

The Kibbitzer

Congregation Beth Shalom of Brandon
706 Bryan Road, Brandon, FL 33511
Phone (813) 681-6547
www.BethShalom-Brandon.org

October 2022 Volume 33 Issue 5



Tashlich with Happy Ducks

by Renate Dollinger

Table of Contents

Page 1	Cover Page
Page 2	What's Inside
Page 3	From the Rabbi's Desk
Page 4	President's Page
Page 5	CBS Organization
Page 6	Candle Lighting Times/Onegs
Page 7	Kapparot Page 1
Page 8	Kapparot Page 2
Page 9	Yom Kippur: History
Page 10	After 'I'm Sorry' Page 1
Page 11	After 'I'm Sorry' Page 2
Page 12	Sukkot
Page 13	Best Friend Day
Page 14	Special Dinner with the Tribe
Page 15	September Dinner with the Tribe Photos
Page 16	Men's Club/Food Bank
Page 17	New Members/In Loving Memory
Page 18	Page Turners/Library
Page 19	Yahrzeits, Birthdays, Anniversaries
Page 20	Learning: Mizrahi and Sephardic Jews
Page 21	10 Tough Questions on Antisemitism Explained - Page 1
Page 22	10 Tough Questions on Antisemitism Explained - Page 2
Page 23	10 Tough Questions on Antisemitism Explained - Page 3
Page 24	CBS Business
Page 25	Advertisers
Page 26	Committees/Selling
Page 27	Time for a Nosh - Kreplach
Page 28	High Holy Days' Schedule
Page 29	October Calendar 2022



From the Rabbi's desk...



As we joyfully ring in The New Year of 5783, let us celebrate the sweetness of gathering at Congregation Beth Shalom in Brandon. As we welcome in The New Year with Services that are joyful, we want to praise God as our thoughts turn to repentance and self-improvement.

It is our hope that God forgives us. The Holiday marks the beginning of a ten-day period known as The Yamim Noraim or The Days of Awe. The High Holy Days culminate with Yom Kippur or The Day of Atonement. We listen to the sound of the Shofar and we reflect on our lives. We review our actions during the past year and we look for ways to improve ourselves and our world in the year to come.

Let us enjoy Challah dipped in Honey so this year will be good and sweet. Apples dipped in Honey is also a ritual to honor The Holiday. We customarily will use a round challah to symbolize the unending cycle of life. Some rituals are to eat Pomegranates, whose seeds symbolize the number of Mitzvot and good deeds or actions that we are called upon to perform in the coming year. To all our Congregants, soon to be Congregants, friends and families,

L'shanah Tova U'mitukah,

Rabbi Lefkowitz



JERUSALEM PAINTING: MORNING OF YOM KIPPUR IN JERUSALEM

BY ALEX LEVIN

The President's Corner



Steve Billor

Shalom Everybody,

Since our last printing of "The Kibbitzer", we have had our Open House. I would like to thank the Executive Board, board members, and our crew of indefatigable members which made our open house an AMAZING success. We welcomed new members to our Beth Shalom family and have enrolled several children into our Hebrew School and Bar Mitzvah training. Our Friday night service attendance is growing with old and new members, which is so fulfilling to see.

I hope each and every one of you is having an enriching High Holiday Experience at Congregation Beth Shalom. It is through the hard work and dedication of many people that make our New Year holidays so special. Under the direction of our wonderful Rabbi Lefkowitz, I am confident of him leading us at this most important and spiritual time in the Jewish year.

As this is the High Holiday season, it is my responsibility as President, to ask you all to do a Mitzvah and make a High Holiday financial donation to the Congregation. To assist you with your decision and to get a "Bigger Bang" for your donation, we have an Anonymous Donor/Member that is willing to match your donation. With many items requiring attention at the temple over the year, it is these donations that help us cross the finish line. We have had to do extensive oak tree trimming for the safety of the building and our members, carpet cleaning, as well as various expenses going up due to inflation (electric, water, alarm monitoring, air conditioning maintenance, etc.) The High Holiday donation is crucial to getting all our bills paid throughout the year. I want to assure you that we are very frugal with how we spend money coming into the Synagogue. We make sure every penny is spent in a responsible way.

I also want to take a moment and thank **Lynn Kaler** for her AMAZING work she does with the Kibbitzer. It is not an easy task to get everybody's input and get it out in such a wonderful presentation and in a timely manner. So, thank you Lynn from all of us, that enjoy reading your monthly work.

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

Steve Billor



Senior Rabbi

Robert Lefkowitz

Board of Directors**Executive Committee:****President**

Steve Billor

Past President

Gerry Pliner

1st Vice President

Gerry Pliner

2nd Vice President

Toby Koch

3rd Vice President

Sheryl Finke

Secretary

David Friedman

Treasurer

Sandy Schwartz

Past President

Gerry Pliner

Members at Large:

Anita Clifford

Lynn Kaler

Gabe Lifschitz

The Kibbitzer

Volume 33, Issue 5

Published Monthly by
Congregation Beth Shalom

706 Bryan Road

Brandon, FL 33511

Phone 813-681-6547

Email: CBS-brandon@outlook.com

Email and articles for publication:

TheKibbitzer@hotmail.com

For current news and events

see the congregation's website:

<http://www.bethshalom-brandon.org>

Congregation Contacts

813-681-6547 • CBS-brandon@outlook.com

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.

Candle Lighting Times

Friday, October 7	6:43 PM
Friday, October 14	6:36 PM
Friday, October 21	6:30 PM
Friday, October 28	6:24 PM



Oneg Schedule

October Sponsors

There can be no joy without food and drink.

Talmud, Mo'ed Katan

October 7th	CBS Members	Please bring a dish to share
October 14th	CBS Members	Please bring a dish to share
October 21st	Selichot Potluck	Please bring a dish to share
October 28th	Anna & Stephen Feldman	In honor of Stephen's birthday

**If you'd like to sponsor an oneg, please call
Judith Pliner at (856)816-2174**

Kapparot: The Yom Kippur Tradition of Chicken Twirling

By Lawrence Goodman



For some 1,000 years, many Ashkenazi Jews have observed the same ritual every Yom Kippur Eve — waving a chicken over their head.

The practice is called kapparot (atonements) in Hebrew and "shluggen kappores" in Yiddish. Shluggen means beating or hitting, which is not what the ceremony entails, but probably what it feels like to the chicken.

From the start, the practice was controversial among rabbinical scholars, and even today, it continues to ruffle feathers. (Sorry, couldn't resist).

What is kapparot?

According to Professor of Classical Rabbinic Literature, Reuven Kimelman, kapparot involves swinging a living chicken three times around your head while reciting a prayer. Traditionally, men use roosters and women hens, though pregnant women use both in case they're having a boy. After the ceremony, the animal is slaughtered according to Jewish law.

