve your spiritual experience at Beth Shalom and need to know what will make it better for you.

May you all have a wonderful, fulfilling, and healthy High Holy Days.

As always, Todah Rabah (Thank you very much) for being a part of the Beth Shalom Family and your time in reading this article.

Steve Billor
CBS President



Candle Lighting Times

Friday, Sept 1	7:33 PM
Friday, Sept 8	7:25 PM
Friday, Sept 15	7:17 PM
Friday, Sept 22	7:08 PM
Friday, Sept 29	7:00 PM



Oneg Schedule

September Sponsors

There can be no joy without food and drink.

Talmud, Mo'ed Katan

Sept 1	CBS Congregation	Please bring a dish to share
Sept 8	CBS Congregation	Please bring a dish to share
Sept 15	CBS Congregation	Rosh Hashanah Oneg
Sept 22	CBS Congregation	Please bring a dish to share
Sept 29	CBS Congregation	Please bring a dish to share

**If you'd like to sponsor an oneg, please call
Judith Pliner at (856)8162174**

CBS Business

Shabbat Services

Meeting ID: 897 3400 8923

Password: 770549

Our Shabbat services will take place Friday Nights at 7:00 PM in the sanctuary as well as online. Our livestream feed is available on Zoom and Facebook. For outdoor services, the Zoom link will not work, so please sign in to Facebook. Join us in the celebration of Shabbat and you are welcome to like, comment, and share.

We established a new Zoom link. You will be able to login from our weekly eNews. The process has not changed, just the link. For your information here is the new link:

<https://us02web.zoom.us/j/89734008923?pwd=WEtGZXN1UVVNMDlCa3BoTzJyZUcoUTo9>

We are glad that you enjoy our shabbat services and hope to see you on the Zoom screen this Friday.

Facebook Information for Shabbat Service:
<https://www.facebook.com/BethShalomBrandon/>



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To reserve your place in the next issue, email John Zelatis at

jjzelatis@zomesa.com or call the

CBS office at

8136816547.

CBS Office Hours

The administrative office is currently open by appointment only. We can be reached at [cbsbrandon@outlook.com] and 8136816547 or you may contact Rabbi Lefkowitz directly at 4072226393 or rlefkowi@bellsouth.net. Rabbi Lefkowitz will be available for in person meetings on Fridays. Call him at 4072226393 to schedule an appointment.



Although our hours are limited, we are always here for you. Do not hesitate to reach out with any needs, concerns or questions.

SHARE A MAZEL TOV!

Do you have a family member, friend, spouse or congregant you would like to wish Mazel Tov to in our Kibbitzer? You can send an email to thekibbitzer@hotmail.com with their name and accomplishment, engagement or birth. It's important during these times to see the good in our community.



It started as a way to keep out Jews. Standardized tests. Interviews. Extracurricular activities. In the early 20th century, universities used these tactics to ensure their students were predominantly Protestant.

NATIONAL GEOGRAPHIC PUBLISHED JULY 28, 2023

Should college students gain admission based on academic merit—or who their parents are? That question has become more pertinent than ever with the U.S. Supreme Court’s invalidation of affirmative action and the Department of Education’s announcement of a civil rights investigation into Harvard University’s preferential treatment of “legacy” students with family connections.

Although it may seem like a modern problem, it’s only been about a century since U.S. colleges and universities began factoring family relationships and other criteria like extracurricular activities, interviews, and standardized test scores into their admissions decisions. These policies, it turns out, are rooted in anti-Semitic attitudes that aimed to keep Jewish students out of elite schools.

Here’s how anti-Jewish discrimination fueled modern college admissions—long before affirmative action ever existed.

Training grounds for society’s elite

Before the late 19th century, a college education was largely out of reach for anyone but wealthy Protestants, who founded universities and colleges to prepare their sons for cultural and community leadership. Though these institutions extended preferential treatment to the sons of previous graduates, their entrance requirements were relatively lax. In a time before widespread public education, few who could afford to pay were turned away.

But beginning in the 1840s, the makeup of American society changed with waves of immigration that brought Catholics and Jews into the country in large numbers. As these emigrants flooded into the nation, write sociologists Deborah L. Coe and James D. Davidson, their presence threatened white Protestant groups who had previously dominated mainstream culture.

“As a result,” Coe and Davidson write, “anti-Catholic and anti-Semitic sentiments found their way into a variety of mechanisms that were created in response to the undesirable demographic changes.” This soon filtered into college admissions too.

Catholics quickly founded their own universities and encouraged members of their religion to attend them. So it was Jewish college enrollment that generated special concern at predominantly Protestant institutions.

Panic over 'undesirable' college applicants

Institutions historically tolerated some Jewish students, but only those whom officials felt had the proper class standing and had appropriately “assimilated” into mainstream American culture.

In the late 19th and early 20th centuries, newer arrivals from majority Jewish enclaves didn’t fit that mold, so elite Protestants attempted to close ranks. University officials who bought into longstanding stereotypes of Jews as clannish, conniving, and socially undesirable worried that admitting Jews would taint the reputation of the schools. Plus, they disliked the idea of their sons being educated alongside them.

