

The Kibbitzer

Congregation Beth Shalom of Brandon

706 Bryan Road, Brandon, FL 33511

Phone (813) 681-6547

www.BethShalomBrandon.org

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Modeh Ani Papercut Style - Jewish prayer

[MazalbySara](#)

For more about the prayer, please turn to pages 2 and 12

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Modeh Ani L'fanecha

Modeh Ani is a Jewish prayer that is traditionally said in the morning to express gratitude for being given another day of life:

I gratefully acknowledge Your Face; Spirit lives and endures;
You return my soul to me with compassion; How great is your faith in me!

מוֹדֵה אָנִי לְפָנֶיךָ רוּחַ חַי וְקַיָּים שֶׁהֵחֵזְרָת בִּי נִשְׁמָתִי בְּחֶמְלָה, רַבָּה אֱמוּנָתְךָ

Modeh ah-nee L'fanecha, Ru-ach chai v'kayam, she-hechezarta bee nishma-tee b'chemlah rabbah emunatecha.

Review: Rabbi Sacks' TED talk

25 April 2017



Rabbi Sacks

On 24th April 2017, Rabbi Sacks was invited to speak at the prestigious opening ceremony for TED2017, the flagship Ted Talk event, hosted in Vancouver, Canada. He received a rare standing ovation.

The theme of the event was "The Future You".

On the [TED Blog](#), Brian Greene described [Rabbi Sacks' TED talk](#) as "electrifying". We share the full review with you [here](#).

"These are the times that try men's souls, and they're trying ours now," begins Rabbi Lord Jonathan Sacks, quoting Thomas Paine, in an electrifying talk about how we can face the future without fear if we face it together.

It's a fateful moment in history. We've seen divisive elections, divided societies and a growth of extremism — all of it fueled by anxiety, uncertainty and fear. The world is changing faster than we can bear, and it's looking like it's going to continue changing faster still. Sacks asks: "Is there something we can do to face the future without fear?"

One way into this question is to look to what people worship. Some people worship many G-ds, some one, some none. In the 19th and 20th centuries, people worshiped the Aryan race, the Communist state and many other things. Future anthropologists, Sacks says, will take a look at the books we read on self-help, at how we talk about politics as a matter of individual rights, and at "our newest religious ritual: the selfie" — and conclude that we worship the self.

This worship of the self-conflicts directly with our social nature, and with our need for friendship, trust, loyalty and love. As he says: "When we have too much of the 'I' and not enough of the 'we,' we find ourselves vulnerable, fearful and alone."

To solve the most pressing issues of our time, Sacks says, we need to strengthen the future us in three dimensions: the "us of relationship," the "us of responsibility" and the "us of identity."

Starting with the "us of relationship," Sacks takes us back to his undergraduate days studying the philosophy of Nietzsche, Schopenhauer, Sartre and Camus. Full of ontological uncertainty and existential angst, Sacks describes himself as self-obsessed and thoroughly unpleasant to know. Then he saw a girl who was everything he wasn't. "She radiated sunshine, emanated joy," he says. They met, talked and forty-seven years of marriage later, Sacks finds himself living proof that it's the people not like us who make us grow.

Moving on to the "us of identity," Sacks takes us to the memorials in Washington, DC, for American luminaries like Thomas Jefferson, Abraham Lincoln and Martin Luther King Jr. — all of which feature panels of text and quotes enshrined in stone and metal. In London, memorials are different, with very little text. Why the difference? Because America was largely a nation of immigrants; it had to create its identity by telling a story. The trouble is now that we've stopped telling the story of who we are and why, even in America, and immigration rates are higher than ever.

"When you tell the story and your identity is strong, you can welcome the strangers. But when you stop telling the story, your identity gets weak and you feel threatened by the stranger," Sacks says. "We've got to get back to telling our story — who we are, where we came from, what are the ideals by which we live."

Finally, the "us of identity." Sacks finds that we've fallen into "magical thinking" when we believe that electing a particular strong leader will solve all of our problems. When this kind of thinking dominates, we fall for extremism — on the far right or far left, in the extreme religious or extreme anti-religious.

"The only people that will save us from ourselves is we, the people — all of us together," Sacks says. "When we move from the politics of 'me' to the politics of 'all of us together,' we rediscover those beautiful, counter-intuitive truths: that a nation is strong when it cares for the weak, that it becomes rich when it cares for the poor, it becomes invulnerable when it cares about the vulnerable. That is what makes great nations."