Who would do such a thing to a chicken?

It's primarily a Hasidic tradition. This makes it relatively uncommon today among Jews, but in 19th-century Eastern Europe almost half the Jewish population identified as Hasidic, and the practice was widespread.

How did it start?

No one is sure. It's not mentioned in the Torah or Talmud. The first reference appears in the 9th century in a responsa, a kind of question-and-answer session, with the scholar Amram ben Sheshna. As head of a revered Babylonian academy, Sheshna was considered a great sage, but when asked about kapparot's origin, he said, "For we do not know."

Historians believe it probably began several centuries before Sheshna's commentary and then became widespread, requiring the rabbis to devise an ex post facto explanation. Sheshna said it derived from a practice in the ancient temple, where a goat bearing the sins of the people was sent into the wilderness to die. But after the destruction of the Temple, Jews were prohibited from carrying out the practices once done there. Sheshna said kapparot was a convenient work-around with another animal.

But why a chicken?

Yom Kippur is the day when God decides whether you will live or die based on your and others' sins. As it happens, the word for rooster is *gever*, which can also mean man. Kimelman said this made it possible to see the chicken as a stand-in for a human being (in addition to being a stand-in for a goat). The practice could potentially save your life, it was believed. As the kapparot prayer states, "And may this rooster go on to death so that this person may remain alive."

What happened to the dead chicken?

In the Middle Ages, its entrails were tossed on the roofs of houses for other animals to devour. According to the 20th-century scholar Jacob Lauterbach, this appeased Satan, who was believed to dwell on rooftops and apparently really liked raw chicken.

In his 2011 book, "The Shtiebelization of Modern Jewry," the scholar [Simcha Fishbane](#) claims that tossing the entrails was done for the exact opposite reason. Rabbis worried that kapparot would feed antisemitic tropes about Jews engaging in magic or sorcery. Bird remains left outside would be quickly devoured by insects and other animals, making it impossible for Gentiles to gather any incriminating evidence.

Kapparot: The Yom Kippur Tradition of Chicken Twirling

By Lawrence Goodman page 2

Jews later started donating the chicken to charity. Kimelman says it counted for one last good deed before God decided your fate on Yom Kippur. A chicken may not sound like a big deal to us today, but according to Kimelman, a common joke among Jews went, "If a Jew eats a chicken, one of them must be sick." This meant either the chicken was ill, so it was cheap and a Jew could afford it, or the Jew was unwell and only a hearty chicken meal could save him or her.

Today, the chicken is often eaten on Sukkot.

Why was kapparot controversial?

Many rabbis believed it was akin to magic and idolatry. On Yom Kippur, Jews are supposed to ask God for forgiveness. You aren't supposed to let a chicken take the fall for you.

Today, kapparot runs afoul (pun intended) of animal rights activists, who argue it's inhumane; they have sued in court and supported laws to stop the practice. With some 50,000 chickens killed every year in New York City for kapparot, protesters tried in 2019 to get the ceremony halted. Instead, city health department officials said kapparot posed no public health threat and was important to Jewish community members.

What's it like to perform kapparot?

About a decade ago, Kimelman gave it a try. "If I'm teaching about something, I want to know what I'm talking about," he said. He found the experience unnerving and emotional. "Whenever you move and get your body involved in the act of worship, it reverberates more than just words," he said. "This is especially the case before the Day of Judgment when one's life hangs in the balance."



By Yuliya Talinovsky

Yom Kippur: History The Origin and History of the Jewish Day of Atonement By ReformJudaism.org

ORIGINS

[Yom Kippur](#), which dates from biblical times, is referenced in three separate passages in the [Torah](#). The Torah refers to Yom Kippur as *Shabbat Shabbaton*, “a Sabbath of complete rest,” while the Talmud denotes Yom Kippur simply as *Yoma*, “The Day.”

The Torah portrays Yom Kippur primarily as a day centered almost exclusively upon the Temple in Jerusalem. It was on this day that the *kohen gadol*, the high priest, performed the complicated rituals and sacrifices that purified the Temple from the defilement that had attached to it as a result of the sins of the Israelite people. (They believed this defilement had caused God’s presence to depart from their midst.) There also was another aspect to the day: *atonement*, the spiritual cleansing of the people themselves. Their role was to serve as an attentive and expectant audience outside the Temple precincts, awaiting the hoped-for successful outcome of the high priest’s service. Their role, according to the Torah, was to abstain from work and to practice “self-denial.” Our tradition has defined “self-denial” as *inuyim* (afflictions): fasting and refraining from certain other activities that satisfy our physical needs.

AFTER THE TEMPLE

With the Temple’s destruction, the second aspect of Yom Kippur, focused on atonement, came to predominate. The atonement we now perform is turned inward; it is an act of self-purification in which we cleanse our own lives from the stain of our misdeeds. Like the Israelites during the Temple period, we continue to fast, understanding this self-denial as a cleansing of our soul, an act of self-discipline, and a sign that on this day we rise above our most basic biological necessities to focus our attention on matters of the spirit.

Our prayers traditionally last all day, as did the service of the high priest. We recall the priest’s service in poetic form and the recitation of [N’ilah](#) at the conclusion of Yom Kippur hearkens back to the time when the “closing of the gates” was a feature of the Temple’s everyday ritual. Finally, the drama of the ancient sacrifice has become an internal drama, which we experience as a grand spiritual and emotional sweep that carries us from the haunting melody of [Kol Nidre](#), through the recitation of the prayers, [s’lichot](#) and [vidui](#), culminating in *N’ilah*, when we stand one last time before God in the fading moments of the year’s holiest day.



After ‘I’m Sorry,’ the Real Work Begins

The process of asking for forgiveness doesn’t end with making a heartfelt apology, Maimonides made clear.

BY RABBI REBECCA EINSTEIN SCHORR

“I’m sorry.”

Just two words. Two, little words. And yet, they have been identified by a certain songwriter, as the hardest words.

When we were kids, our parents taught us that these two words were like a magic elixir. You stepped on your sister’s foot? Say you’re sorry. You ate the last cookie without permission? Say you’re sorry. You broke Mom’s vase while playing ball in the house? Say you’re sorry. Not so hard, right?

But it turns out that saying “I’m sorry” isn’t the same as seeking forgiveness.

One day, in the very early days of my rabbinate, a congregant and her husband came to talk to me. It was clear that they were very upset and, it turned out, I was the cause. The woman’s father had recently died and I had not reached out to her. As the assistant rabbi, I was not involved in the funeral and I didn’t know the family well. Though I consider myself a thoughtful person, I don’t know why I didn’t convey my condolences to my grieving congregant. There was no excuse for my lack of attention to her. They were justifiably hurt, and they were very angry.

