

The Kibbitzer

Congregation Beth Shalom of Brandon
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April 2024 Volume 34 Issue 11



Jews in Kiev bake matzah on Pesach.
Pesach is a painting by Evelina Beketova

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From the Rabbi's desk...



We ask ourselves: How did The Golden Calf come to be when the Jewish people were at the foot of Mount Sinai?

There are a few answers to this question. Some say that there were wizards among the Egyptians who had left with the Jewish people. The Egyptians were well known to use evil magic for power. They caused panic among the children of Israel and convinced them Moses was not coming back and that they needed a new leader. It was they who caused The Golden Calf to jump out of the fire complete and already made.

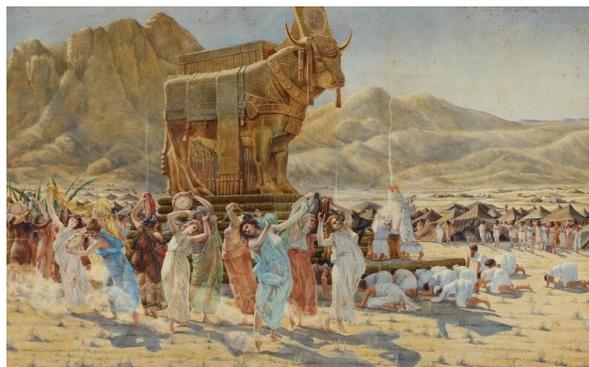
Another explanation is the story of Michah. Pharaoh made a law that the Jewish people would not be given any straw to make bricks and the Israelites were compelled to put their babies in the brickwork in place of the bricks that were lacking. Moses saved one child, Micah, by pulling him out of the wall and reviving him. G-d foretold that if these children had been allowed to live, they would have become idolators and wicked people. They actually credit Michah for building The Golden Calf.

When it was time for the Jewish people to leave Egypt, Moses was responsible to bring Joseph's casket up out of the deep waters of the Nile River. The Egyptians had sunk Joseph's coffin in the Nile to keep the Israelites from leaving. Moses brought Joseph's bones out of the Nile by throwing in a piece of pottery or metal plate which had the words "Aleí Shor" which means "rise ox". An Ox was the symbol of Joseph. When the shard pottery or metal went into the water, Joseph's coffin came up. When the Israelites left with Joseph's remains, Michah took the pottery or the metal plate and kept it.

When Aaron was at the building of The Golden Calf in which he assisted by throwing collected gold into the fire, Michah, threw the pottery or metal plate into the fire which caused a calf or a young Ox to rise out of the fire.

B'ahava,

Rabbi Lefkowitz



The Israelites dancing around the golden calf, 1899

Henri Paul Motte

From the Rabbi's desk...

Passover is the holiday that commemorates the Exodus of The Jewish People from Slavery in Egypt.

In response to one of the worst famines in the history of the world Jacob and his descendants accepted an invitation to sojourn to Egypt. As time passed, the Jewish people became more numerous and prosperous causing envy and concern among the local populace. The Jews were enslaved.

Slavery means that you are under the complete control and domination of another human being with no rights, exhausting labor, and no freedoms. The Jews were slaves in Egypt, the reigning superpower, for 210 years. Slavery was brutal, designed to break the body and spirit. One element of their torture was If their quota of mortar used in the building was not achieved, the amount was supplemented by adding Jewish baby boys. The reason for this is Pharaoh had heard from his magicians that a Jewish baby boy was going to be born and would be the Jewish people's deliverer from bondage. So, Pharaoh had ordered all Jewish baby boys put to death.

G-d chose Moses to be the deliverer and decided that he would lead the Israelites to freedom. Pharaoh did not want to lose his slaves and refused Moses the right to lead the Jews to freedom. To convince Pharaoh to change his mind, G-d punished Egypt with Ten Plagues to force him into releasing the Jews. After the final, devastating plague of death to every first born, Moses led the nation of Israel into the desert where they wandered for forty years before coming to the base of Mount Sinai. There, the Jewish people received the law of G-d.

Next year may we all celebrate together in Israel.

B'ahava,



From the Rabbi's desk...

Sometimes we complain if we are stuck or delayed somewhere. A person is never stuck because there is a reason and purpose for everything. We are led to where we are summoned. Every situation, every encounter, is masterfully orchestrated by G-d for a purpose. We were put in that place, along with the people who are here with us, for a reason.

One day a mother was going on a plane to visit her son who was in the hospital for colitis. She sat next to a woman on the plane and coincidentally, her seat companion was a nurse who saw patients with this disease every day. During the flight, they spent their time talking about the disease and discussing different treatment options. The nurse explained that many patients recover and go on to lead healthy lives. The nurse was not even supposed to be on that flight and when she does fly, she uses her flight time to catch up on her sleep, not converse with seat companions.