Sacks leaves us with a simple suggestion: "Do a search-and-replace operation on the text of your mind. Wherever you encounter the word 'self,' substitute the word 'other.' Instead of self-help, other-help. Instead of self-esteem, other-esteem. We can face any future without fear so long as we know that we won't face it alone."

The President's Corner



Steve Billor

Shalom Everybody,

I am writing this article after we have finished our High Holy days. First off, I hope everyone made it through the Hurricanes in at least a fixable situation. As long as we are here and free from major injuries, it is a blessing in my view. The Temple lost some big trees (again) and will have to have a professional company come in and bring our Synagogue back to pre-hurricane status.

I want to start off by thanking everyone who took part in planning and supporting our High Holy days. We had such wonderful services, led by either by our "Lay Leaders" or our guest, Rabbi Jonathan Katz. Rabbi Katz was such a breath of fresh air with his Rosh Hashanah service. His inspiring insights and fresh perspectives, in addition, D'Var Torah was so applicable to our congregation.

Then Yom Kippur came after the second storm had hit. We had no power in the building. Gabe Lifschitz jumped in the deep end of the pool without hesitation. He brought a gas-powered generator to the temple on Yom Kippur eve day. Gabe set up a bunch of extension cords, and powered the microphones, some lights and our electric piano so our musicians could bless us with a beautiful rendition of Kol Nidre. The lack of all of our modern-day conveniences with minimal lighting, made me feel like we were back in time, praying in the desert like we were wandering Jews.

We still did not have power on Yom Kippur day, but Rabbi Katz still did such a wonderful job and again, touched our souls with his service. I can't say this enough, so many others help make the entire High Holy Day service such a special time. I just want to add an added thank you; Neil Spindel, Lynn Kaler and Sandy Santucci, for making sure our High Holy Day services included what needed to be covered.

And to end our Yom Kippur service, 15 minutes before the Ne'ilah service ended and Howard Korn blew the final Shofar blast, the power came on. We were able to enjoy our "Break the Fast" in a more comfortable environment. Dave and Carol Anne Friedman did a wonderful job coordinating and setting up the Break the Fast meal. I couldn't be prouder of how the entire congregation came together to make this work. To me, this is what Judaism is all about.

May the new year bring you a more spiritual, healthy and prosperous year.

Todah Rabah (Thank you very much)

Steve Billor
Congregation Beth Shalom President





Gabe Lifschitz

This month I continue to add more detail to the discussion on Identity, Belonging, and Community. Below is what I presented in last month's article.

Identity – We have a sense of identity that is unique due to our upbringing; customs, language, and culture that is rich with history. We have one of the smallest demographics in terms of religion and ethnicity.

Belonging – We belong to a people who worship and learn according to the Torah.

Community – We are members, form part of, and have a duty towards our community.

What makes us identify differently than others who observe alternative faiths? What has kept the observance of Judaism alive but very small, while other faiths have flourished almost exponentially? It seems the one common factor is that beliefs cannot necessarily be quantified. It is more of feeling, sensing, and establishing a position of "I believe this about my religion" without a way that can be explained by other means or ways. We grow up learning from our parents based on what they have learned and done. We are exposed to others in our community and synagogues who happen to form part of the same group of beliefs, and the cycle goes on with parents passing their beliefs and forming bonds with other parents to children. This is the L'dor Vador aspect of Judaism.

We are uniquely placed and in a way responsible, to show and embody behaviors that might be difficult for others to accept. We spend time praying for our well-being and celebrating holidays that are about turning tragedies like Pesach, Hannukah, and Purim into success stories. These celebrations highlight resilience and the ability to find hope and success even in challenging circumstances. A number of people think it is entirely acceptable to join in for only Rosh Hashanah and Yom Kippur, and that is enough to feel a sense of identity and belonging. This makes one wonder, how about forming part of the community? Is it that people work and are extremely busy making a living while being exposed to the larger population? This is where there is a plethora of experiences, beliefs, cultural factors, education, and regulations due to the need for secular government to ensure a delicate balance between being homeless, struggling, or living well. This is where much of the social connections, economic need, and need for entertainment pull people away from Shabbat and the other events we take part in. The fact that people in our faith enjoy a choice to decide whether to watch a ball game or read the Torah is no different than other religions. The only difference is what is the motivation to observe our faith?