They weren’t lashing out; they simply wanted the opportunity to express their pain. And I sat there and listened. I just listened.

It was in that moment that I heard such raw pain and felt so ashamed that I had caused it and embarrassed by my own callousness. That realization pushed aside any feelings of defensiveness and made way for an apology. Not an empty “I’m sorry,” but a much more involved apology.

The tension-filled air weighed heavily on me. I took a deep breath. I thanked them for coming to me and for making me aware of what I had done. I made no excuses. I offered no justifications. I simply asked them for their forgiveness. I acknowledged that they might not be open to forgiving me yet. And I promised to work to rebuild their trust in me as their rabbi and be worthy of their forgiveness.

It was hard. It was so hard. But it was the only way to repair the breach.

Seeking forgiveness from another person demands that we turn inward, determine which of our behaviors were hurtful, and strategize how we might alter them. Once we have asked for forgiveness from the person we wronged, we must forgive ourselves. Such personal scrutiny is known as a *cheshbon hanefesh*.

How fortunate we are to have the annual gift that these Days of Repentance offer us. We have the opportunity to approach those whom we have wronged, specify those actions which we believe have caused pain and ask for forgiveness. Then, and only then, we should speak these words of remorse. This is the essence of what atoning is all about.

The apology expert, medieval Jewish philosopher and Torah scholar Maimonides gave clear directions on how to make a heartfelt apology. He instructs us to verbally confess our mistake and ask for forgiveness (Mishneh Torah 1:1).

Contemporary conflict management experts say that the next step is expressing empathy. Show you understand why this was hurtful to them. Sincerity, empathy, and understanding are key to resolving conflicts and issues.



After 'I'm Sorry,' the Real Work Begins page 2

Another important step in the process is to offer to find a path that resolves the problem for both parties. You may not be empowered to resolve the issue the way the hurt individual wants, but you must try to the best of your ability to fix it now and for the future.

According to Maimonides, the process of asking for forgiveness doesn't end with making a heartfelt apology. The next step requires a resolution. After expressing sincere remorse, one must resolve not to make the same mistake again. (Mishneh Torah 2:2).

Furthermore, according to Maimonides, we must do everything in our power to "right the wrong," to appease the person who has been hurt (Mishneh Torah 2:9). Asking the person who we have hurt what we can do to ease the pain we caused is an essential part of this process. It's uncomfortable to ask this but shows sincerity on our part.

Finally, Maimonides provides us with the ultimate *teshuvah* (repentance) litmus test: Act differently if the same situation happens again (Mishneh Torah 2:1). This final step is the definition of true *teshuvah*: When we are faced with the identical situation a second time and make the right choice, we know that we have truly repented for that sin.

It's a difficult process and there are no shortcuts. The good news is that we become better people through the process. Rav Yosef Soloveitchik, the preeminent Orthodox authority of the 20th century, taught, "Sin is not to be forgotten, blotted out or cast into the depths of the sea. On the contrary, sin has to be remembered. It is the memory of sin that released the power within the inner depths of the soul of the penitent to do greater things than ever before. The energy of sin can be used to bring one to new heights."

May we come to understand the roots of our wrongdoing and the pain it has caused, find the words to reflect the genuine regret in our soul, and resolve to emerge from the experience as the person we strive to be.

Rebecca Einstein Schorr is a rabbi, essayist, special needs advocate and life-wrangler. Winner of the 2016 National Jewish Book Award for "The Sacred Calling: Four Decades of Women in the Rabbinate" (CCAR Press, 2016), Rebecca's writing has appeared in Kveller, The Christian Science Monitor, The Forward, Tablet Magazine and other sites. Writing at her blog, This Messy Life, Rebecca finds meaning in the sacred and not-yet-sacred intersections of daily life. Engage with her on T.



Sukkot

On the holiday of Sukkot (plural for “Sukkah”), we remember the huts in which the Israelites dwelled during their 40 years of wandering in the wilderness from when they left Egypt until they entered the Promised Land.

Sukkot always takes place 5 days after Yom Kippur and lasts 7 days. Shemini Atzeret and Simchat Torah are synagogue-based holidays that fall on day 8 in the Reform and Reconstructionist movements and in Israel, or day 8 and 9 in other movements.



Harvest

Sukkot is one of three pilgrimage festivals, when ancient Israelites gathered to bring their first fruit harvests. This holiday reminds us to slow down and reconnect to the natural world. Find Sukkot harvest [recipes here](#).

Hospitality

It's traditional to invite people to join you in your sukkah for meals. In the 16th Century, the Kabbalists (mystics) created a wonderful custom of inviting “ushpizin” (Aramaic for “guests”), seven famous men from the Bible, into the sukkah, one each night. A list of seven “ushpizot” (female Biblical guests) has more recently been created to invite into the sukkah. Whether you're inviting real guests or symbolic guests, Sukkot is a great time to reflect on the importance of hospitality and including others, especially those who are new to celebrating Sukkot.

Feeding/Helping the Needy

Important rabbis over the years have taught that we are supposed to extend our hospitality on Sukkot not just to our friends and family, but also to those who could use a warm meal. If you can't perform the actual act of inviting others to eat in your sukkah, you can instead use this time to otherwise help out by volunteering or making donations.



Best Friends Day



We will read the story of Noah in the parsha, Noach, which will be October 29th. To celebrate Noah's legacy, we will be having a Best Friends Day on Sunday, October 23rd from 1:00 PM to 3:00 PM. Bring your pets: on a leash, in a cage, or even a fish bowl to CBS for a blessing. No pets? No problem! Those members who have several will share. Dress your pet in their favorite costume. Awards will be given for the cutest, most creative, scariest costume. Prizes will be awarded. We will have games, too.

Brandon's Knish King will be present with his homemade knishes, hot dogs, and soft drinks for sale. We will have treats for our non-human friends. This event will take place on the CBS grounds. All are welcome to participate, you do not need to be a member. So, bring your friends, family, and faithful fur babies for the fabulous, festivities organized by Jackie and Myron Feldman along with Rabbi Lefkowitz. Please RSVP by October 20 to cbs-brandon@outlook.com.

Special Dinner with the Tribe



Anita Clifford



**Bernini of Ybor
1702 East 7th Avenue
Tampa, Florida 33605**

**Sunday, October 30th
at 5:00 PM**

We're going to a show and then on to dinner. We will have a great time!

THE DROWSY CHAPERONE

Sunday, October 30, 2022 @ 2:30 PM

Shimberg Theater
Straz Center for the Performing Arts
1010 N Macinnes Pl, Tampa, FL 33602

Tickets are \$27 each. You can buy a ticket using this link:

<https://shop.strazcenter.org/shop/PerformanceDetailEx.aspx?perfID=30290>

Everybody needs to buy his own ticket.