The mother thanked the nurse for all her advice and gave a special thanks to G-d for sending a nurse out of nowhere to calm her and give her vital information. She also began to cry tears of thanks and blessed her connection to G-d. She said: "Thank you G-d for reminding me that I am never alone." Whatever the reason, G-d creates the circumstances for things to occur.

The Gemara states: "A person's feet are their guarantors: to where they are summoned, there they lead them."

In every one of our journeys, we can find reassurance in the knowledge that we are never lost but are guided by G-d. Each twist and each turn are a chance for a loving connection, an opportunity for spiritual growth and a manifestation of G-d's plan.

B'ahava,

Rabbi Lefkowitz

Building and Grounds



Gabe Lifschitz

We have attitudes and behaviors depending on what we find that catches our attention. Two people see the same sunrise and have a different feeling about what it means. One says, "Wow what a bright way to start a day." The other one says, "Oh no it is red in the morning, fisherman's warning" like saying it is going to rain and it may not be good day.

The question is, what happens next? Are these two people going to share how the sunrise will make their day go by and what they plan to do? Or will they get into an argument as to what the sunrise means? It all depends on the subtleties of how each person is willing to accept the other. Below I present an extreme case of a sunrise and what it means to different people.

On October 7, 2023 the official sunrise in Israel was 6:38 AM. People in Shemini Atzeret near kibbutz Re'im were enjoying the Supernova Sukkot open air music gathering. There was happiness and enjoyment in the faces of those in attendance. Just at that time rockets were noticed in the sky. Simultaneously, militants from the Gaza strip broke through the barriers, rode in pick-up trucks, motorcycles, and cars, and flew in powered paragliders. In their faces there was hate, anger, revenge, and the singlemindedness to destroy, kidnap, harm, or cause death. Since then, scholars in Harvard have left when not able to deal with antisemitism, people take sides to free Palestine, or release hostages, and the State of Israel has undertaken the painful task of a major military operation in Gaza. It would make you think "What a mess."

Would sunrise have changed anything? Definitely not. Sunrise happens every single day whether you choose an attitude and behavior to do good or harm. Whether you rise in darkness and start your day early, or you are a night person and sleep through a sunrise, how do you prepare for the day ahead? On a bad day the best you may be able to do is make the bed while the rest of the day goes way off what you wanted to do. On a good day you may bless that you accomplished more than you expected. On other days, all you can do is hang on every hour as the day goes by.

In CBS, I can count that on the morning of Rosh Hashanah and Yom Kippur sunlight shines through the glass doors on either side of the bimah. My attitude and behavior are to set time aside to focus on how it may help to plan for the year ahead. It is interesting that we face east towards the sun to pray and worship in the morning. Even if a menacing thunderstorm moves through and darkens the sky that you see through the glass doors, it does not change that the sun is out there.

I conclude with "What is your attitude and behavior today." Do you react to what those around you do? or do you complement to make life a little better for everyone and yourself?

Shalom

Gabriel

The President's Corner



Steve Billor

Shalom Everybody!

Hope everybody is doing well. We are in a busy time within our Jewish Calendar. Purim will have happened by the time this article is published, and I hope we have a nice turnout. We will have made our Hamantaschen on Sunday, March 17th and then have our Purim Spiel that following Friday night with our potluck dinner with and own Hamantaschen as our dessert. We are also having a Passover Seder on Tuesday, April 23, 2024, at the temple with several people helping out to make it a successful event. If you want to help with the preparation or to attend and haven't made a reservation, contact us to assist or get your reservation in quickly as our space is limited.

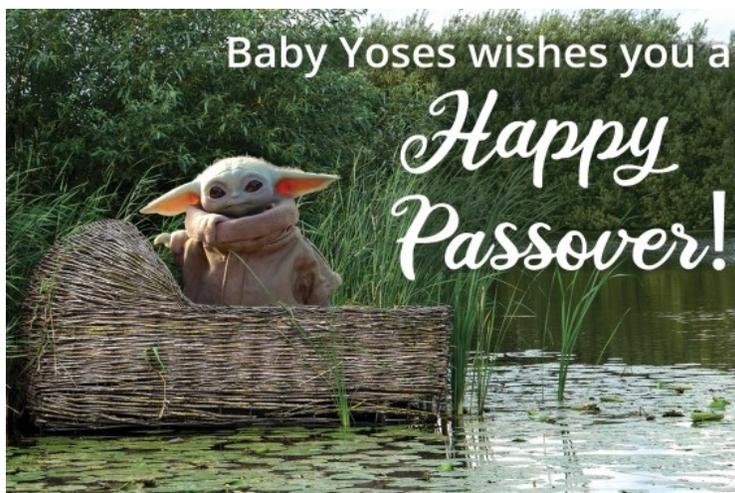
We continue to bring in new families one at a time. At this point, we have several young members being taught by Rabbi Lefkowitz, preparing them for a life in Judaism.