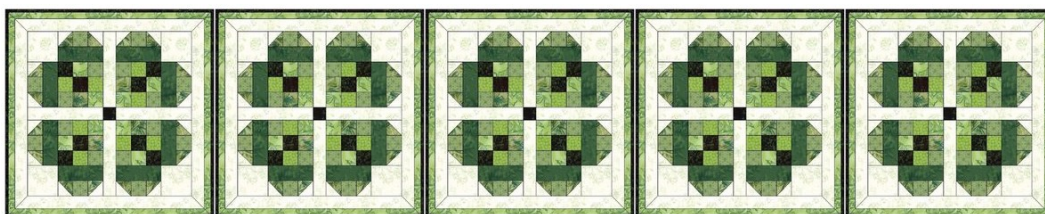
Hurricane Milton is an example of how people in our faith and our community have dealt with a sudden loss of comfort. The loss of comfort in our community is extremely brief, only a matter of maybe a few weeks at most. Then it all comes back to the same routine as before. The exception to this routine is for those who evacuated, left with suitcases, whatever they could stuff into a car, or truck, only to return and find no home. At that point, reality becomes a journey to decide what comes next: either finding a solution to rebuild if possible or moving on to somewhere else.

Our building situation has changed in the aftermath of Hurricane Milton. While the building itself is mostly intact, when you drive into the property, what becomes clear is that we have many trees that are down, and one tree ended against the northwest corner of the administration addition. Much of the wooden fencing fell. The very large tree near the wood line was uprooted, so the plans for a Shabbat under the tree need to be reevaluated and consider an opportunity from the apparent misfortune. While we have dedicated volunteers who have begun to clear the driveway, in the coming weeks and months our focus will be to clear and restore damage to the property and building. What will make a huge difference is what and how you can help.

Taking care of CBS is a mitzvah and every little bit you can do is greatly appreciated. We need help with handy skills like interior electrical work, patch work for drywall, and plumbing. Additionally, considerable tree debris needs to be cleared, and the damaged wooden fencing removed. If you know someone who does work for you on a regular basis, please send the name and contact information to: cbs-building@outlook.com

Thank you

Gabe Lifschitz



Security Guidelines

Gabe and I came up with some guidelines to keep our building secure, especially with the Hurricane coming our way and the possibility of losing power to the building.

We are all responsible for the security of the building. Please follow the steps below.

1. Lock the building with the key. Those who have a key are to ensure the alarm is set and the doors are locked.
2. There are no good reasons to leave the building without setting the alarm and locking with a key. When you have a group of people getting together, ensure someone with a key is assigned to lock the building and be the last one out. Just like assigning a designated driver, there should be someone taking the responsibility to set the alarm and lock the door with a key and not key fob.

The magnetic door lock system is not another way to lock the building. The system is meant to record the use of the fob and to keep the doors closed when people are in the building. The system is not reliable when the power goes off. Ensure the building is locked with a key.

Please work and communicate together, especially in the current security environment we face. CBS and FFUC have the same common cause to ensure everyone can enjoy a place to worship.

Thank you,

Steve Billor

President



The Rabbi and FedEx

by Ianna Rosenfeld



Ianna Rosenfeld

As the high holy days come to a close, we come to a point in the Jewish Calendar that seems lackluster by comparison. We feasted, we fasted, we filled our bellies while in awe beneath the stars. We reflected, we reformed, we reconnected. Now what? It may seem that the next month and a half of the Jewish calendar (Cheshvan-Kislev) is dark and dry. Up north the leaves are falling from the trees and the days are getting shorter, in Florida the rainy season is ending as we enter frigid 75-degree weather. However, let's not sit in darkness until the menorah candles are lit; these next few weeks are a call to bring light and Judaism into our everyday lives, not just when we sit in shul, not just when we sit to a meal, not just when we are surrounded by our Jewish community, or in our Jewish home. Let this be a time to train our brains to see beauty in the mundane, and seek out opportunities to use our Jewish beliefs, ethics, and intentions in our everyday lives.