Tickets are General admission, with no seat assignment, so get there early for the best seats. We'll go to the October 30 matinee and I suggest you get there by 1:30 so that you can have bag inspection and be seated in time. The show starts at 2:30. Please be Covid compliant.

Winner of five Tony Awards, including Best Book and Best Original Score, *The Drowsy Chaperone* is a loving send-up of the Jazz Age musical, featuring one show-stopping song and dance number after another. The Drowsy Chaperone is a new, smart Broadway musical in the classical 1920's style. It is a treasure of high comedy and stylish song and dance. You'll love it.

After the show, we'll go to Bernini's for dinner and will be able to get their \$3 martinis as well as their 1/2 price entrees. I can just taste their crispy duck with cherry demi-glace. It's so yummy!

Please remember to RSVP to Anita Clifford at niewdnarb@yahoo.com

September Dinner with the Tribe



Men's Club



Myron Feldman

Tuesday, October 18th

7:00 PM

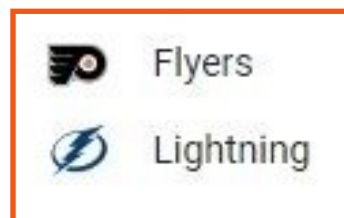


Let's get together for dinner and the Tampa Bay Lightning. It's a home game and we're playing the Philadelphia Flyers. Bubba's 33 is the place to be. Discover this twist on classic American fare served up with fun. Here, you get the best of both worlds: a family-friendly atmosphere and a garage bar. Their food is made in-house from scratch and all of the drinks are the stuff legends are made of.

They're loud, friendly and always ready for a good time.



Bubba's 33
2580 S Falkenburg Rd
Tampa, FL 33619
813/807-4410



Food Bank



Meral Ginsberg

The Food Bank Committee would like to thank you for the generous donations of food and gift cards. We would like to make a request for toiletries. We like to include in the grocery bags some personal items such as toothpaste, toothbrushes, soap, shampoo, and feminine hygiene products. It would be terrific if we also have household items like toilet tissue, dishwashing liquid, and laundry detergent.

If you have taken an empty grocery bag from CBS and not brought it back, we would greatly appreciate if you would fill it up and return it when you can. If you have not yet picked up a bag at our CBS door, we have them available.

Thank you so much for supporting this Mitzvah during the High Holidays!

The next Food Bank Distribution will be held
Sunday, October 23rd from 1 PM to 3 PM.





Congregation Beth Shalom welcomes our newest members:

Liz and Jason Howard
Dahlia and Hannah Howard

April Katz-Newport
Ireland, Connor, and Jameson Newport

Seema and Neil Sernovitz

Jo Ann and Harvey Sernovitz
Gabriel and Zoe Sernovitz

Neil Spindel



Richard Glaser Husband Of Barbara Glaser

Page Turners



Mr. Perfect on Paper

by Jean Meltzer

Monday, October 17th at 7:00 PM

Zoom link will be emailed at a later date



“From the author of *The Matzah Ball* comes a pitch-perfect romcom following a third-generation Jewish matchmaker who unwittingly finds her own search for love thrust into the spotlight...

As the creator and CEO of the popular Jewish dating app J-Mate, matchmaker Dara Rabinowitz knows the formula for lasting love—at least, for everyone else. When it comes to her own love life, she’s been idling indefinitely. Until her beloved bubbe shares Dara’s checklist for “The Perfect Jewish Husband” on national television and charming news anchor Chris Steadfast proposes they turn Dara’s search into must-see TV.” From Amazon

Library Committee

Currently, the Library Committee is a committee of one, but I am always looking for volunteers to help stamp library book donations and help me re-organize the shelves. We were very fortunate to receive many book donations while the library was closed due to Covid restrictions. Now we need to find room for all the donations. In the past, the library has been open once a month on Sundays to allow the Religious School students accessibility to the library and to check out books. Visitors are welcome to visit the library anytime the temple is open and to sign out books. If you have any questions, please feel free to contact me.

Sandy Saviet, Library Chairperson email: kinda@verizon.net



Woman Reading in the Grass, 1876

by Claude Monet

**The only thing you have
to know is the location
of the library.**

Albert Einstein

Our Congregation

Yahrzeits



10/6	Jack	Kaler	Father	Of	Larry	Kaler
10/6	Michael	Ronay Reisner	Father	Of	Gary	Ronay
10/6	Regina	Metzi	Grandmother	Of	Bill	Kalbas
10/6	Rose	Glickman	Grandmother	Of	Betsy	Glickman
10/13	Dorothy	Zazulia	Grandmother	Of	Iylene	Miller
10/17	Hope	Ridgway	Mother	Of	Carol Anne	Friedman
10/19	Albert	Besterman	Grandfather	Of	Leslie	Boyar
10/21	Arnold	Krulich	Father	Of	Lee	Schwartz
10/25	Malcsi	Reisner Lerman	Aunt	Of	Gary	Ronay