We have placed the required advertisements in local papers to ask for contractors to begin work on our Federal Grant security improvements to Congregation Beth Shalom. Thank you very much to our Executive Board and Gabe for continuing to work on this very complicated project!

Faith Family Church had another CBS Bingo on Sunday, March 3rd, and there was a nice turnout. A part of the proceeds comes back to CBS to help us with the utility bills. We need to come up with more "fun" fundraisers to get us together, different from religious service, and help support our Temple.

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

Steve Billor



Candle Lighting Times

Shabbat

DATE	TIME	PARSHA
Friday, April 5	7:31 PM	Shemini
Friday, April 12	7:35 PM	Tazria
Friday, April 19	7:39 PM	Metzora
Friday, April 26	7:43 PM	

Passover

DATE	TIME
Monday, April 22	7:40 PM
Tuesday, April 23	8:35 PM
Sunday, April 28	7:44 PM
Monday, April 29	8:39 PM

Oneg Schedule

April Sponsors

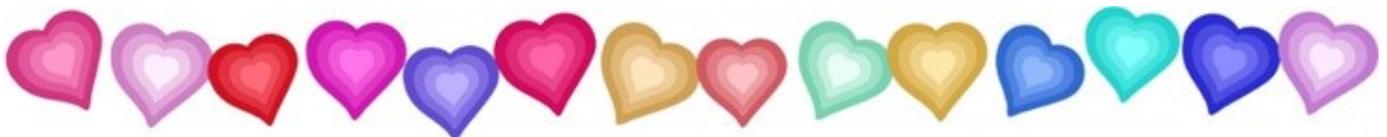
There can be no joy without food and drink.

Talmud, Mo'eJ Katan

April 5	CBS Congregation	Please bring a dish to share
April 12	CBS Congregation	Please bring a dish to share
April 19	CBS Congregation	Please bring a dish to share
April 26	CBS Congregation	Please bring a dish to share

If you'd like to sponsor an oneg, please call

Marilyn Sobel at (813)727-1189 or nurseknitter@aol.com



Congregation Beth Shalom

Shabbat Services

Can't make it to services? Join us online with a live feed from Zoom or Facebook!

Zoom Link:

**[https://us02web.zoom.us/j/89710744448?
pwd=dkpTR2RFcGtNzdZVFc1Uk5wMFpiQT09](https://us02web.zoom.us/j/89710744448?pwd=dkpTR2RFcGtNzdZVFc1Uk5wMFpiQT09)**

Meeting ID: 897 1074 4448

Passcode: 721348

Facebook Link:

<https://www.facebook.com/BethShalomBrandon/>

Find the Mishkan Tefilla (Siddur):

**[https://www.ccarnet.org/publications/mishkantfilahforshabbat/?
fbclid=IwAR2sT9TxlbCvAT_VGvYArkHVRfMZTkvxVuSjKsXodlExMFCl7LWOACMzWA](https://www.ccarnet.org/publications/mishkantfilahforshabbat/?fbclid=IwAR2sT9TxlbCvAT_VGvYArkHVRfMZTkvxVuSjKsXodlExMFCl7LWOACMzWA)**

CBS Office Hours

The administrative office is currently open by appointment only. We can be reached by calling the office, (813)681-6547, email, cbsbrandon@outlook.com or you may contact Rabbi Lefkowitz on his phone or email. (407)222-6393 or rlefkowi@bellsouth.net.

Rabbi Lefkowitz will be available for in person meetings on Fridays. You may call him directly 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.

Congregation Beth Shalom

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
- ✧ Complete B'nai Mitzvah preparation
- ✧ Adult Education classes
- ✧ Communitywide events
- ✧ Community Food Bank

***Advertise in the
Kibbitzer!***

Business Card \$20/month

(813)681-6547 • CBSbrandon@outlook.com

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.

Call Judith Pliner (856) 8162174

Dinner With the Tribe

The Columbia Restaurant

The Columbia Restaurant

2117 East 7th Avenue

Tampa, FL 33605

Sunday

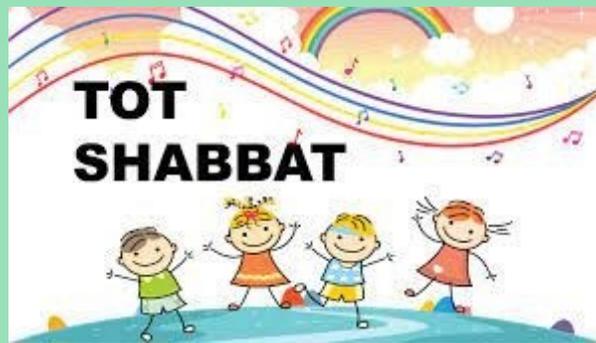
April 14, 2024

6:00 PM

Family owned since 1905, the Columbia is the oldest restaurant in Florida. The menu is Cuban-Spanish. This location in Ybor City is the original one. It's a gem.