A few years back, my family and I were invited to a Rabbi's house for Shabbat dinner with his family. The Rabbi, whose wife I had been doing weekly learning with, explained to us that on Shabbat everyone at his table is given the chance to explain one time they "saw" G-d that week. I was nervous and retracing my week searching for an example, some amazing occurrence, and moment of awe, I came up empty-handed. The Rabbi assured us that there was no pressure this time, but that it was good practice to do it every week until it came naturally. The Rebbetzin explained it was like the Fed-ex logo. *The Fed-ex logo?* I thought, *what could delivering packages have anything to do with recognizing G-d in daily life?* She went on to explain:



If you look at the FedEx logo above, there is something you may not have noticed before. Between the E and the X is an arrow. In the blank space between the letters, that arrow is there and always has been and always will be for as long as the company exists. Since it exists in the space between the letters, you may not have noticed it before. However, now that you have seen it, every time you see a FedEx truck, you will see that arrow. You may even see the arrow before you see the letters, it will pop out at you.

The Rabbi and Rebbetzin both went on to explain that is what their Shabbos custom is about. If you push yourself to notice G-d in everyday life, you will eventually see G-d everywhere, easily, naturally, with little effort. Not only does seeing G-d in everyday things make you appreciate G-d more, it creates depth and meaning in our lives, that wasn't there before.

It is the space between the chaos, the pauses between words, the silence between actions, the lull between holidays that G-d is the most difficult to notice, but there is where G-d lies in the more awe-inspiring ways, the ways that get us through our daily lives.

So here is the challenge, as we get through the time between our fall festivities and the warmth of Chanukah, train yourself to see G-d, to see your Jewish faith, to see the awe in simple tasks, simple moments because it is in those moments that the arrow of G-d propels us forward through life with joy, gratitude and the strength to do better.

Candle Lighting Times

| Date | Time | Parsha |
|---------------------|---------|--------------|
| Friday, November 1 | 6:21 PM | Noach |
| Friday, November 8 | 5:17 PM | Lech-Lecha |
| Friday, November 15 | 5:14 PM | Vayeira |
| Friday, November 22 | 5:12 PM | Chayei Sarah |
| Friday, November 29 | 5:11 PM | Toldot |



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| | | |
|--------------------|------------------|------------------------------|
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| November 15 | CBS Congregation | Please bring a dish to share |
| November 22 | CBS Congregation | Please bring a dish to share |
| November 29 | CBS Congregation | Please bring a dish to share |

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Congregation Beth Shalom

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[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

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.

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
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*A special thank you to the following people who
made our High Holy Day worship a success.*

Neil Spindel, Lynn Kaler, and Sandy Santucci; for making sure our High Holy Day services included what needed to be covered

Gabe Lifschitz for his untiring efforts to keep our building safe and comfortable in the post Hurricane Milton aftermath

Neil Spindel and Steve Billor for leading some of the High Holy Day services

Carol Anne and Dave Friedman for Break the Fast

Howard Korn for his skill in blowing the shofar

Sandy Santucci for leading us in prayer with her indefatigable voice

Everyone who participated in the services by reading Torah, leading a prayer, or having a reading

November Yahrzeits



| | | | |
|-------|-------------|-----------------|-----------------------------|
| 11/17 | Cheshvan 16 | Florence Finkel | Aunt of Steven Feldman |
| 11/18 | Cheshvan 18 | Ellen Fuksman | Grandmother of Jason Howard |
| 11/14 | Cheshvan 14 | Ruth Gutenstein | Mother of Geral Gutenstein |
| 11/17 | Cheshvan 17 | Mildred Spindel | Grandmother of Neil Spindel |



Modeh Ani L'fanecha



The wife of the Lubavitcher Rebbe was once asked by a young boy what the Rebbe's favorite prayer was. This is what she responded:

"It's a very short prayer. It's the very first prayer we say in the morning, Modeh Ani Le'fanecha - I give thanks before You, Living and Everlasting King, that You restored my soul to me with compassion, great is Your faithfulness."

"That's it?", I asked.

"Yes," she said. "That's his favorite."

I was surprised but also very happy to hear it. I adopted this prayer as my own personal favorite as well. A year later, I heard the Rebbe give a talk on the subject of Modeh Ani, and he said that the message of this prayer is that G-d has a lot of faith in us, so let's not disappoint Him. How do we know that the Creator of the World has faith in us? Because He gave us another day of life, even though it is not owed to us.