No longer was mere money sufficient for acceptance into elite social circles. As historian John Higham writes, Protestant elites of the era “grasped at social distinctions that were more than pecuniary,” including “the cult of genealogy.” Suddenly, institutions including social clubs, sports organizations, prep schools, and even neighborhoods emphasized family connections as part of the price of entry—shutting Jews out by default.

It was no different in higher education, where leaders were alarmed by rising Jewish enrollment. In response, they began to brainstorm how to limit Jewish applicants without endangering public funding or damaging their reputations.

Elite universities' anti-Semitic legacy

Yale University was one of those institutions. “There seems to be no question that the University as a whole has about all of this race that it can well handle,” wrote Robert Nelson Corwin, Yale’s admissions chairman, in 1922. Though Jewish students showed the same academic achievement as their counterparts, Corwin wrote, “members of this race...graduate from college as alien in morals and manners as they were upon admission.”

He recommended that Yale implement “non-intellectual requirements,” including letters of recommendation, in-person interviews, and psychological testing, to limit its number of Jews. Corwin was far from alone. From Harvard to Rutgers, Columbia to Tufts, elite colleges and universities began trying anything and everything to control the makeup of their student bodies. Some implemented quotas to limit the number of Jews in new classes. Others focused recruiting in areas they knew had lower populations of Jews, and began looking more closely at extracurricular activities that indicated the social class and religion of applicants. More admissions requirements meant more reasons to turn down students—and a way to mask anti-Semitic school policies.

When Jews won more academic scholarships, schools like Harvard and Yale discontinued them in favor of financial aid. They also embraced the new field of psychological testing, offering tests that measured aptitude and not achievement, such as the Thorndike Tests for Mental Alertness.

“The primitive and biased tests effectively reduced Jewish enrollment [at Columbia] by half,” write education historians Jim Horn and Denise Wilburn, noting that many such tests were developed by eugenicists in search of “a purportedly objective way to quantify the structural racism of the day and to have it accepted as scientific.”

Another new requirement was so common it became almost ubiquitous during the period: the photograph. Historian Marianne R. Sanua writes that at Columbia, one fraternity publication satirically recommended that to get around newly tightened admissions requirements, applicants should dye their hair blonde, pretend they were taller, and have photos taken that downplayed stereotypically “Jewish” facial features. Finally, higher education institutions also implemented internal legacy admissions policies, actively recruiting relatives of alumni and offering them a leg up on other applicants.

“All properly qualified sons of Dartmouth alumni and Dartmouth College officers will be accepted,” wrote Dartmouth College in its alumni magazine in 1922. The school also required applicants to submit multiple letters from Dartmouth alumni, promising that it would prioritize “men who plainly possess the qualities of leadership or qualities of outstanding promise” over those “qualified by high scholarship ranks but with no evidence of positive qualities otherwise.”

The persistence of legacy admissions

As anti-Jewish sentiment became less mainstream in the wake of World War II and the Holocaust and with the rise of the civil rights movement, many universities phased out their more overtly anti-Semitic policies. But many of the restrictions put in place to limit Jewish applicants stuck. Standardized testing and interviews are still common requirements for college admissions, and today’s institutions of higher learning still admit more wealthy students.

One recent analysis found that children from the top 0.1 percent income bracket are more than twice as likely to gain admission to Ivy League schools compared to poorer students with the same test scores—and that 46 percent of their advantage can be attributed to admissions policies that extend preferential treatment to “legacy” students.

Despite some institutions like Amherst, Johns Hopkins, and Wesleyan announcing that they’ve abandoning the practice, the system is still common today. In a 2018 survey by *Inside Higher Education*, 42 percent of admissions directors at private colleges and universities said legacy status is a factor in their admissions process, compared to 6 percent at public institutions.

Why Do Colleges Have Legacy Admissions?

Page 3

Among those institutions is Harvard, whose legacy admissions policy is now facing scrutiny by federal civil rights investigators. The Harvard Crimson reports that among its 2022 freshman class, more than 14 percent surveyed said they were legacy students, and self-reported legacies were likelier to be white. Over a third with one or more parents who attended Harvard reported a combined family income of \$500,000 a year or more.

Will legacy admissions go the way of affirmative action? Until the results of the Department of Education's reported investigation become clear, there's no way of knowing. But many of the policies once implemented to keep Jews out of higher education in the U.S. are likely to persist.

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Nazi workshop uncovered in Warsaw Ghetto remains

The workshop had been used to make cutlery, both before and during the Holocaust.
Jerusalem Post, Published July 13, 2023

Archaeologists excavating a **former ghetto** on Anielwiczka Street in Warsaw, Poland found a former workshop that had been used to make cutlery, according to a Polish police report released early last month.

"This discovery is unique because the workshop is almost completely preserved. The wooden floor and the bases of the machines have been preserved," the release cited archaeologist Michal Grabowski as having said.