Parking is free behind the restaurant, or in lots around the restaurant.

This is a worthwhile place to go. Won't you join our group? I have 20 places reserved. Still if you want to go, I need a proper head count. Please give me your name, email address, and the number of people you know will attend. Send it to Anita Clifford, niewdnarb@yahoo.com.



Friday, April 12 at 6:30 PM Congregation Beth Shalom of Brandon will have a Tot Shabbat. Toddlers, preschoolers, and children in early grades of elementary school are all welcome. Rabbi Lefkowitz and Cantorial Soloist, Sandy Santucci will be running the program.



Our Congregation

Yahrzeits



4/3	Allen	Workman	Brother	Of	Anna	Feldman
4/12	Joseph	Koch	Father	Of	Toby	Koch
4/14	Pascuala	Roldan	Mother	Of	Julie	Shienbaum
4/19	Joseph	Magdovitz	Father-in-Law	Of	Caren	Magdovitz
4/23	Samuel	Lifschitz	Father	Of	Gabriel	Lifschitz
4/30	Sylvia	Pliner	Mother	Of	Gerald	Pliner

Birthdays

4/12	Jeffrey	Miller
4/13	Iylene	Miller
4/18	April	Katz-Newport
4/21	Marvin	Shienbaum

Anniversaries

4/17 Ruth & Gabe Lifschitz





Thank you for your donations

Lita Saviet
Sandra & Howard Saviet
Neil Spindel



New Members



Welcome New Members!

*“Let the good in me connect with the good in others,
until the world is transformed through the
compelling power of love.”*

-Rabbi Nachman of Breslov

We are pleased to welcome new members:

Rebecca Greer

Joseph Meier



Congregation Beth Shalom

Passover Seder



Tuesday, April 23rd at 6:30 PM

Join us for a warm and inviting seder,
family style, led by our Rabbi Lefkowitz



Adults: \$50

Children 6-12: \$25

Children under 6: Free



Limited to the first 40 reservations, CBS members have priority. The deadline for sending payment is April 10, 2024. Please send your checks to: CBS, 706 Bryan Road, Brandon, FL 33511. If you have any questions, please contact Toby Koch at tobykoch@hotmail.com.

Passover Planning



CBS will be holding a second night Seder on Tuesday April 23. It is important to have a CBS community Seder.

Doing the Seder in our building ourselves takes a great deal of planning and work. We need a volunteer or a team to coordinate the event. Being organized is vital. We also need volunteers to shop, cook, work in the kitchen, serve, set up, clean up and more. If you are able to volunteer in any capacity contact Toby Koch at :
tobykoch@hotmail.com.

Our members wanted a Seder. Now we all have to work as a team to make it happen.

Passover

What Is Passover?

The eight-day Jewish holiday of Passover is celebrated in the early spring, from the 15th through the 22nd of the Hebrew month of Nissan, April 22 - 23, 2024. Passover (Pesach) commemorates the emancipation of the Israelites from slavery in ancient Egypt. Pesach is observed by avoiding leaven, and highlighted by the Seder meals that include four cups of wine, eating matzah and bitter herbs, and retelling the story of the Exodus.

In Hebrew it is known as Pesach (which means “to pass over”), because G-d passed over the Jewish homes when killing the Egyptian firstborn on the very first Passover eve.

Passover History in a Nutshell

As told in the Bible, after many decades of slavery to the Egyptian pharaohs, during which time the Israelites were subjected to backbreaking labor and unbearable horrors, G-d saw the people’s distress and sent Moses to Pharaoh with a message: “Send forth My people, so that they may serve Me.” But despite numerous warnings, Pharaoh refused to heed G-d’s command. G-d then sent upon Egypt ten devastating plagues, afflicting them and destroying everything from their livestock to their crops.

At the stroke of midnight of 15 Nissan in the year 2448 from creation (1313 BCE), G-d visited the last of the ten plagues on the Egyptians, killing all their firstborn. While doing so, G-d spared the children of Israel, “passing over” their homes—hence the name of the holiday. Pharaoh’s resistance was broken, and he virtually chased his former slaves out of the land. The Israelites left in such a hurry, in fact, that the bread they baked as provisions for the way did not have time to rise. Six hundred thousand adult males, plus many more women and children, left Egypt on that day and began the trek to Mount Sinai and their birth as G-d’s chosen people.

