

The Kibbitzer

Congregation Beth Shalom of Brandon
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Tu B'Av is first mentioned in the Bible as the day the 12 Tribes of Israel were allowed to marry members of another tribe. In ancient times, unmarried women would dress in white and go out to dance in the vineyards on Tu B'Av to choose a husband.

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The President's Corner



Steve

Shalom Everybody!

We have had a very busy July so far. For those who haven't heard, Rabbi Lefkowitz informed the Board Members during our last monthly board meeting, that he was giving notice as of July 31, 2024. Naturally, it came as a complete shock to us. There was nothing that we could have done to have him reconsider his leaving. He is scheduled to begin a new position at Etz Hayim Synagogue in Derry, New Hampshire as of August 1, 2024. We wish Rabbi Lefkowitz and his family well in his new endeavor.

The executive board started working immediately to find a replacement. I have also been in contact with the URJ Rabbi Placement Section, and we have been given a list of eligible Rabbis. The URJ has also posted our vacancy on their website. In addition, we have been in contact with neighboring Temples, asking if they know of any available Rabbis. We will also be open to having a temporary Rabbi cover for our High Holy Days, while we continue the search. So have "faith" that we will be covered for the necessary holidays, and we will be in a better position when we find our replacement Rabbi.

Until we get our new Rabbi, all board members, including myself, will be volunteering to lead Shabbat services with our Cantorial Soloist, Sandy Santucci.

One positive outcome of this change is we are now able to afford the AC unit that we have needed to replace so desperately.

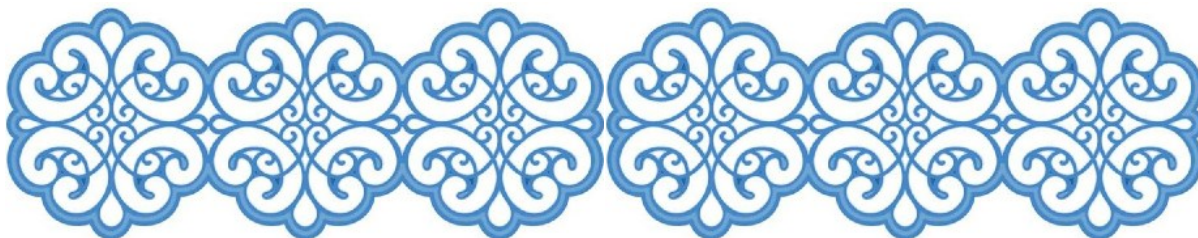
This unexpected change could be very good for CBS, and I am confident that this was meant to happen, and we will make the best of it. I am highly optimistic we will find a Rabbi that will be a good match for us.

We will keep everyone informed of our progress through our Shabbat services, e-blasts, and my monthly article in The Kibbitzer.

I ask you all to come to services and watch our "Lay Leaders" do their stuff.

Should anyone have any questions, concerns, comments, or suggestions, please do not hesitate to contact me.

Steve Billor





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 gods, 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.”

April 25, 2017

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.”

<https://rabbisacks.org/archive/review-of-the-ted-talk-by-rabbi-sacks/>



Building and Grounds



Gabe Lifschitz

Taking care of CBS is a mitzvah and every bit you can do is greatly appreciated. We need help with handy skills like interior electrical work, patch work for drywall, and plumbing. 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

Some of the items we need to get fixed include:

- Replace the exhaust fan motors in the bathrooms
- Tear in the blue canvas awning by the wooden entrance doors
- Drywall work to cover hole in a bathroom

As Rosh Hashanah draws near, the temple needs housekeeping, and clearing of clutter. In conjunction with the observation of Labor Day, we welcome you to meet at the temple on the days below.

◇ **Sunday, September 1, 2024, starting at 1:00 PM**

◇ **Monday, September 2, 2024, starting at 10:00 AM**

- Clearing the large storage room of clutter and prepare items to decide whether to keep or throw away.
- Organizing the classrooms with chairs, binders, and items that do not belong in a classroom.
- Weather permitting
 - Trimming bushes around the building.
 - Removing and bundling twigs.
 - Clearing around the driveway to include the yellow parking bumpers on the south side of the building.

Thank you,

Gabe Lifschitz



Shabbat Services Leaders

Our congregation will continue to hold Shabbat services to ensure our members can attend and worship. Below are the Lay Leaders that will lead the Shabbat Services in conjunction with Sandy Santucci. This will continue through Rosh Hashanah while we retain a new Rabbi.