The workshop, Grabowski explained, had been used both before and during the Holocaust, which is reflected by some cutlery being embroidered with the German eagle.

"In addition to cutlery, decorations, and emblems were also produced. We found, for example, badges of Dror, a Jewish organization that operates in Poland. It was an organization preparing young people to leave for Palestine, its members joined the resistance movement during the war and took part in the **ghetto uprising in Warsaw**," Grabowski explained to the source.

Archaeologists discovered a number of other artifacts hidden under the floorboards of the workshop. This included Makowki sweets from before the Holocaust, fragments of an employee badge, and fragments of a book.

"During the work, we discovered a fragment of the badge used by employees of the Fiat factory, opened in 1935," said Grabowski while giving more context to the other finds.

While the site now falls on Anielwiczka Street, the street had once been called Gesia Street, which ran south of the Jewish cemetery in Okopowa. The majority of the old buildings on the street were destroyed in 1943.



Being led to Umschlagplatz; photo taken from a window of St Zofia Hospital in Warsaw.



Captured Jews pulled out of Warsaw Ghetto bunkers are led by German Waffen SS soldiers to 'Umschlagplatz,' the assembly point for deportation.



Together, We're Fighting Hate For Good.

We invite you to learn more about what ADL is doing every day, and to find your own ways to stand up and speak out.

So please consider:

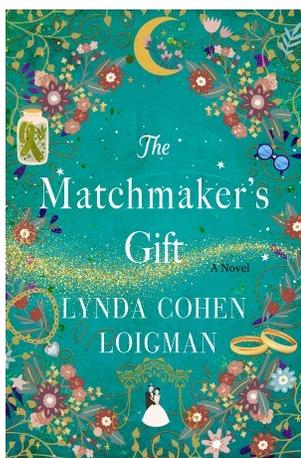
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2. Subscribing to our newsletters to get detailed insights from ADL's national team about anti-Semitism, international affairs, advocacy, technology and education.
3. Finding your local ADL: There are 25 regional ADL offices, with professionals and local volunteer leaders working together to make communities more inclusive and responsive when incidents arise. They would love to hear from you and send you information about what they're doing in your community.

We look forward to keeping you informed and involved in the days ahead.

Sincerely,

Jonathan Greenblatt
CEO and National Director
Anti-Defamation League (ADL)

Jewish Fiction



The Matchmaker's Gift: A Novel

Review by Ellyn Lem

Fans of historical fiction ought to know about Lynda Cohen Loigman, the author of two nationally acclaimed novels, *The Two Family House* and *The Wartime Sisters*. Her newest book, *The Matchmaker's Gift*, maintains a historical approach but also takes on a contemporary lens. The chapters alternate between two narrators: Sara, a young immigrant woman who serves as a matchmaker on the Lower East Side around World War I; and her granddaughter, Abby, who works for a 1990s corporate law firm specializing in divorce. Together, their seemingly opponent professions and world-views weave a fascinating narrative about the potential “gift” of matchmaking.

The plot employs some magical realism, encouraging readers to believe that Sara, even as a young child, is able to tell when two people are “intended” to join in marital bliss. Realists and cynics may resist this supernatural element and question if indeed these marriages remain happy. Helping to offset some of these concerns is the research that Loigman includes in her Author's Notes. It appears that many of the famous couples discussed - such as the rival knish making families and the Pickle Millionaire's daughter - are based on real life relationships forged by an Orthodox Jewish matchmaking grandmother, documented in sources like the *New York Times* and in historical accounts of the Lower East Side.

These chapters simmer with vibrant detail. Readers familiar with Anzia Yezierska, Abraham Cahan, and even Jacob Riis will recognize the setting and characters that recall the early twentieth century Jewish immigrant experience. Loigman's research, from Yiddish cartoons to the Tenement Museum, exudes authenticity, invoking the sights and smells of a bygone Lower East Side. The historical chapters are compelling; the more contemporary ones are equally so. Readers who like their novels dark and complicated might find this one too breezy and uplifting. But anyone whose life has been touched or inspired by a grandparent will be drawn to *The Matchmaker's Gift* - its vision of how one generation can affect another through shared stories and connections.



A Big Mazel Tov to Jackie Feldman!
 Congratulations to Jackie for 25 years of
 dedicated service to Walt Disney.



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Office hours:

By appointment.
 Voicemails and emails will be monitored daily.
 Office is closed on holidays

Weekly Email Blast submissions**MEMBERSHIP**

Becoming a partner in our congregation offers an opportunity for enduring friendships and a personal spiritual journey. A place in our Jewish community.

Members also have free access to many of our educational and entertainment events.