In ancient times the Passover observance included the sacrifice of the paschal lamb, which was roasted and eaten at the Seder on the first night of the holiday. This was the case until the Temple in Jerusalem was destroyed in the 1st century.

From: <https://www.chabad.org>



The Seder Plate

The 6 Symbolic Foods

Matzah - Three matzot are placed on top of each other on a plate or napkin, and then covered. (Some also have the custom to separate the matzot from each other with interleaved plates, napkins or the like.)

We have three matzot, so that we can break one (as a slave would), and still have two whole matzot over which to recite the Hamotzi blessing (as required on Shabbat and holidays). The matzot are symbolic of the three groups of Jews: Priests, Levites and Israelites. They also commemorate the three measures of fine flour that Abraham told Sarah to bake into matzah when they were visited by the three angels (Genesis 18:6).

Zeroa (Shank bone) - A piece of roasted meat represents the lamb that was the special paschal sacrifice on the eve of the exodus from Egypt, and annually on the afternoon before Passover in the Holy Temple.

Some use a forearm of a lamb. Called the *Zeroa*, it alludes to the verse which states, "I will redeem you with an outstretched arm (*Zeroa*)."

Since we don't want to appear to offer the paschal sacrifice in the absence of the Holy Temple, others take care to use something that is relatively dissimilar to the actual offering. Accordingly, many communities have the custom to use a roasted chicken neck or the like.

Preparation: Roast the neck on all sides over an open fire on the stove. Afterwards, some have the custom to remove the majority of the meat of the neck (but not all of it).

Role in the Seder: The *Zeroa* is not eaten at the Seder. After the meal it can be refrigerated and used again on the Seder plate the following night.

Beitzah (Egg) - A hard-boiled egg represents the pre-holiday offering (*chagigah*) that was brought in the days of the Holy Temple. The meat of this animal constituted the main part of the Passover meal. The Aramaic word for "egg" is *bei'ah*, which is similar to the Aramaic word for "desire," expressing that this was the night when G-d desired to redeem us.

Maror and Chazeret (Bitter Herbs) - Bitter herbs (*maror*) remind us of the bitterness of the slavery of our forefathers in Egypt. Fresh grated horseradish, and romaine lettuce (or endives), are the most common choices.

Romaine is preferred over horseradish, and many have the custom to use both kinds together. Place a few cleaned, dried leaves of romaine lettuce on the Seder plate, topped with the horseradish. Since this will be used twice, it actually takes two spots on the Seder plate. The top pile (in the center of the plate) is called *maror* (bitter herbs), while the pile that sits beneath it is referred to as *chazeret* (lettuce).

Charoset (Apple Mixture) - A mixture of apples, pears, nuts and wine, which resembles the mortar and brick made by the Jews when they toiled for Pharaoh.

Karpas (Green Vegetable) - Many have the custom to use parsley, called *karpas* in Hebrew. This vegetable alludes to the backbreaking work of the Jews as slaves.

On the table, next to the Seder plate, place a small bowl of saltwater.

From: <https://www.chabad.org>



Passover tells us: Teach your children well

THE RABBI SACKS LEGACY

Published 17 April 2011

As one nation after another in Africa and the Middle East engages in a fight for freedom, Passover, which begins this week, still has much to teach us about the nature of that fight.

The Jewish festival of freedom is the oldest continuously observed religious ritual in the world. Across the centuries, Passover has never lost its power to inspire the imagination of successive generations of Jews with its annually re-enacted drama of slavery and liberation.

It is vivid, replete with direct experiences like eating matza, the unleavened bread of affliction, and tasting maror, the bitter herbs of oppression. It is a ritual performed not in the synagogue but at home, in the midst of the family, reminding us that, in Alexis de Tocqueville's words, "As long as family feeling is kept alive, the opponent of oppression is never alone." Perhaps its single most striking innovation is that from beginning to end, it is designed to engage and enthrall the mind of a child.

The rabbis who developed the ritual were guided by the Bible itself and the highly counterintuitive narrative it tells in the 12th and 13th chapters of Exodus. Here is the scene: Moses has assembled the people to tell them they are about to go free. Exiled, enslaved, threatened by a Pharaoh who has commanded that every male Israelite child shall be killed, the people have witnessed a series of wonders performed on their behalf. Moses is now about to tell them that soon they will leave and begin their long walk to freedom.

I sometimes ask people what they would speak about if they were in Moses' shoes? Some say they would talk about freedom, others that they would speak about the destination that lay ahead: the "land flowing with milk and honey." Yet others, made of sterner stuff, propose talking about the arduous journey that lay ahead, the march across the wilderness with all its hazards.