1. Any member (in good standing) can volunteer to do a lay leader Shabbat service.
2. Anyone who holds a lay leader service will be provided a Parashah for that week.
3. You can swap lay leader services with someone else who is willing to do it. You are responsible for ensuring there is no gap.

7/19/24	Steve Billor
7/26/24	Gerald Pliner
8/2/24	Toby Koch
8/9/24	Sheryl Finke
8/16/24	Sandy Schwartz
8/23/24	Lynn Kaler
8/30/24	Anita Clifford
9/7/24	Dave Friedman - Shabbat morning service
9/13/24	Neil Spindel
9/20/24	Gabe Lifschitz
9/27/24	Steve Billor
10/2/24	Rosh Hashanah
10/3/24	Rosh Hashanah



Candle Lighting Times

Candle Lighting Times

DATE	TIME	PARSHA
Friday, August 2	7:48 PM	Matot-Massei
Friday, August 9	7:43 PM	Devarim
Friday, August 16	7:37 PM	Va'etchanan
Friday, August 23	7:30 PM	Eikev
Friday, August 30	7:23 PM	Re'eh



Oneg Schedule

August Sponsors

There can be no joy without food and drink.

Talmud, Mo'eJ Katan

August 2	CBS Congregation	Please bring a dish to share
August 9	CBS Congregation	Please bring a dish to share
August 16	CBS Congregation	Please bring a dish to share
August 23	CBS Congregation	Please bring a dish to share
August 30	CBS Congregation	Please bring a dish to share

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

Marilyn Sobel at (813)727-1180 or nurseknitter@aol.com



Kudos

Neil Spindel

Spearheading the ShalomCloud Software Investigation and Purchase
Taking over the Bar/Bat Mitzvah tutoring
Leading the Torah Squad

Steve Billor

Leading the Rabbi Search

Toby Koch

All the administrative work re: Rabbi Search

Sandy Schwartz

Always there to help with anything and everything

Gabe Lifschitz

Gerry Pliner

For their work finding contractors so we can go ahead with our grant



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.

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

Brunch with the Tribe

Sunset Grill at Little Harbor

602 Bahia Del Sol Drive

Ruskin, FL 33570



Sunday

August 18th, 2024

10:00 AM

Instead of our usual Dinner With the Tribe, this time we'll be having BRUNCH with the Tribe. We'll overlook the water in Tampa Bay and see St. Petersburg in the distance as we dine in Ruskin. It will be a relaxing Sunday morning. Free parking to the right of the restaurant. The cost is \$29.99 per person which includes 1 Mimosa. There's live music starting which starts at noon. There's an omelet station, prime rib station, oysters, smoked salmon, as well as usual breakfast dishes; so many items to choose from.

You must email Anita at niewdnarb@yahoo.com to save your seat.



Friday, August 9th 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. Cantorial Soloist, Sandy Santucci will be running the program.



Our Congregation

July 2024

Yahrzeits



7/2	Mary	Finkelstein	Great Aunt	Of	Joanne	Ronay
7/2	Rose	Steinberg	Great Uncle	Of	Joanne	Ronay
7/2	Moses	Finkelstein	Grandfather	Of	Joanne	Ronay
7/4	Chaya	Pliner	Grandmother	Of	Gerald	Pliner
7/5	Edward	Finkelstein	Father	Of	Felicia	Melcer
7/5	Michael	Plesur	Father-In-Law	Of	Carole	Plesur
7/7	Beth	Clare	Friend	Of	Gail	Verlin
7/8	Agnes	Antonak	Grandmother	Of	Lee	Schwartz
7/18	Kenneth	Rosenbaum	Husband	Of	Helene	Rosenbaum
7/20	Gertrude	Siegel	Grandmother	Of	Eric	Miller
7/21	Mimi	Evans	Aunt	Of	Alan	Weiss
7/22	Ester	Lubonne	Mother	Of	Carole	Plesur
7/23	Marjorie	Spindel	Mother	Of	Neil	Spindel
7/24	Phyllis	Linden	Mother	Of	Ron	Boyar

Birthdays

7/11	Toby	Koch
7/12	Anita	Clifford
7/13	Jo Ann	Sernovitz
7/20	Lynn	Kaler
7/20	Janice	Sperry
7/25	Marshall	Melcer