Our Congregation

Yahrzeits



9/3	Raymond	Sperry	Father	Of Bruce	Sperry
9/4	Carl	Miller	Father	Of Sheryl	Finke
9/6	Elwin	Saviet	Father	Of Howard	Saviet
9/11	Joseph	Plesur	Husband	Of Carole	Plesur
9/15	Morris	Brandwein	Father	Of Anita	Clifford
9/16	Dorothy S.	Goldstein	Mother	Of Judith	Pliner
9/17	Pauline	Magdovitz	Mother-In-Law	Of Caren	Magdovitz
9/18	Sally	Gaba	Grandmother	Of Leslie	Boyar
9/18	Becky	Smith	Grandmother	Of Lynn	Kaler
9/18	Louis	Kaplan	Father	Of Janice	Perelman
9/19	Murray	Siegel	Grandfather	Of Eric	Miller
9/20	Sharon	Leibowitz	Sister	Of Gail	Verlin
9/20	Dorothy	Brown	Mother	Of Stephen	Zweibach
9/25	Helen	Reisner	Aunt	Of Gary	Ronay
9/25	Adolph	Reisner	Uncle	Of Gary	Ronay
9/25	Antal	Reisner	Uncle	Of Gary	Ronay
9/26	Eugene	Zazulia	Grandfather	Of Iylene	Miller
9/26	Regina	Metzi	Grandmother	Of Bill	Kalbas
9/26	Jack	Kaler	Father	Of Larry	Kaler
9/26	Michael	Ronay Reisner	Father	Of Gary	Ronay
9/26	Rose	Glickman	Grandmother	Of Betsy	Glickman

Birthdays



9/1	Seth	Dugan
9/6	Stephen	Zweibach
9/15	Gabriel	Lifschitz
9/21	Christine	Stockelman
9/28	Alan	Weiss
9/29	Janice	Perelman



We are starting a Tot Shabbat program. Bring the kiddos on the second Tuesday of the month at 6:00pm. Our first

Tot Shabbat is on September 8, 2023.

Toddlers, preschoolers, and children in early grades of elementary school are all welcome. Rabbi Lefkowitz and our Cantorial Soloist, Sandy Santucci will be running the program. The children will be introduced to Judaism by way of stories, songs and hands on activities. The children will learn Jewish values and traditions using age-appropriate activities.

You do not have to be a member of the synagogue to bring your child/grandchild to our Tot Shabbat. Contact Rabbi Lefkowitz at (407) 2226393 if you have any questions.

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provides a meaningful spiritual home for people of all ages and levels of knowledge, a place to learn and to question, a place to worship and to celebrate, and a place to find a community that cares.

We offer:

- ✧ Friday worship services at 7:00 PM
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- ✧ Adult Education classes
- ✧ Communitywide events
- ✧ Community Food Bank

We ♥ Advertising



Building and Grounds



Gabe Lifschitz

Entre, entre. (In English “Come in, Come in”). These were the only words the older man wearing a beret mentioned when we opened the door to a synagogue I was visiting on a Shabbat morning in Caracas, Venezuela. The husband of one of my cousins took me there for services and the entire service was in Hebrew except for a few words in Spanish. After the service, a group of men gathered at a table on the side of the temple and sat down to share challah, wine, or orange juice. What surprised me

was the warmth and the sense of togetherness. I do not recall the topic at the table. What I do recall was that the men had a joyful exchange and each one chose words carefully in counterpoint.

I did not expect this in Caracas, but there it was. It was a generation celebrating Judaism, even with all the social and political changes happening in the country at the time. I had similar experiences in other countries as the years went by. Along the way, it became my turn to do my part in the next generation.

What I do is to recognize that it is time to prepare the next generation for Judaism. It may be in the form of a repair to the building, participating in services, or welcoming others to feel the same warmth and sense of togetherness I felt in Caracas., or other places. L'dor v'dor לדר ודר



The Building and Grounds Committee Could Use Your Skills and Help

Several small projects around the temple require the purchase of equipment or materials, and could use a couple of hands to complete. With the summer now upon us, if you have a few hours available, or know a friend who is handy and can spend a few hours helping, please send me a note at: cbs-building@outlook.com.

The projects the temple could use help are below.
 Replacing exhaust fans in bathrooms.
 Replace the air conditioning compressor for the large unit.
 Repair or replace the gutter on the south wall.
 Clearing around the perimeter for invasive plants

Thank you!

Gabe Lifschitz



Dinner With the Tribe



Anita Clifford

Bonefish Grill



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Saturday
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6:30 PM

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Carol Anne Friedman
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(813) 685-2939

131 Central Ave
Brandon, FL 33510

ADOPT A CLEANING MONTH



It is nice to come home to a clean house. CBS is our home. The cleaning crew does an excellent job.

They need to be paid monthly: \$400.00. For the 2023-2024 fiscal year we are looking for people who want to adopt a month of cleaning or even a partial donation is welcome. Steve Billor adopted June. Gerry Pliner adopted July and Neil Spindel adopted September. Pick a month and send the check marked cleaning or we can incorporate your donation into your dues commitment. Contact our treasurer Sandy Schwartz; drsandy18@gmail.com

Donations

Congregation Beth Shalom accepts donations for many purposes, with a variety of opportunities for donors to support the good works of the Temple. You may contact the office either by phone or email to contribute, or head to our website to make a secure online payment through a PayPal account or by using a credit card.