It became my life's goal - not to disappoint G-d in what I accomplished during each day. I learned that from the Rebbe. When we recite Modeh ani we are essentially thanking G-d for giving us another day. We are grateful instead of thinking about the challenges that may await us and begin by saying thank you for the opportunity to live another day. Every time we wake up we are gifted with another day, Hashem is calling to you saying that you specifically are needed in this world for a purpose only you can do. In the morning, try and think about what that could be and what bit of good you can bring to the world, one day at a time.

Why Jews Hang a Mezuzah on the Doorpost

A mezuzah declares: The people who dwell here live Jewish lives.



A Jewish household is created by the people who live in it—by the way they act, the things they do and don't do, the beliefs they hold. To a great extent, a Jewish way of life is a portable faith: you can take it with you anywhere you go. This is true for Shabbat, *kashrut*, *Taharat Hamishpachah* [family purity laws], daily prayer, and study of Torah.

It is generally accepted that Judaism as a religion is more oriented to holiness of time than holiness of place. There are many occasions we sanctify, but very few places we call holy.

Is that the whole truth? Not at all, for the very place in which we live, our permanent residence, is sanctified. This is achieved through a very concrete ritual, through the mitzvah of mezuzah.

Origins of the Mezuzah

Mezuzah is of biblical origin and therefore carries great weight. “And you shall inscribe them on the doorposts (*mezuzot*) of our house and on your gates”. What is to be inscribed? Divine instruction is very clear: “The words that I shall tell you this day”: that you shall love your G-d, believe only in Him, keep His commandments, and pass all of this on to your children.

Thus, a mezuzah has come to refer also to the parchment, or *klaf*, on which the verses of the Torah are inscribed. Mezuzah refers as well to the case or container in which the parchment is enclosed. A mezuzah serves two functions: Every time you enter or leave, the mezuzah reminds you that you have a covenant with G-d; second, the mezuzah serves as a symbol to everyone else that this particular dwelling is constituted as a Jewish household, operating by a special set of rules, rituals, and beliefs.

Before describing the act of affixing a mezuzah, let us examine some of its attendant laws:

The Mezuzah Scroll (Klaf)

The klaf must be hand-lettered by a kosher scribe — one who is observant of *halacha* (Jewish law) and who qualifies for the task. The case or container, on the other hand, has not special requirements. It can be purchased or homemade; it can be of any size or shape or material. The scroll is rolled up from left to right so that when it is unrolled the first words appear first. The scroll is inserted into the container but should not be permanently sealed because twice in seven years the parchment should be opened and inspected to see if any of the letters have faded or become damaged.

Where and When to Hang a Mezuzah

A mezuzah should be fixed to the doorpost of every living space in the house, not just the entrance door. Any room that has two doorposts and an overhead lintel requires a mezuzah, so one should check with a rabbi. Bathrooms, closets, laundry room, boiler room, and so forth, however, do not require a mezuzah.

The mezuzah should be put up as soon as possible after moving in, and not later than thirty days. A temporary residence, that is, a place we reside in for less than thirty days, doesn't require a mezuzah; nor does an office or place of business. A dormitory room, which a student considers a home away from home, should have a mezuzah.

When a family moves it should not remove its mezuzot from the doorpost if it knows that another Jewish family will be moving in subsequently. (If the case is a valuable one, one can substitute another case, but the klaf should remain.) If one knows that a Gentile family is to follow in that place of abode, the mezuzot should be removed, lest they be considered useless and thrown away.

In the Land of Israel, the 30-day rule for affixing a mezuzah does not apply. There, one should affix a mezuzah to the door when moving in.

Why Jews Hang a Mezuzah on the Doorpost pg -2-

How to Affix a Mezuzah

The mezuzah is affixed to the right side of the door as one enters a room. In other words, if your door swings open from hallway into bedroom, the mezuzah would be nailed to the right-hand doorpost as you face the bedroom from the hall. This is so no matter whether the doorknob is on the right- or left-hand side. It should be placed at the lower part of the top third of the doorpost, which is generally about eyeball height for a six-foot-tall person. It is affixed at a slant, with the lower part of the container toward you as you face the right doorpost.

A mezuzah contains G-d's name and therefore great pains are taken to see that it doesn't fall. The case must be securely attached at top and bottom rather than hanging by a nail from the top of the mezuzah. If the doorpost is too narrow to affix the mezuzah on a slant, it can be attached vertically, but still must be nailed or glued at top and bottom.