Any of these would have been a great speech by a great leader. Moses did none of these things. That is what made him a unique leader. If you examine the text in Exodus carefully, you will see that three times he reverted to the same theme: children, education and the distant future. "And when your children ask you, What does this ceremony mean to you?" ([Exodus 12:26](#)). "On that day tell your son, I do this because of what the Lord did for me when I came out of Egypt" (13:8). "In days to come, when your son asks you, What does this mean?" (13:14).

Moses spoke not about freedom but about education. He fixed his vision not on the immediate but on the distant future, and not on adults but children. In so doing he was making a fundamental point. It may be hard to escape from tyranny but it is harder still to build and sustain a free society.

In the long run there is only one way of doing so. To defend a country you need an army, but to defend a civilization you need education. That is why Moses, according to Rousseau, the world's greatest architect of a free society, spoke about the duty of parents in every generation to educate their children about why freedom matters and how it was achieved.

Freedom is not won by merely overthrowing a tyrannical ruler or an oppressive regime. That is usually only the prelude to a new tyranny, a new oppression. The faces change, but not the script. True freedom requires the rule of law and justice, and a judicial system in which the rights of some are not secured by the denial of rights to others.

Freedom begins with what we teach our children. That is why Jews became a people whose passion is education, whose heroes are teachers and whose citadels are schools. Nowhere is this more evident than on Passover, when the entire ritual of handing on our story to the next generation is set in motion by the questions asked by a child. In every generation we need to cultivate afresh the habits of the heart that Tocqueville called "the apprenticeship of liberty."

The message of Passover remains as powerful as ever. Freedom is won not on the battlefield but in the classroom and the home. Teach your children the history of freedom if you want them never to lose it.

The Temple Mount: In Whose Hands?

The reason Jews can't pray at Judaism's holiest site.

The irony went largely unnoticed. On October 29, an Israeli rabbi and tour guide was gravely wounded in an assassination attempt several steps away from the Menachem Begin Heritage Center in Jerusalem. On the entrance walls to that building, boldly emblazoned, are these stirring words by the man whose legacy the Center honor:

Not by the right of might have we returned to the land of our forefathers but by the might of right... And therein, all of its inhabitants, the citizen as well as the resident, will live in freedom and justice, in solidarity and peace.

The victim of the attack has long advocated that both Jews and Muslims be allowed to pray, in freedom and peace, on the Temple Mount, a site sacred to both faiths and the locus of Jewish aspiration for millennia. In doing so, he has championed not might but right: in a Jewish state that serves as an island of liberty in the Middle East, why should Jews be the only citizens deprived of the right to pray at what is their faith's holiest site?

Those who speak out on this matter have been labeled by some in the Israeli and Western media as “extremists” and inciters of violence. Meanwhile, the would-be assassin has been celebrated as a hero not only by Hamas, with which his family is connected, but also by the leader of the Palestinian Authority. Two days after the October 29 incident, Benjamin Netanyahu, prime minister of Israel, reaffirmed his support for what is known as the “status quo”—the arrangement according to which Jews are allowed to visit but forbidden to pray on the Temple Mount.

As the days pass and the situation in Jerusalem and elsewhere in Israel has become more volatile—and more violent—other government figures, including Defense Minister Moshe Yaalon, have reiterated that in today's tense circumstances, Jews should refrain from visiting the Temple Mount. Yaalon's concerns are understandably prudential. Still, as this latest chapter in a dispiriting story continues, it may be worth setting the issue of prayer on the Temple Mount in context.

The story begins, oddly enough, at Israel's most triumphant moment. On June 7, 1967, Day 3 of the Six-Day War, the exultant cry of Lt. Gen. Mordechai (“Motta”) Gur—“the Temple Mount is in our hands!”—rang throughout the land. At war's end, with the whole city of Jerusalem reclaimed and reunited under Israeli sovereignty, authorities faced the question of what to do about the Mount.

At the time, religious management of the site had long been delegated to the Jordanian clerical leadership known as the Waqf. Although Jewish religious law (Halakhah) forbids Jews from visiting certain parts of the Mount—the most sacrosanct areas associated with the original Temple of King Solomon—the northern and southern portions of the current space atop the Mount are much later extensions, dating from the time of Roman rule.

Thus, in 1967, as many observers now agree, the most appropriate course would have been for the Israeli government to set aside, in one of these Roman-era locations, a dedicated section for Jewish prayer that would not interfere with Muslim worship. But that did not happen. Instead, Israel's government handed the keys back to the Waqf. In this, it was abetted by the Chief Rabbinate, which posted a sign informing Jews that they were forbidden to ascend or pray on any portion of the Mount.