Funds:

- **General Fund** (unrestricted): An unrestricted gift to the General Fund allows the temple to use those funds wherever they may be needed most. This fund incorporates contributions received from our High Holy Day Appeal, Yahrzeit donations, Bricklets, AdoptABook, Tree of Life (unless otherwise indicated) and other nonrestricted gifts.
- **Building Fund:** A fund to ensure the continuing physical growth of our spiritual home. Intended for capital improvements and major building repairs.
- **Endowment Fund:** Gifts to this fund are placed in an investment account and temporarily restricted or can be defined/restricted by the donor. This fund ensures the future of our temple.
- **Religious School Scholarship Fund:** These funds will be made available to Religious School students who are in need of tuition assistance, as determined confidentially by the Treasurer.
- **Rabbi's Discretionary Fund:** a fund for assistance to families in need, scholarship assistance, interfaith council, Holocaust museum and other endeavors at the Rab-

If you wish to designate a gift to a particular purpose, for example, Food Bank, Choir, Oneg, Social Action, etc., you may do so by noting as such on your payment method or with an accompanying note; otherwise, your gift will be used where it is needed most.

Opportunities:

- **AdoptABook:** A dedication label will be placed in one of our prayer books, to commemorate a simcha or in honor or memory of a loved one for just \$54.
- **Bricklets:** For as little as \$9 you can send a Bricklet Card instead of buying a card for birthdays, condolences, etc. A Bricklet Card in your name will be sent to the person you wish stating that a donation has been made in his or her name to Beth Shalom to honor the occasion.
- **Tree of Life:** The Tree of Life is on the back wall of our Sanctuary. An engraved leaf or stone can commemorate many simchas, b'nai mitzvah, wedding, birth, graduations, etc. Leaves are \$180, and stones are \$1800.
- **Yahrzeit Plaque:** To honor the death of a loved one, you may purchase a plaque that will be cared for in perpetuity for \$350. The name of the deceased along with their date of death is included on the plaque.

Congregation Beth Shalom - Donation Form

At times of sorrow & memory, as well as at times of joy, tradition teaches us that we honor others by giving of tzedakah. Please return your completed donation form to the temple office.

In Memory of _____

In Honor of _____

Donor's Name: _____

Address: _____

\$18 _____ \$36 _____ \$54 _____ \$180 _____ Other _____

Designated Fund:

- | | |
|---|--|
| <input type="checkbox"/> General Fund | <input type="checkbox"/> Youth Group Fund |
| <input type="checkbox"/> Endowment Fund | <input type="checkbox"/> Rabbi's Discretionary Fund |
| <input type="checkbox"/> Building Fund | <input type="checkbox"/> Religious School Scholarship Fund |

My check is enclosed

Please bill me

"Tzedakah weighs as much as all the other commandments combined" - Talmud
 Congregation Beth Shalom 706 Bryan Rd. Brandon, FL 33511 813-681-6547

Celebrating Rosh Hashanah

Unlike modern New Year's celebrations, which are often raucous parties, Rosh Hashanah is a subdued and contemplative holiday. Because Jewish texts differ on the festival's length, Rosh Hashanah is observed for a single day by some denominations and for two days by others. Work is prohibited, and religious Jews spend much of the holiday attending synagogue. Because the High Holy Day prayer services include distinct liturgical texts, songs and customs, rabbis and their congregations read from a special prayer book known as the machzor during both Rosh Hashanah and Yom Kippur.

The sounding of the shofar—a trumpet made from a ram's horn—is an essential and emblematic part of both Rosh Hashanah and Yom Kippur. The ancient instrument's plaintive cry serves as a call to repentance and a reminder to Jews that God is their king. Tradition requires the shofar blower to play four sets of notes on Rosh Hashanah: tekiah, a long blast; shevarim, three short blasts; teruah, nine staccato blasts; and tekiah gedolah, a very long blast. Because of this ritual's close association with Rosh Hashanah, the holiday is also known as Yom Teruah—the day of the sounding of the shofar.

After religious services are over, many Jews return home for a festive meal steeped in symbolism and tradition. Some choose to wear new or special clothing and to adorn their tables with fine linens and place settings in recognition of Rosh Hashanah's significance. The meal typically begins with the ceremonial lighting of two candles and features foods that represent positive wishes for the new year.

Customs and Symbols of Rosh Hashanah

Apples and honey: One of the most popular Rosh Hashanah customs involves eating apple slices dipped in honey, sometimes after saying a special prayer. Ancient Jews believed apples had healing properties, and honey signifies the hope that the new year will be sweet. Rosh Hashanah meals usually include an assortment of sweet treats for the same reason.

Round challah: On Shabbat (the Jewish Sabbath) and other holidays, Jews eat loaves of the traditional braided bread known as challah. On Rosh Hashanah, the challah is often baked in a round shape to symbolize either the cyclical nature of life or the crown of God. Raisins are sometimes added to the dough for a sweet new year.