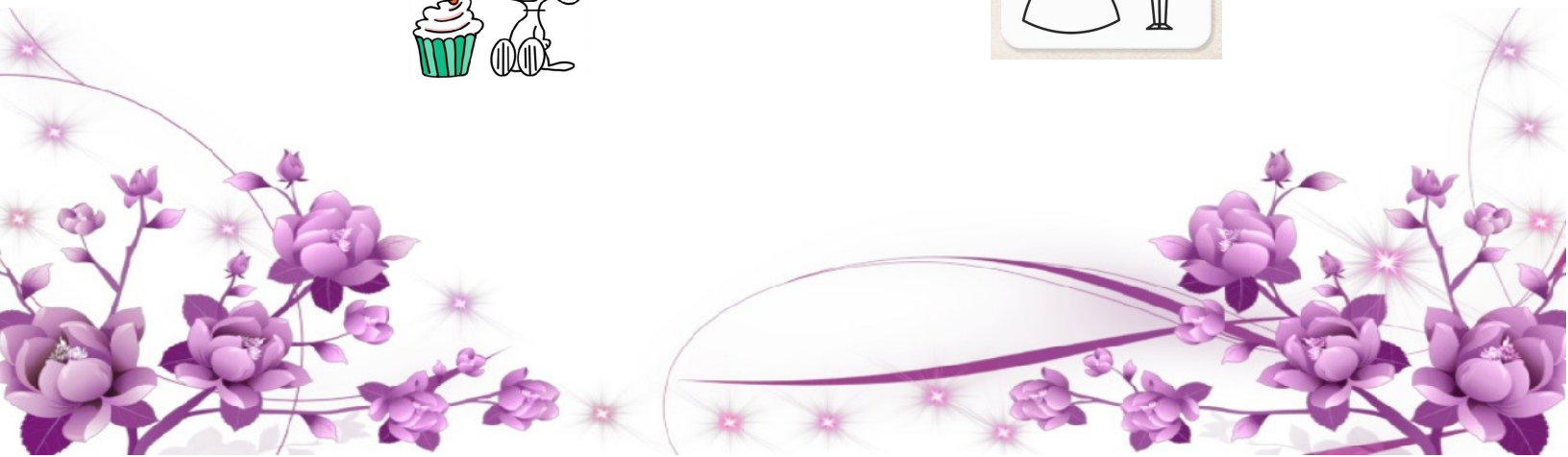
Birthdays

10/13	Steve	Billor
10/18	Paige	Dugan
10/22	Gerald	Pliner



Anniversaries

10/24	Gerald and Judith Pliner
10/31	Bruce and Jan Sperry



Learning: Mizrahi and Sephardic Jews



7 episodes

The 800,000 Jews who left or were driven from their homes in Arab nations and Iran in the mid-20th century to forge new lives for themselves and future generations



People of the Pod is a weekly podcast analyzing global affairs through a Jewish lens, brought to you by American Jewish Committee.

The Forgotten Exodus, a narrative podcast series by American Jewish Committee (AJC) that shares the stories of Jews from Arab lands and Iran. In the final installment of the first season, poet and award-winning author Roya Hakakian shared the poignant story of growing up Jewish in Iran and how her family's safety changed in the blink of an eye. Be sure to catch the rest of the series to hear little-known but fascinating stories about Jews from Iraq, Yemen, Egypt, Libya, and Sudan.

AJC has been at the forefront of sharing stories that highlight the Jewish experience of confronting and overcoming antisemitism. If you enjoyed the first-ever narrative podcast series to focus exclusively on Mizrahi and Sephardic Jews, here are three ways you can learn more.

Listen: Receive the latest news and current events through a Jewish lens by listening to AJC's flagship weekly podcast, *People of the Pod*. Our latest episode features Israeli actress turned activist Noa Tishby who currently serves as Israel's special envoy for combating antisemitism and the delegitimization of Israel. Follow now to get notified when new episodes are released.

Watch: AJC's *Advocacy Anywhere* program, *The Forgotten Jewish Refugees: Three Personal Stories*, features first-hand accounts of this inspiring, little-known chapter of modern Jewish history.

Read: AJC CEO David Harris' *Letter from a Forgotten Jew* in commemoration of his wife's family and their forced departure from their native land, Libya.

Sincerely,

Manya Brachear Pashman
Host of AJC's *The Forgotten Exodus* and *People of the Pod*
American Jewish Committee

10 Tough Questions on Antisemitism Explained

<https://www.ajc.org>

1. Why is antisemitism different from other forms of hate?

Antisemitism is the most ancient hatred, rooted in Christian religious teachings that go back millennia. Over that time antisemitism has morphed into variants that are both blatant and insidious, but equally harmful to Jews. The shape-shifting nature of antisemitism is part of what sets it apart. Antisemitism is also different from other forms of racism, which often vilify victims as inferior.

In addition to emphasizing how unworthy, unclean, and **greedy** Jews can be, antisemitism emphasizes that Jews see themselves as superior and deny opportunities to others. It accomplishes this with **conspiracy** theories about Jews controlling the media, banks, and government, as well as with derogatory stereotypes such as myths about “Jewish power” or the “**Jewish lobby**.” This type of antisemitism, assailing Jews for their perceived power, especially resonates in today’s context of anti-racism, which aims to disrupt traditional power structures.

Both white supremacists and Black supremacists, such as followers of the **Nation of Islam under Louis Farrakhan**, see Jews as trying to supplant them as the superior race. White supremacists present the deadliest threat. Black supremacists, such as the Black Hebrew Israelites, say they are the true Jews, the chosen people of God described in the Bible, and that “White” Jews are **not the real Jews**, but impostors.

Viewing Jews as oppressors is another common form of antisemitism. Anti-Zionists, for example, accuse Jews collectively of ethnic cleansing by not allowing Palestinians the right to return to Israel. They cast the Israeli-Palestinian conflict as a racial conflict rather than a geopolitical or nationalism dispute. The platform of anti-racism, a purported intention to work against prejudice and bigotry, is often used by antisemites to

conceal their efforts by denying self-determination and equal treatment to one minority (Jews) in order to lift up others.

The belief that the Jews, alone among the people of the world, do not have a right to self-determination — or that the Jewish people have no religious and historical connection to Israel — singles out Jews unlike any other form of discrimination.

2. Where does antisemitism come from?

Throughout history, antisemitism has presented itself in a number of ways, while constantly holding individual Jews responsible for the “misdeeds” of Jews in general. While there were pre-Christian Greco-Roman persecutions, anti-Jewish sentiment originally began through a Christian lens, including interpretations of Christian doctrine, and early Church fathers’ teaching of contempt toward Jews. This included the charge that Jews killed Jesus, which is known as “**deicide**.” The deicide charge holds all Jews responsible for that act.

In the Medieval era, this discrimination was used to scapegoat Jews for a plethora of misfortunes. Jews were blamed for the kidnapping and death of Christian children, known as the **blood libel** claim. They also were accused of spreading disease, a charge known as **poisoning the well**. As Jews began to assimilate in Europe and were allowed to take part in professions and public positions previously denied to them, conspiracies about Jewish power began to proliferate.

Since the creation of the State of Israel, antisemitism has come to target the modern Jewish collective: the Jewish state. No other country has faced such overwhelming odds against its very survival or experienced the same degree of never-ending demonization and vilification by other nations. Today’s multiform antisemitism comes from all of these concepts.

3. How has antisemitism evolved over time?

The tropes and conspiracy theories of antisemitism have changed and evolved throughout history to reflect current events and contexts. As mentioned in question two, anti-Jewish sentiment began through a religious lens known as the “**deicide**” charge. In medieval times, Jews experienced the **blood libel** claim, and the **poisoning the well** charge. Later, as Jews began to assimilate into European society, conspiracies about Jewish power began to spread, such as through the fabricated **Protocols of the Elders of Zion**, a fraudulent document attributed to the Russian secret police in the early 20th century and still circulated today, that serves as a rationale for antisemitism.

As eugenics — a strict pseudo-scientific hierarchy of the human race based on the false belief that selective breeding can improve a population’s genetic composition — became central to Adolf Hitler’s Nazi propaganda of the late 19th and early 20th centuries, anti-Jewish sentiment evolved through a racial lens. Aryans, or descendants of the Nordic race, occupied the top of Hitler’s hierarchy. Jews, who Hitler also blamed for Germany’s loss in World War I, occupied the bottom. His final solution for Europe’s Jewish problem was the slaughter of six million Jews during the Holocaust.