The government's decision, one of the most misguided in Israel's history, set in place a policy that resulted in the worst of all possible worlds. First, many Jews who continued to visit the Mount did so without any rabbinic guidance, entering areas where according to Halakhah they should not have set foot. Second, Israel's self-imposed ban on Jewish prayer persuaded both the Waqf and the Palestinian and Arab world in general that Israel's leaders lacked any attachment to or reverence for the site. The Muslim authorities proceeded to destroy the physical evidence that Jews had ever worshipped God on the Mount.



The Temple Mount: In Whose Hands?

The reason Jews can't pray at Judaism's holiest site.

Page 2

Over the decades, the Waqf dug massive trenches on the Mount and dumped hundreds of truckloads of dirt and archaeological treasures into the Kidron Valley below. For this flagrant violation of the “status quo,” it earned little opprobrium from an Israeli government sensitive then as now to any controversy surrounding the site. In vain did the archaeologist Eilat Mazar argue that “The Israeli government doesn’t really understand that by turning a blind eye to the illegal actions undertaken by the Waqf and the Islamic Movement, it does not achieve the true quiet it seeks, since it only increases the appetite of the Muslim side, which notices that its acts go without punishment.”

In turn, this signal of Jewish indifference, as David Horovitz, the editor of the *Times of Israel*, has recently summed up, “ensured the resonance among Palestinians and the wider Muslim world of Yasir Arafat’s foul false narrative that ‘historically the Temple was not in Palestine’—and that, by pernicious extension, the Jewish nation has no historical sovereign legitimacy in this part of the world at all.”

Today, with the support of a diverse group of prominent rabbis from the religious Zionist community, more and more Israelis are embracing the cause of Jewish prayer on the Mount. They have come to realize the incongruity of annually celebrating Jerusalem Day, the anniversary of “the Temple Mount is in our hands,” even as the Hamas flag flies frequently there while Jewish prayer is prohibited. In the words of Tzipi Hotovely, a young Orthodox woman and rising star in the Likud party who now serves as deputy minister of transportation in the Netanyahu government, “Jews’ prayers must be heard on the Mount. This is the holiest place for the Jewish people and the status quo must change.” Hotovely and others are speaking the language not of might but of right, a right grounded, as Israel’s national anthem *Hatikvah* has it, in the “hope of 2,000 years.”

How Israel’s government will choose to balance pragmatism and principle, only time will tell. But the principle itself could not be clearer. In *The Revolt* (English edition 1951), Menachem Begin, the founding father of Hotovely and Netanyahu’s political party, recounts how British forces during the Mandate period prevented Jews from sounding the shofar at the Western Wall. At the time, many considered acquiescence to be the wiser course; by contrast, Begin insisted that the right of free Jewish worship in Jerusalem stood at the very core of the independence that Zionists sought.

“What our ancestors refused to tolerate from their ancient oppressors,” Begin wrote, “even at the cost of their lives and freedom, is tolerated by the generation of Jews that describes itself as the last of oppression and the first of redemption.” He went on:

A people that does not defend its holy places—that does not even try to defend them—is not free, however much it may babble about freedom. People that permit the most holy spot in their country and their most sacred feelings to be trampled underfoot are slaves in spirit.

Or, as Tzipi Hotovely has put it in the Knesset, “There is no Zionism without Zion; there is no Zion without Jerusalem; there is no Jerusalem without the Temple Mount.” The right of Jewish prayer on the Mount is linked to the soul of Zionism itself.



“I am speaking to you from the plaza of the Western Wall, the remnant of our Holy Temple. ‘Comfort my people, comfort them, says the Lord your God.’ This is the day we have hoped for, let us rejoice and be glad in His salvation. The vision of all generations is being realized before our eyes: The city of God, the site of the Temple, the Temple Mount and the Western Wall, the symbol of the nation’s redemption, have been redeemed today by you, heroes of the Israel Defense Forces. By doing so you have fulfilled the oath of generations, ‘If I forget thee, O Jerusalem, may my right hand forget its cunning.’ Indeed, we have not forgotten you, Jerusalem, our holy city, our glory. In the name of the entire Jewish people in Israel and the Diaspora, I hereby recite with supreme joy, Blessed art Thou, O Lord our God, King of the universe, who has kept us in life, who has preserved us, and enabled us to reach this day. This year in Jerusalem – rebuilt! “

– General Shlomo Goren, Chaplain of the Israeli Defense Forces, at the Western Wall

AARP Smart Guide to Keeping Your Memory Sharp

Just like the rest of your body, your brain changes as you age, and memory loss can become an issue. Although there is no guaranteed solution to memory loss, you can modify your risk and adapt certain lifestyle changes to help keep your brain as healthy and sharp as possible. We've rounded up 22 tips from an array of medical professionals that may help you improve your memory and maintain overall brain wellness.