Tashlich: On Rosh Hashanah, some Jews practice a custom known as tashlich ("casting off"), in which they throw pieces of bread into a flowing body of water while reciting prayers. As the bread, which symbolizes the sins of the past year, is swept away, those who embrace this tradition are spiritually cleansed and renewed.

"L'shana tovah": Jews greet each other on Rosh Hashanah with the Hebrew phrase "L'shana tovah," which translates to "for a good year." This is a shortened version of the Rosh Hashanah salutation "L'shanah tovah tikatev v'taihatem" ("May you be inscribed and sealed for a good year").



Yom Kippur

Yom Kippur is one of the most important holidays of the Jewish year. Many Jews who do not observe any other Jewish custom will refrain from work, fast and/or attend synagogue services on this day. Yom Kippur occurs on the 10th day of Tishri.

The name “Yom Kippur” means “Day of Atonement,” and it is a day set aside to “afflict the soul,” to atone for the sins of the past year. During the Days of Awe, God inscribes all of our names in either the book of life or death. On Yom Kippur, the judgment entered in these books is sealed.

Yom Kippur atones only for sins between man and G-d, not for sins against another person. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible.

On the eve of Yom Kippur, some religious Jews practice a ritual known as Kapparah . *

Yom Kippur is a Sabbath day; no work can be performed on the day of Yom Kippur. During the holiday Jews fast for approximately 24 hours, from sundown to sundown. In addition to dietary restrictions, the Talmud also specifies additional restrictions that are less well-known: washing and bathing, anointing one's body (with cosmetics, deodorants, etc.), wearing leather shoes (Orthodox Jews routinely wear canvas sneakers under their dress clothes on Yom Kippur), and engaging in sexual relations are all prohibited on Yom Kippur.

As always, any of these restrictions can be lifted where a threat to life or health is involved. In fact, children under the age of nine and women in childbirth (from the time labor begins until three days after birth) are not permitted to fast, even if they want to. Older children and women from the third to the seventh day after childbirth are permitted to fast, but are permitted to break the fast if they feel the need to do so. People with other illnesses should consult a physician and/or a rabbi for advice.

Most of the holiday is spent in the synagogue, in prayer. In Orthodox synagogues, services begin early in the morning (8 or 9 AM) and continue until about 3 PM. More religious people then usually go home for an afternoon nap and return around 5 or 6 PM for the afternoon and evening services, which continue until nightfall. The services end at nightfall, with the blowing of the tekiah gedolah, a long blast on the shofar.

It is customary to wear white on the holiday, which symbolizes purity and calls to mind the promise that our sins shall be made as white as snow (Is. 1:18). Some people wear a *kittel*, the white robe in which the dead are buried.

**Kapparot is a custom in which the sins of a person are symbolically transferred to a fowl. The custom is practiced in certain Orthodox circles on the day before Yom Kippur (in some congregations also on the day before Rosh Hashana or on Hoshana Raba). First, selections from Isaiah 11:9, Psalms 107:10, 14, and 17-21, and Job 33:23-24 are recited; then a rooster (for a male) or a hen (for a female) is held above the person's head and swung in a circle three times, while the following is spoken: This is my exchange, my substitute, my atonement; this rooster (or hen) shall go to its death, but I shall go to a good, long life, and to peace. The hope is that the fowl, which is then donated to the poor for food, will take on any misfortune that might otherwise occur to the one who has taken part in the ritual, in punishment for his or her sins.*



Selichot

It is customary during the High Holy Days to visit the graves of loved ones. This custom not only reminds us of the individuals on whose shoulders we now stand and helps us honor their memories, but also prompts us to think about our own lives and the legacies we will leave to others – kind words spoken, comfort offered, love given and received – which take on added meaning as we enter the High Holiday season. Please join Rabbi Lefkowitz on Sunday, September 10, at 10:00 AM, at the Hillsboro Memorial Funeral Home and Memorial Gardens.

For many Jews, the High Holiday season begins with [Rosh Hashanah](#) and the start of the new month of [Tishrei](#). Jewish tradition, however, teaches that the preceding month of [Elul](#) is a time of soulsearching and reflection to prepare oneself for the magnitude of the Days of Awe. It is during this time that we observe [Selichot](#) (also spelled *s'lichot*).

In the broadest definition, *selichot* are penitential prayers said before and during the High Holidays and other fast days throughout the year. But the term first appears as a reference to the biblical verses that were added to the [Yom Kippur](#) liturgy.

Eventually, the holiday prayers were combined with general prayers of repentance. The prayer book of *Rav Amram Gaon*, from the ninth century, for example, includes a collection of these poetic writings and meditations. While these prayers were initially only recited during the days between Rosh HaShanah and Yom Kippur, the custom developed to use them in the days beforehand as well.

In Hebrew, *selichot* translates to “forgiveness,” and indeed there is an emphasis in these prayers on the merciful attributes with which God is said to govern the world.