Donations

Neil Spindel
Diana & Gerry Gutenstein

Get Well

Howard Korn
Toby Koch

Tzedakah

Anonymous



Our Congregation

August 2024

Yahrzeits



8/4	Joseph	Gaba	Grandfather	Of	Leslie	Boyar
8/5	Sandor	Winter	Grandfather	Of	Gary	Ronay
8/7	Lia	Lifschitz	Mother	Of	Gabriel	Lifschitz
8/7	Philip	Robin	Father	Of	Anita	Hoffman
8/11	Charlotte	Winter	Grandmother	Of	Gary	Ronay
8/15	Robert	Miller	Father	Of	Eric	Miller
8/15	Harry	Feldman	Father	Of	Myron	Feldman
8/16	Lilyan	Gould	Mother	Of	Sandra	Saviet
8/27	Gerald	Besterman	Father	Of	Leslie	Boyar

Birthdays

8/7	Ilene	Schwartz
8/9	Randy	Freedman
8/13	Sandy	Saviet
8/18	Joshua	Markoff

Anniversaries

8/6	Gerry and Diana Gutenstein
8/6	Eric and Jennifer Silverstein
8/11	William and Jacqueline Kalbas
8/12	Sandy and Howard Saviet



DONATIONS

In Loving Memory:



Beth Clare
Kate Verlin
Gail Verlin

Sable Zazulia
Iylene & Jeffrey Miller

Paul D. Goldstein
Judith & Gerry Pliner

Marilyn Rowen
Judith & Gerry Pliner

Bernie Friedman
Carol Anne & Dave Friedman

Orlando Covington
Sheryl & Mark Finke

Margi Spindel
Neil Spindel

Chaya Pliner
Judith & Gerry Pliner



Faith Family UCC

FOOD DRIVE



We are open for food distribution the third Sunday of every month from 1 PM to 3 PM.

Most needed items:

Groceries:

Canned tuna
Canned chicken
Peanut butter
Jelly
Honey
Rice side dishes
Pasta side dishes
Instant potatoes
Canned fruit
Flour
Sugar
Oil
Baking mixes

Personal Items:

Shampoo
Conditioner
Deodorant
Soap
Hair brush
Combs
Toothbrushes
Toothpaste
Feminine hygiene

2024 Food Bank Dates

June 16
July 21
August 18
September 15
October 20
November 17
December 15

Jill Glasgow
(813)760-0743

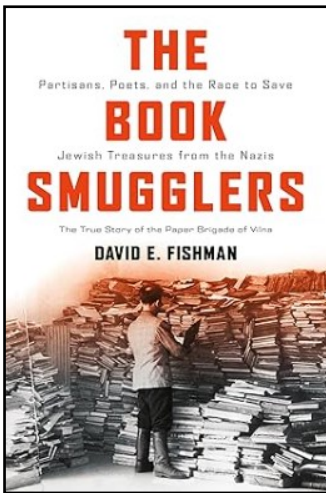
Jillgmax@verizon.net

Please bring your non-perishable foods and/or personal items in a bag to CBS. We will have large bags available for your convenience. There is a donation box in the lobby for your donation. We operate a food bank once a month to serve the community. Thank you for your support!

July 15, 2024

I read that today, July 15, is the birthday of the Yiddish poet, Avrom Sutzkever. Never having heard of him, my interest was piqued and read a bit about his extraordinary life. The YIVO Institute for Jewish Research is an organization that studies Jewish history, language, and culture of Jews in Eastern Europe and Russia. YIVO stands for Yidisher Vixnshaftlekher Institut or Yiddish Scientific Institute. His books have been translated into English and are available for sale on the website. The book I'm interested in reading is called, *The Book Smugglers*, by David E. Fishman. It's also available on Amazon.

Here's the YIVO synopsis of the book.



The Book Smugglers: Partisans, Poets, and the Race to Save Jewish Treasures from the Nazis by David E. Fishman.

The Book Smugglers is the nearly unbelievable story of ghetto residents who rescued thousands of rare books and manuscripts—first from the Nazis and then from the Soviets—by hiding them on their bodies, burying them in bunkers, and smuggling them across borders.

It is a tale of heroism and resistance, of friendship and romance, and of unwavering devotion—including the readiness to risk one's life—to literature and art. And it is entirely true. Based on Jewish, German, and Soviet documents, including diaries, letters, memoirs, and the author's

interviews with several of the story's participants, *The Book Smugglers* chronicles the daring activities of a group of poets turned partisans and scholars turned smugglers in Vilna, "The Jerusalem of Lithuania."