Blessing for Affixing a Mezuzah

The ritual for affixing a mezuzah is very brief and very simple, especially so considering its enduring nature. Mezuzah in one hand, one recites this blessing.

In Hebrew (courtesy of Sefaria)

בָּרוּךְ אַתָּה יְהוָה , אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם , אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַבֵּעַ מְזוּזָה:
ואחר שיקבענה ינשקנה ויאמר:
זֶה-הַשֵּׁעַר לַיהוָה , צְדִיקִים יָבֹאוּ בוֹ:

In Transliteration

Barukh ata Adonai Eloheinu melekh ha-olam, asher kiddeshanu be-mitzvotav ve-tzivvanu likboa mezuzah.

In English Translation

Blessed are You, Lord our G-d, Ruler of the universe, who has sanctified us with His commandments and commanded us to affix a mezuzah.

After reciting the blessing, all those standing about answer "Amen." Immediately the mezuzah is nailed or glued to the right doorpost. That's it — a 30-second ritual that lasts the lifetime of tenure in that place....

Is the Mezuzah an Amulet?

One final word about the symbolic status of a mezuzah. The parchment is inscribed on only one side. On its reverse side, only one word appears: Shaddai, one of the names used for G-d. When the scroll is rolled properly, the "Shaddai" is facing the eye. The Hebrew letters of "Shaddai," *shin*, *dalet*, *yod* are also the initials of the phrase *shomer daltot yisrael*, the Guardian of the doors of Israel.

Partly as a result of this lettering, partly because some people naturally tend toward superstition, the mezuzah sometimes has been accorded the status of amulet, a magical charm. Not only in medieval cultures but even in our day, some would attribute or explain misfortune as linked to the lack of kosher mezuzot.

A mezuzah is not meant to be a protective device, nor lack thereof a source of direct punishment. A mezuzah is a sign and reminder of the Covenant, of our love and commitment and our willingness to create a Jewish household. That, in itself, is sufficient!

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The Forgiveness Tour: How to Find the Perfect Apology



Shocked by what she perceived as an egregious betrayal by her longtime psychotherapist, Susan Shapiro embarks on a quest for meaning in her part memoir, part self-help guide, *The Forgiveness Tour* (Skyhorse Publishing).

The trusted doctor who was instrumental in helping Shapiro overcome a variety of addictions and whom she had come to think of as a mentor and friend commits a serious faux pas by taking on a new client despite Shapiro's demand that he not do so. Shapiro believes that the client in question, who is her protégé, should be off limits and assumes her therapist would agree. The therapist ignores the demand, and refuses to apologize when confronted by Shapiro.

As a result, Shapiro lapses into anger and depression. Barely able to eat or sleep, beleaguered by back pain, she struggles to make sense of her emotions. Ultimately, she googles "forgiveness" and finds a whole industry devoted to the topic. She pours through everything she can find on the subject and eventually seeks counsel from others who had faced similar challenges. Interviews with friends, students, acquaintances, and clergy representing a multitude of faiths, reveal a variety of interpretations on forgiveness.

An Orthodox rabbi friend in Israel advises her that "according to the letter of the Jewish law, as long as you have informed the offending party of your grievance, you are under no obligation to forgive him until he apologizes."

A Jungian astrologer advised that "forgiveness is overrated. Holding a grudge can be protective—so you're not a perpetual victim getting hurt."

Dr. Aaron Lazare states in his book, *On Apology*, that reconciliation is unlikely if there is no remorse. Impressed with Lazare's point of view, Shapiro writes: "I underlined the four elements that he felt were needed when somebody apologized fully: 1) acknowledgement and taking responsibility for your mistake, 2) explaining why it happened, 3) showing it won't happen again, and 4) offering reparations for healing. Lazare traced this formula back to the twelfth-century Jewish scholar Maimonides.

But all this knowledge still didn't heal her wounded heart.

Then she speaks to a man whose wife and two young sons were killed by a drunk driver. Although despising the act that killed his family, Gary makes the distinction between the act and the human responsible for it: "When I heard a drunk driver caused the crash... I knew he was very sick. I didn't hate [the driver], I hated what he did."