Another form of antisemitism that targets the Jewish state emerged with the creation of the State of Israel. The belief that the Jews, alone among the people of the world, do not have a right to self-determination — or that the Jewish people have no religious and historical connection to Israel — singles out and discriminates against Jews, and is fueled by the same motives that have existed for millennia. All of these expressions of antisemitism are still found today: in societies with and without Jews, online and in textbooks across the Arab world, in both the fringes of society and, increasingly, in mainstream discourse. The shape-shifting nature of antisemitism is part of what sets it apart.

10 Tough Questions on Antisemitism Explained

<https://www.ajc.org> Page 2

4. Does antisemitism come from the far-right or the far-left?

Both. Other places too. We need to unequivocally condemn all sources of antisemitism, which sometimes feed off each other, contributing to the current global rise.

One deadly threat comes from the far-right. This antisemitism comes from white supremacists who consider Jews to be the primary enemy trying to unseat the white race from the proverbial throne. In fact, antisemitism is the most enduring component of the white supremacist worldview.

An online manifesto posted by the shooter who murdered 11 worshippers at Pittsburgh's Tree of Life Synagogue shows that white supremacists view Jews as nonwhites. The shooter committed the deadliest antisemitic attack in American history. But for a lock on the synagogue door, a similar scene could have played out in Halle, Germany when a far-right gunman tried to enter a Yom Kippur service in 2019.

Paradoxically, the far-left often views Jews as white supremacists. Amid far-left calls to tear down ingrained and unjust power structures, Jews are targeted by activists who employ antisemitic themes that Jews have too much power and privilege.

Among European intellectuals, antisemitism has emerged alongside anti-American sentiments, similar to the former Soviet Union where Jews were accused of supporting American imperialism. In fact, the Soviet Union led the effort in 1975 to link **Zionism to racism**, basing their accusations on the notorious *Protocols of the Elders of Zion* and arguing that Judaism's concept of "the chosen people" promoted racial superiority. This deliberate slur interpolated and distorted the real meaning of Judaism, which explains the Jewish people are 'chosen,' or set apart, for special and burdensome religious and social obligations. Now across Europe, the powerful U.S. is seen in the same vein as the so-called powerful Jews.

A trend toward identity politics also has contributed to antisemitism on the left, as people adopt a "with us, or against us" approach that leaves no room for disagreement on individual issues. As a result, those who support Zionism are increasingly turned away from progressive spaces advocating for social justice, even when the issue has nothing to do with Israel.

Far-left antisemitism is also expressed as opposition to Israel's right to exist or holding all Jews responsible for Israel's actions. **Antisemitic violence and rhetoric have broken out during some pro-Palestinian/anti-Israel protests.** Meanwhile, in the U.S. Congress, a growing group of far-left Democrats has accused Israel of apartheid. Specifically, U.S. Rep. Ilhan Omar (D-MN.) has said **"Israel has hypnotized the world"** and accused politicians who support Israel of pushing for allegiance to a foreign country – an antisemitic trope called **dual loyalty**.

In Britain, an antisemitic scandal rocked the left-wing Labour Party under the leadership of Jeremy Corbyn – a prime example of how one man's contempt for Zionists helped unleash, or at the very least give fellow party members carte blanche to unleash a torrent of Jew-hatred.

Meanwhile, religious extremists, including those who espouse extremism in the name of Islam, also propagate antisemitism. In fact, every fatal attack against Jews in Europe in recent years, except for Halle, Germany, has been carried out by those who claim to act in the name of Islam. Religious extremism also fuels the ambitions of Iran, Hezbollah, and Hamas to wipe Israel off the map, making occasional far-left support of these groups quite alarming. All these sources exist simultaneously.

5. What is philosemitism?

Disproportionate focus on Jews – even if positive – may hint at underlying prejudice, if not nefarious intent.

Philosemitism is a special interest in, respect for, or admiration for Jewish people, Jewish history, or **Jewish stereotypes**. And therein lies the problem. For example, a philosemite might prefer to hire Jewish lawyers or accountants because they believe no one manages money as well as a Jew. Journalist Yair Rosenberg sums it up this way: "At worst, given the right impetus, the coin of philo-Semitic antisemitism can easily be flipped, and all those formerly positive stereotypes can be weaponized against Jews."

Philosemitism is also considered problematic when it creates a "good Jew-bad Jew" dichotomy – such as favoring Orthodox Jews over non-Orthodox, or non-Zionist Jews over Zionist Jews, or Jewish Republicans over Jewish Democrats.

Christian Evangelical Zionism can also be a problematic form of philosemitism. While Christian Zionists strongly support the Jewish state, a small number are pre-millennial dispensationalists, meaning they only support bringing Jews to Israel because they believe it will bring about the Rapture and the Second Coming of Jesus. This treats Jews as a means to an end and also a target for conversion. It can even set the stage for **scapegoating** the Jews when the Rapture doesn't come as expected.

6. Are Jews white?

Viewing Jews as "white" is a recent phenomenon for framing the Israeli-Palestinian conflict. By falsely framing it as a racial conflict in which Israelis are purportedly labeled as white people, anti-Israeli activists draw false comparisons to racial inequality in the U.S. But the Israeli-Palestinian conflict is a conflict between two nationalisms – Palestinian nationalism on the one hand and Jewish nationalism, or Zionism, on the other.

Jews are European Ashkenazi Jews, Black Jews from Ethiopia, brown Jews from India, Sephardic and Mizrahi Jews from North Africa and Arab countries, Persian Jews from Iran, and more. Israel is a homeland for all Jews. The word "Jew" comes from "Judea," the ancient name for Israel.

10 Tough Questions on Antisemitism Explained

<https://www.ajc.org> Page 3

Casting Israel as a “white” oppressor distorts the reality of a multicultural country that guarantees civil rights for all its citizens, regardless of background or origin. It also distorts the diverse nature of the Jewish people, along with the history and danger of antisemitism. Truth is, Jews were not considered white through the late 19th and early 20th centuries, and still aren’t considered white by neo-Nazis and white supremacists.

7. How can Jews claim to be targets of discrimination when so many Jews are doing so well?

Renowned Jewish historian and scholar Deborah Lipstadt is fond of saying that “the racist punches down, but the anti-semitite often punches up.” One of the characteristics of antisemitism is that it is often connected to perceptions of power and privilege.

It is almost as though the more accepted Jews are in a society the more they stick out as “not belonging” so Jews are naturally sensitive to those pointing to wealth, power, etc.