The rescuers were pitted against Johannes Pohl, a Nazi "expert" on the Jews, who had been dispatched to Vilna by the Nazi looting agency, Einsatzstab Reichsleiter Rosenberg, to organize the seizure of the city's great collections of Jewish books. Pohl and his Einsatzstab staff planned to ship the most valuable materials to Germany and incinerate the rest. The Germans used forty ghetto inmates as slave-laborers to sort, select, pack, and transport the materials, either to Germany or to nearby paper mills.

This group, nicknamed "the Paper Brigade," and informally led by poet Shmerke Kaczerginski, a garrulous, street-smart adventurer and master of deception, smuggled thousands of books and manuscripts past German guards. If caught, the men would have faced death by firing squad at Ponar, the mass-murder site outside of Vilna. To store the rescued manuscripts, poet Abraham Sutzkever helped build an underground book-bunker sixty feet beneath the Vilna ghetto.

Kaczerginski smuggled weapons as well, using the group's worksite, the former building of the Yiddish Scientific Institute, to purchase arms for the ghetto's secret partisan organization. All the while, both men wrote poetry that was recited and sung by the fast-dwindling population of ghetto inhabitants. With the Soviet "liberation" of Vilna (now known as Vilnius), the Paper Brigade thought themselves and their precious cultural treasures saved—only to learn that their new masters were no more welcoming toward Jewish culture than the old, and the books must now be smuggled out of the USSR. Thoroughly researched by the foremost scholar of the Vilna Ghetto—a writer of exceptional daring, style, and reach—*The Book Smugglers* is an epic story of human heroism, a little-known tale from the blackest days of the war.

Evidence of the Temple's Destruction

Archaeologists Discover Evidence of the Destruction of the Temple of Jerusalem 2000 Years Ago

October 10, 2023



A model of ancient Jerusalem. (Credit: Dennis Jarvis/Flickr)

In the annals of history, few events have left as indelible a mark as the destruction of the Second Temple of Jerusalem, a cataclysmic event that occurred almost 2,000 years ago. For centuries, historians and archaeologists have sought tangible evidence of this momentous occurrence, and in recent times, their tireless efforts have begun to bear fruit.

Two significant discoveries this year have provided crucial insights into the Roman destruction of Jerusalem and the fateful fate of the Second Temple. These findings shed new light on a historical event that continues to reverberate through the ages, offering a window into the past that is both captivating and deeply significant.

The Unearthed Artifacts

Archaeologists working tirelessly beneath the scorching sun of Jerusalem's ancient landscape have unveiled a treasure trove of artifacts that paint a vivid picture of the temple's destruction. The site, which was meticulously excavated over the course of several years, has yielded a multitude of items that offer a poignant glimpse into the lives of the people who lived through this tumultuous period.

Among the most poignant finds are charred remnants of ancient scrolls, hinting at the extensive library of religious and historical documents lost in the inferno. These scorched fragments, some bearing legible Hebrew text, provide a haunting connection to the intellectual and spiritual heritage of the Jewish people. In a twist of fate, these artifacts, which once contained the wisdom of ages, were reduced to ashes, only to be resurrected by the relentless work of modern archaeologists.

The excavation also uncovered pottery shards, including recognizable pieces of cooking vessels, dishes, and oil lamps. These everyday items, when pieced together, form a mosaic of daily life in ancient Jerusalem, serving as a stark reminder that behind the grandeur of the temple, there existed a vibrant and thriving community. The shattered pottery, some bearing intricate designs, hints at the skilled craftsmanship that flourished in the region before the temple's demise.

One of the most poignant discoveries was a small bronze coin, minted during the period of the Great Revolt against Roman rule. On one side, the coin features an image of a cluster of grapes, while the other side bears the inscription "Year Four of the Great Revolt for the Freedom of Israel." This poignant relic serves as a tangible symbol of the struggle for freedom and independence that ultimately led to the temple's destruction.

Herodian Era Market Street



The Herodian Market Street is a wide and impressive street along the Western Wall's southern end. Apparently, this street used to be the area's main street and was visited frequently by pilgrims, tourists, and sages such as Rabbi Yohanan ben Zakkai and Rabbi Akiva. Towards the northern end of the ancient street one can see a pile of huge stones knocked from the walls of Temple Mount during the 70 CE siege of Jerusalem and have been lying there ever since. The street also features Herodian era shops and a Roman bakery along with several other archaeological interests. Another impressive discovery is a drainage channel which was found under the street, containing rare finds from the days of the destruction of Jerusalem. This channel used to be the place where ancient warriors escaped to, hoping to find shelter from the Romans.