In many ways, the prayers which make up the *Selichot* service mirror what we find on the Day of Atonement which follows soon after. The language of these qualities should sound familiar to anyone who has recited the liturgy throughout Yom Kippur when we speak about God’s ability to forgive “transgression, iniquity, and sin.”

We begin and end the season of repentance with the same words, calling out to the compassionate God who we hope will accept our prayers. The holiday itself occurs early in the month of Elul in Sephardic tradition, but on the Saturday evening just before Rosh HaShanah in Ashkenazi communities. Either way, prayers are read and meditations considered as individuals are encouraged to reflect on the past year and the changes they wish to make in the upcoming one.

ReformJudaism.org



Shanah Tova!



CONGREGATION BETH SHALOM HIGH HOLY DAY FOOD DRIVE

Most needed items::

Peanut Butter

Canned Tuna, Salmon, or Chicken

Beans, Soups, or Stews

Canned Fruit and/or Vegetables

Boxed meals, Rice, Pasta

Infant Formula, Baby Foods

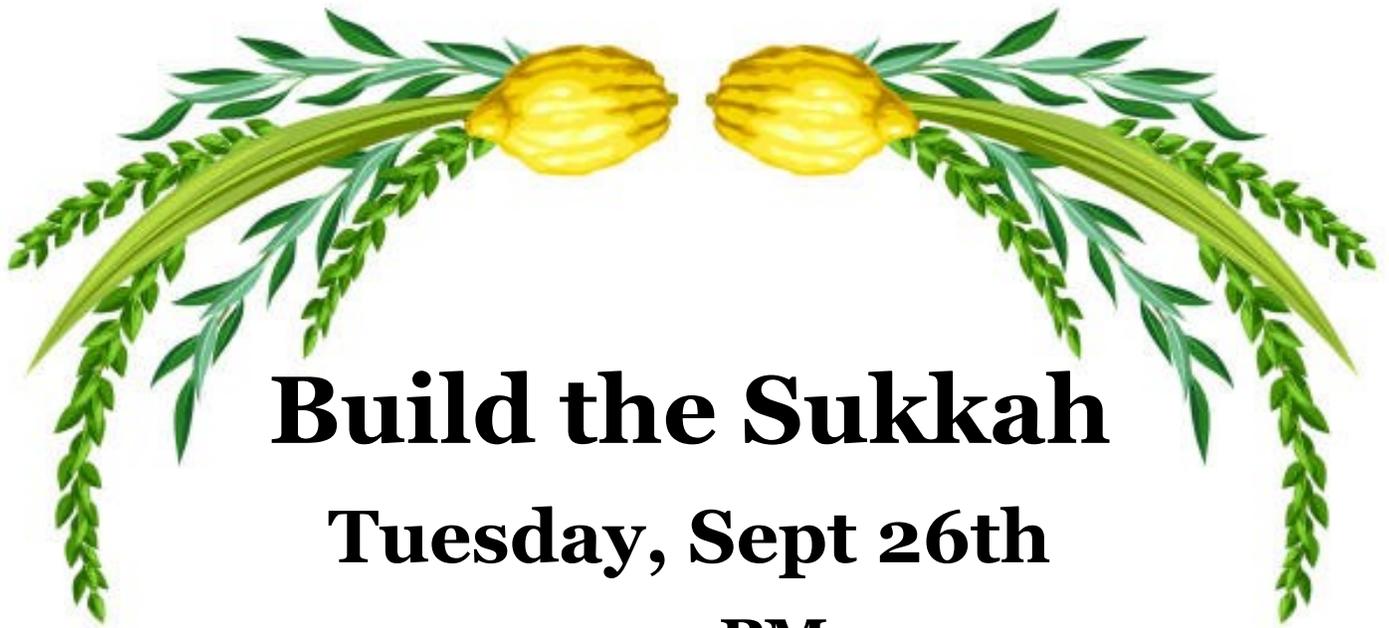
Toothbrushes, Toothpaste, Floss

Shampoo

Soap

Feminine Care Items

Please bring your non-perishable foods and/or personal items in a bag to CBS during the High Holy Days. We will have large bags available for your convenience. There is a large blue receptacle in the lobby for your donation. We operate a food bank once a month to serve the community. Thank you for your support in our mission of Tikkun Olam, repairing the world.



Build the Sukkah

Tuesday, Sept 26th

3:00 PM

Everyone is invited to come and build the Sukkah on Saturday, September 30th. It would be great if you could bring palm fronds now and drop them off near the shed in the back. Be sure to bring your gloves!