In 2021, it’s true that there are Jews who hold positions of power in government, lead major corporations, and are well-represented among students and faculty in academic institutions. However, Jews were subject to academic quotas and other forms of discrimination only two generations ago. It does not matter to white supremacists, whether Jews are poor or privileged, they are targeted for being Jewish.

8. Do efforts to define antisemitism take away freedom of speech?

In the U.S., the First Amendment protects speech that’s racist, xenophobic, homophobic, and antisemitic. So, classifying speech as antisemitic does nothing to restrict it. But where such bigotry has consequences—e.g., in determining the motivation of hate crimes—it is important to know what antisemitism is. After all, the First Amendment does have limits. It does not protect incitement, defamation, fighting words, and threats to violence that are both imminent and likely. A tool to help understand all these forms of anti-Jewish hatred is important in determining the biased motivation of hate crimes that are punishable under the law.

It’s also important for promoting civil discourse in public settings and on social media. In that way, the **International Holocaust Remembrance Alliance’s (IHRA) Working Definition of Antisemitism**, developed in 2016, actually helps safeguard First Amendment guarantees of freedom of religion and speech. Explaining modern forms of antisemitism as IHRA’s Working Definition does prevent a “chilling effect” for members of the Jewish community who otherwise might feel afraid to openly identify as Jewish. It also discourages progressive spaces from barring Jews from participating in progressive causes because of their affiliation with Israel. **AJC’s 2021 State of Antisemitism in America report** found that 81% of American Jews and 85% of the general public said anti-Zionism – defined by the statement “Israel has no right to exist” – is antisemitic.

9. Is it antisemitic to criticize Israel?

Absolutely not. Those inside and outside Israel who disagree with the nation’s policies and actions have every right to speak up – and do. As the only democracy in the Middle East, a healthy and free discourse is encouraged. But it’s important to specify that “Israeli policies” or “actions of Israel’s army” are the target of criticism. Precise language distinguishes a legitimate critique from an effort to delegitimize Israel’s fundamental right to exist.

Delegitimization, demonization, and double standards are the three Ds often used as a barometer to determine whether a critique crosses the line from legitimate criticism into an antisemitic charge.

When Israel and its leaders are demonized – made to seem completely evil – or when Israel is blamed for all the violence in the Middle East, that is antisemitic. Likewise, when Israel’s policies and actions are called out as human rights abuses while horrific human rights abuses in other nations such as Iran and China go unchecked, that double standard can be another example of antisemitism.

10. When are anti-Zionism and criticisms of Israel considered forms of antisemitism?

Advocating for a two-state solution that includes a Palestinian nation-state, criticizing policies of the Israeli government, and speaking up in support of Palestinian rights is not anti-Zionist nor is it antisemitic. Opposition to all forms of nationalism or borders, including Jewish nationalism, is not antisemitic.

However, calling for an end to just the Jewish state crosses the line into antisemitism. The belief that the Jews, alone among the people of the world, do not have a right to self-determination – or that the Jewish people have no religious and historical connection to Israel – singles out and discriminates against Jews, which is the very definition of antisemitism.

When Jews around the world are verbally or physically harassed or Jewish institutions are vandalized in response to actions of the State of Israel, that is antisemitism.

When criticisms of Israel employ antisemitic tropes of Jewish power or **greed**, engage in **Holocaust denial**, or accuse Israelis of being the “new Nazis” they cross the line into antisemitism.

For a deeper dive on the history and roots of anti-Jewish hatred, go to
<https://www.ajc.org/news/10-tough-questions-on-antisemitism-explained>

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=WEtGZXN1UVVNM0lCa3BoTzJyZUc0UT09>

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/>



Advertise in The Kibbitzer

Business Card—New Ads at \$10/month for the first six months, then \$20/month.

Get a 10% Discount by

Prepaying for one year.

To reserve your place in the next issue, e-mail John Zelatis at

jjzelatis@zomesa.com or call the

CBS office at

813-681-6547.

CBS Office Hours

The administrative office is currently open by appointment only. Someone can be reached at [cbs-brandon@outlook.com] and 813-681-6547 or you may contact Rabbi Lefkowitz directly at 407-222-6393 or rlfkowi@bellsouth.net. Rabbi Lefkowitz will be available for in person meetings on Fridays. Call him at 407-222-6393 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 the-kibbitzer@hotmail.com with their name and accomplishment, engagement or birth. It's important during these times to see the good in our community.



Support our Advertisers

THE LOGICAL SOLUTION FOR COMPUTING
TECHNICAL RESOURCE MANAGEMENT CO.
 AND WORLDWIDE WEB COMMUNICATION

ON-SITE INNOVATIVE COMPUTER & NETWORK ADVISORS **SINCE 1996**

STEVEN ALEXANDER
 The Boss & Executive Producer
 World Class Customer Service

P.O. BOX 1854
 BRANDON, FLORIDA 33509
813.689.2370
 techresmgmt@earthlink.net
 www.TheOriginalOnsiteGeeks.com

VIRUS PREVENTION, DETECTION & REMOVAL
 WEB/GRAPHIC DESIGN & MARKETING
 ON-SITE COMPUTER TRAINING
 ALL WINDOWS OPERATING SYSTEMS, SERVERS & WORKSTATIONS, LINUX AND APPLE PRODUCTS
 SOFTWARE/HARDWARE SUPPORT, SET UP, DEBUG, UPGRADE & REPAIR
 PREVENTIVE MAINTENANCE
 TCP/IP CONFIGURATIONS, NETWORKING, VPN'S, CLIENT/SERVER & INTERNET
 (Wi-Fi, Cable & Wiring, Troubleshooting & Repair)

SERVING BRANDON + 50 MILE RADIUS
COMMERCIAL & RESIDENTIAL



ILENE R. SCHWARTZ

REALTOR®

(813) 625-2942

ileneRschwartz@gmail.com

www.realtorilene.com

415 Lithia Pinecrest Rd., Brandon, FL 33511

HomeXpress
 Realty, Inc.



Thank you for your referrals!

Each Office is Independently Owned and Operated

Tile & Grout | Upholstery | Carpet Repair

\$99
Carpet Cleaning
 Up To 4 Rooms

✓ **FREE Steam**
 ✓ **FREE Deep Cleaning**
 ✓ **FREE Deodorizing**
 ✓ **FREE Sanitizing**

Call or Text! **813-965-8956**
 laniorcarpetcleaning.com

Expires

Kids R Kids
 Learning Academy

BEN FERNANDES & KEITH BALOT
 OWNERS

phone: 813.657.6200
 fax: 813.413.2045
 Keith@krkvalrico.com.

4321 Lynx Paw Trail
 Valrico, FL 33596
 Ben@krkvalrico.com

www.krkvalrico.com

Your 100% Satisfaction is Absolutely Guaranteed!