The Second Temple's Historical Significance

To appreciate the magnitude of these discoveries, one must delve into the historical and religious significance of the Second Temple. The temple, also known as Herod's Temple, was a sacred edifice of immense importance to the Jewish people. Constructed on the site of the First Temple, it was a place of worship, sacrifice, and spiritual connection. It housed the Ark of the Covenant, containing the stone tablets inscribed with the Ten Commandments, making it the holiest site in Judaism.

The temple was not merely a religious institution but a political and cultural center as well. Its destruction in 70 CE at the hands of the Roman Empire marked a turning point in Jewish history. The loss of the temple led to the Jewish diaspora and the enduring tradition of yearning for the restoration of the holy site, a yearning that persists to this day. The excavation of artifacts related to this pivotal moment offers a unique opportunity to revisit this period of ancient history and gain a deeper understanding of its profound impact.

The Roman Destruction of Jerusalem

The excavation site in Jerusalem's Old City has provided compelling evidence of the Roman destruction of Jerusalem. Historical records have long chronicled the brutal siege and sacking of the city by Roman forces under the command of General Titus. Still, these recent archaeological findings offer a tangible link to that turbulent time.

The scorched scrolls, for instance, bear witness to the devastating fires that consumed the city and the temple. The heat was so intense that even stone structures were not spared, and the evidence of this cataclysmic blaze is etched into the very stones of Jerusalem. The layer of ash and debris found at the excavation site is a poignant reminder of the destruction wrought by the Roman legions.

In addition to the physical destruction, the artifacts also shed light on the lives of the Jewish rebels who fought valiantly against the Roman occupation. The bronze coin minted during the Great Revolt serves as a testament to the determination of those who sought to resist Roman rule. The coin's message of "freedom for Israel" encapsulates the spirit of defiance that characterized this period of upheaval.

Aerial view of the Southern Wall of the Haram al-Sharif (Temple Mount), view towards the north-west.

South Wall

The Southern Wall is the retaining and enclosure wall at the southern end of the Haram al-Sharif (Temple Mount) and the former southern side of the Second Temple. It dates back to the reign of King Herod, and was constructed during the expansion of the Temple Mount platform southward on to the Ophel. The Southern Wall is 922 feet (281 m) in length, and which the historian Josephus equates as being equal to the



The Temple Mount

One of the most sacred places in Jerusalem is the Temple Mount, the site upon which the Second Temple once stood. Today, it is home to the Dome of the Rock and Al-Aqsa Mosque, making it a central holy site for Muslims. However, beneath this iconic religious complex lies a rich history that includes the foundations of the Second Temple.

Archaeologists have long been intrigued by the potential to uncover remnants of the ancient temple beneath the Temple Mount. The site has been a subject of controversy and tension for decades due to its religious and political significance. Recent excavations, as reported by The Jerusalem Post, have made significant strides in uncovering the temple's foundations without disturbing the current structures.

The excavations under the Temple Mount have revealed massive stones that once formed part of the temple's structure. These stones, some weighing several tons, bear the unmistakable marks of Roman destruction, with chisel marks and scorching evident on their surfaces. The sheer scale of these stones serves as a testament to the grandeur of the Second Temple.

The discoveries beneath the Temple Mount are not only of historical interest but also carry deep theological implications. For Jewish believers, the prospect of uncovering the temple's original foundations stirs hope and longing for the eventual rebuilding of the Third Temple, a central tenet of eschatological beliefs.

Biblical Support From Archaeology

The recent archaeological discoveries in Jerusalem offer a poignant and profound connection to one of the most pivotal events in human history—the destruction of the Second Temple of Jerusalem. These artifacts, from charred scrolls to massive stone foundations, bring to life the tumultuous period of Roman rule and Jewish resistance. These discoveries amongst other archaeological finds point us back to a biblical timeline where archaeologists are still pursuing defined answers.

The Second Temple's destruction was a seismic event that reverberated through the ages, shaping the course of religious, cultural, and political history. It marked the beginning of the Jewish diaspora and instilled a longing for the restoration of the holy site that continues to inspire hope and faith.

The ongoing excavations beneath the Temple Mount also hold the promise of further revelations, potentially shedding even more light on the history of this sacred site. While debates about the exact circumstances of the temple's fall may persist, these discoveries remind us of the enduring power of archaeology to illuminate the past and connect us with our shared human heritage.