Sukkot Painting by Michael Muchnik

High Holiday Calendar

Selichot Saturday, September 9
7:00 PM

Memorial Service Sunday, September 10
Hillsborough Memorial Gardens 10:00 AM

Erev Rosh Hashanah
Begins sunset of Services Friday, September 15
7:00 PM

Rosh Hashanah
First Day Saturday, September 16
Services 10:00 AM
Tashlich To follow - 11:45 AM
Location Brandon Parkway
Lunch 12:30 PM
Location Longhorn



Rosh Hashanah
Second Day Sunday, September 17
Services 10:00 AM
Lunch to follow Village Inn

Kol Nidre
Begins sunset of Services Sunday, September 24
7:00 PM

Yom Kippur Monday, September 25
Services 10:00 AM
Yizkor Memorial Service 11:00 AM
Children's Service 3:30 PM
Afternoon Service 4:00 PM
Break the Fast To follow Ne'ilah



Build the Sukkah Saturday, September 30
3:00 PM

Annual Memorial Service

It is customary during the High Holy Days to visit your loved ones at the cemetery. Please join Rabbi Robert Lefkowitz and your CBS Family on Sunday, September 10, at 10:00 AM at the Hillsboro Memorial Cemetery. There will be a brunch following the service in the main building.

Time for a Nosh

Bourbon Honey Cake By Ina Garten



INGREDIENTS:

- 1 cup vegetable oil, plus extra for the pan
- 3 3/4 cups all-purpose flour, plus extra for the pan
- 1 1/2 cups granulated sugar
- 1 cup honey
- 1/2 cup light brown sugar, lightly packed
- 3 extra-large eggs, at room temperature
- 2 teaspoons grated orange zest (2 oranges)
- 1 teaspoon pure vanilla extract
- 1 tablespoon baking powder
- 1 teaspoon baking soda
- 4 teaspoons ground cinnamon
- 1 teaspoon kosher salt
- 1/2 teaspoon ground cloves
- 1/2 teaspoon ground allspice
- 1/2 teaspoon ground ginger
- 1 cup hot coffee
- 1/2 cup freshly squeezed orange juice (2 oranges)
- 1/4 cup good bourbon, such as Maker's Mark
- 1/2 cup blanched sliced almonds

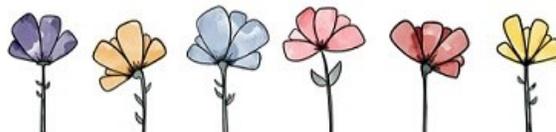
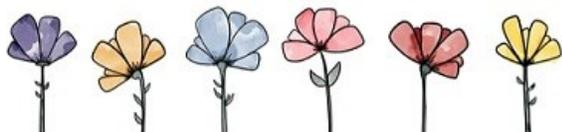
DIRECTIONS:

Preheat the oven to 350 degrees. Brush a 9-inch angel food cake pan with a nonremovable bottom with oil, line the bottom with parchment paper, then oil and flour the pan.

In the bowl of an electric mixer fitted with the paddle attachment, mix the oil, granulated sugar, honey, brown sugar, eggs, orange zest, and vanilla on medium speed for one minute. In another bowl, sift together the flour, baking powder, baking soda, cinnamon, salt, cloves, allspice, and ginger and blend. Combine the coffee, orange juice, and bourbon in a 2-cup glass measuring cup. With the mixer on low, alternately add the flour and liquid mixtures to the oil-sugar mixture in thirds, beginning and ending with flour, until combined. Scrape down the bowl with a rubber spatula. Don't worry; the batter will be very liquid!

Pour the batter into the prepared pan. Rap the pan 5 times on the counter to get rid of any bubbles in the batter. Sprinkle the top with the almonds. Bake in the center of the oven for 40 to 45 minutes, until a toothpick inserted into the center comes out clean. Cool completely, then remove from the pan and place almond side up on a flat serving plate. Serve at room temperature.

"Cooking for Jeffrey" by Ina Garten © Clarkson Potter 2016.
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September 2023

					<p>1</p> <p>Erev Shabbat Service 7:00 PM</p> 	2
3	4	<p>5</p> <p>Board Mtg 7:00 PM</p>	6	<p>7</p> <p>Adult Ed 7:00 PM</p> 	<p>8</p> <p>Tot Shabbat 6:00 PM</p> <p>Erev Shabbat Service 7:00 PM</p> 	<p>9</p> <p>Selichot Havdalah Service 7 PM</p>
<p>10</p> <p>Memorial Service 10 AM</p> <p>Food Bank 1:00 PM</p> 	11	12	13	<p>14</p> <p>Adult Ed 7:00 PM</p> 	<p>15</p> <p>Erev Rosh Hashanah Service 7:00 PM</p> 	<p>16</p> <p>Rosh Hashanah Service 10 AM</p> <p>Tashlich</p> <p>Lunch 12:30</p>
<p>17</p> <p>Rosh Hashanah Service 10 AM</p> <p>Brunch to follow at Village Inn</p>	18	19	20	<p>21</p> <p>Adult Ed 7:00 PM</p> 	<p>22</p> <p>Erev Shabbat Service 7:00 PM</p> 	23
<p>24</p> <p>Kol Nidre</p>	<p>25</p> <p>Yom Kippur</p> <p>Break Fast</p>	26	27	<p>28</p> <p>Adult Ed 7:00 PM</p> 	<p>29</p> <p>Erev Shabbat Service 7:00 PM</p> 	<p>30</p> <p>Building the Sukkah 3:00 PM</p>