WHERE TO START:

1. Review your medication side effects
2. Review medication dosages
3. Take the cognitive assessment on Staying Sharp
4. Schedule a memory screening
5. Check hormone levels
6. Check your blood pressure
7. Have your cholesterol checked
8. Be on the alert for sleep apnea
9. Get your hearing checked
10. Check vitamin and nutritional deficiencies

HEALTHY HABITS

11. Rest your brain
12. Exercise your body
13. Exercise your brain
14. Nourish your brain
15. Adopt a Mediterranean diet
16. Limit alcohol
17. Manage your stress levels
18. Stay social
19. Mix it up

MAINTAINING MOMENTUM

20. Chunk information
21. Avoid multitasking
22. Establish a daily routine

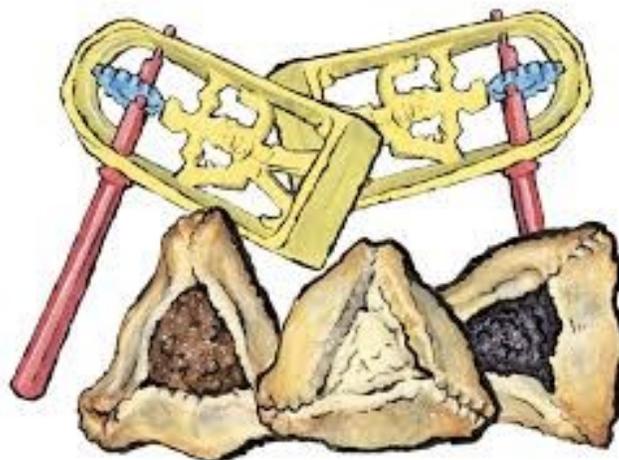
*Article edited for space. To read the entire article, visit AARP at:
<https://www.aarp.org/benefits-discounts/members-only-access/info-2024/improving-memory-smart-guide.html>*



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Time for a Nosh

Charoset; Ashkenazic & Sephardic



“The Passover seder may be one of the great traditions of the Jewish faith, but it can also be a test of endurance. As the premeal chants and readings stretch on, empty stomachs begin to growl and attention to wane. The light at the end of the tunnel? That heavenly moment when the charoset is passed around. “With unleavened bread and bitter herbs they shall eat it,” is recited while biting into the strange but delicious Passover “sandwich”: matzoh, sinus-clearing horseradish, and charoset—a sweet concoction that, depending on provenance, can be made from apples and walnuts, dates and pistachios, or any number of other ingredients, usually bound together with kosher wine. One of the most beloved of Jewish dishes, it closes the ceremony and begins the feast.” Adeena Sussman

Ashkenazic Style



Sephardic Style



Ingredients:

6 apples, grated
 1 cup walnuts, finely chopped
 1/2 teaspoon cinnamon
 2-3 tablespoons sugar or honey
 1/3 cup sweet red wine or grape juice

Directions:

1. Place the apples and walnuts into a large bowl.
2. Add cinnamon and sugar or honey.
3. Stir in the sweet wine, we like to use the traditional Manischewitz Concord Grape, but any sweet wine or even grape juice is fine.
4. Stir well and store in refrigerator until ready to serve.
5. Charoset can last about 1 week in the fridge. If your family is anything like mine, make a bit batch and enjoy on matzo throughout the week.

MAR 23, 2022
 Tamar Genger MA, RD from <https://jamiegeller.com>

Ingredients:

1 cup raw almonds (or pecans or walnuts)
 2 cups raisins
 4 oz medjool dates (about 7 pitted)
 4 dried figs
 1 cup unsweetened applesauce
 1-2 tablespoons sweet red wine or fruit juice

Directions:

1. Add nuts, raisins, dates, figs and applesauce into the food processor and process until combined, gently adding wine/juice as you grind to help keep it moving.
2. Once the mixture is fully combined and looks like a coarse paste, remove the charoset from the processor and place it into a bowl or container.
3. Serve as a spread for matzoh.
4. Refrigerate any leftovers in an airtight container in the fridge for later use. It should last at least 5-7 days in the fridge.

3/14/2022 Brittany Mullins from <https://www.eatingbirdfood.com>



April 2024

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2 6:30 Ex Bd Mtg 7:00 Board Mtg	3	4 Adult Ed 7:00 PM	5 Erev Shabbat Service 7:00 PM 	6
7	8	9	10	11 Adult Ed 7:00 PM	12 Tot Shabbat 6:30 PM Erev Shabbat Service 7:00 PM 	13
14	15	16	17	18 Adult Ed 7:00 PM	19 Erev Shabbat Service 7:00 PM 	20
21	22 Passover 1st Seder  Passover	23 Passover 2nd Seder at CBS  Passover	24	25 Adult Ed 7:00 PM	26 Erev Shabbat Service 7:00 PM 	27
28	29	30				