How to Prepare Spiritually for the Jewish New Year

Five ways to focus your spiritual preparations for the High Holidays.

BY RABBI TAMARA COHEN

The Jewish month of Elul is traditionally a time for personal reflection and spiritual preparation for the New Year. It offers a structured opportunity to examine what is holding us back from being who we really want to be. If we use the period of Elul to take concrete steps towards becoming advocates for change, together we can make a difference!

Relationship With God



Tradition: The word Elul can be understood as an acronym for the Hebrew verse *Ani L'dodi V'dodi Li* — “I am for my beloved and my beloved is for me.”

Suggestion: Think about your relationship with whatever you conceive of as the Divine Presence. Try to imagine a more intimate relationship, as if God were your beloved. You might want to write a letter addressed to this Beloved in which you speak as you would to a close friend. You may want to honor yourself as “created in God’s image” by treating yourself as you would treat a beloved.

Human Relationships



Tradition: The *teshuvah* [repentance] process operates on two levels, one involving human relationships and the other involving our relationship with God. According to tradition, one resolves human relationships during Elul by asking forgiveness for wrongdoings. If one earnestly asks three times, the obligation is fulfilled.

Suggestion: As part of your *teshuvah* process try to sort out difficult relationships (with people, organizations) that drain you of your creative energy. Think about what kind of closure you need in order to move forward into the next year.

Shofar



Tradition: The *shofar* (ram’s horn) is blown at the conclusion of every weekday morning prayer service during Elul.

Suggestion: Use this month to listen for the shofar’s rousing call. Carve out some time to think through the kinds of changes you want to make in the coming year. What’s holding you back?

Psalm 27



Tradition: Psalm 27 which begins with the words “God is my light and my helper, whom shall I fear?” — is recited every day from Rosh Hodesh Elul (the beginning of the month) through the middle of Sukkot (the Festival of Booths).

Suggestion: Honor the fact that change can involve fear. Think about keeping an Elul journal to help revive your internal dialogue. You may want to use some or all of Psalm 27 as a departure point for meditation and/or writing. Books like *The Artist’s Way* by Julia Cameron may also be useful tools.

Kol Nidre



Tradition: Kol Nidre (the first prayer recited on the eve of Yom Kippur) serves to annul all existing vows and prepare us to begin the New Year with a clean slate. The *Al Chet* prayer enumerates the specific ways we have missed the mark.

Suggestion: Take some time to re-evaluate your participation in the community. Try to be more conscious of how you spend your time and money. Do your calendar and checkbook reflect your values and priorities?

THE FOOD WE EAT ON ROSH HASHANAH AND WHY

NEW YORK SHUK, SEPTEMBER 14, 2022

In every Jewish home, eating symbolic foods is a significant part of welcoming the Jewish New Year. From apples dipped in honey, which is arguably the most common food eaten on Rosh Hashanah to lesser-known dishes like bottle gourd jam which we serve at our holiday dinner. Here are some of the symbolic foods we serve at our Rosh Hashanah table.

Round Challah

Challah is the first bite of food eaten at the table. After the bread is blessed, it's dipped in sugar or honey and passed to everyone at the table. We never cut challah with a knife, but instead, break (or rip off) a piece of it.

On Rosh Hashanah, braided Challah is round to symbolize infinity and constant cycles of years and seasons. The dough is also made a little sweeter than usual, and, while we prefer to keep it simple, it's common to embellish the loaf with raisins or mix-in apples.

Apples & Honey

Apples dipped in honey are arguably one of the most common foods eaten during Rosh Hashanah. We dip the fruit in honey in hopes of a sweet, prosperous New Year. At our house, we usually serve homemade candied apple slices, which is a very decadent take on apples in honey.

Pomegranates (*Rimon*)

Pomegranates are often eaten as “the new fruit”, or a fruit you have not eaten yet this year. It's also said that pomegranate contains 613 seeds correlating to the 613 commandments (*mitzvot*) in the Torah. We believe that the seeds represent the many good deeds/merits we wish to acquire in the upcoming year.

Dates (*T'marim*)

T'marim, the Hebrew word for dates is very similar to “*tam*” which means “to end”, so, eating dates for Rosh Hashanah is our wish to end any grievances and enemies. We love fresh dates and often serve them frozen.