Clarke Automotive Systems

If you have a problem with your car, let us give you our honest, expert & straightforward advice so the job is done right—the first time!

Bob Clarke
(813) 685-2939

131 Central Ave
Brandon, FL 33510

Improving the health of women every day.

Our Doctors:
 Stephen Zweibach, MD
 Natasha Champion, MD
 Mariel Rotundo-Patino, DO

Our Services:

- Gynecology & Obstetrics
- Bladder Problems
- Bleeding & Pain Problems
- Weight Management
- Botox

Now Accepting:
 Tricare Members

TRICARE

Women's Care Florida
 www.womenscarefl.com

515 S. Kings Ave., Suite 1300 • Brandon, FL
 13148 Vail Ridge Dr., • Riverview, FL
813.571.2777 *Se Habla Espanol*

Committees/Chairpersons

Building/Capital Fund

Gerry Pliner

Finance

Gerald Pliner

Fundraising

Open

Life Long Learning

Open

Strategic Planning

Steve Feldman

Membership

Judith Pliner

Caring Committee

Judith Pliner

Oneg

Open

Publicity

Toby Koch

Ritual

Open

Facility and Safety

Gabe Lifschitz

Social Action

Meral Ginsberg

Religious School

Rabbi Robert Lefkowitz

Christine Stockelman

Eblast:

Toby Koch and Carol Anne Friedman

Other Programs

CBS Singles Over 50

Anita Clifford

Chavurah

Open

Dinner With the Tribe

Anita Clifford

Kibbitzer Editor

Lynn Kaler

Library

Sandy Saviet

Men's Club

Myron Feldman

Page Turners

Toby Koch & Anna Feldman

Web Administrator

Toby Koch

Got something to sell?

What's better than a garage sale?

A CLASSIFIED AD IN THE KIBBITZER!

A 5-line add is just \$9 for members
\$18 for non-members



Your ad for selling household items benefits CBS

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
- ✧ Community-wide events
- ✧ Community Food Bank



AmazonSmile is a simple way for you to support your favorite charitable organization every time you shop, at no cost to you. AmazonSmile is available at smile.amazon.com on your web browser and can be activated in the Amazon Shopping app for iOS and Android phones. When you shop AmazonSmile, you'll find the exact same low prices, vast selection and convenient shopping experience as Amazon.com, with the added benefit that AmazonSmile will donate 0.5% of your eligible purchases to Congregation Beth Shalom.

Time for a Nosh

Kreplach are small squares or circles of rolled pasta dough filled with ground beef or chicken and folded into triangles. They can be boiled and served in soup or fried and served as a side dish. They are traditionally served at the Erev Yom Kippur meal as well as on Hoshanah Rabbah and Purim. This recipe came from, Spice and Spirit: The Complete Kosher Jewish Cookbook.

DOUGH

2 cups flour
1/2 tsp salt
3 Tbsps oil
2 egg yolks
1/2 cup water
1 1/2 tsps baking powder

FILLING

1 onion, diced
2 Tbsps oil
1 cup cooked ground beef or chicken
1 tsp salt
1/4 tsp pepper
1 egg
1 Tbsp matzoh meal

DOUGH: In a large bowl, combine flour, salt, and oil. In a separate bowl, beat eggs yolks, water, and baking powder. Add to flour mixture. Knead and roll the dough out thinly on a floured board. Cut into 3-inch squares or circles.

FILLING: Sauté onion in oil. Add ground beef or chicken and brown for 5 minutes. Remove from heat and cool. Add salt, pepper, egg, and matzoh meal and mix well. See Kreplach Illustrated for filling and folding.

Place in boiling salted water. Cook approximately 20 minutes until kreplach float to top. When ready, remove from pot and serve in soup.

NOTE: This can also be served as a side dish. For crisp kreplach, fry boiled kreplach in heated oil in 10-inch skillet over medium flame until golden brown on both sides.

*Also, I remember my grandmother making these, however she used leftover brisket or chicken from the chicken soup.



There are many ways to fold a kreplach,. These are two methods recommended for beginners.

High Holy Days Schedule

Erev Rosh Hashanah

Begins sunset of
Services

Sunday, September 25, 2022
7:00 PM



Rosh Hashanah

First Day
Services

Monday, September 26
10:00 AM

Tashlich

Location

To follow
Brandon Parkway



Rosh Hashanah

Second Day
Services

Tuesday, September 27
10:00 AM

Memorial Service

Hillsborough Memorial Gardens

Sunday, October 2
10:00 AM



Kol Nidre

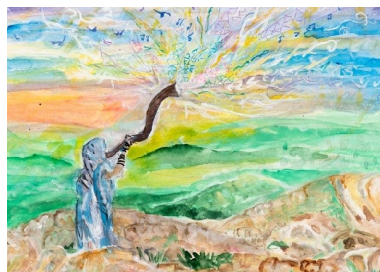
Begins sunset of
Services

Tuesday, October 4
7:00 PM

Yom Kippur

Services

Wednesday, October 5
10:00 AM



Yizkor Memorial Service

Services

Wednesday, October 5
11:00 AM

Yom Kippur Afternoon

Ne'ilah Services

Wednesday, October 5
4:00 PM



Break the Fast

Wednesday, October 5
After Ne'ilah

Sukkot

Begins sunset of
Services

Sunday, October 9, 2022
7:00 PM

Simchat Torah

Services

Sunday, October 16, 2022
10:00 AM





Congregation Beth Shalom
of Brandon

October 2022

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1 Vayelech
2 Memorial Service 10:00 Hills, Memorial Gardens Build Sukkah 2:00	3	4 Kol Nidre Service 7:00 PM	5 Yom Kippur Service 10:00 AM Yizkor 11:00 AM Ne'ilah 4:00 PM Break Fast to follow	6 7:00 PM Adult Education	7 7:00 PM Erev Shabbat Service	8 Ha'azinu
9 Erev Sukkot Service 7:00 PM	10 Sukkot	11 Sukkot	12 Sukkot	13 Sukkot 7:00 PM Adult Education	14 7:00 PM Erev Shabbat Service	15 Sukkot Hoshana Rabah
16 Simhat Torah Celebration Services 10:00 Sukkot Under the Stars	17 Page Turners 7:30 PM Book Club	18 Simhat Torah Men's Club 7:00 PM	19	20 :00 PM Adult Education	21 7:00 PM Erev Shabbat Service	22 Bereishit
23 Food Bank 1-3 PM FOOD BANK	24	25	26	27 7:00 PM Adult Education	28 7:00 PM Erev Shabbat Service	29 Noach
30 Fall Furry Festival 12-2 Dinner & a Show 5:00	31					