Gary thought of alcoholism as a disease that caused the crash. So in his mind, "blaming [the driver] would be like blaming someone for having cancer." A year after the crash, Gary publicly forgave the driver.

Sharisse, one of Shapiro's students, suffered for many years from the trauma of having been raped by her father at the age of 13. Sharisse is now living with her elderly mother and has trouble forgiving her mother for looking the other way. She says, "I'm still in shock that she didn't leave him. In the meantime, we keep doing this word dance around the rape....if my husband ever tried to touch my daughter, he'd be out in half a second."

Judaism tells us that to receive forgiveness, we must acknowledge our misdeed to the offended party and ask for their pardon. But sometimes it doesn't go that way. If the apology never comes, Shapiro has learned, life still must go on.

ReformJudaism.org

By Helene Cohen Bludman

Time for a Nosh

Quinoa Chopped Salad



Wherever you go in the Levant, no meal is complete without some type of tomato-cucumber salad on the table. It's simplicity at its best, marrying juicy, acidic tomatoes with cool, crunchy cucumbers in the brightest of dressings with a little zip from red onions. The only issue is that if you have any leftovers, by the next day they're practically gazpacho. I started adding in cooked quinoa to add some extra protein as well as serve as a buffer to soak up any extra liquid, so the salad lasts for a couple of days instead of hours.

Serves 6 to 8

Prep Time: 20 minutes, plus cooling time

Cook Time: 25 minutes

2 cups water

1 cup quinoa, rinsed and drained

Kosher salt

2 medium red bell peppers

1½ pounds (1 dry quart) cherry tomatoes, halved

1 pound Persian cucumbers, cut into ¼-inch pieces

½ medium red onion, finely chopped

½ cup minced fresh parsley leaves and tender stems

½ cup torn fresh basil

½ cup freshly squeezed lemon juice

½ cup olive oil

1 teaspoon ground sumac

Freshly ground black pepper

In a medium saucepan, bring the water to a boil, then add the quinoa and a heavy pinch of salt. Cover and cook, adjusting the heat as needed to maintain a simmer, until all the liquid is absorbed and the quinoa is tender, about 15 minutes. Remove from the heat and let sit for 10 minutes, covered, then fluff with a fork and let cool completely. Transfer to a large bowl.

Meanwhile, preheat the broiler with a rack set 6 inches from the heating element. Line a sheet pan with aluminum foil and place the bell peppers in the center. Broil, turning as needed with tongs, until well charred, 7 to 9 minutes. Alternatively, you can char the peppers directly over the flame of a gas stovetop. Transfer to a bowl and cover with plastic wrap to steam, then let cool completely.

Once cooled, transfer to a cutting board. Remove and discard the stems and seeds, then use the back of a knife to scrape off the charred skins and discard. Finely chop the roasted red peppers and add to the bowl with the quinoa. To the bowl, add the tomatoes, cucumbers, red onion, parsley, basil, lemon juice, olive oil, sumac, and 2 heavy pinches each of salt and black pepper. Toss to coat, then taste and adjust the seasoning with salt and black pepper. Serve immediately.

Cohen, Jake. *I Could Nosh: Classic Jew-ish Recipes Revamped for Every Day* (p. 147). HarperCollins. Kindle Edition.

November 2024

*Festival of Jewish Books - <https://www.jewishtampa.com/community-calendar/jewish-book-festival-9-27-2024-am>

*Nurturing Relationships - <http://www.jewishtampa.com/community-calendar/nurturing-relationships>



| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--|--------|--|-----------|--|---|---|
| | | | | | 1 Festival of Jewish Books* | 2 |
| 3 Festival of Jewish Books* See link above | 4 | 5 Ex Com Mtg 6:30 PM Board Mtg 7:00 PM | 6 | 7 Hebrew Lessons 6:30 PM | 8 Erev Shabbat Service 7:00 PM  | 9 |
| 10 | 11 | 12 Nurturing Relationships* See link above | 13 | 14 Hebrew Lessons 6:30 PM | 15 No Service  | 16 Shabbat Morning Service 10 AM w/Rabbi Katz |
| 17 Food Bank 1-3 PM | 18 | 19 | 20 | 21 Hebrew Lessons 6:30 PM | 22 Erev Shabbat Service 7:00 PM  | 23 |
| 24 | 25 | 26 | 27 | 28  | 29 Erev Shabbat Service 7:00 PM  | 30 |