Head of lamb or fish

It's custom to have a head of a ram eaten at Rosh Hashanah (due to availability some use sheep, lamb or fish head). The reason for this is that “we should be the head and not the tail”, meaning we should lead the upcoming year with strength and integrity. and to also commemorate the biblical story of the Binding of Isaac.

Leeks (*Karti*)

Karti, the word for “leeks”, sounds similar to *yikartu* which means to “cut off”. So, leeks symbolize our desire to have a peaceful year, and the ask to cut off/get rid of our enemies from us in the upcoming year.

Beets (*Salka*)

Similar to the reason why we eat leeks on Rosh Hashanah, beets (we use the greens of the beet) represent our wish to remove any of our enemies from our path. *Selek* in Hebrew resembles *lehistalek* or the way to say “removal”.

Pumpkin or Bottle Gourd (*Ka'ra*)

“*Ka'ra*” stands for bottle gourd in Moroccan, and in Hebrew, The word “*Ka'ra*” also means “to tear up”. As part of the blessing plate, it symbolizes tearing away your bad deeds (because all of us wish to be remembered by the good).

THE FOOD WE EAT ON ROSH HASHANAH PAGE 2

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This dish we often make for Rosh Hashanah is “Angel Hairs” (a name Ron’s grandmother calls it). It’s a sweet jam made by grating the meat of the gourd into strands (which look like angel hair), and cooking it down until it becomes rich, marmalade-y sweet goodness. As an alternative to bottle gourd, some use pumpkin.

Sesame Seeds & Sugar (*Rubia*)

Rubia is the name we call any type of small bean (most commonly black-eyed peas or long beans), it’s similar to the word *yirbu*, “to increase.” The beans symbolize our hopes for a prosperous year ahead filled with good deeds.

For a similar reason, in Morocco, it’s very common to whip together a mixture of sesame seeds and sugar. Seeds are the symbols of our good deeds, and sugar is a wish for a prosperous and sweet year ahead.

Quince

Quince, a fruit related to apples and pears, is commonly found on Jewish tables. We prefer cooking down the fruit into a luscious, sticky jam to serve at our Rosh Hashanah meal. You can slather the jammy goodness on a fresh piece of challah for a perfectly sweet bite.



Tu B'Av, The Jewish Day of Love

Tu B'Av, the 15th Day of Av, is both an ancient and modern holiday. Originally a post-biblical day of joy, it served as a matchmaking day for unmarried women in the Second Temple period (before the fall of Jerusalem in 70 C.E.). Tu B'Av was almost unnoticed in the Jewish calendar for many centuries but it has been rejuvenated in recent decades, especially in the modern state of Israel. In its modern incarnation it is gradually becoming a Hebrew-Jewish Day of Love, slightly resembling Valentine's Day in English-speaking countries.

There is no way to know exactly how early Tu B'Av began. The first mention of this date is in the Mishnah (compiled and edited in the end of the second century), where Rabban Shimon ben Gamliel is quoted saying:

There were no better (i.e. happier) days for the people of Israel than the Fifteenth of Av and Yom Kippur, since on these days the daughters of Israel/Jerusalem go out dressed in white and dance in the vineyards. What were they saying: Young man, consider whom you choose (to be your wife)? (*Ta'anit*, Chapter 4)

Origins of the Date

The Gemara (the later, interpretive layer of the Talmud) attempts to find the origin of this date as a special joyous day, and offers several explanations. One of them is that on this day the Biblical "tribes of Israel were permitted to mingle with each other," namely: to marry women from other tribes. This explanation is somewhat surprising, since nowhere in the Bible is there a prohibition on "intermarriage" among the 12 tribes of Israel. This Talmudic source probably is alluding to a story in the book of Judges (chapter 21). After a civil war between the tribe of Benjamin and other Israelite tribes, the tribes vowed not to intermarry with men of the tribe of Benjamin.

It should be noted that Tu B'Av, like several Jewish holidays (Passover, Sukkot, Tu B'Shvat) begins on the night between the 14th and 15th day of the Hebrew month, since this is the night of a full moon in our lunar calendar. Linking the night of a full moon with romance, love, and fertility is not uncommon in ancient cultures.

For almost 19 centuries — between the destruction of Jerusalem and the re-establishment of Jewish independence in the State of Israel in 1948 — the only commemoration of Tu B'Av was that the morning prayer service did not include the penitence prayer (*Tahanun*).

In recent decades Israeli civil culture promotes festivals of singing and dancing on the night of Tu B'Av. The entertainment and beauty industries work overtime on this date. It has no formal legal status as a holiday — it is a regular workday — nor has the Israeli rabbinate initiated any addition to the liturgy or called for the introduction of any ancient religious practices. The cultural gap between Israeli secular society and the Orthodox rabbinate makes it unlikely that these two will find a common denominator in the celebration of this ancient/modern holiday in the foreseeable future.

<https://www.myjewishlearning.com/article/tu-bav/>



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Time for a Nosh

Fall Farmer's Market Salad with Pesto Vinaigrette



Ingredients:

4 carrots, sliced in half, length-wise
 small head of broccoli, cut into florets
 4 cloves of roasted garlic, directions to follow
 1 1/2 cup of mixed green lettuce
 1/4 cup pomegranate seeds
 1/8 cup plus 2 tbsp olive oil, divided
 1 tbsp kosher salt
 1/2 tbsp garlic powder
 1/2 tbsp ground black pepper
 pesto vinaigrette (recipe follows)

Method:

Preheat oven to 400 degrees. Place carrot and broccoli in a large bowl and toss with 1/8 cup olive oil, salt, pepper and garlic powder. Place on roasting pan, making sure not to overlap, and roast for roughly 20-30 minutes.

Directions for Roasting Garlic Cloves:

To roast the garlic cloves, place garlic cloves on tin foil. Drizzle with 2 tbsp olive oil. Wrap the tin foil tightly around the garlic and the oil so it does not drip out. Place on your veggie roasting pan and place in the oven for 20 minutes or until the cloves feel soft when pressed.

To assemble the salad, artfully place your mixed greens on a large plate. Top with your roasted vegetables and garlic. Drizzles on dressing and top with pomegranate seeds.



Pesto Vinaigrette:

1/2 cup basil
 1/4 cup curly kale, de-stemmed
 1 garlic clove
 1/4 cup grated Parmesan cheese* optional
 2 tbsp lemon juice
 1/4 cup walnuts or 3 tbsp pine nuts
 1/8 cup honey
 1 tsp kosher salt
 1/2 tsp ground black pepper
 3 tbsp red wine vinegar
 1/4 cup olive oil

Method:

Place all ingredients, up to the olive oil, into a blender. Turn blender on and gradually add the olive oil in a continuous stream until it is smooth and fully incorporated into the dressing. Taste and adjust seasoning to your preference. For best flavor, use immediately or store in the refrigerator in a tightly-closed container for up to 3 days.

High Holy Day Calendar

Selichot Saturday, September 28
7:00 PM

Erev Rosh Hashanah
Begins sunset of Services Wednesday, October 2
7:00 PM

Rosh Hashanah
First Day Thursday, October 3
Services 10:00 AM
Tashlich To follow - 11:45 AM
Location Brandon Parkway
Lunch 12:30 PM
Location Longhorn

Rosh Hashanah
Second Day Friday, October 4
Services 10:00 AM
Lunch to follow Go out to brunch

Memorial Service Sunday, October 6
Hillsborough Memorial Gardens 10:00 AM

Kol Nidre
Begins sunset of Services Friday, October 11
7:00 PM

Yom Kippur Saturday, October 12
Services 10:00 AM
Yizkor Memorial Service 11:00 AM
Children's Service 3:30 PM
Afternoon Service 4:00 PM

Break the Fast To follow Ne'ilah

Build the Sukkah To be determined









Annual Memorial Service

It is customary during the High Holy Days to visit your loved ones at the cemetery. Please join your CBS Family on Sunday, October 6th, at 10:00 AM at the Hillsboro Memorial Cemetery. There will be a brunch following the service in the main building.



August 2024



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2 Erev Shabbat Service 7:00 PM	3 
4	5	6 Ex Com Mtg 6:30 PM Board Mtg 7:00 PM	7	8	9 Tot Shabbat 6:30 PM Erev Shabbat Service 7:00 PM  	10
11 Jewish Community Day Tampa Bay Rays 	12 Erev Tisha B'Av	13 Tisha B'Av	14	15	16 Erev Shabbat Service 7:00 PM 	17
18 Erev Tu B'Av: The Jewish Day for Love  Food Bank 1:00 to 3:00	19 Tu B'Av: The Jewish Day for Love 	20	21	22	23 Erev Shabbat Service 7:00 PM 	24
25	26	27	28	29	30 Erev Shabbat Service 7:00 PM 	31